

how busy people, often interrupted in their daily reading of the Bible, and often limited for time, can make the most of this daily reading. Therefore, they will be willing, perhaps, to listen."

Willing, indeed, and much more than merely willing to listen, an audience must be after hearing an introduction like that. They are won from the start. The speaker has realized his own idea of what a speaker should do; he has gained the auxiliary sympathy of his hearers.

Let it be observed that I quote the foregoing simply and exclusively for the purpose of exemplifying the winningness of Dr. Broadus. There is nothing else than that particularly striking in the passage. Indeed, that itself is not striking in it. It could not have been striking without tending thereby to defeat its own object—which object was not to excite admiration for beauty of rhetoric, but to create that sympathy between speaker and hearer which is the condition of eloquence.

The next thing to be noted in Dr. Broadus's eloquence is closely of kin to his winningness. It is candor. This is a very marked trait of Dr. Broadus's mental and moral character. I was about to say of his mental and moral temperament. This would, I think, have been true; but the trait goes deeper than temperament. It strikes down and goes through. It fixes its bite, like that of an anchor, on the basis of the orator's being.

Candor is, nevertheless, as I judge, a considerate matter with Dr. Broadus, a matter of conscious purpose and will. It is even a part, too, of his oratoric sagacity. The orator and the man are one in him, and he well understands how eloquent it is to be candid. This trait is omnipresent, like the kindred trait of winningness, in Dr. Broadus's discourse. It sometimes produces an effect which you might be tempted to call that of mannerism, did not the evident profound sincerity of the candor forbid. For instance, it might almost be pronounced a habit of Dr. Broadus, in preparation for presenting, in order to argue and enforce it, some certain truth or view of truth, to begin by presenting strongly the truth or view of truth opposed, or apparently opposed, and acknowledging fully the weight and value of that. He thus wins the great advantage of appearing before his audience in the light of one able and willing to see both sides of a question. The introduction to his noble sermon entitled, and happily entitled, "Let us have peace with God," offers an example of this. The preacher is about to preach on justification by faith. He will let his hearers understand that he does not regard this doctrine as constituting the whole of the gospel. He says:

"The doctrine of justification by faith is simply one of the ways by which the gospel takes hold of men. You do not hear anything of that doctrine in the Epistles of John. . . . I think sometimes that Martin Luther made the world somewhat one-sided by his doctrine of justification by faith; that the great mass of the Protestant world are inclined to suppose there is no other way of looking on the gospel. There are very likely some here