

Noah, when the people would not listen, and whose congregations were swept off in the deep waters, was as successful for his purpose as Moses, to whom all the multitudes of Moab listened; Paul, whose personal magnetism in oratory was small, more successful than Apollos, who attracted the people; Jeremiah disregarded at the gate of the Lord's house accomplishing the end of preaching as truly as Ezra in the throng of the water gate; John, intense, loving, retiring, as truly as Peter, energetic, devoted, outspoken.

The one definition of reality which depicts the whole historic line is "Ye are the light of the world." *Character*, not eloquence; character, not learning; character, not argument nor even just conclusion, in the preacher preaching, as in the hearer hearing, is the instruction of the world. The beam from the sun broader and brighter is, "I am the Light of the World." My life, not my system; my character, not my wisdom; my living career, not my own just demonstration nor my own just appeals; my personality *filling* my system, my wisdom, my demonstrations, my appeals, is the instruction of mankind.

5. A more Biblical Homiletical method would keep the true *results* of preaching before the mind. The Biblical end of preaching is a three-fold result—the renovation of the whole nature of man, the elevation, the enlargement, the growth of the whole new nature, the infusion of the Christlike spirit into the whole race. The reconstruction of character is the reconstruction of the *habit* of the soul. The root is the reconstruction of the *will*; in some form, this is the direct purpose of all the Biblical preachers. Large, small, smooth, jagged, the headland, the inland peak, the great perspective range, the separate elevations—in some form of bold mountain outline, the great purpose stands forth, grand and constant. The reconstructed man in the pulpit, is the instrument of God, called of God, through which he reconstructs the character of the man and the race.

The pastor cannot make the Biblical preachers the genuine types of *all* preachers without feeling the tremendous power of this motive. As he penetrates into this deep Biblical earnestness, he believes more and more profoundly that he cannot plan and frame and phrase true addresses to the soul without holding directly to the *result* in the hearers' spiritual habit as the end of his preaching.

6. The great *Rhetorical* principle of love would be vivified. "The greatest thing in the world" is the greatest thing in rhetoric and preëminently the greatest rhetoric element in sacred discourse. "We have all felt," says Drummond, "the barrenness of words without emotion, the hollowness, the unacceptable unpersuasiveness of elegance behind which is no love." The knowledge, the tongues and prophecy fail, says St. Paul, without love. "To address men well," says the Abbe Mullois, "one must love them much." "The end of