





1891
The Commission of the Government
of the United States

Text

Come unto me ye
that are heavy laden
I will give you rest

1st When you take a text
be sure to catch the spirit
of the divine thought in it

2nd Penetrate its meaning

3rd Measure its extent

4th unfold its sense, develop its

5th Reduce its consequences

Logical Proposition - is a Categorical Proposition
with all its modifiers -
in a grammatical, it is not necessary to key

C

John 9: 4

The topical theme

Theme is the sermon
abridged
sermon is a development
of the theme

THE PREACHER:
HIS RELATION TO THE STUDY
AND
THE PULPIT.

BY
HENRY ZIEGLER, D.D.,
AUTHOR OF "CATECHETICS: HISTORICAL, THEORETICAL, AND
PRACTICAL;" "THE PASTOR: HIS RELATION TO
CHRIST AND THE CHURCH," ETC.

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PREFACE.

THERE is no want of works on the subject of Homiletics. They all contain useful hints and directions for the preacher, and may be consulted with profit. In their perusal it is important, however, to make judicious selections, and to know what to adopt and what to reject. On this branch of instruction, as well as on most others, I found it impracticable to adopt, entire, any author. The only alternative was, to make selections, and then construct my own plan. To do this, has been a work of time and no ordinary perplexity. The result has been, this manual, designated—THE PREACHER.

Perfection is not claimed for this work; indeed, not even superior excellence; but only that it answers our purpose as a text-book in the Missionary Institute.

The following authors have been consulted: Sturtevant's "Preacher's Manual"; Bridges' "Chr. Ministry," Parts I., II., III., and IV.; Cannon's "Lects.

on Pastoral Theol.," Part I., Lects. II., III., VI., VII., VIII., IX., X. Shedd's "Homiletics and Past. Theol.," Vinet's "Homiletics"; James' "Earnest Ministry"; Wayland's "Letters on the Ministry of the Gospel"; Ripley's "Sacred Rhet.," Stevens' "Preaching Required by the Times"; Storrs' "Preaching without Notes"; "God's Word Through Preaching," by John Hall, D.D.; And the Lectures of my honored preceptor, S. S. Schmucker, D.D.

The plan and design of THE PREACHER may be gathered from the table of contents. It has been *our aim* to discuss everything that relates essentially to preaching; such as, the subjects for pulpit discussion, suitable and unsuitable; the selection of texts; the treatment of subjects and texts with the view of preparing sermons; and their composition and delivery. These topics are preceded by a discussion of the qualifications of the Christian preacher; as also, by two others, namely, success and failure in the Gospel ministry, and the Lutheran minister for the times. To the whole is appended a few hints on habits of study. It is not pretended that these topics have all received a thorough discussion—the aim has rather been, on most points, to offer hints, to make references, to systematize rules, to furnish a syllabus. The minutiae are reserved for the class-room. No doubt, this work has its defects—it could not be otherwise, considering the author's onerous labors in his position in the Missionary In-

stitute for the last eighteen years. It is believed, however, that its perusal by our theological students and ministers will not be altogether fruitless. Besides, it will do our intelligent laymen no harm to read it. The Master accompany it with his blessing. Amen.

H. Z.

MISSIONARY INSTITUTE,
SELINGROVE, PA., February, 1876.

INTRODUCTION.

YOU are now about to enter upon one of the most important, if not *the most important*, study of your theological course: the preparation of your sermons, and the public preaching of the Gospel. It is designated, in theological science by the term, *Homiletics*. This word is of Greek origin. It is derived from ὄμιλος, ὀμιλεω, ὀμιλία, which signify *a crowd, to crowd together, to converse, intercourse, conversation*, etc. According to its etymology, therefore, it would signify, *To crowd together, To engage in conversation*.

The term is now used to *designate that branch of practical theology which treats of the composition and delivery of sermons*.

The importance of this branch of theological study will appear, when we consider—

First. That the preaching of the gospel is God's grand instrumentality for bringing sinners to a saving knowledge of divine truth, and of edifying the church.

St Paul says, Rom. i. 15, 16: "So, as much as in

me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek." In the same epistle, x. 13, 14, 15, 17, he says: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? . . . So then faith cometh by hearing, and hearing by the word of God."

The Son of God himself, when designating Paul for the work of the gospel ministry, enforces the same truth. He says, Acts xxvi. 16-18: "But rise, and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness both of the things which thou hast seen, and of those things in which I will appear unto thee; delivering thee from the people and from the gentiles to whom now I send thee; to open their eyes, and to turn them from darkness unto light, and from the power of satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

True, there are other means of accomplishing this object; such as parental, Sabbath-school, and catechetical instruction, tract distribution, pastoral visi-

tation, the written word of God, etc. But after all, the preaching of the gospel is God's principal instrumentality. St. Paul says, 1 Cor. i. 21: "For when in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

How important, then, is it that the candidate for the holy ministry should have a clear conception of the qualifications requisite for his calling, and also actually possess them; that he should know how to prepare properly each sermon, and then also how to deliver it, to accomplish the greatest amount of good. This requires entire consecration to God, a high degree of spirituality, good mental culture, much hard study, and, ordinarily, a sound physical constitution.

The importance of this branch of your studies will appear, in the—

Second place, when we consider the worth of the soul—that souls placed under our care may be lost in consequence of a want of the proper qualifications for our calling; and, also, that success in our calling will depend in a great measure on the character of our sermons and on the manner and spirit of their delivery.

It will appear, in the—

Third place, when we consider the minister's accountability.

He is called a watchman, a bishop, an ambassador, a steward:

Ezek. iii. 17-21.—Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous *man* doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

Ezek. xxxiii. 1-9.—Again the word of the LORD came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If when he seeth the sword come upon the land, he blow the trumpet, and warn the people: Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked

man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity: but thou hast delivered thy soul.

Acts xx. 17-35.—And from Miletus he sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: And how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I *am* pure from the blood of all *men*. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea,

ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

2 Cor. v. 17-21.—Therefore if any man *be* in Christ, *he is* a new creature : old things are passed away ; behold all things are become new. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation : to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us : we pray you in Christ's stead, be ye reconciled to God. For he hath made him *to be* sin for us, who knew no sin ; that we might be made the righteousness of God in him.

1 Cor. iv. 1, 2.—Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful.

From the instructions and admonitions given to God's ministers, under the above titles, we learn that their calling involves immense and fearful responsibilities.

Who, then, would dare "take this honor unto himself, but he who is called of God?" And who is called of God, but he who is "faithful, and able to teach others also?" Heb. v. 4 ; 2 Tim. ii. 2.

Think not, therefore, that our course of theological study in the Missionary Institute, consisting of three years, is too slow and too long ; that it is a needless waste of precious time ; and that by abridging it one year or eighteen months you might be the means of saving many souls that will be

otherwise lost. This is a too common opinion, but it is a fatal mistake. In the army and navy, one blunder may be, and often has been, sufficient to remove the highest officer from his command. And dare we suppose that the great Head of the Church, the omniscient Jesus, will exercise a less strict-scrutiny over his ministers? No! No!

Read his address to the Seven Churches of Asia Minor, and let its contents sink down deep into your hearts. Rev. ii. and iii. chapters.

Be admonished, then, to complete the course of study prescribed, and especially to be diligent in making the most thorough preparation possible for your holy calling.*

* Bridges' "Ch. Min.," New York, 1855, pp. 171-179; Sturtevant's "Preacher's Manual," New York, 1856, pp. 13-18; Baxter's "Ref'd Pastor," Part I., Chap. I., Sect. V.

PART I.

THE QUALIFICATIONS OF A CHRISTIAN PREACHER.

Newton has well said, "None but He who made the world can make a minister of the gospel."

In illustration of this remark, he says: "If a young man has capacity, culture and application may make him a scholar, a philosopher, or an orator; but a true minister must have certain principles, motives, feelings, and aims, which no industry or endeavors of men can either acquire or communicate. They must be given from above, or they can not be received."

These principles, feelings, aims, and motives are fully set forth in the word of God, particularly in the New Testament.

Matt. xiii. 52.—Then said he unto them, Therefore every scribe, *which is* instructed unto the kingdom of heaven, is like unto a man *that is* a householder, which bringeth forth out of his treasure *things* new and old.

Luke xii. 1-9.—In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his

disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the housetops. And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not, therefore: ye are of more value than many sparrows. Also I say unto you, Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God.

Acts xx. 17-35, and 1 Cor. iv. 1, 2. See pp. xi, xii.

1 Cor. iv. 11-13.—Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat: we are made as the filth of the world, *and are* the offscouring of all things unto this day.

1 Cor. xiv. 3.—But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

2 Cor. v. 17-21. See p. xii.

2 Cor. vi. 1-11.—We then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now *is* the accepted time, behold, now *is* the day of salvation.) Giving no offence in anything, that the ministry be not blamed. But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by

the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and *yet* true; as unknown, and *yet* well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things. O *ye* Corinthians, our mouth is open unto you, our heart is enlarged.

Eph. iv. 8, 11-16.—Wherefore he saith, When he ascended up on high he led captivity captive, and gave gifts unto men. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Eph. vi. 18-20.—Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication. And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

Phil. ii. 25-30.—Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellow soldier, but your messenger, and he that ministered to my wants. For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should

have sorrow upon sorrow. I sent him therefore the more carefully, that when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him, therefore, in the Lord with all gladness; and hold such in reputation: because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

Col. i. 28, 29.—Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily.

I Thess. ii. 1-20.—For yourselves, brethren, know our entrance in unto you, that it was not in vain: but even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention. For our exhortation *was* not of deceit, nor of uncleanness, nor in guile: but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God *is* witness: nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensome; as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labor and travail: for laboring night and day because we would not be chargeable unto any of you, we preached unto you the gospel of God. Ye *are* witnesses, and God *also*, how holily, and justly, and unblameably we behaved ourselves among you that believe: As ye know how we exhorted, and comforted, and charged every one of you, as a father *doth* his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but, as it is in truth, the word of God

which effectually worketh also in you that believe. For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews: who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost. But we, brethren, being taken from you for a short time in presence, not in heart, endeavored the more abundantly to see your face with great desire. Wherefore we would have come unto you, even I, Paul, once and again; but Satan hindered us. For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy.

1 Tim. i. 15, 16.—Thus *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

1 Tim. iii. 1-7.—This *is* a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop, then, must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

1 Tim. iv. 12-16.—Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come give attendance to reading, to exhortation, to doctrine. Neglect

not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine: continue in them; for in doing this thou shalt both save thyself and them that hear thee.

1 Tim. vi. 11-21.—But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall show, *who is* the blessed and only Potentate, the King of kings, and Lord of lords: who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see: to whom *be* honor and power everlasting. Amen. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith. Grace *be* with thee. Amen.

2 Tim. ii. 1-26.—Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be

a soldier. And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully. The husbandman that laboureth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead, according to my Gospel: Wherein I suffer trouble as an evil doer, *even* unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him*. If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us: if we believe not, *yet* he abideth faithful: he cannot deny himself. Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane *and* vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, *and* prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive, but be gentle unto all *men*, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and *that* they may re-

cover themselves out of the snare of the devil, who are taken captive by him at his will.

2 Tim. iii. 10-17.—But thou hast fully known my doctrine manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou has learned *them*; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.

2 Tim. iv. 1-8.—I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away *their* ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished *my* course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.

Titus i. 5-11.—For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. If any be blameless, the husband of one wife, having faithful children,

not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake,

Titus ii. 1-15.—But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, *to be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be soberminded. In all things shewing thyself a pattern of good works; in doctrine *shewing* uncorruptness, gravity, sincerity; sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all things; not answering again; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

1 Pet. v. 1-4.—The elders which are among you I exhort,

who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory which shall be revealed: Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over *God's* heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

After carefully studying these passages, we may well exclaim, with St. Paul: "Who is sufficient for these things?" 2 Cor. ii. 16. Lest, therefore, we should be entirely discouraged, it will be necessary (again using the language of Newton) to "distinguish between what is desirable and what is essential; between what is wanting from immaturity or inexperience, or in the substance and character of the man; and again, between that deficiency which incapacitates for the work; and a comparative measure of unfitness as contrasted with ministers of acknowledged eminence."

Again, we must not forget that God gives to different men different gifts, in order to prepare them for particular spheres and positions in his Church. 1 Cor. xii. 4-11:

Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another

prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

We will now proceed to sum up the qualifications of the Christian preacher, in the following four chapters.

CHAPTER I.

MORAL QUALIFICATIONS.

1. A sincere submission to the saving truths of the gospel, implying a clear and comprehensive view of these truths, and a hearty belief of them. This is a radical change; namely, the surrender of the whole man to God, entire consecration to His service, including a sincere determination to make His revealed will our guide in all things.*

2. An ardent desire to glorify God and live for the welfare of men, including also a love for the work of the ministry.

This induces us to inquire: "Lord, what wilt thou have me to do?" It yields to the admonition, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Acts ix. 6; Romans xii. 1.†

* Bridges' "Chr. Ministry," pp. 31-38; Baxter's "Ref. Pastor," Part I., Chapters I. and II.

† "A Minister's Strength," Luth. Obs., Sept. 29, 1865. No. 1669.

3. An affectionate heart, deeply and tenderly sympathizing with the needy, the afflicted, the penitent, the tempted, the oppressed, the fallen, the abandoned, etc.*

To possess these qualifications in a degree requisite for our work, we must keep up the habit of constant secret devotion. Remember that Christ himself frequently retired from his labors to a solitary place, to pray.

*The texts on these qualifications are, 2 Tim. ii. 2; Acts xx. 17-35; 1 Cor. iv. 1, 2, 11-13; 2 Cor. v. 20, 21, and vi. 3-10; Col. i. 28, 29; 1 Thess. ii. 1-11; 1 Tim. i. 15, and iii. 1-7; 2 Tim. ii. 22-26, and iii. 10-12, and iv. 2-7; 1 Pet. v. 2, 3. For these texts, see pp. xi, xii, and 16-24, above.

CHAPTER II.

INTELLECTUAL QUALIFICATIONS.

1. *An intimate knowledge of the word of God.*

The necessity of this grows out of the following facts: It is our only *infallible guide*; it must be our *only rule* in matters of faith and duty; the *storehouse* whence we take the substance of all our teaching; and the *touchstone* of all religious books, systems, and opinions.

And, *first*, we should be thoroughly acquainted with our English Bible, so as to call up any passage or subject readily, and quote from it accurately. This will give you influence as a minister of the word of God, and untold power in your sermons and prayers. The more of it you commit to memory, the more readily you can recall it, and the more accurately you can quote it, other things being equal, the more success you will have in your work.

It may not be improper, here, to urge upon you the duty of studying your English or German Bible daily. Read it in regular, *consecutive* order; read it

also *chronologically*. The system in Townsend's Old and New Testaments is very good.

Again, read it *topically* and *systematically*, so as to make yourselves masters of its system of doctrines and duties. Finally, read it, also, *practically*, applying its teachings for the improvement of your own heart and life.*

If possible, study your Bible, *also*, in the original languages. You will often find this the best means, and sometimes, the only means, of ascertaining its true meaning.†

2. *A knowledge of systematic theology.*‡

This will enable you to systematize the teachings of the Word, and to see its doctrines in their relations to one another, as primary and fundamental, and as secondary, and, also, the connection of doctrines and duties. This will be a valuable aid to your memory, it will help you in the preparation of your sermons, will give you greater variety in your pulpit discussions, and a wiser adaptation to the wants of your people. You will thus, also, more fully approve yourselves to God, and secure the confidence and respect of your flock. Finally, it will give you greater confidence and self-possession in the pulpit.

* See my Catechetics, Q. 447. (2) p. 201. Hornes' Introd. Vol. I., pp. 425-427.

† Bridges' "Chr. Ministry," pp. 55-63.

‡ Sturtevant's "Preacher's Manual," pp. 586-597.

3. *Familiarity with science and with general knowledge.*

I need hardly say that the preacher ought to be familiar with the several branches of a theological course, as Catechetics, Homiletics, Church History, Biblical Criticism, Evidences of Christianity, Natural Theology, Biblical Antiquities, Chronology, Hermeneutics, Church Government, and Pastoral Theology. But the sciences included in a collegiate course are also important—important not merely for mental culture, but, also, to a great extent, for practical use. This is true, especially of the natural sciences: Mineralogy, Geology, Botany, Zoology, Anatomy, Physiology, Mental Philosophy, etc. It is true, also, of Astronomy, Jurisprudence, Medicine, Civil Government, General History, Agriculture, Architecture, Painting, etc. The same must be said of knowledge in general of the occurrences of every-day life. Biography and Bibliography also demand a share of the preacher's attention.

Give all these a reasonable portion of your time. You can make them all conducive to a more enlightened and fruitful study, exposition, and enforcement of the word of God.

4. *Thorough mental discipline.*

By this is meant such a mental training as enables the mind to act with promptitude and efficiency. It secures to one the power of close mental application, and the ability of accomplishing a great amount

of mental labor. It includes the development, especially, of the powers of observation, attention, association, generalization, memory, imagination, judgment, reflection, analyzing, and reasoning. It includes, also, a facility of passing from one of the general states of the mind to another; namely, Knowing, Feeling, and Willing. In short, it enables one to make every faculty and operation of his mind contribute to the attainment of his purpose.

5. *The habit of ready composition.*

This is necessary for the preparation of our ordinary sermons and lectures, but especially for the frequent extra calls made upon us to address the public.

This habit can be acquired only by daily, long-continued, and very careful practice. Compose deliberately; criticise unsparingly your orthography, your grammar, your rhetoric, your logic, your historical statements, your scripture quotations, your theology, your illustrations, your words, your everything. Keep your dictionary and your book of synonyms at your elbow, and do not hesitate to open them and consult them freely. Be sure that you have an idea, and that you select, ordinarily, the simplest words to express that idea, neither more nor less, nor something different.

6. *Some knowledge of music* is also desirable, to qualify you, at least to control and give character to this important part of worship.

7. *A knowledge of human nature.*

This consists in a facility of reading men; namely, in discerning their temperaments, dispositions, motives, and characters; also, in knowing how to gain their confidence and good-will, and how to influence them in general, and particularly under peculiar circumstances. This requires a knowledge of physiology and mental science, also, a close observation of, and an intimate acquaintance with, men in the various relations of life.*

* The texts on this class of qualifications are, 2 Tim. ii. 2; Matt. xiii. 52; 1 Tim. iii. 2; 2 Tim. ii. 15. See pp. 15, 19, 20, above.

CHAPTER III.

PRACTICAL QUALIFICATIONS.

1. *Sound common sense, or practical wisdom.*

This consists in knowing how to adapt one's self to the various circumstances of life, particularly in knowing when to speak and when to be silent; what to say and how to say it; what to do, and when and how to do it. In short, it enables its possessor to discern what is right, useful, expedient, and proper; and to adopt the best means to accomplish his purpose.

2. *A wise household economy.*

Few preachers receive a full compensation for their labors. Many receive barely enough to meet necessary expenses, even by practicing a rigid economy. By all means, live within your income, pay as you go, practice careful foresight, retrench unnecessary expenses, be governed, to some extent, by the style of living and the ability of your people.

3. "*Aptness to teach,*" or, the ability to adapt our instructions to the capacities and wants of our hearers, and thus to communicate and apply to others our own knowledge and experience.

This requires a familiarity with the popular mode of thought and feeling, and with the popular use of language.

Ordinarily, eschew the technicalities of science, and words derived from the dead languages. Make a free use of the plain Anglo-Saxon. Copy after the sacred writers. Never say, "the resuscitation of the sheeted relics of humanity," instead of "the resurrection of the dead." Come right down to the comprehension of the common people.

4. *Fearlessness in the discharge of our duties.*

By this I do not mean a mulish stubbornness or a haughty foolhardiness. It grows out of a sense of the importance of our work, and our accountability to God. It is knowing our duty, and a willingness and determination to do it in the best possible way, leaving the results with God.

I can do no better here than to give you the language of Christ to His apostles, Matt. x. 16-39 :

"Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death. And ye shall be hated of all

men for my name's sake : but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another : for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above *his* master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household ? Fear them not therefore : for there is nothing covered, that shall not be revealed ; and hid, that shall not be known. What I tell you in the darkness, *that* speak ye in light : and what ye hear in the ear, *that* preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul : but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing ? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in Heaven. Think not that I am come to send peace on earth : I come not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes *shall be* they of his own household. He that loveth father or mother more than me is not worthy of me : and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it : and he that loseth his life for my sake shall find it."

5. *Agreeable delivery.*

To this belongs the management of the voice and oratorical action.

As this subject will come up regularly in a sub-

sequent part of these lectures, I dismiss it here with one remark. Much of your success will depend on the delivery of your sermons.

6. *Experience in the cure of souls.**

“*Study* furnishes the materials, *prayer* sanctifies them, *exercise* makes a suitable distributive application of them to the several cases brought before us.”

Gain experience by personal intercourse with your fellow-men, in the various relations of life, especially in the Sunday-school, and in your pastoral visitations.†

* Bridges' Chr. Min., pp. 66-71.

† The texts on the practical qualifications are, Matt. x. 16-39; Luke xii. 4-9; 1 Cor. xiv. 3; 1 Tim. iii. 4, 5. See pp. 34, 35, and 15, 16, 19, above.

CHAPTER IV.

PHYSICAL QUALIFICATIONS.

We may sum up the physical qualifications of the Christian preacher in—

A sound and vigorous bodily constitution.

Bodily defects and infirmities do not necessarily incapacitate an individual for the work of the gospel ministry ; they do, however, not unfrequently interfere with the discharge of duty and the highest degree of success. We would say, then, that a sound bodily constitution is very desirable in the Christian minister ; indeed, it is almost absolutely necessary to enable one to endure *hard study, much public speaking, and exposure to all kinds of weather.*

I desire to supplement these qualifications of the Christian minister, by two additional chapters—the one, a lecture to the graduating class of the theological students, delivered June, 1873 ; and the other, an education sermon, preached at Bellefonte, Pennsylvania, September, 1875.

CHAPTER V.

SUCCESS AND FAILURE IN THE GOSPEL MINISTRY.

I do not propose to give you a full discussion of this subject; my object will be more successfully attained by presenting only some of the more prominent elements of success, with their implied causes of failure. I pass over genuine piety, an adequate scientific and theological education, aptness to teach, an agreeable delivery, and other topics which you and the rest of my audience have heard time and again. There are, however, some elements of success, familiar, it is true, which have not been so generally discussed, and which shall occupy our time this evening. And, first,

Clear Views of the Cardinal Doctrines of Christianity, and a Profound Conviction of their Truthfulness and Vital Importance.

These doctrines are, *first*, our ruined and helpless state as sinners, resulting from our depraved natures, inherited from our first parents, and from our being

under the dominion of this depravity and the devil; *secondly*, regeneration by the Holy Spirit, wrought only through faith and the word of God; and, *thirdly*, conscious reconciliation with God, not by one's own merits, but alone by sincere submission to Him, and faith in the atonement of Jesus Christ. But let it be remembered, that clear views of these doctrines, and especially profound convictions of their truthfulness and vital importance, can never be attained merely by a theoretical knowledge of them, but mainly by their personal, conscious experience.

In regard to these doctrines, I must say to you—and I cannot say it with too great earnestness and emphasis—that you must have outlived all confusion, all doubt, all wavering, all hesitancy, or your ministry must prove a failure.

Study, then, these doctrines constantly, divested of all theological technicalities and hair-splitting, just as you find them in the unadulterated word of God; and see to it that you experience increasingly their saving efficacy on your hearts and lives.

The second element of success relates to the *Character of your Preaching and Praying*.

Your preaching must be *Evangelical*. Whilst you must present the whole law in its spirituality and extent, in order to convince man of sin and his exposure to the righteous displeasure of God and eternal condemnation, Christ and his salvation in their

various relations must always constitute the great body of your preaching. Again: Your sermons must be *plain*; in the use of language *precise*, that there can be no ambiguity or misapprehension, and so *simple* that the most ignorant need not fail to comprehend your meaning. Your discourses must also be *practical*. I do not mean that doctrinal preaching should be despised, and, therefore, ignored and neglected, but rather that doctrines must be so presented that they will become the vital centre whence shall flow the life-blood to invigorate the whole system of experimental and practical religion. Your preaching must be adapted to the wants of your flocks—it must come down to their every-day life—it must deal with their business, their trials, their joys, their sorrows, their spiritual attainments, their blemishes, their deficiencies. You must weave your own experience into your sermons, not ordinarily by distinct narration, but the truth as it has wrought itself into, and given distinct character to, your own inner and outer life.

If, instead of all this, and in order to glorify yourselves, you will spend your time in *trying* to deliver popular lectures, or even *aim at learned and flowery* exhibitions of gospel themes; if you prefer the technical language of science and theology, and words derived from foreign tongues, to the simple Anglo-Saxon of our English Bible; if you choose to feed the vanity and administer narcotics in fatal doses to

the already stupefied consciences of your hearers, instead of influencing their hearts and lives for Christ—then do not secretly charge God with withholding his blessing from your labors ; do not be disappointed when your ministry proves a failure.

Again : In your prayers, both in the pulpit and in your pastoral visits, you must enter fully into the experiences of your parishioners. You may pray a beautiful lecture on systematic theology, and you may travel over the whole ground of benevolent enterprises, but be assured that this is not the kind of praying that God will own to bless your hearers. You must pray yourselves into their hearts, through their daily experiences—through their temptations, their falls, their backslidings, their bitter repentances, their fears, their sorrows, their triumphs, their hopes, their joys. Such prayers God will convert into the bread of life for the famishing souls around you, and then leave them as a rich legacy to their children. As you elect, you may pray into your people the stupor of death, or the longings for, and the experiences of, the higher life of faith and love.

The third element of success is : *Entire Consecration to your Calling.*

Your work is, to feed the Church of God which he has purchased with his own blood, and to exercise a vigilant and constant oversight over yourselves and your flocks, over which the Holy Ghost has

made you overseers. This will demand all your talents, your studies, your care, your labors. I do not mean that you must be constantly burdened with your responsibilities, and that you dare not allow yourselves any cessation from your labors. Do not work yourselves to death, or into premature decay, in one winter, or even in a few years. God does not require this of you, and your churches have no right to expect it. You must know what you can endure. You will need recreation to preserve a vigorous body and an earnest soul. Without these you cannot consecrate your time and your energies fully and constantly to your work. Invigorate yourselves, therefore, by regular relaxation, by daily manual labor, if need be, but only that you may work the harder and the longer for Christ and your fellow-men.

Earnestness of soul, as already intimated, is the fourth element of success.

Better leave your work undone, than manifest a sleepy, indifferent manner in doing it.

You must be in earnest; but it must not be an affected earnestness, in hammering the Bible, in screaming at the top of your voice, in forced tears, and sighs, and ohs, and ahs. It must come from an intensely earnest soul—and it must come spontaneously. You must make your people feel that you are in earnest.

When St. Paul, in his farewell address to the

elders of the Church of Ephesus, after having referred to his persecutions and labors, said: "But none of these things move me, neither count I my life dear to myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God;" and again: "therefore watch and remember, that by the space of three years I ceased not to warn every one night and day with tears"—when Paul gave utterance to these words, as he only could do, those Ephesian elders could not but feel that he was in earnest. When the blessed Son of God, viewing the city of Jerusalem from the descent of Mount Olivet, wept over it, saying: "If thou hadst known, even thou, at least in this thy day, the things that belong to thy peace! but now they are hid from thy eyes;" and again: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee! how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" his disciples must have had a vivid impression of his intense earnestness.

But with Paul and with Jesus there was no apeing after the manner of great men; no effort to work up their feelings into an unnatural intensesness; no modulation of utterance by fixed rules; theirs was the free and spontaneous earnestness of intelligent conviction, of loving, sympathizing hearts,

of fixed, unwavering purpose, of faith in God and his means for man's redemption.

This last thought leads me to the fifth element of success: *Faith in God that he will bless your Labors, and abundantly reward you for all your Toils.*

“He that goeth forth and weepeth, bearing precious seed, shall, doubtless, come again with rejoicing, bringing his sheaves with him.” “He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” “Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.”

Faith in these inspired declarations will nerve you for your work, give you light in darkness, and keep you firm in the assurance that the promise delayed is no indication of failure. It will cheer you in the hour of despondency, and enable you to endure patiently persecution, self-denial, reproach, and suffering for Christ's sake. But encourage your rising doubts, let go your hold on the promises of God, and, like Sampson, you will be shorn of your strength, and your feeble, sickly efforts will end in failure.

The sixth element of success is: *A Willingness to endure Hardships for Christ and His Church.*

The faithful minister will often experience opposition to a living and growing practical Christianity,

outside of the Church and in it; a want of adequate co-operation on the part of God's people, heartless ingratitude, captious fault-finding, a meagre salary, self-denials and persecution.

If, then, you seek an easy life in the ministry, I beseech you never to enter it—it is not your calling. The Master has admonished: “Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.” Paul wrote to Timothy: “But thou hast fully known my doctrine, manner of life, purpose, faith, long suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured; but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution.” And again he admonishes this same Timothy: “Thou, therefore, endure hardness as a good soldier of Jesus Christ;” and yet once more: “Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine; for the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do

the work of an evangelist, make full proof of thy ministry." And to the Hebrews he writes: "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly whilst ye were made a gazing-stock, both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used: for ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." "Cast not away, therefore, your confidence," adds the apostle, "which hath great recompense of reward."

You, too, will need to fix your eyes steadfastly on these faithful admonitions; you, too, if need be, must take joyfully the spoiling of your goods, knowing that you also have in heaven a better and an enduring substance; otherwise your ministry will never be a complete success.

Once more, then, lay to heart these words of the Master: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets that were before you."

My last element of success is: *True Love for your Flock, and a Heart in tender Sympathy with them in all their Joys and in all their Sorrows.*

At the grave of Lazarus Jesus wept; when he beheld the city of Jerusalem, and, in anticipation, saw its approaching suffering and desolation, he wept over it; when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. St. Paul instructs the members of the churches: "Put on bowels of mercies;" "rejoice with them that do rejoice, and weep with them that weep;" and of himself, he says: "Who is weak, and I am not weak? who is offended, and I burn not?"

Such love and such sympathy will open to their possessor a door of welcome to the human heart. The minister who constantly manifests them, has at his disposal the mightiest influence for good—not unfrequently he holds in his hands the eternal destinies of his flock.

But to draw out these elements of power, you must have an intimate knowledge of your people; and this knowledge you can acquire only by a frequent personal intercourse with them. In other words: you must be the pastors of your flocks. In no other way can you learn to know your people, and enter fully into sympathy with them. Visit your people, then; visit them regularly and frequently; visit all classes, the high and the low, the rich and the poor, the learned and the ignorant; talk with the parents and the children on their

personal relations to God and eternity; talk and pray yourselves into tender sympathy with them, and thus, also, into their confidence and the innermost temple of their affections.

Herein, in a high degree, lies the secret of ministerial power and success. Depend upon it, without this your ministry will be a failure. Popularity as a public speaker and preacher will never win for you the hearts of your people; you must, in personal familiar intercourse, prove your interest in them, and your sympathy with them; and, talk, and pray, and live yourselves into their confidence and affections. You may excuse yourselves from these duties because you need the time to prepare your sermons. But rather than lose the advantages of pastoral visitation, study your sermons on horseback; study them at the bedside of the sick, the suffering, and the dying; study them on your knees in prayer with the bereaved, the penitent, the backslider, the neglected, the poor, and the lowly. Rather study them after you have entered the pulpit; yea, rather occasionally omit a sermon, if it must be, than neglect your pastoral duties.

You cannot afford to lose their advantages—your people cannot afford it. By the value of the deathless spirits committed to your care, by the interests of the Church of Jesus, by an endless eternity, by your own final accountability, I beseech and entreat you—do not neglect—attend regularly and faithfully to your pastoral duties.

In this connection I would like to speak of pastoral changes; my time will allow me, however, to present but two thoughts. Some ministers are constantly on the wing—they never stay long enough in one place to live themselves into the confidence and affections of their people; others stick like leeches—they bleed their people to death, and yet they will not relax their hold. I need but tell you, avoid these extremes.

CHAPTER VI.

THE LUTHERAN MINISTER FOR THE TIMES.

This theme, as already observed, belongs to my supplement to "the qualifications of the Christian preacher." It can here, however, receive only a very brief discussion.

"*The Lutheran Minister for the Times*" must possess certain special qualifications in addition to the general qualifications requisite for every preacher of the Gospel. This is equally true of the Presbyterian, the Methodist, the Baptist, the Episcopal minister. This must be so, until we are prepared to place our denominational peculiarities among the non-essentials. It will be a grand triumph for Christ when the churches are ready for this step.

I now proceed to give THE SPECIAL QUALIFICATIONS OF "THE LUTHERAN MINISTER FOR THE TIMES."

First. He must have studied and must continue to study; he must understand and appreciate; and he must have a profound regard for, and be able and

willing to defend against all its enemies, our venerable unaltered Augsburg Confession.

I do not design to hold up this Confession as inspired, infallible, and perfect; yet I do not hesitate to lay it by the side of any Confession in Christendom. I have no fears that it would suffer by such comparison.

Let us try it by one of its peculiar doctrines, *Baptismal Regeneration.*

This doctrine, as taught in the Augsburg Confession, is not a regeneration wrought by the outward ministration of baptism, but by the Holy Spirit, in connection with baptism; and, besides, it does not save, unless it is accompanied by faith, and produces a life, daily conforming itself to the example and teachings of Christ.

In its applicability to infants, let us look at this subject as held by some of our sister denominations. What do the Methodists and Presbyterians teach on the subject of *infant regeneration?*

Watson, who is good authority with our Methodist brethren, in connection with original sin, discourses on Rom. v. 18: "Therefore, as by the offence of one, judgment came upon all men unto condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life."

He shows from this text, that the sin of Adam and the merits and benefits of the death of Christ,

are co-extensive ; that these benefits are justification unto life, the full reversal of the penalty of death ; that all children dying in infancy must partake of this benefit ; that this benefit is as fully within the reach of infants dying in infancy as within the reach of adults living to years of choice ; and that the “*free gift*” may be connected with its end, namely, justification unto life, as well in the case of infants as in the case of adults.

In regard to *the means* through which “*the free gift*” is bestowed in order to justification of life, he says : In the case of adults, “The gift comes upon them, in its effects, very largely, independent of any thing they do—in the long suffering of God ; in the instructions of the Gospel ; the warning of ministers ; the corrective dispensations of Providence ; above all, in *preventing grace*, and *the influences of the Holy Spirit*, removing so much of their spiritual death as to excite in them various degrees of religious feeling, and enabling them to seek the face of God, to turn at his rebuke, and, by improving that grace, to repent and believe the Gospel. In a word, justification of life is offered them ; nay, more, it is pressed upon them ; and they fail of it only by rejecting it. If they yield and embrace the offer, then the end for which the free gift came upon them, is attained, namely, justification of life.”*

* Watson’s “Theological Institutes,” Vol. II., p. 58, 29th ed.

In the case of infants, he holds that it is different. They are not, indeed, born justified and regenerate, so that original sin, in their case, is taken away by Christ, but they are born under *the free gift*, and this is bestowed on them in order to justification of life, the adjudging of the condemned to life.

He says: "All the mystery, therefore, in the case arises from this, that in adults we see the free gift connected with its end, actual justification, by acts of their own, repentance and faith; but as to infants, we are not informed by what process justification, with its attendant blessings, is actually bestowed, though the words of the apostle are express that through 'the righteousness of one,' they are entitled to it. Nor is it surprising that this process should be hidden from us, since the Gospel was written for adults, though the benefit of it is designed for all; and the knowledge of this work of God, in the spirit of an infant, must presuppose an acquaintance with the properties of the human soul, which is, in fact, out of our reach. *If, however, an infant is not capable of a voluntary acceptance of the benefits of the 'free gift'; neither, on the other hand, is it capable of a voluntary rejection of it; and it is by a rejection of it that adults perish.* If much of the benefits of this 'free gift' comes upon us as adults, independent of our seeking it; and if, indeed, the very power and inclination to seek justification of life is thus prevenient, and in the highest sense *free*;

it follows, by the same rule of the Divine conduct, that the Holy Spirit may be given to children; that a Divine and an effectual influence may be exerted on them, which, meeting with no voluntary resistance, shall cure the spiritual death and corrupt tendency of their nature, and all this without supposing any great difference in the principle of the administration of this grace in their case and that of infants. But the different circumstances of children dying in their infancy, and adults, proves also that a different administration of the same grace, which is freely bestowed upon all, must take place. Adults are personal offenders, infants are not; for the former, confession of sin, repentance, and the trust of persons consciously perishing for their transgressions, are appropriate to their circumstances, but not to those of the latter; and the very wisdom of God may assure us that, in prescribing the terms of salvation, that is, the means by which the 'free gift' shall pass to its issue, justification of life, the circumstances of the persons must be taken into account. The reason of pardon, in every case, is not repentance, not faith, not any thing done by man, but the merit of the sacrifice of Christ. Repentance and faith are, it is true, in the case of adults, a *sine qua non*, but in no sense the meritorious cause. The reasons of their being attached to the promise, as conditions, are nowhere given, but they are nowhere enforced as such, except upon adults. If, in adults, we see the merito-

rious cause working in conjunction with the instrumental cause, they are capable of what is required; but when we see, even in adults, that, independent of their own acts, the meritorious cause is not inert, but fruitful in vital influence and gracious dealing, we see such a separation of the operation of the grand meritorious cause, and the subordinate instrumental causes, as to prove that the benefits of the death of Christ are not, in every degree, and consequently, on the same principle, not in every case, conferred under the restraints of conditions. So certainly is infant salvation attested by the Scriptures; so explicitly are we told that the free gift is come upon all men unto the justification of life, and that none can come short of this blessing but those who reject it." *

Again, he remarks: "Other instrumental causes of the communication of this benefit to infants, wherever the ordinances of the Christian Church are established, and used in faith, are the prayers of parents, and *baptism in the name of Christ; means which can not be without their effect, both as to infants who die, and those who live; and which, as God's own ordinances, he can not but honor, in different degrees, it may be, as to those who live and those whom he intends to call to himself; but which are still means of grace and channels of saving influence;*

* Watson's Institutes, Vol. II., pp. 59, 60.

or they are dead forms, ill becoming that which is so eminently a dispensation, not of the letter, but of the spirit." *

In reference to the benefits of baptism to infants, he says: "It is a visible reception into the same covenant and Church—a pledge of acceptance through Christ—the bestowment of a title to all the grace of the covenant as circumstances may require, and as the mind of the child may be capable, or made capable, of receiving it, and as it may be sought in future life by prayer, when the period of reason and moral choice shall arrive. *It conveys also the present 'blessing' of Christ, of which we are assured by his taking children into his arms and blessing them; which blessing can not be merely nominal, but must be substantial and efficacious.* It secures, too, the gift of the Holy Spirit, in those secret spiritual influences by which the actual regeneration of those children who die in infancy is effected; and which are a seed of life in those who are spared, to prepare them for instruction in the word of God, as they are taught it by parental care, to incline their will and affections to good, and to begin and maintain in them the war against inward and outward evil, so that they may be Divinely assisted, as reason strengthens, to make their calling and election sure. In a word, it is, both as to infants and to adults, the sign and pledge of that inward grace,

* *Ib.*, p. 60.

which, although modified in its operations by the difference of their circumstances, has respect to, and flows from, a covenant relation to each of the three persons in whose one name they are baptized—acceptance by the Father—union with Christ as the head of his mystical body, the Church—and the communion of the Holy Ghost.” *

The above extracts show Watson’s views on this subject, namely : That infants need regeneration in order to be saved ; that they are capable of it ; that the Holy Spirit may be given to children ; that a Divine and an effectual influence may be exerted on them ; that this, meeting with no voluntary resistance, will cure the spiritual death and corrupt tendency of their nature ; that the benefits of the death of Christ are not, in every case, dependent on conditions ; that baptism in the name of Christ is an instrumental cause for the communication of these benefits to infants ; that baptism, as such a means, cannot be without its effects as to infants who die, and those who live, but is a means of grace, and a channel of saving influence.

Calvin, who is good authority with the Presbyterians, is no less decided on the regeneration of infants in order to their being saved.

He says: “But how, they ask”—the opposers of infant baptism and infant regeneration—“are infants regenerated, when not possessing a know-

* *Ib.*, pp. 646, 647.

ledge of either good or evil? We answer, that the work of God, though beyond the reach of our capacity, is not therefore null. Moreover, infants who are to be saved (and that some are saved at this age is certain) must, without question, *be previously regenerated by the Lord*. For if they bring innate corruption with them from their mother's womb, they must be purified before they can be admitted into the kingdom of God, into which shall not enter any thing that defileth. (Rev. xxi. 27.) If they are born sinners, as David and Paul affirm, they must either remain unaccepted and hated of God, or be justified. And why do we ask more, when the Judge himself publicly declares, that except a man be born again, he can not see the kingdom of God? (John iii. 3.) But to silence this class of objectors, God gave, in the case of John the Baptist, whom he sanctified from his mother's womb (Luke i. 15), a proof of what he might do in others. They gain nothing by the quibble to which they resort—namely, that this was only once done, and therefore it does not forthwith follow that the Lord always acts thus with infants. That is not the mode in which we reason. Our only object is to show, that they unjustly and malignantly confine the power of God within limits, within which it can not be confined.”*

* Calvin's "Institutes," Vol. II., p. 541. New Translation, by Beveridge, MDCCCLXIX.

Again, he argues: "If in Christ we have a perfect pattern of all the graces which God bestows on all his children, *in this instance we have a proof that the age of infancy is not incapable of receiving sanctification.* This, at least, we set down as incontrovertible, that none of the elect is called away from the present life without being previously sanctified and regenerated by the Spirit of God. As to their objection that, in Scripture, the Spirit acknowledges no sanctification, save that from incorruptible seed, that is, the word of God, they erroneously interpret Peter's words, in which he comprehends only believers who have been taught by the preaching of the Gospel. (1 Peter i. 23.) We confess, indeed, that the word of the Lord is *the only seed* of spiritual regeneration; but we deny the inference *that, therefore, the power of God can not regenerate infants. This is as possible and easy for him, as it is wondrous and incomprehensible to us.* It were dangerous to deny that the Lord is able to furnish them with the knowledge of himself in any way he pleases."*

I have given these extracts so fully from these two authors that I may not misrepresent them.

They both teach that infants must be regenerated in order to be saved—also, that God can, and actually does, regenerate infants. Watson also holds

* *Ib.* pp. 541, 542.

that Baptism in the name of Christ is an instrumentality of their regeneration.

That *Watson* is good authority with the Methodists, is evident from the fact, that his "*Institutes*" constitute a part of the "*Course of Study*" prescribed for their candidates for the ministry.

All that their "*Articles of Religion*" have on the subject, we find in Art. XVII., "*Of Baptism.*" . . . "But it is also a sign of regeneration, or the new birth. The Baptism of young children is to be retained in the Church."

In the address to parents at "*The Ministration of Baptism to Infants,*" we have this admonition: "I beseech you to call upon God the Father, through our Lord Jesus Christ, that having, of his bounteous mercy, redeemed this child, by the blood of his Son, he will grant that he, being baptized with water, *may also be baptized by the Holy Ghost, be received into Christ's Holy Church, and become a lively member of the same.*"

Again, in the prayer which follows, we find these petitions: "We beseech thee, that of thine infinite mercy thou wilt look upon this child: *wash him and sanctify him; that he, being saved by thy grace, may be received into Christ's holy Church, and being steadfast in faith, joyful through hope, and rooted in love, may so overcome the evils of this present world, that finally he may attain unto everlasting life. Sanctify this water for this holy sacrament; and*

*grant that this child, now to be baptised, may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord.”**

The above extracts from the Formula for the baptism of infants, certainly imply the belief that infants may be baptized by the Holy Ghost; that God can wash and sanctify them; and that they are capable of receiving the fullness of his grace—also, it would seem that this may take place in connection with baptism.

Calvin, I believe, is acknowledged authority with the Presbyterians; indeed, with all Calvinists.

“*The Confession of Faith*” of the Presbyterian Church, Art. X., III., reads: “Elect infants, dying in infancy, *are regenerated and saved by Christ through the Spirit*, who worketh when, and where, and how he pleaseth.” Art. XXVIII., IV., reads: “Not only those that do actually profess faith in, and obedience unto Christ, *but also infants*, of one or both believing parents, *are to be baptized.*” Also, V., of the same article: “Although it be a great sin to contemn or neglect this ordinance, yet *grace and salvation* are not so inseparably annexed to it, *as that no person can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated.*” Again, VI., of the same article, says: “The efficacy of baptism is

* Discipline of M. E. Church, 1864, pp. 23, 131, 133, and 315, 317.

not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinance *the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants), as that grace belongeth unto*, according to the council of God's own will, in his appointed time."*

The above language is clear. Presbyterians do hold, that, at least, elect infants are regenerated by the Holy Spirit, and that baptism is a means for the attainment of this end.

We sum up, then, briefly thus—Presbyterians and Methodists hold, that infants must be regenerated in order to be saved; that God can, and actually does, regenerate infants; and that we may expect God to do this, at least sometimes, in connection with baptism, as his own ordinance.

This is essentially the teaching of the second article of our Augsburg Confession.

This conclusion, then, must be valid with Presbyterians, Methodists, and Lutherans—indeed, with all who hold that God does regenerate infants at all, namely: He must regenerate them either *before* baptism, or *after* baptism, or *in connection with* baptism.

If, then, the regeneration of infants, in connection with God's own ordinance, is to be held up to the contempt of Christendom, should not this be equally

* Confession of Faith, Ed. 1850, pp. 52, 121-123.

the fate of the regeneration of infants, either before or after baptism, that is, independently of any Divine ordinance?

Certainly, on this doctrine, our Augustana does not suffer by the comparison with the confessions and teachings of our Presbyterian and Methodist brethren.

This comparison might be extended, but this is not the place.

I conclude the discussion of this first specific qualification of "*The Lutheran Minister for the Times*," by putting it interrogatively, thus: Can that minister do a good and faithful service in the Lutheran Church, who has never studied, and who does not continue to study; who does not understand and appreciate; who has no sincere regard for, and who is neither able nor willing to defend against its enemies, our venerable Augustana?

The *Second* specific qualification of the Lutheran Minister for the Times, is—

He must study, and understand, and appreciate our Lutheran Catechism; he must love and practice our system of catechisation; and he must be able and willing to defend both against all opposers whatsoever.

The minister of Jesus is to feed the lambs of Christ; and how can he so successfully do this, as by our time-honored custom of catechisation? I assert, there is no better way.

Its general plan is, *first*, by means of the commandments, *To convince of sin*; *secondly*, by means of the Creed, *To awaken faith*—faith in God the Father, Son, and Holy Ghost, in the Church, in the forgiveness of sins, in the resurrection of the body, and in the life everlasting; and, *thirdly*, by means of the Lord's Prayer, and the Sacraments of Baptism, and the Lord's Supper, to feed the believer, to develop and perfect the Christian life.

Luther's explanation of the first commandment: "That we should fear, love, and trust in God above all things," is radical. Right in the beginning, it shows the necessity of a new heart. It implies the depravity of our old Adamic nature, as confessed in the Augustana—"that since the fall of Adam, all men who are naturally engendered, are born with sin, that is, without the fear of God or confidence towards Him, and with sinful propensities," etc. It asserts, therefore, the necessity of regeneration—that, instead of these "evil desires and propensities," and this want of "the true fear of God, and true confidence towards him," of our old Adamic nature, we must "fear, love, and trust in God above all things."

Just here, if any where; and just by this means, if by any means, the Lutheran minister has the very best opportunity to lay a solid foundation for conviction of sin, and for true, genuine conversion to God.

This same radical truth is laid at the foundation of the explanation of each commandment.

Surely no better opportunity can be offered the Lutheran minister than this: To show his catechumens their ruined condition by nature, and the absolute necessity of a Divine remedy.

The same scriptural adaptation of our Catechism to the attainment of its other two designs—To awaken faith, and to develop and perfect the Christian life—could be shown with equal ease and force. But I must forbear.

Again, I ask, can he do the Lutheran Church faithful service, who neither studies, nor understands, nor appreciates our Catechism? who neither loves nor practices our system of catechisation? or, who is neither able nor willing to defend both against all opposers whatsoever?

The *Third* specific qualification of the Lutheran Minister for the Times, is—

He ought to study and understand and appreciate, and, in their general outlines, conform to our Liturgical Formulas, in conducting the services of God's House.

Every denomination has its forms for regulating its religious services.

In no denomination does each minister open and close divine service according to his own option; or, in this arbitrary way, does he administer the

sacraments of Baptism and the Lord's Supper ; or, if he observes the festivals of the Church at all, does he thus celebrate them. In short : Each denomination has its formulas for all divine services and ordinances, either prescribed in written forms or clearly authorized and universally recognized by settled custom. In either case, this is a Liturgy. To these forms, every minister, in all denominations, usually conforms.

That liturgical forms have much to do with the faith, the orthodoxy, and the piety of the churches, cannot be called in question. This is true of our Lutheran Liturgy. I will not undertake to prove this in detail ; its careful study must furnish the proof.

If, then, a liturgy—if our Lutheran Liturgy—involves such vital interests ; and, if it is evangelical, and if its tendency is to establish believers in the true faith and in true piety, ought not our ministers to study it ; to understand and appreciate it ; yea, more, to conform to it in its general outlines, in conducting the services of God's House ?

We will briefly examine our liturgical service preparatory to the Lord's Supper.

It consists of three questions, with their affirmative answers, a short prayer, and the absolution.

The questions and the prayer inculcate the following doctrines and duties, namely : That we realize and confess and lament that we are sinners by

nature and by our own individual and actual transgressions, and that we have thus subjected ourselves to the punishment due to the guilty ; that we believe that Jesus Christ has made full atonement for all our sins, and that all who truly repent and believe shall be restored to God's favor, and shall receive all necessary divine aid to make us meet for the inheritance of the saints in light ; and that we are truly resolved, by divine grace, to make use of every means within our reach, constantly to become more and more conformed to the will of our Heavenly Father.

To all this an affirmative answer is required, and this answer shows a compliance with the conditions of salvation.

Now follows the absolution.* This is neither less nor more than the annunciation on the part of the minister, of the promises of the Gospel to those making the above confession and profession of compliance with the conditions of salvation, accompanied, also, with a solemn warning to all the ungodly, that unless they repent they will most assuredly perish.

This is, every syllable of it, the pure Gospel of our Lord Jesus Christ.

Ministers of other denominations use the absolution as fully and as freely as we do. When any one, during a revival, or in his pastoral visits, points the inquiring penitent or the trembling believer to Christ and his promises for comfort and salvation, he is making the freest and the fullest use of the ab-

solution. Methodist ministers do it; Presbyterian ministers do it; all faithful ministers do it.

Is he, then, doing good service in the Lutheran Church, who cannot use our preparatory service, and who cannot defend, and use for the good of his flock, our simple, evangelical absolution? The minister who, from conscientious scruples, or from want of inclination, can not use this service, does not understand either the plan of salvation or our liturgical service, or his heart is not right with God; in either case he can do us but poor service.

On what ground can any one point a penitent soul to Christ, and encourage it to appropriate his atonement and promises, if he dreads and ignores our preparatory service? If he can not use and defend this, he dare not consistently preach Christ to any one as a present and all-sufficient Saviour. I repeat, then, such a minister can do Christ but poor service in the Lutheran Church. Indeed, it is doubtful whether he can do good and lasting service in any church.

Again: Confidence, peace, and harmony are necessary in the Church, to her real progress. But uniformity in conducting the services of religion is one of the means of promoting confidence, peace, and harmony. Therefore, again, should the Lutheran minister conform to our liturgical formulas.

I must not be understood, however, to advocate an extensive liturgy of responses, of repetitions of

creeds, of commandments, of "*Pater Nosters*," of "*Glorias in Excelsis*," etc.; and then, of an inflexible rule enforcing uniformity. Let our Liturgy be simple, evangelical, feeding the hungry soul with the bread of life; then let us all heartily adopt and use it in its true spirit and intent.

Our Liturgy must be guarded against extremes and corruption; and for this reason, again, can no Lutheran minister be true to himself and the Church, if he does not study, and understand, and appreciate, and use it.

The *Fourth* specific qualification of the Lutheran Minister for the Times, is—

He ought to be sincerely and warmly attached to the institutions and modes of operation in the Lutheran Church, and through them, work in harmony with his brethren for the advancement of the cause of Christ.

The Church has her academies, her colleges, her theological schools, her female seminaries, her publication house, her boards of missions, of church extension, and of beneficiary education, her plans for raising benevolent contributions, etc. These, one and all, need our undivided co-operation and support. For want of this harmonious action, the Lord's work has frequently been done only by halves.

To do the Church good service, every minister must be warmly attached to and heartily support her

institutions and the modes of operation adopted and recommended by her authorized representatives. Selfishness and the ignoring of authority dare not be the motto of a faithful Lutheran minister; he must work with the Church and for the Church, even should his purse sometimes be a little leaner for it.

We must have more united, harmonious action, if we are to do the vast work which God has thrust upon us in this broad land; and we, who minister at God's altars, have it in our power to effect such co-operation: and woe be to him who from any sordid motive is constantly disregarding the Church's authority, and is thus causing divisions and alienations in our ranks.

The *Fifth* specific qualification of the Lutheran Minister for the Times, is—

Whilst he is warmly attached to the Lutheran Church—to her confessions, her system of catechisation, her simple liturgical service, her institutions and modes of working; and whilst he is ardently devoted to her interests, he must not be a bigoted sectarian, but a simple, open-hearted, catholic Christian, longing and willing to co-operate with all God's people to secure a united Christianity and the conversion of the world to Christ.

The religion of Jesus is not sealed up in our Lutheran symbols, to be opened only by the Lu-

theran Church for the world's true enlightenment. The pure Gospel is found in other churches also; and God is honoring their labors as well as our own. If this is so, then the essentials of religion are found not in the things in which denominations differ, but in those which they all hold in common. And now, when God owns others as his children and blesses their labors, dare we stand aloof from them and say, "we are holier than ye"? Whom Christ owns, we must own; with whom Christ communes, we must commune; with whom Christ and the Holy Spirit co-operate, we must co-operate. Christ, a united Christianity, and the harmonious co-operation of all God's people for the world's conversion, must be dearer to the Lutheran minister than Lutheranism. Luther, only when Christ and his Church can be exalted through him.

The *Sixth* specific qualification of the Lutheran Minister for the Times, is—

That having received authority from God and the Church, to settle over a pastorate, he must remain.

That we must have occasional pastoral changes, we all admit; but this has been carried to such extremes that the Lord's work has often suffered on account of it. The evils of frequent pastoral changes and the advantages of a permanent ministry* are such that this subject demands our earnest at-

* See my "Pastor," pp. 29-31.

tention. Our ecclesiastical polity contemplates a permanent ministry; and whoever can not remain in any charge longer than a year or two, certainly cannot do us good service. In such cases, there must be a radical fault somewhere. If, with the flock, the pastor should, if possible, remain with them, and labor faithfully to remedy it. He must "endure hardness as a good soldier of Jesus Christ." If the fault is with himself—if he lacks true devotion to Christ and the Lutheran Church—if he is deficient in mental culture—if he is too lazy to make adequate preparation for his public services—if he has no heart for the pastoral work—if he indulges in slovenly and filthy habits which the people will not endure—if he has a domineering spirit and is destitute of common sense, so that he is constantly awaking opposition against himself—then he ought to enter some other calling. Certainly he can do us no good service in the Lutheran ministry.

PART II.

SUBJECTS FOR PULPIT DISCUSSION.

CHAPTER I.

CLASSIFICATION AND ENUMERATION OF SUBJECTS.

As the design of the preaching of the gospel is the salvation of men, such topics only should be discussed in the pulpit as are promotive of this object. It follows, then, that some subjects must be excluded from the pulpit. This will give us two sections under this chapter, viz.: Subjects to be rejected and subjects to be admitted.

SECTION I.

REJECTED SUBJECTS.*

Vinet's remark on this point is excellent. We must exclude "whatever does not tend to edification; that is, to form Christ within us—whatever

* Vinet's Hom., pp. 72-74.

an ordinary hearer can not of himself convert into the bread of life ; or at least, whatever in the preacher's own apprehension has not this character."

We may enumerate the following classes: -

1. *The metaphysical aspects of any subject.*

Dr. Schmucker defines this term to signify "those relations and aspects of any subject of which the perceptions of the human mind are always indistinct, and the evidences of which are so remote and obscure that, when affirmed, the mind can scarcely perceive either the truth or falsity of them."

2. *Useless and doubtful speculations.*

The preacher must not present his own vague and crude notions, but the plain teachings of God's word, so that he may come before his hearers not with human authority, but with the authority of God.

3. *Ridiculous stories and amusing anecdotes.*

Discard everything of this kind, unless your subject absolutely demands it. It will detract from your usefulness.

4. *Subjects which are purely secular or scientific.*

Here we may enumerate party and national politics, except those aspects of them which are moral and religious. Also, discussions on agriculture, diseases, medicines, jurisprudence, etc. Outside of one's ordinary pulpit ministrations, some of these topics may be admissible occasionally, provided the preacher is capable of handling them, and provided, also, that it does not interfere with his regular work.

SECTION II.

SUBJECTS SUITABLE FOR PULPIT DISCUSSION.*

All subjects admitted into the pulpit ought to be interesting. In general, a subject is interesting when it possesses "*the property of drawing our thought and soul to itself, so that our happiness, in some measure, depends on it.*" In the pulpit, however, our subject must possess a Christian interest—*it must have the quality of inviting to God, and promoting holiness of heart and purity of life.* The former is interesting to the natural man; the latter, to the spiritual man or Christian.

SUB-SECTION I.

GENERAL SUBJECTS.

By general subjects, we designate such as are suitable for pulpit discussion in all places, amongst all classes of people, and on almost any occasion. Such are—

1. *The prominent subjects of Christian doctrine, both natural and revealed.*

These embrace the divine origin of the Scriptures, their uncorrupted preservation, their supreme authority, and the essential doctrines concerning God, angels, and man.

2. *The prominent topics of Christian ethics.*

These are epitomized in the decalogue. We may

* Vinet's Hom., pp. 69-96; Rip. S. Rh., Ch. VIII.

I would not preach unless on certain occasions that I should

enumerate: Its extent—Spirituality—The grounds of obligation to it—Its sanctions—Its plan or system. Also, Its specific duties; as, Love to God, the substance of the first table; and Love to man, the substance of the second table. Again, the specific duty inculcated in each commandment.

3. *The principal items of Christian experience.*

These are changes wrought in the soul by the Holy Spirit, through the means of grace. They are, conviction, sorrow for sin, hatred of sin, repentance, love to God and man, love of holiness, faith, submission to the will of God, peace of mind, hope, sanctification, assurance.

SUB-SECTION II.

SPECIAL SUBJECTS.

These are subjects which should be discussed only on special occasions.

1. *The Cardinal Points of Controversial Theology.*

These should be discussed only when the state of things in the congregation clearly demands it. The less controversy we have, ordinarily, the better. The Church needs peace more than war. But when the truth of Christ demands it, be faithful to your trust.

The principal points of controversy are, the peculiarities of Calvinism, Universalism, Unitarianism, Catholicism, Immersionism, Rationalism, etc.

These topics of controversy are mostly denominational peculiarities. Without entering into controversy with others, each denomination may rightfully discuss its own peculiarities, in moderation and the spirit of Christian forbearance and love.

2. *Select Aspects of Homiletics and Pastoral Theology.*

We may instance the following: The kind of preaching a faithful minister should exhibit. What a congregation may, and what they may not, expect from their minister. They may expect that he study diligently in order that he may preach the whole counsel of God to man; that he visit the sick, the awakened, etc., and administer to them the consolation, the encouragement, the reproof, and the instruction demanded by their specific cases; that he attend faithfully to the catechisation of the youth; and that he devote a reasonable portion of his time to general pastoral visitation. But they have no right to expect him to spend much of his time in mere social visits, to devote himself to the management of the pecuniary interests of the congregation, to hold protracted meetings month after month every year, to serve on all kinds of committees, etc.

Again, we may instance any other topics of Pastoral Theology on which the views of the members are known to be incorrect, and especially in conflict with the preacher's great duty of saving souls.

3. *Subjects suggested on assuming, and again, on dissolving the Pastoral Relation.*

Introductory Sermons.

Such are: The nature of the pastoral relation; the reciprocal duties of ministers and hearers; the difficulties of the ministerial office; its general design; the minister's dependence, under God, for success, on the co-operation and prayers of his pious members, etc.

Valedictory Discourses.

Here you may take: The prominent circumstances which attend your pastoral relation; the marks of divine favor and guidance presented by its review; an admonition to prepare for the final account of that relation at the day of judgment; instructions how to make the relation permanently useful even after it has been dissolved; instructions how to treat your successor. See Joshua, chapter xxiv., as an example.

4. *Subjects suggested by the Peculiar State of the Church.*

In Seasons of Contention and Strife.

The general duty of forgiveness; the duty of peace-making and its connection with the character of the true Christian; the blessedness of peace-makers; the liability of the best of men to err on this subject; Christ a pattern of forgiveness. Be

sure to avoid all personalities and partiality in these discourses.

In times of Spiritual Coldness and Indifference.

At such times a minister should preach on subjects like the following:

The nature, evidences, guilt, and danger of alienation from God; the nature, extent, and spirituality of the divine law; the goodness of God, especially in redemption; the guilt of rejecting the Saviour; the helplessness of the sinner; the perilous situation of those who resist the Holy Spirit, and the way in which it is done; the certainty and horror of the sinner's final doom; his unfitness for Heaven.

In Seasons of Religious Revival.

During a revival, the greater part of your discourses should be on subjects calculated to extend and deepen the work. In addition to those under the last head, the following will be suitable: The evidences of human depravity; the nature, odiousness and guilt of sin; the inability of man himself to regain the favor of God; the justice of God in the condemnation of the sinner, especially for his voluntary rejection of Christ; the danger of the perverse sinner's being given over to judicial blindness; the fearfulness of enduring the divine wrath; the duty of immediate repentance and submission to God; the guilt and danger of procrastination; the plan of salvation through Christ; the promises

of God to the penitent; the parental character of God; the attributes of God in their bearing on the certainty of the sinner's condemnation, and the believer's salvation. Or, you can take as your guide the seven articles given in Chap. IV., Sect. I., Top. 1., of "The Pastor."

DIRECTIONS.

Avoid all controversial subjects.

Avoid all abstruse points of doctrinal discussion.

Be not in haste to present the consolations of the gospel. Do it in connection with the conditions of salvation.

5. *Subjects suggested by Ecclesiastical Festivals.*

These should be chiefly of a historical character.

The theme should be some prominent aspect of the event in commemoration of which the festival was appointed.

The sermons should always be made to have some bearing on Christian doctrine, experience, or duty.

These festivals should not be represented as of divine appointment.

6. *Subjects suggested by Civil Festivals or Celebrations.*

These are the fourth of July; the twenty-second of February; days of public humiliation, fasting, prayer, thanksgiving, etc.

In addition to the rules given under the last division, the following may be useful :

Adapt your discourse to politicians and such other hearers who come to the house of God only on special occasions.

7. *Subjects suggested by Funeral Occasions.*

These subjects should be suggested by the character and position of the deceased ; the circumstances of his family, etc. ; and the peculiar wants of the audience.

Address the living and not the dead.

Seldom praise the dead, or represent him as an example for imitation.

Never abuse the dead.

CHAPTER II.

UNITY OF THE SUBJECT.

SECTION I.

THE DIFFERENT KINDS OF UNITY.*

Negative Unity.

This consists in rejecting elements which are incompatible with the subject, or with one another.

Positive Unity.

This consists in the convergence of all the parts to one and the same centre; or their tendency to promote one and the same end.

Historic Unity.

This exists in the subject only, not in the attributes. As a subject, take *The Greeks*. The attributes may be: they were united; they conquered: they were divided; they were overcome.

Didactic Unity.

This consists in presenting one doctrine, or duty,

* Vinet's Hom. pp. 54-60.

or truth, or point of experience, etc., as: God is Love; Obedience to Parents; The Resurrection of Christ; The Nature of Regeneration.

Oratorical Unity.

This adds to didactic unity this feature: That all its elements must have for their last term a practical application. It must make the determination of the will its supreme and ultimate object.

This might be called, also, practical unity.

Unity, in a discourse, may, therefore, be defined as consisting in such a relation between its several parts, and, also, between the elements of which such parts are composed, as renders the whole reducible to a single proposition.

Vinet says: "Every discourse which possesses unity is reducible to a single proposition. The discourse is the proposition developed; the proposition is the discourse abridged."



SECTION II.

THE PRINCIPAL FORMS UNDER WHICH UNITY MAY
EXIST.

There is unity in all texts or propositions in which there is but one subject, or, in which there are several subjects bearing to each other the relation of a whole and its parts, of cause and effect, of

a fact and its manner and circumstances, or, of opposition, resemblance, identity, or fitness.

Thus we have unity :

In a simple proposition ; as, "God is Love," Man is mortal.

In a complex proposition ; as, "That which is highly esteemed among men, is abomination in the sight of God."—Luke xvi. 16. "To him that knoweth to do good, and doeth it not, to him it is sin."—James iv. 17. *violate of convictions* *in me*

In a compound proposition ; as, "Who is of God made unto us wisdom, and righteousness, and sanctification, and redemption."—1 Cor. i. 30.

In a complex and compound proposition united ; as, "But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."—James iii. 17.

In two or more independent propositions which have a common affinity or tendency, or which mutually counterbalance, modify, or limit one another, or are integral parts of the same *truth* ; as, Justice is essential to a good ruler ; mercy is essential to a good ruler—for these both meet in the theme : Justice and mercy are qualities essential to a good ruler. Also, "In this the children of God are manifest, and the children of the devil : whosoever doeth not righteousness is not of God, neither he that loveth not his brother."—1 John iii. 10.

(Three fold ^{sign} wording of James 5:1-6)

Also, James v. 1-6: "Go to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and it shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabbath. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you."

Also, 2 Tim. ii. 19: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity."

In two independent but contrasted propositions; as Matt. xxii. 21: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

Also, Matt. xxv. 46: "And these shall go away into everlasting punishment: but the righteous into life eternal."

Also, Man is dependent; God is independent—for these meet in the theme: The relations of the dependent and the Independent.

In a successive exposition of a general and a particular truth, the first of which serves as a basis of the second; or, of which the second completes the sense of the first; as, The all-sufficiency of Christ as our Saviour, in his adaptation to meet all the wants of our fallen humanity.

Also, 1 Cor. xiii. 13: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." *(John xv. 13 - Theme)*

In a discourse which discusses successively a principle, truth, or duty, and its consequences; as, John iv. 24: "God is a spirit: and they that worship him must worship him in spirit and in truth."

In a discourse which exhibits a duty and the motives to its performance, of the means of performing it; as Romans xii. 1: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

In a discourse which treats of a fact and its mode, of different circumstances; as, Luke xxii. 48: "Judas, betrayest thou the Son of Man with a kiss?"

In a discourse which presents the same proposition of truth, in its several relations and bearings; as, Acts xxiv. 16: "And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men."

*a spir-
ital wor-
ship only,
secured*

*Theme
Good
Conscience*

EXERCISES ON THE FOLLOWING TEXTS.

1. Give the several propositions; their subjects and

predicates; and their species, simple, complex with their adjuncts or modals, and compound with their varieties, as capulative, casual, conditional, disjunctive, and disjunctive.*

2. Show the relation of the several propositions to each other.†

3. Point out the positive unity between the several propositions of each text, namely: their convergence to one centre, and their tendency to promote the same end.

4. Point out, also, the didactic and oratorical unity.

5. Give the theme, and the design.

TEXTS.

1 John ii. 1, 2; Heb. chap. i.; also, chap. ii. 1-4.

* See Wilson's *Logic*, pp. 77-84.

† *Ib.*, pp. 21-42.

PART III.

THE TEXT.

CHAPTER I.

GENERAL REMARKS.*

1. *The origin of Preaching on texts.*

After the return of the Jews from the Babylonish captivity, they divided their Law, and, subsequently, also, their Prophets, into sections to be read every Sabbath day in their synagogues.

A similar custom prevailed very early in the Christian Church. The Gospels, and the Epistles of St. Paul, were divided into similar sections, to be read as Church Lessons.

In the New Testament, we have the examples of Jesus Christ, Philip, and St. Paul. Luke iv. 16-21; Acts viii. 29-35; and Acts xiii. 14-42.

* Vinet's Hom., pp. 96-106; Ripley's Sac. Rhet., chap ii.

We remark, however,

2. *That the use of a text is not absolutely essential to pulpit discourse.*

When we do not employ a text, we must be careful that our subjects be biblical, evangelical, and practical.

3. *The disadvantages of employing a text.*

It sometimes limits the preacher in the selection of subjects.

It occasionally leads to the substitution of a theme for the subject of the text. This may make a bad impression in one of the following ways: *First*, That the Bible may be made to teach almost anything; *Secondly*, That the preacher himself does not understand the text; or, *Thirdly*, That he trifles with God's truth.

It has not unfrequently led to the misinterpretation of a text, in order to adapt it to the preacher's theme. This is still more objectionable than the preceding, because it combines trifling, deception, and perversion.

4. *The advantages of employing a text:*

It strikingly represents the fact that the preacher is the minister of the word of God.

It will secure a more faithful and regular exposition of the word of God than any other system.

It will enable the hearers more easily to retain the matter of our sermons.

5. In conclusion, our advice on this point is:

Seldom preach without a text. If you have an important subject for which you can find no text without perverting it from its true meaning and design, then discuss it independently of a text; but let it be pregnant with Scripture truth.

- I Catch the spirit of divine thought in it
- II Penetrate its meaning 11:28:29
- III unfold its several parts
- IV Firmly deduce its consequences
spirit of work matt 11:28:29
- I a loving invocation
- II meaning confers rest
- III extent = Those who labor ^{hearing} & ^{laden}
- IV all = the laboring + the laden

CHAPTER II.

THE SELECTION OF TEXTS.*

The choice of texts is a matter of very great importance. Sturtevant says: "In the choice of texts we see the importance of a *sound judgment*, to fix upon such as the wants of the people require." He adds: "Indeed, we need Divine direction here. I have invariably succeeded best in preaching upon texts suggested to my mind in secret prayer. . . . Here I have never been deceived; nor do I recollect that I ever put aside texts so suggested to me: they have always been appropriate, as might be expected."

RULES.

Rule 1. The text ought to be drawn from the word of God.

1. We may not select *any* passage found in the Bible; for it contains many things not adapted to pulpit discussion. Such are, Matt. i. 25: "And knew her not until she had brought forth her first-born son"; and Exod. xix. 15: "Come not at your wives."

* Vinet's Hom., pp. 103-146; Sturt. Pr. Man., pp. 19-20.

2. It must not be a passage which criticism rejects or renders extremely doubtful. As 1 John v. 7, 8: "For there are three that bear record (in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth) the spirit, and the water, and the blood; and these three agree in one."*

3. It should not be taken from faulty translations. As Acts ii. 47: "And the Lord added to the Church daily such as should be saved," instead of "such as are saved."

4. It should be understood in the sense in which the author used it; and should, therefore, contain the subject to be discussed, by legitimate exegesis.†

5. The question—"May we take for a text a word of man contained in the word of "God?" Vinet answers thus—"Yes, when this word is presented as a fact." Such are—"Mark ii. 7: "Who can forgive sins but God only?" Luke xi. 1: "Lord, teach us to pray."

Gen. iii. 4, 5: "And the serpent said unto the woman, ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

* The words in brackets are rejected by the best critics. They are not found in the three oldest MSS.—the Sinaitic, the Vatican, and the Alexandrine.

† Vinet's Hom., pp. 110-135. Luth. Obsr., Vol. xxix., No. 49, 1861, Editorial on "Proof Texts."

Rule 2. The text should be adapted to the subject and matter which the preacher wishes to discuss.

<i>Texts.</i>	<i>Themes not adapted to the text.</i>	<i>Themes adapted to the text.</i>
1 Cor. i. 30.—But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.	Jesus Christ, the Only Saviour.	Jesus Christ, the All-sufficient Saviour.
Acts. iv. 12.—Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.	Jesus Christ, the All-sufficient Saviour.	No Salvation without Christ.
Heb. vii. 25.—Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.	Jesus Christ, the Saviour of all men.	Jesus Christ, a Perfect Saviour to all who come to Him.
1 Tim. iv. 10.—Who is the Saviour of all men, specially of those that believe.	Salvation, Universal.	God, a Universal and a Special Saviour.
John xvii. 17.—Sanctify them through thy truth: thy word is truth.	The Nature of Sanctification.	The author, the Means, and the (Procuring Cause) of Sanctification.

Rule 3. It should be clear.

1. It should contain the subject to be discussed, manifestly; and therefore, should not require a

the nature author & the means of sanctification

learned disquisition to convince the hearers that it does contain it.

2. It should not be beyond the preacher's comprehension.

EXAMPLES.

1 Cor. xv. 27, 28: "For he hath put all things under his feet. But when he saith, All things are put under *him*, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

1 Pet. iii. 18-20: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water."

The best that can be done in regard to such texts, is, to show that they are obscure.*

Rule 4. It should not contain too much heterogeneous matter.†

1. Long passages as texts are sometimes faulty in this respect. But here much will depend on the

* Vinet's Hom., pp. 135-137.

† *Ib.*, pp. 139-145.

design of the preacher, as also, on the scope of the passage. Thus, Heb. chap. i. and chap. ii. 1-4, may give us the theme—*The Superiority of the New Revelation over the Old, Argued from the Dignity of the Person through whom the Former was Communicated.*

Keeping this theme, this object of the writer, in view, we may introduce into our discussion all the matter in the whole passage, without violating this rule, which, however, could not be done, by discussing each distinct element independently of its relation to this theme or design.

Again: we might take the whole of the 73rd Psalm, with the theme—*The Cause and Cure of the Writer's Doubts concerning the Benevolence of Divine Providence*—and legitimately employ the entire matter.

2. A text must not necessarily contain the complete contextual idea of the writer from whom it is taken: it will often be sufficient, if it contains a sense complete in itself, and conformed to the thought of the writer.*

Thus, the whole of the 73rd Psalm is necessary to complete the idea of the Psalmist; and yet the first verse contains an important truth in itself, and would be a good text: namely, "Truly God is good to Israel, even to such as are of a clean heart."

Rule 5. A text should not be very short, unless it

* Vinet's Hom., pp. 139, 140.

consists of some brief proposition, thus found in the word of God.

1. Thus, a text must not militate against its own contextual limitations.

Acts iii. 21, may be given as an example: "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

If we take only the words: "whom the heaven must receive until the times of the restitution of all things," we will have a sense very different from that of St. Peter.

2. Every text should contain at least one logical proposition. We may sometimes, however, base our discourse on a single clause; but it must be only in connection with its context, so as to afford us a legitimate theme. In this case, it would be advisable always to read the whole context, as our text; and, then, after having noticed in the introduction, the subject presented in it, to select that aspect of it which is suggested by the clause which we design to make the basis of our discussion.

In Luke xxii. 47, 48: "And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?" the clause, "*with a kiss,*" may be selected;

and the theme might be: *The Betrayal of Friends by the very Tokens of Friendship.*

3. This rule is violated when a single verse or part of a verse is taken for a text, and the discussion is then based on the whole paragraph or chapter.

*Rule 6. A text should be fruitful.**

1. *A fruitful text* is one "which, without foreign addition, without the aid of minute details, without discussion, furnishes, when reduced to its just meaning, matter for a development interesting in all its parts, and which leaves with us an important result."

Such are Rom. xii. 1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service"; and 1 Cor. i. 30: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

2. An apparently sterile text may often be made abundantly fruitful: (a) By considering it in its various relations of time, place, cause, effect, genus, species, doctrines, etc.; and, (b) By referring it to general principles.†

Rule 7. The text should be suitable in itself, and to the occasion.

* Vinet's Hom., pp. 137-139.

† For full directions, see rules on "*Invention.*"

As already seen under "Rule 1," some texts are in their very nature unsuitable to pulpit discussion. Yea, more; some are even repulsive. As another example, we may take Rom. i. 26, 27: "For this cause God gave them up unto vile affections: for even their women did change their natural use into that which is against nature: and likewise also the men, leaving the natural use of the women, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet."

There are also texts and subjects which are not suitable to the occasion. Not every text, rich in evangelical truth, is adapted to peculiar funerals, church festivals, days of humiliation, national thanksgiving, etc. Adapt your texts and subjects to all such occasions.

When called to preach for a brother minister, observe the following directions:

(1) Do not choose texts which appear odd; or, (2) Texts of censure; or, (3) Texts leading to curious and knotty questions; and, (4) Do not aim to eclipse him by an extraordinary display of talent; but, (5) Choose a text that will lead you to preach a plain, ordinary, edifying sermon.*

Rule 8. Texts should be varied.†

* Sturtevant's "Preacher's Manual," p. 20.

† Vinet, p. 145.

1. Do not confine yourselves too much to traditional texts.

These are such as almost every preacher has discussed. Do not be influenced in your selection by this traditional authority.

2. Make use of different classes of texts relating to the same subject. These classes are: *first*, didactic, also called preceptive and abstract texts; *secondly*, historic, and, therefore, also designated individual and concrete texts; and, *thirdly*, ejaculatory texts.

As examples of these three classes of texts, on the theme—*Jesus, the Only Saviour*—we may take from the first class, Acts iv. 12: “Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved”; from the second, Acts x. 1–48; and from the third, Acts vii. 59: “And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.”

Rule 9. The text should be in harmony with the preacher's own experience, and if possible, with the present state of his mind.

The observance of this rule is necessary, in order that the preacher may give a full, clear, and earnest exposition, and make an effective application, of the truth to the minds and hearts of his hearers. Indeed, on the observance or non-observance of this rule depend, to a very great extent, the success and

the failure in preaching. It is essential to success that the preacher should feel like Elihu, in his address to Job and his three friends: "I also will show mine opinion, for I am full of words: the spirit within me constraineth me"; or, like Jeremiah, "But His word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay"; or, like Peter and John, "For we cannot but speak the things which we have seen and heard"; or, like Paul, "We also believe, and therefore speak."

Job xxii. 17, 18; Jer. xx. 9; Acts iv. 20; 2 Cor. v. 13.

PART IV.

THE TREATMENT OF SUBJECTS AND TEXTS WITH THE VIEW OF PRE- PARING SERMONS.

This part will consist of three chapters: The Different Methods of Sermonizing; Invention, or the collecting of materials for the sermon; and Disposition, or the arrangement of the materials collected

CHAPTER I.

THE DIFFERENT METHODS OF SERMO- NIZING.*

SECTION I.

THE TECHNICAL TERMS BY WHICH THESE METH-
ODS ARE DESIGNATED.

Three methods of sermonizing are usually given

* Vinet's Hom., pp. 146-152; Brid. Ch. Min., pp., 256, 257; Rip. S. Rh., Ch. I.

by writers on Homiletics. These methods are designated by various technicalities :

1. *The Sermon, the Paraphrase, and the Homily.*

The Sermon has for its foundation a regular theme, whether deduced from a text, or selected independently of any text. The discussion is always confined to the theme.

By the Paraphrase is meant a continuous exposition of a passage of Scripture following its consecutive order.

The Homily consists in analyzing and expounding a somewhat extended text in such a manner as to make prominent its principal idea or ideas, aiming, however, always to preserve unity in the discourse. It consequently touches but slightly or not at all those points which are either not essential to, or which are subversive of, said unity.

2. *The Synthetic, the Analytic, and the Analytico-Synthetic methods.*

In the Synthetic method we construct—we unite the scattered elements so as to form a compound—in short, we select a theme, and then confine our discussion to it. This is synonymous with the sermon.

In the Analytic method we take apart—we expound the text in its consecutive order. It corresponds with the Paraphrase.

In the Analytico-Synthetic method we combine the two foregoing. We select a text, and deduce from it a theme; in this it is synthetic. We then explain

the text, deriving our divisions and discussion from it; either from its language or from its subject-matter; in this it is analytical. This is very nearly synonymous with the Homily.

3. *The Topical and Textual methods.*

In the Topical method we select either a theme independently of any text, or a passage of Scripture as a text, and deduce a theme from it. This theme is then made the basis of the subsequent discussion. This, consequently, covers the same ground as the Sermon, or the Synthetic method.

In the Textual method we select a text for the basis of the sermon. We discuss this text, and derive from it all the general divisions, and, not unfrequently, also the sub-divisions of the discourse. This includes both the Paraphrase and the Homily; consequently, also, the Analytic and Analytico-Synthetic methods.*

We prefer the terms *Topical* and *Textual*, to designate the usual methods of sermonizing. We sometimes speak, also, of the *Topico-Textual* method. But as this is simply a combination of the other two methods in the same sermon, it needs no explanation. The Topical method must enter more or less into every Textual discussion—that is, many general divisions which require sub-divisions, must be treated topically.

It may be here stated that only those texts

* Sturt. Pr. Man., pp. 46-160; Rip. Sac. Rh., Ch. VII.

should be treated textually which afford an interesting discussion founded on the divisions developed in them.

The design of the Textual method is: 1. To ascertain the mind of the spirit, viz.: the doctrine, duty, or point of experience inculcated in the text; and, 2. To apply this ascertained mind of the Spirit for the benefit of the hearers. The design of the Topical method is: 1. To present the teaching of the Bible on a definite subject; and, 2. Also to apply it for the benefit of the hearers.

We benefit our hearers by enlightening their understanding; by moving, changing, purifying, and directing their affections, and by influencing the will.

SECTION II.

GENERAL DIRECTIONS ON SERMONIZING.

SUB-SECTION I.

ON THE DIFFERENT CLASSES OF THEMES.

Themes, whether deduced from texts or adopted independently of any text, will divide themselves into three species:

1. Themes consisting of a simple or complex subject without the aspects under which they are to be discussed, viz.: of a single substantive term, or of several terms, the one being generic, and the other or others specific, and so related to each other that

the latter limits and determines the sphere of the former.

These we designate *subject-themes*. Such themes are—*Justification—Human Depravity—The Deity of Christ—Christ as a Son*.

2. Themes consisting of a subject, and the several aspects under which they are to be discussed.

As these aspects are so many topics of discussion, we designate such themes *Topical themes*.

As examples we give—*The Nature of Justification—The Evidences of the Deity of Christ*.

3. Themes consisting of a regular logical proposition, including a subject and a predicate.

These we designate, *Propositional themes*. Such are—*Salvation without Christ, Impossible. God, the Rewarder of his Faithful People*.

SUB-SECTION II.

ON THE DIFFERENT CLASSES OF TEXTS.

Texts may be classified on various principles :

1. *According to their subject-matter*.—This would give us doctrinal, practical, and experimental texts.* Ps. xl. 1-3 ; Col. iii. 12-17 ; Rom. iii. 9-28.

2. *On the manner of presenting their subject-matter* :

* Horne's *Introd.* Vol. I., Part. II., Book II., Chap. V. and VI., on "The Interpretation of the Doctrinal and Moral parts of Scripture."

See also Ziegler's *Catechetics*," Part. II., quest. 32., pp. 50-55.

Namely, as a teacher, a historian, or a prophet. We would thus have didactic, historical, and prophetic texts. Matt. xxiii. 37-39; Isa. i. 1-15; Matt. v. 1-12.

Didactic texts include the three kinds under the first classification. The same may be said of historical and prophetic texts. In regard to these two latter classes, it is important that the preacher direct his attention to the doctrines, duties, points of experience, traits of character, or general principles involved in them; and also, that he inquire to what extent their teachings are modified by their relating to individuals, communities, or nations. Isa. i. 1-15; Acts x. 1-48; Gen. vi. 5-7. Concerning prophetic texts, the following additional remarks may be of service:

Never select such as are obscure, and whose actual fulfilment is involved in much doubt. Again, point out distinctly the circumstances of actual fulfilment.

3. *According to the style in which the subject-matter is dressed: namely, Literal and Figurative texts.**

Figurative texts must be carefully explained, and will require special attention.

Again, texts may be classified:

4. *According to the kinds of propositions which they contain.*

* On Historical, Prophetic, and Figurative texts, see these topics, in Horne's Introduction.

Chapter 22, 215 In plain decision urged
 Show you the one whom you will serve
 either in family or religion
 Rom. 3: 1-2 - a *virtute* result from *Passing*
 the scriptural act = 4: 2 - one way out of *Salvation*

GENERAL DIRECTIONS ON SERMONIZING. 107

Thus we would have texts of simple, complex, and compound propositions; also, texts of complex and compound propositions united; texts consisting of several propositions; and those consisting of whole paragraphs or chapters.

Examining texts in this aspect, particular attention should be given to the connection and relation of their several terms and parts to each other. This will call into requisition our knowledge of grammar and logic.

5. According to the kinds of themes which they will afford: namely, subject-themes, 1 Jno. iv. 8; topical themes, Rom. xii. 1; Rom. iii. 1, 2; propositional themes, Acts iv. 12; and several themes of the same kind, or of different kinds, Josh. xxiv. 15; Ps. 73.

It is impossible to lay down rules by which we can determine what kinds of texts will give these several classes of themes. The actual investigation of each text will be the best and the only way of deciding this point. It may, however, be stated: 1. That a text consisting of a simple proposition, whose predicate affirms but one attribute or property of its subject, will afford only a subject-theme, or the first variety of the propositional theme; and, 2. That a text consisting of any other proposition, or of several propositions, will afford sometimes a topical theme, sometimes a propositional theme, and sometimes several themes.

Rom xii-1 Self consecration - 1. The only one
 commended - Property in bodies - being sacrificed

6. *According to the methods of sermonizing to which they are best adapted: the Textual or the Topical.*

Some texts are best adapted to the one method, and some to the other. Indeed, many texts can not be treated Textually—they will afford only a theme for discussion.

SUB-SECTION III.

FOUR GENERAL RULES FOR MAKING SKELETONS.

Rule 1.

The Theme.

Select a theme independently of any text; or, having selected a text, analyze it, and state in a definite theme, the doctrine, duty, point of experience, trait of character, incident, or general principle taught in it. Sometimes it will be advisable and necessary to deduce several themes from the same text, and make them the basis of a sermon, or of two or more consecutive sermons.

The principal characteristics of a theme are:

1. Its essential elements: *Interest and Unity*; and, 2. Its rhetorical elements: *perspicuity, comprehensiveness, precision, and dignity.*

(*unity, perspicuity & brevity*)
we must in all Rule 2. *these three*
The Divisions.

The divisions will sometimes be found in the text

itself, either expressed or implied, and should, therefore generally be included in the theme; but whether found in the text or not, they must always be legitimately deduced from the theme.

The divisions should generally be few—not more than from two to five. The Puritan divines formerly had as many as twenty, thirty, and even more divisions. They should be natural and not artificial; and they should, like the theme, be perspicuous, comprehensive, precise, and dignified.

To analyze a text in order to deduce from it a legitimate theme with its divisions, the following directions will be found useful:

Take into consideration the number, quality, and modality of the propositions; the matter and quantity of their terms; and the relations of the terms and propositions to each other and also to implied topics.

1. I here include in the term *propositions*, more than mere logical propositions, namely, all forms of speech; categorical, conditional, and disjunctive judgments—also, the command, the question, and the exclamation.

2. The quality of a proposition is found in the copula, and is either affirmative or negative; and its modality is found in the mood of the verb.

3. The matter of terms is their definition,* signification, nature, or properties;† and if the term

* Wilson's Logic, 1857, pp. 33, 34, 132, 133, 349-356.

† Horne's Introduction, Vol. I., Part II., Book I., "General Principles of Interpretation."

expresses or implies an active operation, also the manner of accomplishing it. The matter is, therefore, the answer to the questions—What? How? By what means?

4. The quantity of terms—also designated their sphere or comprehension—is the number of individuals or species included in them. This involves the *divisive principle* in logic, which is that which determines us to any particular division of a logical whole or proposition. Frequently several principles of division are applied to the same theme; sometimes, even in the selection of the general divisions, whilst at other times the general divisions are taken from one divisive principle, and the subdivisions from another. In topical themes each topic is a different divisive principle. The divisions thus obtained for the same sermon on different divisive principles must, however, be conducive to didactic and oratorical unity.* As illustrations, see the themes on Rom. xii. 1, and Heb. ii. 6, *infra*.

5. The relations of terms and propositions to each other are various, the most important of which are the following: †

a. *The whole and its parts*, namely, general expressions and their specific parts or elements.

b. *Cause and effect*.—This includes also antecedents and consequents; motives and the thing done;

* Wilson's *Logic*, pp. 24-29.

† *Ib.*, pp. 9-33. Sch. Ment. Phil., pp. 56-64.

conditions and the results consequent on compliance with them. Exclamations generally are effects.

c. *Identity*, which may be indicated by relative pronouns, alternate conceptions,* synonymous, and equipollent terms, and also by the answer to a question.

d. *Similarity*.—This will include nearly all classes of figures of speech, viz.: the simile, the parable, the metaphor, the hypocatastasis, the allegory, the personification, and the fable.†

e. *Difference* in kind and degree. This is found in all contrasted, antithetic, and contradictory terms and propositions.

f. *Fitness*.—This is physical, intellectual, and moral. With the latter two the preacher is principally concerned.

g. *Circumstances*.—These are facts which attend or surround another fact as their principal, such as *time, place, age*, etc.

It may yet be added that when the text contains several propositions, sometimes each proposition will constitute one general division; sometimes several propositions constitute one such division, in which case the propositions thus included under one head generally constitute sub-divisions; sometimes

* Wil. Log. pp. 15, 55-57.

† See Horne's *Introd.* Vol. I., Part. II., Book II., Chap. I., "On the Interpretation of the Figurative Language of Scripture."

one proposition will give several general divisions; and sometimes one will afford all the general divisions, and the others will be only illustrations, motives, etc., and thus often constitute sub-divisions. Again, when the language of the text does not suggest any sub-divisions, and it is desirable to introduce them, they must be derived from the sphere and matter of the divisions to be sub-divided.

EXAMPLES.

Prov. xv. 1: "A soft answer turneth away wrath; but grievous words stir up anger."

Theme.—*The Consequences of Mild and Harsh Words.*

I. The Influence of Mild Words.

II. The Consequences of Harsh Words.

Ps. xl. 1–3: "I waited patiently for the Lord: and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord."

Theme.—*The Result of Making God our Refuge in Times of Spiritual Trial, (Illustrated in the Case of David.*

I. The Psalmist's Spiritual Trial. He was "in a horrible pit," etc.

Horrible pit, at the same time

2. it will prevent

II. He made God his Refuge. He cried and “waited patiently,” etc.

III. The Result of Making God his Refuge.

A. To Himself.

1. “The Lord inclined unto me and heard my cry.”
2. “He brought me up . . . and out of the miry clay.”
3. He “set my feet upon a rock.”
4. He “established my goings.”
5. He “hath put a new song into my mouth, even praise unto our God.”

B. To Others. Many seeing it—

1. “Shall fear.” And, 2. “Shall trust in the Lord.”

Matt. v. 44-48: “But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.”

Theme.—Love to our Enemies—Its Nature, the

Mode of its Manifestation, and the Motives Enforcing it.

I. Its Nature.

II. The Mode of its Manifestation.

1. "Bless them that curse you." 2. "Do good to them that hate you." 3. "Pray for them that despitefully use you, and persecute you."

III. The Duty Enforced: It entitles us to sonship with God. "That ye may be the children of your Father who is in heaven." For—

A. God exercises his Goodness toward all men.

"He maketh his sun to rise . . . upon the just and the unjust."

B. Merely to return like for unlike, does not entitle us to sonship with God. "For if ye love them, which love you," etc., vs. 46, 47.

C. Imitating our heavenly Father alone entitles us to this high prerogative. "Be ye, therefore, perfect, even as your Father in heaven is perfect."

Rule 3.

The Matter.

Collect materials, and arrange them under appropriate heads, under the general divisions already adopted.

Considerable material will already have been collected in analyzing the text in order to deduce from

it a theme with its divisions, according to the directions, under A. "Rule 2." For other directions, see Chap. II., "*On Invention*," infra.

For the arrangement of the materials collected, see Chap. III. "*On Disposition*," infra.

Rule 4.

The Application.

Make a practical application of your discourse to the circumstances and wants of your hearers.

Sometimes the continuous application will be the most natural and effectual; at other times, it will be better to defer it for the closing part of the sermon, especially when it belongs properly to its last division.

For a full discussion of this subject, see Part V., Chap. III., Sect. IV., infra.

PRACTICAL EXERCISES.

The student will give on the texts assigned :

1. The several propositions. 2. The theme. 3. The propositions embracing the general divisions of the sermon. 4. Their logical arrangement. 5. The language of the text, which suggests sub-divisions. 6. The divisions of the skeleton, thus far completed, which require sub-divisions, and which are not suggested by the text. 7. The sub-divisions themselves. Rom. xii. 1; Matt. xi. 28, 29.

Select a subject for our study
as case I

SECTION III.

SPECIFIC RULES ON SERMONIZING.

The six cases that follow are all included, essentially, in the first three; for each of the last three is reducible to one of the first three. This should always be borne in mind, and ought to be frequently tested. The last three cases are, therefore, added, not because their themes do not belong to the three first classes; the *Subject*, the *Topical*, and the *Propositional* themes; but, for the sake of convenience, variety, and practical utility.

CASE I.

THE TREATMENT OF SUBJECT-THEMES.

A *subject-theme* consists of a single substantive term, or of such a term modified by one or several adjuncts; and which adjuncts always limit the sphere of the original and generic substantive term.

Subject-themes, whether deduced from a text, or adopted independently of any text, *must be treated in the same way*:—they require, primarily, the method of investigation, involving, however, also the method of proof. In the method of investigation, the subject only is given, and we are required to find the predicates; whereas in the method of proof, the subject and predicate are both given, and we are required to establish the truth of the copula, either as affirmed or denied. The former, then,

consists in finding predicates ; the latter, in proving the truthfulness or applicability of the predicates as affirmed or denied of the subject by the copula.

The methods of investigation that principally concern us, are, observation, testimony, analysis, induction, and elimination ; and the principal methods of proof are, demonstration, deduction, appeal to authority, and appeal to facts : and here belong also the direct and indirect methods of refutation. *experience*

In selecting subject-themes, and preparing skeletons on them, observe the following

DIRECTIONS.

1. Such a theme must be discussed under one or several of its aspects ; and which aspects we designate *its topics*. These topics, consequently, are not themselves subjects for investigation or discussion—they only indicate the various aspects under which any subject, or all subjects, may be discussed.

2. The special design in discussing a subject-theme must suggest the topics—they will always be derived, however, from the quantity, the matter, and the relations, of the theme.*

3. The topics are such terms as the following, namely, those indicating :

First.—*The Matter* of the theme, viz.: signification, nature, attributes, character, opinions, view,

* For these "Relations," see *supra*, *Rule 2*, at 5, a. to g.

elements, alternate conceptions, description, manner of performing, etc.

Secondly.—*The Quantity*, the topics being the parts of the whole, viz. : individuals, classes, kinds, species, varieties, etc.

Thirdly.—*The Cause*. Here we have antecedents, cause, reasons, occasions, instrumentality or means of performing, institution or bringing into existence, motives, encouragements, conditions, remedy, etc.

Fourthly.—*The Effects*. These are consequences, results, rewards, design, consolations, advantages, etc.

Fifthly.—*Identity*; namely, evidence, manifestations, testimony, proof, etc.

Sixthly.—*Similarity*; namely, illustrations, counterfeits, etc.

Seventhly.—*Difference*; namely, contrasts.

Eighthly.—*Fitness*. The general topic here would be, application or improvement; specifically we would have—reasonableness, ground, advantages, adaptation, utility, importance, convenience, persons to whom applicable, possibility of attaining, securing, and avoiding, obligation, obstacles, disgrace, and their opposites, etc.

Ninthly.—*Circumstances*; namely, of time, place, age.

4. In regard to the topics, both as to number and kind, select—

(a) Those which are most appropriate to the sub-

ject; (b) Those which will secure the highest degree of unity in the discussion; and, (c) As many as will answer your special design.*

5. When more than one topic is selected, each topic becomes a general division.

6. When only one topic is selected, take as the divisions either the negative and affirmative aspects of that topic; or, if you discuss it only affirmatively, its several species or individuals, or its matter, or alternate conceptions.†

By alternate conceptions, I mean in this connection, not the topic of the theme, but its fundamental subject; and, I use this term in a comprehensive sense, to designate not so much the same object under different names, as the different relations of the same object.

Thus—*The Consequences of the Fall.*

I. In its relations to the human race.

II. In its relations to the government of God.

7. The sphere of the topics, when considered in relation to the theme, will constitute the sub-divisions, and their matter will be the discussion.

EXAMPLES.

Theme. Justification. We proceed to our investigation.

* Ripley's "Sacred Rhetoric," "Compass of the Subject," pp. 41-48.

† On alternate conceptions, see Wilson's Logic, p 15.

First.—What shall be its topics? *Nature Ground, Evidences.*

Secondly.—What are our divisions?

- I. The Nature of Justification.
- II. The Ground of Justification.
- III. The Evidences of Justification.

Thirdly.—We inquire again—

- I. The Nature of Justification, is what?
- II. The Ground of Justification, is what?
- III. The Evidences of Justification, are what?

Completing this last inquiry, we have—

- A. A renunciation of our own righteousness.
- B. Committing ourselves to Christ.
- C. Submission to Christ.
- D. Actual obedience to Christ.

Then again.—We inquire—

1. A renunciation of our own righteousness, is what?
2. Committing ourselves to Christ, is what?
3. Submission to Christ, is what?
4. Actual obedience to Christ, is what?

Theme. The Deity of Christ.

We select the topic, *Evidences.* The divisions on this topic and theme would be—

- I. Divine Names and Titles ascribed to Christ.
- II. Divine Attributes ascribed to Him.
- III. Divine Works ascribed to Him.

IV. Divine Worship ascribed to Him.*

Themes for Practice.

The Christian Sabbath—The General Resurrection—Sanctification—Evangelical Repentance—The Bible—Creation—Providence—The Fall.

 Select topics, and form skeletons on these themes.

Texts for Practice.

1 Jno. iv. 8: "God is love."

Matt. v. 48: "Be ye therefore perfect, even as your Father which is in Heaven is perfect."

Col. iii. 12: "Put on . . . bowels of mercies."

1 John ii. 14: "I have written unto you, young men, because ye are strong."

CASE II.

THE TREATMENT OF TOPICAL THEMES

In this case, the theme consists of two classes of terms—the one class presenting its fundamental idea, and the other, giving the several aspects under which it is to be discussed. The former, we designate *the subject of the theme*, and the latter, *its topics*.

Themes of this class differ from those of "Case I," only in this, that the topics are included in the

* It might be preferable to merely allude to the first three classes of proof, in the introduction, and discuss fully the fourth class alone in the body of the sermon.

one skeleton for the

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theme; and they are properly always taken from a text. It is not necessary, however, to confine one's self in all cases, to the number of topics derived from the text.

Themes coming under this case, require in their treatment, as "Case I," primarily, the method of investigation, involving, however, like it, also the method of proof.

DIRECTIONS.

1. Select a text and deduce from it a theme, including in it the topics given in it and suggested by it.

2. Observe also directions 5, 6, and 7, under "Case I."

EXAMPLES.

Matt. xxii. 42: "What think ye of Christ?"

Theme. *The Character of Christ.*

I. As a Son.

II. As a Companion and Friend: *as a teacher*

III. As a Citizen. - *as an advocate*

IV. As a Philanthropist.

Jno. iv. 16-26:* "Go, call thy husband, and come hither," etc. *subje*

Theme. *The Design of Christ in giving this Commandment to the Woman of Samaria.*

I. To Try Her. v. 17.

II. To Reprove Her. v. 18.

*Sturtevant's Preacher's Manual, p. 270.

1 To examine her of sin
2 To instruct her in the way of life
3 To reveal her sinfulness
4 To show her the way to heaven

III. To Reveal Himself to Her in His True Character. vs. 19-26.

- A. As a Prophet.
- B. As the Messiah.

Matt. iii. 8: "Bring forth therefore fruits meet for repentance."

sub *adjuncts*
Theme. The Evidence of Genuine Repentance.

- I. Counterfeit Evidences.
- II. Genuine Evidences.

In connexion with the following texts, the student will give—

1. The Theme; 2. The subject of the theme, its modifying adjuncts, and their effects on its principal term; and, 3. The topics of the theme, whether derived from the quantity, matter, or relations of the subject, and the special design in selecting them.

TEXTS FOR PRACTICE.

Rom. iii. 1, 2. (The Principal Advantages Resulting from the possession of the Bible.)

2 Cor. iv. 17. (The True View of the Christian's Afflictions.)

James iv. 17. (The Elements of Sins of Omission.)

Matt. xi. 28, 29. (The Conditions on which Jesus Christ Promises Rest to those who Labor and are Heavy-laden.)

Rom. xii. 1. (The Nature, Reasonableness, and Motives of Entire Consecration to God.)

- 1 nature of God
- 2 it reveals to the character of God
- 3 " " the true relation...

*look
Back
early
Book*

look on the back
part of the book

CASE III.

THE TREATMENT OF PROPOSITIONAL THEMES.

This case may be treated under the following heads:

The four varieties of this class of themes; the logical methods required in their treatment; and directions for forming divisions on them.

Themes of this class include four varieties:

1. Those in which both the subject and predicate are specific. 2. Those in which the subject is specific and the predicate generic. 3. Those in which the subject is generic, and the predicate specific. And 4. Those in which both the subject and predicate are generic.

This class of themes would seem to demand exclusively the Method of Proof, *i. e.* the subject and predicate being both given, we are required to establish the truth of the copula, as either affirming or denying the relation between these two terms of the propositional theme. But such themes will sometimes also require the combination of the two methods of proof and investigation.

FIRST. The method of proof alone will generally, if not always, be required in the first species of propositional themes, *viz.:* when both the subject and predicate are specific.

In this case the general divisions will consist of the several arguments and facts which prove the truth or applicability of the predicate.

Acts iv. 12: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

Theme. Salvation without Christ, Impossible.

The truth of this theme results from our relations to the moral government of God.

I. *For Beings who have Sinned, there can be no Salvation without an Atonement.*

II. *No Created Being can make this Atonement.*

III. *Jesus Christ has made an Atonement.*

Therefore, IV. *The Sinner must be Saved through Christ, or Perish.*

SECONDLY. Both methods are required when either the subject or the predicate, or both, are generic. In these cases the general divisions will be taken from the quantity or matter of the generic term or terms.

In the second species of this kind of themes, the divisions being taken from the generic predicate, the treatment consists, (1) in finding by the method of investigation the several specific predicates which are applicable to the one specific subject; and then, (2) by the method of proof, in presenting the different arguments and facts which prove the truth or applicability of each of these specific predicates.

Heb. xi. 6: "And that He is the rewarder of them that diligently seek Him."

Theme. God, the Rewarder of his Faithful People.

I. He Rewards them in the Present Life.

A. By peace of mind.

Tim-4:15-16: The devoted Pastor
1 The truth to be investigated

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B. By affording them the means of moral improvement.

C. By the assurance of a free salvation.

D. By the assurance of a glorious reward in heaven for their labors and sufferings of the present life.

II. He will Reward them in Eternity.

A. By reunion of soul and body.

B. By immortality.

C. By freedom from all sin, temptation, and suffering.

D. By companionship with the inhabitants of heaven.

E. By the administrations of his perfect government.

In the third species, the divisions being taken from the generic subject, the treatment consists, (1) in finding, by the method of investigation, the several specific subjects, to each of which the one specific predicate is applicable; and then, (2) by the method of proof, in presenting the arguments and facts which prove the truth or applicability of the one predicate to each specific subject separately, or to all of them collectively.

EXAMPLE.

Titus i. 13: "Wherefore rebuke them sharply, that they may be sound in the faith."

Theme. Soundness in the Faith, a Christian Duty.

I. Soundness in Theoretic Faith.

A. Not merely in the Symbols of the Church.

B. But especially in the Truths of our Holy Christianity.

1. In Doctrines. 2. In Duties. 3. In matters of experience.

II. Soundness in Practical, or Saving Faith.

A. This receives Christ as the only and all-sufficient Saviour.

B. It includes an entire surrender to Christ.

C. It implies a willingness to learn of Christ.

Amos vi. 1: "Woe to them that are at ease in Zion."

*Theme. The Doom of those who are at ease in Zion.**

I. Those who are at ease in Zion.

A. Those who are satisfied with their orthodoxy.

B. Those who are satisfied with mere morality.

C. Those who are satisfied with frames and feelings.

D. Those who are satisfied with mere formality.

II. Their Doom.

THIRDLY. In the fourth species of propositional

* In *form*, this theme belongs to "Case I.," but in *subject-matter* and *treatment*, it belongs to "Case III." The last modifying adjunct in this theme—the term "*Doom*," may be readily changed into a verb as a regular predicate, of which the subject will be the remaining part of the theme. Thus changed, it will be a regular propositional theme, viz.: *Those who are at ease in Zion, Doomed.*

A similar example would be the theme from Mark xvi. 16, last clause. *The Condemnation of Unbelievers; or, Unbelievers Condemned.* I prefer the subject-form in these and similar cases, but they require the propositional treatment.

themes, either the subject or predicate will be regarded as a whole—all such themes will, therefore, be treated as the second or third class.

TEXTS FOR PRACTICE.

1 Cor. i. 30. *Theme.*—Jesus Christ, the All-Sufficient Saviour.

Matt. xix. 6: "What, therefore, God hath joined together, let no man put asunder."

Theme.—Divinely-established Relations, not separated by Human Authority.

Deut. xviii. 15-19: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whoever will not hearken unto my words which he shall speak in my name, I will require it of him."

Theme.—Obedience to the promised Messiah, enforced upon the Israelites.

— What X is made to Believers

1. The union of believers with X

2. That this union wascribed to God

3. The advantages of this union with X

CASE IV.

THE TREATMENT OF SEVERAL THEMES AS ONE
SERMON.

In this case several observations are made on the same text, or several inferences, general principles, etc., are deduced from it; and each one is made a separate head of the sermon.

This often results in a distinct discussion of separate themes, not unfrequently having little or no connection with each other. Each such theme must be treated accordingly to "Case II." or "Case III.," for they will always belong either to the class of topical or propositional themes.

RULES.

1. State distinctly each observation, inference, or general principle, as the case may be; and show how each one is derived from the text.*

2. Select only such themes as have some common affinity or relation to each other, in order to preserve unity in the discourse: *i. e.*, let there be a single point in which all the themes constituting the general divisions of a sermon, find one common center.

3. When a text is so fruitful as to afford several independent and unconnected themes, it would be preferable to preach a separate sermon on each one.

* See Horne's *Introd.*, Vol. I., Part. II., Book II., Chap. VIII., "*On the Inferential and Practical Reading of the Scriptures.*"

B
 themes. X is made on rightness as another

This case is often peculiarly adapted to the discussion of parables and types.

EXAMPLES.

Luke xxiii. 43 : " And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise."

I. *There is a State of Blessedness, into which Believers pass immediately after Death.*

II. *Men may Repent and be Prepared for this State of Blessedness, immediately before their Dissolution by Death.*

Luke xvi. 19-31. (The Parable of the Rich Man and Lazarus.)

I. *There is a State of Future Retribution—a Heaven and a Hell—and upon which we must enter immediately after Death.*

II. *Wealth, Honor, etc., can not save us from Hell.*

III. *Poverty, Affliction, etc., can not exclude us from Heaven.*

IV. *The relative Condition of Neighbors while here on Earth often change immediately on their Entering on a State of Retribution.*

V. *The Petitions of the Lost in Hell for the Alleviation of their Sufferings, as also, their Intercession for their Friends on Earth, will be Unavailing.*

VI. *Those who reject the Offers of Salvation made by their Living Brethren, would also reject the same Offers, if made to them by Persons sent from the Dead.*

It would not be advisable to discuss the above six observations in one sermon; there is too much matter; and, besides, there is not sufficient unity. The first four would unite in the theme—“*The Contrasts between the State of Probation and that of Retribution*”; and the last two, in that of—“*No Salvation outside of the Divinely-ordained Means*.”

The remark made under Rule 2, above, that there should be “a single point in which all the themes, constituting the general divisions of a sermon, should find one common center,” deserves additional notice.

This point can always be expressed in the form of a subject, a topical, or a propositional theme. The exposition of the text, in order to deduce this theme from it, will often constitute the introduction to the sermon:—sometimes, its enunciation will be the commencement of the introduction, and the exposition of the text will complete it; at other times, it will be announced only towards the close of the expository introduction. This theme, thus fully presented in the introduction, is not, however, to constitute the regular theme of the sermon: it only expresses the general subject in which the several heads of the sermon, as so many co-ordinate themes, find their common center from which they radiate—in short, all the general divisions of the sermon are derived from this original theme as their central truth; and the design of these divisions is, a more beneficial application of the original

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theme to the purposes of practical religion, than could be attained by the usual method of its regular discussion. To make such a use of the original theme, we must ascertain in what way it may be legitimately and profitably applied to the various circumstances, relations, condition, stations, prospects, duties, and trials of man; as also, to the purposes and providences of God.

EXAMPLES.

Luke ii. 6, 7, and 22-24: "And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. . . . And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present *him* to the Lord; (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons."

Theme. The Lowliness and Poverty of the Birth and Parentage of Jesus Christ.

The lessons of practical instruction that may be derived from this theme, are:

I. Lowliness and Poverty of Birth and Parentage are no Disgrace.

II. They are often a great Inconvenience.

III. They are not necessarily insuperable obstacles in the way of true greatness and extensive usefulness.

IV. They are not unfrequently the means which God employs to preserve one from ruin ; or to educate him for usefulness, or even, for some special post of honor and responsibility.

Matt. ii. 13-23. *Theme. The Opposition of Herod against the Child Jesus.*

This theme may be thus improved :

I. You have, doubtless, my young friends, many trials.

II. By far the greatest part of your trials originate, not from the opposition of others, but from your own imprudence, unkindness, peevishness, perverseness, suspicion, jealousy, envy, vanity, or from your misrepresentation of your associates.

III. How do you feel and act under your trials, when they originate from the opposition and persecution of others ?

IV. Permit me to present a few considerations for your encouragement.

1. No opposition can go beyond your Heavenly Father's permission.

2. God's ways to bring youth out of their poverty and lowly condition, and make them great and useful, often lead through fiery trials—in this way God is educating you for usefulness.

Examples :—Christ, Joseph, Moses, Luther.

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TEXTS FOR PRACTICE.

Josh. xxiv. 15: "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."

Matt. xxi. 28: "Son, go work to-day in my vineyard."

CASE V.

CONTINUOUS ANALYSIS.

This consists of the consecutive exposition of entire chapters, or, even books, of the Bible. It is well adapted to the lecture-room, and also, to Bible-classes.

RULES.

1. *Analyze* and *explain* the text in its consecutive order; and exhibit fully the most prominent doctrines, duties, points of experience, facts, or general principles, expressed or implied in it.

It will be necessary sometimes to deviate somewhat from the consecutive order of the text, in order to secure a more logical arrangement in the discussion, and also more compactness of the related parts.

2. Preserve as much *unity* as possible in each

+ Show the effect of the P.S. - is admitted fact
 1 The statement of the main P.S.
 1 .. adverse circumstances
 2 haughty language & condescension

lecture—therefore, reject or treat but slightly such aspects of the text as are irrelevant to your main design.

3. Show the *connection* between the subjects of your successive lectures, as also between the subject of each lecture and the general scope of the whole book or the particular scope of the context.

4. Make use of the *method* of investigation or proof, as the nature of each term or proposition of the text may require.

PASSAGES FOR PRACTICE.

+ Ps. lxxiii.; Ps. xxiii.; Ps. i.; Matt. v. 1-16; The Epistle of James.

The happy circumstances
 in negative & affirmative cases

CASE VI.

INTERROGATIVE DISCOURSES.

This consists in stating the divisions derived from a text, in the form of questions; and it will frequently be found the simplest way of treating a text. It requires the method of investigation.

In this method of treatment, the divisions will be the filling up of such questions as the following:

Who?—Namely, the person or persons.

What?—The doctrine, duty, promise, threatening, fact, results, conditions, etc.

How?—Openly, privately, effectually, partially, frame of mind, view taken, course perused, etc.

When? Where? For Whom?

matt 5:1-16 = Luke 6:20-49
 take & show the P.S. & the
 as the opposite

Why?—Namely, the motives.

By what means? With what results?

DIRECTION.

Select as many of these questions as will be necessary to discuss fully the subject-matter of the text, always having reference, however, to unity in the discourse.

EXAMPLES.

Psalm xl. 1-3: "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, *even* praise unto our God: many shall see *it*, and fear, and shall trust in the Lord."

I. *What was the Condition of the Speaker?*

II. *How did he seek Deliverance?*

III. *What were the Results of his Efforts?*

A. *To Himself?*

B. *What would they be to others?*

TEXTS FOR PRACTICE.

Deut. vi. 7: "And thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Matt. xi. 28, 29: "Come unto me, all *ye* that labour and are heavy laden, and I will give you

Theme
Duty of Parents
to their
children

(Theme The Penitent malefactor.)
(malefactor, is one who commits a crime)

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rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

Luke xxiii. 43: "Verily I say unto thee, To-day shalt thou be with me in paradise."

~~42~~ ~~add be said unto Jesus, Lord, remember me~~
when thou comest into thy Kingdom 42-43

- I ~~to whom were these words addressed~~
I To whom were these words addressed
I who spoke it
III who spoke it

II what a
when was this spoken to
this man

to

CHAPTER II.

INVENTION, OR THE COLLECTION OF MATERIALS FOR THE SERMON.*

We have now finished our discussion of the methods of sermonizing. Next in order will come the matter of the discourse. And the first thing that meets us here, is the collection of materials; after this, the arrangement of the materials collected. The former is sometimes called *meditation*. We shall designate it *Invention*, and the latter, *Disposition*.

SECTION I.

GENERAL REMARKS.

Invention, in its most comprehensive sense, has often been applied to the several parts of a discourse, viz.: the subject, the text, the matter, the composition, and the delivery. We will restrict it within narrower limits, viz.: To designate the collection of materials for a discourse, including, at the

* Vinet, pp. 49-53; Rip. Sac. Rhet., Ch. IV.

same time, the mental operations by which this is accomplished. Thus restricted, Invention may be defined as *the operation of tracing a subject or text through its various relations, and then of making a selection of such matter as is best adapted to promote the several aims of a discourse, viz.: narration, explication, argumentation, and hortation, or persuasion.*

SECTION II.

RULES FOR THE COLLECTION OF MATERIALS.*

Rule 1st. Examine the text in the original. Acts viii. 38: "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him."

Rule 2d. Examine the context, and ascertain the subject-matter and the scope of the passage. 1 Cor. xv. 22: "For as in Adam all die, even so in Christ shall all be made alive."

Rule 3d. Examine the most appropriate parallel passages.

Rule 4th. Consider the speaker in the text in reference to the following points: When did he utter the text? Where? For what purpose? What was his state of mind when speaking? Job xii. 1-3: "And Job answered and said, No doubt but ye are the people, and wisdom shall die with you.

* Some of the following rules are taken from Dr. Schmucker's Lectures on Homiletics. Read Sturt., pp. 162-472.

But I have understanding as well as you ; I am not inferior to you : yea, who knoweth not such things as these ?”

Rule 5th. Consider the persons spoken of. Who? Their character and views? Their occupation? Their situation at the time? Rom. x. 1-4: “Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved. For I bear them record, that they have a zeal of God, but not according to knowledge. For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth.”

Rule 6th. Consider the persons spoken to. Who? Their character and views? Their occupation? Their situation at the time? Ex. xx. 1-3: “And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.”

Rule 7th. Meditate on the things spoken of in the text, as also on the things implied and involved in it, especially on their nature. Here the following inquiries will be serviceable: What doctrine, duty, experience, fact, exhortation, commination, promise, rule of action? What principles of expedience, necessity, utility, morality, law, govern-

ment, etc.? What attributes of tenderness, majesty, meanness, etc.? What interests; private, social, national, temporal, or eternal?

Rule 8th. Examine the terms and words in the text in reference to the following points: Etymology; epithets; emphatic words; idioms; proverbial expressions; contrasts; the good and the bad; discrepancies or seeming contradictions with other texts; figurative and symbolic language.

Rule 9th. Make suppositions with the view of throwing your opponent into a dilemma. Acts viii. 38, 39: "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."

Rule 10th. Raise and answer objections. 1 John v. 1: "Whosoever believeth that Jesus is the Christ is born of God."

Rule 11th. Trace your subject through all its applicable relations of mental philosophy; and, also, to its causes and consequences. James i. 14, 15: "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."

Rule 12th. Reflect on your own experience and

knowledge of mankind in general, and of your own church in particular, in reference to your subject.

Rule 13th. Refer to your theological compend, to your common-place-book, etc., on the subject of your discourse.

Rule 14th. Examine the writings of distinguished authors on the text and subject of your discourse.

Before noting down the ideas of any author, digest them, make them your own, and put them into your own words.

A Caution.—Never be guilty of *plagiarism*. Mark your quotations; and always give credit to the authors from whom you borrow.

Directions.—1. Note down on loose slips of paper the thoughts, facts, etc., which occur to you in your examinations. 2. Reduce these materials to order; that is, arrange them under proper heads. 3. Reject all extraneous matter.

CHAPTER III.

DISPOSITION, OR THE DIVISION AND ARRANGEMENT OF MATERIALS COLLECTED.*

SECTION I.

THE DIFFERENT KINDS OF DISPOSITION.

In so far as disposition aims at enlightening the understanding, it may be called *Logical Disposition*; but when its object is to move the affections and influence the will, it may be termed *Oratorical, or Psyc-Logical Disposition*. Both refer to the order of succession, in which the several parts of a sermon should be placed.

SECTION II.

THE DESIGN OF DISPOSITION.

The design is the same as that of the discourse in general, viz.: To enlighten the understanding, to

* Vinet, pp. 261-296; Rip. Sac. Rhet., Ch. V.

move the affections, and to influence the will. To gain these ends, the speaker must be inspired with his subject; that is, he must experience, in himself, the effect which he would produce in others. All this can be accomplished only by an orderly arrangement of the materials of the discourse. Disposition, then, is important both to the speaker and the hearers.

SECTION III.

THE SPECIFIC PROVINCE OF DISPOSITION.

This is: 1. To analyze the theme or text; that is, to separate it into its constituent elements or parts. 2. To arrange these parts according to their most natural order, or in such a method as will most successfully accomplish the end proposed. 3. To introduce under each head, such materials, and in such order, as will ensure the most thorough discussion.

SECTION IV.

THE ORDER OF SUCCESSION IN WHICH THE SEVERAL PARTS OF THE BODY OF A SERMON SHOULD BE PLACED.

The several parts of a sermon are the exordium or introduction, the discussion, and the peroration or conclusion. These will be discussed in Chapter IV., Part V. At present we will consider only the

order in which the parts of the discussion or body of the sermon should be placed.

1. *The General Rule.* This has already been substantially given, viz. : Follow, as far as possible, the order of nature; that is, let the arrangement be such, that each successive division will depend on the preceding ones for its comprehension and oratorical effect. *

2. *Specific instances of the manifestation of this order of nature.*

This order relates—

First, To time, place, and number.

Secondly, To cause and effect.

Thirdly, To explication, narration or argumentation, and hortation: "Whatever tends to obscure the subject; such as prejudices, presumptions, equivocal expressions, confessions, logomachies, etc., should be examined before presenting positive proofs; and the refutation of objections should follow the proofs." †

Fourthly, To the understanding, the sensibilities, and the will.

Fifthly, To genus and species. In ordinary cases, the genus should precede the species.

Sixthly, To the progressive strength and clearness of the several parts or arguments.

* See Wilson's Logic, pp. 197, 198, "Five Canons of Order."

† Vinet, p. 296.

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PART V.

THE COMPOSITION OF SERMONS.

Cicero says: "It is a great matter to know *what* to say, and *in what order* to say it; but to know *how* to say it, is a greater matter still."

The first is *Invention*; the second, *Disposition*; and the last, *Composition or Style*. This last subject is now to claim our attention, viz.: the *Composition of Sermons*.

We shall arrange our remarks under the following chapters: The pulpit style; The different modes of composition; The logical aims in discussing the materials of a sermon, or the purposes which the preacher has in view in the construction of his discourse: And the composition of the several parts of a sermon.

CHAPTER 1.

THE PULPIT STYLE. *

As the composition of sermons, and pulpit elocution do not differ essentially from composition and elocution in general, our discussion of the pulpit style must be, mainly, a discussion of style in general.

A few words may be allowed on THE DIFFERENCE BETWEEN STYLE, DICTION, ORATORY, ELOCUTION, AND ELOQUENCE.

Style, says Webster, is the "mode of expressing thought in language, either oral or written." *Style is, thus, the mode of expressing our thoughts*; and it is style, whether we express them awkwardly or elegantly, plainly or obscurely, literally or figura-

* Vinet's Homiletics, pp. 343-470; Bridges' "Chr. Ministry," pp. 186-190; Sturtevant's "Preacher's Manual," Appendix No. I., pp. 580-586; Shedd's "Homiletics and Pastoral Theology," pp. 59-105; Ripley's "Sacred Rhetoric," pp. 132-158; On style in general, see Jamieson's "Grammar of Rhetoric;" Whately's "Elements of Rhetoric;" and Campbell's "Philosophy of Rhetoric."

tively, concisely or diffusely, etc. It includes punctuation, capitals, diction, sentences, figures, special peculiarities, versification, poetry, and prose composition.

Diction treats of the selection and right use of words. *Correct diction requires* an accurate knowledge of the precise meaning of every word employed, so that we may be able, in each case, to select that one which expresses most perfectly the idea intended.

It is important that the minister of the Gospel should have at his command a sufficient stock of words to enable him to express with accuracy his thoughts on all subjects on which he may be expected to write or speak. To attain this, he should avail himself of the following aids: Extensive reading of the best authors, connected with the noting of the use of words and phrases; the study of foreign languages, particularly their careful translation into our own tongue; frequent association and correspondence with persons of education and refinement; the habit of referring to the dictionary in every case where a question arises as to the meaning of a word; and the study of etymology, or the tracing of words to their roots and component parts.

Oratory is the art of public speaking; and *its object is* the successful attainment of some definite end, whether that be good or bad.

Elocution is the manner of speaking in public,

including the management of the voice and gesticulation.

Eloquence is the utterance of our emotions in such a manner as to excite corresponding emotions in others. It comes from the heart, and speaks to the heart. Webster says: "It ordinarily implies elevated and forcible thought, well chosen language, an easy and effective utterance, and an impassioned manner."

It will thus be seen that diction and style are concerned in the composition of our discourses; whilst oratory, elocution, and eloquence belong to their delivery.

We now resume the subject of—

STYLE.—*Style* is, as already stated, "the mode of expressing our thoughts." *It might also be designated* the dress in which we clothe the matter of our discourses.

It presupposes and implies, knowledge in general; interest in the particular subject of investigation; an adequate conception of this special subject; and the communication of our ideas to others, either orally or by writing. The last two especially, require also a knowledge of the meaning and use of single words, of the force of words when combined to form propositions, and of the force of propositions when combined to form sentences and paragraphs: that is—a completed discourse.

THE QUALITIES OF THE SERMON-STYLE.—These

qualities must be conducive to the true ends of preaching; to enlighten, to please, to move, to persuade. I shall discuss these qualities under three heads: the essential properties of style; the adornments of style; and the special properties of style.

I. THE ESSENTIAL PROPERTIES OF STYLE are both negative and positive—they include the absence of mistakes, and, the possession of virtues. They may all be embraced under two terms—perspicuity or plainness, and energy or force.

1. PERSPICUITY.

This will require us to consider what it is; its opposites and hindrances; its indispensable conditions in the writer and speaker himself; and its essential requisites.

Perspicuity is that quality of style which consists in such a clear and precise expression of our thoughts that they can be easily understood, and, ordinarily, not misapprehended. It resides, to some extent, in the subjects discussed, and in the capacities of our readers and auditors; but mainly in our style.

Its opposites and hindrances are:

(1.) *Obscurity*, in the improper use of words, phrases, and idioms; also, as arising from the use of the same word in different senses on the same subject; from an uncertain reference in pronouns and relatives; from bad arrangement, from techni-

cal terms; from a too artificial structure of sentences, and from long and involved sentences.

(2.) *Double meaning*, arising from the use of equivocal words and phrases, and from a faulty collocation in the structure of sentences.

(3.) *The want of intelligibility*. This arises from several sources: 1st, from the confused ideas of the writer or speaker, he having no distinct nor definite apprehension of the subject; 2dly, from the incongruous use of figurative language, and the jumbling together of all sorts of heterogeneous matter; 3dly, from the affectation of excellence of diction, of great learning, of the profound, of the marvellous; 4thly, from a puerile and pompous verbosity; and, 5thly, as some would say, from a total want of meaning in the writer.

The indispensable conditions of perspicuity in the speaker himself.

To be perspicuous, the writer or speaker must have a *clear conception of his subject in all its parts*; that is, he must be able to separate it, by analysis, into its simplest elements; to view it in its various relations of cause and effect, of parts and the whole, etc.; to deduce from it its underlying principles; and then, by synthesis, to show the connection between the separate parts of his discourse, and also their convergence in one common centre.

Again, he must *be sincere*. Having a clear conception of his subject, the writer must also have

clear and fixed convictions concerning its truthfulness or falsity, and an honest and unyielding purpose to advocate the one and to expose the other. Then, too, he must write or speak to gain, first of all, this one end: to impart to his hearers or readers his own knowledge, to awaken in them his own convictions, and to lead to prompt and salutary action.

The essential requisites of perspicuity.

These requisites are purity, precision, popular simplicity, naturalness, order, and unity.

To purity belongs, first, The employment of such words only as are authorized by the use of our most celebrated authors: *The general rule is*, Use English words only, and avoid all barbarisms; secondly, The employment of the English idiom of construction and arrangement; and, thirdly, Of words and phrases in the sense which custom has fully established.

Precision is not conciseness. It does not forbid development and illustration. It retrenches when it is proper; it amplifies when it is necessary. *Its rule is*, Cut off all useless verbiage, and use no more words and phrases, however pure in themselves, than are necessary to convey the meaning intended, clearly and forcibly. It looks, consequently, in three directions: Express *completely* your ideas, not something that *resembles* them, nor yet something *additional* to them.

Popular simplicity requires us to remember that what would be a proper diction in addressing an audience composed only of such as are highly educated, would often be altogether inappropriate when addressing those of ordinary culture. It discards abstruse, scientific, and all other unfamiliar words and phrases, as also all complicated and embarrassing constructions and arrangements. It enters into and flows along with the current of the popular thinking, and feeling, and speaking, even if it should sometimes throw itself open to the charge of inelegance. It seeks not a great name, but immediate and great results.

Naturalness admonishes us to avoid all affectation, all constraint, all aping after the manner of great, popular speakers; to employ a free and easy utterance and a direct address, flowing spontaneously from an honest heart intent only on gaining an honest end. In short, it requires us to be true to nature, true to ourselves, true to our fellows.

Order puts everything in its proper place in the sentence and in the sermon as a whole. It seeks to make itself increasingly understood by the accumulating light which it throws on each successive step by its common-sense arrangement.

Unity. The sermon may possess purity, precision, popular simplicity, naturalness, and order, but if it lacks unity it is still deficient in one of the chief elements of perspicuity.

Select then, one principle, one doctrine, one duty, one truth, one thought; and let this show itself throughout your whole discourse. Let no side issues draw you from it. Develop it, illuminate it, enforce it, inwork it into the affections and consciences of your hearers. Then you will most assuredly be understood.

2. FORCE.—This quality of style has received *various designations*; such as nervousness, energy, vivacity, animation, strength, and force. Of these, I have adopted the last.

The design of this quality is, To make a deep and lasting impression.

It has certain *antagonisms* which are always destructive of this design. These are, showy epithets; superfluous words; juvenile verbosity; closing sentences with adverbs, prepositions, or any small unaccented words; labored and forced constructions; and long, intricate sentences.

Its requisites are various. It demands *brevity*, such as is used in the rapid, familiar, brief style of animated conversation; *condensation*, though sometimes it allows *amplification*, not in the structure of sentences, but in presenting the same thought in a variety of aspects; *suggestive*, *sententious*, *pithy*, *interrogative* modes of expression; the use of the *first* and *second* persons in addressing our hearers, instead of the third; *concrete* terms rather than abstract. Again, it gives prominence to *important*

words; it places *short sentences* before the longer, and *weak arguments* before the stronger; in contrasts, it adopts similarity of construction; and it indulges in a judicious use of well-selected figures.

Its source may be thus stated. In general, it can be acquired only by studying nature. Force comes to the soul only as it understands nature, and is true to nature. Beyond this, the preacher is dependent for force, on an intimate acquaintance with the Word of God, on an unreserved submission to its authority, and an honest acceptance of its teachings. True, it depends somewhat on natural genius; but let me impress this on your minds, that, if you would have a forcible pulpit style, you must not only understand the Scriptures, and be able to theorize about them; you must draw your daily life from them, and have them inwrought into your daily experience. And, once more, you must have a deep conviction of the importance of your subject, and an intense interest in it.

II. THE ADORNMENTS OF STYLE.

These embrace whatever tends to render our discourses agreeable and attractive. Their object is, to afford our hearers pleasure, and thus, to increase their interest in our subject.

Some writers speak of the adornments of style mainly under the term, Beauty. Shedd, in his

“Homiletics and Pastoral Theology,” places beauty in that method which secures unity of plan, and in simplicity in the use of words and the structure of sentences. Whoever cultivates these will, he maintains, have a beautiful style.

This is doubtless correct—simplicity and unity give to style a beauty that is organic and intrinsic, and which can be acquired in no other way. There are, however, other beauties which are less fundamental. These lie more on the surface. They are, nevertheless, beauties, and should not be neglected. These are harmony and the use of figures.

1. HARMONY.—*Harmony is that quality of style which gives pleasure to the ear through the medium of sound. It, therefore, employs agreeable sounds; and, thus, includes euphonious words; euphonious constructions, or a melodious cadence of periods; and the adaptation of sound to sense. It avoids the unnecessary and frequent use of the same words in immediate succession; also, ordinarily, of words having like sounds and similar syllables; also, such as are harsh, disagreeable, offensive, or repulsive; and it discards all constructions that are intricate and perplexing.*

2. THE USE OF FIGURES.—*The design of figures is, to illustrate and embellish—to make clear and give pleasure. But figures have their incongruities as well as their congruities; their blemishes as well as their beauties; consequently, by an inappropri-*

ate use of them, we may utterly defeat their design. It may not be improper, therefore, to add a few words concerning—*Their blemishes and beauties.*

The beauties are: *Brevity*, or the absence of all minute details; *Popularity*, or the use of figures with which the common people are familiar; *Intelligibility*, or that which the ordinary hearer can readily understand; *Dignity*, or that whose tendency is ennobling and purifying; *Congruity*, or the adaptation of the figure to the subject; and *Consistency*, or a homogeneousness in the separate parts of the same figure.

The blemishes are the opposites of these beauties. To be recognized, they need only be mentioned: Amplification, bombast, the far-fetched and scientific, the unmeaning and obscure, the trite and degrading, and the want of adaptation and consistency.

I will yet add the following—

Suggestions.—Figures must ordinarily not be sought. They should flow naturally from the subject, and, therefore, present themselves spontaneously. Use them sparingly. Too little here, is better than too much. Devote a reasonable portion of time to their careful study.

III. THE SPECIAL PROPERTIES OF STYLE.

Having already discussed the essential elements and adornments of style, we now come to those

qualities which are peculiar to individuals, to certain subjects, to peculiar circumstances and occasions. It is unnecessary to inquire, whether they originate in our temperaments, in our early training, in our religious convictions, in our special calling, in our daily associations? It will be sufficient for my purpose, merely to enumerate them. Hart gives the following: Sublimity, Beauty, Wit, and Humor.* Quackenbos states them thus: the Dry, the Plain, the Neat, the Elegant, the Florid, the Simple, the Labored, the Concise, the Diffuse, the Nervous, and the Feeble. †

I now dismiss the subject of style, by directing you again, for its more thorough investigation, to the authors already recommended at the head of this chapter.

* Hart's "Manual of Composition and Rhetoric," pp. 187-208.

† Quackenbos' "Course of Composition and Rhetoric," pp. 262-270.

CHAPTER II.

THE DIFFERENT MODES OF COMPOSITION.

There are only two general ways of composing; these are, the mental and the written methods.

In the former method, the whole process is purely mental; in the latter, the mental composition is transferred to the tablet or paper. Again, the mental method has two species. In the first, the composer carefully elaborates his whole discourse, and stamps upon the tablets of his memory, not only its general outlines, but also its subdivisions and illustrations, and often even individual phrases, expressions, and words. In the second, he composes without previous meditation, at the time of delivery.

The former may be termed *elaborated mental composition*; and the latter *extemporaneous mental composition*. Indeed, written composition may also partake of these same two characteristics—that is, written productions may be either *elaborated* or *extemporaneous*.

We might, therefore, classify thus: *Elaborated composition*, either purely mental or written; and *extemporaneous composition*, either purely mental or written.

SECTION I.

RECOMMENDATIONS IN REGARD TO THESE METHODS.

The purely mental extemporaneous composition should very seldom be adopted in the early part of one's ministry.

(1) *By beginners* it may be practiced only on extraordinary occasions; such as, occasional funerals, etc. But even then they should take for preparation the little time intervening between the notice and the delivery.

(2) *By those who have acquired the habit of ready composition*, by much previous exercise in carefully elaborating their productions, it may be practiced more frequently, but not too exclusively.

Written extemporaneous sermons are never justifiable. Instead of wasting your time in transferring to paper your crude, extemporaneous thoughts, and then committing them, or reading them to your people without having committed them, it would be infinitely preferable to devote such worse-than-lost time to a careful and thorough mental preparation.

The elaborated composition is, then, the method to be generally adopted by the composer of sermons.

You can have your choice between *the purely mental* and *written methods*. I would say, Let each of these methods have about an equal portion of the time you devote to composition. Write out carefully at least one-half of your sermons, and elaborate mentally, very carefully, all the others. I mean: *Study out carefully your theme, general and subdivisions, illustrations, explanations, narrations, arguments, motives, inferences, Scripture quotations, and often even individual expressions and words.*

Never forget, however, after having delivered such a purely mental discourse, to take down, whenever you can command the time, a full outline of it, in order to preserve it for future use.

SECTION II.

THE ADVANTAGES OF THE MENTAL AND WRITTEN METHODS.

Both these methods have their advantages. The fullest advantages of careful composition can, however, be secured only by combining the two.*

1. *The advantages of the Mental Method.*

(1) *It is a saving of time.* You save the manual labor of writing; and you commit while you compose.

(2) It ensures a more thorough development of mental power. Instead of transferring your thoughts

* "Lutheran and Missionary," 1867, March 7th, No. 280.

The sermon will have
a greater effect on the
minister himself as he
pours more of it.

to paper piece-meal, your mind must grasp the whole subject at once.

(3) It qualifies more fully for emergencies. You can compose and remember without paper and pen.

(4) It enables you to be more natural and easy in the pulpit.

(5) You can more readily take advantage of circumstances occurring at the time of delivery.

(6) You can more fully catch the inspiration of Heaven.

2. *The advantages of the written method.*

These advantages are held to be: (a) Greater thoroughness of investigation; (b) The discussion of a greater variety of subjects; (c) More correctness of composition; (d) More complete condensation of ideas; (e) Less liability to produce listlessness in our hearers; and, (1) The preservation of our productions for future use.

In regular treatises, the written method, beyond dispute, secures these advantages over the purely mental method; but in our ordinary preparations for the pulpit, the latter need not necessarily fall below the former in the attainment of any one of them. This much can certainly be said, that the mental method can attain, equally with the written method, that thoroughness of investigation, that variety in the discussion of subjects, that correctness of composition, and that condensation of ideas, which are necessary to secure successfully the true ends of preaching. Besides, I maintain, that experience

proves that those ministers who read their sermons ordinarily have a larger number of drowsy and listless hearers than those who make thorough mental preparation and then deliver their sermons extemporaneously. And, in regard to the preservation of our productions for future use, we can do this, as far as it relates to everything essential to their repetition or development, as fully, by making an outline of them, after our mental preparation, immediately before their delivery, or (which is preferable) soon afterwards, as we can, by writing them out in full beforehand.

I will yet add, that the purely mental composition is best adapted, especially for beginners, to the textual method of sermonizing; for, in his text he has an outline before him, both in making his preparation, and in delivering his sermon. His text gives him his outline; it guides him in his investigations; and, if he needs anything to aid his memory at the time of delivery, it is also his skeleton for reference.

Various objections have been urged against extemporaneous productions. These we admit in all their force; but it must be remembered that they do not apply to what we term elaborated mental composition. Our views of purely extemporaneous productions, both mental and written, have already been given, and need not here be repeated.

CHAPTER III.

THE LOGICAL AIMS IN DISCUSSING THE MATERIALS OF A SERMON.

These aims are not the several successive parts of a sermon, viz. : the exordium or introduction, the discussion, and the peroration or conclusion, and which will be hereafter considered. They are the elements which enter into composition in general; or rather, they are *the purposes which the preacher has in view in the construction of his discourse*. These objects are four, viz. : narration, explication, argumentation, and hortation.

SECTION I.

NARRATION.

I. *Definition and Design.*

Narration consists in relating the particulars of a series of events in their natural order or connec-

tion. It may also include the time, place, manner, and consequences of an action, or the facts connected with any subject.

Its design is to communicate such information as the hearers or readers may have forgotten, or may never have possessed; and thus, of putting them in possession of correct views, and making a deep and lasting impression on their minds.

II. *Scripture examples of Narration.*

We have many examples of simple and affecting narration in the Bible. See Acts of the Apostles especially chapter vii.; also, Joshua, xxiv. 1-13.

SECTION II.

EXPLICATION.

Here the design is to explain something which the hearers are supposed not to understand.

I. *The different kinds of explication.*

Explication may consist in exegesis, definition, or description.

With *exegesis* you are already familiar.

In regard to accuracy in *definitions*, permit me to refer you to works on logic.

For rules of caution, you may consult Vinet's Hom., pp. 165, 166.

Description might be termed a species of definition, as it consists in communicating an idea of any

thing by naming its nature, form, properties, circumstances, and other adjuncts. We narrate facts; we describe things and facts. A narration always includes several connected facts; a description refers to individual things and facts.

As specimens of Scripture examples of description, I refer you to Gen., chapter i., Dan., chapter ii., and Rev., chapter xxi. The first gives us a description of the Creation, the second of the great image of Nebuchadnezzar, and the third of the New Jerusalem.

For examples of what Sturtevant terms descriptive discourses, see his "Preacher's Manual," pp. 173-193.

*Directions in regard to Description.**

1. The thing to be described should always be worthy of your words.

2. See that you fully understand the object to be described; that is, that your conception of it is adequate.

3. The language you employ should be suitable to the occasion, or the thing, or thought, or subject you are about to describe. Here we have the *pathetic*, the *sublime*, the *ridiculous*, etc.

4. In description, make a moderate use of figures of speech. In doing so, imitate the sacred writers—*i. e.*, draw your figures from nature and experi-

* Sturtevant's Preacher's Manual, 190, 191.

ence, and very seldom from the refinements and technicalities of modern science.

II. *General directions in regard to Explication.*

1. Always have reference to the capacity of your audience. Never explain what your hearers already understand.

2. Select only those aspects of your text for explanation which will be profitable to your hearers.

3. Never attempt to explain what is inexplicable, nor what is above your comprehension.

III. *The two elements of Explication.*

Explication may consist of negative and affirmative elements.

1. *Negative Explication.*

Here you show in what the subject of your discourse does not consist.

Example.—True Piety.

This consists (1) Not in correct views of doctrines; (2) Not in correct views of duty; (3) Not in the practice of sound morality; (4) Not in the observance of religious ordinances.

2. *Affirmative Explication.*

Here you show of what your subject does consist. This may be done in various ways:

- (1) By enumerating its several parts or attributes.
- (2) By contrasting it with its contraries.

(3) By comparing it with similar or analogous subjects.

(4) By illustrating it by examples.

SECTION III.

ARGUMENTATION.

As already seen, *narration* is a simple statement of the particulars of events regarded as real occurrences or matters of history; and *explication* is an explanation of something which is supposed not to be understood. But things may be narrated and explained, and yet be neither matters of fact, nor well-established doctrines and duties. There may, after all, be no evidence of their truth; consequently we are not convinced, we do not believe. Here, then, *argumentation* comes to our assistance. Its province is, to establish truth and to refute error, and thus to put an end to doubt; to convince; to constrain our belief. The means it employs are *proofs*, also called *arguments*, *reasons*, or *evidence*. This evidence is derived from various sources, and differs also as to its nature or kind. Again, argumentation may be conducted in two ways.

In our discussion, then, of argumentation, we will pursue the following order:

First, general rules on argumentation; *secondly*, the province or ends of argumentation; *thirdly*, the

sources of evidence; and, *fourthly*, the methods of argumentation.

I. GENERAL RULES.*

Rule 1st. We must not erect our Christian assemblies into forums of debate.

Rule 2d. We are not to assume that our congregations are either under error or unbelief before evidence is produced.

Rule 3d. We must not affect a high tone of superiority, as though we alone understood how to contend for the truth, or had correct views of the subject.

Rule 4th. Avoid a too formal way of reasoning.

Rule 5th. As there are none to contradict us in the temple, we should prescribe to ourselves the greater rigor in our argumentation.

Rule 6th. The point to be established should be clearly stated and fully understood.

Rule 7th. The arguments adduced should not be too numerous; nor should we attempt, ordinarily, to say all that can be said.

Rule 8th. Prefer the most popular arguments.

Rule 9th. Prefer the shortest road in every argument you employ.

Rule 10th. The arguments should be well arranged.

Here you must take into consideration the nature and relative strength of the various arguments and also the sources whence they are derived.

* Sturt. Pr. Man., p. 122; Vinet, pp. 176-179.

Sometimes the order should be: *Scripture, reason, testimony, experience*. At other times: *Reason, testimony, experience, Scripture*.

II. *The Province of Argumentation.*

As already seen, the immediate designs of argumentation are, to establish and enforce the truth, and to refute errors, objections, or unfounded statements. Both these designs may occasionally enter into the same discourse. No rule can be given as to which should then precede the other; you must be governed by your own judgment. They must, however, always work mutually together to the same great end, namely: to put an end to doubt; to convince; to constrain our belief. It may also be remarked that it is more important in morality and religion, to build up than to destroy; to give assurance of truth than to refute error. Indeed, when you have proved your proposition, you have virtually refuted objections. But refutation often becomes proof, and thus aids in establishing truth.

III. *The Sources of Proof or Evidence.*

The sources of evidence are fourfold, namely: *personal observation or experience; the testimony of competent witnesses; authority; and abstract reason.*

1. *First Source.—Personal Observation or Experience.*

By this we understand the testimony of our bodily senses, consciousness, and memory.

A Direction.—The preacher should be very cautious and sparing in the use of his own experience, lest he expose himself to the charge of egotism. This he can avoid by not giving it as his own. 2 Cor. xii. 1-5.

Second Source.—*The Testimony of Competent Witnesses.*

By this we mean the experience of other persons than the speaker.

DIRECTIONS.

1. Arguments derived from the experience of our hearers are conclusive, and may often be appealed to with great force.

2. Adduce no instances of experience that do not fully apply.

3. In adducing the experience of others, either from personal knowledge, hearsay, or history, be exceedingly cautious to present only undoubted facts; and never, indelicate or disgusting sectarian boastings.

Of the latter, the following is an example: About the year 1853, I was located in the town of W—, Pennsylvania. One Sabbath evening I concluded to attend one of the other churches in the village, and enjoy a good sermon.

The reverend gentleman announced as his text, Psalm xlvi. 7: "The Lord of hosts is with us; the God of Jacob is our refuge. Selah."

He commenced about as follows: "The Lord is with all nations, with all people, with all the churches. But if we may judge a tree by its fruits, the Lord is especially with . . . church. Our church is like a great building that is going up. All the other churches are the scaffolding. The scaffolding has served its purpose, and is no longer of any use; and we stand here as *The Church!*"

I trust you need not be warned against such disgusting sectarian bigotry! It is abomination in the sight of our Master.

4. You may refer your hearers to their probable or certain future experience, when you are endeavoring to dissuade them from vice, or incite them to virtue.

Third Source.—Authority.

1. *Divine Authority.*

This is God's own testimony in his word. The Scriptures are the most important source of evidence in pulpit argumentation. . Sometimes, they are the only source. This is the case in the doctrine of the Trinity, the incarnation, the resurrection, etc.

When you employ Scripture proofs, you should select only the plainest and most appropriate passages.

When doctrines depend chiefly on Scripture proof, the province of reason is only secondary, viz.: to ascertain the meaning of the proof passages ac-

ording to the principles of sound and rational exegesis.

2. *Human Authority*.*—Here we have—(1) State Laws. (2) Ecclesiastical Laws. (3) Laws of Voluntary Association. (4) Concessions. (5) Common Opinion, or Common Sense.

Fourth Source.—Abstract Reason.

Here observe the following directions :

1. The more universal the principles of reason are to which we appeal, the clearer will be their evidence, and the stronger their influence.

2. These general principles we must not endeavor to prove, but only to illustrate by examples.

3. The preacher must never be satisfied merely by adducing proofs from reason.

IV . . *The Methods of Argumentation.*

These methods divide themselves, according to the ends pursued, into *Methods of Proof and Methods of Refutation.*

1. *Methods of Proof.*

There are two general methods of proof—the *Direct and Indirect.* In the *direct method*, we prove the proposition which is to be established; in the *indirect method*, we prove a contradictory proposition to be untrue; from which we then immediately infer the desired proposition.†

* See Wilson's *Logic*, pp. 293, 294.

† *Ib.*, p. 276, ¶ 1030.

For these general, as well as the several specific methods of proof, we refer you to works on logic.*

2. *Methods of Refutation.*

“There are three ways,” says Sturtevant, “of refuting objections: *the first*, and when admissible, *the best*, is, to aim only at a full and clear exhibition of the truth; *the next* is, to interweave objections and answer them indirectly and without formality; *the last* is, to state them in form and refute them by distinct arguments.”

It is properly to the last only that we need to direct your attention.

For the several methods of refutation—the *direct*, the *indirect*, and the *personal*—I again refer you to works on logic.†

GENERAL RULES ON REFUTATION.‡

The following rules should be especially observed in controversial sermons.

Rule 1st. State no objection that is too trivial to deserve notice.

Rule 2d. Never preach against an error unless you have reason to apprehend that some of your hearers are in danger of embracing it, or have actually embraced it.

* Wilson's Logic, pp. 275-328.

† *Ib.*, pp. 328-337.

‡ Sturt. Pr. M., pp. 122, 123; Vinet. p. 179; Wilson's Logic, p. 337.

Rule 3d. If objections are really weighty, never treat them as insignificant.

Rule 4th. Never undertake to preach against an error unless you are confident that you have fully prepared yourself on the subject.

Rule 5th. Always do full justice to the cause of your adversary, by stating his opinion fairly; never seek to gain your cause by a caricature of his.*

Rule 6th. Do full justice to the arguments of your opponents.

Rule 7th. Never employ a denunciatory style; never abuse your opponent; nor employ the argument *ad invidiam*.†

Rule 8th. Seldom, or never, oppose sects by name.

Rule 9th. You may often advantageously divide the objection; and then refute each part separately.

Rule 10th. Study how to take the offensive; and, if possible, turn the objection into a proof.

SECTION IV.

HORTATION.

By narration, explication, and argumentation, we reach a certain definite point—we produce conviction and belief. But there is still another point beyond this—a final point—to be reached, and to

* The Universalist Discussion at K—.

† Wilson's Logic, ¶ 1233.

which the previous steps are all preparatory. The soul must be moved to action. It is not enough that it see distinctly and feel intensely; it must be influenced to act, and to act in the right direction. This latter—or rather the mode of accomplishing it—is our present subject of inquiry. It has usually been designated, *Hortation or Application*.

SUB-SECTION I.

THE SPRINGS OF ACTION.

These are in the soul itself. They are found in its constitutional activity. Always during waking hours, and often even in sleep, the soul is active, that is, it is thinking, feeling, or willing. The soul, then, is constitutionally active in its three generic capacities: the *Intellect*, the *Sensibilities*, and the *Will*.

It is to the movements of the last that we apply the term *hortation*.

How, then, can the Will be moved to action?

SUB-SECTION II.

THE AVENUES THROUGH WHICH WE CAN REACH THE WILL.

1. *The Animal Susceptibilities*, viz.: the instincts, appetites, desires, and affections.

These influence the will—it may be, however, either in a right or wrong direction.

2. *The Moral Susceptibilities.*

These lie beyond the mere animal susceptibilities, far deeper in the recesses of the human soul; and they have the power of restraining, controlling, and directing them. These may be termed *the moral avenues* or *susceptibilities*. They belong to our rational and spiritual nature.

They are, *The love of well-being or happiness*, and *The sense of our obligation to do right*; or, as Dr. Schmucker would say: "The sense of obligation to obey the fitness of things: physical, intellectual, and moral."

That these susceptibilities or inclinations, or whatever we may call them, *both reach and influence the will directly, and also control and direct the animal susceptibilities*, is evident from a careful analysis of them.

The love of well-being implies a permanent desire to promote one's happiness. But desire reaches the will directly. The sense of obligation to do right, implies that we see a relation of fitness between things, in other words, that to perform a certain act, is suited to our nature and wants, and to the relation of things in general. In short, we feel under moral obligations to do, or not to do, a certain thing—we see that it is a duty. It is the voice of conscience, the voice of God. But this also reaches the will.

Again, these susceptibilities belong to our moral

nature—they are rational and spiritual—and these confessedly hold a control over our mere animal nature. In morals and religion, we must then, seek to reach and influence the will through these two avenues. Whatever, therefore, will respond to our love of well-being; in other words, whatever will gratify our desire for happiness; or, whatever will discover and enforce our duty, arising out of our own nature and the relations which we sustain towards God and the created universe around us, will be a means, and a lawful means* too, of influencing the will. These means we shall now proceed to discuss under the head of *motives*.

SUB-SECTION III.

MOTIVES.

All motives belong to two classes.

First class.—*Whatever will promote our happiness.*

We employ this class of motives, by showing wherein true happiness consists; and then, by presenting to the mind the means of gratifying its desire for such happiness, that is, by exhibiting the means of obtaining it.

1. THESE MOTIVES ARE LAWFUL.† For—

(1) The desire of happiness is a constituent part

* Proved to be such by the above train of reasoning, and also from the word of God.

† Vinet's Hom., p. 207.

of human nature, and essential to it. And, (2) It is frequently appealed to in the word of God.

“I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live.”—Deut. xxx. 19. “Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?”—Ezek. xviii. 31. “Blessed are the poor in spirit, for theirs is the kingdom of heaven.”—Matt. v. 3.

But the principle on which these motives are founded, viz., the desire for happiness, may be abused. It is possible to appeal wholly to the selfish feelings; such as pride, shame, covetousness, avarice, regret, self-reproach, disgrace, ridicule, envy, jealousy, hatred, malice, anger, revenge, etc.

Again, we may appeal to our temporal interests; as comfort, affluence, popularity, respectability, etc.

But man has higher interests than either of these—interests that are spiritual and eternal.

2. RULES FOR EMPLOYING THESE MOTIVES.*

Rule 1st. Remember that all the motives which bear on our love of well-being may be viewed from two opposite stand points, *hope and fear*. Combine these in urging your motives.

* Vinet's Hom., pp. 209-212.

Rule 2d. Select mainly the motives which bear on our higher interests.

Rule 3d. You may exhibit—

(1) The connection between the proposed conduct or principle and our happiness in time and eternity.

(2) The connection between the contrary action and misery, as also between the transgression of God's law and the wretchedness of the sinner in the present and future world; and,

(3) The loss of God's favor as the result of disobedience and impenitence.

Second Class. *Whatever will discover and enforce our duties, arising out of our own nature and the relations which we sustain towards God and the universe around us.*

These motives are of the highest order—they are the most noble.

They also, as in the first class of motives, may be viewed from two opposite standpoints—*love and hatred*.*

1. *Motives arising out of the relations which we sustain towards God.*

These relations are: Creator and creature, Preserver and dependent, Redeemer and redeemed, Benefactor and beneficiary.

2. *Motives arising out of the relations which we sustain toward our fellow-men.*

(1) *These relations are:* husband and wife, parent

* Vinet's Hom., 206-209.

and child, brother and sister, government and subjects, pastor and people, members of the family of Christ, members of the common brotherhood of man.

(2) *By exhibiting these relations* we touch and call into action the domestic affections, patriotism, friendship, gratitude, philanthropy, etc.; and through them we produce volitions and consequent action.

SUB-SECTION IV.

GENERAL RULES ON MOTIVES.

Rule 1st. Assign the individual act, principle, or duty under consideration, its proper place—that is, does it involve our love of well-being, or our sense of obligation to do right, or both ?

Rule 2d. If it belongs to the first, show how it will promote our happiness, as in Matt. xi. 28–30: “Come unto me, all *ye* that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke *is* easy, and my burden is light.”

Rule 3d. If it belongs to the second, point out the relation out of which it arises; as, Rom. xii. 1: “I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.”

Joseph

Rule 4th. In enforcing your motives, combine both classes whenever it is possible; as in 1 Tim. ii. 1-4: "I exhort, therefore, that first of all, supplications, prayers, intercessions, *and* giving of thanks be made for all men; for kings and *for* all that are in authority: that we may lead a quiet and peaceable life in all godliness and honesty. For this *is* good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth."

Rule 5th. Appeal to conscience on all suitable occasions; as, Acts xxiii. 1: "And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day."

Acts xxiv. 16: "And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men."

1 John iii. 18-22: "My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, *then* have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

David
Saul

SUB-SECTION V.

EMOTIONS.

1. *The exciting of the emotions.*—Here an important inquiry meets us: *Is it proper for the preacher to excite the emotions of his hearers?*

If, by emotions, we intend to designate either the transient waking up or movement of our sensibilities, or those sensibilities in their purely tranquil state, then the preacher not only *may*, but *must*, excite them as the Divinely appointed means of influencing the will. The order here is—The emotive capacity depends, for its exercise, on the intellectual; and the voluntary, again, on both.*

Vinet asks: "What is an emotion but an affection excited for the instant?" Again, he says: "Affection, without being dormant or languishing, reposes until something external, a fact or a word, in some sort, rouses it; *a particular movement* has place in the general movement; this particular movement is emotion." And once more, "On certain subjects, if we do not move the feelings, we are not complete. . . . Reason may have been convinced; but if we have reached only the speculative powers; if we have not as far as possible brought the emotional parts of the soul into contact with their appropriate objects: if, in a word, we

* For the use of the term, "Emotions," in its generic and specific senses, see Hickok's "Empirical Psychology," pp. 181-186 (2nd Edition, 1857).

have not moved the feelings, we have stopped in mid-course." *

Another inquiry presents itself: *To what extent may we excite the emotions?* We reply: To the full extent to which the lawful motives already discussed will awaken them.

2. *Directions in regard to emotions.*†

(1) Emotions should neither replace nor precede proof.

(2) Emotions must not interfere with clearness and precision of ideas. It must not run into passion.‡

It should be remarked, that emotion may be viewed in three aspects: as, awakening and quickening the affections; as, agitated feeling without any current; or as, passion, that is, feeling so agitated as to pursue its object blindly and furiously. The two latter are intended in this second direction.

(3) We will most certainly produce the desired effect, by having the appearance of feeling more than we express, than of expressing more than we feel.

(4) We need not be uneasy concerning too much emotion, provided we are conscious of having preached, not to the passions and prejudices of our hearers, but to their reason and their conscience.

* Vinet's Hom., pp. 115-117.

† *Ib.*, pp. 218-222.

‡ Hickok's Emp. Psy., pp. 181, 182

SUB-SECTION VI.

GENERAL DIRECTIONS ON HORTATION.*

1. Remember that whilst for doctrine you need a clear head, for application and exhortation, you need, as an indispensable requisite, *a warm heart*. You must feel the power of the truth upon your own hearts. You must feel also for your people, for the honor of God, for the church of the Redeemer.

2. You must not smooth down and qualify revolting truths, but discharge them red-hot and sharp like barbed arrows.

3. Occasionally call upon your hearers to observe; propose questions for them to answer silently to themselves or to God; repeat an important word or sentence, appeal or reproof, etc.

4. Doctrines and duties which have been discussed in the abstract, or in general, must, in hortation, receive a *specific application*—we must make everything as personal as possible without giving unnecessary offence.

Reprove particular sins; encourage individual virtues; describe characters, such as penitents, believers, unbelievers, hypocrites, the doubting, the tempted, the self-righteous, the self-deceived; and administer to each class the necessary instruction, encouragement, reproof, consolation, alarm, etc.

* Bridges' Chr. Min., pp. 238-253.

You must come home to every man's business ; to every man's bosom ; to every man's conscience. It is not sufficient to cry "*fire, fire.*" You must point it out so distinctly that each one can see it for himself, otherwise there will be a confused running in all directions.

AS EXAMPLES, see Josh. xxiv. ; 2 Sam. xi. and xii. ; Isa. i. ; Mal. iv. ; Matt. v., vi., vii. ; Matt. xiii. ; Matt. xv. 1-20 ; Matt. xxiii. ; James ii. and v. 1-8.

5. In order to apply closely and pungently, you must discriminate accurately ; as between the Church and the world ; the righteous and the wicked ; the moral and pious ; a credible profession and true godliness ; genuine experiences and transient emotions ; little children, young men, and fathers, etc.*

6. You will need to form an accurate acquaintance with the individuals of your church and congregation. This knowledge you can acquire only by faithful pastoral visitation, and by a scrutinizing observance of each one's manner of life. For this purpose, permit me to recommend to you to keep a private register, into which you should enter all the families of your church and congregation ; and then, as you become acquainted with incidents, etc., indicating the character of individuals, make an entry under the appropriate name, and keep such register for your own exclusive use. Let no one see it.

* Bridges' Chn. Min., pp. 250-253.

7. You must not, as a general rule, reserve your application and exhortation exclusively for your closing appeal. Practice, as much as possible, the plan of perpetual application. In other words, make your appeals, expostulations, and entreaties in immediate connection with the doctrines, duties, principles, promises, or threatenings which suggest and authorize them.*

SECTION V.

SUPPLEMENT.—THE GENERAL AND CHARACTERISTIC SPIRIT OF PREACHING.†

Permit me here to call your attention to a subject which does not belong exclusively to any one of the logical aims in discussing the materials of a sermon; but which enters essentially into the composition and delivery of sermons in general. Vinet designates it "*the general and characteristic spirit of preaching.*"‡

We shall adopt his designation, as well as his divisions. He expresses it by the two terms, *unction* and *authority*.

* Bridges' Chn. Min., pp. 248, 249.

† James's "Earnest Ministry," *passim*.

‡ Vinet's Hom., pp. 220-239.

SUB-SECTION I.

UNCTION.

Uction may be considered as to its nature and source.

1. *Its nature* is thus defined by Blair. He says: "Gravity and warmth united, form that character of preaching which the French call unction; the affecting, the penetrating, interesting manner, flowing from a strong sensibility of heart in the preacher to the importance of those truths which he delivers, and an earnest desire that they may make a full impression on the hearts of his hearers."

Mr. Dutoit Membrini, says Vinet, thus describes unction: "It is a mild warmth which causes itself to be felt in the powers of the soul. It produces in the spiritual sphere the same effects as the sun in the physical; *it enlightens and warms*. It puts light into the soul; it puts warmth into the heart. It causes us to know and to love; it fills us with emotion."

Again, the same author says: "Uction, then, is that mild, soft, nourishing, and, at the same time, luminous heat, which illumines the spirit, penetrates the heart, moves it, transports it; and which he, who has received it, conveys to the souls and the hearts which are prepared to receive it also."

2. *Speaking of its source*, Vinet quotes from Membrini as follows: "Its only source is a regenerate

and gracious spirit. It is a gift which exhausts itself and is lost if we do not renew this sacred fire, which we must always keep burning; that which feeds it is the internal cross, self-denial, prayer, and penitence."

To sum up, then, we may say that this element of preaching can be found only in him whose soul has been renewed by the spirit of God, and who has become deeply imbued with the gracious spirit of the gospel; in him, who is sensibly alive to the importance of the truths which he delivers, and who feels an earnest desire that they may make a full impression on the hearts of his hearers. It manifests itself equally in the matter, composition, and delivery of the sermon. It can be kept alive only by faith, prayer, penitence, the cross, and self-denial.

Vinet enumerates the following things as incompatible with unction: "wit, analysis too strict; a tone too dictatorial; logic too formal, irony, the use of too secular or too abstruse language; a form too literary, and finally, a style too compact and too close."

SUB-SECTION II.

AUTHORITY.*

Authority may be defined, the power or right to

* Vinet's Hom., pp. 227-239; Bridges' Christ. Min., pp. 253-255.

demand confidence or obedience, the consciousness that we possess this power, and the exercise of it.

We will consider it—

1. *In its objective sense*; that is, *The source of authority.*

This (the source) *may be the state*; viz., its constitution, its legal enactments, its judicial decisions, its official declarations. *It may be the church*; viz., its confession of faith, its formulas of government, discipline, and worship, its ecclesiastical decisions. But we must finally, and especially in so far as the minister of the gospel is concerned, trace all these tributary streams to the great fountain head, to God himself.

We will consider it—

2. *In its subjective sense*; that is, *The individual's right to exercise authority*—to demand the confidence or obedience of his fellows.

This authority is in a certain sense vested in every member of a voluntary association, in every subject of the state, in every member of the church, in every rational and accountable creature of God. As the case may be, each one possesses the implied and unalienable right to defend the constitution, the laws, the commands, of the society, state, or person to whom he owes allegiance.

But this is not the idea now definitely before us. We are considering the right of the preacher to exercise authority over his brethren, in the official

capacity of a teacher and minister of religion. And here, it must be evident at once, that he must be called of God to the work of preaching the gospel; that he must be properly qualified for it; and duly set apart to it.*

I enumerate them in this connection merely to point out the subjective right of the preacher to exercise his authority.

We consider—

3. *The conditions of its fullest exercise.*

(1) *The preacher must be fully conscious that he is called of God to engage in this work.*

Without this, he must always feel that “he has stolen the livery of heaven, to serve the devil in.”

(2) *He must speak in the name of God.* He must, therefore, derive all his authority from the message which God gives him, and never give even the slightest ground of suspicion that he demands submission to *himself*, by virtue of his office. So far as himself is concerned, the preacher must be modest, humble, and free from all vain and ambitious aspirations; but when God and his message are regarded, he must be bold and firm. He dare never compromise the truth; but, on the contrary, advocate fearlessly whatever is clearly revealed in God’s Word. He must not fear the face of man. He

* For the discussion of these topics, I refer you to Part I. of these Lectures; and, also, to Bridges’ *Chrn. Min.*, Parts I., II., III., pp. 11-171.

must tremble before God, that his hearers may tremble before him.

(3) *He must himself have confidence in the message which he delivers.*

He should be fully persuaded that he is delivering God's message—that he is speaking the truth. He should be able to say in the spirit of Peter: "For we have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty," 2 Pet. i. 16; or, in the spirit of St. John: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the words of life—that which we have seen and heard declare we unto you," 1 Jno. i. 1-3; or, with St. Paul: "We having the same spirit of faith, according as it is written, 'I believed and therefore have I spoken,' we also believe and therefore speak," 2 Cor. iv. 13.

(4) *He must be consistent.*

He preaches to others; he enforces their duties upon them. He must practice what he preaches. But he must preach the whole truth, and therefore practice the whole truth.

(5) *He must have a sincere love for his people, and tenderly sympathize with them in all their trials and afflictions.*

His whole "manner of life" should be one con-

tinual testimony on this point. He should be guarded even in what seems to be the most trivial matters, so that he does not betray a different spirit.

ONE WORD OF CAUTION.—Authority, with its above enumerated conditions, confers on the preacher the mightiest of all influences over his fellows. Let it never be abused by interfering with the liberty of your people—the duty of every man to obey the voice of conscience, the voice of God.

Vinet says: “Preaching interferes with liberty, only when it disturbs the soul and overwhelms it with delusions, and when it takes advantage from the noise and tumult it has excited, to force from us an assent which we never would have given it in an attentive, tender, but sedate frame of mind.”*

SUFFER ONE WORD OF ADMONITION.—To the man who exercises the authority of a minister, being destitute of these conditions, how very applicable are the following lines from Whittier:

“God mend his heart who can not feel
 The impulse of a holy zeal,
 And sees not, with his sordid eyes,
 The beauty of self-sacrifice!
 Though in the sacred place he stands
 Uplifting consecrated hands,
 Unworthy are his lips to tell
 Of Jesus’ martyr-miracle,
 Or name aright that dread embrace
 Of suffering for a fallen race.”†

* Homiletics, p. 229.

† Whittier’s “Poetical Works,” 1872; “Derne,” pp. 201, 202.

Though more properly belonging to Pastoral Theology, or to Part I. of these lectures, we will, nevertheless, here introduce the following lines by Bishop Ken:

“ A Christian minister should possess—
A mother’s tenderness, a shepherd’s care,
A leader’s courage who the cross can bear;
A ruler’s awe, a watchman’s wakeful eye;
A pilot’s skill, the helm in storms to ply;
A fisher’s patience, and a laborer’s toil;
A guide’s dexterity to disembroil;
A prophet’s inspiration from above,
A teacher’s knowledge, and a Saviour’s love.”

CHAPTER IV.

THE COMPOSITION OF THE SEVERAL PARTS OF A SERMON.*

A sermon naturally divides itself into three parts; the exordium or introduction, the body or discussion, and the peroration or conclusion.

SECTION I.

THE INTRODUCTION.

This being the first part of a sermon, it is exceedingly important that it should be judiciously and well prepared; for it can not otherwise than make a highly favorable or unfavorable impression on the hearers.

SUB-SECTION I.

THE DESIGN OF THE INTRODUCTION AND THE MEANS OF ACCOMPLISHING IT.†

The design of introductions should always be, to

* Ripley's *Sacr. Rhet.*, Chap. VI.

† Sturtevant's *Preach. Man.*, pp. 472, 473.

prepare your hearers to listen with profit to the main discussion of your subject. This can be accomplished in two ways :

1. By awakening and quickening in the minds of your hearers feelings which are in harmony with your subject, either as approving it and sympathizing with it, or as disapproving and detesting it.
Or,

2. By presenting your subject distinctly and fully to their understanding. This can be done by gradually conducting them to it, by narration, explication, or argumentation.

We have here the foundation of Sturtevant's "Narrative Exordiums," "Expository Exordiums," "Argumentative Exordiums," "Observational Exordiums," and "Applicatory Exordiums."*

These two methods can not be kept entirely distinct from one another. The one or the other will, however, generally predominate.

SUB-SECTION II.

SPECIFIC RULES FOR THE SELECTION OF MATERIALS FOR INTRODUCTIONS.†

Having ascertained the genuine sense of the text, and having also determined upon your theme, and formed the general outlines of your skeleton, ac-

* Sturtevant's Preach. Man., pp. 478-489.

† *Ib.*, pp. 489-525.

ording to the rules already given in Part IV., Chapters I., II., and III., you may then determine in what specific manner you can best accomplish the design of your introduction.

To succeed in this, you will be aided by the following rules. First, however, I will preface these rules with one general remark. *The introduction must not form a part of the discussion ; on the other hand, it must have a natural relation to the theme, and fairly introduce it.*

RULES.

All introductions should introduce their themes either *directly* or *indirectly*.

DIRECT INTRODUCTIONS.

Rule 1. By direct recommendation.

Select such facts or circumstances as are best calculated to confer special interest on the text or subject to be discussed. These facts and circumstances can often be taken from the context.

EXAMPLE.

Rev. vii. 9-17: "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands ; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about

the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, *be* unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, what are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

Introduction.—We are all deeply interested in the realities of the eternal world. If we could be permitted to hear one of our friends, returned from the spirit-land, relate what he had there seen and heard, with what intense interest would not every eye and ear be fixed upon him. Should we not then be equally attentive when God reveals to us these very realities through his inspired servant? and espe-

cially when they passed before him in prophetic visions. Let me, then, call your attention to—

St. John's Vision of the Redeemed in Heaven.

Rule 2. By an individual example.

Select an individual example or fact from which you can infer your theme as a general principle.

EXAMPLES.

Ps. xxxvii. 34: "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see *it*."

Introduction.—"A poor chimney-sweeper's boy was employed at the house of a lady of rank, to clean the chimney of her chamber. Finding himself on the hearth of the lady's dressing-room, and perceiving no one there, he waited a few moments to take a view of the beautiful things in the apartment. A gold watch, richly set with diamonds, particularly caught his attention, and he could not forbear taking it in his hand. Immediately the wish arose in his mind: 'Ah, if thou hadst such a one!' After a pause, he said to himself: 'But if I take it I shall be a thief. And yet,' continued he, 'no one sees me. No one? Does not God see me, who is present everywhere? Should I then be able to say my prayers to Him after I had committed this theft? Could I die in peace?' Overcome by these thoughts, a cold shivering seized him. 'No!' said

he, laying down the watch ; ‘I had much rather be poor and keep my conscience, than rich and become a rogue.’ At these words he hastened back into the chimney.”

“The countess, who was in the adjoining room, having overheard his soliloquy, sent for him the next morning, and thus accosted him : ‘My little friend, why did you not take the watch yesterday?’ The boy fell on his knees, speechless and astonished. ‘I heard everything you said,’ continued her ladyship ; ‘thank God for enabling you to resist this temptation, and be watchful over yourself for the future. From this moment you shall be in my service ; I will both maintain and clothe you—nay, more ; I will procure you good instruction, that shall ever guard you from the danger of similar temptations.’ The boy burst into tears ; he was anxious to express his gratitude, but he could not. The countess strictly kept her promise, and had the pleasure to see him grow up a pious and intelligent man.”*

This is only one example from many of a similar nature, but it is sufficient to show that moral integrity will, sooner or later, always be appreciated, and must certainly lead to our preferment. I desire, then, to discuss—

Moral Integrity as the sure road to Distinction.

* Arvine’s “Cyclopaedia of Moral and Religious Anecdotes,” 198 (d), pp. 369, 370.

Dan. iii. 28-30: "Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielding their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon."

Introduction.—Nebuchadnezzar made a great image of gold, and at its dedication, caused to be proclaimed that all his subjects, at a given signal, should fall down and worship it on penalty of being cast into a burning fiery furnace. Three Jewish captives dared disregard the command of the king, and were accordingly thrown into the burning furnace. But behold! The king sees them walking unhurt in the midst of the fire! He calls them to come forth. And now, see what a change is wrought in his mind. He says, "Blessed be the God of Shadrach." (See text above.)

We thus see the result of a faithful adherence to our religious principles—as in this case, it can never fail to recommend our holy religion. I wish,

then—*To show why a faithful adherence to our religious principles can not fail to recommend our religion.*

Gen. xlii. 20, 21: "But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so. And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us."

Introduction.—Conscience may be lulled to sleep in the day of prosperity, but this is no guaranty that it will always slumber. The sons of Jacob sold their brother into Egypt. After various reverses of fortune, he became prime minister to Pharaoh. His brethren, at length, came down to Egypt to purchase corn of him. He accused them of being spies: he kept one of their number, and bound him before their eyes, and assured them that, unless they brought their youngest brother with them the next time they came, they would most certainly meet their merited punishment. This seems to them to be the hand of God, stretched out in vengeance against them on account of their conduct towards their brother Joseph. Their long-slumbering consciences now wake up and proclaim them guilty. "And they said, etc." (See text.)

Thus when misfortune comes, the slumbering con-

science awakes and asserts its rights. But when God shall have brought us down into the Egypt of hell, and have shut us up in the prison-house of Satan, then, then indeed will our slumbering consciences be aroused to assert their rights. Our subject, then, shall be—

*The Conscience in Hell.**

Rule 3. *By a general principle.*

Select a general principle or logical whole, embracing the subject or text.

These general principles may be philosophical, doctrinal, experimental, practical, critical, historical, etc. The subject or theme to be discussed, may be a specific under the general principle, or it may be an analogous subject.

Example.

1 Cor. i. 30: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

Introduction.—We never commit our temporal interests to any one, unless we feel satisfied that he is qualified to take care of them. But we have also spiritual interests. The Bible declares that we are sinners; and that as such, we are exposed to the displeasure of God and to eternal condemnation. It represents us, moreover, as utterly incapable of delivering ourselves from this wretched condition.

* Texts for practice.—Rom. iii. 1, 2; John v. 39.

Again, it presents to us Jesus Christ as our only Saviour, and calls on us, on pain of eternal damnation, to cast ourselves unreservedly on him for salvation. This we can not do—we will not do, unless we are fully persuaded that he is in all respects qualified to save us. Is Jesus Christ, then, our all-sufficient Saviour? Is he adapted to meet the wants of our fallen nature? Is he able to remove all the obstacles which are in the way of our salvation?

That he is just such a Saviour is taught us in the text: “Who is of God made unto us, etc.” Will you give me your attention, then, whilst I endeavor to present to you—

*Jesus Christ, as our All-Sufficient Saviour.**

Rule 4. By exposition.

Give an exposition of the text, and deduce your theme from it.

Example.

Rom. i. 18–20: “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his

* Texts for practice.—Matt. xi. 28–30; Ps. cxliv. 15.

eternal power and Godhead ; so that they are without excuse."

Introduction.—This text relates to the inquiry : Can we acquire a knowledge of the existence and attributes of God, from the mere light of nature and reason? In reply, one thing may be safely asserted, that man has never been placed in a condition in which it was possible to make the experiment, whether he could arrive at the certain knowledge of the Divine existence, independently of revelation. Our first parents received this knowledge by direct personal intercourse with God ; that is, by revelation. This knowledge was retained down to the time of the Deluge. Noah and his sons communicated it to their descendants ; and thus, it has been transmitted by tradition, from age to age, to all nations.

When the Psalmist declares—Ps. xix. 1-6 :
“The heavens declare the glory of God ; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it : and

there is nothing hid from the heat thereof;" he utters a simple fact—what the natural world records concerning the existence and attributes of God; but he does not tell us who is capable of reading and understanding this volume. As man has never been entirely destitute of a traditionary knowledge of God's existence, he ought, of course, to read this book of nature and profit by it. But this still leaves our inquiry unanswered: Can we acquire a knowledge of the existence and attributes of God, from the mere light of nature and reason?

In our text, the apostle first asserts that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." He then gives his reason for this assertion; namely, "Because that which may be known of God is manifest in them;" that is, is made known to them or amongst them. Again, he tells us *what* is made known, and *how*. "For the invisible things of Him," namely, "his eternal power and Godhead," "are clearly seen," "from" (ever since) "the creation of the world," "being understood by the things that are made." He adds, "so that they are without excuse."

This much is then beyond dispute. God has made known to man through the works of nature, "the invisible things" concerning Himself, "His eternal power and Godhead." But it is equally true, as already shown, that He also made known

to man these same truths, originally by a direct revelation, and that they have been transmitted to all ages by tradition. Possessing a traditional knowledge of God's existence, and having also the light of nature and reason, the apostle might well say, "so that they are without excuse."

But see how they abused these privileges! The apostle adds, verses 21-25: "Because that, when they knew God, they glorified *him* not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened: Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen."

Instead of improving their traditional knowledge of God by the light of nature, they corrupted it. The consequences were terrible! Hear them from the mouth of inspiration: "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust

one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful."

If the heathen in the days of St. Paul drew down the righteous displeasure of God upon themselves, on account of the perversion of their knowledge of God and their neglect of the light of nature, may we not be *equally*, yea, *more guilty*, for a similar perversion and a similar neglect?

Allow me, then, to call your attention to—

The Works of Nature as a Means of Improving our Knowledge of God, and our Duty towards Him.

INDIRECT INTRODUCTION.

Rule 1. By Consequences.

Show the consequences of the rejection of the doctrine, of the non-possession of the experience, or of the non-compliance with the duty, which, as

the case may be, is to constitute the subject of your discourse.

Examples.

John i. 1-3, 14: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. . . . And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

Introduction.—Some have denied the humanity of Christ, whilst others have rejected his deity. If he is a mere man, then he is a sinner like ourselves and cannot redeem us, for he himself would need redemption. But if he is only God, then he can not suffer, and of course can not make an atonement for us. To be the Redeemer, then, of our fallen race, he must be both God and man. Such the Bible represents him to be. He is "God manifest in the flesh." The same is taught us in our text. We will then examine—

The Evidence of the Two Natures of Christ.

John iii. 3: "Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

Introduction.—The kingdom of God, in this pas-

sage, refers not to the Church in its present militant state, but to the Church triumphant. What is it? Let St. John reply, Rev., chapters xxi. and xxii. What a holy place! What a happy home! Shall it be your home? What says our blessed Lord in the text?—"Except a man be born, etc." Permit me, then, to call your attention to—

The Nature and Evidences of the New Birth.

Ex. xx. 12: "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

Introduction.—It is related that a gentleman once determined to make for his aged father a little wooden trough to eat from, because he was so unfortunate, in consequence of the infirmities of age, as occasionally to break a plate. His little son seeing his father chiseling out the trough, inquired thus: "Father, what are you making?" to which he received the reply, "This is for grandpa to eat from." The little son added, "Father, when *you* get old *I* will make a little trough for you to eat from."

The wise man says, Prov. xxx. 17: "The eye that mocketh, etc." In certain cases, under the Mosaic dispensation, disobedient sons were to be stoned to death, Deut. xxi. 18-21. It is not, then, without reason that God enforces the duty of honoring our

parents by the special motives presented in the text; viz., "that thy days may be long, etc." Let me, then, call your attention to the important subject of—

Honoring our Parents.

Rule 2. By Contrast.

Present a contrast between your theme and some other subject, in order to recommend the former.

Example.

1 Thess. v. 16: "Rejoice evermore."

Introduction.—This life is subject to many severe trials. Our hearts are often sad; our eyes are often bathed in tears; we sigh on account of the miseries around us.

Shall man then go mourning all his days? Is there no antidote for the ills of life? Thank God, there is. Yes, there is a panacea for all the ills to which man is heir.

"Earth has no sorrows that Heaven cannot heal."

This antidote is proposed in the text, "Rejoice evermore." Let me, then, have your attention whilst I present—

The Nature, Grounds, and Practical Workings of the Christian's Rejoicing.

Rule 3. By Opposition.

Point out the opposition between your subject and some opinion or maxim prevalent in the world.

Example.

Rom. xii. 1: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is your reasonable service.*"

Introduction.—The opinion is very prevalent, in practice at least, if not in theory, that everything we possess is our own—that we have a sovereign right to use it just as we please—ourselves, our children, our property. This is, however, very erroneous. All we have and all we are belongs to God. This truth stands out very prominently under the Jewish dispensation. As a nation, they belonged to the Lord. He claimed, at first, every first-born son; and subsequently, one whole tribe, to conduct the services of the sanctuary, as ministers of religion. They had their yearly, their monthly, and their daily sacrifices. They were required to consecrate to God the tenth of all their increase.

True, these regulations are now abolished; but the same truth still remains—that all we have and all we are belongs to God. It is implied and insisted upon in the text. "I beseech you, etc." My subject then shall be—*Entire Consecration to God.*

Rule 4.—By refutation.

Make a brief refutation of the prejudices and

objections against your subject, and, in very rare cases, against yourself.

Example.

Theme.—*The Bible aspect of Slavery.*

Introduction.—It is often said that “slavery is a domestic institution belonging to the Southern States; that we, in the North, have nothing to do with it; and that we should, therefore, never introduce it into our pulpits.”

Whilst I admit, in general, the premises, I must decidedly reject the conclusion. We find the subject of slavery discussed in its various aspects, in the word of God; and certainly, if we should expect to find correct views concerning it anywhere, we ought to look for them in its unerring pages. I do not ask it, therefore, as a favor: I demand it as a matter of right—yea, of duty, under the present aspect of affairs, *To discuss the Bible Aspect of Slavery.* I demand more—I demand that you give me a patient and unprejudiced hearing.

SUB-SECTION III.

RULES FOR THE COMPOSITION OF INTRODUCTIONS.

Rule 1st. As to *its length*, the introduction should ordinarily *be brief*; as to *matter*, *interesting*; and as to *composition*, *perspicuous* and *dignified*.

Rule 2nd. *It should be modest in its pretensions.*

Never promise to do what never has been done;

for, if you can do such things, your hearers will discover it without your advising them of it; and if you fail, you render yourself ridiculous.

Rule 3rd. It should not contain any apologies for your defects.

If your sermon is really defective, it must be owing, generally, either to your ignorance or negligence. In either case, an apology has no place.

Rule 4th. As a general rule, you should form your theme and the general outline of your sermon before you determine on the nature and matter of your introduction. This done, you may, however, when you enter on the full elaboration of your sermon, compose your introduction first.

SECTION II.

THE DISCUSSION.

This includes all that part of the sermon which intervenes between the annunciation of the theme or heads of your discourse, and the peroration.

In so far as constructing this part of the sermon is concerned, including the theme and general plan, I refer you to Part IV., Chap. I., pp. 101-137.

For the collection of materials and their proper arrangement, I refer you to Part. IV., Chaps. II. and III., pp. 138-145.

It remains, therefore, to add only a very few remarks on this subject.

1. *Should the subject be announced?*

If the speaker ought to know what his subject is, then ought also the hearers to be distinctly apprised of it at the beginning—I mean before the discussion is commenced.

2. *Should the general plan of the discourse also be distinctly announced?*

This must be left to the good sense of the preacher. If he feels satisfied that he can most successfully gain his object by affording his hearers the very best facilities of taking a general view of his subject at the beginning of the discussion; of following closely the thread of the discourse to its close; and of impressing it fully on the tablets of their memory; he would, no doubt, better announce his plan distinctly and fully. If, on the other hand, it should seem to him, considering the nature and plan of his discourse, that he would be most successful in arresting attention, by concealing his plan, and permitting it to appear only as it becomes developed in the progress of the discussion, then he should most certainly not announce it.

3. *Some attention should be given to the transitions of the discourse.*—These are the connecting links in the chain. These transitions should be *short, simple, and natural*.*

* Vinet's Hom., pp. 317-320.

SECTION III.

THE PERORATION.*

The peroration is the closing part of the sermon; and it should consist of an address to the understanding, the conscience, or the passions, with the view of making a deep and lasting impression, and powerfully and permanently influencing the will. This includes the subject of *Hortation*; for which, see Part V., Chapter III., Section IV., pp. 175-187.

Some additional remarks will here be added, under the two heads: General Rules; and The Direct Application of the Matter of the Peroration.

SUB-SECTION I.

GENERAL RULES.†

Rule 1st. To form a good introduction, you must have reference to your theme; but to form a good conclusion, you must take a full view of your whole discussion.

Rule 2d. Construct your whole discourse with a view to the main impression intended to be made; and then, in the conclusion, concentrate everything on this one point.

Rule 3d. The length of the conclusion must be determined by the nature and length of your previous discussion.

* Sturt. Pr. Man., pp. 525-545.

† Vinet's Hom., pp. 327; Sturtevant's Pr. Man., p. 526.

Rule 4th. Its oratorical character, as to boldness, tenderness, entreaty, reproof, comfort, etc., must be determined by the tenor of the discourse and the impression already made on the hearers.

Rule 5th. As to the general character of its matter, the peroration must harmonize with the discourse, and naturally flow from it; and thus, confirm and render more vivid the impression already made by it.

Rule 6th. As to its specific matter, it may consist of a recapitulation of the principal heads or ideas of the discourse, accompanied by suitable reflections; or, of inferences and reflections deduced directly from the subject discussed.

Here I would remark, that reflections on vices reprov'd and other evils discussed, may often be remedial—that is, they may point out the remedy.

SUB-SECTION II.

THE DIRECT APPLICATION OF THE MATTER OF THE PERORATION.

1. This matter must be made *the ground of a direct address* to the audience as a whole, or to the several classes or characters of which it is composed.

In regard to the discrimination of characters, I refer you to general directions, 4 and 5, Part V., Chap. III., Sec. IV., Sub-Sec. VI., pp. 185, 186.

I will only add that you will be materially aided in determining the classes to be addressed, by considering *what* your hearers *really are*, and *what* they *ought to be*, in reference to the subject discussed.

This direct address may assume the specific form of *appeal*, *entreaty*, or *expostulation*. Frequently all these forms may enter into the same peroration.

3. *Specific rules for this address.*

(1) If the address be *an appeal to the understanding*, it must direct attention to the soundness, truth, reasonableness, etc., of the subject discussed. Rom. xii. 1.

(2) If it be *an appeal to the conscience*, you must inquire whether its dictates do not even now harmonize with the subject as presented.

(3) If it be *an entreaty*, you urge to immediate action, by presenting the most powerful motives at your command. Rom. xii. 1.

(4) If it be *expostulation*, you propose difficulties, objections, etc., which you suppose or know are preventing your hearers from compliance with duty, from appropriating the promises, from accepting the invitation; answer and remove them, and then continue to urge your cause.

As an example, see Ezek. xxxiii. 11: "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways: for why will ye die, O house of Israel?"

For other examples combining these several forms of appeal, entreaty, and expostulation, I refer you to Isaiah, chapters i. and lv.

(5) Instead of making the application always consist of *appeal*, *entreaty*, and *expostulation*, nothing more may occasionally be necessary than to put the mind into a proper frame; viz., to give it a calm and solemn view of the subject, or a view of its grandeur; or, to induce *gratitude*, *praise*, *confidence*, *fear*, *love*, *hope*, *submission*.

(6) The whole may often close with an outburst of tender compassion or holy indignation, or with a short and fervent address to God for his blessing.

See Jer. ix. 1: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"

Matt. xxiii. 37: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

to

PART VI.

THE DELIVERY OF SERMONS.

CHAPTER I.

DELIVERY IN GENERAL.

The delivery of your sermons should engage your special attention; for a sermon may be all that is desirable in matter, arrangement, and composition; and yet, on account of deficiencies in delivery, it may be almost wholly lost in its legitimate influence on the hearers.

The objects of public speaking, I need scarcely repeat, are, to make one's self distinctly and fully understood, to please and to persuade. So far as delivery is concerned, the means of attaining these objects are, *the voice* and *bodily action*. The management of these will now briefly claim our attention. Our object shall be to point out the means of acquiring *a good delivery*.

SECTION I.

THE ELEMENTS OF GOOD DELIVERY.

These elements may all be summed up in one brief rule—BE NATURAL.

This will include two things. *First.* Be yourself—imitate no one; and, *Secondly.* Never allow nature to be perverted, or your energies to be crippled, by a slavish observance of artificial rules. This, however, involves a number of specific topics. These are, pronunciation, emphasis, pauses, cadence, modulation, and oratorical action.

To pronunciation belong vowel sounds, articulation, and accentuation.

Emphasis designates the relative degrees of force which we give to the voice in uttering certain syllables, words, and clauses. It includes pitch, rate of utterance, and inflection.

Pauses relate to the intermissions of voice in speaking. These are mainly emphatic and sense-pauses.

Cadence is the falling of the voice in reading or speaking, especially at the end of a sentence.

Modulation denotes the tone of voice, and declamatory movement. The former embraces *force* or the intensity of voice: as loud, soft, and moderate; and *pitch*: as high, low, and medium; and the latter designates the rate of utterance: as quick, slow, and moderate.

Oratorical action includes the movements of the countenance, the carriage of the body, and gesticulation. To the last, again, belong the movements of the head, hands, arms, and feet.

It need scarcely be said that this is not the place to enter into a minute and thorough discussion of these topics. The most that can be done will be to offer a few general suggestions.

These topics are all worthy of your serious attention—they are all God-given media of communicating our knowledge, and emotions, and purposes, to the souls of our hearers.

Read the best authors on these topics, and follow their directions, as far as they will aid you in being natural, and without permitting yourselves to become slaves to artificial rules.

In regard to emphasis, pauses, cadence, and oratorical action, especially, be guided by the idea which you wish to convey, by the inspiration of the moment, and by your instinctive and spontaneous promptings, under the generalship of common sense.

Your pronunciation will demand your special attention. Avoid broad, vulgar, provincial pronunciation. Employ that sound which the most polite usage of language appropriates to each word. Let there be no slurring, or whispering, or suppressing of words or syllables. Let your vowels come out full and free; articulate distinctly every syllable and letter, and be careful of your accents.

Some writers maintain that we have a special tone for every specific class of emotions. I shall not undertake to decide this point. It has been truthfully said, however, that "tone and sympathy, more than anything else, lay the foundation for transfusing our sentiments and emotions into the minds of others."

Study this subject, then. Avoid especially a monotonous tone. Never become boisterous. Discard absolutely an abrupt, dictatorial style of utterance. See to it, that you do not render nugatory the solemn truths you utter, by inappropriate tones and gestures. Observe how you express surprise, disappointment, displeasure, horror, doubt, fear, despair; also, tenderness, sympathy, pity, joy, sorrow, hope, assurance, solemnity, reverence, in your ordinary intercourse with your fellow-men; and then reproduce yourself in the pulpit.

SECTION II.

PREREQUISITES TO GOOD DELIVERY.

In addition to the elements involved in good delivery, and which have just been briefly considered, there are also certain prerequisites necessary to its attainment. These will now be stated:—

1. Be sure you have an important message to deliver, one that involves weighty interests, especially those of your hearers.

2. Be sure your message is from God—that He has either directly revealed it in His word, or has authorized it, for the good of man.

3. Be sure that you understand your message as God intends it; so that you can unhesitatingly say, "Thus saith the Lord."

4. Be perfectly master of your message; so that you feel sure you can fully communicate it to your hearers, without any confusion, hesitancy, or embarrassment.

5. Be intensely alive to the importance of your message; so that, in delivering it, you will realize that you are not talking for the sake of talking, but for God and your fellow-men. Be more concerned to persuade, than to please and gain applause.

6. In delivering your message, have some definite end to gain; and be intent only to attain that end.

If you will adopt these few brief suggestions, and wisely and constantly practice them, I do not hesitate to say that you can hardly fail to acquire an agreeable and effective delivery. But you must make up your minds to struggle with difficulties, to exercise patience, and to persevere unto the end.

CHAPTER II.

THE DIFFERENT METHODS OF DELIVERY, AND THEIR RELATIVE ADVANTAGES.*

There are two general methods of delivery; viz., *Reading* and *Speaking*. The latter may again be divided into the *Memoriter* and *Extemporaneous methods*.

SECTION I.

THE ADVANTAGES OF SPEAKING OVER READING.

1. Speaking will enable you, in all respects, to be more natural in the pulpit, than reading.

2. It will enable you more fully to take advantage of circumstances, occurring at the time of delivery, viz., the attention or listlessness of your hearers, their sighs, their tears, their emotions; and thus, it will not unfrequently also become the means of sug-

* Bridges' *Chn. Min.*, pp. 258, 259; Ripley's *Sacr. Rhet.*, pp. 159-181; and Bautain's "Art of Extemporaneous Speaking," pp. 187-253; "God's Word Through Preaching," Chap. VI., pp. 131-158. By John Hall, D.D.; "Storrs' Preaching without Notes."

gesting to you important additional matter, and of giving more fervent animation to your manner.

3. It will enable you, in general, to realize more fully in your own heart the influence of the truths you are delivering; and thus, you will also more readily retain the attention of your hearers, make a deeper and more lasting impression on their minds, and consequently accomplish more good.

SECTION II.

THE MEMORITER AND EXTEMPORANEOUS METHODS.

Permit me here to repeat two ideas. The extemporaneous method of delivery, when understood as implying that there has been no previous preparation of the discourse, should be, unless in very rare cases, universally discarded.

Memoriter delivery is, then, in all respects, preferable; indeed, unless we read our sermons, it is the only method that can be safely recommended.

The immediate preparation for this kind of delivery may be made in two ways: *First*, By memorizing written discourses verbatim; and *Secondly*, By memorizing the theme and heads of a discourse, and then fully digesting and impressing on the mind, the matter and illustrations of each part. This may be done from a discourse written out in full; from a written skeleton; or, as a purely mental exercise, as recommended in Part V., Chap. II., supra.

CHAPTER III.

MNEMONIC RULES.

Memory, both as to quickness in the acquisition of knowledge and the power of retaining it, can be very much improved—probably more than any other mental faculty.

SECTION I.

A GENERAL RULE.

Be careful that, in regard to the design and matter of your sermon, you have a strict regard to unity; and that your arrangement throughout be strictly logical; that is, that you observe the natural order of arrangement.*

SECTION II.

RULES FOR MEMORIZING WRITTEN SERMONS.

Rule 1st. Write your theme, divisions, and subdivisions in legible characters, and underline them, so that the eye may readily fall upon them. This will aid local memory.

Rule 2nd. Write your whole discourse legibly,

* See Part IV., Chap. III., Sec. IV., supra.

so as not to crowd your lines, words, and letters too closely upon each other; otherwise too much of your attention will be given to deciphering the words and distinguishing between the lines.

Rule 3rd. Begin with the theme and general divisions; first see that you fully comprehend their import and perceive the exact relation subsisting between them; after which impress the language carefully on your memory.

Rule 4th. Take up the first general division, and proceed in the same way as above; viz., first impress on your mind its plan and ideas, and then commit the precise language.

Rule 5th. Proceed in the same way with each successive division; only remembering that after you have finished one division, and before proceeding to the next, you repeat to yourself all the preceding divisions.

Rule 6th. After having thus committed the body of your sermon, proceed to the introduction, and, finally, to the conclusion; and never think that your task has been accomplished until you can, without any mental effort, repeat to yourself, either mentally or audibly, your whole discourse from beginning to end.

Rule 7th. Some recommend that the morning and evening hours of each day should be devoted to this exercise of memorizing. You must be your own judges of this.

SECTION III.

RULES FOR MEMORIZING MENTAL SERMONS.

The rules for composing mentally and for memorizing mental composition, being substantially the same, I must necessarily here repeat some things which were explained under the head of mental composition.

Rule 1st. Study carefully your theme and general divisions, and impress their ideas and language fully on your mind.

Rule 2nd. Take up your general divisions in regular order, form their subdivisions, and impress their ideas and language, as in rule first.

Rule 3d. Return again to the first general division, and study out carefully in the order of its subdivisions, every explanation, illustration, narration, argument, motive, Scripture quotation, inference, etc., and often, even individual expressions and words. Do not leave this until you have fully mastered it.

Rule 4th. Proceed in the same way with each successive division. See rule fifth of the preceding section.

Rule 5th. Having thus prepared and committed the body of your sermon, proceed to the conclusion, and, finally, to the introduction. See rule sixth of the preceding section.

If you decide not to compose your sermon as a purely mental exercise, you can, after having written it out in full, or having made a skeleton of it on paper, memorize it according to these rules.

CHAPTER IV.

RULES FOR READING SERMONS.

The reading of sermons is not apostolical, and I do not recommend the practice. If, however, you will occasionally read your sermons, permit me to suggest the following rules :

Rule 1st. In writing out your sermons, observe rules first and second on memorizing written sermons.

Rule 2d. Impress the theme and general and subdivisions as fully and as systematically on your mind as when you are preparing to deliver your sermon from memory. Do the same in regard to the specific narrations, illustrations, arguments, motives, etc.; and thus you will have your mind deeply imbued with the spirit of your sermon.

Rule 3d. Having performed the preceding task, read your sermon carefully three or four times, in order to make yourself familiar with its paragraphs, sentences, and specific language.

Rule 4th. When you come to pronounce your discourse, read deliberately—do not be in a hurry.

Rule 5th. Endeavor to acquire the same natural intonation of voice which you employ in extemporaneous speaking.

Rule 6th. Let your eyes be directed as much as possible to your audience.

Rule 7th. Never make gestures when your eyes are directed to your manuscript.

CHAPTER V.

PERSONAL EXPERIENCES IN LEARNING TO PREACH WITHOUT NOTES.

After having given rules for memorizing written and mental sermons, as also, for reading sermons, it might be a matter of doubt which I would recommend. The remarks under Chapter II., Section I., on *The advantages of speaking over reading*, ought, however, to expel this doubt. *My preference is decidedly in favor of PREACHING WITHOUT NOTES.*

I have, therefore, concluded to add a chapter in which I propose to give *personal experiences in learning to preach without notes*, accompanied with suggestions and illustrations by the authors.

REV. NEWMAN HALL.

During Mr. Hall's visit to this country, in 1867, the following brief sketch appeared in the *American Lutheran*, and was by that paper credited to the *Telescope* :

"SPEAKING WITHOUT NOTES."

"Rev. Newman Hall, the distinguished English preacher, whose visit to the United States is at this time creating such a wide sensation, recently met some theological students, when the delivery of sermons became the subject of remark. Mr. Hall advised them to speak without notes, and gave them his own experience, as follows :

"When I went to college it seemed to me I should never be able to say a word in public without writing. But I soon determined that if I was going to be a preacher, and particularly if I wanted to be anything like a successful preacher, I must form the habit of extemporaneous address. So I went into my room, locked the door, placed the Bible before me on a mantel, opened it at random and then on whatever passage my eye chanced to rest, proceeded to deliver a discourse of ten minutes. This practice was kept up for an entire twelve months. Every day, for a whole year, ten minutes were given to that kind of speaking, in my own room by myself. At first I found it very difficult to speak so long right to the point. But then if I couldn't talk *on* the subject I could talk *about* it—making good remarks and moral reflections—being careful to keep up the flow, and say something to the end of the term allotted for the exercise. At the end of twelve months, however, I found I could not

only speak with a good degree of fluency, but that I could hold myself strictly to the subject in hand. You take this course. Do not do your practicing on an audience. That is outrageous. No man ought for a moment to think of inflicting himself on an assembly of people, until he has gone through a course of training such as I have indicated, by himself. But you can learn to speak without notes if you will try. And surely if one is to be a minister of Christ he must be prepared to meet these little emergencies and multiplied opportunities for preaching the Gospel which are constantly arising, but which will not wait for one to write out his thoughts.'

"Much of Mr. Hall's ready power as an orator was no doubt acquired in this way. Notes are often very useful when well arranged, and not so used as to make an offensive display of them before the congregation. But the preacher who can secure a perfect command of his thoughts, so as to even stand out before his congregation without the shield of a pulpit, is much better off without these artificial helps."—*Telescope*.

REV. JOHN HALL, D.D.

This distinguished preacher and divine, in his late work, "*God's Word Through Preaching*,"* gives four methods of preaching: writing and reading word for word; committing written sermons and repeating them from memory to the audience; making a brief skeleton of heads, divisions, and catchwords, to aid the memory whilst depending on the occasion for suitable language to express one's thoughts; and, preparing with care and exactness the substance of the sermon, mentally, and then giving the sense at the moment of delivery.

I pass by what he says concerning the first two methods.

In regard to the third, he remarks:

"It is a very common and very effective plan with many, notwithstanding its alleged resemblance to a chicken stooping for a mouthful of water and then stretching up the neck to get the benefit of it and send it to its proper place. A man who finds he can manage very well on this plan, ought, it seems to me, to be at the pains sometime to fix in his mind the entries on his bit of paper and dispense with it, and at least ascertain by experience if an increase of power be not within his reach.

* The substance of this little volume was originally delivered in a series of lectures before the Theological Department of Yale College. Its perusal will amply repay the student.

“From having employed this plan for many years in a ladies’ class of between two and three hundred persons, and where many Scripture texts are in requisition, I know that it can be harmonized with considerable freedom of speech. Still, a man must know his subject thoroughly, or there will be bondage, and the chains will clank.”

Concerning preparation for preaching by the fourth method—mental preparation, and then speaking without notes—he says: “The mode of preparation may be by writing, or, as it is, I think, in exceptional cases, without writing, but solely by meditation. In harmony with what has been said already, and from my own experience, I think the writing is better than the mere meditation for ordinary men.”

His own experience, he gives thus: “I am assured that there will be pardon extended to me for the egotism of detailing here my own experience.

“I wrote, and in a sort of way, memorized two or three class exercises when a student. I had to preach before the Presbytery, and it was the custom for each minister to criticise. One good, wise, and plain-spoken man remarked that ‘the young man seemed to look only at some object in the corner of the gallery, and, moreover, to be very much afraid of it. He ought to look at those to whom he speaks.’ That was a true and a salutary criticism. I laid it to heart; I never tried memo-

rizing again. From that time and onward I put on paper all I knew about my subject, in the order in which it had better be spoken. I fix this order and the illustrations in my mind, in studious disregard of the language, except in the case of definitions, if there are any, depending on verbal exactness. I try to have it so that I could talk it over; give the end first, or begin in the middle if need be, and then I go to the pulpit, and converse with the people about the matter in a tone loud enough to be heard through the house, if I can. That is all. There is no secret about it, gentlemen."

Concerning various queries in regard to this method and preparation for it, I must refer you to the work itself.

This method recommended by the example of distinguished preachers, ancient and modern.

Here the Dr. gives the cases of Chrysostom and Augustine. Of these he says: "Both were expository. Both prepared carefully at home. Augustine could never have preached ten sermons in five days, as he frequently did, on any other plan. Both were careful of their exegesis, with such appliances as they enjoyed. Both reached at once the most cultivated and the most common intellects. Both made the basis of their teaching Scriptural, and both were able to effect in their mode of working, much more, as far as we can see, than in our modern modes of sermonizing."

Of the pulpit of Germany, England, France, and the United States, he remarks: "It is not too much to say that the greatest preachers of Germany were expository, and were speakers, not readers. The same is true of the French, the Scottish, the English pulpit, even in its two sections—Non-Conformist and Episcopal. Hooker did not read. The great Puritans spoke after careful preparation; so did the early fathers of the New England churches, as a rule. The same is true of the great masters of pulpit eloquence nearer to our own time, such as John M. Mason, of this country, and Robert Hall, of England. They broke away from the cold, philosophical matter, and the neat moralities appropriately dressed in blameless English, of which Paley and Blair were the types. I have not so high an estimate of Frederick Robertson as a teacher, as many others; but his attractiveness as a preacher was great. His sermons, like the late Dr. Guthrie's and Mr. Spurgeon's, were spoken after careful, though (in his case) not written preparation. It would be unfair to omit, on the other side, that Chalmers read, and Chandlish, for the most part."

He procures Dr. Jas. W. Alexander's "Thoughts on Preaching," which, he says, afforded him "immense encouragement."

My readers, I am sure, will pardon me for introducing the lengthy quotation, as he gives it:

"If you press me to say which is absolutely the

best practice in regard to 'notes,' properly so called, that is, in distinction from a complete manuscript, I unhesitatingly say, *use none*. Carry no scrap of writing into the pulpit. Let your scheme, with all its branches, be written on your mental tablet. The practice will be invaluable. I know a public speaker about my age who has never employed a note of any kind. But while this is a counsel for which, if you follow it, you will thank me as long as you live, I am pretty sure you have not courage and self-denial to make the venture. And I admit that some great preachers have been less vigorous. The late Mr. Wirt, himself one of the most classical and brilliant extempore orators of America, used to speak in admiration of his pastor, the beloved Nevins, of Baltimore. Now, having often counseled with this eloquent clergyman, I happen to know that while his morning discourses were committed to memory, his afternoon discourses were from a brief. A greater orator than either, who was at the same time a friend of both, thus advised a young preacher: 'In your case,' said Summerfield, 'I would recommend the choice of a companion or two, with whom you could accustom yourself to open and amplify your thoughts on a portion of the word of God in the way of lecture. Choose a copious subject, and be not anxious to say all that might be said. Let your efforts be aimed at giving a strong outline; the filling up will be much more

easily attained. Prepare a skeleton of your leading ideas, branching them off into their secondary relations. This you may have before you. Digest well the subject, but be not careful to choose your *words* previous to your delivery. Follow out the idea with such language as may offer at the moment. Don't be discouraged if you fall down a hundred times; for though you fall you shall rise again; and cheer yourself with the prophet's challenge, 'Who hath despised the day of small things?' If any words of mine could be needed to reinforce the opinion of the most enchanting speaker I ever heard, I should employ them in fixing in your mind the counsel *not to prepare your words*. Certain preachers, by a powerful and constraining discipline, have acquired the faculty of mentally rehearsing the entire discourse which they were to deliver, with almost the precise language. This is manifestly no more extemporaneous preaching than if they had written down every word in a book. It is almost identical with what is called *memoriter* preaching. But if you would avail yourself of the plastic power of excitement in a great assembly to create for the gushing thought a mould of fitting diction, you will not spend a moment on the words, following Horace:

'Verbaque *provisam* rem non *invita* sequentur.'

"Nothing more effectually ruffles that composure of mind which the preacher needs, than to have a disjointed train of half-remembered words floating in

the mind. For which reason few persons have ever been successful in a certain method which I have seen proposed, to wit: that the young speaker should prepare his manuscript, give it a thorough reading beforehand, and then preach with a general recollection of its contents. The result is that the mind is in a libration and pother betwixt the word on paper and the probably better word which comes to the tip of the tongue. Generally speaking, the best possible word is the one which is born of the thought in the presence of the assembly. And the less you think about words as a separate affair, the better they will be. My sedulous endeavor is, then, to carry your attention back to the great earnest business of conveying God's message to the soul; being convinced that here as elsewhere the seeking of God's kingdom and righteousness will best secure subordinate matters."

RICHARD S. STORRS, D.D.

The following statements and experiences are taken from his "Preaching without Notes."*

The subject of this book will be best seen from its own language: "I have come simply to talk to you a little, in a familiar way, of *the conditions of*

* This book consists of Three Lectures delivered before the students of the Union Theological Seminary, New York, January, 1875.

success in preaching without notes ; and to offer some thoughts, concerning these conditions, which are suggested to me by my own experience."

The desirableness to beginners of the suggestions of ripe experience.

On this point, Dr. Storrs thus speaks: "I have thought, in looking back upon my seminary course, that I should have been glad if some one who had entered the ministry before me had told me, frankly and fully, as I hope to tell you, what he had learned by any efforts which he had made in this direction. So I have cheerfully accepted the invitation to do for you what I see I should have been glad to have had some one else then do for me."

Speaking freely to public assemblies without notes, must be mainly self-acquired.

He says: "Indeed, this matter of speaking freely to a public assembly, without notes, is eminently one in regard to which every man must learn for himself; and no one can make his own method a rule for another, unless he can simultaneously exchange minds with him—a thing which in our case would be neither possible for me, nor perhaps profitable for you. Still, the rules which experience suggests are likely to be better than those which theorists elaborate in their libraries; and I have got more help myself from hints of others, working in the same direction, than from any discussions in learned treatises. So I shall give you what I

can, and hope for the best; and if anything which I may say shall prove of service to you, I shall be amply rewarded for the work."

His own experience. I will give in substance what he says on this subject.

He was educated for the bar. At one time he was quite familiar with the Boston court-rooms, at a period when the Suffolk bar was at the height of its power and fame. He prosecuted his studies under Mr. Choate; and he enjoyed the advantages of frequently hearing such men as Webster, Benjamin R. Curtis, and other distinguished members of the bar.

Of these men he remarks: "All these men, of course, were in the habit of speaking constantly, without notes, before the full bench, or to the jury, in the most important and difficult cases, as well as in those of lighter consequence, when arguing difficult questions of law, as well as when discussing an issue of facts. I never knew but one lawyer who was in the habit of reading his arguments from a full manuscript; and he, though able, was a remarkably timid man, whose argument was always addressed to the judge, not to the jury.

"I could not see, therefore, why a minister—however limited in faculty and in culture, in comparison certainly with these eminent men—should not do that before his congregation which lawyers were doing all the time in the courts; and when my

plans of life were changed, under the impulse, as I thought, of God's Spirit, and I had devoted myself to the ministry, I determined, if possible, to fit myself to do this, and to preach without reading. It seemed to me that this was the more apostolic way, at least. I could not learn that Paul pulled out a Greek manuscript, and undertook to read it with his infirm eyes, when he addressed the woman at Philippi; or even when he spoke on Mars Hill, under the shadow of the Propylea and the Parthenon, to the critical Athenians. It seemed to me that to speak to men without notes, out of a full and earnest mind, was now as then the most natural and effective way to address them; the way most fitting to those sublime and practical themes which the preacher of the Gospel has to present, and to the interests, so immensely important, which he is to subserve. And I was distinctly and deliberately determined, if it was in my power to accomplish it, to learn to speak thus, and not to either read my sermons, or write them out and commit them to memory."

The Dr. did some training for this kind of speaking during his seminary course; but the method, he says, was not then looked upon with particular favor; neither was the atmosphere of the seminary helpful to it. He adds:

"But on the whole I lost rather than gained, in this respect, in my seminary course; and when I

came out, was hardly as eager—perhaps, as far as courage and confidence were concerned—was hardly as well fitted, to preach without notes as I had been earlier. My conviction on the subject remained, however; and I was still resolved to get used to this method, and to employ it, if I could.”

His first congregation was at Brookline, near Boston. This he informs us was *not at all helpful to his plans* in regard to this method of preaching. I can do no better than to give you his own language: “I made my endeavors, more than once, to carry out the plan which I had proposed, and preach without a manuscript before me; but it was all the time swimming up the rapids, while with the manuscript I had only to float easily on the current. I tried to combine the advantages of both methods: to have notes before me, a somewhat full skeleton of my discourse, and then to be at liberty, in the intervals between the heads and sub-heads, to avail myself of any suggestions that might come. But this plan I found, for me—however it may be for others—the poorest possible. I lost all fluency and continuity of thought. The intervals were not long enough, between my prepared heads, to allow the mind to get freely, freshly, vigorously at work. Just as my mental glow began, if it did begin, it had to be checked by returning to the manuscript. My utterance was inevitably interrupted, suspended, at the moment at which it might otherwise have

come to be easy and spontaneous. I could never get force enough, between the recurring references to my notes, to push the sermon home upon my hearers, or even to carry my own mind through it with any sense of liberty and vigor. The whole sermon became a series of jerks. There was no gathered and helpful momentum toward the end or anywhere else. I lost the foresight of the end from the beginning; was wholly engrossed in taking each successive step correctly, when I should come to it. I became timid, retrospective, and had no sense of real mastery over the themes, or of any mastery whatever over the minds to which I was speaking.

“So I gave up that plan, then and there, and have never once thought of trying it since. It would be to me like running a race, with a ball and chain attached to each foot. I should read every sermon I ever preached, if that were to be the only alternative.”

He had many a hard struggle, and long continued, to gain a conscious sense of liberty and joy in public speech, without notes.

The whole year he spent at Brookline he persevered in his efforts to free himself from necessary dependence on his notes. “It was a steady, hard struggle, from first to last, for conscious freedom in public speech.”

His first and only sermon at Brooklyn, before being called to the Church of the Pilgrims, was

preached without notes. He was called upon unexpectedly for the service. As he had no manuscript with him, he took a subject on which he had not long before written, in which he was much interested, and of which he had made a thorough analysis. It was fresh in his mind; his congregation was composed of entire strangers; and he was entirely free from fear and anxiety. He says his mind worked with a facility, a force, a sense of exhilaration, which he never had had in reading from a manuscript. He adds: "It seemed to me, at the end, that it must be always easy and pleasant, under similar conditions, to repeat that experiment."

His first sermon at Brooklyn, after his Installation, was preached without notes. Of it he speaks thus: "It was very nearly a dead failure. It *was* an absolute failure, so far as any sense of liberty on my part, or any useful effect on the people, was concerned."

His failure he attributes to the fact that he made too much preparation in detail.

He says:

"I had wholly overloaded this verbal memory in my preparation for the service; and the inevitable consequence was that it and I staggered along together, for perhaps twenty-five minutes, and then stopped. I sank back on the chair, almost wishing I had been with Pharaoh and his hosts when the

Red Sea went over them! The people were disappointed, and I was nearly sick. I am quite certain that if the proposal to invite me to Brooklyn had been made subsequently to that, instead of before it, I never should have been called to *that* congregation. I went back to the reading of manuscript sermons, and doubted for a good while if I should ever again try another method. I could not hazard another mortification so keen as that, or another failure so complete."

He subsequently again tries, and perseveres.

He says he felt ashamed to give up the effort.

His weekly lectures, which were mostly preached without notes, were a great help to him. Occasional addresses on public occasions, also delivered in the same way, afforded him encouragement. He was again stimulated by a growing religious interest in his congregation. Of this he remarks: "Individuals would now and then tell me of impressions made on them, or on their friends, of helps given, of new thoughts started, of words that had become warnings or motives; and more frequently than not these had come from sermons unwritten. So, though far from feeling at ease, as an habitual thing, when I entered the pulpit without my notes, I had an occasional sense of success in dispensing with them, and began to do it with more and more of facility and of confidence."

At this stage of his efforts, he often felt great timidity.

His language is: "I almost always approached the service with a distinct timidity; and was careful to preach without notes in the morning, if at all, and when I knew of the written sermon held in reserve, on which I could fall back for the second service—thus redeeming in part any special failure which the morning might witness."

These efforts continued until he had been in Brooklyn about sixteen or seventeen years.

Crossing the Rubicon.

To overcome some tendencies that were at this time embarrassing him, he could see but one way. It was this. He determined "to do thenceforth habitually, what until then he had done only occasionally; and to make it thereafter his principal aim, in his public ministry, to present subjects to the congregation without immediate help from the manuscript."

This purpose was communicated to a number of the principal members of his congregation, with the reasons for it.

The decision met their hearty approval; and it soon became generally understood that a written sermon was never to be expected at the morning service.

On this point he remarks: "From that time I had more and more facility and freedom in preaching in this way. The people became accustomed

to it, and most of them preferred it. Those who came later into the congregation found me established in the practice, and expected nothing else. And so that method was finally fixed, for one service every Sunday."

But his successful crossing of the stream was not effected until 1869.

His church was being reconstructed, and his congregation met for months in the Academy of Music. Of his audience there he remarks: "It was simply idle to hold the attention of an audience so various, promiscuous, and untrained as that, while reading from a manuscript." Again, he adds: "So I gave up the manuscript on the spot, the first night, and preached thenceforth, both morning and evening, without notes. I have never written but one sermon since, and that was for a special occasion outside altogether of my own congregation."

After his return from Europe, whither he had gone to recruit his health, he writes: "I returned from Europe refreshed, . . . and resumed my work according to the method which I have described, and have maintained it, as I said, ever since. Instead of breaking me down, it had enabled me, I am certain, to go on at least a year or two longer than I otherwise could have done; and neither the people nor I had the least desire for any change in it. I shall certainly never depart from it hereafter, while I continue to preach at all."

His Former and Present Methods.

Here you have them in his own words :

“I wrote for many years, fully and carefully. I now write only a brief outline of the discourse, covering, usually, one or two sheets of common note-paper, and have no notes before me in the pulpit—not a line or a catch-word. So I think I know how the one method operates, and how the other, on both preacher and people; and I see—certainly more clearly than I used to—what is necessary to one's success if he would address a public assembly without committing to memory what he says, and without aid from present notes. The ideal of that success we may none of us realize, but I think we may all of us make some approach to it, if we earnestly try.”

The remaining parts of Dr. Storrs' lectures present some *general suggestions*, and also, certain *specific conditions of success*, physical and mental, moral and spiritual. For these, however, I must refer you to the book itself. You will find it interesting and profitable to read.



THE AUTHOR'S EXPERIENCE.

My object in recording my own experience in learning to preach without notes, is to afford our theological students and younger ministers encouragement and incentives additional to those pre-

sented in the foregoing sketches, to decide in favor of this mode of preaching, and to enter vigorously upon its acquisition.

My first public efforts were made at the age of seventeen and eighteen. There was no regular school of any kind within eight miles of my home. I had enjoyed some advantages in Huntingdon county, Pennsylvania, prior to my father's settling in the wilds of Venango county of the same State. Though unconverted, I had a desire to call the youth together on the Sabbath, and instruct them in spelling and reading. During several summers, these exercises were held, sometimes in the open air, sometimes under cover of our frontier barns. On these occasions, I made my first rude attempts at public instruction. I thus acquired a little confidence and self-possession.

After my conversion, about the latter part of my eighteenth year, in 1834, I became intensely concerned for the spiritual welfare of our neighbors; for there was great spiritual dearth among the people. The idea was conceived of holding meetings for their benefit. True, we had an occasional sermon; but they "were few and far between." So I called the neighbors together on the Sabbath in our rude houses, to instruct and exhort them from the Word of God.

My plan was, to study a chapter as thoroughly as I could—my only help being the Bible itself and

prayer—and then, at our meetings, to read it, and deliver my simple message as I was able.

On one occasion, finding quite a congregation assembled, my heart almost sank within me. I repaired to an adjoining grove, and there, behind the trunk of a large oak, sought help from God. I returned and delivered my message. In these efforts, again, I gained additional self-possession, and also some practice in expressing my thoughts in public.

In the autumn of 1835, I entered upon my studies in the preparatory department of Pennsylvania College. Up to this time I had never heard a sermon preached by reading it from a manuscript. I distinctly recollect that this manner of delivering a sermon made no favorable impression on me, as to the proper mode of preaching the Gospel. I then, and there, formed this resolution—“*If I ever preach the Gospel of Christ, it shall not be by reading.*”

After entering college, some of my earlier efforts were again made in the Sabbath-school. Of these I attended and conducted two, from five to seven miles in the country—one in the forenoon, the other in the afternoon. In our instruction we made use of the “Union Question Books.” After the teachers had gone over the lesson, I would examine the whole school on it, and make remarks. This gave me additional facility in my public efforts.

My companion and assistant in these schools was the late and lamented Dr. Harrison, of Cincinnati.

He feared he should never be able to speak in public. He took his first lessons in these schools. Here his fears began to vanish, and he gained some confidence in himself.

My first sermon was preached in Upper Strasburg, Franklin county, Pennsylvania. As nearly as I can recollect, it was at the close of my Sophomore or Junior year in college. Three or four of us (students) left Gettysburg on foot, to make Strasburg the terminus of our day's walk. It had been arranged by some one that I was to preach for Father Stroh on that evening. Wisely or unwisely, I assented. My preparation was made, in part, on the way to Strasburg. I developed the subject mentally, made as thorough preparation as I was able, and, when the hour of service arrived, I delivered my sermon, at least without breaking down.

The plan pursued in preparing that discourse has been substantially my manner of preparation ever since.

Some of my next efforts at preaching were at least a year later. They were made in the charge of Rev. G. F. Ehrenfeld, then located in Shippenville, Clarion county, Pennsylvania, near my paternal home. About this time, I frequently preached for this brother. On one occasion, when he sent me to fill an appointment, my sermon would not answer. On reaching the place, the evening before the service, I was informed that I must preach a

funeral sermon. This I had never undertaken. But it must be done. It was a restless night. My text was selected, and my sermon was partly thought out in bed, whilst others were enjoying their rest. Again, when the hour arrived, I was prepared for the emergency.

I understood a little German. So brother Ehrenfeld determined that I must fill one of his German appointments. To this I also yielded. My preparation was made thus: I selected my text, determined on my subject and plan, and then looked up a number of passages that had a bearing on my divisions. These I studied carefully, so as to be able to explain and enforce them. This done, and a proper arrangement made, I preached my first German sermon. I do not now recollect that I had any special difficulty.

After entering the ministry, I devoted my leisure hours faithfully to study, often making out a careful analysis of the subject of investigation, and noting it down for future use. Careful preparation was also made for my Sabbath sermons, weekly catechetical lectures, and Sunday-school lessons. I generally made out skeletons of my sermons, though, for want of time, this was often neglected. I never wrote out in full more than fifteen sermons, and of these, two were written after they had been preached. These were mostly on special subjects, and for special occasions.

In delivering my weekly lectures, I seldom, if ever, used any notes. At my Sabbath services, I generally had, in my earlier years, a brief skeleton before me; though I often preached, especially at protracted meetings, without any written preparation whatever, either before, or at the time of preaching. At one time, I preached ninety-eight sermons in one hundred and two consecutive days. These could not have been written and memorized. Gradually I abandoned my notes in the pulpit, more and more.

Since my connection with the Missionary Institute, my general rule has been to take no written preparation into the pulpit. From this rule, there has been an occasional deviation. When I wished to discuss a subject which required more than ordinary investigation, or rather, a careful, critical investigation, and especially, when it was necessary to introduce extensive quotations from authorities outside of the Bible, I would then take my written preparation into the pulpit, and make such use of it as would best answer my purpose. Whatever, on such occasions, I could not deliver with freedom and comfort to myself without memorizing, I would read word for word, without any hesitancy. I believe I never undertook to commit more than one sermon, and I am sure I did not enjoy any special freedom in its delivery. Such a

mode of preaching is too embarrassing, too restraining for me—I could never endure it.

The Secret of my Success.

I speak not of success absolutely. All I claim is, that I have acquired the ability of preaching without notes, with some ease and comfort to myself, and with acceptance to my audiences—and, I may yet add, with greater results, I am sure, than had I confined myself to writing and reading my sermons.

I am not sure that there is any secret in my success. There never was any, to myself. My whole method developed itself somehow spontaneously, without any teacher except surrounding circumstances and my own daily experiences. If there is any secret, it is to others. To such I freely give it. Here it is—

In my earliest efforts at public speaking, I had no reputation to sustain as a scholar, as a rhetorician, or even as a grammarian. My only object was, to be useful to my fellow-men. When I commenced preaching occasionally during my collegiate and seminary course, and also, after I entered the ministry, the same was substantially true. I never dreamed of establishing a reputation for scholarship or for beautiful and elegant composition, in the preparation and delivery of my sermons. I was intent only on being faithful to my flock and

to my Master, regardless of criticism. It ought to be added, that I had some ambition in one direction: that was, to study popular simplicity; if possible, to bring my sermons down to the comprehension of the most ignorant.

This determination, to be anything or nothing in the estimation of the people, except a simple, honest, faithful, earnest minister of Christ, gave me a very great advantage. It left me free and unembarrassed in the choice of words at the time of delivery—one of the first requisites for every one who would become a successful speaker without notes.

I must here relate one experience that I have had on several occasions. Since my connection, as theological professor, with the Missionary Institute, and especially, since the on-my-part-unsought and uncomfortable title of D.D. was conferred on me, I have felt more the duty of being a little more scholarly and elegant in the use of language in my public speaking. On certain occasions, this desire and sense of duty would seize hold of me at the time of delivery. But it was always embarrassing. It would set me on the alert for words and phrases, and thus divert my mind from the grand aim of my effort. Its whole effect, in every instance, was all against me. A man loses his freedom, and, Sampson-like, is shorn of his strength.

I want no more such experiences. Here, no

doubt, is the reason why many have never succeeded in their efforts to preach without notes. Break this chain at once. Cast it from you. Be a free man. The pulpit is not the place to show off our scholarly attainments, or fine composition. It demands of us more earnest work. Let us be only about our Master's business.

Again, I always made as thorough preparation for my public services as my other duties would allow. This preparation consisted more in mastering my discourses mentally, than in writing them out in minute detail. This enabled me to have control both of my subject and myself in the pulpit.

I had, during the greater part of my pastoral life, but little time to devote to careful systematic study; but I tried to master the subjects which I undertook to investigate; and thus, to make my acquisitions available for future use. I was careful, also, to enter in my Index Rerum, either by reference to the subjects, or by extracts, everything I met with in my reading, that could be made available in my calling. Besides, I made myself familiar with the contents and language of my Bible, and committed to memory very many of its most important passages. I did the same, to some extent, in our hymn book. This gave me a facility, in the preparation of my sermons, and also, in their delivery, to call up, and quote, at pleasure, suitable passages from both these books, to enrich my

discourses and to speak with freedom, and not unfrequently, with marked success.

The Requisites of Success.

Under this head I will sum up very briefly what I regard as the requisites of success in preaching without notes.

First. It is an absolute necessity to form correct habits of study, and to be faithful students, in order to keep our minds active and to lay up abundant materials for enriching our sermons.

I can not too earnestly impress this. No one can succeed as a public speaker without it. Nothing will help one more to become an efficient off-hand preacher (I mean, to preach efficiently without notes) than to have analyzed all kinds of subjects, and to have stored up all kinds of knowledge in proper order, so that the laws of mental association will enable him readily to recall them.

Second. Make careful and thorough preparation for each lecture and sermon. Use your pen freely. Be critical in the selection of every thing: words, phrases, illustrations, quotations, arguments. Be master of your subject in its general plan and in its details; and yet so as not to be under the necessity of *trying* to recall, at the time of delivery, the precise language of your preparation.

Third. When you come to deliver your sermons, dismiss all thoughts about your reputation as a

scholar, as a rhetorician, as a grammarian even; and be intent only on delivering your message, plainly, fully, effectively. Seek the honor and approbation of God, regardless of what your hearers may think or say of your literary taste or of your oratorical performance.

These are, in my judgment, the requisites of success. Any one, with ordinary talent and faithful perseverance, and who possesses these requisites, can hardly fail to become an acceptable and successful preacher, without the use of notes.

As having a bearing on these requisites, I now, in concluding this chapter, refer the reader to the following topics in this book: "Habits of Study," "Directions in regard to Elaborated Composition: Mental and Written," and "Prerequisites to Good Delivery."

PART VII.

HABITS OF STUDY.

Rule 1st. Select such hours for study as will be most free from interruption, and then give yourself fully to your task. Never dismiss a subject until you have mastered it, or exhausted all your resources. Do not undertake too much at once.

Rule 2d. Do not be satisfied merely by preparing your weekly sermons and lectures. You should, if possible, enter upon the examination of an extended and systematic range of subjects, even if this does not seem to afford you any immediate assistance in your weekly preparations. You will see the advantage by and by.

Rule 3d. Study the Bible regularly. *First.* Study it in consecutive and chronological order, pursuing the same plan as in our exegetical exercises, viz.: combining critical, analytical, doctrinal, and homiletical exegesis. Never forget to write down the result of your investigations. *Secondly.* Study it topically and systematically. You may pursue the order of subjects as given in our compend of Dogmatic Theology, or in Table VII. of Luther's

Small Catechism. Again, write down the result of your investigations.

In studying the Bible according to the first of these methods, you will be led to investigate various collateral subjects, such as geology, natural history, etc.; and when any such subject is thus introduced, give it as thorough an examination as your other duties will admit, and make out a careful analysis of it for future reference.

Rule 4th. In reading the Scriptures, select passages, and enter them under proper heads in your index of Scripture subjects.

This would be somewhat on the plan of "West's Complete Analysis of the Bible."

Such an exercise will aid materially in the topical study of the Scriptures.

Rule 5th. Form the habit of making practical and other remarks in connection with reading the Scriptures at family worship.

Rule 6th. Adopt the practice of occasionally propounding subjects for discussion at the table, and during other leisure hours which you spend in your family.

The fifth and sixth rules will give you two advantages, namely, they will fix in your memory matter for the explanation and enforcement of Scripture truth, and also, give you a facility in extemporaneous exposition.

Rule 7th. In your general reading, do not forget

to make use of your scissors in selecting useful articles from papers which you do not file, as also to make frequent entries of extracts, and references to subjects, in your general Index Rerum.

This will give you a storehouse of furniture, and enable you frequently to "bring out of your treasure, things new and old."

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THE PASTOR: HIS RELATION TO CHRIST AND THE CHURCH.

BY HENRY ZIEGLER, D.D.

LUTHERAN PUBLICATION SOCIETY,

42 North Ninth St., Philadelphia.

THE PASTOR.—This work seems to have grown out of Dr. Ziegler's lectures to his own students at Selinsgrove, and is intended to supplement the respected author's former publication on "Catechetics." Of course there are some things in the book which we could not accept; we doubt whether they would harmonize with the polity of the Lutheran Church, as many Lutherans conceive of it. But Dr. Zeigler is so modest and earnest—so free from the spirit that characterized the controversies of other days, that his book will commend itself to the favor of those who may look at things from a different standpoint. Among the works which the author has consulted and quoted in a manly way, are Bridges' Christian Ministry, Miller on Clerical Manners, and Baxter's Reformed Pastor—works containing so much good practical sense that the amiable Doctor deserves great credit for calling attention to them.—*The Reformed Church Messenger, Phila.*

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B.

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WE have received very many letters from our pastors endorsing Dr. Ziegler’s PREACHER in the highest terms of praise, and in the heartiest manner.

J. K. SHRYOCK,
Supt. Lutheran Publication Society.

CATECHETICS, HISTORICAL, THEORETICAL, AND PRACTICAL

BY

H. ZIEGLER, D.D.

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LUTHERAN PUBLICATION SOCIETY,
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James W. 17

I a Knowledge of what is good
2 we must have the opportunity & ability

II The omission of duty

III a consciousness of doing good

Matt 28:27-

I- Confession

1- by repentance & by faith

II- ful of entire submission

III- Learning of me

Rom XII-1

I the nature of self consecration

1 acherful - that we must be active
it comes + living

II range that means all priest

1 it should be living
2 Entire consecration

III Our creator, Preserver

4 Benefactor, Redeemer + sustainer
meritor

Godman

2 as manifest

Yonke 18 134

Publicans Prayer

The Prayer of Pharisee & Publican

Page 123. Rom II 1, 2 (then skeleton)

i. 1st reveals to us the true character of man

iii. 3. relation of man with God

iiii. 4. it reveals to us the reconciliation

1. it reveals the character of God

2. his

3. his unchangeable purpose

4. then it reveals to us the relation

of man
1. man is a rebel

2. it reveals the way with reconciliation with God

1. But by Grace by Jesus Christ

2 Cor 11. 19

1 That our afflictions are light
2 when compared with what we
deserve
2 If compared

III They are short & few

3 They will be overruled for
our good

1 They afford opportunity for
2 Cultivate our Patience

2 They afford for us glory

3 they secure a weight of glory

4 eternal weight
of glory

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