

and love and while it endeavors to influence the whole moral nature of man (his intellect affections conscience & will) affording encouragement and aid to the hearer in his efforts to exemplify the spirit of Christ in his walk and conduct and to live for heaven.

The preacher's duty requires him to consider himself as a servant appointed to continue his Master's great work on earth and to contribute to the cultivation of the minds and hearts of his hearers by "grace according to the measure of the gift of Christ" Eph. 4, 7. and while he seeks to lead men to Christ and establish them in the faith to become ultimately their guide to heaven "Who is sufficient for these things", to this question of the conscientious & burdened preacher who "keeps under his body and brings it in to subjection lest that by any means when he has preached to others he himself should be a cast-away, and who implies the Lord to make him a faithful steward, an answer is given so clearly marked by divine compassion and love that he can unite with his brethren in saying "Not that we are sufficient of ourselves, but our sufficiency is of God who also hath made us able ministers of the New Testament".

If the surgeon and even the practitioner of medicine should be thoroughly acquainted with the whole structure of the human body it is of still more consequence that the preacher should be well acquainted with the whole mental and social nature of man. Such knowledge is not furnished by books alone but is assumed to have been derived from other sources. Man does not resemble an inanimate conductor along which a stream of the electric fluid flows with a degree of

freedom so well known previously as to need an
special experiment needless but to own in the
liger creature with a nature originally
noble and pure but now darkened in
the intellect and corrupt in heart.
It is the appropriate office of Homiletics to
develop principles and furnish precepts
which will guide the preacher in his
efforts to fulfil the great design of preach-
ing and by the blessing of God enlarge
the amount of his success.

In the somewhat desultory remarks which
we propose to offer on the subject before us
we design if our space should hereafter
permit to examine the general structure
of sermons, to consider the systematic
arrangement of which they are susceptible
and furnish some illustrations both of
the mode in which the theme of a ser-
mon may be developed from a text
and of the process by which the theme may
be presented to the hearer in its different
aspects while the continuity of the whole
discourse remains undisturbed.

Before we proceed to the details we
desire to exhibit the sermon in a certain
aspect in which it does not appear to
be invariably viewed.

The materials which are introduced into
it, their arrangement, the style and the
spirit of the delivery are all influenced
by the general idea which the speaker
has formed of the sermon as a sermon
and not as a written composition or
even a speech.

Now it is not designed to be a philo-
sophical and abstract treatise which
can be fully appreciated only by a de-
liberate and reflecting reader in private
neither is it merely a historical or
other statement intended to convey in-
formation or instruct the mind like
an ordinary human composition the
success of which depends chiefly on the
degree of talent and skill applied to it.

It is on the other hand not simply a pious exhortation or passionate appeal to the feelings or consciences of silent hearers, and it is further not a monologue or soliloquy delivered independently of the character, condition or wants of the hearers, practically not recognizing their presence.

The sermon is a transaction between the speaker and his hearers superintended by the Holy Spirit.

It is in this view of a sermon which determines both its character and its influence. As a mere literary essay it may be polished and learned but tame - as a mere address prepared without a recognition of the part which the hearers are to perform it may be rich in instructions and even argument and nevertheless be so deficient in point, directness and efficacy as to produce no actual results.

The preacher as Paul expresses himself has not dominion over the faith of his hearers but is only a keeper of their joy. He cannot simply give a command which expects unquestioning obedience from inferiors, neither does he proclaim a new gospel concerning which the hearers had previously received no information.

He hopes indeed and prays that the divine blessing may attend the seed sown by him but it is true as well in spiritual as in agricultural processes in both of which the increase depends on God, that the seed of which the sower does not make a proper disposition will never germinate.

The sermon which is really useful to the hearers is prepared with a specific view to benefit them for the speaker engages himself while he premeditates the sermon to be placed in a close relation to them.

On this point the transaction is indeed intimate and visible but his own

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acquired knowledge guides him in his anticipations of the course which they will pursue. When he artfully unfolds the discourse he and they meet as eye to eye before God to whom both are alike accountable.

To him as the steward the Lord has entrusted a vast treasure from which when he meets the hearers in the sanctuary he brings forth things new and old.

They appear to state their special wants there he proceeds to supply from the treasure of the word. Some of them exhibit indifference - to these he reveals both the value and the price of the soul - others cavil and object - he unfolds the erroneousess of their views others again are filled with sorrow then he soothes and encourages while thus transacting with them the most weighty business which can occupy the mind he trusts that some convinced of the truth inquire after God - he points to the Lamb of God, others as he fears still refuse their assent - he produces new arguments and motives from the treasures placed at his disposal, They seem to yield - the stream of divine truth and love now flows on and more copiously, he asks questions he gives assurances, he appeals to experience, he shows the sustaining arm of God, he takes his hearers by the hand engages them to perform the work assigned to each and point to heaven where the reward awaits them. Thus his sermon is literally a discourse - it is more it is action His words awaken new thoughts in the souls of his hearers, quicken their dormant emotions and produce a frame of mind not marked by the listlessness with which they may have entered the sanctuary before the subject now presented to their minds

had awakened interest, they ask as he assumes for fuller information - he imparts it - they believe they resolve - he establishes them in their holy purpose, these changes in their nature as they successively arise direct the current of his remarks.

He influences them - they influence him, action is followed by reaction - the sermon assumes the character of an animated transaction between two parties.

The hearers retire carrying as their respective portions of the treasure derived from the word new information new desires new love and a faith sorrowing for sin looking to Christ for pardon, taught to pray and work.

The divine blessing rests on a transaction of this nature - the gracious work of the spirit successfully proceeds.

A preacher who views the sermon in this aspect and who is sedulously engaged in cultivating his mind and his heart by the aid of divine grace will become more and more conscious of the nature of those mental and moral qualifications which the ministerial office requires and which he perseveringly labors to acquire them in a fuller measure will gradually impart a vigor an adaptedness and a spirit to his discourses which must effectually secure them from the imputation of being merely tame moral essays or tedious or unmeaning harangues.

The conception of the eloquence of the pulpit which a master like Kierkegaard formed and which he has expressed in the following passage may be appropriately introduced "If you could" he said to himself after having studied the subject, "if you could so speak when you occupy the pulpit that your discourses would on each occasion constitute an independent and complete whole still by arranged intimately connected with all its parts and proceeding in the most

unconstrained and natural utterance; if you could always select a subject in-
 teresting in itself standing in close con-
 nection with the interests of your hearers
 and capable when rightly applied of in-
 fluencing their whole conduct if you could
 discuss that subject in such a manner
 as to clothe every thought in those words
 which among all possible expressions
 will designate it with the greatest ac-
 curacy and suitability, if consequently
 you could also find those terms which
 when you instruct are the most intel-
 ligible - when you describe - the most plain
 when you exhort the most animating
 when you warn the most impressive
 when you console the most soothing,
 if you could so employ language as
 to make it the medium through which
 every shade of thought every change of
 the feelings every grade in the emotions
 could become visible and which would
 always touch the heart precisely in the
 spot which you specially desired to
 reach; if you could finally give to your
 discourse a certain fulness of expression
 without inflation - an agreeable combi-
 nation of words without artificial ~~to~~
 rhythm and an easy flowing style capti-
 vating alike the ear and the heart - then
 this would be the eloquence suited to
 the pulpit, your discourse would in-
 form the understanding would be re-
 tained in the memory, would awaken
 the emotions and control the hearts, then
 you would speak of religion with that
 lofty simplicity with that elevated dig-
 nity and with that benign warmth
 of feeling with which its truths should be
 discussed! This passage like our own re-
 marks which we here submit refers
 not to expository lectures nor to sermons
 which confine themselves simply to the
 elucidation and application of the
 several clauses of a text (to which we may

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hereafter advised as an important class of religious addresses but to those which present a theme or leading thought pervading the whole discourse.

The happy choice of a text alone will not necessarily secure the results to which the above alludes, a clear view of the appropriate mode of its treatment is an indispensable condition, various methods are applied for the purpose of obtaining materials, the thoughts while connected in a natural manner with the text are to be free alike from triteness and from an affectation of novelty.

As a text is capable of being treated in an embarrassing variety of modes and the mind fluctuates unprofitably when general and indefinite views alone occupy it a great advantage is derived from the actual selection of a leading thought found in the text or deduced from it which may either itself suggest new thoughts or be combined with those which the text has already furnished to avoid confusion and enable the hearers ~~more~~ to retain the sermon the preacher next proceeds to arrange in an appropriate manner the truths which he proposes to set forth in connection with his text or theme.

He distinctly ascertains the purpose which he has in view in the particular sermon which he intends to prepare and in this system he will secure for it clearness distinctness & system.

After he is himself distinctly aware of a special purpose or of the special truth which he intends to proclaim he constructs a plan (or skeleton) of the proposed sermon in order to avoid a rambling or desultory series of sentences and finally arranges the thoughts or materials under their respective heads. The process is fully completed in all its parts when the whole is written in an

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by Rev. S. Schumaker

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Previous to the ascension of Christ to heaven, he gave to his disciples the great commission, to "preach the Gospel"; subsequently, Saul of Tarsus and others received the same commission.

The ministerial office was permanently established in the Church by divine authority and the preaching of the word together with the administration of the Sacraments was connected with it.

While the former duty has accordingly been always regarded by enlightened Christians as inseparable from the sacred office, the manner or style of preaching has been subject in different ages to great variations. The preacher of the Gospel, as an individual may be expected to differ in the order of talent temperament and manner of delivery, from others who are invested with the same office even when his education and religious system may, in general, resemble their own.

The "word" itself or "Gospel" which it is their common duty to preach is however obviously subject to no positive change; every herald of the cross is commanded by the Head of the Church to deliver the same message to his hearers which his fellow laborers are commanded by the same authority to promulgate.

The peculiarities in the style of presenting truth which necessarily arise from the speaker's personal character cannot impair the efficacy of divine truth; even if the "earthen vessels" of which St. Paul speaks 2 Cor. 4:7, vary in style and character they are all alike in value for the "excellency of the power is of God" and not of man. A certain degree of uniformity however in the mode of preaching the Gospel is in some respects desirable and is always attainable when the true principles which are connected with successful teaching and preaching are

far as experience and science have developed them are faithfully studied and applied.

Many treatises have accordingly been written in different periods of the church on the proper method in preaching and the science of Theology in its modern form now comprehends a special department to which the name of Homiletics has been assigned,

This appellation which is sanctioned by usage has not been chosen with the same felicity which characterizes various other terms appropriated to different branches of the theological sciences; it is etymologically derived from the same root from which was derived the name of the "homilies" of an early date or familiar discourses or "lectures" as modern usage would possibly denominate them, as less restricted is now necessarily assigned to it.

It is the object of the science of Homiletics to develop the true principles and furnish the precise rules according to which religious addresses in general and sermons in particular should be prepared, it designs not merely to secure the speaker from the commission of errors into which inexperience might betray him but also to set forth the true method of expounding the word of God before a religious assembly and applying it, it indicates the most prolific sources whence materials for sermons may be obtained or rather the most ready method of deriving useful lessons from the Scriptures, it prescribes rules for arranging these materials in the form which is best adapted to instruct & occupy the hearer; it intends to give fullness variety and attractiveness to public discourses, and it finally presents various suggestions which

aid the speaker in the delivery of his discourses, while therefore it designs to facilitate the labors of those who preach it also designs to secure for those who hear the highest advantages which are attainable.

Its appropriateness or claim to occupy an important position in the modern system of theological literature is vindicated by the same considerations which have in general led to the conviction entertained by all intelligent believers that, since we have now no inspired teachers in the church like the apostles, an educated ministry is the instrumentality from which by the divine blessing the church can expect the richest results.

The great purpose for which the preaching of the gospel was instituted may be readily ascertained when the purpose for which Christ appeared in the world is properly understood.

He came to qualify, or fit men for the Kingdom of heaven by accomplishing the great "work which the Father gave him to do".

It would be difficult to specify a conception more massive than the one which the New Test. connects with the expression "the Kingdom of heaven".

It comprehends the earth and heaven things visible and things invisible the past the present and the boundless future, it ultimately denotes the salvation of the soul or its future felicity.

The preaching of the gospel is obviously intended to be an instrument of divine grace in conferring on man the blessings which flow from the redeeming work of Christ.

Hence the sermon is a religious discourse presenting in its intimate connection both Christian doctrines and Christian duties, exhibiting Christ crucified as the object of man's faith.