DWIGHT L. MOODY'S USE OF THE ARISTOTELIAN MODES OF PERSUASION

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PREFACE

What constitutes effective persuasive speaking is a problem confronting speech educators. Aristotle observed the techniques used by speakers in his day who seemed to be effective and described these techniques in the Rhetoric.

The problem with which my study is concerned is: Did Dwight L. Moody, unlearned in classical rhetoric, use the modes of persuasion described by Aristotle as characteristic of effective speaking? A rhetorical analysis of Twelve Select Sermons by D. L. Moody, published in 1880, serves as a basis for the study.

My particular thanks go to Dr. Millard Scherich and to Dr. Leslie Kreps, who painstakingly guided and encouraged me in making this study. Appreciation is expressed also to Dr. Helmer Sorenson and Dr. Ida T. Smith who served on the Advisory Committee.

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CHAPTER ONE

INTRODUCTION

America has produced many great speakers. The academic field of American public address is concerned with the study of these speakers, the speech occasions, and the factors which were responsible for success or failure in particular speech situations.

One branch of public address is called homiletics, or the art of preaching. Some of the best known names in the history of American public address are those of preachers, such as the Mathers of Boston, Jonathan Edwards, George Whitefield, Henry Ward Beecher, Phillips Brooks, Russell Conwell, Dwight L. Moody, and Billy Sunday. This dissertation is concerned with Dwight L. Moody and the persuasive techniques he used in preaching. The problem is: In what way, if at all, did Dwight L. Moody, in certain selected sermons, used the Aristotelian modes of persuasion?

Importance of Moody as a Speaker

One of the outstanding preachers of the nineteenth century was Dwight L. Moody, lay evangelist. His influence was recognized both in the United States and in Great Britain.

A noted biographer paid tribute to Moody by saying:

> . . . a generation ago D. L. Moody was an immense, magnificent agency for bringing men to God. You may not sympathize with all his methods, you may even feel that in some cases they defeated their object; but you cannot deny that he worked in his own way

> with a tremendous, tireless zeal to supply the greatest need of his country and of the world, and for that reason the study of his methods, his purpose, his results, and of his personal character, must always have a profound interest.[1]

Many other people, among them biographers, churchmen, newspaper writers, and business men, have given similar testimony relative to Moody's position as an outstanding preacher and Christian worker.

In 1875, during four months in London, this "prince of evangelists" held 285 meetings in which he addressed 2,530,000 persons. When he returned to the United States following the campaign in Great Britain, he preached the first winter in Brooklyn, Philadelphia, and New York. The Philadelphia Inquirer for January 18, 1876, lists fifty-eight regular preaching services with 545,000 people in attendance. At the Hippodrome, in New York, the weekday service attendance averaged 20,000 with Sunday services drawing 30,000 to 35,000. Such crowds are not unusual for single events, but for a preacher to draw such throngs night after night is phenomenal.

From his first campaign in England in 1873 to his last campaign in Kansas City in 1899, Moody drew large audiences. The largest auditoriums were overcrowded; and even when special buildings were constructed, they proved inadequate to seat all who came. No other preacher of the nineteenth century began to equal Moody's record.

A man as influential as Moody is almost certain to be a subject for biographical study.

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[1]Gamaliel Bradford, D. L. Moody, A Worker in Souls, (Garden City, 1928), p. 16.

Biographies and Other Studies of Moody

Several writers have undertaken to portray the life of Moody. Some of the biographies have been pictures of a great saint ministering to the multitudes, a voice from on high speaking to the people. These have so lauded the man that a clear unbiased view of his life and work cannot be gained from them.

In 1900, William R. Moody, son of the evangelist, wrote The Official Authorized Edition of The Life of Dwight L. Moody.[2] He stated his purpose in the introduction.

> The preparation of my Father's biography has been undertaken as a sacred trust. Early in the spring of 1894 he was asked by an old friend for permission to issue a biography with his approval. This my Father declined to do, and on that occasion, expressed the wish that I should assume the task when his life-work was ended. In reply to my objection that such an undertaking demanded a literary experience that I did not possess, he said; "I don't care anything about that, what I want is that you should correct inaccuracies and misstatements that it would be difficult to straighten out during my life. You are the one to do this. All my friends will unite on you and give you their assistance. There are many who think they know me better than any one else, and would feel themselves best able to interpret my life. If you do not do this work there will be many inaccurate and conflicting 'Lives.'"[3]

Most of the biographical material used in this dissertation is taken from the official edition mentioned above.

Moody's success as an evangelist and his reputation as a speaker have led a number of students to make specific studies concerning him. William Arthur Poovey made an analysis of Moody's sermons, studying a selected group to determine grammatical and literary structure. He

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[2] W. R. Moody, The Life of Dwight L. Moody, (Chicago, 1900).

[3] Ibid., p. 13.

listed such things as the number of analogies, the number of narrative passages, and the number of exegetical passages which Moody used in the sermons.[4]

Rowan Lunsford made an interesting study of Moody's evangelistic campaigns, showing the general pattern and usual effect of a Moody campaign.[5] He touched lightly upon Moody as a preacher.

Robert Huber made an analysis of "Dwight L. Moody, Salesman of Salvation," giving as his thesis:

> . . . The stimuli of the content of the speeches plus the stimuli of the techniques in managing the crowds plus the psychological factors peculiar to the people of the time equal the results or reactions that the revivals produced.[6]

Rollin Quimby wrote a dissertation in 1951, at the University of Michigan, which he entitled "Dwight L. Moody: An Examination of the Historical Conditions and Rhetorical Factors which Contributed to his Effectiveness as a Speaker." In the abstract of the study Quimby stated:

> The purpose of this study was to determine the causes of Dwight L. Moody's effectiveness as an evangelistic speaker. The importance of the study arises from two facts: 1) Moody was one of the most popular religious speakers which this country has produced, 2) Moody is almost unstudied as a speaker.[7]

Richard Curtis wrote on "The Pulpit Speaking of D. L. Moody" for a Ph.D. dissertation at Purdue University in 1954. He said:

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[4]William Arthur Poovey, "An Analysis of the Structure of Dwight L. Moody's Sermons," (unpub. M. A. thesis, Northwestern University, 1939).

[5]Rowan Lunsford, "The Evangelistic Campaigns of Dwight L. Moody," (unpub. M. A. thesis, University of Redlands, 1945).

[6]Robert Bruce Huber, "Dwight L. Moody: Salesman of Salvation, A Case Study in Audience Psychology," (unpub. Ph. D. dissertation, University of Wisconsin, 1942).

[7]Rollin Quimby, "Abstract of Thesis," Speech Monographs, XIX (March, 1952), 128, 129.

> This dissertation attempts to analyze Dwight Lyman Moody as a pulpit speaker in terms of the four generally recognized constituents of the speaking situation; speaker, occasion, subject, and audience. The historical-rhetorical method was used, together with some quantitative analysis.[8]

Locating and Limiting the Study

The studies of Moody referred to above are the only ones listed in the survey of graduate studies in speech, which is a regular feature of Speech Monographs, published periodically by the Speech Association of America. A survey of doctoral dissertations in history revealed no studies concerning Moody's speaking. Although much current rhetorical theory is strongly Aristotelian in its approach, apparently no study has been made of Moody's use of the Aristotelian modes of persuasion. The lack of such a study prompted the writer to analyze Moody's preaching, as evidenced in the Twelve Select Sermons,[9] to discover in what way Moody used the Aristotelian modes of persuasion. These sermons, which are representative of Moody's preaching, were analyzed to ascertain Moody's general persuasive techniques and his use of the modes of persuasion described by Aristotle in the Rhetoric.

A further aim of the study is to examine the Aristotelian approach to critical analysis of persuasive speaking. Aristotle observed the methods employed by effective speakers and recorded his observations in the Rhetoric. The writer attempted in this study to discover whether the Aristotelian modes of persuasion provide an effective basis for analysis of a modern persuasive speaker.

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[8] Richard Curtis, "Abstract of Thesis," Speech Monographs, XXII (August, 1955), 158.

[9] D. L. Moody, Twelve Select Sermons, (Chicago, 1880).

Plan of the Study

Chapter two contains a biographical sketch of Dwight L. Moody designed to give a background for the study.

To clarify what might be considered rather technical rhetorical material, chapter three contains a brief survey and explanation of the Aristotelian modes of persuasion.

The material presented in chapter four deals with Moody's use of the nonartistic means of persuasion.

Chapters five, six, and seven contain materials dealing with Moody's use of the artistic modes of persuasion, ethical, pathetic, and logical proofs, respectively, and chapter eight is a summary and conclusion of the study.

CHAPTER TWO

BIOGRAPHICAL SKETCH OF DWIGHT L. MOODY

> . . . Moody was one of the most forceful and interesting Americans of his time. He established soul-saving as a Big Business just as surely as John D. Rockefeller established oil-refining, or old Phil Armour the assassination of hogs, or Pillsbury the milling of flour. When he started out an evangelist had no more dignity and social position among us than a lightning-rod salesman or a faro-dealer; when he finished he was on terms of intimacy with such august characters as John Wanamaker, Morris K. Jesup and General O. O. Howard. . . .[1]

Early Life

Dwight L. Moody descended from two of the early New England families. John Moody landed in America in 1633, finally settling down in the Connecticut valley. The Holton family, having landed in 1630, were already settled in Northfield. Nearly two hundred years later, on January 3, 1828, Betsy Holton and Edwin Moody were married. From these two lines Dwight L. Moody inherited

> . . . an iron constitution capable of great physical endurance and a capacity for hard, continuous work. He early developed those distinguishing traits of his New England forefathers; a strong love of liberty, loyalty to conviction, courage in the face of obstacles, and sound judgment in organization; and these constituted his most valuable legacy from his seven generations of Puritan ancestors.[2]

Dwight Lyman Moody, the sixth child of Edwin and Betsy Moody, was born February 5, 1837. His life story reads very much like a Horatio

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[1] H. L. Mencken, "The Scourge of Satan," The American Mercury, XXI (September, 1930), 124, 125.

[2] W. R. Moody, p. 18.

Alger novel. Edwin Moody, the father, was a stonemason and farmer. The small farm home was heavily mortgaged, but the stonemason's income provided a comfortable living for the family until tragedy struck. A sudden illness caused Edwin Moody's death at the age of forty-one. His family was left penniless and creditors stripped the farm of all equipment. One month later twins were born to Mrs. Moody. Neighbors urged the widow to bind out all the children except her babies, but she refused to think of separation.

The oldest son, a boy of fifteen, who might have helped a great deal, became infected with wanderlust and ran away from home. The future was as black as any storybook could picture.

Cyrus Holton, Mrs. Moody's brother, and the Reverend Mr. Everett, pastor at the Unitarian Church, aided the destitute family. In later years Mr. Moody recalled:

> I remember just as vividly as if it were yesterday, how I heard the sound of chips flying, and I knew someone was chopping wood in our wood-shed, and that we should soon have a fire. I shall never forget Uncle Cyrus coming with what seemed to be the biggest pile of wood I ever saw in my life.[3]

The family stayed together and survived those early years. The boys were used to hard work and privation and "hired out" to neighbors. Play and recreation had a place in their lives, for Mrs. Moody welcomed the young people of the neighborhood into her home and many boisterous games enlivened the evenings.

Mrs. Moody was a wise mother. She insisted that the children learn to share even their scant supplies, and never was a hungry person turned away from their door. Discipline was strict but loving, with whippings the penalty for disobedience. Dwight described the whippings:

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[3]Ibid., p. 20.

> Mother would send me out for a stick, and I thought I could fool her and get a dead one. But she would snap the stick and then tell me to get another. She was rarely in a hurry, and certainly never when she was whipping me. Once I told her that the whipping did not hurt at all. I never had occasion to tell her so again, for she put it on so it did hurt.[4]

The entire family was baptized into the Unitarian Church by the Reverend Mr. Everett. Sunday School and church attendance was a regular part of life. The theology which Moody heard from his pastor was the same theology upon which he based his preaching in later life. The Bible as the Word of God, Jesus as the Son of God, the Church and its Sacraments were accepted beliefs of Mr. Everett.[5] The doctrines of Unitarianism at the time of Moody's childhood were stated by Hall:

> Our common doctrine in regard to Christ is this. He is the Son of God, the promised Messiah, whom the Father sanctified and sent into the world. . . who suffered for sins, the just for the unjust, that he might bring us to God; whom God highly exalted, raised from the dead, and gave him authority to execute judgement also . . .
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> . . .
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> Faith in God as the Creator, Ruler and Father of the Universe, one and unchangeable -- faith in Christ, the Son of God, the Mediator between God and man and the author of salvation to all who believe, repent and obey . . . faith in an endless existence, in which the good will be happy infinitely beyond their merits, and the wicked miserable just in proportion to their wickedness -- this is Unitarian Christianity.[6]

The same basic concepts were expressed in Twelve Select Sermons preached by Moody many years later.

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[4]Ibid., p. 24.

[5]J. Wilbur Chapman, The Life and Work of Dwight L. Moody, (Boston, 1900), p. 48.

[6]Edward B. Hall, What It Is To Be A Unitarian, (Boston, 1832), pp. 11-13.

Education

The most interesting fact about Dwight Moody's education is his lack of it. He was reared in a day when education was a luxury, and "district school" training was considered adequate. The young Moody may have attended twelve terms at the district school for his formal education. He learned something of "the three R's," studied a little geography, and practiced some declamation. Since he disliked books and study, he avoided them as much as possible. His last term of school was in the winter of his seventeenth year. He had begun to realize the value of study, but time was too short to permit much progress.

The lack of education was apparent in Moody's preaching in later years. Grammatical errors and mispronunciations abound in the literal reports of his meetings. Apparently Moody never made any attempt to widen his knowledge of literature other than the Bible.

> He has a large library . . . presented to him by admiring friends; but it is safe to say there are not half a dozen books in the world, besides the books of the Old and New Testaments, of which he could give the names and a general outline of their contents; hence there is room in his head for God's word. . . .[7]

Moody rarely used poetry or quotation in his preaching although occasionally he would bring in a line of a familiar hymn. His speech was characterized by colloquialisms and elisions. "Quick'n lightin'," "hir'n Haman," "drier'n Gidjon's fleece," were some of the country sayings he used frequently. Moody was well aware that his blunders were trying to cultivated listeners and made an earnest attempt to overcome his defects. It was said of him that he never made the same blunder twice.

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[7] W. H. Daniels, ed., Moody: His Words, Works, and Workers, (New York, 1877), p. 39.

Business Life

When Moody was seventeen, he told his brother Edwin, "I'm tired of this! I'm not going to stay around here any longer, I'm going to the city."[8] His family strongly opposed his plan, for he had no qualifications for a career, whereas in Northfield he would have steady work on the farms. He was so determined to go that his older brother, George, gave him five dollars which enabled him to get to Boston. After several days of unsuccessful search for work, the boy swallowed his pride and appealed to an uncle who ran a shoe shop in the city. His uncle's answer gives some light into the character of Moody at this time:

> Dwight, I am afraid if you come in here you will want to run the store yourself. Now, my men here want to do their work as I want it done. If you want to come in here and do the best you can and do it right, and if you'll be willing to ask whenever you don't know, and if you promise to go to church and Sunday-school, and if you will not go anywhere that you wouldn't want your mother to know about, we'll see how we can get along. You can have till Monday to think it over.[9]

Dwight did not wait until Monday but made up his mind immediately. In a very short time he proved to be one of the best salesman in the store. He would go into the street to persuade uninterested passersby that they wanted shoes.

In conformity with his promise, Dwight became a regular attendant at Mt. Vernon Church and Sunday School. His Bible Class teacher, Edward Kimball, took a deep interest in the young man. One day he visited Moody at the store and made a plea for Christ. As Kimball related it:

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[8] W. R. Moody, p. 35.

[9] Ibid., p. 37.

> I don't know just what words I used, nor could Mr. Moody tell. I simply told him of Christ's love for him and the love Christ wanted in return. That was all there was. It seemed the young man was just ready for the light that then broke upon him, and there, in the back of that store in Boston, he gave himself and his life to Christ.[10]

Shortly after this episode, Moody presented himself for membership in the Mt. Vernon Church. The committee appointed to examine all those requesting membership felt that he was not ready. Three of them were appointed ". . . to explain to him more perfectly the way of God."[11] In March, 1856, Dwight L. Moody was accepted into membership.

The next September Moody carried out a project which changed his life. He felt that the new opportunities of the West were of great promise and in September, 1856, arrived in Chicago. He immediately transferred his church membership to the Plymouth Church of that city.

Wiswall's boot and shoe house offered employment, and ability as a salesman soon led to a promotion to commercial traveller for the firm. The pay was good, expenses low, and Moody was soon well on his way to his goal, $100,000.[12] A letter home states:

> I have made thirty dollars a week ever since I came out here. . . . Don't let Uncle Samuel get hold of it, but as it has turned out, I have done the very best thing in coming. My expenses are high, but I can make more money than in Boston.[13]

In the spring of 1858, he wrote his mother:

> I have a good position, and I mean to work my cards to make it better. I have been very successful so far, and if nothing happens I shall do well. Luther [his brother] thought

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[10] Ibid., p. 41.

[11] Ibid., p. 44.

[12] Ibid., p. 63.

[13] Ibid., p. 50.

> it was very foolish in my leaving Wiswall's but I have got a situation that is worth five of that. If I have my health and my God is with me, I shall succeed better here in Chicago than I ever thought. Mother, I hope you will not forget to pray for your son here in the West, surrounded by temptations on all sides. I never worked in a place since my conversion where there were so many young men as here. I hope you will plead with God that I may live a consistent Christian before them. I am in hope to live so before them that I may succeed in winning their souls to Christ. Pray for me, dear mother.[14]

Early Christian Work

Moody was active in Christian work during the period of his business career. He took four pews at Plymouth Church and endeavored to have them filled with young men every Sunday morning. Sunday afternoon and evening he spent in Sunday School work at a small mission on North Wells Street. The lack of pupils challenged Moody, and he began to scour the streets for prospects. Before long the facilities were scarcely adequate for his recruits.

In the fall of 1858, Moody transferred his activity to another section of the city and began a mission Sunday School at North Market Hall. It rapidly grew until it became nationally known with an attendance of 1500. Parents were reached through the children and North Market Hall School developed into the Illinois Street Church.

Moody dealt with all types of people from saloon-keepers to wealthy business men. He had one main question for each, "Are you a Christian?" Intent on personal evangelism, he soon found his Christian work taking up more and more time. He was working for Buel, Hill and Granger, had saved over $7,000, and was making over $5,000 yearly. What should he do? An experience with one of his Sunday School teachers

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[14]Ibid., p. 53.

determined his course. The teacher was dying from lung hemorrhage but was troubled primarily by the fact that his class of young ladies were not Christians. Moody made personal visits to these students with the teacher, and at the end of ten days, the last of the class had made a definite commitment to Christ. Let Moody tell the sequel:

> The next evening I went to the depot to say goodbye to that teacher. Just before the train started, one of the class came, and before long, without any prearrangement, they were all there. What a meeting that was! We tried to sing, but we broke down. The last we saw of that teacher, he was standing on the platform of the rear car, his finger pointing upward, telling that class to meet him in Heaven.[15]

This experience, added to his previous yearnings, led Moody to give up business and to devote his life to full time Christian service. He enlarged his mission activities and became active in Y.M.C.A. work. Through the "Y," Moody was thrown into active contact with the Northern troops during the Civil War. Through gospel services, prayer-meetings, song services, Bible and tract distribution, and personal visitation he sought to win soldiers to Christ. Work with men under war conditions leaves an imprint that can never be erased from a man's life. The background of his army experience helped to make Moody an effective evangelist.

At the close of the war, Mr. Moody plunged into Sunday School Convention activity. The influence of his Chicago School was nationally felt, and Moody became a prominent figure at state and national conventions. He told of his methods and results, always urging a thorough evangelistic program.

Moody was extremely active in the Y.M.C.A. at this same time, from 1865 to 1871. He was an energetic leader, being primarily

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[15]Ibid., pp. 65, 66.

responsible for the "first hall ever erected in America for Christian Association work."[16] Funds were subscribed and Farwell Hall, in Chicago, was dedicated on September 29, 1867. Four months later it burned, but before the ashes were cold Moody had obtained subscriptions for rebuilding.

At the International Y.M.C.A. Convention in Indianapolis in 1870, Mr. Moody first met Ira David Sankey. Moody led an early morning prayer service with Sankey in the congregation. The music was bad until Sankey began to sing and the audience followed his lead. At the close, Moody questioned Sankey about his personal ties, then announced, "Well, you'll have to give that up! You are the man I have been looking for, and I want you to come to Chicago and help me in my work."[17]

Some months later Sankey spent a week in Chicago, at Moody's request, and made a final decision. He resigned his work in Pennsylvania, and joined Mr. Moody in the work at the Illinois Street Church and in the Y.M.C.A.

The Evangelist

Broadly speaking, Dwight L. Moody was an evangelist from the day of his conversion. He acted as a messenger of salvation to all his business associates. Using a more restricted sense of the word "evangelist," Moody's career began in 1873 when he and Sankey sailed for England as bearers of the "good news." Moody had visited England in 1867, forming a number of friendships and doing some preaching. A second brief visit

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[16]Ibid., p. 116.

[17]Ibid., p. 125.

in the summer of 1872 led to a revival in a church in North London. Three pastors urged Moody to hold services with them, as soon as he could make arrangements, and it was on the basis of support from them that Moody and Sankey made the 1873 trip. Upon their arrival at Liverpool, the evangelists discovered that all three pastors had died.

> After reading the letter announcing the death of these friends, Mr. Moody turned to Mr. Sankey and said: "God seems to have closed the doors. We will not open any ourselves. If He opens the door we will go in; otherwise we will return to America."[18]

The opening came, and the men were invited to York. Reverend F. B. Meyer described the beginning:

> The first characteristic of Mr. Moody's that struck me was that he was so absolutely unconventional and natural . . . there was never the slightest approach to irreverence, fanaticism, or extravagance; everything was in perfect accord with a rare common sense, a directness of method, a simplicity and transparency of aim, which were as attractive as they were fruitful in result. . . . The first ten days of his meetings were only moderately successful, and he gladly accepted my invitation to come to the chapel where I ministered, and there we had a fortnight of most blessed and memorable meetings.[19]

From the services in York, Moody was called to Sunderland, and then to Newcastle-on-Tyne. During the campaign here, the Moody and Sankey hymnbook came into being. The songs used in the services came to be wellknown and widely demanded. An edition was printed and in due time, the book became a best-seller.

> An enormous influence tending to spread and perpetuate the spirit of Moody's revival was the Gospel Hymns. . . . They divided popular favor with Gilbert and Sullivan, and temporarily got away with the larger share. . . .[20]

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[18]Ibid., p. 155.

[19]Ibid., p. 158.

[20]Robert Morss Lovett, "Moody and Sankey," New Republic, December 14, 1927, pp. 94-96.

The Newcastle experience was only the first step of a triumphal tour which included most of the large cities of the British Isles, climaxing with a four-months mission in London from March to July, 1875. Edinburgh, Birmingham, and Liverpool were stirred to the depths by the evangelists. When Moody finally accepted pressing invitations to London he was greeted by a united group of Christian leaders. A four-months campaign resulted in 285 meetings with an attendance of 2,530,000.[21]

In August, 1875, Moody and Sankey returned to America to be besieged by invitations to preach in the cities of America.

The first American campaign began in Brooklyn in October, 1875, where a rink with chairs for 5,000 was rented for a month. The party moved to Philadephia, where services were held in an abandoned freight depot of the Pennsylvania railroad, with the seats to accommodate 13,000 persons. The last services of that winter were held in New York at the Hippodrome. The reputation which Moody established in England was more than borne out by the results of these American meetings.

From this time on, the story of Moody's campaigns is largely repetitious. The location changed, but the work remained the same. The largest available buildings, overflowing crowds, churches reaping a rich harvest of new members, Christians strengthened spiritually and stimulated to active service, were the concomitants to a Moody campaign.

Dr. Joseph Cook said of the Boston work in 1877:

> It will always stand uncontroversially that a structure which holds from six thousand to seven thousand people has been opened in Boston for religious audiences, and that week

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[21]W. R. Moody, p. 251.

> after week, for two months, on every fair day, and often twice or thrice a day, when an undiluted Christianity has been proclaimed there, this building was filled to copious overflowing. . . .[22]

The Educator

Moody himself lacked formal education but he did place great value on it. One day he was riding over a back road in Northfield with his brother Samuel, when they saw a mother and two daughters sitting in a doorway braiding straw hats. The father was paralytic and helpless. He was an educated man and had imbued his daughters with ambition, but there was no opportunity for them. Moody and his brother discussed the tragedy and the need for a Christian girls' school. Some time later Moody was talking with Mr. H. N. F. Marshall of Boston about the establishment of such a school, when the owner of an attractive building site walked by. Hailing him, they asked his price, invited him into the house, and signed the necessary papers. Lots which adjoined each other were purchased, and in 1879 a recitation hall was started. Mr. Moody's home was altered to provide dormitory space. On November 3, 1879, Northfield Seminary for Young Women was formally opened with twenty-five pupils, including the two hat-braiders. Other buildings were added to the school, and by the twentieth anniversary in 1899, the school had an enrollment of nearly four hundred, with a staff of thirty-nine.

> The three things which distinguished the Seminary were: first, the place of the Bible as an integral part of the curriculum; second, the participation of the students in the domestic work of the school, with two results--lessons in the dignity of labor and true democracy, and in the economy of operation; third, the low charge; for during his lifetime but

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[22]Ibid., p. 292.

> one hundred dollars was asked for board, lodging, and tuition. The per capita cost was always about twice this. He looked upon it as his privilege to raise the other hundred by tireless and constant solicitation of small gifts.[23]

As soon as Northfield was under way, a corresponding school for boys was suggested, and in May of 1881, Mount Hermon School for Young Men was opened. These schools were not meant as charitable institutions, but the expenses were extremely low, and much of the cost was covered by gifts of friends.

Moody felt a great need for trained Bible students and Christian lay workers and in May of 1889 opened an institute in the Chicago Avenue Church. He had expected twenty pupils and found nearly two hundred. To meet the unexpected demand funds were raised, lands and buildings adjoining the church purchased, and in September, the Moody Bible Institute was opened with R. A. Torrey as superintendent. The students spent mornings in the class-room, but afternoons and evenings were divided between study and practical Christian work. Rescue mission work, jail work, house-to-house visitation, street meetings, and all such types of activity were carried on by the students as part of the practical end of Christian training.

Later Life

In the spring of 1892, Mr. and Mrs. Peter McKinnon of Scotland persuaded Moody to accompany them on a trip to the Holy Land. The visit made a tremendous impression on Moody and remained a vivid, living memory. In the fall of the same year, Moody held campaigns in Scotland,

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[23]Paul Moody, My Father, (Boston, 1938), p. 149.

Ireland, and England. A heavy cold bothered Moody at the time of the meetings in England and he was finally persuaded to see a doctor. Examination led to a consultation, and for the first time, Moody was warned against overexertion because of a heart condition. His answer was to keep on as long as life permitted. During the World's Fair of 1893 in Chicago, Moody organized and carried out a six-month campaign which reached millions of visitors to the Fair.

> On several of those last Sundays Mr. Moody controlled as many as one hundred and twenty-five different meetings . . . which would aggregate upwards of one hundred thousand each Sunday.[24]

Moody's last campaign was in Kansas City in November of 1899. He preached several times but a pain in his chest caused sleepless nights, and his physician ordered him to stop work. The last sermon was on November 16. He used the sermon "Excuses," in which he said:

> To the King of Heaven: While sitting in Convention Hall, Kansas City, Mo., November 16, 1899, I received a pressing invitation from one of your messengers to be present at the marriage supper of Your only-begotten Son. I hasten to reply. By the grace of God I will be present.[25]

He left Kansas City by train for Northfield. On his arrival he went upstairs with little difficulty but never descended again. He grew weaker and weaker and on December 22, he died.

Summary

Dwight L. Moody came from two lines of early settlers in New England. His boyhood was one of hard work and privation with limited educational opportunities. At the age of nineteen, Moody moved to Chicago where he became a successful salesman for a boot and shoe firm. He became active in Christian work and through his Sunday School activities became

[24] W. R. Moody, pp. 417, 418

[25] Ibid., p. 548.

nationally known. He gave up his business career and worked full time as a Sunday School and Y.M.C.A. leader. Moody's evangelistic career began in 1873 when he and Sankey, his song leader and soloist, traveled to England and engaged in campaigns in many of the major cities of the British Isles, climaxed by a four-months campaign in London. From this London campaign of 1875 until his death in 1899 Moody was recognized and acclaimed as an outstanding preacher and evangelist. He traveled extensively throughout the United States and the British Isles and conducted evangelistic campaigns in most of the major cities. He was responsible for the establishment of Northfield Seminary for girls, Mt. Hermon school for boys, and the Moody Bible Institute for training Christian workers. He died in December, 1899, at Northfield, Massachusetts.

CHAPTER THREE

A SURVEY OF THE ARISTOTELIAN MODES OF PERSUASION

> What does speech do: What objective function does it perform in human life? -- The answer is not far to seek. Speech is the great medium through which human cooperation is brought about. It is the means by which the diverse activities of men are coordinated and correlated with each other for the attainment of common and reciprocal ends. Men do not speak simply to relieve their feelings or to air their views, but to awaken a response in their fellows and to influence their attitudes and acts.[1]

From the days of Adam and Eve to the present, man has attempted to influence man through the spoken word. Speech is one of the distinctive elements used by man. Animals have forms of communication, but only man uses speech in varying levels of abstraction to express the results of constructive thinking with a view to influencing others' behavior. The study of this particular phenomenon in theory and practice makes up the academic field of public address and rhetoric.

In democratic Greece of the sixth and fifth centuries, B.C., speech played an important part in government, in law, and in ceremonial occasions. Some speakers appeared to be effective in accomplishing their aims; others seemed ineffective. Aristotle, philosopher and scientist, became interested in the field of persuasion and recorded his observations of the factors which he believed conducive to effective persuasion. These observations have come down to the present day in

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[1] Grace Andrus de Laguna, Speech: Its Function and Development (New Haven, 1927), p. 19.

the work known as the Rhetoric. This book is generally accepted by scholars as a basic work in speech theory.

> There can be little doubt that the greatest single contributor to the art of public speaking was Aristotle. His treatise entitled Rhetoric is the first reasonably complete, systematic treatment of the principles of speaking. It is the work to which practically all subsequent writers are deeply indebted for many of the ideas set forth in their books. . . . It is hard to itemize Aristotle's contribution to the subject since, in the main, he established the systematic core of the entire art.[2]

The present chapter is designed to provide a summary of some of the basic concepts set forth by Aristotle in the Rhetoric. No general analysis of the entire work is intended. A review and summary of the principles involved in the construction of persuasive arguments, the inventio phase of rhetoric, is given.

The Rhetoric sets forth in some detail the principles involved in persuasion. Aristotle's definition of rhetoric is "the faculty of observing in any given case the available means of persuasion."[3] This definition permits the admission that there are times when a speaker may not be effective because of other circumstances over which he has no control, but Aristotle implies that the good speaker will find and use whatever is available in a given situation. For example, a well-prepared brief in a legal case may be overcome by a well-placed bribe. The decision may come about as a result of the bribe, but this does not minimize the rhetorical soundness of the brief. Aristotle stated the principle by saying

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[2]Lester Thonssen and Howard Gilkinson, Basic Training in Speech (Boston, 1947), p. 230.

[3]Aristotle, Rhetorica, tr. W. Rhys Roberts (Oxford, 1946), 1355b.

> It is clear that its [rhetoric's] function is not simply to succeed in persuading, but rather to discover the means of coming as near such success as the circumstances of each particular case allow.[4]

Under normal conditions however, Aristotle called rhetoric useful because:

> (1) . . . things that are true and things that are just have a natural tendency to prevail over their opposites . . . (2) we must be able to employ persuasion . . . on opposite sides of a question. . . in order that we may see clearly what the facts are . . . (3) it is absurd to hold that a man ought to be ashamed of being unable to defend himself with his limbs, but not of being unable to defend himself with speech and reason, when the use of rational speech is more distinctive of a human being than the use of his limbs.[5]

For these reasons, Aristotle presented his treatise of the "systematic principles of Rhetoric itself -- of the right method and means of succeeding in the object we set before us."[6]

The materials of rhetoric are gathered from any subject which may be presented rather than from any special or definite class of subjects. The same principles of usage hold true, no matter what the area concerned.

Aristotle considered that some modes of persuasion "belong strictly to the art of rhetoric and some do not."[7] He distinguished between the two in that "one kind has merely to be used, the other has to be invented."[8]

The Nonartistic Modes of Persuasion

According to Aristotle, there are certain things that may be used

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[4]Ibid., 1355b.

[5]Ibid., 1355a.

[6]Ibid., 1355b.

[7]Ibid., 1355b.

[8]Ibid.

by the speaker that are there at the outset:

> the non-technical [nonartistic] means of persuasion; . . . specifically characteristic of forensic oratory. They are five in numbers: laws, witnesses, contracts, tortures, oaths.[9]

Aristotle described how some of these might be used to help in pursuasion or dissuasion. If the written law supports the case, the speaker must call for the application of the law. If the written law tells against the case, the speaker might well appeal to the universal law as having greater equity in the situation.

Witnesses may be called upon to testify as to past facts or as to questions of personal character. If the testimony helps the case, it is to be used; if it hurts the case, then the validity of the witness should be questioned.

As Aristotle stated, the nonartistic means of persuasion are "specially characteristic of forensic oratory."[10] They are primarily matters of evidence which can be presented to the court as sufficient proof in themselves.

The Artistic Modes of Persuasion

In other persuasive speaking the nonartistic means are of lesser importance. The more important task of the effective speaker is his development, or invention, of the artistic modes of ethical, pathetic, and logical proof. These are all furnished by the spoken word. The effective speaker will use certain fundamental principles as he constructs his speech in order that he may be persuasive. He will use three kinds of persuasion.

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[9]Ibid., 1375a.

[10]Ibid.

> The first kind depends on the personal character of the speaker; the second on putting the audience into a certain frame of mind; the third on the proof, or apparent proof, provided by the words of the speech itself.[11]

Ethical Proof. Aristotle was concerned with the way a speaker made himself acceptable and credible to an audience. He felt that the matter of "ethical" appeal was a major consideration in speech preparation. The term "ethical" is taken from the Greek word ἦθος, meaning character, and hence refers to the proof drawn from the audience's reaction to the speaker's personality and character, as he manifests them in the speech. The character of the speaker must appear right to the audience if he is to be successful in winning a decision from them. When they feel well-disposed toward the speaker, they pay heed; but when they feel resentment toward him, he has little chance of effective persuasion.

> The first kind /mode of persuasion/ depends on the personal character of the speaker . . . Persuasion is achieved by the speaker's personal character when the speech is so spoken as to make us think him credible. We believe good men more fully and more readily than others. . . . This kind of persuasion . . . should be achieved by what the speaker says, not by what people think of his character before he begins to speak. It is not true . . . that the personal goodness revealed by the speaker contributes nothing to his power of persuasion; on the contrary, his character may almost be called the most effective means of persuasion he possesses.[12]

> There are three things which inspire confidence in the orator's own character -- the three, namely, that induce us to believe a thing apart from any proof of it: good sense, good moral character, and goodwill . . . It follows that any one who is thought to have all three of these good qualities will inspire trust in his audience.[13]

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[11] Ibid., 1356a.

[12] Ibid.

[13] Ibid., 1378a.

The speaker creates the impression that the audience has of him by his presentation of himself in the speech. His whole approach to the audience creates a favorable or hostile attitude which affects the persuasive qualities of his speech. Whenever the reaction of the audience to the speaker is lack of trust, or the feeling that he is a man with no common sense, or the impression that he is unfriendly, that man's persuasive ability is greatly diminished. On the contrary, a speaker who makes himself highly regarded by the audience is frequently accepted as authoritative with little or no proof apart from the ethical. As stated by Aristotle, " . . . it is more fitting for a good man to display himself as an honest fellow than as a subtle reasoner."[14]

Aristotle presented ethical proof as something created wholly by the speaker through his presentation. Rhetoricians of today tend to include as a part of ethical proof not only that which is included in the speech but also a man's prior reputation. Aristotle did not deny that this might be a factor but stated that "this kind of persuasion, like the others, should be achieved by what the speaker says, not by what people think of his character before he begins to speak."[15]

Pathetic Proof. The term "pathetic" comes from the Greek word, πάθη, meaning emotion, or feeling. The terms "pathetic" and "emotional" are synonymous and will be used interchangeably in the dissertation. Persuasion may be accomplished, or partially accomplished, by arousing certain emotions thereby putting the audience into the desired frame of mind.

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[14]Ibid., 1418b.

[15]Ibid., 1356a.

> . . . persuasion may come through the hearers, when the speech stirs their emotions. Our judgements when we are pleased and friendly are not the same as when we are pained and hostile . . . /The good speaker/ must be able . . . to understand the emotions - that is, to name them and describe them, to know their causes and the way in which they are excited.[16]

Aristotle defined emotions as

> . . . those feelings that so change men as to affect their judgements, and that are also attended by pain or pleasure. Such are anger, pity, fear and the like, with their opposites.[17]

Aristotle continued with the idea that, if the speaker is to use emotional appeal as a means of influencing the audience, he must know what the state of mind of the emotional person is, who the people are who arouse that emotion, and on what grounds the emotion is based. The effective persuasive speaker must also know the various types of human character, in relation to the emotions and moral qualities corresponding to various ages and fortunes.

Aristotle lists a number of paired emotions which are common to all men. The persuasive speaker knows how to stir up or quiet those emotions, according to his purpose. They are:

Anger and calmness.

> Anger may be defined as an impulse, accompanied by pain, to a conspicuous revenge for a conspicuous slight . . .[18] growing calm is the opposite of growing angry, and calmness the opposite of anger.[19]

Friendship and enmity.

> . . . friendly feeling towards any one /is/ wishing for him what you believe to be good things. . . for his /sake/,

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[16]Ibid., 1356a.

[17]Ibid., 1378a.

[18]Ibid.

[19]Ibid., 1380a.

and being inclined. . . to bring these things about. . . . your friend is the sort of man who shares your pleasure in what is good and your pain in what is unpleasant, for your sake and for no other reason.[20]

Enmity may be produced by anger or spite or calumny.[21]

Fear and Confidence.

Fear may be defined as a pain or disturbance due to a mental picture of some destructive or painful evil in the future.[22]

Confidence is. . . the opposite of fear. . . the expectation associated with a mental picture of the nearness of what keeps us safe and the absence or remoteness of what is terrible.[23]

Shame and shamelessness.

Shame may be defined as pain or disturbance in regard to bad things. . . which seem likely to involve us in discredit; and shamelessness as contempt or indifference in regard to these same bad things.[24]

Kindness and unkindness.

Kindness. . . may be defined as helpfulness towards some one in need, not in return for anything. . . To eliminate the idea of kindness and make our opponents appear unkind. . . maintain that they are being or have been helpful simply to promote their own interest. . .[25]

Pity and indignation.

Pity may be defined as a feeling of pain caused by the sight of some evil, destructive or painful, which befalls one who does not deserve it, and which we might expect to befall ourselves or some friend of ours. . .[26]

Indignation is pain caused by the sight of undeserved good fortune.[27]

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[20] Ibid., 1381a.

[21] Ibid., 1382a.

[22] Ibid.

[23] Ibid., 1383a.

[24] Ibid., 1383b.

[25] Ibid., 1385a.

[26] Ibid., 1385b.

[27] Ibid., 1387a.

Envy and emulation.

> Envy is pain at the sight of . . . good fortune. . . because the other people have it.[28]
>
> Emulation is pain. . . felt not because others have these goods, but because we have not got them ourselves.[29]

Aristotle felt that the effective speaker, knowing these things, should be able to stir up the desired emotional response. He concluded a section on emotions with the statement:

> This completes our discussion of the means by which the several emotions may be produced or dissipated, and upon which depend the persuasive arguments connected with the emotions.[30]

Then Aristotle went on to a description of the character of men in their youth, in the prime of life, and in old age. He analyzed the emotions and moral qualities common to each age. What he succeeded in doing was to propound a psychology of speech which is still generally accepted in rhetorical circles.

Lane Cooper, in summarizing Aristotle's approach, said:

> Since discourse has its end in persuasion, the speaker or writer must know the nature of the soul he wishes to persuade. That is, he must know human nature, with its ways of reasoning, its habits, desires, and emotions, and must know the kind of argument that will persuade each kind of men, as also the emotional appeal that will gain their assent.[31]

Everett Lee Hunt commented:

> Rhetoric . . . because of the fact that one speaker is continuously addressing a large audience of untrained hearers, cannot use the form of scientific reasoning. In the place of the syllogism and induction it uses the enthymeme and example.

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[28] Ibid., 1387b.

[29] Ibid., 1388a.

[30] Ibid., 1388b.

[31] Lane Cooper, tr., The Rhetoric of Aristotle (New York, 1932), p. xx.

> Since the feelings of the hearers will probably be more influential than the logic of the speaker, rhetoric must include an account of the emotions and characters of men.[32]

Logical Proof. Aristotle preferred the use of logical proof in attempting to move audiences. He stated definitely:

> . . . we ought in fairness to fight our case with no help beyond the bare facts: nothing, therefore, should matter except the proof of those facts. Still, as has been already said, other things affect the result considerably, owing to the defects of our hearers.[33]

By logical proof he meant the use of statements that are persuasive and credible either because they are directly self-evident, or which appear to be proved from other statements that are self-evident. He stated his idea:

> The third [mode of persuasion] depends on the proof, or apparent proof, provided by the words of the speech itself. . . . persuasion is effected through the speech itself when we have proved a truth or an apparent truth by means of the persuasive arguments suitable to the case in question.[34]

In formal reasoning the syllogism and induction are used, but in rhetoric, since most of the listeners are untrained, the speaker depends on enthymemes which are abbreviated or rhetorical syllogisms, and on examples which will be accepted by the listeners as indicative of the line of reasoning. In the words of Aristotle:

> Every one who effects persuasion through proof does in fact use either enthymemes or examples; there is no other way. And since everyone who proves anything at all is bound to use either syllogisms or induction . . . it must follow that enthymemes are syllogisms and examples are inductions.[35]

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[32] Everett Lee Hunt, "Plato and Aristotle on Rhetoric," Studies in Rhetoric and Public Speaking in Honor of James Albert Winans (New York, 1925), p. 50.

[33] Aristotle, 1404a.

[34] Ibid., 1356a.

[35] Ibid., 1356b.

In formal logic, a complete syllogism is required for argumentation. The most common example is probably:

All men are mortal.
Socrates is a man.
Therefore, Socrates is mortal.

The three parts of major premise, minor premise, and conclusion are used. In most rhetorical use, the full formality of syllogistic reasoning is not used, but the syllogism is truncated, and part of the reasoning is left to be filled in by the listener. It is this abbreviated syllogism to which Aristotle gave the name enthymeme. When a speaker says, "All of you will meet death one day, for all of you are men," he is expressing the same idea stated in the sample syllogism. He does not need to state the major premise in this case, for everyone accepts the fact that all men are mortal, or that all men eventually die, without the need for having the fact definitely stated in the speech.

Enthymemes are based on probabilities, (things that usually happen), and on signs. Aristotle described signs as being infallible, such as "The fact that he has a fever is a sign that he is ill,"[36] or refutable but applicable, such as "The fact that he breathes fast is a sign that he has a fever."[37] On the basis of probabilities and signs the speaker forms the enthymemes which he uses in logical persuasion.

Aristotle set forth four general lines of argument that could be used in any case to which they might apply. He called them "the Possible and Impossible . . . , questions of Past Fact . . . , questions of Future

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[36]Ibid., 1357b.

[37]Ibid.

Fact . . . , [and] Greatness and Smallness."[38]

Aristotle discussed twenty-eight different lines of argument upon which enthymemes may be based.[39] Some of these lines of proof which are applicable to various cases are:

> 1. . . . consideration of the opposite of the thing in question. Observe whether that opposite has the opposite quality. If it has not, you refute the original proposition; if it has you establish it.[40]
>
> 11. Another line of argument is founded upon some decision already pronounced, whether on the same subject or one like it or contrary to it.[41]
>
> 22. Another line of argument is to refute our opponents' case by noting any contrasts or contradictions of dates, acts, or words that it anywhere displays.[42]

Enthymemes may be constructed along any lines of argument that will help promote the case. Aristotle discussed the enthymeme, its structure and use, in much detail, for he held it to be one basis for logical proof in speaking. As long as the audience accepts the basic premise expressed in the enthymeme, it will also tend to accept the conclusions based upon the premise.

As the enthymeme is basic to the deductive form of logical reasoning, so the example is basic to the inductive form of reasoning. Aristotle divides examples into two varieties:

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[38] Ibid., 1392a-1393a.

[39] Ibid., 1397a-1400b.

[40] Ibid., 1397a.

[41] Ibid., 1398b.

[42] Ibid., 1400a.

> . . . one consisting in the mention of actual past facts, the other in the invention of facts by the speaker. Of the latter, again, there are two varieties, the illustrative parallel and the fable.[43]

The use of actual past facts as examples to show the validity of an argument is so obvious that Aristotle used only one instance to illustrate his meaning.

The illustrative parallel consists of using an argument that is generally acceptable to the audience, then by analogy or comparison, making it apply to the case in point. As an example, Aristotle used an argument by Socrates:

> Public officials ought not to be selected by lot. That is like using the lot to select athletes, instead of choosing those who are fit for the contest; or using the lot to select a steerman from among a ship's crew . . . not the man who knows most about it.[44]

Fables are stories invented to demonstrate a particular point. Aristotle refers to Aesop's fables as good examples of the use of this type of argument. He advises the telling of fables in certain circumstances. "Fables are suitable for addresses to popular assemblies . . . they are comparatively easy to invent . . . all you require is the power of thinking out your analogy."[45]

The enthymeme is the preferred type of logical reasoning, but the example is useful in many cases where the speaker is unable to argue by enthymeme. Aristotle recommends most highly the use of both in conjunction.

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[43]Ibid., 1393a.

[44]Ibid., 1393b.

[45]Ibid., 1394a.

> If we can argue by Enthymeme, we should use our Examples as subsequent supplementary evidence . . . If they follow the Enthymemes, they have the effect of witnesses giving evidence, and this always tells.[46]

When the speaker succeeds in showing proof or apparent proof to his audience in such a way that they accept his proposition, he has succeeded in using the logical means of persuasion.

While Aristotle preferred the use of logical proof, he was vitally aware that effective speaking was based upon all three modes. In the introduction to book three of the Rhetoric, which deals mainly with style and expression, he said:

> We have already specified the sources of persuasion. We have shown that these are three in number; what they are; and why there are only these three: for we have shown that persuasion must in every case be effected either (1) by working on the emotions of the judges themselves, (2) by giving them the right impression of the speaker's character or (3) by proving the truth of the statements made.[47]

Summary

The Rhetoric of Aristotle is the first reasonably complete, systematic treatment of the principles of public speaking. It sets forth in some detail the principles involved in persuasion. Aristotle defined rhetoric as "the faculty of observing in any given case the available means of persuasion."[48] He divided the means of persuasion into two categories, one self-existent, the other subject to invention by the speaker. The self-existent means are called nonartistic modes of

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[46] Ibid., 1394a.

[47] Ibid., 1403b.

[48] Ibid., 1355b.

persuasion and are five in number: "laws, witnesses, contracts, tortures, oaths."[49] They may be used to help influence the audience. The means of persuasion invented by the speaker are called ethical, pathetic, and logical proofs. Ethical proof depends on the personal character of the speaker. When he presents himself, through his speaking, as a man of good sense, good character, and goodwill he has achieved ethical proof. Pathetic proof, or emotional proof, is derived from the emotional attitudes of the audience. When the speech stirs the emotions of the audience and puts them into the desired frame of mind, the speaker has established pathetic proof. Logical proof depends on the proof or apparent proof provided by the words of the speech. Logical proof is based on the use of enthymemes, which are truncated syllogisms, and examples. The use of the enthymeme is a form of deductive reasoning, the use of the example is a form of inductive reasoning. The effective speaker will use whatever means of persuasion will best accomplish his purpose in presenting a speech.

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[49]Ibid., 1375a.

CHAPTER FOUR

NONARTISTIC PROOFS

> . . . Moody used nothing, asked for nothing, wanted nothing but the English Bible. His reliance upon this authority was complete and unlimited . . . it was the Word of God, whole and entire.[1]

Persuasion is accomplished whenever members of an audience are convinced of a proposition and accept it for themselves. The speaker must prepare his arguments, but sometimes there are certain things which may be admitted as evidence by themselves and need only to be mentioned by the speaker to be effective. Aristotle classifies these as the non-technical or nonartistic modes of persuasion. He lists five: "laws, witnesses, contracts, tortures, oaths."[2]

Although little opportunity is provided for the use of nonartistic proofs in most preaching, Moody used, to some degree, two of the five modes: Laws and witnesses.

Laws

One may say technically that Moody based most of his sermons on proof by law, for he held firmly to the belief that the Bible was the Word of God and the recorded law by which man was to live. If man failed to adhere to Biblical teaching, he was a law-breaker. As Moody

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[1]Bradford, p. 57, 58.

[2]Aristotle, 1375b.

said in the sermon, "There Is No Difference," "So the law has brought every man in a criminal in the sight of God."[3]

Because he felt so strongly about the authority of the Scriptures, Moody based all of his preaching on the Bible and constantly referred to it for proof. The introduction to the sermons on "The Blood" gives Moody's position clearly and forcefully: "Now I do not wish anyone to believe what I say, if it is not according to Scripture; and the best way is just to turn up the Bible and see what the word of God says about it."[4]

In almost every sermon, Moody refers to the Scriptures as the basic authority. In a sense, he quotes them as having the authority of laws and therefore completely sufficient in themselves as proof. From Twelve Select Sermons are the following quotations:

From "Where Art Thou?": "I tell you, upon the authority of this Word, that if you seek the Kingdom of God you will find it."[5]

From "There Is No Difference":

> In this third chapter of Romans the world has been put on its trial, and found guilty.[6]

> . . . if you turn to Him . . . and receive Him simply as your Saviour . . . I have the authority of his Word for telling you that He will in no wise cast out.[7]

From the sermon, "Christ Seeking Sinners":

> Every man and woman in this audience must either be saved or lost, if the Bible be true; and if I thought it was

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[3] D. L. Moody, p. 17.

[4] Ibid., p. 108.

[5] Ibid., p. 13.

[6] Ibid., p. 19.

[7] Ibid., p. 31.

> not true, I should not be here preaching, and I would not advise you people to come; but if the Bible is true, every man and every woman in this room must either be in the ark or out of it, either saved or lost.[8]

In Part I of the sermon, "Excuses" Moody states the position that all these quoted passages indicate:

> . . . the Bible is a spiritual book. How can the unregenerate heart understand the Bible? . . . trust Christ . . . and the Bible will be a new book to you.[9]

> . . . As soon as a man is a true believer in the Word of God, he is a conqueror over Satan . . . The Bible is true . . .[10]

With such a faith Moody was continually hammering home the truth of God as revealed in His Word. The law was delivered, once for all, and fulfilled in Christ. Moody's audience would admit persuasion by laws if they accepted the authority of the Scriptures.

The greater part of Moody's audiences accepted the authority of the Scriptures. The population of the United States was 62,622,250, according to the 1890 census, with nearly twenty and a half millions listed as Christians, believers of various creeds and denominations. By adding the average number of adherents to the regular communicants, Carroll states that there was a Protestant population of 49,630,000 and a Catholic population of 7,362,000.[11] Carroll's conclusions may be questioned but these figures give some indication of the general strength of Christian forces in America in Moody's day.

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[8]Ibid., p. 53.

[9]Ibid., p. 87.

[10]Ibid., p. 88.

[11]H. K. Carroll, The Religious Forces of The United States, (New York, 1912), pp. XXXIII - XXXV.

Witnesses

Aristotle's definition divided witnesses into ancient and recent, the ancient referring to those notable persons whose judgements were known to all, and the recent to well-known people who had expressed their opinions.[12]

The use of recent witnesses in Moody's preaching was rather scanty. He used many stories and illustrations involving a sort of testimony from people whom he had met, but most of the witnesses were anonymous.

In the Twelve Select Sermons there were only two instances which offer any form of persuasion by actual recent witnesses. A story concerning Rowland Hill and Lady Anne Erskine[13] might have had some influence on an English audience by whom Lady Anne was considered royalty. One sentence from the sermon on "Heaven" mentioned a recent witness: "John Bunyan thanked God more for Bedford Jail than for anything that ever happened to him."[14] Moody was comforting those who faced affliction in this life, and such a statement might carry a little weight.

One of the most effective recent witnesses Moody called upon was himself. He often drew upon his own experiences with Christ and Christian living to persuade people that they too, should accept His salvation. Because of Moody's reputation the effectiveness of such testimony might be due to ethical proof, but it may also be considered as nonartistic proof. The sermon, "Good News," is based almost entirely on personal testimony. Moody told what the gospel meant to him. He discussed what

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[12]Aristotle, 1375b.

[13]D. L. Moody, pp. 54, 55.

[14]Ibid., p. 146.

it had done for him by taking out of his path four of his bitterest enemies. The implication is clear: if the gospel could do it for Moody, it could do the same for anyone else who believed it.

In preaching on "Excuses," Moody said, ". . . when you have had one interview with Christ, you will not want to leave Him. I accepted this invitation twenty years ago, and I have never wanted to go back. . . ."[15]

The ancient witnesses quoted by Moody in Twelve Select Sermons were exclusively Bible characters. Moody would often refer to one of them and use his testimony, as in "There Is No Difference" when Noah is pictured as saying: "Yes, the deluge that is coming by and by will take you all away -- every man that is not in the ark must die. There will be no difference."[16]

One sermon, "What Think Ye of Christ?," is almost entirely based on witnesses. Moody asked the question, "What think ye of Christ?" and called upon witnesses to answer.

First he called upon those who might be considered enemies. The Pharisees said, "This man receiveth sinners."[17] Caiaphas accused Him of blasphemy because he foretold the Second Coming.[18] Pilate said, "I find no fault in Him."[19] Judas cried out, "I have betrayed innocent blood!"[20] The Roman Centurion declared, "Truly, this was the Son of God!"[21]

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[15]Ibid., p. 103.

[16]Ibid., p. 24.

[17]Ibid., p. 76.

[18]Ibid.

[19]Ibid., p. 77.

[20]Ibid.

[21]Ibid., p. 78.

In like manner Moody called on the friends of Jesus; John the Baptist, Peter, John, Thomas, Paul, and others. All testify to the deity and Saviourhood of Jesus. Following this line of reasoning, the conclusion is inevitable. If all these witnesses testify to the position and authority of Jesus, each listener should believe and accept the testimony of these witnesses by accepting Christ as a personal Saviour.

These witnesses are all drawn from the Scriptures and their testimony is valid only for those who acknowledge the authority of the Scriptures.

Summary and Conclusions

Nonartistic proofs are ". . . such things as are not supplied by the speaker but are there at the outset -- witnesses, evidence given under torture, written contracts, and so on."[22]

They need only to be used, they do not have to be invented. Aristotle stated that they are of most value in forensic /courtroom/ argument, where evidence in the form of the nonartistic modes of persuasion is relevant. He listed five forms which he described in some detail in the Rhetoric; "laws, witnesses, contracts, tortures, oaths."[23]

Moody's preaching made use of two of the forms: laws and witnesses. He may be said to have used reference to law quite extensively if one agrees with the basic premise that the Bible is the Word of God, and hence, has the force of law. Moody frequently quoted the Scripture as sufficient proof for the statement he was making, giving it the force

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[22]Aristotle, 1355b.

[23]Ibid., 1375a.

of written law. Such usage was generally acceptable to the audiences Moody addressed and aided in the persuasive quality of his preaching.

Aristotle called witnesses:

> . . . of two kinds, the ancient and the recent . . . by ancient witnesses I mean . . . notable persons whose judgements are known to all . . . recent witnesses are well-known people who have expressed their opinions. . . [24]

Moody frequently referred to a Biblical character and used his testimony to re-enforce the proposition being made. This was the extent of Moody's use of ancient witnesses.

Moody rarely used recent witnesses. He used testimony from anonymous persons to lend credence to his arguments, but in only two instances in the Twelve Select Sermons did he use a well-known person as a witness.

He used himself as a witness, testifying from first hand experience, but this might be considered as much ethical proof as the nonartistic use of a witness.

Moody's personal testimony, coupled with the use of Biblical characters as witnesses aided in persuasion with the type of audience he faced. The use of the Scriptures as the law of God carried great weight with the attendants at religious services in the nineteenth century. Moody used the nonartistic means of persuasion sparingly, but effectively.

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[24] Ibid., 1375b - 1376a.

and being inclined. . . to bring these things about. . . . your friend is the sort of man who shares your pleasure in what is good and your pain in what is unpleasant, for your sake and for no other reason.[20]

Enmity may be produced by anger or spite or calumny.[21]

Fear and Confidence.

Fear may be defined as a pain or disturbance due to a mental picture of some destructive or painful evil in the future.[22]

Confidence is. . . the opposite of fear. . . the expectation associated with a mental picture of the nearness of what keeps us safe and the absence or remoteness of what is terrible.[23]

Shame and shamelessness.

Shame may be defined as pain or disturbance in regard to bad things. . . which seem likely to involve us in discredit; and shamelessness as contempt or indifference in regard to these same bad things.[24]

Kindness and unkindness.

Kindness. . . may be defined as helpfulness towards some one in need, not in return for anything. . . To eliminate the idea of kindness and make our opponents appear unkind. . . maintain that they are being or have been helpful simply to promote their own interest. . .[25]

Pity and indignation.

Pity may be defined as a feeling of pain caused by the sight of some evil, destructive or painful, which befalls one who does not deserve it, and which we might expect to befall ourselves or some friend of ours. . .[26]

Indignation is pain caused by the sight of undeserved good fortune.[27]

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[20] Ibid., 1381a.

[21] Ibid., 1382a.

[22] Ibid.

[23] Ibid., 1383a.

[24] Ibid., 1383b.

[25] Ibid., 1385a.

[26] Ibid., 1385b.

[27] Ibid., 1387a.

CHAPTER FIVE

ETHICAL PROOF

> Whatever has been a ruling power in the world, whether it be ideas or men, has in the main enforced its authority by means of that irresistible force expressed by the word "prestige" . . . . Prestige is the main spring of all authority. Neither gods, kings, nor women have ever reigned without it. . . .[1]

Dwight Lyman Moody possessed to a great degree that element which LeBon called prestige. For more than twenty-five years he stood before audiences in Great Britain and America acclaimed as the greatest evangelist of the century. Theodore Cuyler said of him: "D. L. Moody was by far the most extraordinary proclaimer of the gospel that America has produced during the last century. . . ."[2]

Moody's success as a speaker may be explained partially by his use of ethical proof. He presented himself to his audiences in such a way that they were sympathetic to him and were willing to listen to his message. His general approach induced the concept of a man interested in man, and his invention, or choice of materials, so reinforced that concept that audiences accepted him as a good man of good sense.

Aristotle observed that the ethical proof created by the speaker and presented by him in his speech added greatly to his effectiveness because

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[1]Gustave LeBon, The Crowd, (New York, 1938), pp. 147, 148.

[2]Theodore L. Cuyler, Recollections of a Long Life, (New York, 1902), pp. 90-92.

> . . . it adds much to an orator's influence that his own character should look right and that he should be thought to entertain the right feelings towards his hearers; and also that his hearers themselves should be in just the right frame of mind.[3]

In the Rhetoric Aristotle shows how the speaker can accomplish this end through the choices that he makes in the invention of the speech.

> Persuasion is achieved by the speaker's personal character when the speech is so spoken as to make us think him credible.[4]

> There are three things which inspire confidence in the orator's own character -- the three, namely, that induce us to believe a thing apart from any proof of it: good sense, good moral character, and goodwill.[5]

An analysis of the Twelve Select Sermons reveals something of the way in which Moody used ethical proof and presented himself as a man of good sense and good character and established a mutual feeling of goodwill.

Aristotle does not separate the elements of ethical proof, good sense, good character, and goodwill, as if they were mutually exclusive, but treats them as closely related and as overlapping. A speaker who shows good sense and displays good character is by so doing creating goodwill. Aristotle also shows that ethical proof and pathetic proof are interrelated. He points out, for example, that goodwill is created by the use of emotional appeal, since the fact that the hearers are "in the right frame of mine"[6] aids in establishing ethical appeal.

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[3]Aristotle, 1377b.

[4]Ibid., 1356a.

[5]Ibid., 1378a.

[6]Ibid., 1377b.

In the present chapter these items are treated separately only to give emphasis first to good sense, then to good character, and finally to goodwill.

Good Sense

Moody made his preaching intensely personal. He directed his message to the individual rather than to the crowd, and each person took the message to himself. Moody seemed to follow Aristotle's dictum:

> You may use any means you choose to make your hearer receptive: . . . He will be ready to attend to anything that touches himself, and to anything that is important, surprising, or agreeable; and you should accordingly convey to him the impression that what you have to say is of this nature.[7]

A typical example of Moody's application of this technique appears in "Where Art Thou?"

> Where am I? Who am I? Where am I going? and what is going to be the end of this? . . . I would have you ask it, little boy; and you, little girl; and you, old man. . . . Ask yourselves this question.
>
> Do not think I am preaching to your neighbors, but remember I am trying to speak to you, to everyone of you as if he were alone.[8]

As Moody continued with this sermon on "Where Art Thou," he divided his entire audience into three groups. He then proceeded to talk with each group upon this all important topic. He talked first with the professed Christians, making a direct appeal to them. The other groups listened to catch the special message. Then Moody turned to a second group, the back-sliders. Few would care to list themselves under this category, but as Moody pressed home his message, many would acknowledge secretly

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[7] Ibid., 1415b.

[8] D. L. Moody, p. 2.

that he was speaking directly to them. Finally the preacher turned to his third class, the sinners, and made his appeal to them. No one in the audience could feel excluded from the sermon. Each felt the message pointed directly to him.

Moody's dealing with the three-fold classification showed his knowledge of human character, while his appeal to those not included among the professed Christians showed a deep concern for the members of his audience. He entertained the right feelings toward his hearers; his common-sense approach added to the persuasive quality of his preaching.

Moody used this direct personal approach frequently and effectively. In "Christ Seeking Sinners" he asked, "Can you rise in this hall tonight and say that the Son of God never sought for you? . . ."[9] and the automatic response in the mind of every listener was "No."

The personal approach often took the form of rhetorical questions directly pointed at the audience.

> Did you not promise ten, fifteen, twenty, thirty years ago that you would serve God? Some of you said you would do it when you got married and settled down . . . have you attended to it?[10]

> If a man should advertise that he could take a correct photograph of people's hearts, do you believe he would find a customer? . . . Why, you would not want your own wife to see it. . . .[11]

> Do you believe there were ever so many men and women praying for your souls as there are here tonight? Look over this audience--what are these Christians doing now? . . .[12]

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[9]Ibid., p. 59.

[10]Ibid., p. 14.

[11]Ibid., p. 17.

[12]Ibid., p. 67.

> . . . Supposing we should write out here tonight this excuse. How would it sound? "To the King of Heaven. While sitting in the--Hall, City of -- -- --, July --, 1880, I received a very pressing invitation from one of your servants to be present at the marriage supper of your only-begotten Son. I PRAY THEE HAVE ME EXCUSED." Would you sign that, young man? Would you, mother? . . .[13]

Nearly everyone in the audience listening to Moody would be reached directly by some of his questions and feel constrained to answer. The every-day quality of such an approach led the audience to a recognition of Moody as a man of common sense who was to be trusted. As Aristotle stated, such an attitude led to acceptance of the proposition apart from other proof.

Moody made his sermons highly personal in that they seemed largely experiential. He was not telling about some ephemeral idea, some metaphysical speculation, but about a vital experience which he had known and wanted the audience to share. He used the personal "I" a great deal, coupled with the "we" approach. He unified the audience and focused their attention on the same things which affected him.

> When I was in England in 1867 . . . a merchant . . . from Dublin . . . talking with a business man in London . . . alluding to me . . . said . . ., "Is this young man all O O?" "What do you mean by O O?" "Is he Out-and-Out for Christ?" I tell you it burned down into my soul.[14]

> I am what they call in the middle of life, in the prime of life, I look upon life as a man who has reached the top of a hill, and just begins to go down the other side . . . I am speaking to many now who are also on the top of the hill . . . Let us look back on the hill that we have been climbing.[15]

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[13]Ibid., p. 107.

[14]Ibid., p. 4.

[15]Ibid., p. 13.

> . . . when you have had one interview with Christ, you will not want to leave Him. I accepted this invitation twenty years ago, and I have never wanted to go back. I have not had to keep myself all these years. I would have been back in twenty-four hours if I had. But thank God, we do not have to keep ourselves. The Lord is my Keeper . . . He keeps us.[16]

One of the great secrets of Moody's effectiveness was this personal appeal and the identification of the audience with him. They felt he knew what he was talking about. As he talked of his own experiences, his audience was with him, experiencing the same things. As Aristotle said: "proving your story by displaying these signs of its genuineness expresses your personal character."[17] Moody knew how to touch on matters vital to the ordinary man and how to make them apply to him. Recognizing that here was a man who had endured the same hardships, suffered the same disappointments, entertained the same yearnings, the group received him and heard him gladly.

Another factor which aided Moody in establishing ethical appeal was his use of language and illustration. "He talked too high" is a common criticism of many preachers. The sermon may be good, the preacher sincere and earnest, but if the audience cannot comprehend the meaning, the result is a complete failure.

Moody was never criticized for preaching above his audience. He was frequently criticized by other preachers for lack of style and grammar, but rarely was he criticized for this by his audiences. They responded by giving to him full and fair attention because he talked to them in terms they could understand. If an illustration is a window to let in light on the subject, then Moody preached illuminated sermons.

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[16] Ibid., p. 103.

[17] Aristotle, 1408a.

They abound in illustrations of a very homely character. In the sermon, "Heaven,"[18] Moody uses as illustrations or examples the following items:

A Sunday-School class incident in San Francisco.
The use of ballast in a balloon.
A farmer in the Mississippi Valley.
A dream of heaven.
A bed-ridden lady with a cheerful heart.
An incident observed on a trip from Chicago to New Orleans.

The sermon, "Christ Seeking Sinners,"[19] includes stories concerning:

A visit of the Prince of Wales, mentioned in the papers.
A blind baby seen in an infirmary.
An incident involving preaching in the city jail.
An English preacher and his dealing with royalty.
The results of the Chicago fire, with personal references.

The type of stories and illustrations Moody used were human interest items that the ordinary man reads about in the papers and comments upon, or that arouse his curiosity and sympathy when a neighbor tells him about them. Moody was a neighbor sharing his experiences and his observations with his friends. He was talking on their level about things they knew of and with which they were concerned. By arousing interest, he also created the impression that here was a man of good sense and goodwill. As Aristotle said:

> This aptness of language is one thing that makes people believe in the truth of your story: their minds draw the false conclusion that you are to be trusted from the fact that others behave as you do when things are as you describe them; and therefore they take your story to be true, whether it is or not.[20]

The tone of Moody's stories and his self-evident concern for his

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[18]D. L. Moody, pp. 138-148.

[19]Ibid., pp. 45-60.

[20]Aristotle, 1408a.

audiences established him as a man of good sense and good character who was to be accepted, trusted, and believed.

Good Character

As a general rule arrogance breeds defeat for the public speaker, but humility is effective ethical proof since it tends to create goodwill and helps in establishing the good character of the speaker. Aristotle gave the instruction, "Bring yourself on the stage from the first in the right character, that people may regard you in that light . . ."[21] Moody had every reason to set himself up as a great authority telling people just what they ought to do, for he was recognized as the outstanding evangelist of his day and was eagerly sought everywhere. A lesser man would have swelled up with pride, but Moody reveals a strong current of humility in his sermons. Some may accuse him of using humility as a rhetorical device, but almost all his contemporaries bear witness to his sincerity. A number of excerpts will indicate the general modesty of the man as revealed in his preaching.

> There will be a great many who will get into heaven, but they will have no crown -- crownless Christians. I never touch the life of Paul, and I never hear his name mentioned, but it makes me feel ashamed of myself.[22]

Moody implies that his attainments fall far short of those of Paul, and his shortcomings cause him pain.

"I do not think there is a word in the English language so little understood as the word 'gospel' . . . I believe I was a child of God a

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[21]Aristotle, 1417b.

[22]D. L. Moody, p. 147.

long time before I really knew . . .[23] He admits ignorance of the same type he is now trying to dispel. He classified himself as one who is trying to grow, but who is sometimes lacking in complete understanding. Many of his audience would put themselves in the same category.

"I am often told that I make the plan of salvation too easy. . . . Now I do not wish anyone to believe what I say, if it is not according to Scripture. . . ."[24] He is not trusting to his own words, not demanding that his audience accept them without substantiation from the Scriptures.

"You will find a good many flaws in our character but I challenge you to find a flaw in the character of our Master. . . ."[25] Moody never claimed to be other than the servant and messenger of God. His human weakness could be seen by all men, but he pointed to one for whom he was spokesman, who had no weakness.

"I used to read those words . . . wondering what they meant . . . Now I think I understand it. . . ."[26] Moody showed that he was ever learning new truths, that he did not claim to know it all. He presented himself to the audience as a man of humility, of good character, and thus helped create an attitude of goodwill.

Goodwill

Sincerity is one of the keynotes of persuasion. As Aristotle stated: "Naturalness is persuasive, artificiality is the contrary;

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[23]Ibid., p. 32.

[24]Ibid., p. 108.

[25]Ibid., p. 87.

[26]Ibid., p. 114.

for our hearers are prejudiced and think we have some design against them."[27] Moody thoroughly believed that his mission and his message was to point men to Christ, ". . . the Lamb of God, which taketh away the sin of the world."[28] Men questioned Moody's methods and scoffed at his vulgarities, but rarely did they question his sincerity. The earliest extended biographical sketch of Moody, published in the Chicago Pulpit, May, 1872, says of him:

> . . . It is this directness in going about his work and his courage in prosecuting it, together with the unshaken faith in the excellence of his cause, that enables him to reap such immediate and rich results. He believes so truly that he convinces others. . . . His enthusiasm makes others enthusiastic. . . .[29]

This same trait was characteristic of Moody throughout his life. An obituary notice from the Chicago Evening Post of December 23, 1899, said:

> Mr. Moody's strength lay in his simplicity and his earnestness. He has been described as magnetic, but simple earnestness always is magnetic. . . . such apparent absolute faith necessarily carried conviction with it. His hearer--at least some of them--believed because he believed. . . .[30]

Moody's obvious sincerity in his preaching and his vital interest in his audiences helped create an attitude of goodwill. The factors already discussed in this chapter, the good sense shown by the speaker and the good character established by him, also created a feeling of goodwill on the part of the audience. The speaker manifested his

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[27] Aristotle, 1404b.

[28] John 1:29.

[29] The Chicago Pulpit, May, 1852, quoted in Wilbur M. Smith, An Annotated Bibliography of D. L. Moody (Chicago, 1948), pp. 158-161.

[30] Chicago Evening Post, December 23, 1899, quoted in Smith, p. 89.

goodwill toward the audience by showing his interest in them and his concern for them. The audience responded because, as Aristotle said:

> . . . we feel friendly to those who have treated us well . . . or to those who we think wish to treat us well. . . . And towards those who have some serious feeling towards us.[31]

The general tone of each of the Twelve Select Sermons demonstrates Moody's concern and deep feeling for the audience. In several of the sermons the direct statements and expressed wishes of Moody showed his serious feeling toward the audience and his desire for their good.

In the sermon, "Where Art Thou," Moody said: "I have a loving message from your Father. The Lord wants you . . ."[32] He made it plain throughout the sermon that he was concerned for every one present. He concluded the sermon with the appeal to accept Christ and added the words, "Oh, May God bring you to that decision!"[33]

The sermon, "Christ Seeking Sinners," has a thought similar to that of the sermon, "Where Art Thou." Moody said: "If there is a man or woman in this audience tonight who believes that he or she is lost, I have good news to tell you -- Christ is come after you."[34]

As Moody elaborated the idea, he made it plain that he included every one in the audience in his proclamation. He concluded the sermon with the appeal: "Make this a convenient season; make this the night of your salvation. Receive the gift of God tonight, and open the door of your heart."[35]

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[31]Aristotle, 1381a,b.

[32]D. L. Moody, p. 8.

[33]Ibid., p. 15.

[34]Ibid., p. 50.

[35]Ibid., p. 60.

Moody's concern for his audiences and his obvious interest in their welfare demonstrated his goodwill and added to his ethical appeal as he attempted to persuade men to commit themselves to Christ.

Related Factors

The speaker creates ethical proof through his speaking but there are other factors which determine to some extent the view the audience holds of the speaker's character and their readiness to accept his message. These factors are the personal appearance of the speaker, and the reputation which he brings with him to the platform. They have a bearing on the attitudes of the audience and a very definite effect on the persuasive quality of the speaker. Aristotle does not deny these factors; he simply ignores them since they are not part of the invention process. He hinted at them when he said: ". . . this kind of persuasion [ethical] . . . should be achieved by what the speaker says, not by what people think of his character before he begins to speak."[36]

By the time of Cicero, noted Roman rhetorician who drew much of his rhetorical theory from Aristotle, these related factors were considered an integral part of ethical proof. These factors played a part in Moody's ethical appeal.

Personal Appearance. Moody was an unprepossessing looking man. Photographs of him at forty-five reveal a short, squat, full-bearded, overweight man somewhat resembling U. S. Grant at the close of the Civil War. Contemporary writers present Moody as a rather plain person, until he began to preach. Then a life and vitality quickened him and

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[36]Aristotle, 1356a.

aroused a response in the audience. Bradford quotes an observer, writing in the Penn Monthly for June, 1875:

> When he is at rest, no person could well seem more uninteresting or vacant. His face is neither pleasant nor attractive, his eye dead and heavy, figure short and thick-set, his bodily presence weak and his speech contemptible. . . . The presence of a multitude has the power to transfigure the man and he becomes for the time another person.[37]

A later witness describes a press conference with Mr. Moody:

> It surprises one to see Mr. Moody walk around the room. His legs are so short and his body so huge that he has difficulty in keeping himself poised. Gladstone once admired Moody's shoulders, and Moody admired Gladstone's head. Mr. Moody's head looks small on those massive shoulders, although it is really unusually large. His head is covered with rather a thin coating of gray hair; his gray beard is short and the hair bristles. His upper lip and the mustache protrude. His skin is smooth and pink, and only a few large, well developed wrinkles line his forehead. There is little of the fine network of crow's feet that comes from care and worry. Mr. Moody's face is serene. And with all this serenity is an amount of shrewd sense that one finds in men of the world. . . .[38]

Evidence indicated that Moody's appearance, while seemingly negative or at least neutral, was an asset. Men saw in him a common, everyday sort of person and felt at home with him. He refused ordination and always presented himself as a lay preacher. In a day when degrees and titles were a matter of pride, and brought prestige, this man called himself plain Dwight L. Moody, worker in the kingdom of God. Such self-abnegation was refreshing and drew the admiration of the masses to whom Moody preached. They felt the preacher was one of them, talking to them on their own ground in language which they could understand. He was a salesman telling them of the most important need of their lives,

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[37]Gamaliel Bradford, D. L. Moody, A Worker in Souls, (Garden City, New York, 1928), pp. 99, 100.

[38]Kansas City Star, November 11, 1899, p. 1.

rather than a minister expounding from the pulpit. Bradford says that probably the fundamental secret of Moody's preaching was the fact that he stood up before thousands and spoke to them as simply as man to man.[39]

The noticeable change in Moody's appearance when speaking was bound to have an effect on his audience. Some who came out of curiosity were amazed at the transformation and many who "came to scoff, remained to pray." Apparently not the words alone, but the entire being of the speaker, gripped the attention of the audience. The son of an Archbishop of Canterbury wrote of his visit to a service and the effect Moody had upon him.

> . . . Someone suggested that we should go. I laughingly assented. . . . Then the preacher himself -- a heavy-looking, commonplace man, with a sturdy figure and no grace of look or gesture -- stepped forward. I have no recollection how he began, but he had not spoken half-a-dozen sentences before I felt as though he and I were alone in the world. . . . Every word he said burnt into my soul. . . .[40]

People are inspired and aroused and listen with attentive interest to a man who shows life and vitality. Enthusiasm is infectious, and apparently Moody impressed his audience by his appearance as an enthusiast for Christ. Bradford describes the transformation:

> Moody, indeed, was most himself, most eagerly and energetically alive, when he stood up before a vast, expectant audience to pour out in darting, stinging, animating words his gospel of the cleansing blood of Christ. The excitement and enthusiasm of this process seem to have effected a striking change in his manner and appearance. If you chanced to pass him in the street he looked heavy, stolid, his neckless head sunk between his thick shoulders, his full beard putting out expression, his gross bulk of cumbering flesh certainly not suggesting any peculiar illumination by the radiance of the spirit. . . . The consciousness that he was to deliver the message that inspired his whole being, even to

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[39]Bradford, pp. 109, 110.

[40]Smith, p. 31.

> one auditor, and far more to a vast, listening, quivering assembly, put glory in his eyes, fire upon his tongue, and impressiveness, even dignity, into his weighty and somewhat cumbrous movements.[41]

Moody's personal appearance and style of delivery from the pulpit added to his ethical appeal.

Reputation. "What you are speaks so loud I can't hear what you say" is a common adage which is sometimes applied to speakers. The right kind of a reputation, however, re-enforces one's persuasiveness and acts as a drawing-card for the public. Moody had such a reputation. He recognized his position but felt that it could be a hindrance at times, for he once said: "I am not blind to facts, nor troubled with mock humility. Reputation is a great injury in many places, for we cannot get the people we are after."[42]

When Moody and Sankey returned to the United States after the tremendous success in the British Islands in 1875, they were in constant demand throughout the country. Invitations poured in from many large cities to hold campaigns. From the first campaign in Brooklyn in 1875 to the last meeting in Kansas City in 1899, Moody's popularity never waned. Capacity crowds were the rule, not the exception, everywhere he went.

True, there was occasional adverse criticism of Moody and Sankey. A most bitter attack appeared in the Saturday Review during the first campaign in Great Britain. Others made damaging remarks and bitter

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[41]Gamaliel Bradford, "Moody and Sankey, Worker in Souls," Ladies Home Journal, November 18, 1927.

[42]W. R. Moody, p. 315.

comments, but the criticism of the Review sums up practically everything which was said in opposition to the evangelists.

> . . . Mssrs. Moody and Sankey are no doubt sincere, religious men, who honestly think that they are doing good. . . . It is a question . . . whether the sort of treatment which they apply to sacred subjects is worthy of encouragement and imitation. . . . Curiosity . . . is no doubt the chief motive which has led many to attend; but there is also a large body of people who go for the sake of hearing the music, and especially of being able to join in it. . . . The quality of Mr. Sankey's voice, and his style of singing, are questions of taste. . . . His favorite note is one in the back of his throat, with which he pours forth a howl and a wail, which makes one think of a melodious costermonger crying his cabbages. Whether it is pure art or not, it appears to be agreeable to the majority of the audience. . . . As for Mr. Moody, he is simply a ranter of the most vulgar type . . . It is possible that his low fun and screechy ejaculations may be found stimulating by the ignorant and foolish; but it is difficult to conceive how any person of the slightest cultivation or refinement can fail to be pained and shocked by such a grotesque and unseemly travesty of sacred things. . . . The conclusion to which we come is . . . pronounced to be . . . rather a failure. . . . Mr. Moody's ranting is the blot upon the service. . . .[43]

A man named H. W. Hoare attended Moody's services at Her Majesty's Opera-House, then wrote a letter to the Times. He stated that he had heard a great deal about the Americans and wanted to see for himself what manner of man Moody was. Hoare was quite open-minded and unbiased but curious. He described Moody as having an earnest manner, an easy and fluent delivery, happy illustrations, well-imagined stories, and considerable dramatic power. Moody's language was homely to a fault; he was guilty of cant phrases; he used illustrations as arguments; and he arbitrarily divided everyone into the converted and the unconverted. Hoare indicated in his letter that Moody was unquestionably doing a great deal of good by reaching multitudes otherwise untouched and by

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[43]The Saturday Review, March 10, 1875, p. 344.

stimulating Bible reading and a definite application of the teachings of Christ.[44]

The editor of the London Times wrote, as Moody was shifting his base of operations in London:

> No one who has witnessed these services can doubt their powerful agency for good, not only upon the ruder masses of society, but upon many also who have been accustomed to associate the idea of "revivalism" with mere fanaticism and excitement. . . . We have no doubt that the West-end of London . . . will gain quite as much from his preaching as the North.[45]

Moody sometimes failed to adhere to a conventional line and won some repute as an individualist. At a meeting in Sheffield, called for women only, the church was filled yet there were more waiting outside trying to get in than had managed to find room. On learning of the multitude outside, Moody consulted with the rector, then proceeded to the churchyard and conducted an open-air service. The London Times found this a unique procedure, something which just was not done in England.[46]

Prior to the last campaign of Moody's life, the Kansas City Star published several editorials which indicated the attitude of some newspaper men toward the evangelist.

> Mr. Moody preaches a cheerful religion, and his meetings in Convention hall will not necessarily interfere with the usual flow of conviviality in Kansas City. The banquet habit which has taken possession of the community need not be abated pending the efforts of Mr. Moody to evangelize the town.[47]

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[44]London Times, April 26, 1875, p. 8.

[45]Ibid., March 10, 1875, p. 9.

[46]Ibid., November 18, 1899, p. 6.

[47]Kansas City Star, November 11, 1899, p. 4.

When illness forced Moody to give up his campaign, the Star expressed regret, for Kansas City was a city ". . . willing that whatever is presented as the truth by an advocate of Mr. Moody's reputation for honesty, plainness of speech and sincerity shall have a full and fair hearing. . . ."[48]

Men disagreed with Moody's methods, sometimes argued about his theology, but almost never doubted his personal integrity and sincerity. His reputation was thoroughly established as a great preacher, a sincere Christian, a powerful force in the swaying of men's minds for Christ.

When Dwight L. Moody stood before an audience, he expected to see souls saved and men converted. The audience expected to hear a great preacher and they expected to be stirred. Rarely was either disappointed. His reputation added to his ethical appeal.

Summary and Conclusions

Aristotle thought of ethical proof as that which depended

> . . . on the personal character of the speaker . . . persuasion is achieved by the speaker's personal character when the speech is so spoken as to make us think him credible . . . This kind of persuasion . . . should be achieved by what the speaker says, not by what people think of his character before he begins to speak.[49]

The three elements of ethical proof especially stressed by Aristotle were "good sense, good moral character, and goodwill."[50] These elements help the audience in forming their opinions of the speaker, and "it follows that any one who is thought to have all three of these good qualities will inspire trust in the audience."[51]

[48] Ibid., November 18, 1899, p. 6.

[49] Aristotle, 1356a.

[50] Ibid., 1378a.

[51] Ibid.

Dwight L. Moody developed the habit of talking directly to his audiences in a "man to man" fashion. Each individual was made aware of his own importance. Such a technique led the audience to look upon Moody as a man of good sense.

The utter lack of pretense and hauteur, together with the clear humility shown by the evangelist despite his great reputation, added stature to his character in the eyes of his audiences. The honesty and sincerity of the man were apparent to all who heard him preach.

Moody's stories and illustrations, drawn from everyday life and told in plain but vivid language, held attention, and at the same time led men to accept him as one among them and to feel friendly toward him while recognizing his friendliness and concern for them. An aura of goodwill resulted.

The three elements of good sense, good character, and goodwill are closely interrelated, and the establishment of one of them by the speaker aids in establishing the others. Moody's direct approach to the audience, his use of human interest stories and illustrations, and his use of common language led audiences to accept him as a man of good sense and good character. These factors also helped create a feeling of mutual goodwill. Moody's sincerity and humility added to his ethical appeal.

Other factors which aided Moody in establishing ethical appeal were his reputation and his personal appearance. His reputation as an outstanding preacher and as an earnest, sincere layman added to his effectiveness in establishing ethical proof. Moody was a very ordinary looking man, but the preaching situation seemed to rouse in him an animation and vitality that transformed him. His personal appearance

in the pulpit led audiences to accept him as a man of good character and aided in establishing a feeling of goodwill.

Moody used ethical proof effectively in his sermons. He exemplified the statement of Aristotle:

> It is not true . . . that the personal goodness revealed by the speaker contributes nothing to his power of persuasion; on the contrary, his character may almost be called the most effective means of persuasion he possesses.[52]

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[52]Ibid., 1356a.

CHAPTER SIX

PATHETIC PROOF

> In common with all true preachers of the gospel of Jesus he [Moody] was rich in sympathy. . . . If eloquence is measured by its effect upon an audience, and not by its balanced sentences and cumulative periods, then this is eloquence of the highest sort. In sheer persuasiveness Mr. Moody has few equals, and rugged as his preaching may seem to some, there is in it a pathos of a quality which few orators have ever reached, and an appealing tenderness which not only wholly redeems it, but raises it, not unseldom almost to sublimity.[1]

Many religious meetings are characterized by emotional outbursts. The "camp-meeting" of American pioneer days was noted for emotional excess manifested by the "jerks," prostration, shouting, and other phenomena. Moody's meetings were far different. They did have emotional appeal for the audiences, but within definite limitations. There were no wild excesses.

Aristotle observed that persuasive speakers were aided in establishing their propositions when the audience was pleased and friendly and were hindered if the audience was feeling at all pained or hostile.

He believed that it was important for the effective speaker to know how the several emotions may be produced or dissipated and to know how to connect his persuasive arguments with the emotions.

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[1]Henry Drummond, quoted in T. Harwood Pattison, The History of Christian Preaching, (Philadelphia, 1903), pp. 402, 403.

Bases for Moody's Use of Pathetic Proof

Moody was a master at arousing an emotional response from his hearers because he himself was emotionally involved. He was so passionately sure of his message and the vital need that his message would fulfill that an inner compulsion forced him to pour it forth to the crowd. He scorned an artificial manner as he did also special devices for bringing about the results desired. He once said: "If God has given you a message, go and give it to the people as God has given it to you. It is a stupid thing to try to be eloquent!"[2]

He exemplified his advice in his preaching. He obtained complete mastery of the text or passage used, illuminated it with experiences and illustrations; then in simple, direct, plain language stirred people by driving home his appeal to their simple primitive emotions.

The previous chapter discussed Moody's ethical proof and his sincerity. The audience was prepared by their acceptance of Moody's authority for a direct message. One note which sometimes jarred upon the formal-minded was the familiarity with which Moody treated God. God was represented as if he were a friend just behind a curtain, out of sight but within talking distance. Some people were shocked by such easy acquaintance, but others felt themselves brought nearer the presence of God. Moody's joy in sharing God's work was bound to be reflected in the emotional atmosphere of the meetings.

Moody's early life was reflected in his use of pathetic proof. One aim of the persuasive speaker is to arouse within his hearers emotion-memories which prepare them for a certain course of action. By

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[2]D. L. Moody, Men of the Bible, (Chicago, 1898), p. 32.

reliving his own experiences, verbally, the speaker impels his audience to participate in them and to react to them. As Aristotle stated; ". . . you must make use of the emotions. Relate the familiar manifestations of them . . . The audience take the truth of what they know as so much evidence for the truth of what they do not."[3] Moody's experiences are reflected in his sermons. He shared in the emotions which so stirred his audience.

A study of Moody's early life shows that he was fully conscious of poverty, privation, and hunger as a matter of personal experience. To one who has never had to pass a sleepless night because of the pangs of hunger, whose body has never been chilled for lack of fuel or clothing, whose desires for toys, books, sweets and such luxuries has never been thwarted for lack of money, poverty is an abstraction without real meaning. Moody had suffered all these things personally. His own experiences, plus his contacts with the slum dwellers of Chicago, gave him deep insight into the drives and urges of the poor.

Moody's life experiences led him to an understanding of the emotional responses of the audiences he faced. In wartime, much conventional behavior is forgotten and man reverts to native impulses and drives. Moody's life with the Northern Armies in the Civil War exposed him to the activities of men when conventional restraints were laid aside. He observed life in the raw and learned from his experiences how to deal with men under such conditions.

The Y.M.C.A. work which occupied the evangelist for a number of years led him into a vast number of experiences with all classes of men.

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[3]Aristotle, 1417b.

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[3]Aristotle, 1417b.

His whole life background prior to his full time evangelistic work helped Moody in understanding the emotional reactions of men. Aristotle declared that a knowledge of the emotions was imperative for the effective speaker.

> Take, for instance, the emotion of anger: here we must discover (1) what the state of mind of angry people is, (2) who the people are with whom they usually get angry, and (3) on what grounds they get angry with them . . . The same is true of the other emotions.[4]

As Moody traveled about the country speaking to conferences on Sunday School work, and later in evangelistic campaigns, he was constantly learning the responses and reactions of audiences. He knew, from first-hand experience, the reactions of men to emotional appeals and made use of that knowledge. His one aim was to reach his audience. Prior to a campaign in New York, he advised a group of ministers meeting to plan the services:

> Stick to your manuscripts, if you will, on Sunday morning, and build up your flock, but throw away set and written sermons on Sunday night. Why, Mr. Bryan found that he could do nothing with a manuscript speech at Madison Square Garden, and he has thrown it away. /Laughter/ I heard him speak to a crowd the other day up in New England, and he got right down to the people. I didn't believe a thing he said, /Laughter/ but he reached the people. . . . You will have to talk the kingdom of God as the politicians talk of gold and silver if you want to reach the people. The politicians reach them.[5]

Thus when Moody wanted his audience to feel the insecurity of material things and the desirability of security in Christ, he appealed to the instinct for self-preservation, the desire for happiness and security, by using his own experiences. He reached his audiences.

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[4]Ibid., 1378a.

[5]New York Times, October 6, 1896, 9:7.

Moody's experiences led him to use a positive approach to the emotions more frequently than he used negative appeal. Traditionally, revivalists harped on hell and damnation; they tried to put the "fear of the Lord" into men's hearts that they might flee from the wrath to come. Jonathan Edwards was one of the earliest and one of the greatest of the American revival preachers. In one sermon he said:

> You are in God's hands, and it is uncertain what He will do with you. It may be your portion to "Suffer eternal burnings; and your fears are not without grounds; you have reason to fear and tremble every moment." But whatever God does with you . . . God's justice is glorious in it.[6]

The best-known of all Edward's sermons, "Sinners in the Hands of an Angry God," contained a stern warning:

> And although he will know that you cannot bear the weight of omnipotence treading upon you, yet he will not regard that, but he will crush you under his feet without mercy; he will crush out your blood, and make it fly, and it shall be sprinkled on his garments, so as to stain all his raiment. He will not only hate you, but he will have you in the utmost contempt. . . .[7]

One of the Colonial Anglican rectors, Devereux Jarratt, explained his revival techniques:

> I endeavored to expose, in the most alarming colors, the guilt of sin, the entire depravity of human nature, the awful danger mankind are in, by nature and practice, the tremendous curse under which all men find themselves and their utter inability to evade the sentence by the law and the stroke of divine justice by their own power, merit or good works.[8]

At times even John Wesley painted a portrait of horror:

> What is the pain of the body which you do or may endure to that of lying in a lake of fire burning with brimstone. When you ask a friend who is sick how he does --'I am in pain

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[6]Jonathan Edwards, quoted in William Warren Sweet, Revivalism in America, (New York, 1944), p. 80.

[7]Ibid., p. 82.

[8]Devereux Jarrett, quoted in Sweet, pp. 88, 89.

> now,' says he, 'but I hope to be easy soon.' That is a sweet mitigation of the present uneasiness. But how dreadful would be his case if he should answer, 'I am all over pain, and I shall never be easy of it. I lie under exquisite torment of body and horror of soul, and I shall feel it forever!' Such is the case of the damned sinners in hell.[9]

These men all appealed to fear, the dread of punishment, the emotions which Aristotle lists as bringing pain. These may be catalogued as negative emotions, inasmuch as they act as deterrents and bring the impulse of avoidance. On the other hand, the emotions attended by pleasure are sought after by men. They lead a man to definite activity reaching out for fulfillment, the desired ends. These positive emotions are the ones which Moody used most, trying to win his hearers to a definite commitment, rather than forcing them to a decision.

Nine of the Twelve Select Sermons stress the positive side of Christian joy and confidence rather than the negative approach of fear and dread of punishment. Two sermons on "Excuses" and the sermon, "There Is No Difference," tend a little to negative emotional appeal. All others stress more the positive feelings as a means of persuasion.

Moody had not always preached thus. His change of heart was strongly influenced by Henry Moorehouse. The two met in Dublin during Moody's first visit to the British Isles. In 1867, Moorehouse preached for seven nights for Moody at the Illinois Street Church. Moody was hesitant about having this beardless boy who "didn't look more than seventeen. . ."[10] preach in his church, so arranged to have him fill in for a couple of nights while he himself had to be out of town. On

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[9]John Wesley, quoted in Frederick Morgan Davenport, Primitive Traits in Religious Revivals, (New York, 1905), pp. 166, 167.

[10]W. R. Moody, p. 137.

returning, he found the young man had preached both nights on the same text, John 3:16, and the people had been delighted. For the remaining five nights, Moorehouse used the same text. Moody describes the effect it had upon him:

> . . . I never knew up to that time that God loved us so much. This heart of mine began to thaw out; I could not keep back the tears. It was like news from a far country: I just drank it in. . . . He just beat that truth down into my heart, and I have never doubted it since. I used to preach that God was behind the sinner with a double-edged sword ready to hew him down. I have got done with that. I preach now that God is behind him with love, and he is running away from the God of love. .[11]

Moody would have appreciated the comment Loud makes:

> He [Moody] just opened the book to the gospels and took what he found as he found it, the testimony of the Disciples of Jesus. It was the era of the straight Gospel in the preaching of Moody and the singing of Ira D. Sankey and the intelligent, withal emotional, response of the thousands on thousands who heard them.
>
> One text alone discloses the lifelong impulse of Moody -- "The Son of Man is come to save that which is lost."[12]

While Moody preached a positive approach to faith, he also believed that to deny Christ is eternal death. In the sermon, "There Is No Difference," he speaks of ". . . that man reeling on his way to a drunkard's grave, and his soul to a drunkard's hell. . ."[13] The main emphasis is on the upward look however, the appeal to a faith in Christ from higher motives than an escape from punishment.

An analysis of Twelve Select Sermons reveals the masterly way Moody used emotional proof. Bradford says:

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[11] Ibid., p. 139.

[12] Grover C. Loud, Evangelized America, (New York, 1928), p. 235.

[13] D. L. Moody, p. 23.

> But in general Moody's strength does not lie in ornament or in imaginative effects of any kind. It is rather in his intense, direct, immediate appeal to the simplest, the most permanent, the most controlling emotions. The sharp, rude, energetic vigor with which he makes this appeal must have been almost irresistible, when accompanied by his commanding tone and personality.[14]

In one way or another Moody appealed to each of the emotions described by Aristotle: anger, calmness, friendship, enmity, fear, confidence, shame, shamelessness, kindness, unkindness, pity, indignation, envy, and emulation;[15] but he primarily depended upon four of them in his general use of pathetic proof, viz., friendship and enmity, and fear and confidence.

Friendship and Enmity

Moody was constantly stirring men to think of Christ as their friend and to spurn the world as an enemy. The sermon, "Good News," is based on the emotions of friendship and enmity. In the introduction he says:

> We are dead in trespasses and sins, and the gospel offers life. We are enemies to God, and the gospel offers reconciliation. The world is in darkness, and the gospel offers light.[16]

Then as he begins the body of the message:

> I want to tell you why I like the gospel. . . it has done me so much good. No man can tell what it has done for him, but I think I can tell what it has <u>undone</u>. It has taken out of my path four of the bitterest enemies I ever had.[17]

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[14]Bradford, p. 107.

[15]Aristotle, 1378a-1388b.

[16]D. L. Moody, p. 33.

[17]Ibid.

Death, sin, and judgment are made real, vital enemies, not only to Mr. Moody, but to all his audience. In the body of the sermon the fourth enemy he refers to is omitted and only the three discussed. Then --

> Sinner, would you be safe tonight: Would you be free . . . Then take your stand on the Rock of Ages. Let death, let the grave, let the judgment come, the victory is Christ's and yours through Him. . . [18]

The appeal to receive the friendship of Christ is repeated through emotional stories and illustrations. Enmity to sin and friendship with Christ is the natural response to this sermon.

The sermon, "What Think Ye of Christ," uses the appeal to friendship in a different way, but the basic emotional response is the same. Aristotle says: "We feel friendly to those who have treated us well . . . provided it was for our own sake."[19] Through the device of calling upon witnesses who had some definite association with Christ, such as the Pharisees, Caiaphas, and Pilate, Moody presents Christ as one who thoroughly deserves recognition and friendship. The conclusion to the sermon is put in question form that permits only one reasonable answer:

> Will you not think well of such a Saviour? Will you not believe Him? Will you not trust in Him with all your heart and mind? Will you not live for Him? If He laid down His life for us, is it not the least we can do to lay down ours for him? . . . Oh, have we not reason to think well of him. /sic/ Do you think it is right and noble to lift up your voice against such a Saviour? . . . Oh, may God help all of us to glorify the Father, by thinking well of His only-begotten Son.[20]

The evangelist stressed always the love of Christ and His kindness

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[18] Ibid., p. 37.

[19] Aristotle, 1381a.

[20] D. L. Moody, p. 81.

to mankind. In the sermon, "Sinners Seeking Christ," he used one of his common illustrations showing the kindness of Christ as opposed to the unkindness of man. He told of a man at the Fulton Street prayer-meeting.

> He said he had a mother who prayed for him; he was a wild, reckless prodigal. Some time after his mother's death he began to be troubled. He thought he ought to get into new company . . . he thought he would join the Odd Fellows . . . They found he was a drunken sailor, so they black-balled him. He went to the Freemasons; . . . they inquired and found there was no good in his character, and they too black-balled him. They didn't want him. One day, some one handed him a little notice . . . about the prayer-meeting, and he went in. He heard that Christ had come to save sinners. He believed Him, . . . in reporting the matter he said he "came to Christ without a character, and Christ hadn't black-balled him."[21]

With illustrations such as this Moody pointed out the friendship of Christ for all men and called for a response of friendship toward Christ.

> My friends, that is Christ's way. Is there a man here without a character, with nobody to say a good word for him? I bring you good news. Call on the Son of God, and He will hear you.[22]

Fear and Confidence

Fear, said Aristotle, is "pain or disturbance due to a mental picture of some destructive or painful evil in the future."[23] On the other hand, confidence is "the expectation associated with a mental picture of the nearness of what keeps us safe and the absence or remoteness of what is terrible."[24] These paired emotions underlie many of

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[21]Ibid., p. 69.

[22]Ibid.

[23]Aristotle, 1382a.

[24]Ibid., 1383a.

the sermons Moody preached. He did not emphasize fear as much as he called for faith and confidence in Christ as a Saviour. Grover Loud, in his survey of American evangelism, described Moody's primary emphasis.

> Moody's Bible is in his hand. He reads it like truth just that moment vouchsafed to the world. He takes his text, closes the Book, and repeats it and plunges headlong into his preaching. . . . he clings to that Bible and in his rough voice and homely way makes it dramatically real. He channels his thought. Sin is death. Only one way leads out. The love of God is pleading through His Son. . . . "Culture is all right in its place," Moody once said, "But to talk about culture before a man is born of God is the height of madness." This rebirth is his religion and it is in every sermon somehow, somewhere.[25]

In the sermon entitled "Excuses," Mr. Moody used a text from Luke describing an invitation to a supper and some rather absurd excuses made for refusing the invitation. One man had bought a piece of ground and had to go look at it; another had just purchased five yoke of oxen and had to go try them out; and a third had just got married, so he couldn't come. As Moody discussed the excuses, he brought out the shamefulness of men's rejecting God's invitation to attend the marriage supper of His only Son. Undoubtedly there were many who heard Moody's sermon who had made similar excuses. The shameless might listen unmoved, but there would be many people moved to shame as they compared themselves with the people Moody was discussing.

Then Moody moved on to show how all of these excuses were only cloaks for a definite rejection of the invitation. He made his application to the audience by presenting a number of popular excuses of the day. After examining each one, the only conclusion was that men were refusing the invitation. He showed clearly what the results of the excuses would be:

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[25]Loud, p. 247.

> Yes, it is easy enough to say, "I pray Thee have me excused," but by-and-by God may take you at your word, and say, "Yes, I will excuse you." And in that lost world, while others who have accepted the invitation sit down to the marriage supper of the Lamb amid shouts and hallelujahs in heaven, you will be crying in the company of the lost, "the harvest is past; the summer is ended, and we are not saved."[26]
>
> . . .
>
> Are you going to spend this evening in accepting or in making light of the invitation? God does not want you to die; He wants you to accept the invitation and live.[27]

Thus Moody appeals somewhat to the fear of death but primarily to the desire for security and to the confidence which can belong to anyone who has committed himself to God through Christ. He used a bit of vivid language which helped to make the contrast sharp:

> It is a loving God inviting you to a feast and God is not to be mocked. Go play with the forked lightning, go trifle with pestilence and disease, but trifle not with God.[28]

Moody makes it plain to the audience that with God they are safe; apart from Him, destruction and damnation are inescapable.

In two sermons on "The Blood," one based on the Old Testament, the other on the New Testament, Moody uses the same basic emotional appeal of fear and confidence. He illustrated by examples from the Scriptures how God's demand for a blood sacrifice for sin was adamant. He described in the New Testament sermon the choice man must make:

> The blood has two cries: It cries either for my condemnation or if you will allow me to use a stronger word, for my damnation; or it cries for my salvation. If I reject the blood of Christ, it cries out for my condemnation; if I accept it, it cries out for pardon and peace.[29]

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[26] D. L. Moody, p. 105.

[27] Ibid., p. 106.

[28] Ibid., p. 107.

[29] Ibid., p. 122.

Fear of death and eternal punishment underlies the sermons, but the primary note is on the security and confidence that one may find in Christ.

> . . . that is the only way to overcome the devil, the lion of hell -- by the blood of the Lamb. He knows that the moment a poor sinner flees to the blood he is beyond his reach.[30]

In almost every sermon Moody preached, he included a basic emotional appeal to find security through trusting Christ, thus avoiding the inevitable results of sin, eternal damnation.

Other Emotions

Moody drew upon some of the other emotions discussed by Aristotle, but in a much less definite way than he used the two pairs of friendship and enmity, fear and confidence. He aroused emotional reactions such as anger, shame, or pity by means of stories and illustrations, or vivid narration, but he seemed to lead from them into more positive appeals for confidence in Christ through personal commitment, or to negative appeals to fear of something more dreadful than the thing pictured.

Pity is aroused frequently in Moody's preaching. Aristotle defines pity as:

> . . . a feeling of pain caused by the sight of some evil, destructive or painful, which befalls one who does not deserve it, and which we might expect to befall ourselves or some friend of ours. . .[31]

A typical example is found in the sermon, "Christ Seeking Sinners."

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[30]Ibid., p. 129.

[31]Aristotle, 1385b.

> I was in an eye-infirmary . . . . A mother brought a beautiful little baby to the doctor. . . . He . . . pronounced it blind -- blind for life -- it will never see again. . . . the mother seized it, pressed it to her bosom, and gave a terrible scream. It pierced my heart. . . . But what is the loss of eyesight to the loss of a soul.[32]

So Moody aroused pity for a purpose, to lead men to a realization that if temporal disasters cause pain and suffering, eternal pain and destruction is much more to be dreaded, feared, and avoided. With an audience in this frame of mind, an affirmative response was much more likely when he gave such an invitation as: "Receive the gift of God tonight, and open the door of your heart, and say, 'Welcome, thrice welcome into this heart of mine.'"[33]

In the sermon, "There Is No Difference," Moody recognized the fact of envy and illustrated the results of envy, although he did not attempt to arouse the emotion.

> We are apt to think that we are just a little better than our neighbors, and if we find they <u>are</u> a little better than ourselves, we go to work and try to pull them down to our level.[34]

Quite often, Moody appealed to the feeling of shame through the use of anecdotes that created the proper frame of mind. In the sermon, "The Blood," he told of an incident involving a mother and son who were sailing from New York to join the man of the family in California. Fire broke out and the ship had to be abandoned.

> They got out the lifeboats, but they were too small! In a minute they were overcrowded. The last one was just pushing away, when the mother pleaded with them to take her and her boy. "No," they said, "we have got as many as we can hold."

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[32] D. L. Moody, p. 53.

[33] Ibid., p. 60.

[34] Ibid., p. 16.

> She entreated them so earnestly, that at last they said they would take one more. Do you think she leaped into that boat and left her boy to die? No! She seized her boy, gave him one last hug, kissed him, and dropped him over into the boat. "My boy," she said, "if you live to see your father, tell him that I died in your place." . . . What would you say of that young man if he should speak contemptuously of such a mother?[35]

Pity for the mother, and shame at even the thought of such an action by the boy, would be stirred by this story. But Moody's purpose in telling it was not to condemn the boy, but to condemn those in the audience who were in the same category, as he also posed the proposition, "That is a faint type of what Christ has done for us. . . . shall we speak contemptuously of such a Saviour?"[36]

In many of Moody's sermons there is an appeal to more than one emotion in the same story or narration.

The eloquent conclusion to the sermon on "Heaven" illustrates how Moody used combined emotional appeals at times.

> It may be that at this moment every battlement of heaven is alive with the redeemed. There is a sainted Mother watching for her daughter. Daughter! can you not see her? She is beckoning you now to the better land. Have you no response to that long-hushed voice which has prayed for you so often? And for you, young man, are there no voices there which prayed for you? and are there none whom you promised once to meet again, if not on earth, in heaven? And which of you, fathers and mothers, but can hear in the angels' chorus the music of the little ones you loved, and who have winged their way to be in glory for ever with the Lord? Oh! shall we not all just turn our backs upon the world, and fall on our knees, and ask God for Christ's sake to write down our name in the Lamb's Book of Life, so that we and those we love may live for ever with the Lord![37]

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[35]Ibid., pp. 118, 119.

[36]Ibid.

[37]Ibid., p. 148.

Combined Analysis

Many of the stories and illustrations that Moody used in his sermons had pathetic appeal and added to his effectiveness. An analysis of two sermons may help to illustrate Moody's manner of using emotional appeal throughout the sermon to aid in accomplishing his purpose. A brief outline of each sermon will be given, then examples of the use of pathetic proof will be shown under the outline heads that the reader may see where each fits in with the overall plan of the sermon. The sermons chosen for analysis are, "There Is No Difference," which, according to Huber, Moody preached at least forty-seven times, and "Good News."

"There Is No Difference"[38]

Text: Romans 3:22. . . . Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference . . .

Introduction -- The difficulty of accepting this passage.

1. There is no difference among men, for all have sinned.
   a. Man sinned under the law.
      i. Paul points it out.
      ii. Eden proves it.
      iii. Mount Sinai proves it.
      iv. The Judges prove it.
   b. Man sinned under Grace.
2. The penalties of sin are visited without distinction of persons.
   a. The flood proved it.
   b. The tenth plague proved it.

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[38] Ibid., pp. 16-31.

c. Sodom and Gomorrah show it.

d. The Chicago fire exemplifies it.

3. There is no distinction made among sinners.

a. Example of English arrow game.

b. Example of Chicago police force.

4. There is a way out -- through Christ.

a. Substitution was made by Christ.

b. Faith overcomes sin.

Conclusion: Recognize -- there is no difference -- only faith can save.

In his introduction to the sermon, the preacher suggests that envy is a commonplace emotion among men.

> We are apt to think that we are just a little better than our neighbors, and if we find they <u>are</u> a little better than ourselves, we go to work and try to pull them down to our level.[39]

This corresponds to what Aristotle said about envy: "Envy is pain at the sight of [others] good fortune."[40]

Moody suggests that men are very reluctant to believe that there is really no difference among themselves, so he proceeds to show why he takes such a position.

1. There is no difference among men, for all have sinned.

A homely illustration, easily understood, helps demonstrate the point.

> If I have an orchard, and two apple trees. . . . both bear . . . bitter apples . . . does it make any difference . . . that one tree has . . . five hundred apples, all bad, and the other only two, both bad?[41]

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[39] Ibid., p. 16.

[40] Aristotle, 1387b.

[41] D. L. Moody, pp. 16-17.

Another homely example further illustrates the point. "Look at yonder prison, with its thousand victims. . . . You may classify them, but every man is a criminal. . . ."[42]

Then Mr. Moody brings in some humor, tinged with the emotions of fear and shame. He suggests a photographer who is able to take correct photographs of men's hearts. No one would patronize him, for men fear to have their inner-most being revealed because of the shameful things that would be exposed.[43]

The normal person hearing this sermon would be asking himself, "Would I be willing to have my heart photographed and shown?" The answer is obvious to all. Shame would forbid a single picture.

a. Man sinned under the law.

i. Paul shows that all the world is guilty, under the law.

Moody brings in a little family story to illustrate what the law does for man. The story would bring smiles to all the listeners, but it drives home the point in a clear, forceful way, while creating a friendly atmosphere. He tells of promising his little boy a ride to Lincoln Park to see the bears. The little fellow got cleaned up, washed and dressed, then waited for Daddy. It was quite a while, so he began to play. When Mr. Moody arrived home, there was the little boy covered with dirt.

. . . I can't take you to the Park that way, Willie.
. . . You're all over mud.

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[42]Ibid., p. 17.

[43]Ibid.

Why, I'se clean, papa; Mama washed me!

> Do you think I argued with him? No. I just took him up in my arms, and carried him into the house, and showed him his face in the looking-glass. . . .[44]

ii. Eden proves it.

Moody gives Adam a slight excuse by another illustration which appeals to the sense of fairness, as men consider human nature.

> You put five hundred children into this hall, and give them ten thousand toys; tell them they can run all over the hall, and they can have everything they want except one thing, placed, let us say, in one of the corners of Mr. Sankey's organ. You go out for a little, and do you think that is not the very first place they go to? . . .[45]

iii. Mount Sinai proves it.

Mr. Moody dramatizes the scene as the golden calf is raised during the absence of Moses and Joshua at Mount Sinai. He quickens the sense of shame at such ingratitude to God, then attributes the same failure to man today as he says: "There are more men in this city worshipping the golden calf than the God in heaven."[46] Then to drive the truth of this shameful treatment deep into the hearts of his hearers, Moody goes on:

> Then came the Son from heaven Himself, right out of the bosom of the Father. He left the throne and came down here, to teach us how to live. We took Him and murdered Him on Calvary. . . .[47]

b. Man sinned under grace.

Mr. Moody continues with the shame of man's failure even under the dispensation of grace. He paints a loathsome picture of man as drunkard,

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[44]Ibid., p. 20.

[45]Ibid., p. 21.

[46]Ibid., p. 22.

[47]Ibid., p. 23.

harlot, and profligate which arouses disgust and shame as men admit the truth of his statements.

2. The penalties of sin are visited without distinction of persons.[48]

a. The flood proved it.

The preacher portrays Noah giving a warning to his countrymen, who only scoffed. But when the flood came, princes and paupers, knaves and kings--all perished. There is no difference.

b. The tenth plague proved it.

When the angel of death visited Egypt, he passed over the blood sprinkled doors; but for the Egyptians there was no distinction.

c. Sodom and Gomorrah show it.

Abraham's warning was ignored so when destruction fell upon the cities, none escaped.

d. The Chicago fire exemplified it.

The flames made no distinction as to persons but consumed everything as they swept onward. The Mayor, the mighty men, and the wise men were on a par with the beggar, the thief, and the harlot.

All these examples arouse emotional responses of fear, dread, and a desire for security. The audience was acquainted with most of the examples used and agreed that such penalties are to be feared and avoided if possible.

3. There is no distinction made among sinners.

Moody uses two illustrations to reiterate his point.[49]

a. The English arrow game illustrates the truth.

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[48]Ibid., pp. 24-26.

[49]Ibid., pp. 26-28.

Arrows were shot through a ring on top of a pole. Anyone who missed was called a "sinner." Moody and Sankey each had ten arrows to shoot. Moody missed all ten. Sankey shot nine through, but the tenth just missed. Both men are sinners, despite the difference of accuracy.

b. An example from the Chicago police force illustrates it.

The height requirement for police was 5 feet 6 inches. Two men applied. Both met all requirements until they were measured. One was just five feet; he was rejected. The second was taller, but he measured only five feet five inches and nine-tenths of an inch. No protest avails to stretch him out to the standard. Both men fail to meet the requirements.

These illustrations would tend to create fear that perhaps no one could qualify for salvation.

4. There is a way out.[50]

a. Substitution was made by Christ.

A story from the Napoleonic wars illustrates the point. A man was conscripted for the army, but a friend went in his stead and was killed. The original conscript was called again, but protested that he had served and died in battle. When the records were checked, and the story known, the substitution was accepted and the man was freed. Christ substituted for all who accepted His sacrifice.

b. Faith in Christ frees the sinner from the penalties of sin.

Conclusion: There is no difference among sinners--only faith can save.

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[50]Ibid., pp. 28-31.

The emotional appeal of this sermon is grounded in basic human emotions and leads up to a definite challenge to action.

The hearer is led along to concede that there is no difference among men as far as the spiritual demands of God are concerned, but that all are included in the same category, namely, that all have sinned and come short of the glory of God. The listener is led to admit his own shortcomings in fear and shame. The desire for security and the fear of eternal punishment would tend to lead one to make the decision for Christ which Moody was seeking.

The second sermon analyzed, "Good News," contains a more positive appeal than does "There Is No Difference."

"Good News"[51]

Text: I Cor. 15:1. . . . I declare unto you the gospel . . .

Introduction--The meaning of the word "gospel" is "good news."

1. The gospel has <u>undone</u> great things for me.
   a. The gospel has removed death as my enemy.
   b. The gospel has removed sin from me.
   c. The gospel has taken away my fear.
2. The gospel will do great things for you.
   a. It will bring you joy.
      i. Grant's army brought freedom and joy to the slave.
      ii. The gospel will free you from slavery.
   b. It will bring you reconciliation

Conclusion: The gospel can be yours.

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[51]Ibid., pp. 32-44.

a. It is free.

b. It is universal.

In the introduction the preacher painted a picture of joy and gladness. He referred to the angel's message to the shepherd on the plains of Bethlehem.

> When the angels came down to proclaim the tidings, what did they say to those shepherds. . . ? "Behold, I bring you bad news?" No! "Behold, I bring you good tidings of great joy". . . These shepherds believed the message and their hearts were filled with joy.[52]

Moody elaborated a bit on the idea that a joyous message brought joy to the recipient, through the suggestion that a message of return by a prodigal would bring joy to the father's face; rejoicing to the mother's.

> But the tidings that the gospel brings are more glorious than that. We are dead in trespasses and sins, and the gospel offers life. We are enemies to God, and the gospel offers reconciliation. The world is in darkness, and the gospel offers light.[53]

Then Moody explained why the gospel was so wonderful to him, why "it has been the very best news I have ever heard."[54]

1. The gospel has undone great things for me.

Moody says he likes to preach the gospel "because it has done me so much good."[55]

a. The gospel has removed death as my enemy.

Moody drew a picture of his fear and dread of death before he was converted.

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[52]Ibid., pp. 32, 33.

[53]Ibid., p. 33.

[54]Ibid.

[55]Ibid.

> I well remember how I used to look on death as a terrible monster, how he used to throw his dark shadow across my path; how I trembled as I thought of the terrible hour when he should come for me . . . I thought of being launched forth to spend my eternity in an unknown land.[56]

But all of the fear and dread changed.

> All that death can get now is this old Adam, and I do not care how quickly I get rid of it. I shall get a glorified body, a resurrection body, a body much better than this . . . The gospel has made an enemy a friend.[57]

Moody made the promised resurrection a cause for rejoicing, for shouting, for happiness.

b. The gospel has removed sin from me.

Sin was pictured as another terrible enemy in his early life.

> What a terrible hour I thought it would be, when my sins from childhood, every secret thought, every evil desire, everything done in the dark, should be brought to the light, and spread out before an assembled universe![58]

The inference was one of shame, with which most of the audience would agree. But Moody quickly changed the mood as he proclaimed the glad news of the gospel, which "tells me my sins are all put away in Christ."[59] He makes the message a cause for rejoicing.

c. The gospel has taken away my fear of judgment.

Moody once feared the judgment day. "I used to look forward to the terrible day when I should be summoned before God."[60] But fear was replaced by confidence when He accepted the gospel message.

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[56]Ibid., pp. 33, 34.

[57]Ibid., p. 34.

[58]Ibid., p. 35.

[59]Ibid.

[60]Ibid., p. 36.

> . . . the gospel tells me that it is already settled: "There is therefore now no condemnation to them which are in Christ Jesus." . . . Well, now, I am not coming into judgment for sin. It is no open question. God's word has settled it. Christ was judged for me, and died in my stead, and I go free.[61]

Moody pointed out the certainty of forgiveness for all those who believe. He stressed the confidence that one can find through faith in God's word.

He used an example from frontier life to further illustrate the point that there can be security in Christ.

He told of autumn hunting in the western country, with the danger from prairie fires. When a fire swept toward them, the frontiersmen made no attempt to out run it.

> They just take a match and light the grass around them. The flames sweep onwards; they take their stand in the burnt district, and are safe . . . There is nothing for the fire to burn. /So, by illustrative parallel,/ and there is one spot on earth that God has swept over. Eighteen hundred years ago the storm burst on Calvary, . . . and now, if we take our stand by the Cross, we are safe for time and eternity.[62]

Desire for security, confidence in Christ, and joy over the gospel message were the emotions stressed in this section of the sermon.

2. The gospel will do great things for you.

a. It will bring you joy.

Moody made clear that the gospel will do for anyone what it has done for him in removing the enemies, but he went on to explain the joy that can belong to the believer.

i. Grant's army brought freedom and joy to the slave.

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[61] Ibid., p. 36.

[62] Ibid., p. 37.

Moody told of entering Richmond with General Grant's army. He had not been there long when he heard about a Negro jubilee meeting to be held in the African Church, one of the largest in the South. He went and found it crowded. A coloured chaplain of a northern regiment was the speaker. "I do not think I ever heard eloquence such as I heard that day."[63] The speaker proclaimed the freedom that now belonged to the mothers, the freedom that belonged to the young men, the freedom that belonged to the young maidens. "They believed it, and lifting up their voices, shouted, 'Glory be to God!' I never was in such a meeting. They <u>believed</u> that it was good news to them."[64]

ii. The gospel will free you from slavery.

By illustrative parallel, Moody showed how the gospel was even better news than that of the coloured chaplain. "My friends, I bring you better tidings than that. No coloured man or woman ever had such a mean, wicked, cruel master as those that are serving Satan."[65]

The gospel message offers freedom from Satan to those who will accept it.

b. It will bring you reconciliation.

God wants men to be reconciled to him. To illustrate reconciliation, Moody used the story of an Englishman and his only son. The two quarreled violently, and the father sent the boy away. The boy went, saying he would never return till his father sent for him. The father said he would never ask him back. But there was a mother involved and she

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[63]Ibid., p. 38.

[64]Ibid.

[65]Ibid.

spent the rest of her life writing to the boy and pleading with the father. She became ill, and was given up by the physicians. To gratify her wish, the father sent for the boy who came to the deathbed. As she took the boy's hand, and placed it in his father's she passed away. Beside the dead body, the two were reconciled.

> Sinner, that is only a faint type, a poor illustration . . . I bring you tonight to the dead body of Christ . . . when He left heaven, He went down into the manger that He might get hold of the vilest sinner, and put the hand of the wayward prodigal into that of the Father, and He died that you and I might be reconciled.[66]

As a conclusion, Moody pointed out that the gospel belongs to every one. It is free and it is universal in its scope. He pointed out that Christ commanded, "Go ye into <u>all</u> the world and preach the gospel <u>to every creature</u>."[67] He pictured a conversation between Christ and Peter, with Peter questioning the command by asking,

> "Lord, do you really mean . . . <u>every</u> creature?"
>
> . . . "Yes Peter . . . Go search out that man who spat in my face; tell him I forgive him . . . Go, search out the man who put that cruel crown of thorns on my brow; tell him I will have a crown ready for him in my kingdom, if he will accept salvation . . . Go seek out that poor soldier who drove the spear into my side; tell him there is a nearer way to my heart than that."[68]

The gospel message is for every man, but it must be accepted to become effective, it must be believed and received.

Moody used as a closing illustration an incident that occurred in the Ohio state prison a few years before he preached there. The governor had made arrangements to give pardons to the five men with the

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[66]Ibid., p. 40.

[67]Ibid., p. 41.

[68]Ibid., pp. 41, 42.

best behaviour over a six months period. The time came and the prisoners were gathered in the chapel.

> . . . he read out the first name, "Reuben Johnson will come and get his pardon;" and he held it out, but none came forward . . . he said again, "Reuben Johnson will come and get his pardon . . ." Reuben . . . was looking around to see the fortunate man . . . Finally the chaplain caught his eye and said . . . "Reuben, you are the man" . . .[69]

Moody applied the story by saying ". . . God . . . offers a pardon to every sinner on earth if he will take it . . . I come tonight with glad tidings and preach the gospel to every creature."[70]

The emotional appeal of this sermon is based upon joy and confidence in the accomplished fact of salvation. Fear and shame are brought in, but only as things of the past for the believer. The desire of most hearers would be to share in the happiness expressed by Moody. The positive assurance of security in Christ is uppermost throughout the sermon.

Summary and Conclusions

Aristotle stated that persuasion is furnished by pathetic proof if the speaker succeeds in

> putting the audience into a certain frame of mind . . . since persuasion may come through the hearers, when the speech stirs their emotions. Our judgments when we are pleased and friendly are not the same as when we are pained and hostile.[71]

Moody used illustration and story to rouse the desired emotions within the audience. Shame and fear were stirred to bring a reaction

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[69]Ibid., pp. 43, 44.

[70]Ibid., p. 44.

[71]Aristotle, 1356a.

against the evil things of the world. Pity and kindness toward the weak and wayward played a part in many sermons, but they were usually the basis for a further appeal to place confidence in God. Friendship of God toward man and the appeal to friendship toward Christ were basic in almost every sermon. The primary emotions to which Moody appealed most were the two pairs listed by Aristotle as friendship and enmity, and fear and confidence. They underlie each of the Twelve Select Sermons.

Moody aroused the emotions of the audience by painting mental pictures drawn from his own experiences and the past experiences of his audience.

In nearly every sermon Moody attempted to arouse the feeling of pain at the thought of sin, while stirring a feeling of pleasure at the idea of the security and peace found through commitment to Christ. By these means he persuaded the audiences to form positive judgments since: "The Emotions are all those feelings that so change men as to affect their judgments, and that are also attended by pain or pleasure."[72]

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[72]Ibid., 1378a.

CHAPTER SEVEN

LOGICAL PROOF

> I like to have people's faith grounded, not on feeling, but on some strong text of Scripture. If you feel, feel, all the time, you have no firm ground to stand on. It is true, it is better to know God says a thing than to feel it.[1]

Ethical and pathetic proof played an important part in determining Moody's effectiveness, but his logic must also be considered as a factor of persuasion. Aristotle defined logical proof as that which appeals primarily to reason through the use of arguments. Enthymemes and examples are the materials for logical reasoning.

The Scriptures As An Infallible Sign

Aristotle spoke of signs being used as the basis for the enthymeme. There is one kind of sign, the infallible, which constitutes a complete proof, since it is a kind that, if the particular statement is true, is irrefutable.[2] With Moody, this sign is used extensively and is based on the fact, "Thus saith the Lord . . ." Moody had utter and complete faith in plenary inspiration. Whenever he could say, "We read in the Scriptures . . .," he was establishing, (in his own mind), complete logical proof. Daniels said of him:

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[1]D. L. Moody, quoted in Elias Nason, Lives of Moody, Sankey, and Bliss, (Boston, 1877), p. 333.

[2]Aristotle, 1356a,b.

> Mr. Moody continually insists that the Gospel is not a truth to be learned by exploration, but one to be taken as a revelation.
>
> It is the Scripture and the Scripture only, that is profitable for doctrine; hence in his system of theology, as it appears in his sermons and Bible interpretations, one looks in vain for any thing original. . . . If the matter is treated of in the Bible, that is the place to find out about it; if not, it cannot possibly be of any consequence. The Bible is God's book of theology, and is not only profitable but sufficient.[3]

Daniels made an accurate appraisal of Moody's belief and dependence upon the Scriptures. Whenever Moody preached, his sole basis for authority was the Word of God. His own statements concerning this belief are:

> One man may have "zeal without knowledge," while another may have knowledge without zeal. If I have only the one, I believe I should choose the first; but, with an open Bible, no one need be without knowledge of God's will and purpose; . . .[4]

> Some people say to me: "Moody, you don't believe in the flood. All the scientific men tell us it is absurd." Let them tell us. Jesus tells us of it, and I would rather take the word of Jesus than that of any other one. I haven't got much respect for those men who dig down for stones with shovels in order to take away the word of God. Men don't believe in the story of Sodom and Gomorrah, but we have it sealed in the New Testament: "As it was in the days of Sodom and Gomorrah." They don't believe in Lot's wife, but he says: "Remember Lot's wife." So there is not a thing that men cavil at but the Son of God indorses. They don't believe in the swallowing of Jonah. They say it is impossible that a whale could swallow Jonah -- its throat is too small. They forget that the whale was prepared for Jonah; as the colored woman said: "Why, God could prepare a man to swallow a whale, let alone a whale to swallow a man."[5]

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[3]Rev. W. H. Daniels, ed., Moody: His Words, Work, and Workers, (New York, 1877), pp. 260, 261.

[4]D. L. Moody, Secret Power, (Chicago, 1881), Preface.

[5]D. L. Moody, quoted in Anecdotes and Illustrations of D. L. Moody, compiled by Rev. J. B. McClure, (Toronto, 1877), p. 37.

Such faith might draw jeers from the scoffers, but it brought "Amens" from multitudes of people who agreed with Moody. Because he did believe so completely in the authority of the Scriptures, Moody used the Bible as the basis for proof in his logical development of ideas.

The Enthymeme

The most common type of logic Moody used was the deductive, based on the enthymeme supplemented by examples as evidence. In the sermon, "There Is No Difference," Moody established his basic premise by authority, quoting from the third chapter of Romans, ". . . there is no difference . . . all have sinned."[6] Using what Aristotle called the illustrative parallel, Moody arrived at the conclusion of the enthymeme. If a man were hung up by a chain of ten links, the breaking of one link would cause his fall, even though the other nine were intact. "So the man who breaks one commandment is guilty of all."[7]

To persuade the congregation of the truth of his enthymeme, Moody drew upon historical examples to prove the point.

Adam was put on trial in Eden, and he fell. Satan tripped him up, but modern man would have been tripped up just as quickly.

Man had a covenant with God, established by God through Abraham. God gave man the law and he promised to keep it, but when Moses and Joshua were occupied with other things, the people turned to worship a golden calf. Idolatry supplanted the worship of God. Man had failed

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[6]D. L. Moody, p. 16.

[7]Ibid., p. 17.

again, but, said Mr. Moody, "There are more men in this city worshipping the golden calf than the God of heaven."[8]

Man failed again under the judges, and again under the prophets, and then came the Son from heaven to teach men how to live. They slew Him.

Moody warned his audience that even now, in the dispensation of grace, man is a stupendous failure as attested by the profligacy, the pauperism, the vice and crime that are so common-place.

After considering these failures, a logical conclusion shows there is no difference among men of different generations: men of all generations fail to follow the will of God.

Moody used another series of examples to prove that there was no distinction among persons made when disaster struck. Noah warned everyone concerning the flood. For those who disbelieved, there was no difference when the flood came, for all perished. When the destroying angel of the tenth plague swept through Egypt, the blood on the doorpost and lintel protected the Israelites, but for the Egyptians, there was no difference - the first-born of each house died. Sodom was warned, but heedless of the warning the entire city perished, without distinction of persons. The Chicago fire rolled through the city, devouring the houses on both sides of the streets without asking the rank of the house-holder. The mayor, nor wise men, nor wealthy men could stop the flames. Like the judgement day, there was no difference, but all fled before the fire.

"Now I hope that you have seen what I have been trying to prove -- that we are all sinners alike . . .,"[9] said Moody as he pressed home his point.

[8]Ibid., p. 22.

[9]Ibid., p. 26.

A couple of illustrations gave proof by analogy that all who failed to meet the requirements of God were sinners. An English game, shooting arrows through a ring, required that a player must get all ten arrows through, or be called a "sinner." One player missed all ten, another got nine through, but missed the tenth. Both were "sinners."

The Chicago police department required all policemen to be five feet six inches tall. Two candidates applied. One was five feet tall, the other five feet, five and nine-tenths inches. Both were too short.

So it is with the law of God. No man can enter heaven with one sin on him. He that has broken the least law is guilty of all.

One who accepted the basic premise of the authority of the Scripture would accept the truth of the statements Moody made. The method of adding example to example, illustration to illustration, all pointing to the truth of the stated premise, would lead one to follow the line of logic Moody desired. Naturally, when a man admitted that all had sinned, that there was no difference among sinners when disaster came, he would want to get out of the ranks of the sinners to a more pleasing and secure situation. The appeal and challenge of Christ and the Christian life would appeal to him.

Many of Moody's sermons followed the same pattern of logic. A text, or statement drawn from the Scriptures formed the basic premise; illustrations, stories, or examples applied the text or proved its truth; a concluding statement or story applied the text to the audience, and demanded a response.

The sermon, "Where Art Thou?",[10] pictures God seeking Adam, after his fall, with the call, "Where art thou?" The question is asked of

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[10]Ibid., pp. 1-15.

all men, so Moody classified three types and asks the question of each. By stories and illustrations he demonstrates that each of the three classes, the professing Christians, the back-sliders, and the sinners, should ask themselves the same question. The implication is made that there is only one proper answer, namely, "In Christ."

A sermon on "Heaven"[11] presents first a list of those who are in heaven. God, the Father, and Jesus Christ are there, together with the angels and the redeemed whose names are written in the Book of Life. The question is posed, "Which book is your name in?"[12] Two analogies are drawn to illustrate the desirability of being recorded in the right place.

A party travelling in England arrived at a hotel. All were told there was no room, except one woman who had wired ahead for a reservation. Moody drew the lesson, "My friend, send on your name ahead, and the door of heaven can never be shut against you."[13]

Two fathers had sons, each of whom was dying. One boy asked his father to pray for his lost soul, but the father had never learned how. He was a stranger to God. The other son, recognizing that he was dying urged his father not to weep, for ". . . when I get to heaven I will go straight to Jesus, and tell Him that ever since I can remember you have tried to lead me to Him."[14]

Although some might call such a story maudlin, nearly all would

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[11]Ibid., pp. 131-137.

[12]Ibid., p. 134.

[13]Ibid., pp. 134, 135.

[14]Ibid., p. 136.

agree that in similar circumstances they would much prefer to be in the position of the second father and son.

For those who denied the authority and validity of the Scriptures, Moody's sermons were largely pointless, for they were so dependent on the Bible for authority. To those who had faith in the Word of God, Moody showed proof for his beliefs and statements.

A sermon on "The Blood"[15] was preached in two parts, the first from the Old Testament and the second from the New. In each part Moody picked passages of Scripture which supported his texts, "It is the blood that maketh atonement for the soul," and "without shedding of blood is no remission." The Scripture passages are analyzed and applied to show that the shedding of blood was required by God for the forgiveness of sin. Both parts show how Jesus met the requirement by shedding His blood at Calvary. The conclusion is valid only if the basic premise is true.

Moody's logic was acceptable to the great bulk of his audiences because: ". . . Moody came at a fortunate time. The core of Protestant belief was still intact . . . The masses to whom Moody spoke were still simple believers in this simple creed."[16]

Another sermon in two parts, "Excuses,"[17] presents a different type of proof. One might call it proof by negation, or disproof by induction. Moody presents excuse after excuse commonly offered for

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[15]Ibid., pp. 108-130.

[16]Robert Morss Lovett, "Moody and Sankey," New Republic, December 14, 1927, pp. 94-96.

[17]D. L. Moody, pp. 82-107.

rejecting the Gospel invitation and shows how false each is. He introduces the idea by discussing the excuses, offered in the text, of those who refused to attend the marriage feast described in Luke 14. The basic premise is that no excuse is a valid reason for rejecting the invitation. Then one by one he examines present-day excuses and by illustration or comment exposes the fallacy of each excuse. As a climax to the sermon Moody read two prepared answers to the invitation of the King of Heaven to attend the marriage feast of His Son. One said, " . . . I PRAY THEE HAVE ME EXCUSED."; the other, "I hasten to reply, BY THE GRACE OF GOD I WILL BE PRESENT."[18] Which answer should be given?

The logical answer for most of the audience who had followed the idea of the sermon is obvious. Moody had proved his basic premise that all the excuses were invalid, therefore there was no real basis for refusal of the invitation.

Moody's preaching was a fine example of the truth of Aristotle's discussion of the enthymeme. He said:

> . . . we must not carry its reasoning too far back . . . nor must we put in all the steps that lead to our conclusion . . . It is this simplicity that makes the uneducated more effective than the educated when addressing popular audiences . . . Educated men lay down broad general principles; uneducated men argue from common knowledge and draw obvious conclusions.[19]

The Example

Moody was recognized as a master of the use of illustration and pertinent example which bore home the truth of the basic premise he drew from the Scriptures. Hoyt says of him:

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[18]Ibid., p. 107.

[19]Aristotle, 1395b.

> Here you have Moody at his best . . . his quick and subtle insight into truth; the simple and homely idiom, the speech of the shop and market and street that instantly conveyed the thought and sympathy too; the truth in broad, simple object-lessons of living experience making their immediate appeal to the affections; the entire naturalness of thought and manner.[20]

Moody used the enthymeme backed up by examples for his main line of reasoning. The examples and illustrations were highly tinged with emotional appeal and might not appeal to the person who desired clear, cold, logic. If one accepts the basic premise of plenary inspiration of the Scriptures, that they may be quoted as infallible proof, then Moody used irrefutable logic. If one should deny the basic truth of the Bible, then Moody's logic would be useless for his premise would be faulty.

As already stated, Moody used the example primarily to illustrate, develop, and impress his basic premise on the minds and hearts of his listeners. Most of his examples were drawn from the everyday life of the audience. There was nothing novel or different in the stories, but they applied directly to the point Moody was trying to make. The illustrative parallel was one of the most common forms of argument he used. In the sermon, "Christ Seeking Sinners,"[21] there are several instances of this form of example.

Moody compared princes in one illustration. The Prince of Wales came to America and there was great excitement. Men wondered why he came. The Prince of Heaven came into the world. There was no doubt

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[20]Arthur S. Hoyt, The Pulpit and American Life, (New York, 1921), p. 162.

[21]D. L. Moody, pp. 45-60.

as to why He came, for He told us plainly, "to seek and to save that which was lost."[22]

A second example pointed out the reluctance of men to accept guilt. Moody told of speaking at a city prison. After he had preached, he visited the men in their cells. One after another pleaded innocent of guilt and flouted the idea of salvation. Finally he came to one cell where a man was sitting weeping. He knew he was guilty and a sinner. That night he found Christ and was saved. A man is either saved or lost, but to be saved he must realize his lost condition.[23]

Moody drew upon the common reactions of most people, then drew the parallel by a question. A man loses his health, and men sympathize with him. Another man loses wealth, and they are sorry for him. A third loses his reputation and standing, and they pity him. "We know what it is to lose health and wealth, and reputation, but what is the loss of all these things compared with the loss of the soul?"[24]

Moody used the idea of an auction sale as he told about Rowland Hill preaching in the open air to a large crowd. Lady Anne Erskine, a member of royalty, drove near enough to hear. Hill dramatically called out that he was selling the soul of Lady Anne by auction. "Who bids? Satan bids . . . another bid . . . Who bids? The Lord Jesus Christ . . ." Turning to Lady Anne Erskine, he said, "You have heard the two bidders . . . which shall have it?" She pushed forward and replied, "The Lord Jesus shall have my soul, if he will accept it." Moody added,

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[22]Ibid., p. 45.

[23]Ibid., pp. 50-52.

[24]Ibid., p. 53.

"There are two bidders for your soul tonight . . . which shall have it?"[25]

Moody used an incident based on the Chicago fire to point out God's dealing with man. A man from Manchester, England, visited Chicago. He went back to Manchester and talked about the great city he had visited, but no one was interested. Then came the great Chicago fire. All Manchester became interested and raised large sums for relief of the homeless. It was the fall of Chicago that brought out the love of Manchester. Moody drew the parallel: "It was Adam's fall, his loss, that brought out God's love. . . . It was his fall, his sin, that brought it out."[26]

These illustrations all point to the same main theme, salvation in Christ--the need of every man.

The examples are drawn from ordinary experiences which stir up emotion-memories in the audience. In the sermon, "Good News,"[27] Moody used a number of references or illustrations that would strike familiar chords in the memories of his hearers. He recalled from his childhood experiences the tolling from the village bell the age of anyone who died and the sexton throwing earth on the coffin lid.[28] He told of a man giving up a million dollars for six months of life.[29] He used as illustrations stories of a prairie fire with the only escape a back-fire,[30]

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[25]Ibid., pp. 54, 55.

[26]Ibid., p. 57.

[27]Ibid., pp. 32-44.

[28]Ibid., p. 34.

[29]Ibid., p. 36

[30]Ibid., p. 37.

a jubilee meeting of Negroes after Grant took Richmond,[31] a family quarrel,[32] and a prison pardon.[33] All these were clear, familiar, easily understood references to everyday life. They were persuasive as they were applied in the sermon.

Summary and Conclusions

Moody's logical proof is based upon the authority of the Scriptures. Assuming that the greater part of his audiences accepted the validity of the Bible, Moody proved his statements from other statements which were persuasive and credible to his hearers. As Aristotle said: "A statement is persuasive and credible either because it is directly self-evident or because it appears to be proved from other statements that are so."[34]

In most of the sermons studied, Moody followed the pattern of reasoning by enthymemes supplemented by examples. He seemed to agree with Aristotle's statement:

> If we can argue by Enthymeme, we should use our Examples as subsequent supplementary evidence. . . . If they follow the Enthymemes, they have the effect of witnesses giving evidence, and this always tells.[35]

In "Where Art Thou?" Moody expresses a basic conclusion that man should be in communion with God. The rest of the sermon brings in examples to show the joy of communion and the sad plight of the lost.

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[31] Ibid., pp. 37, 38.

[32] Ibid., pp. 39, 40.

[33] Ibid., pp. 43,44.

[34] Aristotle, 1356b.

[35] Ibid., 1394a.

"There Is No Difference" begins with the premise, "There is none righteous, no not one," then devotes the rest of the sermon to example and analogy to show that this truth applies to all men.

In "Good News" the conclusion is stated early that belief in the gospel brings light and life. The main body of the sermon shows the validity of the conclusion through examples and the use of witnesses.

Moody used the inductive method to reaffirm and strengthen his major premises which were given early in the sermons. The examples and illustrations which he used led, inductively, to the same generalizations which he stated as his basic premises. Thus the inductive method of reasoning was used to confirm the conclusions stated as the themes for Moody's sermons. His use of examples usually followed a statement of truth which was borne out and verified or proved by means of "witnesses giving evidence."[36]

Moody effected persuasion by logical proof through the use of enthymemes and examples.

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[36]Ibid., 1394a.

CHAPTER EIGHT

SUMMARY AND CONCLUSION

> I eagerly class Dwight L. Moody, the evangelist, among the great men I have known . . . Up to the time he died he probably set in motion more organizations and movements in this country for the building up of the people than any other man . . . He never seemed to me just like an evangelist. There was an utter lack of professionalism about him.[1]

Dwight L. Moody used the modes of persuasion described by Aristotle and used them effectively. Thousands of his hearers believed his message and were persuaded to make a definite commitment to Christ. For twenty-five years Great Britain and America acclaimed Moody as an outstanding preacher.

He used only sparingly the nonartistic means of persuasion set forth by Aristotle. Aristotle stated that "laws, witnesses, contracts, tortures, oaths, [were] specially characteristic of forensic oratory."[2] In most instances they do not apply to the preaching situation. Moody used witnesses in a few instances by recalling their testimony to reinforce his ideas. He may be said to have used laws quite extensively, if one accepts the Bible as the law of God, for he referred often to the authority of the Scriptures as sufficient evidence to prove his statements. On the whole, however, nonartistic proofs play little part in Moody's persuasive techniques.

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[1]Charles Stelzle, "Meeting Some of America's Big Men," Outlook, 143:283-4, June 23, 1926.

[2]Aristotle, 1375a.

Moody used all three modes of persuasion described by Aristotle as the artistic modes: ethical, pathetic, and logical proof.

Moody used ethical proof extensively. In every sermon included in the study are found examples of effective ethical appeal. His direct approach to the audience, enhanced by the strongly personal flavor of many of his illustrations, created a feeling of good will. The appropriateness of his language, together with the homely examples drawn from everyday life, led the audiences to accept Moody as a man of good sense and good character. His lack of pretense and his obvious humility and sincerity added to the general effect and was positive ethical proof. Moody demonstrated the validity of Aristotle's statement: "Persuasion is achieved by the speaker's personal character when the speech is so spoken as to make us think him credible."[3]

Moody used pathetic proof in his preaching. Many of his illustrations roused emotions such as fear, shame, pity, or friendship. He often led audiences to think back over their lives or referred to experiences common to all. Remembrance of their mistakes and failures often roused their emotions. Then Moody would stress the assurance that there was in Christ and as a means of persuasion, he would appeal to the desire of his hearers for security. For the most part he used a positive rather than a negative approach, appealing to a commitment to such desirable goals as peace, security, and love found in Christian faith, rather than following the more traditional evangelistic appeal to escape hell and damnation. Many of Moody's stories were designed to arouse pity and sympathy, which, by analogy, were frequently applied directly to the audience. Underlying all was the appeal to see the lost condition of

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[3]Ibid., 1356a.

man, with resultant fear and shame; the wondrous love of God, which called for love in return; and the security of man as he finds salvation through acceptance of Christ as Saviour.

Moody reasoned logically in his preaching. He based much of his reasoning upon a premise that the Bible is God's Word and therefore authoritative. Moody used the enthymeme and the example extensively. For the most part, the major premise of the enthymeme was based upon some Scriptural truth. The audiences which the evangelist faced generally accepted the authority of the Bible and followed his line of reasoning without questioning the authority he advanced to establish his case. He used examples extensively as a basis for inductive reasoning. Sometimes the examples led directly to the verification of the conclusion; sometimes the examples were given and the conclusion was reached by analogy.

Moody's ethical appeal was great; his use of pathetic proof added to his effectiveness; and underlying each sermon was sound logical reasoning. All the sermons included in the study are based upon a categorical syllogism and an enthymeme in dilemma form. Moody varied the terminology in the different sermons but the basic structure was the same. The categorical syllogism expressed or implied in each sermon is:

> All men are lost sinners.
> You are a man.
> Therefore, you are a lost sinner.

With this basis established, Moody introduced the dilemma either expressed or implied:

> Either you will accept Christ as your Savior and be a redeemed sinner, or you will reject Christ and remain a lost sinner.

To Moody there was no other choice. It seemed clear to him that this was the message of God to man as revealed in the Bible. He used variations

of the general theme, with different illustrations and new approaches in different sermons, but basically presented this same syllogistic reasoning in every sermon.

Moody presented himself to his audience as a man of good sense and good character toward whom they felt good will, he aroused their emotions to put the audience into the proper frame of mind to receive his message, and he appealed to the audience through the use of logical proofs or apparent proofs. Moody used the Aristotelian modes of persuasion, and he used them well.

The Aristotelian modes of persuasion proved to be an effective tool for the analysis of Moody's preaching. The techniques which Aristotle recognized as basic to persuasion were found to be well adapted to use in analysis of this important example of modern persuasive speaking.

It may be concluded that the validity of Aristotle's observations concerning the nature of persuasive speaking is confirmed by this study.

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