

**10 IMPORTANCE OF A GOOD DELIVERY.**

by those who heard him, we cannot fail to see that it must have been with deliberate design that he confined himself to oral speech. He also evidently would write his doctrines upon the hearts of living men, rather than upon the skins of dead sheep.

From this striking agreement between the two greatest men (if it be lawful so to speak) and most successful educators the world has ever known, and whose vitalizing influence upon human nature has been so much deeper and wider and more permanent than that of any others, it may perhaps be inferred that Condillac's lost secret of education is to be found in that all-moulding *personal* influence of the teacher, which can be exerted through no other instrumentality but that of the truth orally delivered. If this were so, it would teach us a lesson of transcendent value with respect to the importance of such a delivery as shall be adequate to express, and to impress upon others, the truth which we have to communicate.

**§ 7. The fact that the Lord ordained the oral preaching of the gospel as the means of propagating the Christian religion, confirms the preceding interpretation of his example, and affords another argument for the importance of delivery.**

The foregoing interpretation of the example of Christ is confirmed by the fact that he expressly ordained preaching as the great means and instrumentality for the propagation of the gospel — the Christian religion. For this also must have been with deliberate design, in view of adequate

## INTRODUCTION.

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reasons. One of these, no doubt, was the great number of persons who were then, and have been in every subsequent age, unable to read. But this could not have been the controlling reason. For if so, the preaching of the gospel would be unnecessary to the learned, and might be superseded, in their case, by the silent perusal of the written Word. It is perfectly certain, however, from experience, that in the case of the learned, the solitary reading of the Scriptures, however important in itself, is no substitute for the oral preaching of the gospel. The great reason, no doubt, was that Jesus, who *knew what was in man*, was intimately acquainted with all those latent sensibilities of the soul, which can be reached and moved by nothing so powerfully as by the voice of the living preacher, by the truth incarnate, as it were, and uttering itself in an oral form. With divine wisdom he adapted the means of our spiritual renovation to the principles of human nature.

For when the Word is thus preached by the voice of a living man to a congregation of living men, it produces an effect upon their souls which is altogether peculiar. When, *e. g.* a Whitefield utters the words, *O wretched man that I am, who shall deliver me from the body of this death!* they have an intensity and power unknown to the silent and solitary reader in his closet. Accordingly, as we know, some of the greatest successes of the gospel were achieved before the New Testament was committed to writing, by the voice of the living preacher alone.

McIlvaine, Joshua H. *Elocution: The Sources and Elements of Its Power.*  
New York: Charles Scribner's Sons, 1895.