[*MJTM* 23 (2021–2022) 3–36]

PREACHING AS A RHETORICAL ACT: PRACTICES AND POSSIBILITIES WITH REFERENCE TO THE REV. DR. JOHN GLADSTONE (1921–2005)

Stuart Blythe
Acadia Divinity College, Wolfville, NS, Canada

In this article, I discuss the practices and possibilities of preaching as a rhetorical act. I do this through a critical rhetorical analysis of four sermons preached by the Rev. Dr. John Gladstone (1921–2005) between 1962 and 1985. This analysis draws on three approaches to rhetorical criticism. Through it, I highlight some of the rhetorical features of Gladstone's preaching. I also discuss these features in the light of alternative possibilities which he did not adopt. Consequently, by highlighting what Gladstone did and did not do, the analysis points to some of the rhetorical practices and possibilities available to preachers who see rhetoric as a means of participating in the divine and human event of preaching.

I proceed as follows. First, I describe and discuss preaching as a rhetorical act. Second, I explain my choice of Gladstone. Third, I introduce my methodology and the four sermons. Fourth, I provide a critical rhetorical analysis and discussion of Gladstone's preaching. Finally, I draw the content together in a short conclusion regarding the practices and possibilities of rhetoric in preaching.

Preaching as a Rhetorical Act

In rhetorical studies, rhetoric is concerned with the use of language to influence or have an "effect" on the listeners.[1] Classi-

1. Corbett and Connors, *Classical Rhetoric*, 1.

cally and commonly, this is referred to as "persuasion."[2] While informal conversations may contain rhetoric, the focus of rhetorical study is often on more formal speech.[3] Concerning preaching, John S. McClure describes rhetoric as "the purposeful use of verbal language in relation to a particular audience."[4] Therefore, rhetoric in such formal speech as preaching involves the purposeful use of language to influence listeners regarding their "ideas, opinions, beliefs, or actions."[5] The nature of rhetoric means that it is both a skill people can develop and a practice they can study.[6]

The role and value of rhetoric in preaching have long been discussed and debated, at least in the "European or Euro-American" preaching tradition.[7] This discussion is theological. At its core is the question of "agency."[8] Here agency refers to how preaching is understood as a human and divine event and hence the extent to which rhetoric carries any effectual significance. This is complex because people's understanding of agency in preaching is related to other theological convictions concerning the nature of revelation, Scripture, ministry, and the Church.[9] However, from a practical perspective, preaching is necessarily a rhetorical and theological event. For as soon as preachers begin to create their sermons using language for preaching, they are involved in rhetoric. They are designing sermons for a particular audience with a particular purpose. This is true even if a preacher claims their goal is simply to "proclaim" as a "herald."[10] Further, the idea that "divinely revealed truth must be rhetorically contextualized in order to be received by the hearers" is not something about which we need be anxious but can embrace.[11] To say this

2. Corbett and Connors, *Classical Rhetoric*, 1.
3. Corbett and Connors, *Classical Rhetoric*, 1.
4. McClure, *Four Codes*, 3.
5. Lundberg and Keith, *Essential Guide*, 4.
6. Lundberg and Keith, *Essential Guide*, 3–4.
7. Thomas, *Introduction*, 56–69.
8. Reid, *Slow*, 2.
9. Reid, *Slow*, 3.
10. Long, *Witness*, 27.
11. Thomas, *God of the Dangerous Sermon*, 4.

does not address the theoretical question of *how* preaching is simultaneously a theological and rhetorical act. On this, there are several options.[12] It does, however, locate the actual practice of preaching as the starting point for theological reflection rather than the endpoint. It also posits rhetoric as one of the ways in which preachers participate in this human and divine activity. This being the case, this article discusses the rhetorical practice and possibilities of such participation.

Rev. Dr. John Gladstone

The rhetorical analysis in this article focuses on the preaching of the Rev. Dr. John Gladstone (1921–2005). I focus on Gladstone for two main reasons. First, he was a noteworthy Canadian Baptist minister with a reputation as a gifted preacher. As such, his sermons are worthy of consideration, and I am not aware of any similar rhetorical analysis of his preaching.[13] Second, he held a view of the importance of preaching in which he stressed both divine and human agency. In this section, therefore, I introduce Gladstone, describe his reputation as a gifted preacher, and discuss his high view of the centrality of preaching in Christian ministry. In doing this, I am not introducing Gladstone as normative but as illustrative of rhetorical practice in context. In turn, the critical analysis and discussion which follows not merely highlight his rhetorical practices but discusses them in the light of other possibilities.

Introduction

John Gladstone was born in England, was the son of a Baptist minister and served in the Royal Air Force from 1939–45.[14] In an article in the *Spectator* on Saturday, November 11, 1978, he

12. Thomas, *Introduction*, 56–69.

13. In an unpublished DMin thesis I recently supervised, the author points out the lack of such studies on Canadian preachers (Phillipson, "Legitimate Value," 84). Her methodology draws primarily on classical rhetoric while I also draw on other approaches.

14. "Obituary."

said he started preaching at seventeen or eighteen years of age as a layperson, "giving little addresses, appalling things they were," and that "I also did some preaching while I served for five years in the Royal Air Force, at camp services and so on."[15] Following his time in the Royal Air Force, he studied at Manchester Baptist College and was ordained in 1949.[16] During his years both in the Royal Air Force and while at Manchester Baptist College, he would take the opportunity to go and listen to "some great preachers such as Professor James S. Stewart, of Edinburgh, Dr. W. E. Sangster, of Central Hall, Westminster, Dr. Campbell Morgan, and Dr. Martin lloyd Jones."[17] He said, "They inspired me, instructed me."[18] Following his ordination, he served as a pastor in three Baptist congregations in England. These were Caversham (1949–55), Mutley Plymouth (1955–59), and Bromley (1960–65). During Gladstone's time at Bromley Baptist Church, he met the Canadian preacher Dr. Arthur Leonard Griffith. At that time, Griffith was the minister at City Temple in London, England (1960–66). It is Griffith who would recommend Gladstone to Yorkminster Park Baptist Church. Gladstone "was invited to preach for a month in 1964 during which time it became clear to the committee and congregation that John Gladstone was the person of God's calling."[19] Gladstone relocated to Canada in 1965, where he served as the senior minister at Yorkminster Park until 1991 when he retired aged seventy.

Gladstone's Reputation as a Gifted Preacher

Gladstone had the reputation as a gifted preacher. It would appear that this reputation was growing prior to his move to Canada. As early as 1961, Griffith had invited Gladstone to preach at a City Temple lunchtime service. In the letter of thanks he sent to Gladstone on the tenth of May 1961, he states:

15. Wilkinson, "Minister," 14.
16. "Obituary."
17. Wilkinson, "Minister," 14.
18. Wilkinson, "Minister," 14.
19. Holmes, "Remembering the Rev. Dr. John N. Gladstone" (blog).

> Along with all the other members of the congregation, I sat there spellbound from first to last. Your sermon was a masterpiece of homiletic skill. It was fresh and original in its content, masterfully illustrated and delivered with convincing eloquence. You are a born preacher . . . This is not just my appraisal, but the appraisal of many who listened to you.[20]

Gladstone's preaching was also clearly appreciated at Bromley Baptist Church, where "his attractive personality combined with a warm-hearted preaching of the Gospel against a background of wide reading, readily endeared him to the flock at Bromley."[21]

However, the centerpiece of Gladstone's preaching ministry was undoubtedly his years as the Minister of the Congregation at Yorkminster Park Baptist Church. He had only been there a short time when a local newspaper article highlighted his growing reputation. Thus, on Saturday, June 11, 1966, an article in the *Toronto Daily Star* carried the headline "Who are Metro's leading preachers?" [22] In response, the writer included among the seven names the Rev. John Gladstone:

> Mr Gladstone came to Metro from England 18 months ago, and his eloquent preaching has electrified his growing congregation.
>
> One authority said that Mr. Gladstone is "very high" among the college crowd and even non-Baptist young people are flocking to hear him. Many praise his "faultless diction" which, said one student, would do credit to a Shakespearean actor.[23]

To be sure, this only highlights Gladstone's reputation in the Toronto area, and six other preachers were also named. Nevertheless, his reputation as a gifted preacher was confirmed throughout his long ministry. In 1970, his "services to the church and to preaching were recognized by McMaster Divinity Col-

20. Griffith, "Letter."
21. "Reverend John Gladstone," 13.
22. Spraggett, ed., "Who are Metro's Leading Preachers?," 63.
23. Spraggett, ed., "Who are Metro's Leading Preachers?," 63.

lege, which awarded him an honorary degree of doctor of divinity."[24] On Saturday, November 11, 1978, the *Spectator* newspaper, on its religion page, highlighted the ministry of Yorkminster Park and Gladstone's preaching under the headline, "Toronto Church Packed Sunday After Sunday."[25] The vast majority of the article and the following article on the same page concentrated on Gladstone's preaching, suggesting this was one of the main reasons Yorkminster Park was "one of the churches that has not heard of the so-called decline in religion."[26] Over the years, people invited him to preach in various churches, conventions, and on the radio. During his time at Yorkminster Park, he published four collections of sermons and contributed to various magazines and anthologies.[27] On his retirement from Yorkminster Park in 1991, the deacons presented the congregation with a motion to make Gladstone "Minister Emeritus of Yorkminster Park as of October 7th."[28] One of the reasons for the motion was the impact of Gladstone's preaching ministry. This recommendation was accepted unanimously by the congregation.

Gladstone's recognition as a preacher did not stop with his retirement. Following his retirement, he served eight months as interim pastor in First Baptist Church Washington DC.[29] In 1992, McMaster Divinity College established the "Gladstone Festival of Preaching" to honor "the Rev. Dr. John N. Gladstone, currently Minister Emeritus at Yorkminster Park Baptist Church, where he served a distinguished preaching ministry for over 26 years."[30] In 1993, through a lead gift from the W. Garfield Weston Foundation, Acadia Divinity College established the "John Gladstone Chair of Preaching and Worship."[31] In May 2000, Gladstone was appointed Chancellor of Tyndale University College and Seminary—now Tyndale University—in Toron-

24. Wilkinson, "Toronto Church Packed," 14.
25. Wilkinson, "Toronto Church Packed," 14.
26. Wilkinson, "Toronto Church Packed," 14.
27. Knowles, ed., *Folly of Preaching*, x.
28. "Dr. John Gladstone Will Be Minister Emeritus."
29. "John Gladstone."
30. "The 2001 Gladstone Festival of Preaching."
31. I currently hold this chair (see "John Gladstone").

to. Introducing Gladstone, the website states, "Dr. Gladstone served with distinction in one of Canada's historic pulpits at Yorkminster Park Baptist Church from 1965–1991." [32] Gladstone held this position at Tyndale until he died in 2005.

In 2006, the year after Gladstone's death, Stephen Farris stated in an article on Canadian preaching, "A country that boasts preachers such as Herbert O'Driscoll and John Gladstone need feel no homiletical shame."[33] While this reflects an opinion, it is also an appeal to reputation. Reputation is a general opinion, and as indicated above, Gladstone's reputation was as a gifted preacher. The purpose of this article is not to defend or challenge Gladstone's reputation but to critically understand the rhetorical nature of this preaching which many identified as being above the ordinary.

Gladstone's View of Preaching

Gladstone had a high view of the importance and centrality of preaching. He opened his first collection of sermons taking his "stand" with the Scriptures (Rom 10:14; 1 Cor 1:21) and with historical figures such as the Scottish Reformer John Knox and the German theologian Helmut Thielicke in their affirmations of "the dignity and centrality of preaching."[34] In a later collection of his sermons, he added others from the Scriptures and history who supported the necessity of preaching.[35] It is not going too far to say that Gladstone believed that Christianity "stands or falls" by its preaching.[36] Gladstone knew that, in the "secular age," many would find his high view of preaching old-fashioned.[37] He rejected this view and suggested that ministers in the church who held that view demonstrated "a zeal for self-destruc-

32. "Dr. John N. Gladstone."
33. Farris, "Preaching," 73.
34. Gladstone, *Valley*, 13.
35. Gladstone, *Magnificent Faith*, 6.
36. He states this in a series of handwritten notes for lectures on preaching to be given sometime after 1991 (Acadia Divinity College Gladstone Archives, Wolfville, NS, Canada).
37. Gladstone, *Magnificent Faith*, 5.

tion" because the church needs preaching.[38] Gladstone did not deny that ministers may have good reasons for neglecting to give attention to preaching. Nor did he deny that ministry has many valid dimensions, including the "communion table" and works of "mercy," but he strongly affirmed the "conviction" that "preaching is its priority."[39]

Theologically, Gladstone understood the task of preaching being to try "by the grace of God, to declare the facts of the Gospel, to expound the implications of the Gospel, and to apply the consolations of the Gospel."[40] He considered this to be a "joyful tyranny."[41] It is a tyranny because it requires regular discipline and creativity.[42] It is a "joyful tyranny" because it is a privilege graciously granted by God.[43] Gladstone writes, "None of us is remotely worthy of the privilege of sharing some tiny facet of God's many-splendoured truth in Scripture and in Christ with His people, yet we are graciously granted this privilege."[44] Gladstone often felt he did not live up to this privilege, leaving the pulpit Sunday by Sunday with "a sense of failure, a feeling that more work, more prayer, more skill in the art of communication would have made Christ visible, intelligible, and desirable."[45] He also believed, however, that the "miracle" is that God can take "blundering, unworthy efforts" and through them enable people to come to faith, be built up in faith, "strengthened, comforted, inspired, given fresh heart for the coming week."[46] For Gladstone, therefore, while preaching was a demanding task, it was ultimately a privilege dependent upon the gift and power of God.

Gladstone's belief, however, in what might be called the divine nature of preaching, did not mean he thought any quality of

38. Gladstone, *Magnificent Faith*, 5.
39. Gladstone, *Living with Style*, 11.
40. Gladstone, *All Saints*, 7; Gladstone, *Living with Style*, 12–13.
41. Gladstone, *Living with Style*, 11. He takes this phrase from an uncited book by Dr. Donald Coggan a former Archbishop of Canterbury.
42. Gladstone, *Living with Style*, 11.
43. Gladstone, *Living with Style*, 11.
44. Gladstone, *Living with Style*, 11.
45. Gladstone, *All Saints*, 7.
46. Gladstone, *Magnificent Faith*, 6.

sermon would do. The opposite is the case. In the 1978 *Spectator* article, he said, "The besetting sin of a preacher is to be dull."[47] He believed that to guard against this, "the sermon has to be illustrated, and it has to be contemporary. It must be in touch with reality and be biblical."[48] He acknowledged that this is not easy. He said, "Preaching is hard, hard work, to write, re-write and re-write, read and cross out. It's easier to go to meetings, I know. Preaching is sheer hard work."[49] Personally, this meant "25 hours of direct preparation" for his morning sermons.[50] It also meant a wide range of reading from the Bible, theology, biography, autobiography, news magazines, and novels.[51] He thought taking the time to prepare was critical and lamented:

> Many modern preachers simply will not give the time, or they cannot give the time, or will not concede it as being a very important thing. I think that if you push together a sermon in a couple of hours or so it is not surprising if many people don't want to come to hear it.[52]

For Gladstone, therefore, an essential human element of preparation and expression contributed to preaching that was worthy of the calling and the listener's attention.

Following on from this, he thought sermons should "do" something.[53] They should help people live out their faith in the church and the world.[54] In the 1978 *Spectator* article, he said he desired to "help" people by putting "iron" into their faith.[55] This meant engaging with reality:

> I believe that one of the ways I can help my congregation is to deal with some aspect of reality, bringing to bear what light I

47. Wilkinson, "Toronto Church Packed," 14.
48. Wilkinson, "Toronto Church Packed," 14.
49. Wilkinson, "Minister Says Religion without Prayer is a Sham," 14.
50. Wilkinson, "Minister Says Religion without Prayer is a Sham," 14.
51. Wilkinson, "Minister Says Religion without Prayer is a Sham," 14.
52. Wilkinson, "Minister Says Religion without Prayer is a Sham," 14.
53. Gladstone, *Valley*, 15.
54. Gladstone, *Valley*, 16.
55. Wilkinson, "Toronto Church Packed," 14.

> can find in the scriptures, and putting it across with all the zeal and expertise that I can develop.[56]

This involved dealing with people's struggles such as "Anxiety, suffering, pain, grief, loneliness, and the need for stronger faith among them."[57] He found the opportunity to do this "exciting" and looked forward to Sundays as "another grand opportunity to say something helpful."[58]

Gladstone restated this practical goal of preaching in the "Preface" to his 1986 book *Living with Style*. There he wrote that preaching should "herald," it should "teach," but in addition, it should bring "*the consolations of the gospel*."[59] He continued, "I am not ashamed to be a preacher of comfort. Most people are fighting a hard battle."[60] He saw bringing such consolations as "the sheer joy of preaching."[61] Gladstone, therefore, with his high view of the centrality of preaching as a divine and human event, saw preaching as having the practical concern of helping people live faithfully in the reality of their lives in the light of the gospel proclaimed, taught, and applied. Consequently, he provides a historical figure of interest whose sermons can be analyzed to explore the practices and possibilities of rhetoric in preaching.

Methodology and Sermons

The methodology for the analysis of these four sermons is textual rhetorical criticism. There are various possible approaches to rhetorical criticism. In this research, I draw upon three main approaches. First, I use the rhetorical codes of John S. McClure in his book *The Four Codes of Preaching: Rhetorical Strategies*.[62] Second, the rhetorical "voices" identified by Robert Stephen

56. Wilkinson, "Toronto Church Packed," 14.
57. Wilkinson, "Toronto Church Packed," 14.
58. Wilkinson, "Toronto Church Packed," 14.
59. Gladstone, *Living with Style*, 12. Emphasis original.
60. Gladstone, *Living with Style*, 12.
61. Gladstone, *Living with Style*, 13.
62. McClure, *Four Codes*.

Reid in *The Four Voices of Preaching: Connecting Purpose and Identity Behind the Pulpit*.[63] These two approaches are concerned explicitly with analyzing preaching. The third approach I draw upon are the proofs of logos, ethos, and pathos, associated with classical rhetorical criticism.[64] These approaches are varied. In this analysis, I draw upon them and integrate them in non-exhaustive ways to highlight several features of Gladstone's preaching.[65] Furthermore, by drawing on a variety of approaches, I demonstrate various ways in which the practices and possibilities of rhetoric in preaching can be understood and applied.

The analytical approach taken in this article has limitations. It involves the analysis of published sermon texts. Several who comment on Gladstone's preaching mention the nature and quality of his physical voice. Griffith wrote, "As I read this first-published volume of his sermons, I can hear his rich, cultured voice speaking fluently and convincingly."[66] The rhetorical analysis of sermon texts cannot comment on matters of oral delivery. I also analyze published sermons, not sermon notes nor the transcripts of delivered sermons. This said, Gladstone prepared detailed handwritten and typed notes for his sermons. The published sermons, it appears, were typed up from these notes.[67] Furthermore, in the collection *A Magnificent Faith*, he explicitly states, "This is a book of sermons undisguised, sermons printed largely as they were preached in a city church from Sunday to Sunday."[68] He makes a similar claim in *Living with Style*, where he writes

63. Reid, *Four Voices*.

64. See Foss (*Rhetorical Criticism*, 29–36) for her chapter on "Neo-Aristotelian Criticism: Genesis of Rhetorical Criticism."

65. I have used the approaches of McClure and Reid to differing extents in two recent articles (see Blythe, "God's Rhetoric"; Blythe, "George Calling"). There is, by necessity, some overlap between my description of these two approaches in these articles and this one. However, in this article, I only draw on two of McClure's four rhetorical codes as these integrate best with the other two approaches.

66. Griffith, "Foreword," 7.

67. Gladstone, *Living with Style*, 13.

68. Gladstone, *Magnificent Faith*, 5.

that it is "a collection of sermons preached to a city congregation in the course of an ordinary ministry."[69] There is, therefore, sufficient evidence to suggest that there is enough of a correlation between the notes from which Gladstone preached, the sermons which Gladstone delivered, and the sermons published to make them a valuable source in exploring some of the rhetorical features of Gladstone's preaching.

Another limitation of this research is that it focuses on only four sermons. Nevertheless, all these sermons demonstrate the qualities described in the preceding section about the nature of Gladstone's preaching. Furthermore, as Gladstone chose them to be published, he was prepared to offer them as examples of preaching. Moreover, comparing these sermons with the others in the published collections indicates at least a surface similarity in style. Therefore, while this analysis concentrates on only four sermons, there are reasonable grounds to say that these sermons are typical of Gladstone's preaching. However, a detailed analysis of a larger sample would be required to fully confirm that claim.

Sermons

The analysis in this paper focuses on four sermons. I chose them because they provide examples over an extended period and are available in published collections. I have, however, dated them according to the actual year in which they were preached. Apart from the first sermon, I derived these dates from a record of Gladstone's sermons received from Yorkminister Park. This record, however, only began in December 1967. I have, therefore, dated the first sermon "A Gospel for the Defeated" from a summary copy of it published in the Bromley Baptist Church magazine *Outlook* in 1962.[70] Yorkminster Park later published this sermon, but the publication is undated.[71] It does not appear

69. Gladstone, *Living with Style*, 13.

70. "A Gospel for the Defeated," 4–6.

71. The document states, "This is the Fourth in a Series of Monthly Sermons by the Minister, published under auspices of the Public Relations Committee of the Deacons Board."

in the list of sermon titles from Yorkminster Park. Consequently, if this sermon was preached there, it must have been before December 1967. The four sermons are as follows.

"A Gospel for the Defeated" (1962). This sermon was published in the collection *The Valley of the Verdict* in 1968.[72] The sermon texts as published were "*Gad, a troop shall overcome him: but he shall overcome at the last*" (Gen 49:19) and "*This is the victory that overcomes the world, our faith*" (1 John 5:4).[73] It was preached "as a timely message to all who struggle to possess the inheritance which is theirs in Christ."[74]

"The Paradox of Anxiety" (1974). This sermon was published in the collection *All Saints and All Sorts* in 1982.[75] The Scripture texts as published were "*There is the daily pressure upon me of my anxiety for all the churches*" (2 Cor 11:28) and "*Have no anxiety about anything . . .*" (Phil 4:6)[76] What he wants people to "grasp is that anxiety is not simply a problem to be solved: it is also a paradox to be accepted."[77]

"A Magnificent Faith" (1977). This sermon was published in the collection *A Magnificent Faith* in 1979.[78] The Scripture text as published was Rom 8:38–39:

> *For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord*.[79]

72. Gladstone, *Valley*, 92–100.
73. Emphasis original.
74. Gladstone, *Valley*, 93.
75. Gladstone, *All Saints*, 94–102.
76. Emphasis original.
77. Gladstone, *All Saints*, 95.
78. Gladstone, *Magnificent Faith*, 11–18.
79. Emphasis original.

Gladstone wanted the congregation to have a faith like Paul that would leave them "prancing with belief."[80]

"How to Recognize True Greatness" (1985). This sermon was published in the collection *Living with Style* in 1986.[81] The Scripture text was Matt 23:11, "He who is the greatest among you shall be . . ." In this sermon, Gladstone argues that true greatness is demonstrated in Jesus Christ, and all can demonstrate such greatness.

Analysis and Discussion

In this section, I describe and discuss several of the rhetorical features evident in the preaching of Gladstone. I discuss them in relation to Gladstone's context and other possible rhetorical strategies. One of the distinctive features of Christian preaching as a form of public speaking is its engagement with a particular sacred text. McClure indeed suggests that while there are various ways in which the Bible can be interpreted, if biblical interpretation is not at least implicit in the message, then the talk is no longer a Christian sermon but a different genre of communication.[82] Consequently, this analysis begins by drawing on the work by McClure to consider how Gladstone encoded Scripture in his sermons. Still drawing on McClure, it then describes and discusses how he used language to communicate the meaning of his message based upon that Scripture. Building on this analysis and with reference to the work of Reid, it then shows that Gladstone's approach was to seek to persuade by teaching in a determinative way drawing on corporately held truth. The analysis then turns to more traditional rhetorical analysis to move beyond Gladstone's demonstrated appeal to logos to consider the presence of ethos and pathos.

80. Gladstone *Magnificent Faith*, 18.
81. Gladstone, *Living with Style*, 63–69.
82. McClure, *Four Codes*, 19.

Scripture

Even a cursory analysis of Gladstone's sermons demonstrates that Gladstone's approach to such biblical preaching was thematic. He would derive a theme from the Scripture passage, which he would then develop and apply. However, this cursory analysis can be deepened with reference to what McClure calls the "Scriptural code."[83] The Scriptural code is concerned with "any direct or indirect verbal allusions to the words of the biblical text or to the events to which the biblical text testifies."[84] Such references involve a form of "remembering that is intended to move a sacred person or event from the past into the present, into the here and now."[85] That is, the Scriptural code is concerned with how Scripture is recalled into the present and the way it is interpreted and applied. McClure identifies five different ways in which this can happen: "translation," "transition," "transposition," "transformation," and "trajection."[86]

Gladstone's approach to Scripture in all four sermons is "translation."[87] Translation involves bringing over ideas stated in the Scripture to what they mean in the present. To do this, the preacher looks for "equivalences for words, characters, and ideas that might translate them from the biblical text into the sermonic text."[88] Sometimes Gladstone's translation is "literal."[89] We see this when Gladstone simply equates the meaning of general words in the Scriptures, such as "anxiety," "faith," and "greatness," with the same general dispositions and experiences in his listeners' lives. Sometimes his approach to translation is more "dynamic." [90] Dynamic translation is when and where the preacher has greater freedom in looking for equivalences between what is said in the text, and the situation in context, while

83. McClure, *Four Codes*, 15–51.
84. McClure, *Four Codes*, 15–16.
85. McClure, *Four Codes*, 16–17.
86. McClure, *Four Codes*, 15–51.
87. McClure, *Four Codes*, 20–24.
88. McClure, *Four Codes*, 20.
89. McClure, *Four Codes*, 20.
90. McClure, *Four Codes*, 20–21.

seeking to remain faithful to the Scriptures.[91] This is apparent in the sermon "A Gospel for the Defeated." The text was from the KJV of Gen 49:19, which reads, "Gad, a troop shall overcome him: but he shall overcome at the last." Gladstone's move to give this text contemporary meaning was to discuss the spiritual life as a spiritual "fight" and draw spiritual lessons from Gad's physical fight. In making this translation move, he states, "These words from long ago and far away leap into life when we bring them over into the light of the gospel revelation and see them as a timely message to all who struggle to possess the inheritance which is theirs in Christ."[92] This is an acknowledgement of both the move and the hermeneutic at play, where the Old Testament is being interpreted spiritually and metaphorically in the light of the gospel of Jesus Christ. However, having made this interpretative move, Gladstone then clearly intends for what the Scripture says to be authoritative for the life of his listeners.

Translation is a common approach to biblical interpretation and application in preaching. It has many strengths. It is a "very overt, obvious, and derivative usage of the Scripture" which demonstrates that the "actual verbal content of Scripture—'what it says' and 'what is in it'—is foundational to the church's life and ministry and not to be taken lightly."[93] It is accessible to members of the congregation who can see the connections without expert help in interpretation.[94] Further, it "promotes a *mimetic* form of anamnesis in the church" when and where people are encouraged to "imitate" in their own lives that which they find in the Scripture regarding belief and behavior.[95] In contrast, however, to the other possible Scriptural approaches that McClure discusses, Gladstone's translation approach in these sermons makes no effort to go behind the text, consider the nature of the biblical literature, or bring interpretative contextual perspectives from the front of the text. Consequently, not all preachers nor

91. McClure, *Four Codes*, 20–23.
92. Gladstone, *Valley*, 93.
93. McClure, *Four Codes*, 22.
94. McClure, *Four Codes*, 23.
95. McClure, *Four Codes*, 23. Emphasis original.

congregations would find this approach satisfactory. Indeed, McClure suggests that when translation is used as a Scriptural rhetorical strategy, it may need to be accompanied by at least aspects of other possible strategies.[96] This is not evident in Gladstone's sermons. Nevertheless, as McClure also points out, preachers need to "negotiate a hearing" from their congregations if they want to be heard.[97] As such, it appears that in context, people found Gladstone's style of encoding Scripture through translation at least compatible with their own expectations concerning the nature, authority, and interpretation of Scripture in sermons. However, this does not mean that this will be the case in other contexts where other rhetorical practices and possibilities concerning Scripture will be required if the preacher is to be persuasive.

Language

Just as Gladstone used Scripture in a particular way, so too he used language in a particular way to encode the meaning of his message. According to McClure, how preachers do this relates to their understanding of meaning as truth and how this is to be communicated.[98] Rhetorically, this is what McClure calls the "semantic code."[99] This code focuses not so much on individual words but the meaning expressed in their combination.[100] This includes how sermons are organized.[101] McClure identifies two main semantic styles in this code, each with two substyles. The first style he calls the "connotative" style with "artistic" and "conversational" substyles.[102] The second he calls the "denotative" style with "assertive" and "defensive" substyles.[103]

96. McClure, *Four Codes*, 22–24.
97. McClure, *Four Codes*, 12.
98. McClure, *Four Codes*, 56–58.
99. McClure, *Four Codes*, 52–92.
100. McClure, *Four Codes*, 53.
101. McClure, "Semantic Code." This video clarifies what McClure means by this code.
102. McClure, *Four Codes*, 60–72.
103. McClure, *Four Codes*, 72–85.

Gladstone's use of language in these four sermons relates most clearly to the "denotative" style. In this style, language is used in such a way to state and fix meaning with clarity. "It is a style that 'tells' what meanings are at every possible juncture to ensure uniformity and clarity."[104] In Gladstone's preaching, his approach to sermon structure demonstrates this concern for establishing clarity and fixing meaning. Gladstone identifies a theme in all four sermons and discusses them under clearly defined headings. Thus, in "A Gospel for the Defeated," Gladstone claims that the Scripture that talks about the Christian life as a fight comes as a "*warning*," a "*challenge*," and a "*promise.*" In "The Paradox of Anxiety," the two main facets he develops are that "*anxiety is a sign of maturity*" and "*anxiety is a sin of unbelief*," followed by a strategy for overcoming it summed up in the four words "Bury!" "Simplify!" "Pray!" and "Trust!" In "A Magnificent Faith," he explores Paul's faith in relation to the listener's faith under two main subsections. The first asks, "*What is the basis of this magnificent faith?*" with the responses that Paul was sure of "*Christ,*" "*the love of God*," and "*life beyond death*." The second subsection asks, "*What is the power of this magnificent faith*?" to which the response is that it is an "all-encompassing" power over and against the enemies of "*death*," "*life*," and "*evil*." In the sermon "How to Recognize True Greatness?" he gives three "qualifications" for "greatness after the mind of Christ," which are "*humility*," "*service*," and "*integrity of character*." McClure calls these sorts of sermon structures "stock patterns" and says they are typical of preaching in the denotative style with its concern for "semantic clarity."[105]

In the "assertive" substyle of this denotative approach, meaning is not defended "but claimed, affirmed, and confessed" within the paradigm of thought and belief in which it is being delivered.[106] This is evident in Gladstone's sermons when and where he assumes that his listeners will be persuaded by logical arguments presented through clearly structured sermons, as discussed

104. McClure, *Four Codes*, 72.
105. McClure, "Semantic Code."
106. McClure, *Four Codes*, 74.

above. It is particularly evident when Gladstone assumes a shared commitment to the authority of Scripture translated as a guide for Christian living. This assumption is often implicit, the unstated common ground of the commonsense approach he adopts in all four sermons. It is the implicit assumption that his listeners share a view on the authority of Scripture that gives meaning to statements such as, "Let me remind you, gently but firmly, that the Bible goes out of its way to warn us all against expecting unbroken success in the spiritual life,"[107] and "No one can read the New Testament honestly and be under any illusions about Christ's condemnation of arrogance, conceit, pride."[108] Rhetorically such statements only carry persuasive weight if the listeners accept the prior idea that translated Scriptures are somehow authoritative for living. However, in one of these sermons, Gladstone makes explicit the shared paradigm on which his preaching depends. Thus, in the sermon, "The Paradox of Anxiety," he states:

> We believe that God is: that He has revealed His will and purpose in Scripture and in Christ: that His moral laws are absolute: that He is a God of mercy and justice, of truth and love: that—we must all appear before His judgement seat and give an account of our stewardship.[109]

This statement is denotative assertive. It is not defended but affirmed and controls the meaning from the Scripture for this particular message. More than this, however, it reveals a view of Scriptural authority that undergirds his other sermons and which he appears to assume his listeners agree with if they are to find his message helpful. It is not surprising that preaching should depend upon a shared paradigm regarding the nature and authority of Scripture. Its presence and importance for rhetorical persuasion should, however, be noted.

The above said, Gladstone's primary denotative style in the content and detail of these sermons is what McClure calls the

107. Gladstone, *Valley*, 96.
108. Gladstone, *Living with Style*, 65.
109. Gladstone, *All Saints*, 97.

"defensive" substyle. In this style, the preacher not merely asserts meaning but supports it through argument. It is supported by argument because it is held not merely true from within the paradigmatical perspectives of the preacher and listeners but true in some sort of universal and objective way.[110] Consequently, in this style, when preachers communicate their meaning, they will not merely assert but introduce "all kinds of backing from Scripture, tradition, experience, and science to support his or her radical truth claims."[111] Furthermore, in this approach, opposing views will be discussed, not in some reciprocal way, but so they can be "dismantled, and discarded as inaccurate and inadequate."[112]

The defensive denotative style is seen in all these four sermons. Gladstone frequently defends assertions with references to other authorities. Sometimes he does this with reference to supporting Scriptures. However, the primary way Gladstone provides evidence and examples is through copious use of quotations and illustration, with the two being frequently combined. In his sermon "How to Recognize True Greatness," among those he cites and quotes in support of his views are the sociologist Peter Berger, the author T. W. Manson, the theologian Albert Schweitzer, the Roman Catholic missionary nun Mother Teresa, and the scientist Sir Isaac Newton, to name but a few. The way in which he uses such supportive references is very controlled and directed towards making his point. So early in "A Gospel for the Defeated," after stating that our life is a fight, he offers the following:

> William James, the famous psychologist, wrote: "If this life be not a real fight in which something is eternally gained for the universe by success, it is no better than a private game of theatricals from which one may withdraw at will. But it feels like a real fight."[113]

110. McClure, *Four Codes*, 81.
111. McClure, *Four Codes*, 82.
112. McClure, *Four Codes*, 82.
113. Gladstone, *Valley*, 92.

Indeed, in this sermon, Gladstone openly acknowledges his defensive approach of using examples to support his claims. He does this when in favor of his message that the Christian can know the assurance of victory; he states, "The evidence in support of it, both in the Bible and in Christian biography, is impressive."[114] In all four of these sermons, Gladstone frequently defends the validity of his claims through this inductive reasoning of providing carefully chosen non-Scriptural quotations and illustrations as supporting evidence for his general claims.[115]

In addition to the above, a defensive oppositional stance is often evident in these sermons. This is where Gladstone introduces counter positions to dismiss them. So, for example, in "A Gospel for the Defeated," he talks about "some preachers" who give the impression "that a spiritual commitment is a passport to unalloyed bliss" and responds, "To be sure, there is truth in this assertion. There is a charm and happiness and fulfillment in the Christian life which the world can neither give nor take away. But it is not the whole truth."[116] In "A Magnificent Faith," he talks about the recently published book *The Myth of God Incarnate* to dismiss its claims, saying that they can be easily answered and questioning whether such a book can represent the Christian faith.[117] In these and similar ways, Gladstone, consistent with McClure's defensive denotative style, acknowledges opponents not to consider the validity of the views but to deflect the attacks and affirm the position he is asserting.

In terms of the semantic code, Gladstone's sermons are clearly structured. Their meaning as truth is managed and fixed. They give the impression of logic and rationality. He uses examples and illustrations to defend his claims through inductive reasoning while raising opposing views to dismiss them. This approach reinforces, more universally and objectively, assumed shared paradigms concerning the validity of the Christian faith, the authority of the Christian Scriptures, and the way truth is communicated.

114. Gladstone, *Valley*, 99.
115. Lundberg and Keith, *Essential Guide*, 41–42.
116. Gladstone, *Valley*, 94.
117. Gladstone, *Magnificent Faith*, 13.

Conversely, this rhetorical approach is likely to be far less convincing in contexts where these shared paradigms do not exist, or indeed the specific examples given do not persuade. Generally, in contrast to the fixity of denotative language, connotative language is "proleptic . . . expansive, open-ended, and anticipatory."[118] This is absent in these sermons. There is little place in Gladstone's denotative approach for genuine conversations between differing viewpoints, as is the nature of the give and take in connotative conversational language.[119] There is also little place for the revelation of meaning through narrative structures of delay and journey, as is the nature of connotative artistic language.[120] To be sure, Gladstone makes use of illustration and poetry in his sermons, and as discussed below, this relates to a pathos appeal. This said, the purpose of this material in Gladstone's sermons is nearly always illustrative, supporting the meaning communicated in more propositional language rather than revealing the meaning in ways that leave individual interpretation and application more open and discursive.

Voice

The preceding analysis and discussion regarding the nature of Gladstone's preaching can be supplemented and enhanced by discussing it with reference to Reid's work on *The Four Voices of Preaching.* Reid's purpose is different from that of McClure and introduces the ideas of purpose and identity related to what he calls "voice." Reid identifies four "voices" of preaching.[121] In Reid's schema, the preacher's voice is determined by important cultural assumptions. These assumptions are part of the preacher's identity.[122] These voices are expressed rhetorically in terms of the preacher's truth and language appeals. The specific voice of any preacher, therefore, is determined by the extent to which they appeal to "corporate truth" or "individual truth" on

118. McClure, *Four Codes*, 61.
119. McClure, *Four Codes*, 68–72
120. McClure, *Four Codes*, 63–67.
121. Reid, *Four Voices*, 15–36.
122. Reid, *Four Voices*, 27.

the one hand and the extent to which they seek to persuade through a "determinate" or "indeterminate" use of language on the other. Each voice, therefore, is a unique combination of these four variables. In turn, each voice has a different purpose in terms of desired response from the listeners. The four voices and expected responses in Reid's schema are the "Testifying Voice," which expects "Yes! This conversation matters. Let's keep talking," the "Sage Voice,' which expects "Whoa! What will I do with/make of that?" the "Teaching Voice," which expects "Yes! This is what we believe," and the "Encouraging Voice," which expects "Lord, may this be so in my life."[123]

Gladstone's sermons appeal to corporate truth. As discussed, he appeals to an assumed shared paradigm of truth concerning Scriptural authority and the value of reason and logic. In this regard, it is worth noting that in his sermons, Gladstone makes extensive use of the first-person plurals "we," "our," and "us," as he states his meaning. In turn, and in terms of language, Gladstone's sermons seek to persuade in a determinate way through his denotative defensive or argumentative style. This being the case, in terms of Reid's schema, Gladstone's sermons reveal the "Teaching Voice."[124] This teaching voice is one "that unambiguously asserts a specific articulation of how faith should be understood and offers clear explanation of the meaning of specific texts and teachings of the church with regard to the issue at stake."[125] As Reid expresses it, preachers in the teaching voice speak with a sense of "*assuredness*."[126] This sense of assuredness pervades Gladstone's preaching. It is apparent, for example, in phrases such as, "Anyone who imagines it is easy to be a Christian hasn't read the New Testament,"[127] and "The truth is that no Christian virtue is so misunderstood as the virtue of humility."[128] Gladstone speaks in such and similar phrases through-

123. Reid, *Four Voices*, 24.
124. Reid, *Four Voices*, 37–77.
125. Reid, *Four Voices*, 54.
126. Reid, *Four Voices*, 55.
127. Gladstone, *Valley*, 92.
128. Gladstone, *Living with Style*, 65.

out these sermons with assured confidence that what he is saying is true and that others will accept that this is the case.

Following on from this, Gladstone's purpose in these sermons, delivered in the "Teaching Voice," is to elicit the response, "Yes! This is what we believe."[129] This is the sort of the desired outcome we see in Gladstone's sermon "A Magnificent Faith," which concludes:

> I am sure that nothing, now or to come, will be able to separate us from the love of God in Jesus Christ. That was the soldier's faith. That was Paul's faith. It can be our faith. We can leave this church prancing with belief![130]

In the other three sermons, Gladstone makes a variety of calls upon his listeners, such as sharing, possessing, and declaring the victory of Christ,[131] and living "with the paradox of anxiety," [132] and living with true greatness.[133] Such calls, however, do not mean that these are not teaching sermons in Reid's schema. For in each of these sermons, any specific call is yet based upon Gladstone's "controlling intention" that listeners will together affirm the truth of what he has been teaching about victory, anxiety, and greatness, respectively.[134]

Gladstone's four sermons have a rhetorical consistency and coherence in his approach to Scripture, use of language, and teaching purpose. As such, Gladstone demonstrates what Reid calls "authenticity" in his preaching voice.[135] Authenticity exists when a preacher preaches in a way that is consistent with their identity shaping cultural assumptions.[136] Reid writes, "Voices, when they are true, represent the marriage of form, content, and cultural consciousness to achieve an excellence in intention."[137]

129. Reid, *Four Voices*, 53.
130. Gladstone, *Magnificent Faith*, 18.
131. Gladstone, *Valley*, 100.
132. Gladstone, *All Saints*, 101.
133. Gladstone, *Living with Style*, 101.
134. Reid, *Four Voices*, 53.
135. Reid, *Four Voices*, 203.
136. Reid, *Four Voices*, 200–203.
137. Reid, *Four Voices*, 203.

He argues that this authenticity comes across to listeners and is essential if a preacher's sermon is to achieve its purpose.[138]

Gladstone preached with authenticity in the Teaching Voice. This said, there is a sameness about his preaching style, which belies what Reid demonstrates is the "spectrum of possibilities" in this and indeed in each of the other individual voices.[139] That is, there are a variety of potential styles within the Teaching Voice not evident in Gladstone's four sermons. Furthermore, as audience and context may demand, unless a preacher is an absolute purist in their commitment to their truth and language assumptions, preachers can preach with some authenticity towards at least two other purposes.[140] For in Reid's schema, each voice will share at least one commonality, be that about truth or language, with two of the other voices. Thus, on the one hand, the Teaching Voice shares an appeal to corporate truth with the Testifying Voice.[141] On the other hand, it shares the persuasively determinate appeal through language with the Encouraging Voice.[142] Arguably in Gladstone's preaching, we see some evidence of the Encouraging Voice in his practical concerns. However, the Teaching Voice is in the driving seat in all these four sermons despite these other potential authentic options.[143] Of course, preachers may also start from entirely different cultural assumptions than Gladstone and have a different spectrum of authentic options. Therefore, while Gladstone demonstrates authenticity in his preaching voice, he does so in only a limited expression of one of four possible rhetorical voices.

Logos, Ethos, Pathos

Concerning the categories of more classical rhetorical practice, the preceding analysis and discussion have highlighted the centrality in Gladstone's preaching of what is referred to as the

138. Reid, *Four Voices*, 203.
139. Reid, *Four Voices*, 55–66.
140. Hogan and Reid, *Connecting with the Congregation*, 133.
141. Reid, *Four Voices*, 24.
142. Reid, *Four Voices*, 24.
143. Reid, *Four Voices*, 32.

proof of logos. Logos refers to the attempts to persuade through logic and argument.[144] However, while this rhetorical strategy is dominant in Gladstone's sermons, we also see, albeit to a lesser and often supportive extent, he appeals to the other two and associated rhetorical proofs of ethos and pathos.[145]

Ethos relates to the speaker's convincing character, credibility, and authority in relation to the subject matter and the listeners.[146] In Gladstone's case, for many of his listeners, his "external" ethos would be established by their prior knowledge and experience of him as an ordained pastor and preacher.[147] In terms of the ethos established in the sermons, Gladstone does identify with his listeners through his previously noted frequent use of first-person plural pronouns. Conversely, however, there are very few personal illustrations that explicitly reveal the preacher. The main personal illustration in these sermons is when he refers to how a piece of poetry concerned with anxiety "speaks to me."[148] Instead, Gladstone's ethos in these sermons comes through much more implicitly and rests on his role as the one who is preaching and his ability to do it well. That is, it is his assured performed ability to teach, drawing successfully upon a wide range of sources, that establishes his credibility as a teacher of the bible who can apply it to the contemporary context. This does not mean that Gladstone is absent in these sermons. He is present. However, he is present not through personal references but in his role as the *teacher* through the function he performs.[149] This relates to the "authenticity" of his Teaching Voice, as discussed above. It is this established role that allows him in the sermon "How to Discover True Greatness" to respond to opposing views, not this time with "we" but saying, "I answer, first . . . I

144. Foss, *Rhetorical Criticism*, 34.
145. Foss, *Rhetorical Criticism*, 33–35.
146. Foss, *Rhetorical Criticism*, 34.
147. Hogan and Reid, *Connecting with the Congregation*, 53–60.
148. Gladstone, *All Saints*, 95.
149. Hogan and Reid talk about this stance as being more like a person presenting a scientific paper (see *Connecting with the Congregation*, 65). Emphasis mine.

answer, second . . . I answer, once more."[150] Quite simply he can answer in that way because he is the one teaching. Therefore, Gladstone's ethos in these sermons rests far less on personal self-disclosure and more on his assured denotative teaching style.

There is also material in Gladstone's sermons that can be seen to have some pathos appeal. Pathos is an appeal to the emotions and feelings of the listeners.[151] This is evident in several places. First, it is evident in the choice of themes. Gladstone deals with issues such as struggle, anxiety, grief, and self-worth in these sermons, which are likely to have had some emotional and not merely cognitive resonance with his listeners. Second, he at times addresses people's feelings and experiences in a way through which he can be seen as seeking to bring their "emotions into alignment with the arguments" he is making.[152] So, for example, in "A Magnificent Faith," as he wants people to see that death is an enemy, he states, "The pain of bereavement is awful, and more so when you have loved deeply and lived closely."[153] In this and similar instances, what he says may appeal not merely to what people might think but to how they might feel. A third place there is the potential for a pathos appeal is in and through some of his illustrations. It is noticeable that in all four sermons, he uses poetry and or hymnody that have the potential to evoke emotion. Thus, in "A Gospel for the Defeated," Gladstone says:

> Every defeat is a challenge to endure with the kind of spirit that breathes through John Masefield's poem "Tomorrow."
>
> Oh yesterday our little troop was ridden through and through,
> Our swaying, tattered pennons fled, a broken, beaten few,
> And all a summer afternoon they hunted us and slew;
> But tomorrow,
> By the living God, we'll try the game again![154]

150. Gladstone, *Living with Style*, 63–64.
151. Foss, *Rhetorical Criticism*, 34.
152. Lundberg and Keith, *Essential Guide*, 42.
153. Gladstone, *Magnificent Faith*, 15–16.
154. Gladstone, *Valley*, 98.

Similarly, we have some emotive stories, such as in the conclusion to the sermon "A Magnificent Faith." There he tells of a young soldier in the 1914 War, sitting in the trenches holding on to a piece of paper with a cross drawn on it and the words "God is love" as his only refuge.[155]

In addition, to the above, figures of speech can also be related to a pathos appeal. In his sermons, Gladstone uses metaphor and such figures of speech as antithesis, rhetorical questions, and repetition in terms of anaphora, anadiplosis, alliteration, and tricolons. In an unstated way, he regularly alliterates paired and tripled words in phrases such as "Beaten, bruised, often baffled,"[156] "problems and predicaments,"[157] "The Gospel is as much about revolution as it is about relaxation,"[158] "the hungry, the hopeless,"[159] "imposing parade of potential enemies,"[160] "met and mastered,"[161] "disciplined and dedicated,"[162] and "least and the lowliest."[163] Such examples can be regularly found throughout his sermons. Sometimes it is the combination of figures that is particularly compelling. In his sermon "A Gospel for the Defeated," we have a metaphor followed by an isocolon when Gladstone speaks about Jacob, the father of Gad, saying, "The words he spoke about his son were surely hammered out on the anvil of his own experience. For years he had to fight against a tendency to deceit, an inability to go straight."[164] More striking still is the metaphor of a "happy funeral" in his sermon "The Paradox of Anxiety," which he combines with the repetition of the anaphora "Bury your past . . ." to build towards a climax.[165]

155. Gladstone, *Magnificent Faith*, 18.
156. Gladstone, *Valley*, 98.
157. Gladstone, *Valley*, 99.
158. Gladstone, *All Saints*, 95.
159. Gladstone, *All Saints*, 98.
160. Gladstone, *Magnificent Faith*, 15.
161. Gladstone, *Magnificent Faith*, 17.
162. Gladstone, *Living with Style*, 66.
163. Gladstone, *Living with Style*, 69.
164. Gladstone, *Valley*, 99.
165. Gladstone, *All Saints*, 100.

Gladstone's sermons, therefore, contain material with the potential to appeal to the emotions. Nevertheless, this material is restrained. The poetry and the stories are used in a very instrumental way to illustrate truth rather than to convince in terms of feelings. They are used to "drive home a point" rather than to be the point.[166] Thus, Gladstone explains the significance of the Mansfield poem quoted above before he tells it. Similarly, he follows the young soldier's story by explaining and applying its meaning. Likewise, Gladstone's figures of speech have the potential for an emotional and aesthetic appeal. However, because of the dominant teaching voice, they come across more like the rational control and reinforcement of meaning for clarity.[167] This does not mean that Gladstone's use of poetry, story and figures of speech do not add to the quality and appeal of his preaching. It is to say that they add primarily to the quality and appeal of logos preaching rather than fully utilizing the potential of ethos and pathos appeals. As with other features described and discussed above, this seems to have been authentic and compelling within his rhetorical context. Nevertheless, some people have a greater predilection toward ethos and pathos appeals than logos.[168] As such, although the relationship between the three appeals is complex, the relegation of ethos and pathos for the sake of logos will not be the best choice for every congregation in every context concerning every sort of content. Instead, in these contexts, the preacher may have to appeal to ethos in a more "prominent"[169] way and to pathos with greater attention to story and the aesthetic potential of figures of speech.[170] Therefore, as with the other rhetorical features discussed above, while Gladstone's use of classical rhetorical strategies demonstrates the presence of some practices, they are yet limited in terms of the possibilities available.

166. Hogan and Reid, *Connecting with the Congregation*, 86.
167. Hogan and Reid, *Connecting with the Congregation*, 146–52.
168. Allen, *Hearing the Sermon*, 5–17.
169. Hogan and Reid, *Connecting with the Congregation*, 65.
170. Hogan and Reid, *Connecting with the Congregation*, 151–52.

Conclusion

It is possible to have a high view of the agency of God in preaching and stress the importance of human preparation and skill. Preaching is a rhetorical act. This does not negate its nature as a theological act. Instead, it describes how sermons in practice are formed through words for a purpose. The theological nature of preaching does not exist apart from this, or the preparation of sermons becomes meaningless. Consequently, sermons can be analyzed by different approaches to rhetorical criticism. These approaches highlight various rhetorical strategies which are at play in the sermons. These include, as demonstrated in Gladstone's preaching, a detailed description of the preacher's interpretation of Scripture, use of language, voice and purpose, and how they appeal to listeners through logos, ethos, and pathos. These approaches to rhetorical criticism can be used to analyze one's preaching and, as here, the preaching of others to explore practice and possibilities for enhancing persuasion.

Preaching as rhetoric is a negotiated practice between the preacher and the rhetorical context. Gladstone's preaching assumed shared paradigmatical understandings with his listeners about how Scripture should be translated and applied in preaching and the value of reason expressed through deductive reasoning. His rhetoric spoke into that situation in a reciprocal way. Other preachers cannot assume Gladstone's personality or his rhetorical context. This analysis, therefore, highlights two critical contextual issues to which preachers who want to preach persuasively should give attention. The first is the value of an approach consistent with their own theological and cultural assumptions about such matters as Scripture, language, and their identity as a preacher. This is a matter not merely of style or purpose but authenticity. The second is for the preacher to understand their rhetorical context and the strategies appropriate for their congregation and specific circumstances. The fit between these two concerns creates the optimal context for preaching as a rhetorical act. As such, this may be an essential issue in pastoral settlement. Conversely, mimicking the style and borrowing the sermons of

others, no matter their status and standing, lacks authenticity and hinders the persuasive power of sermons.

There are many valid rhetorical strategies available to preachers, perhaps beyond their current practice. Gladstone's sermons demonstrate an authentic teaching voice which translated Scripture with a denotative use of language. He appealed primarily to logos with appeals to ethos and pathos integrally connected to and subjugated to the teaching voice he adopted. This rhetorical approach to preaching gained him the reputation of a gifted preacher in context. Be this as it may, Gladstone's preaching practice only used a limited range of potential rhetorical strategies. This was the case regarding the full range of possible options for encoding Scripture and language and making rhetorical appeals. However, it was also the case regarding the particular Teaching Voice he adopted. He could have used other strategies and styles within his Teaching Voice while retaining his cultural and theological assumptions about language and truth. However successful, not doing this narrows the scope of persuasiveness. This, therefore, invites preachers to critically consider their own preaching and the wide range of rhetorical options available within, if not beyond, their existing approaches. This includes paying attention not merely to the presence of features such as self-revelation, illustration, and story but also to how these features function rhetorically. This may indeed appear as hard work. Yet, the investment of such hard work is consistent with a view that sees preaching as simultaneously rhetorical and theological.

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