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A rhetorical analysis of Christ's sayings

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A RHETORICAL ANALYSIS

of

CHRIST'S SAYINGS.

Presented in Partial Fulfilment of the Requirements for the Degree of

MASTER OF ARTS

by

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1911.
Subject: A Rhetorical Analysis of Christ's Sayings.

Introduction:—The Bible is the greatest of books. Christ's sayings are supreme in the Bible. Although He never wrote anything these sayings may be taken as genuine and typical.

Discussion:—
A. The manner of His expression:
   1. Clear. He suited his words to his hearers. He was simple and direct. He concealed his meaning for a purpose sometimes.

   11. Strong. The choice and arrangement of His words gave force to His utterances. He was concise and concrete in expression. He used examples, illustrations and comparisons. He was a tropical speaker. He rarely used a theological style.

   111. Elegant. The beauty of Christ's expression consisted in its naturalness and symmetry.

Judged by His style and the results of His words Jesus was eloquent.

B. Christ's contribution to literature:
   1. Historical literature: His autobiographical and biographical touches: Some historical bits; description and narration proper.

   11. Exposition: Sermon on the Mount, words on regeneration, trinity, the Holy Ghost, depravity, the incarnation, immortality, etc.

   111. Argumentation: refuting error and bearing home new truths; controversy and debate. Christ argued for a high purpose.

   1V. Imaginative literature. Christ had the soul of the Poet. He also had the gift of expression. The rhythm of the Hebrew verse often appears.

Conclusion: Christ was a true poet and has a place in literature.
Every great book has its crowning feature. It is this that lifts it out of the dull sea of oblivion into regions of eternal light. It may be strong and worthy throughout, but it rises to its best in some one place, or principle, or personality. From this supernal height the whole book takes glory and strength.

It is not otherwise with the Book of books. The Bible nowhere drops into mere meaningless verbiage or foolish extravagance. It has no trifling peaks of sentiment. It is a Rocky Mountain range from first to last. Nevertheless, it has its greater heights. Even the Old Testament has its Shastas and Murchisons. And in the New Testament we come upon tropical Andean heights, Chimborazos and Aconcaguaus. The Panaman break between these continental works is unimportant, considering the great series before and after. It is but a silent isthmus of time, a breathing space before we take to the heights again.

As we enter the New Testament we come upon the controlling factor of the Bible. It is the personality, Jesus Christ. In Him dwelleth all the fulness of the Word. The Old Testament literature is at its zenith in Messianic prophecy; the New Testament lifts itself higher because the Christ has come and moves in its pages.

If Christ is the central factor of the Bible, His words are the greatest words. Apart from Him they may lose some of their power, and yet they are great in themselves. They take a high place in literature. They have rarely been collated and
studied for their literary excellence. The Gospels have received no end of literary treatment, but the reported words of Jesus have received little individual attention along this line. And Jesus himself said, "The words that I have spoken unto you are Spirit, and are life." Unfriendly men having heard Him could not but say, "Never man spake like this man." Shall we not do well then to ask ourselves, what did He say and how did He say it.

To His form of speech and manner of expression we turn in this essay. If it be true that His utterances are the strongest in the greatest of all books, shall we not weigh them in some rhetorical or literary balance? The quest may not be wholly satisfactory because of the fragmentary nature of the logia of Jesus left to us, but it ought to yield us something. Surely it is not vain to inquire what the peculiar quality of speech was that caused the common people to hear Him gladly, strong men to follow and obey Him, children to love him and lean towards mothers to yield their own to Him, suffering ones to forget their suffering under the spell of His words, and even the wind and the waves to obey Him.

No doubt there was music in that voice. And there was strength and authority too. We read often that while He spake people were moved to action. As a prelude to the Sermon on the Mount Matthew says: "And seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him. And He opened His mouth and taught them saying."
questions: Who gave it? What did He say? How did He say it? The man, his thought, His manner of delivery are all pertinent considerations. Much has been said and written touching Jesus the man. A great deal has been set down in explanation of and as comment on His doctrines of God and man and life. But as to how He expressed himself men have thought less. Few if any rhetorical or literary analyses of His words have been offered. It has been a study of the Gospels rather than of the words of Jesus. Was He historian, preacher, teacher or poet? Or was he all of these? Did He conform to the laws of grammar, of rhetoric and of literature?.

Jesus never wrote anything. For His teaching we have to depend on reporters. And spoken words though pleasing and powerful to the ear, may look poor and commonplace when reduced to writing or in print. How many powerful Sunday evening sermons make poor reading in the Monday newspaper! The personality behind them is lacking and their power is gone. They were listened to yieldingly and uncritically: they are read deliberately and with a critical mind, and while cheered in the first instance, they are discounted in the second. But not so with the reported sayings of Jesus. If heard with gladness and with acclaim they are read with joy and literary gusto.

We have not seen the face of the Christ. We have not heard His voice. He did not speak for the paper. And yet His words whenever they are reproduced are read by us as if we had seen Him, as if he were our friend. A good style and a literary finish inhere in them.

We commonly think of applying rhetorical and literary tests
to written matter alone. But this is wrong. Archbishop Whately says in his *Elements of Rhetoric*: "It is evident that in its primary signification, Rhetoric had reference to public speaking alone, as its etymology implies. But as most of the rules for speaking are of course applicable equally to writing, an extension of the term naturally took place." And in another place, "Many objects are now accomplished thru the medium of the press, which formally came within the exclusive province of the Orator; and the qualifications requisite for success are so much the same in both cases, that we apply the term 'Eloquent' as readily to a Writer as to a Speaker; tho, etymologically considered, it could only belong to the latter." And it is with literature as with Rhetoric. Etymologically, literature has to do with writing just as etymologically, rhetoric has to do with speaking. But a literary speaker is no more a false characterization than is a rhetorical writer. Whether a man writes or speaks or does both is not so much to the point as whether he conforms to the rules of thought and expression in either field. Has he the vision and faculty divine? Vision is the parent of expression, whether the expression be by voice or pen. "Of the soul the body form doth take", whether the body be spoken words or written or printed matter. That the great Teacher of Galilee wrote nothing makes no difference in any literary or rhetorical study of His words. That He spake and men heard Him and left His words on record is sufficient for our purpose.

One other question touching the indirectness of any study of the Master's words might arise, and that is in regard to language and translations and revisions. Jesus spake in Aramaic,
The Gospels were originally written in Greek. These were translated into English by William Tindale about 1525. Many other translations and revisions have been put forth, as, for example, in Coverdale's 1535, the Genevan Bible by the English refugees to Geneva during the reign of Bloody Mary, the Reims New Testament 1582, the King James version 1611, which is the translation used in this paper, and which Saintsbury has called "the greatest prose masterpiece in any language." Now through all these redactions and revisions how can we make any critical study of the sayings of Jesus? His words were never set down in the language in which they were spoken. But this fact is only an added testimony to the simple and strong expression of Christ. One of the signal characteristics of the Bible as a whole is its translateableness and the New Testament is not behind the Old Testament in this quality. Further the quotations from Jesus rank high in the New Testament in this characteristic. If Homer's writings were treated as the Bible has been treated, they would make flat and spiritless reading. The Bible as a whole and the words of Jesus in particular, though they have passed through many translations, are still instinct with life. Stopping to inquire what it is that gives these inspired words this element of translateableness, we might say that it is the simplicity of the diction, a preference of specific to general, and of figurative to ordinary terms. Whately says: "A style characterized by a large use of specific or singular terms and of metaphors is the kind of diction that is least impaired by translation." The essential thing in all great expression is not the
expression itself but what is said. A good style is that which keeps the thought on the subject in hand. Simplicity thus becomes the chief element of good expression and the quality that leads to translateableness. With Jesus nothing was interposed between the events described or the subject in hand and the hearer's mind.

Greater than translation or revision, and fraught with greater danger of mistake, was the first reduction to writing of the words of the Christ. After His ascension His apostolic friends carried on His work. They repeated orally His words as they remembered them and in their own words told of Him and His work. Their personal acquaintance with their Teacher fitted them in a remarkable way for their work. His unique sayings would fasten themselves indelibly upon their trained Hebrew memories. They would tell of Him and repeat His sayings in the Synagogues and privately. Didactic use would preserve the original episodical and epigrammatic form of the material of incidents and sayings as they lay in the memory of the eye-witnesses. As the influence of the departed Teacher widened through the fidelity of His followers, the audience for His words and deeds would be increased. These eye-witnesses would be constantly plied with questions and their testimony received. By repetition the words of Jesus would be more indelibly impressed on their own minds. There would seem for some time to be little reason to put their oral teaching in written form. But for the Diaspora Jews, to whom the eye-witnesses went not, a written account of the words and deeds would soon be accounted necessary. And then after a generation
most of the disciples of Jesus had passed away. The testimony of Papias, a pupil of the Apostle John at Ephesus in Eusebius touching Mark's reduction of the material of the oral testimony of the original eye-witnesses and ministers of the word to written form, may be translated as follows:

"And this is what the Elder said: Mark becoming the interpreter of Peter wrote down accurately though not in order all that he remembered as to what was said or done by Christ. This he did because he was neither hearer nor follower of the Lord but (as I said) a follower at a later time of Peter, whose habit it was to shape his teaching to the needs of his hearers and nor as if aiming to produce an orderly and complete report of the Lord's words. In this way Mark avoided error because he, as far as he went, wrote exactly as he remembered, for he made it his care to do one thing, viz., to omit nothing he had heard and to exclude falsehood from his report of what he had heard.

Matthew, to be sure put together in written form in the Hebrew language the sayings (ta-logia), and each one interpreted them as best he could".

Consequently in our sources for the reported words of Jesus, the Gospel of Mark seems to have been written first, and to have furnished some material for the compilation of Matthew and Luke. Our canonical Gospel of Matthew seems to contain (a) Matthew's compilation of Jesus' logia. (b) Peter's testimony as embodied in Mark's Gospel. (c) Additional material from contemporary tradition. Luke had access to the same material as Matthew and wrote for the clarification, confirmation and defence of his Gentile readers' faith in Christ as the Son
of God. As for the Apostle John he wrote very late. His stated purpose in writing was that people "might believe that Jesus was the Christ, the Son of God, and that believing they might have life thru His name." The writing evangelists, like their predecessors, the speaking evangelists, would obviously allow themselves more latitude when dealing with narrative material than when reporting the words of Jesus. Westcott found in passages common to all three evangelists that verbal coincidence is four times as frequent in discourse as in narrative material. And thus we see that while the great Teacher wrote nothing, we can be sure that He has been repeated to some extent verbatim. We do not profess to have all He said to His class of disciples or to the multitudes. But we have enough to catch His doctrine and (what concerns us more here) to discover His mode of expression and His quality of style, His rhetorical and literary characteristics.

And now let us turn our attention to the rhetoric of this chief speaker of the Gospels. As perspicuity is the first requisite of style we consider that first. Aristotle observes that language which is not intelligible, or not clearly and readily intelligible, fails, in the same proportion, of the purpose for which language is employed. Jesus had very mixed audiences. He spoke to the lowest and the highest. Could He suit His discourses to all? Those with undeveloped intellectual powers would require a more prolix style than those who had enjoyed the training of the schools. We can see this varying quality of style exemplified by contrasting the talk with Nicodemus "a master of Israel" and
with the conversation with the woman of Samaria who was a drawer of water and a sinner. With Nicodemus the Teacher plunges straight into the subject of the new birth and passes quickly from point to point. But with the woman he begins talking about the water of the well and from thence passes slowly and repetitiously to the matter of the Living Water and a Spiritual God. Likewise consider the address to the multitude in the temple touching hypocrisy: "The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father which is in heaven. Neither be ye called masters: for one is your master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (Matt. 23: 2-12)

Here Jesus speaks to the poorer classes and how He repeats and enlarges! And yet in all His amplifications there is nothing to weary or bewilder. It is just a matter of variation and re-statement in a clear and pleasing fashion. If Jesus had
been speaking to an audience of schoolmen here, or to the scribes and Pharisees about whom He was talking. He might have said: "You scribes and Pharisees deserve respect because of your position but your conduct is not in any way ethical. You love the praise of men but God is the Father of all and Christ the Master. True exaltation lies in self-abasement." Contrast with the above simple, explanatory censure of the scribes and Pharisees before the common people the strong, pointed, scathing, climactic denunciation before them themselves: "Woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God; these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them, etc." (Luke 11: 42 &c.) This same march continues to the end of the discourse. There is no repetition here, no re-statement but only a steady rapid march of ideas, expressed in language that only the Rabbis of the day could understand.

But to address a promiscuous audience requires the greatest skill. To make the dullest understand, and at the same time not to weary the sharp-witted, is an art of the few. Our Teacher was equal to such a task and happily for He often had to face all ranks who came together from vastly different motives to hear what He had to say. Preaching in the synagogue in His early ministry He had to prove himself as wise as a serpent
and as harmless as a dove. That He did it we can see from the following: "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor: he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord. This day is this Scripture fulfilled in your ears. Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. Verily I say unto you, no prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow." (Luke 4: 18-26) How tactfully Jesus adapts himself to all here. To the Jews He recommends Himself by quoting from the Scriptures: to the poor and unlettered He becomes a friend by stating in clearest terms His mission; to the incredulous He justifies himself by plain argument of precedent. All understood Him; none grew weary; He held the last hearer attentive.

Thus we see it seems to have been the purpose of the Master generally to make Himself understood by all. Just before He raised Lazarus from the dead, in prayer to the Father He said, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that
thou hast sent me." (John 11:41-42) So Jesus often said or altered things because of the people who stood by.

Furthermore, it is very evident that Jesus added to His perspicuity by using, for the most part, short sentences. A casual perusal of His words will convince one of this. And especially when speech was to lead to action, His words are few and well-chosen. Consider such as the following: "Get thee hence, Satan"; "Come and see"; "Follow me"; "Fill the waterpots with water"; "Give me to drink"; "Go thy way; thy son liveth"; "Wilt thou be made whole?" "Repent: for the kingdom of heaven is at hand"; "Blessed are the pure in heart, for they shall see God." &c. &c. On the other hand, if the Teacher ever did indulge in long sentences they are always so constructed that the meaning of each part can be taken in as we proceed, and consequently the long sentences were no hindrance to perspicuity. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37). Or again: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." (Matt. 24:29&30). These sentences clear up their meaning so thoroughly as they go, that they are as transparent as short sentences; and they are typical of the
long statements of our Speaker.

But sometimes Jesus did not wish to be understood—at least by all. Tennyson in "In Memoriam", Canto V, writes;

"Few words, like Nature, half reveal
And half conceal the soul within."

And our Teacher could conceal as well as reveal when occasion demanded. The concealing was one of the avowed purposes of the parable. The disciples came unto Him and said unto Him, "Why speakest thou unto them in parables?" He answered and said, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away, even that he hath. Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not, neither do they understand." (Matt. 13:10-13)

Thus we see this obscurity was designed. To his own when alone he made his parables perspicuous and purposeful.

Jesus never talked for talk's sake. So-called orators sometimes do. It is ignominious to be silent. In such a case the more confused and unintelligible the language, the better, provided it appear as wisdom and have a seeming end. Dr. Campbell says on this subject: "Now though nothing would seem to be easier than this kind of style, where an author falls into it naturally; that is, when he deceives himself as well as his reader, nothing is more difficult when attempted of design." It is beside requisite, if this manner must be continued for any time; that it be artfully blended with some glimpses of meaning; else to persons of discernment, the charm will at length be dissolved, and the
nothingness of what has been spoken will be detected; nay, even the attention of the unsuspecting multitude, when not relieved by any thing that is level to their comprehension, will infallibly flag. The invocation in the Dunciad admirably suits the Orator who is unhappily reduced to the necessity of taking shelter in the unintelligible:

"Of darkness visible so much be lent,
As half to show, half veil the deep intent."

Now Jesus never "deceived himself" but He chose to deceive others in His parables. He was never "reduced to the necessity of taking shelter in the unintelligible" for Himself, but only for some of His audience. He who was the Light of the world never indulged in mere verbiage; He was no mere time-server; He talked with an eternal purpose which was ever as clear as daylight to His own mind and perspicuous to the minds of others when He would have it so. His deep earnestness found vent in the simplest terms. He cared not for rhetoric or oratory, only to persuade men. He thought not of his words as words, but only of his lesson and the good of his pupils. What He had of eloquence (and He was eloquent) was unstudied and effortless:

"As effortless as woodland nooks,
Send violets up and paint them blue."

Not only were the words of Jesus a polished window thru which the deep thoughts of His heart could be clearly discerned, but they served as strong vehicles to carry His meaning unimpaired to other hearts. He was possessed of an energetic or vivacious style.

This energy of style was aided by the Master in His choosing proper or appropriate terms. Abstract or general
words were little used by Him. It has been well remarked that a term of the former class makes an impression on the mind like to that of any object on the eye, when the light is clear, enabling us to distinguish the feature of the individual; in a fainter light, however, or at a greater distance we would merely perceive that the object is a man or perhaps only an object. This latter effect is like that of a general term. The words of Jesus had all the keen effect of particularizations. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." (Matt. 10: 29-31) Let us here paraphrase into general terms: "Are not a few birds sold for a very small amount of money? and they shall not be killed without your Father. But your minutest affairs are taken into consideration. Fear ye not therefore ye are of more value than many birds." How much is lost! How spiritless the paraphrase seems! The very mention of 'sparrows', 'farthing' and 'hairs' adds infinitely to the thought of a faithful Providence. As was mentioned before in its ease in the introduction it is just this quality of preferring special to general terms that makes our Lord's easy of translation. It is His common way of speech. "Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew and waxed a great tree; and the fowls of the air lodged in the branches of it." It is only when good taste would be offended or sore hearts hurt that the refined and tender Christ preferred general to
special terms. The prodigal "wasted his substance in riotous living:" "Our friend Lazarus is fallen asleep"; "I go to prepare a place for you". However the euphemistic method is the exception rather than the rule with Him who was the Truth.

Examples and illustrations abound in the speech of Jesus and minister greatly to strength and clearness. Very often He is not satisfied with uttering a principle of conduct but insists on a thorough grasp of it by means of a concrete statement. For instance, He is not satisfied with having said "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." He is trying to lay upon the hearts of the people the necessity of inner righteousness. Consequently to make his meaning very clear and very pungent, He adds to the above: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire." And yet again (Matt. v: 20-22) and more specifically: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." (Matt. v: 27-28)

Once more in the same discourse when this Teacher had given the broad rule, "Take heed that ye do not your righteousness before men to be seen of them", (Matt. 6:1) He shows how to apply this rule in particular instances of good works, as alma-
giving, praying and fasting. In Matthew XXIV He is speaking of His coming again. He declares that men will receive their rewards and punishments without any reference whatsoever to their earthly position. Those who were closely united here may be riven asunder. But His hearers might miss His meaning or not apply it. And so He exemplifies thus: "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left." (Matt. 24: 41-42) Now they must understand and take heed.

Illustrative examples of energy and perspicuity are further found in such narratives as that of the Good Samaritan, of the Rich man who had abundant harvests, of the Pharisee and Publican in the temple, of the Widow's offering of her mite. These are not parabolic, inasmuch as they do not present a comparison whereby from the validity of one fact we can argue the validity of another analogous fact in a different sphere. But they are just as convincing and lucid as the parable or any other of the comparisons of Jesus.

And now we shall turn to some of these comparisons. The parables are perhaps the most significant. In this realm Jesus is master. In fact the parable seems to be the especial method of the Master. To think of parables is to bring up Jesus who used them with such originality and effect. Americans think of Abraham Lincoln as the great story-teller; the world thinks of Jesus as the Teacher in parables. He could use the parable for any purpose of argument or instruction or exhortation. By means of it He could reveal or conceal a truth as His judgment directed. The great and fundamental
truths of religion became clear to the dullest minds under His parabolic touch. Things of the soul, too metaphysical for the common man, were portrayed in everybody's everyday affairs. No wonder "the common people heard him gladly".

The greatest parables are complete in themselves. They contain their own truths and were not given by way of illustration. They must not be too closely allegorised. It would seem as if Jesus had one special lesson to teach in each parable and only one. Matt. 13 is the great parable chapter and is fairly typical of the best parables of this man. In it we have the parable of the sower, the tares, of the mustard seed, of the hid treasure, of the pearl of great price and of the drawnet. The parable of the sower had to be privately interpreted for Jesus did not want the Pharisees to understand it. Any one of these parables will serve to show the completeness of each and the one great lesson of each. Consider that of the mustard seed. Its theme is, the final complete triumph of the kingdom of heaven in the world from small beginnings. The parable has no connection with what precedes or follows. We do not need to look for a spiritual meaning in every small detail as the birds of the air, &c. The one lesson is plain and that is all the Breacher intended.

Other parables that might well be called classic because of their worth and popularity are those of the wise and foolish builders, the lost sheep, the lost coin, the prodigal son, the rich man and Lazarus, the ten virgins and the talents. All of these and others reveal Jesus as a master of rhetorical device.
To read them is to be persuaded: what must it have been to have heard them fall from the lips of Him who knew the mysteries of the kingdom and at the same time knew what was in man!

But in a rhetorical study of this kind it is necessary to consider a little more minutely the comparisons of this orator. What of His tropes? Every master of rhetoric has been lord of the metaphor and simile. And Jesus is not a whit behind others here. He used these figures, and greatly to his purpose. Archibishop Whately says: "Any figure adds force to the expression when it tends to fix the mind on that part or circumstance in the object spoken of which is most essential to the purpose in hand." Jesus' figures are surely such. For special illustration of the principle consider that He constantly refers to God as 'Father'. The 'fatherhood of God' was one of the great tenets of the creed of Jesus, of which fact the world stood in especial need, and so Jesus taught men to say, 'Our Father', rather than 'Jehovah'. Splendid metaphors abound amongst the words of Jesus. "Destroy this temple": "I have meat to eat that ye know not of"; "The kingdom of heaven is at hand": "I will make you fishers of men"; "They that are whole need not a physician; but they that are sick"; "the children of the bridechamber"; "Blessed are they which do hunger and thirst after righteousness"; "the salt of the earth"; "the light of the world"; "A reed shaken with the wind"; "O generation of vipers"; "choke the word"; "I am the Door"; "I am the good Shepherd"; "This is my body" etc.
Space will not allow examples to show that Jesus never violated the simple rules of metaphorical speech. He did not mix metaphor with metaphor, nor metaphor with literal statement. He never carried his metaphors too far nor multiplied them to excess. His metaphors are always natural and becoming and worthy of the subject. Further it would seem as if He preferred the metaphor to the simile, knowing well that men are more pleased and helped by catching a resemblance for themselves than by having it pointed out to them. Nevertheless Jesus uses many beautiful and apt similes. Consider the following: "Behold, I send you as sheep among wolves: be wise as serpents, and harmless as doves." (Matt. X:16) "O Jerusalem, Jerusalem, how often would I have gathered thy children as a hen gathereth her brood under her wings." (Luke XIII:34) "As the lightning issuing from the east and shining to the west, so also shall the coming of the Son of man be." (Matt. XXIV:27) "Behold, Satan has desired to have you, that he may sift you as wheat." (Luke XX:31.) "All nations shall be assembled before the Son of man, and He shall separate them one from another, as a shepherd divideth the sheep from the goats: and He will set the sheep on His right hand, but the goats He will set on His left." (Matt. XXV:32) Many other examples of simile could easily be found in the discourse material of the Son of man but these will suffice to show how He impressed the feelings by showing a likeness where none was expected and how He could please by the beauty of the comparisons. Jesus was master of the simile just as surely as of the metaphor.
He did not draw comparisons from objects that had too near or obvious a resemblance; nor from objects in which the likeness was too faint or remote. All His comparisons were drawn from objects familiar to His hearers. These facts can be verified from the above examples.

While dealing with the figures of speech of Jesus, we might notice in passing that He made use of the minor ones. He often personified inanimate things, especially cities. Near Him again lamenting over Jerusalem. And then we have His denunciation of other cities: "Woe unto thee, Chorazin! Woe unto thee Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have long ago in sackcloth and ashes." "And thou Capernaum, which art exalted unto heaven." (Matt. 11:21&22) He almost seems above our humanity in some of His addresses to nature, as for instance to the raging winds and the tossing sea, "Peace be still." Like Wordsworth and other poets of nature, He may "have felt a presence that disturbed him with the joy of elevated thoughts: a sense sublime of something far more deeply interfused."

Of other figures we shall also speak very briefly. As an example of a metonymy from the Master's lips consider: "Do ye not remember the five loaves, and how many baskets ye took up?" (Matt.XVI:9) For synecdoche this: "But the very hairs of your head are all numbered." (Matt.X:30) By thus suggesting objects through some relation rather than naming them Jesus added vividness, variety and beauty to His style.

Jesus often added emphasis to His thought by means of an antithesis such as, "Ye have heard that it hath been said,
An eye for an eye, and a tooth for a tooth: but I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." (Matt V:38-39)

By an euphemism He often softened a harsh truth as, "Our friend Lazarus sleepeth." In His time of righteous wrath this man resorted to hyperbole, irony and the like. This is seen in His arraignment of the scribes and Pharisees: "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers." "Woe unto you scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves." "Ye blind guides which strain at a gnat and swallow a camel." (Matt. 23:) For Irony: "I am not come to call the righteous, but sinners to repentance." (Matt. 9:13) will serve as an example.

Leaving figurative expression behind now it is well to note that our Teacher indulged very little in a theological style. In this He differed greatly from the other religious teachers of the day. And thus He appealed strongly to the unlearned and the unsophisticated. His style seemed so unstudied and natural. He cared nothing for technical terms, but only that He might arrest and help. While the chief priests and scribes and elders were assiduously quoting some famous Rabbi who had gone before, this Speaker used His own terms and spoke with a positiveness unknown to them. The people quickly noted that "He spake as one having authority and not as the scribes." and yet Jesus never descended to anything savoring of the impoverishment of the language of the street. His words were
ever chaste, though familiar, strong though simple. All His speeches will verify this.

The style of the Christ was energetic because of its conciseness. He aimed at the greatest clearness in the briefest compass. This mode of teaching was also diametrically opposed to the pedistical method of the Jewish scribes. They delighted in being heard for their much speaking. They quibbled, drew fine distinctions and split hairs. Jesus showed His disgust at the worthlessness of this by bitterly denouncing it and by speaking to the point himself. He would put general judgments and instructions in the form of crisp, keen sentences. For this His style may be spoken of as sententious. "I am not come to call the righteous, but sinners." "The Sabbath was made for man, and not man for the Sabbath." "Many that are first shall be last and the last first." "For everyone that exalteth himself shall be humbled, and he that humbleth himself shall be exalted." "Whosoever would save his life shall lose it: and whosoever shall lose his life for my sake and the gospel's shall save it". "He that is not against us is for us." "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." "God is not the God of the dead but of the living." "All things whatsoever ye would that men should do unto you, even so do ye also unto them." "Judge not that ye be not judged." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "Many are called but few are chosen." "God is spirit: and they that worship him must worship him in Spirit and in truth." "God has not sent his Son into the world to judge
the world, but that the world should be saved through him."

All these and many others that might be quoted show how
the speech of Jesus abounded in direct and short statements.

This impressive pregnancy of the style of Jesus may not
be so evident at first sight in His examples and parables.
But it is there as we shall see. Brevity and completeness of
thought go hand in hand here as elsewhere. In selecting His
examples, He took such as brought out most clearly the general
rule to be illustrated. Take one of the examples already
referred to, that to make clear the general caution: "Take
heed that ye do not your righteousness before men to be seen
of them." Eighteen verses in the King James version record
what Jesus had to say by way of illustration of this principle.
Four verses are given to almsgiving, eleven to praying and
three to fasting. Suppose He had just stated the general
principle and had given no examples. As often happens to-day
there would have been no application because there was no par-
ticularization. But Jesus never talked for talk's sake but
ever with a high purpose and the purpose was everything to
Him. Failing in that He failed altogether. Consequently in
treating of righteousness here He could not do other than
refer to the special religious acts of worship of the day,
almsgiving, praying and fasting. And having mentioned them
it was necessary to show what was wrong in the customary
practices of the day as well as point out the right way.
In the case of prayer it was necessary to give a manner of
prayer, illustrating this by a model prayer. And where
else is there so much adoration, thanksgiving, petition,
penitence, in so short a space. And it is the same with respect to almsgiving and fasting. His hearers would ever after know that the spirit was infinitely more than the form in these ceremonies. There is no unnecessary verbiage, not a word too many for the purpose. No ground is left untouched, none is overworked or retraced. Perspicuity, energy, effectiveness and brevity are all given due consideration.

It will be found to be likewise in the case of the parables. Some of them are very brief and yet clear and weighty. To these we need not refer as their conciseness no one can deny. But what of the longer parables? Could not they have been condensed and yet nothing lost? Let us consider one of the longest ones, that of the Prodigal Son. The report of this takes up twenty-two verses. In its interpretation the special point of the parable must not be forgotten for upon this the whole of the parable turns. "Heaven's Joy at the recovery of lost ones" is the central theme here. It is necessary to have two sons in order that there may be such a thing as lostness, seeing there may be perpetual abiding in the Father's love. The prodigal must first have a share so that he can lose it and by losing it lose himself. There must be a gradual deterioration to wastefulness to utter want. He must come to himself, use his own free choice, repent and act. Then the father can meet him and reinstate him. The elder son's jealousy is necessary to a completion of the thought, giving an opportunity for the father to show that the joy is warranted. In short, every detail is necessary to round out the thought of the master. He has said just before:
"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Now they understand for they have seen as with the naked eye. The parable did not have a dry moment: every word seemed essential, and every stroke added its little to a completed whole. Altogether we can say with Dr. H.H. Wendt that Jesus adhered strictly to the principle of aiming at the "greatest clearness in the briefest compass."

Inasmuch as energy of style is affected by the arrangement of words as well as their choice and number let us take a brief look at Jesus' arrangement. At once it may be said that this man spoke in Aramaic or simple Greek, that the verbal order of sentences in these languages is quite different from the English order. The common Hebrew order, and following it, the Aramaic, is the verb first, then the nominative followed by the object and modifiers of the predicate. With the Greek, in which language although Jesus may not have spoken yet the apostles set down his words, the emphatic word occurs first. Commonly the law of the English tongue is, nominative first, verb second, and the accusative or predicate third. Because of these difference it would be natural to conclude that we could say nothing of the oral order of this orator from our authorised version of the Scriptures. But this is just where the translateableness of the Scriptures spoken of hitherto is in evidence. In his 'Philosophy of Rhetoric' Dr. Campbell says: "It is for this reason among others, that I have chosen to take most of my examples on this topic, not from any original
performance in English, but from the common translation of the Bible, and shall here observe, once for all, that, both in the quotations already made and those hereafter to be made, our translators have exactly followed the order of the original: and, indeed, all translators of any taste, unless when cramped by the genius of the tongue in which they wrote, have in such cases done the same. Consequently in any treatment of the arrangement of words as they are in the English version we shall not do any rational despite to the original.

An emphatic word was commonly uttered first by Jesus. We see this in such examples as the following: "Suffer it to be so now"; "Blessed are the poor in spirit"; "Straight is the gate and narrow is the way"; "Woe unto you, scribes and Pharisees!" "Whither I go ye know"; "Peace I leave with you". The Greek, the language of the reporters, naturally lent itself to such arrangement.

Inasmuch further as the message of Christ was an oral one, the loose sentence was far more frequent than the periodic. Rhetoricians agree that while the period is more adapted to the style of the writer, the loose sentence is better for the speaker. While the periodic structure is considered to be more forceful, the loose is less studied and more natural. The periodic is apt to savor of artifice and design and Jesus was ever simple and conversational in style. In His familiar talks and simple sermons the loose sentence naturally predominated. But never was this so to the point of choppiness or tediousness. We have some splendid reliefs in strong periods. Consider such
as follows: "And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham." (Mk.XI:36)

"For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea: and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith."(Mk. XI:23) "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings." (LukeXI:34) Loose sentences are everywhere in the discourses of Jesus and need no special examples here.

Antithesis has been referred to in another connection but might be repeated here under arrangement as ministering to energy. Everything is rendered more striking by contrast. Our preacher very often set one idea off against another, but at no time does he use it to excess so as to betray artifice. Examples abound from which we will select two or three: "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." (John V:43) "Ye worship ye know not what: we know what we worship." (John IV:22) "For whosoever exalteth himself shall be abased: and he that humbleth himself shall be exalted." (LukeXIV:11)

Before leaving this subject of arrangement as conducive to energy it might be well to take a look at the interrogative forms of the Master. The utility of this figure, to the orator, at least, is sufficiently established by the single consideration
that it abounds in the speeches of Demosthenes. Jesus made frequent use of it. To Nicodemus He said, "Art thou a master of Israel, and knowest not these things?" And again He said, "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" To the Jews He said, "But if ye believe not his writings how shall ye believe my words?" And once more to the scribes and Pharisees: "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed and walk?" To His disciples He said, "For if ye love them which love you, what reward have you? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?" These and many other questions are for more forceful than if they had been stated in the assertive form.

Thus we have seen that our speaker by the choice of His words, by His figurative language, by the conciseness of His statements and by the arrangement of His words can well be styled energetic and convincing. Before closing this study of the style of the Christ shall we look very briefly at His words again for the purpose of discovering whether beauty of style has been coupled with perspicuity and energy?

The beauty of this teacher's style can be dismissed with a few words and references. And for the reason that the same choice, number and arrangement of words, will, for the most part, conduce both to energy and beauty. Not that energetic language is always elegant or vice versa, but usually these qualities of style accompany each other. They did with Jesus.
And for another reason we shall spend little time on the beauty of the great teacher's words, namely, He gave elegance of language little consideration himself. His main business was to convert the understanding and to move the will, and He cared nothing for entertainment for its own sake. Thus energy meant more to the Master than elegance.

Nevertheless an unstudied beauty characterizes much of the speech of Jesus. There is a subtle charm about His words. Even in the English we cannot resist the melody and poetry of His expression, and this must have been more fascinating in the original. This will appear in our literary study which is to follow, but a few references will not be out of place here. Not to speak of individual words but rather of the general effect of whole discourses. Take for instance the Sermon on the Mount, or the Lord's Prayer, or the discourse at the time of the Last Supper. How suitable in each of these and in many other places the language is to the subject! Unconsciously we are impressed with the fitness of expression, with the agreeableness of things. What taste is everywhere exhibited! A cultivated judgment and a refined sensibility are behind the words. There is nothing incongruous. All betoken an aesthetic and symmetrical soul. Who has not been overcome by the irresistible charm of such words as we find in the ninth chapter of John's Gospel: "I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." The poetry of the twenty-third Psalm is here, as well as the matter. The teaching is
sublime and loses nothing in its becoming dress. Energy and
elegance seem like twin-cars to row one in thought to the
haven of quiet experience without a jar. And so it ever was
with this silver-tongued orator.

From the foregoing investigation we unhesitatingly ascribe
to Jesus the art of eloquence. He was an orator of the first
order. Of course we are conscious of the fact that oratory is
more than a good style. An orator is a man with a strong
personality. Jesus had that as must appear from some of the
quotations and examples given, While some artists have painted
Jesus as weak and emaciated there seems more reason for
thinking of Him as possessed of a sound body. At any rate He had
that quality called magnetism and He attracted by his spirit if
not by His bodily appearance. And then we further think of
eloquence as having to do with a good cause. This man, and now
we speak of His humanity alone, was identified with all that was
strong and good. He was interested in establishing a system of
righteousness. He spoke for the kingdom of God. He was
diametrically opposed to all shame and wrong. He believed in
his message with his whole soul. And right here was the secret
of His style. He spoke because He could not help it. His
simplicity and strength grew out of His zeal. A man with a whole-
some message spoke, and when He spoke men were attracted by Him
primarily, and then by His truth. They thought as little of His
style and diction as He himself did. They were enamored with Him
and His thought. If Jesus was eloquent in His style, He was also
eloquent in His own soul and in His message. But the art of
eloquence has an objective. By its fruits ye shall know it.
And Jesus is an orator by His results. He obtained results. His
clearness of expression, His vivacity of speech, His beauty of
style, were for high purposes and never failed. By Him and His
words men were turned from the paths of wrong to the paths of
wrong to the paths of right. His chief business was with the
wills of men. He enlightened their understandings in order that
they might, seeing the light, live in it. He pleased their
imagination sometimes for the far deeper purpose of making an avenue
to their volitions. He convinced men by His words; He moved
them to truth and goodness. He influenced individuals and masses
of folks. A few examples might not be amiss here for the purpose
of showing that this man was eloquent when results are considered.
John the Baptist, strong as strength in His own opinions and
convictions, bowed to the word of the Christ: "Suffer it to be so
now: for thus it becometh us to fulfill all righteousness." To a
woman of Samaria taken with the lure of the world even to wicked
participation, a woman by tradition prejudiced against this Jew,
He led her from pleasant thought of sin to hatred of the
wrong and to an ardent desire for a better life, and then on until
she closed with that purer life. The Sermon on the Mount must
have forever converted the Jew disciples from a life of outer
Pharisaism to a new life of inner worth, for the mere reading of it
has done so for multitudes since those days.

The Scribes and Pharisees trampled on conscience and conviction
to disobey Him, but they too saw the light in Him and drowned their
awakening thoughts, feelings and motives in their traditions and
finally in the recklessness of murder. They often quailed before
Him, and sometimes would not dare disobey Him, as when he drove them
from the temple with the words: "Take these things hence: make not
my Father's house a house of merchandise." Herod, conscienceless as the stones, trembled at His repeated words. Pilate in the place of authority paled in the presence of this clear man of truth, and when he spoke Pilate almost forgot to be a coward puppet and a loyal Roman, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." Put these words in the mouth of the quiet lordly Christ, surround yourself with the Roman court, imagine the farcicalness of the whole situation, see a frightened judge in the chair, and these words pierce like a sword thrust from the hand of a Caesar. And so it always was when He spake. If results count most in eloquence, was more eloquent than His words. We thought Him eloquent when we saw Him; when He opened His mouth we were struck by His style and His words; but when we looked around and saw the people transfixed, the rich and the poor, the schooled and the common people, yea, better when we looked within and found ourselves assenting to His doctrine, and feeling just like Him and wanting so much to be good, we said "yes, He is eloquent," and with the officers who were sent to take Him but forgot and went back empty-handed, we would say, "Truly never man spake like this man."

We shall now turn from the study of the style of the orator of Israel to a consideration of Him as a contributor to literature. It would be well to remind ourselves again of the observation made at the outset to the effect that although Jesus wrote nothing
yet we can be reasonably sure of the fact that many of His words and discourses were exactly remembered and reproduced by His followers. If His sayings are worthy in diction, style and thought, they deserve to be called literature. Milton dictated *Paradise Lost* because of his blindness and it is given a place in the literature of the world. The essential thing in a literary man first is the power of creative thought, and, secondly, the gift of expression. Whether what is thought is spoken or written matters not.

And again let us repeat also that only mere fragments of what the Master said have been put on record. The quantity is very small; it can be little more than suggestive of the quality of His work. It is also suggestive of much that was not written nor remembered. From the above study we have every reason to believe that Jesus observed such paragraph laws as arrangement, explicit reference, unity, continuity, due proportion and variety. He treated of subjects somewhat exhaustively. There must have been a logical sequence about His longer discourses. But the greater part of the apostolic record of His sayings is but fragmentary. More was not written, not because there was no more, but because the disciples did not remember, or because it was not needed for their special purpose at the time. The meagreness of the quoted words of Jesus is but an added proof of the real literary excellency of His matter, for according to the general run of things an author's work must be preserved in toto to be given a place in literature, but it is not so with Jesus. What little we know of His sayings would have immortalized Him had there been naught else.

The above rhetorical study should serve to aid in justifying us in giving Jesus a place among the literary men of the
world. His expression has been found to be uniformly perspicuous, strong and pleasing. Not very much has been as yet said of his matter but enough to convince us of an excellency corresponding to the high expression. And of this matter there shall be more. What we are claiming here is that this speaker violated no principles of expression without which one can never hope to gain a place in literature.

No sensible person would think of denying the Bible as a whole a place in literature to-day. Many of us would give it first place. It is so enduring through the changing centuries. As literature it must be reckoned with. Laying aside its divine origin, its theological service, its devotional helpfulness there is a monumental grandeur of thought about it so strongly and beautifully expressed that gives it a place second to none amongst the volumes of the world. No other single work will unfold so many allusions in the English literary masters. It has been quoted, paraphrased and referred to times without number. In this respect it is a Classic. And not the least in thought or expression of the Word of God is his speech of Jesus. His words as they are quoted by some of the authors of this Biblical library of books in no way detract from the general literary excellence of the whole. On the contrary the quality of the whole work is enriched by what this Man has to say. The other writers may have been inspired but he is the Spirit himself. His life, his works and his words have been the inspiration of scores of high-minded and holy-purposed men. And in studying any author we should take account not only of his speech or writings but also of his life and other works. If these are of less merit than his letters they suffer a discount. If all are equally of a high order they strengthen one another. The author
is ever greater than his work. And our Author is all of a piece. In himself and in his works and words he attracts and holds us. His words have been caught at by many literary aspirants. They have been quoted by poets and prose writers. They have been made the texts of innumerable sermons and essays. They have been alluded to in speech and song and story since the time of their utterance. And if the Bible is a classic among books this man, who gave the New Testament as a whole his stamp, and the Gospels in particular many exact words, is a master among authors.

But it is not into any work of literary criticism that we now enter. It will rather be a matter of literary classification Moulton says, "When we speak of Greek literature or English literature everyone thinks of certain dramas, epics, philosophical works, histories, poems, stories, and the like, produced by the Greek or English peoples. If then the Bible is to be called literature we ought to expect to find in it dramas, stories, philosophical works, histories, songs and similar forms of literature"! We claim that Jesus contributed to many different classes of literature. But any classification of literature is always unsatisfactory because the classes are inadequate or overlapping. This is inevitable because of the versatility of creative minds and the refusal of deep things to yield themselves wholly to one single manner of treatment. Consider for a moment the classification of Moulton as given above. Dramas and epics are not entirely different from poems: they are poems. Or again a writer of history will oftentimes resort to the story. And such words as "and the like" or "similar forms of literature" show that a complete classification of literary forms is an impossibility. A scientific study of literature or literary forms cannot be made as we study zoology, or
chemistry, or botany. Some knowledge of the universe is possible because the laws of thought are everywhere and always the same. The substratum of all minds is essentially one. Language means the same to all who speak it. We can read any form of literature and understand it, and for the same reason those who can think for themselves and have the "faculty divine" of expression usually cross and recross any literary lines of classification that may be set up.

And yet the minds of individuals incline in one direction for the most part. It is a part of each man's individuality to see every event or problem from his own peculiar viewpoint. An accident occurs. It affects all the onlookers differently. They see it differently; they feel differently about it; they tell of it in different ways. This fact will give us a basis of classification for literature that may prove as satisfactory as any other. One man will describe that accident in a very realistic way and give a minute and orderly account of it. Another will enter into the philosophy of the affair seeking for the scientific causes of the accident and evolve a method for future prevention. Another may argue warmly about it attaching blame to certain ones and meting out punishment. And another might use his imagination so powerfully as to see the accident in greatly exaggerated form and picture to himself and to others what might have been. In telling or writing of the event according to the foregoing delineation we would expect to have the following accounts respectively: a description, exposition, argumentation and imaginative work. Each man keeps to his own ground to a great extent. But there is no such sign as "No trespassing allowed." The skilful historian may expound somewhat, or enter into a debate or even given himself over for a little to imagining and so with each of the others. However each man will be more at home in some one particular field.
For the purposes of this paper we submit this classification of literature which we propose to follow. And as an evidence of the fertility of the mind of Christ we assert now that, beyond all other authors, He made contributions to every field of literature. Not that He gave more but that He spoke freely and naturally on all manners of subjects in all manners of ways. Nevertheless we may find that even this man used one method of revealing his thoughts more than any other, not because of any limitation but because He deemed it best for his purpose.

In historical literature we have enough of the work of Christ to show that He was a master. Under this head we would consider some of his autobiographical and biographical touches, also a little history proper, as well as some descriptive and narrative work.

Jesus has many things to say of Himself. He draws His own portrait more vividly than any eye-witness or creative brain or artist hand has done. We will select a few of His auto-descriptive words: "My Father worketh hitherto and I work." "Verily, verily I say unto you, the Son can do nothing of Himself but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth Him all things that Himself doeth: and He will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him. Verily, verily, I say unto you, he that heareth my words, and believeth on Him that sent me, hath everlasting life, and shall not
come into condemnation: but is passed from death unto life. Verily, verily, I say unto you, The hour is coming and now is, when the dead shall hear the voice of the Son of God and they that hear shall live. For as the Father hath life in Himself; so hath he given to the Son to have life in Himself: and hath given him authority to execute judgment also, because He is the Son of Man." (John V: 17-27)

"I can of mine own self do nothing: as I hear I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." (John V: 30) "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Luke IV: 18-19) "Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath and are blameless? But I say unto you, That in this place is one greater than the temple." (Matt. XI: 5&6)

"The queen of the south shall rise up in judgment with the men of this generation, and condemn them: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." (Luke XI: 31&32.) See also John VI: 29, 32 & 33, 35-40, 44-51, 53-56. John VII: 16-28. John VIII: 12-58 (Jesus' own words)

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke
is easy and my burden is light." (Matt.XI:28-30)

Also John XIII: 13-20
John XIV; XV; XVI and XVII.

In this literary-historical section it is interesting and instructive to notice what Jesus says of others also. We have some biographical glimpses as well as autobiographical. "What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send thy messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John to Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." (Matt.XI:7-12) This is unique biographical description. Where else will you find anything like to it? But it portrays a man as clearly and with as few strokes as anything that could be conceived. Other examples could be cited as that of the prodigal son, the rich man and Lazarus etc, which, while parabolic become very real as Jesus presents them. Look for a moment at the picture of the scribes as drawn verbally by this Master of description: "Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces, and the chief seats in the synagogues, and the uppermost rooms at feasts: which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation." (Mark XII:38-40) This is not a detailed description but it surely gives in essence the religious
quality of these pretenders.

In the realm of description we have many passages from the mouth of our speaker of an historic character. These will be seen to have real literary merit. The following are typical: "Have ye never read what David did, when he had need, and was an hungry, he and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?" (Mark 11:25-26)

"But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian." (Luke 14:5-7)

As a little historical review of his public work He says:
"I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." (John XVIII:20)

Before leaving this first division of literature according to our fourfold classification we shall turn up a few of the descriptive and narrative passages of the Christ. And as description is more fundamental than narration we shall look to that first. It is possible to have description without narration, but it is not possible to have narration without description. Description plus time is narration.

The aim of the describer is to present his subject to the mind
of the reader as distinctly as the artist would present it to the eye by means of painting or sculpture. Jesus fulfils this aim as we shall see from the following descriptive flashes. He seems to throw the leading characteristic of the object on the canvas of our minds with one masterly stroke.

"Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us." (Mark 14:13-15) We see the house-holder in a simple attitude and his large upper room as clearly as if we had been led to them. The disciples would know their man amongst a thousand from the Master's description.

"No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles; else the bottles break and the wine runneth out, and the bottles perish: but they put new wine into new bottles and both are preserved." (Matt. 19:16-17)

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously everyday: and there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores." (Luke XVI: 19-21) After reading such a description as the above we feel as if we had visited an art gallery and had seen a new picture so clear in outline and suggestive that we can never forget it or its purpose.
"Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her." This is so minute in detail, and yet so concise, according to the power and principle of the verbal artist.

Turning now to the narration which presents a succession of events with special reference to time we see Jesus again making his hearers eye-witnesses of the events described. The order of events is always closely followed: Each fact grows out of something going before: the entire narration centres in one principal action or event: never is everything related in detail: but rather the reader is left to supply all but the salient points. As literary examples of narrative the parables are sufficient. They illustrate the above named principles. Not that the parables exhaust the narratives of this man for they do not; but they are quite representative. And any of them would suffice. There are the parables of the wise and foolish builders, of the two debtors, of the rich fool, of the servants waiting for their Lord, of the sower, of the leaven, of the hid treasure, of the pearl of great price, of the unmerciful servant, of the Good Samaritan, of the friend at midnight, of the great supper, of the lost sheep, the lost piece of money and the lost way, of the unjust steward, of the rich man and Lazarus, of the importunate widow, of the Pharisee and publican, of the laborer in the vineyard, of the wicked husbandmen, of the marriage of the King's Son, of the man taking a far journey, of the talents, etc. To get one before us as a literary example let us hear again that of the rich fool: "The ground of a certain rich man brought forth plentifully: and he thought within himself saying, What shall
I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?" (LukeXII-16-20) We omit the lesson which Jesus draws because we are not concerned with any theological or moral teaching but rather with the literary excellence of the Savior's words.

Before proceeding to find examples of exposition amongst the sayings of this man of Galilee it might be well to remind ourselves again that hard and fast lines cannot be drawn between the different classes of literature. Especially is this so of our second and third departments, the Expository and the Argumentative. Sermons especially are composed of both kinds. Arguments to move the will should be based on facts that have convinced the understanding. Preachers may rely on argumentation for the most part and teachers on exposition. Jesus was both a preacher and a teacher. We often find explanatory material and hortatory matter very closely allied in His words. However it is not difficult to find distinctively expository matter amongst the reported discourses of this man.

Exposition may conveniently be divided into two classes: there is scientific exposition which simply expounds truth without reference to right and wrong: also there is moral exposition which deals with human actions and duties. Jesus, in harmony with his mission, makes use of the latter kind. His language here will be seen to be especially lucid as explanation of dark or misunderstood.
is His purpose. As pointed out in its proper place this teacher deals freely in examples and illustrations to make His points clear.

As a signal example of this class of literature we would mention the so-called "the Wisdom of Jesus." It is an exposition of inner or real righteousness. M'culton says that if printed in its proper form it would consist of seven parts or divisions, the first six consisting of maxims, and the seventh consisting of a string of shorter sayings or maxims. For instance, he contends that there is but one beatitude instead of eight, the last seven being an expansion of the first. Throughout we find many examples which make the Master's meaning unmistakeable, such as, that an almsgiving, praying, fasting, trust in the providence of God, judging, wise and foolish building &c. It is needless to quote the whole discourse, but a few excerpts might not be out of place in showing the literary excellence of this expository matter on inner goodness. The opening statements are not only beatitudes of virtue, but also beatitudes of expression so apt and felicitous are they: "Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for
my sake." (Matt.V:3-11) Or again: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also."
(Matt.V:38-39)

Then there is the Lord's Prayer which is a model of literary style. It shines with peculiar glory in this great sermon which is brilliant throughout: "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come, Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen." MattVI:9-13

No one could deny to any of the above quotations or to any part of this able and poetic exposition a high place in the literature of the philosophers.

In connection with this class of literature we would do well to turn to some of the kingdom sayings of the Master. In Matthew 13 we hear him treating of the kingdom of heaven in an instructive way: "The kingdom of heaven is likened unto a man which soweth good seed in his field:"&c(Vgs.24-30) "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." "Again, the kingdom of heaven is like unto treasure hid in a field
the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

"Again the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price went and sold all that he had and bought it." "Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind: which when it was full, they drew to shore and sat down, and gathered the good into vessels but cast the bad away." These parables serve to shed much light on a very difficult subject and taken with the other sayings on the same subject from the lips of our Teacher they are complete and adequate.

Other examples of lectures on difficult subjects of a private or public nature are not wanting. Consider His private interview with Nicodemus, a ruler of the Jews, on the difficult subject of regeneration. The matter was introduced by our Teacher, when this man of the Pharisees opened the way, as an essential to salvation. It was unfolded as far as a finite understanding could follow, then concluded by a figure and made an occasion for the setting forth of other deep truths regarding himself. Some of His words of exposition on this profound subject of the new birth are as follows: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is
every one that is born of the Spirit." All treatises of this spiritual theme from that day to this have been built on this dissertation of the Master. There have been more verbose but not more lucid or more literary. And so with respect to other themes that require exposition. Jesus has spoken most clearly and most finally on them. Let us look at a few that have engaged the minds of men and see how this thinker dealt with them.

With respect to the doctrine of the Trinity Jesus said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19)

On the theistic problem Jesus has said enough to set our minds at rest: "But from the beginning of the creation God made them male and female." (Mark X:6) "For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be." (Mark 13:19)

The doctrine of the Holy Ghost has been much discussed. Jesus spoke thereon: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." "For the Holy Ghost shall teach you in the same hour what ye ought to say" (Luke 12:12)

Touch the doctrine of depravity Jesus said: "Ye are of your father the devil, and the lusts of your father you will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own: for he is a liar and the father of it." (John 8:44) His own incarnation has received notice from
himself: "And no man hath ascended up to heaven, but he that
came down from heaven, even the Son of man which is in heaven."
(John 3:13) "The bread of God is he which cometh down from
heaven, and giveth life unto the world." (John 6:33)

On atonement hear him in words of explanation: "For this is
my blood of the new testament, which is shed for many for the
remission of sins." (Matt. 26:28)

Expository words touching his own Deity are not lacking:
"Ye call me Master and Lord: and ye say well; for so I am."
(John 13:13) "Believe me that I am in the Father and the Father
in me." (John 14:11) "And if any man say unto you, Why do ye this?
say ye that the Lord hath need of him." (Mk. 11:3) "I and my
Father are one." (John 10:30)

Immortality is a subject for the expositors and Jesus is not
silent about it: "For God so loved the world, that He gave his
only begotten Son that whosoever believeth on Him should not
perish but have everlasting life." (John 3:16)

With respect to the matters of judgment and eternal rewards
and punishment this teacher has been quite full. Whole parables
have been devoted to them as well as many other expository words:
"So shall it be at the end of the world: the angels shall come
forth, and sever the wicked from the just, and shall cast them
into the furnace of fire: there shall be wailing and gnashing
of teeth." (Matt. 13:49-50)

His own second coming, which has been a much controverted
subject, is treated positively by Jesus himself: "For the Son of man
shall come in the glory of his Father with his angels: and then he
shall reward every man according to his works." &c. (Matt. 17:27)

Of his own priesthood or mediatorship He has spoken: "I am the
way, the truth and the life: no man cometh unto the Father but by me." (John 14:6)

The Resurrection needs words of truth and soberness and Jesus speaks them: "And as touching the dead that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac and the God of Jacob? He is not the God of the dead but the God of the living."(Mk.12:26-27) "Verily, verily, I say unto you, The hour is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:25,28,29) "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." (John 11:25)

On the vital question of faith Jesus sheds light: "All things are possible to him that believeth."(Mk.9:23) "Have faith in God." (Mk.11:23) "God so loved the world that whosoever believeth on him should not perish but have everlasting life." (John 3:16)

Repentance is dealt with by Christ: "Repent: for the kingdom of heaven is at hand." (Matt.4:17) "Except ye repent, ye shall all likewise perish." (Luke 13:3) "I am come not to call the righteous but sinners to repentance." (Luke 5:32)

These are not all the expository subjects of which Jesus treats, nor have we attempted to quote nearly all of what he says
on those that we have mentioned. But we have introduced a sufficient number to show that this spiritual Teacher left no vital theme untouched. He has spoken briefly oftimes but very definitely and positively. His words lead to greater certainty than many of the long speculations of men on the same subject. On the every-day duties of life He has spent the most time in exposition, such as the Sermon on the Mount; speculative problems He has often dismissed with a word. What we need to know for life and salvation Jesus has said. As a literary expounder of moral and spiritual truths He is not lacking and has contributed much that is worthy and much that is suggestive to this, the second department of our classification.

Inasmuch as Jesus came to a world of error in judgment and conduct, and in view of the fact that He came as a reformer we expect to find in His words argumentative matter. And this we can easily do. Ecclesiasticists in His time had perverted the law of Moses for their own interests. By a process of substraction and addition they were wresting it to their own damnation. Furthermore they were not allowing for the evolution of the centuries. The measure of the dead past they strove to make sufficient for the present. The letter of the old law was strictly retained and its spirit allowed to slip. To be children of Abraham seemed to be greater cause for gratitude to their minds than to be children of God. The inner essence of religion was scarcely considered and the external form was everything. Human life was not so sacred as a strict observance of the letter of the law. The widow and the orphan might suffer and plead in vain if they were not among the chosen few. Mint and anise and
cummin had to be strictly tithed even if people perished. Truly it does seem to us to-day with our humanitarian and Christian principles as if they were swallowing camels and straining at gnats. The Jewish rabbis had come to be极致ists of the worst order. Legal ceremony and extreme ritualism was the be-all and end-all of their religion. They had forgotten that Abraham believed God and that was counted to him for righteousness. Faith and charity had little place in their creed.

Christ came to change all this. And this was all but an impossible task. The Jews were so deeply entrenched in selfishness and legalism that they were invulnerable. Their religious theories were rooted in the rocks of the age-long church. To convince them of their error must be the task of a Socrates: to move them from their citadel of error and wrong the task of a God. Jesus could scarcely hope to do these things. But He would attempt it though it should cost Him His earthly life. If He could not persuade those in the highest seats, even though He should convince them, He might influence those in lower places and of smaller prejudices. And at any rate He would bring hope and strength to those on the outside of the Hebrew pale. To bring new and unexpected truths to the darkened minds of men as well as to attempt to dislodge the false conceptions of the arrogant and pedantic would lead to argumentation of the subtlest and strongest kind.

As one appealing to the reason of men hear Christ in the following when he is striving to convince a Jew that old things may pass away and all things become new.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."
That whosoever believeth in Him should not perish but have eternal life.

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.

For God sent not His Son into the world to condemn the world: but that the world through Him might be saved.

He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

But he that doeth truth cometh to the light, that his deed may be made manifest, that they are wrought in God." (John 1:1-7)

Or hear Him enforcing His great humanitarian principles in the face of the prevailing theories of rigid legal observation:

"Have ye not read what David did, when he was a hungered, and they that were with him:

How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

But I say unto you, That in this place is one greater than the temple.
But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is lord even of the sabbath day.

What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold of it, and lift it out?

How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days." (Matt. XI:3-12)

Such reasonable facts, such straightforward logic, such earnest appeal, such an invincible conclusion can be disallowed only by selfish interest and stubborn bias. It must have been very welcome to those who had been ostracised from the benefits of the religious society for so long, and had been taught that there was no place for them in the heart of God or compassion for the outcast amongst his so-called priesthood.

Sometimes it happened that the Jewish rabbis would not hear Jesus through to the end of an argumentation. Their religious pride would be so wounded that their rising rage would get the better of them. They would break in upon the discourse of Jesus. And then a process of thought would give way to a dialogue of debate or disputation. But at such a time Jesus proved himself too sharp for his opponents. He would so match argument with argument, so use his opponents' statements to their own undoing, that they were either forced into silence or driven into a frenzy of uncontrollable passion. As an instance of this kind of quick controversy we would instance the following:

"They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that
hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication: we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself but he sent me; and so on to the end of the chapter, where we are told that they took up stones to cast at Him. (John VIII:39-)

Jesus, on the other hand, was always calm and self-possessed in the consciousness of the truth of His cause and His perfect competency to maintain it.

These Pharisees could never catch Him in His talk though the best of them tried. Feigning sincerity but meaning vengeance and hoping for an advantage they would approach Him meekly with a question. But they were always baffled. Jesus divined their purposes and sent them back sadder and wiser.

"And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

Shew me the tribute money. And they brought unto him a penny. And he said unto them, Whose is this image and superscription?

They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's.

When they had heard these words they marvelled, and left him, and went their way."  (Matt.22:16-22)
In such passages as the above we see the deep power of discernment and the subtle strength of reply of which the Master was capable.

But Jesus never talked for talk's sake. To be expert in logomachy gave Him no pride or pleasure. There was always a deep purpose in His talk as in every undertaking of his life. He experienced no sense of delight in merely seeing His enemies vanquished. He spoke for truth's sake. If He could have seen those who hated Him most converted from the error of their ways He would have spent himself unremittingly. When this was impossible, because of deep-seated prejudice and consummate selfishness, His heart was grieved to breaking. And then for the sake of those who stood by He spoke and argued. If any man, Jew or Gentile, high or low, would know the truth it would make Him free. And Jesus had a passion for breaking the shackles from the minds of men. He must help somebody. Jesus was a true orator and never a mere actor. To convince men of the truth was not enough for Him. He would have them close with the truth. Far from being satisfied with any intellectual assent to His doctrines He strove to persuade them to cease to do evil and learn to do well. Failing in this He had altogether failed in His own opinion.

And this is the true ultimate of all argumentation. Appeals are made to the understanding and to the emotions in order that the volitions may be moved and the whole result in action.

Now our orator has but one supreme purpose. He himself said, "I am come that ye might have life and that ye might have it more abundantly." He understood that true life was the result of freedom, and that freedom came from loving God and serving men. To persuade men to this end He worked and prayed, argued and
pleaded, suffered and died. And his words and work were by no means vain. He did influence men to change their mode of living by his words. If persuasion is the test of an orator Jesus did not fail in his speech. Folks from all classes heard Him gladly and accepted His call. The children, the women, fishermen, publican, sinners, Jews, Romans, the educated and the uneducated followed Him for what He said and was. As an example of the moving power of his words consider such passages as the following:

"Many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them: They were all amazed and glorified God, saying, We never saw it on this fashion. As Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many and they followed him." (Mark 11:2,13,15)

"Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. As he spake these words many believed on him." (John Vlll:28-30)

If we had all the public discussions of Jesus it is not hard to believe that there would be such an amount as would make an able contribution to the literature of argumentation of the world. As it is we have seen from the fragments that Christ was a convincing speaker and an effective exhorter and pleader.

Now we come to the fourth department of literature, according to our classification for this paper, namely, imaginative literature. And again we would warn against the idea that this class of
literature is entirely distinct from the other three classes. On the contrary that which we considered under any one of the other heads may find its proper place here also. This is not always the case with the product of an author but with our present author it will be found to be so. He was an image-maker from beginning to end. Take almost any of His words. To what faculty do they appeal? Almost without exception to the imagination. Now it takes a live imagination to appeal to the imagination. And Jesus was thus gifted. None knew better than He that men had been missing God because they had been trying to comprehend Him rather than see Him. God must be seen to be loved and must be loved to be truly worshipped. It was no system of theology that Christ came to teach. He came to show men God and His ways to men. This required an Image and images. He himself was the Image. God gave the man Christ Jesus to be the express image of his person. We can see God in the face of Jesus Christ. Then to complete his work this personal image bodied forth the forms of things religious and hitherto unknown. His religious predecessors had been appealing to the discursive faculty. They were theologians and doctrinaires. Jesus drew pictures for the minds of men and he got their attention, filled their minds with truth, awakened their feelings and turned them towards God. He made the invisible visible and the impalpable palpable so that people saw in God a father, they felt the kindly ways of providence, they heard his voice and were not afraid and counted it all joy to be His children. Such was the result of pictorial speech.

In other words Jesus was a poet. He was original and creative. He made His own images. Think of His parables, His allusions to nature, His miracles, His endless symbolism - the comparisons
Matthew Arnold in his essay on Wordsworth says that poetry is at bottom a criticism of life. If this be true the literature of Jesus is surely poetry. He touches real life with almost every word. He does not speak abstractly but concretely. How to live was His great unceasing theme. He ran the gamut of life Himself and in His literature real life-blood flows. To begin with He felt the kinship of nature as every poet of the better sort does. Then He knew and loved men in all their activities. The lowest and the highest and all between did not escape His notice and His care. He had a true heart of compassion for the ills of all mankind. Of almost every man that Jesus met it could be said as it was said of one who was rich yet hungry, "And Jesus beholding him loved him." He saw men deluded, obstinate, arrogant, sinful but he did not hate them. He had a heart for every man's circumstances. He knew how to put Himself in their places and from no soul did He pass by on the other side. He was very sincere and simple in His life and talk. Yes, if poetry is a criticism, a weighing of life Jesus was a poet and His words true poetry.

Of course some poetic souls do not have the gift of tongues. They can see and feel but cannot tell their visions and their enthusiasms. We doubt if any man with eager eyes to see and hot heart to feel can be altogether tongue-tied. It is the nature of such to crave expression of themselves to others. Nevertheless the gift of speech is not necessarily commensurate with other gifts. Many great men perish because they are dumb. But those who have the powers of vision and exaltation combined with the faculty of expression live forever.
Jesus was lacking in none. We have just been arguing that He had the soul of the poet. And what we have said in the earlier part of this essay should show that He had a very genius for expression. He knew how to say a thing. The words of His mouth equaled the meditations of His heart. Think again of the purity and propriety of His diction, of the faultless structure of His sentences and paragraphs. Consider the clearness, the force and beauty of His style. And nothing studied about it! It is so free and spontaneous that its power and music are simply irresistible. And yet you forget the expression in the drawing power of the ideas. Jesus would never stoop to contentedness with the mere manner of an utterance: the matter, the result, were everything to Him. But inasmuch as the result of an idea is always in part dependent upon the expression it is well that Jesus was an orator and could speak well. A good vehicle of thought is necessary for its effective transportation. The lips of Jesus were touched with a live coal from off the altar. He was a prophet and poet.

And here we do not hesitate to say that the words of Jesus were all poetry. His discourse material throughout may properly be placed in this imagination class. His literature is that of power rather than that of mere knowledge. He was not a scientist but a poet. He speaks of flowers but His words would not be placed in a text on botany. He was not an agriculturist, a zoologist, a geologist although He spoke of the fields, the birds, the earth and many other things. Indeed it is a doubtful if He could be called a theologian. He was a practical moralist rather than a systematic theologian. It was His to move and inspire rather than to instruct. And throughout all His descriptions, His expositions, and argumentations He was imaginative and appeal
to the imagination always, and consequently He was a poet throughout, and His sayings all fall here.

It might be well to deny here that superficial distinction of poetry and prose. Poetry is not distinct from prose. Prose and verse may be opposites so far as form is concerned. Matter of fact or science might possibly be set over against poetry. But poetry does not consist of strophe, or metre, or rhyme. If it did the literature of Jesus could not be called poetry. Poetry, however, has to do with thought and purpose. It includes creative literature. It makes its appeal to the imagination. It is full of passion, simplicity and sensuousness. It reveals and discovers the elemental feelings of mankind. And inasmuch as the literature of Jesus, so far as we can judge from the fragments, has these elements and qualities it is poetry and its author a poet of the first order.

If however we reduce it to a matter of form we can find the elements of Hebrew verse in the speech of Jesus. This is known as "parallelismus membrorum". This principle of parallelism abounds in the poetic books of the Old Testament. It is the formal device of Hebrew poetry and our poet of the New Testament had caught it. This is why the Beatitudes and the Lord's Prayer can be chanted. They have rhythm as have the selections in the Psalter. The distich or couplet predominate in the Old Testament parallelism. We can find many examples of this out of the mouth of Jesus as:

"For of thorns men do not gather figs,
Nor of a bramble bush gather they grapes." (Luke 6:44)

"That which is born of the flesh is flesh;
And that which is born of the Spirit is spirit." (John 3:6)

These are examples of synonymous parallelism.
As in the Old Testament we can also find examples of Antithetic and Synthetic parallelisms:

Antithetic:
"My time is not yet come:
But your time is always ready." John 7:6

Synthetic:
"I tell thee, thou shalt not depart thence
Till thou hast paid the very last mite." (Luke 12:59)

These are but three examples of many. One is amazed when he comes to read the words of Jesus, with this Hebrew technicality in mind, to find his speeches just flooded with it.

We beg leave to append one or two lyric speeches of this later Hebrew poet:

"Come unto me all ye that labor and are heavy laden,
And I will give thee rest;
Take my yoke upon you,
And learn of me;
For I am meek and lowly in heart;
And ye shall find rest unto your souls;
For my yoke is easy,
And my burden is light." (Matt.XI:28-30)

"Consider the lilies of the field, how they grow;
They toil not neither do they spin:
And yet I say unto you,
That even Solomon in all his glory,
Was not arrayed like one of these,
Wherefore if God so clothe the grass of the field,
Which to-day is, and to-morrow is cast into the oven,
Shall he not much more clothe you,
0 ye of little faith." (Matt.VI:28-30)

How could we do better than to leave this man as a man of literature just here in this most sublime and in his most natural element of high poetry? A poet is at once the most human and the most divine of mortals. He discovers men at their depths, showing them that the most simple and the most sincere may come nearest God. The gift of poetry is no artificial or appended gift. It inheres in the soul of great-hearted and holy-minded men. That Jesus was a poet in all the deep meaning of that
word no one can now justly gainsay. His place in life and high literature is forever assured. Whatever else and more He was we will not stop to argue here, but that He was a voice crying in the world of men on such a theme and in such a way that it can never die we challenge the whole creation to refute. And for ourselves the more we listen to His words the more are we convinced that in him, "the Word was made flesh and dwelt among us."