Binder – worn, leather spine, and 4 corners
Hand printed, block letters LECTURES, hatch marks, lower left to upper right, shadowed left to right in red.

Inside cover, upper right.

H. C. Shindle
Gettysburg
Pa
Oct. 62

about ½ way down page, signature

Henry C. Shindle
Lancaster
Pa

The text was transcribed into a Word document, with hard carriage returns to mimic actual word and line length within the document. Missing punctuation was common, as also an inability to consistently id periods or commas.

A few lines of German are found on page #309

19th Century Uncorrected Spellings:

nescessity	for necessity
edefy	for edify
beleiver	for believer
&c	for etc.

Unusual words:

exordium – introductory portion of oration
sedously – diligent in application or attention
animadversion -

Words either difficult to transcribe or unknown are highlighted, for the reader to make his own judgment based on context, etc.

- -

COVER PAGE

Upper Right corner, the number 279 *is printed*.
Approx 1/.3 way down the page, starting at the center: **Homiletics**
By Rev. SSSchmucker DD

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numbered *280 & 281* are blank

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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 offices, 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’s 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 nescessarily arise from form 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 meanness of 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 as

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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 theological science; it is etymiologically 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 nescessarily 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 & edefy the hearer; it intends to give fullness variety and attractiveness to public discourse; and it finally presents various suggestions which

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aid the speaker in the delivery of his
discourse, 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 vindi-
cated by the same considerations which
have in general led to the conviction
entertained by all intelligent beleivers
that, since we have now no inspired
teachers in the church like the apostles,
an educated ministry is the instrumen-
tality 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 different to specify a con-
ception more massive that 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 salva-
tion 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 dis-
course presenting in intimate con-
nection both christian doctrines and
christian duties, exhibiting christ
crucified as the object of man's faith

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And love and while it endeavors to in-
fluence 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 con-
duct and to live for heaven.
The preacher's duty require him to con-
sider himself as a servant appointed
to continue his Masters 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 implores 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 ac-
quainted 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
homiletics 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 with a degree of

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freedom so well known previously as to render special experiment needless but is an intelligent 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 preaching 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 sermon 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 <u>sermon</u> and not as a written composition or even a speech.
Now it is not designed to be a philosophical and abstract treatise which can be fully appreciated only by a deliberate and reflecting <u>reader</u> in private neither is it merely a historical or other statement intended to convey information 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.

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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.
<u>The Sermon is a transaction between the speaker and his hearers superintended by the Holy Spirit.</u>
It is in this view of a sermon which determines both its character and its influence
As a mere literary essay is 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 arguments 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 exacts 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 special view to benefit them for the speaker suppose himself while he pre-meditates the sermon to be placed in a close relation to them.
On their point the transaction is indeed internal and invisible but his own <u>ac</u>

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acquired knowledge guides him in his
anticipations of the course which they
will pursue. When he actually delivers
the discourse he and they meet as equals
before God to whom both are alike ac-
countable.
To him as the steward the Lord has en-
trusted a vast treasure from which
when he meets the hearers in the sanc-
tuary he brings forth things new and
old.
They appear to state their special wants
there be proceeds to supply from the
treasure of the word. Some of them
exhibit indifference – to these he re-
veals both the value and the peril
of the soul – others cavil and object – he
unfolds the erroneousness of their views
others again are filled with sorrow
these 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, other 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 onward
more copiously, he asks questions
he gives assurances, he appeals to ex-
perience, he shows the sustaining
arm of God, he takes his hearers by
the hand engages them to perform
the work assigned to each and points
to heaven where the reward awaits
them. Thus his sermon is literally a dis-
course – 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

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had awakened interest. They ask as be as-
sumed 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 trans-
action 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 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 sedously 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 while
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 Rinehardt
formed and which he has expressed in
the following passage may be appropri-
ately introduced “If you could” he said
to himself after having studied the sub-
ject. “if you could so speak when you
occupy the pulpit that your discourse
would on each occasion constitute an
independent and complete whole strict-
ly arranged intimately connected with
all its parts and proceeding in the most

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unconstrained and natural order; if
you could always select a subject inter-
esting in itself standing in close con-
nection with the interests of you hearers
and capable when rightly applied of in-
fluencing their whole conduct if you could
discuss that subject in such a manner
as to close every thought in those words
which among all possible expressions
will designate it with the greatest ac-
curacy and suitableness, if consequently
you could also find those terms which
when you instruct are the most intel-
ligible – when you describe – the most graphic
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 expressions
without inflation – an agreeable combi-
nation of words without artificial
rhythym 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 heart, <u>then</u>
you would speak of religion with that
lofty symplicity 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 test (to which we may

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Hereafter advert as an important class of
religious addresses) but to those which pre-
sent a <u>theme</u> or leading thought pervading
the whole discourse.
The happy choice of a text alone will not
nescessarily secure the results to which the
above alludes, a clear view of the appro-
priate mode of its treatment is an indi-
spensable condition. Various methods are
applied for the purpose of obtaining ma-
terials, 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 oc-
cupy 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 sug-
gest new thoughts or be combined with
those which the text has already furnished
To avoid confusion and enable the
hearers memory 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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appropriate style; the sermon is, lastly ready
for oral publication.
The department of Homiletics which refers
to the choice of the a text, to the different classes
of sermons (ordinary occasional festival &c [etc])
and to the subjects appropriate to particular
occasions is so extensive that we shall
not attempt the exhibition of the whole
in one article.
We also omit the consideration of the
structure of a sermon in general and
of its essential parts in particular, in-
cluding for instance the principles which
demonstrate that a regular exordium
or introduction previous to the actual
explanation of the text and context is,
in ordinary cases almost indispensable
to the entire success of the sermon itself
At present we assume that the speaker
is furnished with a text suited to the
ordinary services of the Lords day and
that it is his object without reference
to special circumstances to discuss it
in an instructive and edefying man-
ner, by connecting all his remarks
with a leading thought ~~t?????r~~ techni-
cally called the theme
A sermon differs from a mere expository
lecture on several consecutive verses
of a chapter by its unity of design; it
forms a complete whole consisting of
various parts which by their happy ar-
rangement or adjustment to each other
combine in producing one grand result.
It is introduced by the reading of a text
which is prefixed (occasionally affixed)
to the formal exordium not simply in
compliance with a venerated usage
of the church as a mere motto of which
no further notice is subsequently taken
Even if the original meaning or appli-
cation of the text as it stands on the
Sacred page may not be equally prom-
inent in all the parts of the sermon
it nevertheless claims at least the right

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and title of originating justifying or
corresponding to the leading thought of the
sermon. The process of the meditation of
of the preacher on the text which he has
chosen is capable of being described in
its general features.
First of all after he has by careful study
and earnest prayer acquired a correct
knowledge of the meaning of the text
he proceeds to ascertain the class to which
it belongs. Is it strictly historical (an e-
vent &c [etc]) or doctrinal (justification by faith
atonement &c [etc]) or ethical (humility bene-
volence &c [etc]? Is it a portion of a prayer (a
Psalm &c [etc]) or does it possess any other es-
sential or distinguishing feature?
Is it a portion of a parable – is it prophe-
cy &c [etc])? He next ascertains the connection
in which the text occurs. Shall it be taken
as an isolated passage or in reference to the con-
text? Shall whole be discussed or only a part?
Shall it be the theme of the sermon immediately
in its own direct terms (which implies however
to very short texts alone such as "God is love &c
[etc])
or shall it be employed as an indication
either of the character of him who speaks
or acts, as an illustration of an important
truth? Is it a command – a promise &c [etc]?
May it be treated in an instructive and
edefying manner simply as an exhibition
of the circumstances to which it refers
or rather in its application to men in
general or in its direct references to special
circumstances? Let us suppose that the
text is ascertained to be historical, if it
refers to an event we proceed to inquire
into the antecedents and consequents.
What was the character and conduct
of the individuals mentioned? What
were the special circumstances? What
course did Providence pursue? If
the text refers to an action we ask again
what were the motives – the antecedents
-the results? The character advantages &c [etc],
of the persons – their duty – religious advan-

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ages &c [etc]. If the text contain the words actu-
ally spoken we ask – Who is the speaker –
What his authority or object? How would
we speak or act in similar circumstances
What correspondence exists here between
the character of the words or acts as re-
corded and that character which
religion requires them to assume?
What lessons do we hence derive? &c [etc].
At this point when the text is already
secured the whole character of the ser-
mon frequently depends on the degree
on success with which the decision
respecting the leading thought or theme
may have been effected; it is here that
embarrassment is often occasioned either
by the actual abundance or the ap-
parent paucity of materials, still
when a happy thought suggests itself
to the preacher he may after some
practice see almost by intuition the
whole mass of the materials strictly
belonging to the sermon.
While the whole process of sermonizing
is facilitated by practice the preacher
who applies the rules of the science
of Homiletics is as little liable to the
charge of artfulness as the foreigner
who studies the grammar of the language
in which he intend to preach who ex-
ercises himself in conjugating verbs
who makes himself familiar with
the peculiarities of the syntax of the
language and who subsequently
speaks with fluency without apply-
ing the rules consciously when he
speaks but nevertheless speaks in strict
conformity to them.
The most remarkable illustration
with which we are acquainted of this
portion of the preachers intellectual
labor is furnished by Rinehard in the
little work at which we have already
referred. He remarks when introducing
the specimen which he has chosen that

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when the text relates to an historical event
it is of the utmost importance that the
preacher should transport himself to the
actual scene and represent to his mind
the several probable circumstances with all
the vividness which his imagination is
capable of imparting to them.
The time the place the causes the results are
to be viewed in the light in which a con-
temporary probably viewed them.
The individuals who speak and act their
opinions sentiments wants manners &
character are to be studied as well as both
the impressions they themselves received &
those which were made on others.
The preacher then reverts to his own age
and carefully surveys the peculiar circum-
stances in which his own flock is placed
as well as their intellectual culture
their moral and their spiritual state in
general; he proceeds to select from
all the leading thoughts or themes which
he had collected, precisely the one which
is best adapted to instruct and edefy
his own hearers and is thus placed in
the peculiarly happy condition of se-
curing for nearly every ordinary sermon
the interest which attaches in the minds
of hearers to the so called “Occasional Ser-
mons” these are usually welcomed by
them with special pleasure because
the direct and special remarks then
made exclude the tedium of the well
know “common-places”.
Rinehard himself it may be remarked
has required by the usage of the church in his
country to confine himself to the same series
of texts adapted to the several Sundays and
festivals occurring during the ecclesiastical
year and was consequently compelled to
task his inventive powers annually with in-
creased vigor, in his own case however each
new sermon triumphantly proves that the
well used text had not been exhausted yet.
He selects the passage Mark 8:1-9 (appointed

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for the seventh Sunday after Trinity) because
the incident related (four thousand fed by
seven loaves) seems to furnish few subjects
for sermons. We transfer his statement with
some alterations; the additions to it are
enclosed in brackets.
The pastor first surveying the whole circum-
stance in its general features on an ample
supply of food derived from a few loaves by
an easy process of generalization obtains
as a theme the proposition; The willingness
and ability of God to bless abundantly the
most simple means (efforts) of men.
[I The meaning of the theme explained e.g.
the feeble powers of man and the vast
changes in the world which they have
been the means of producing. II Its truth
shown from Scripture experience &c [etc] III Its
importance in promoting humility faith
hope &c [etc]] The preacher now proceeds to ex-
amine the quality of the food and finding
it to consist merely of bread and a few fishes
of which the disciples and multitude never-
theless gratefully partook is hence prompted
to select the theme The importance of the virtue
of contentment. [I The virtue itself described
distinguished both from Ascetism and
from voluptuousness and referred to its
true source II Its importance to our peace
to an energetic discharge of our duties
to our love reverence &c [etc] toward God]
The provision made for the multitude in
this wilderness is evidently unexpected
and wonderful the disciples are amazed.
Nevertheless it required equal power to
supply their ordinary daily wants – a
truth which does not seem to have occurred
to them; the preacher, the preacher is led to
the theme. The wonders which God daily
performs in providing for our wants.
[I These wonders still appear when we
consider the number of those for whom
God daily provides, the variety the adapt-
edness the distribution of these gifts, the
mode of production &c [etc], all teaching the

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heart to adore the Giver. II The lessons thence
derived, such as trust in God benevolence
to men, application to duty the higher value
of the spiritual gifts of God &c [etc]]
When Rinehardt preached from the same
text in 1805 he alluded to the failure of the
crops in that year and probably with a re-
ference to the conduct of the Savior and of the
people in the text selected as his theme The
Christian mode of practicing and receiving
acts of benevolence during a period of public
scarcity. [The farmer voluntarily abundantly
prudently disinterestedly &c [etc]. the latter without
importunity dissatisfaction indolence &c [etc]]
When the preacher has deduced themes of
a general nature from a text he proceeds after
distinctly presenting to his mind the special
features of the scene to obtain themes from these
respectively in the following mode.
The occurrence as he perceives on reaching the
spot took place in an uninhabited region
“a wilderness”, now as the Saviour had, like-
wise on other occasions conducted a large
body of hearers to a considerable distance
from towns and villages he was evidently
influenced by particular reasons in adopt-
ing this course. Why did he proceed in
unusual manner? The motives of the
Saviour in repeatedly conducting his hear-
ers to solitary places [I His personal se-
curity, the evidence derived from the
abundant food, of his independence of
human aid, the control which he could
command over their minds and hearts
the direct influence of his miracles
the adaptedness of the place to facilitate
attention and meditation on the part
of the hearers &c [etc] II The lessons taught by
this feature of the conduct of the Saviour
respecting his wisdom prudence dis-
like of pomp &c [etc], the advantages of re-
tirement for devotional purposes &c [etc]]
The number of the hearers has been de-
clared to be very large nevertheless the
strictest order is maintained by men

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during three days when hunger when hunger
begins to distress and whom the arm of the
government does not intimidate in that
deserted spot. What maintained this strict
order? The power which the great teacher and
his words exercise leads to the theme The
silent influence of true virtue [I This
silent influence described in repressing
evil, promoting order, awakening pure
emotions &c [etc] II The sources of the influence
which virtue acquires formed in its own
nature &c [etc] III The encouragements thence
derived] The preacher now draws still nearer
to the multitude and scrutinizes the spiritual
state of the hearers, he appeals to the Lord for
information, he learns indeed that many
believed but also hears the words in John
6:26, "Verily verily I say unto you ye seek
me not because ye saw the miracles but be-
cause ye did eat of the loaves and were filled."
While he hence infers that many are still
far from the kingdom of God in that large
multitude he cannot deny the fact that
their presence seems to indicate on this
occasion at least, an absence of hostility
and may be an evidence of intention wh.
are entitled to respect , hence he constructs
the theme – The respect which Christians
owe even to the imperfect religious efforts
of men. [These are described - the grounds
on which they claim regard are stated
and the duty of christians to manifested
it is demonstrated.] Now it was obviously
inconsiderate in the multitude to with-
draw to a region in which no food could
be found without making provision for
the wants of themselves the women and
children who are mentioned in the
parallel passage Matt. 15:28. these wants
were supplied however from the inex-
haustible resources of christ.
Are not similar exhibitions of the great
resources of divine Providence continually
seen? Hence Rinehard deduces and dis-
cusses [explaining proving and applying]

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with his name felicity the proposition or
theme That our condition would be very
miserable if God did not continually
mend the faults into which we are be-
trayed by our imprudence. Further it
was the Saviours cheif object in addressing
the people during the present period to con-
fer spiritual gifts, the miracle which he
wrought in supplying their temporal
wants was, as it is evident, designed
in part to confirm and establish the
influence of the truth over their souls by
such an exhibition of power.
This view furnishes the theme – The re-
markable connection which God has
established between the culture or improve-
ment of the mind and the nescessity for
supplying our bodily wants. E Rinehard
not only shows that this nescessity de-
velops mans mental faculties and
exercises him in the practice of virtues
of the christian life but also exhibits
the subject in its most important
spiritual aspects.] When the preacher –
now directs his attention specially to
the disciples who are fully aware that
the miraculous power of the Savior might
easily have brought manna down from
heaven their embarrassment is surprising
they do not in the most remote manner
solicit him to employ that power, in-
deed they never seem to have made
such a demand. Hence is derived the
theme – The remarkable circumstance
that the disciple never solicited the
Saviour to perform miracles [This striking
fact is adapted to furnish valuable
instructions in reference – I to the Saviours
mode of intercourse with his disciples
II to our own views of the character and
conduct of the disciples and III to the
influence which his words and acts
should exercise on our own religious
life.] The sacred writer who narrated
the facts if we specially select him as

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the subject of our study has clearly certain objects
in view in recording them, these various objects
may furnish valuable themes. Thus he as-
surely designs to place our Saviour and the
holy religion in general in a honorable
position, he selects this event in order among
other reasons to show that no evil results
followed from the course of the Saviour
and his hearers in retiring to the wilder-
ness, the theme is furnished That the time
which is judiciously spent in religious ex-
ercises promotes even our temporal interests.
[The proofs of this proposition are derived
from I Actual experience II The course of
divine Providence III The nature or influences
of religious exercises] Several other themes
of Rinehard on this passage we omit; he
does not her employ general themes e.g.
- Miracles – Providence – (the apparently ac-
cidental presence of the lad with the loaves
and fishes John. 6:9) – the bounty power &c [etc]
of Christ – attendance on public worship
&c [etc] &c [etc]. In place of discussing these in con-
nection with the present text, other texts
more direct & appropriate can be found
If Rinehard could annually deliver a
sermon on this text as he really did during
a series of years and always present new
and profitable thoughts to his hearers the
task was still more easily performed when
other and more prolific texts occurred.
We possess an immeasurable advantage
in our liberty to select from the materials
accumulated in this mode the most
appropriate theme and by a judicious
combination of those which are available
present an aggregate of Scriptural illus-
tration in one discourse without appre-
hending embarrassment since we are
not constrained to recur to the same
text at any future period. While such
historical texts seem to be more easily
treated in this mode than direct didactic
portions of Scripture the latter may be sub-
jected to the same process with equally rich

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and profitable results. We present another
illustration from Rinehard in which however
the historical element is made very prom-
inent. The appointed text for the Sunday
named Royate John. 16-23-30 on which
text consisting of eight verses he annually
preached a new sermon during fourteen
years. It is a portion of a tender address
of the Lord to his disciples. Verse 24 seems
to be a gentle rebuke which the imperfect
prayer adopted by the latter, had deserved.
They are taught by a view of the imper-
fections of their prayers to see their own im-
perfections more clearly – theme – Our
prayers used as a means of acquiring self-
Knowledge. [Their character style and
spirit indicate our spiritual state in
general] The same verse when viewed
as a gentle rebuke implies that the nar-
row views of the disciples respecting the
great purpose for which he had come
into the world and from which he was
now departing had not only caused
them to entertain feelings of sorrow un-
nescessarily but also limited the number
of objects which they should have embraced
in their prayers, consequently their spirit-
ual state was seriously affected. Hence is
furnished the theme – The importance of
obtaining a correct understanding of
the purposes for which Christ came into the
world. [I This purpose unfolded II The
importance of a correct understanding
of it – since the power of our faith, the
prevalence of our prayers, our conduct
our hopes &c [etc] are all affected by it]
The whole address [address] of Christ in the text is
designed to make the disciples acquain-
ted with their present spiritual wants.
By what characteristics should their
present spiritual life be marked?
theme – The distinguishing features of the
christian character [I Faith II Love III
Zeal &c [etc]. In verse 33 Christ expresses his
desire to give the disciples peace in him-

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self, but that peace was unattainable without
that faith which as they had previously de-
clared ver. 30. they really entertained, hence
the theme. The value of genuine faith in
Jesus Christ. [Its nature sources influence
&c [etc]. Verse 24 represents the joy of the dis-
ciples as the result of beleiving and
successful prayer – they were thereby
lifted up or exalted above the things of
this lower world and admitted to a
near and blissful communion with
God. Theme – Prayer the means of ele-
vating the soul to God. The faith of
the disciples appears from ver. 30, to have
received a new accession of strength
during the present conversation, their
subsequent history shows however that
it acquired far greater power after the
ascension of Christ and the effusion of
the Holy Spirit – these gradations claim
attention Theme – the growth of our faith
or specially, the increase of our faith in
the divine character of our holy religion.
[After explaining the subject I The evi-
dences of such a growth or increase II The
means for securing it III The nescessity of
obtaining it.] The joy mentioned in ver. 24
is unquestionably one of the most precious
gifts of God. Its attentive consideration
must be profitable – Theme – Our true
joy in God [I Its nature II The condition
on which the possibility of its attainment
depend. III The means by which it may
be acquired IV Lessons hence derived.]
Verse 25. refers to a future period in which
the attainments religiously, of the disciples
will be far superior to that moment. Hence
is suggested a theme allied to the one
above – On growing in grace – or the
beleivers growth in grace.
In several of the verses and particul-
larly in the last (be of good cheer I have
overcome the world) the Saviour teaches
his disciples to regard their happiness
as identified with the success of his own

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cause. Theme – The intimate connection
between our own personal interests and
the great work of christ on earth. [I The
meaning truth &c [etc]. of the proposition II The
influence which this fact should exer-
cise on our religious life.] The words
of ver. 27. tend to the theme – The declar-
ation of Christ that love to him renders
us acceptable to God the Father. [I The
meaning II The truth III The importance
of the declaration.] The animated
language in ver. 30. possibly betrays
too much self-confidence as the word
of the Lord in ver. 32. imply – theme –
The distrust with which good [true] Christians
regard their good qualities. [I In refer-
ence to their knowledge faith &c [etc]. II Their
reasons for distrusting.] On recurring
to ver. 24 we finally derive the theme
Praying in the name of Christ.
It is obvious from an inspection of the
whole passage that Rinehard in place
of exhausting it confined himself to
two or three verses in developing his theme
Besides many additional themes on
prayer which the whole passage affords
(e.g. ver. 24, the divine mode of answering
prayer) it abounds in allusions to the
whole work of Christ, from which
many themes suited to the festivals
of the church might be obtained.
In ver. 28. the advent of the Saviour is
mentioned, opening a fine view of
the divine attributes in which it or-
iginated or which it illustrates –
the results which it produces – e.g.
on our relation to God &c [etc]. – the influ-
ence which it has exerted on the con-
dition of man or should exert on
our hearts and lives &c [etc]. All such
topics would be appropriate during
Christmas Advent &c [etc]. The same ver.
refers to the departure of the Saviour
suggesting themes for Lent, Good Friday
& Ascension day whether we view the

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words as referring to the sufferings which
preceded the Saviours death or the glory
which followed that event. Verses 25-6.
refer to the future qualifications of the
disciples preeminently granted to them
through the effusion of the H. Ghost would be
adapted to Whitsuntide. The 32[d] ver. would
furnish themes for a series of Lent sermons
the "scattering" of the disciples would admit
of a discussion of Peters denial of the Lord,
of his betrayal by Judas, of the flight of the
other disciples &c [etc], according as individuals
are specially chosen during the study of
the passage. The Saviours position when
deserted by the disciples leads to the de-
velopment of many themes either as re-
forming personally to himself, as for in-
stance to his enduring love, his fortitude
his faith &c [etc]. viewed as an example or
generally to the Providence of God con-
sidered in its guidance of events.
The Fathers presence with the Son ver. 32.
suggests a rich variety of themes adapted
to the various stages of the Christian life
as indeed each of the verses will furnish
at least one that is short & appropriate
e.g. ver. 25. The Saviour viewed as a teacher.
Our advantage of this process of gleaning
to which we here advert deserves special
mention. It will often occur that a pas-
sage like the foregoing suggest very ap-
propriate themes for special (festivals
funerals as ver. 28: 33) or general occasions
which may be discussed with eminent
advantage to the hearer while a second
glance indicates that tho' during the
process of meditation these themes were
really suggested by the text neverthe-
less when placed in connection with it
in actual sermon, the hearer who has
not viewed the text in all its aspects
and crowded his mind with thoughts
will be unable to enter into the circle of
ideas in which the preacher discovered
the theme, it will appear to him to be deduced

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from the text by an artificial or unnatural
process and as the surface of affairs may
justify that conclusion he will naturally
be less open to the influence which the
preacher designed to exert on his heart.
Thus we remarked above that while the
preacher meditates on this passage and
views it in the most comprehensive man-
ner the 25. ver. may when the "time" is
narrowly surveyed suggest by a cer-
tain association of ideas the festival
of Whitsuntide; or the "scattering" of ver.
32, may conduct the mind as it traces
a thought in all its ramifications and
investigates the whole extent of its
applicability to dwell on Peter or Judas
or even the faithful women who did
<u>not</u> leave the cross. Thus too the words
in ver. 26. (I say not – that I will pray
for you) when long and fixedly surveyed
out of their proper connection, till they
alone take possession of the soul, may
suggest themes which present Christ
not exclusively as a Saviour but as a
judge who condemns or may refer to
the condition of those ~~to~~ [for] whom the Saviour
does not pray (alluding to chap. 17:9) or
of those for whom he intercedes Heb 7:25
1 John 2:1. (referring to his mediatorial
work) or of those who disown the Saviour
in their life. Titus 1:16 and ultimately
perish as if no Saviour had come into
the world (this thought perhaps ultimately
to be traced to Jean Paul's dream "Und alle
todte reifem: Christus ist kein Gott – Er and-
wortete – so ist keinen) or which may lead to
the discussion of a need of a Saviour who
not only prays or teaches or gives an ex-
ample but also dies or atones for man &c [etc].
Unquestionably the announcement of such
a theme after reading the present text to
the congregation would lead the latter
to accuse the preacher of an affectation
of novelty, of ignorance of the direct mean-
ing of the text or of incapacity to expound

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the Scriptures, while in reality it was this
text which suggested the theme. This dif-
ficulty is easily avoided. The theme which
does not directly or naturally grow out
of the text but is nevertheless suited for
a sermon is carefully recorded; the Scrip-
tures are then considered as a whole and
analogous passages examined until a suitable
text is found, in which the preacher did not
indeed originally discover the theme but to
which it may be fitted in an easy and
natural manner.
As the preacher enjoys the utmost liberty
in the choice of his texts and is required
to meditate before he speaks he may
adopt this course of selecting an appropri-
ate text for the theme already chosen without
being justly liable to the charge of resorting
to human arts and devices in preparing
his sermon. He is not guilty of plagiarism
of duplicity or any other vice but simply
performs the intellectual labor of preparing
a religious discourse that shall possess
unity of design while his motive is pure
and honorable namely a desire to bene-
fit his hearers by preaching a sermon
embodying divine truth, he desires to
deliver a message which in his conscience
he beleives to be important and true and
he is to be regarded as simply seeking
a passage of Scripture which may as
as text, give authority and weight to the
message.
The text of a sermon when the latter is dis-
tinguished from the "lecture" is, among us,
usually short consisting of one or two verses
or even a part of a verse.
Texts of this class possess the advantage
of concentrating the attention upon a
single point more readily, and releiving
the mind from its tendency to wander
when a larger passage is chosen.
They labor under the disadvantage on the
other hand of presenting fewer aspects
of a general character and requiring

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severer study in order to develop a theme
possessing the appropriate characters tho'
it may here be added that not only the
general principles of meditation in all
these cases the same but the choice of even
a short text by no means renders the con-
sideration of the context inappropriate.
The passage Matt. 6:33. may afford illus-
strations of the mode of ~~interpretation~~ medi-
tation when a theme is sought from a
single vers. The words are "Seek ye first
the Kingdom of God and his righteousness
and all these things shall be added un-
to you." The preacher first studies the
passage exegetically and then views
it in connection with the special wants
or conditions of the hearers whom he
designs to address. Certain themes are
furnished by the words of the text itself
e.g. The Kingdom of God [This theme however
is too general to be properly discussed in
a sermon – the divisions or more properly
the themes of two sermons might be –
I The nature of the Kingdom of God – that is
a full and Scriptural explanation of
the term in its noblest sense. II The mode
of admission into it &c[etc] To such compre-
hensive topics introduced into one dis-
course full justice could scarcely be
done] <u>The</u> <u>righteousness</u> <u>of</u> <u>God</u>. [I
The term explained II Encouragements
- motives for seeking it III Aids in seeking
it.] <u>The</u> <u>promise</u> – all these things shall
be added unto you. [I Meaning II Origin
III Value IV Condition of its fulfillment.]
After such a direct result the preacher
reflects more generally on the spirit
of the passage and themes like these
are suggested. The christians high vo-
cation, the hope of the beleiver &c [etc].
On combining the command and prom-
ise of the text the themes follow. The in-
fluence of faith in dispelling earthly cares
The requisition of a spiritual mind con-
sistent with the enjoyment of the temporal

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gifts of God. The temporal & spiritual gifts
which attend entire consecration of the heart
to God. When these and similar themes which
are abundantly found, have been distinctly
surveyed, each in an isolated or independent
position the proceeds to refer specially to
the context. The preceding words of the
Saviour ver. 32, in which he contrasts the
conduct of the Gentiles with that which
his people are commanded in the text
to observe will furnish many obvious
themes on the nature nescessity &c [etc] of
revealed religion. The 31. & 34 verse placed
in connection with the text will enable
him to discriminate between that sloth
on the one hand which pretends to be
faith but really results in a presumption
or tempting of God and the morbid covet-
ousness on the other which gives to dollars
and cents an undue proportion among
the lawful objects of mans pursuit.
The Themes would be – The connection
between the industry of man (human
efforts) and the providence of God. The har-
mony between the faith of man and
the providence of God &c [etc]. The more re-
mote verses referring to the Divine care
manifested toward objects inferior to
man when connected with the text
ultimately lead to the theme – The value
of the soul – and the text itself which
requires primary attention to spiritual
things may by an easy association of
ideas present before the mind the mis-
taken ideas of former centuries respecting
religious seclusion from the world in
which the whole monstrous system
originated that gave birth to a race
of idle and corrupt monks and nuns
here are found several themes suited
for Reformation sermons which how-
ever like the preceding – the value of
the soul – could be supplied after-
words with more appropriate texts
Standing in a more obvious connection

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with them. Thus the present text referring
as it does to our spiritual duties but
also to our temporal interests may
suggest the important <u>theme</u> – The
Christian contemplated as a man of
business. [Following a different course
of thought from Jays well known sermon
- the fifth, The Christian in the world – the
sermon here would discuss his principles
in conducting his temporal affairs
- his plans and enterprises – their nature
tested by Scripture – the proportion of
time allotted to matters strictly secular
the mode in which pecuniary profits
are applied, personal, benevolent &c [etc].
objects.] If such a theme appears to
be too remote from the text which really
suggested it another can be easily
selected as in this instance Acts 18:3
Rom. 12:11 &c [etc]. A final glance at the text
and the juxtaposition of the two subjects
involved in the command the promise
suggests the theme – The relative value
(importance) of the temporal & spiritual
gifts of God. From these gleamings
at least one rich and appropriate
theme can be ultimately selected
which while it does justice to the
text may permit the preacher to
place in a subordinate position
many of the materials which he had
gathered during the process of medi-
tation and furnish a sermon suited
to enlighten the mind and improve
the heart of the hearer.
After the preacher has obtained the
leading thought its expression in ap-
propriate words as a <u>theme</u> claims
his special attention. The form may
be that of an assertion or of a question
or the name of an object &c [etc]. Independent-
ly of the alterations which the subsequent
divisions or choice of heads may advise
(to which point we have here no room to
attend) he is guided by a few simple

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rules which can always readily be applied. The philosophical principles which in general require unity of design in every composition at once indicate that the theme itself should be characterized by unity hence too simplicity and brevity are indispensable, if the great purpose for which a theme is chosen shall not be defeated. The hearer not only expect to receive a proposition which may be easily retained in the memory, but one also that will by fixing his attention on a distinct point exclude embarrassment or confusion of ideas. The following proposition includes no difficult thought, nor any particulars which are really heterogenous; it is nevertheless totally unsuited as a theme by its length and apparently complex character. – The christian character possesses many features which according to the Scriptures essentially belong to it, and many persons who are ignorant of this truth beleive themselves to be christians, while they are far from the Kingdom of God. All the important thoughts which belong to the development of this theme can be naturally arranged under the following – The features which essentially belong to the Christian character [I De[s]cribed II Proved III Applied. The theme – The power and wisdom of God, embraces subjects the just exhibition of which from the absence of unity or rather the presence of two coordinate leading thoughts cannot be compressed within the limits of a single sermon. Themes like any of the following would introduce the requisite limitations, -
The union of divine power and wisdom revealed in the works of nature – or in the ways of Providence – in the plan of Salvation – in miracles &c [etc]. Themes like the Atonement, the death of Christ, Divine Providence &c [etc] refer to subjects so vast in extent as to give the hearer no distinct

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idea of the special object of the sermon. For similar reasons themes including figures of speech are inadmissible – such as Christ our Paschal lamb – the true beleiver a branch of Christ the vine. They may seem adapted to attract attention or awaken interest, so too proverbial expressions even when they are free from vulgarity – as – Alls well that ends well, for a funereal discourse or, Man proposes God disposes may momentarily interest and on rare occasions may not be inappropriate, but while they fail in most cases to give the hearer a distinct idea of the purpose which the speaker has in view, that awakened interest will speedily decay unless the substantial merits of the discourse, which should be independent of such aids are sufficient to sustain them. The theme too while combining dignity with as much originality and novelty as are now attainable should not only not be liable to the charge of affectation but also be always strictly appropriate to a religious discourse, that is a Gospel sermon and be one which even an Apostle might announce. Allusions to subjects altogether secular scientific &c [etc] may at times be nescessary in the body of a discourse but the theme itself entirely wanders from the proper sphere, in which it should move, if it proposes an agricultural political psychological or strictly scientific topic no skill or knowledge in its treatment can atone for the absence of a strictly religious and Scriptural character or of one which imperatively demands Bible truth in its discussion.
Brevity – an indispensable characteristic is always compatible even with themes extending to the length of a complete sentence provided that the heads do not fail. to do full justice to the clauses of which it is composed. The fol-

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following themes are of this description –
Our views of the divine plan of Redemption
considered as an indication of our
Spiritual condition Titus 2:11-12 [I The
plan II The views entertained of it III The
manner in which they indicate &c [etc] e.g. by
their influence on the conduct.] - The im-
portance of the conviction in the present state
of the country, that national prosperity is in-
timately connected with public virtue.
[I The present state of the country – its ac-
tual condition and prospects, state of parties
- difficult questions as tariff slavery for-
eign relations &c [etc] II Public virtue described
III Its influence on the affairs of the nation
IV The importance of being convinced of
these facts & being governed by them]
Such themes particularly after the med-
itation of the preacher is directed to the
choice and arrangement of the divis-
ions or heads will often as probably in
this last theme, which is adapted to
a sermon for the fourth of July, require
certain modifications until the phrase-
ology of the heads, actually corresponds
to, and exhausts the terms of the propo-
sition or theme.
The result of these intellectual labors which
are often severe is found in the unity
which characterizes alike the theme &
the whole discourse and in the salutary
impression which the latter is consequently
adapted to make on the heart of the hearer.
Indeed if the preacher designs to engage
his hearers in a common transaction they
must be made aware of the purpose for
which they are specially ~~adapted to make~~
~~on the heart of the hearer.~~
~~because if the preacher designs to engage~~
~~his hearers~~ assembled and be sufficient
ly interested to engage personally in the
work. If he informs them that he intends
to speak in general on Faith Repentance &c [etc]
they unconsciously arrive at once at the
conclusion that no special duty is assigned

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to them except to listen. If he is however con-
ducted by an appropriate exordium in connec-
tion with his text to the announcement of
the importance of specially consulting on the
present occasion on faith viewed in re-
ference to its character its sources its ne-
cessity its fruits &c [etc] or on repentance in re-
ference to its difficulties its frequent post-
ponements its results &c [etc] or on the spirit
or the objects or the mode or the influence &c [etc].
of prayer the hearers are more easily in-
duced to connect their own personal con-
dition with a detailed point brought
so near to themselves and having never
perhaps viewed the familiar subject
in precisely this aspect may find their
attention and interest maintained to
the close of the discourse.
When however the preacher after simply
presenting a text in its fragmentary shape
and dissevered from the context proceeds
to remark on one portion of it then discus-
ses another without reference to a leading
thought and concludes with an exhibition
of still another independent class of thought
suggested by a final clause he may suc-
ceed it is true in delivering a well written
discourse interesting containing much
useful matter and impressive at the
moment. The hearer retires charmed with
the discourse and apparently edefied also
still he cannot relate to those who were
absent the succession of ideas occurring in
the sermon, he recalls the text but forgets
the connection which the preacher found
between it and an interesting portion
of the discourse.
He is embarrassed for while he tries to
remember the whole, the text itself rich
and comprehensive as it may be fails
to recall the precise thoughts expressed
in the sermon and he regrets that his
loss is irreparable.
Now if the preacher had given him a
brief proposition or theme clearly deduced

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from the text or clearly connected with it &
had regularly referred to that theme or to
certain words contained in it if he had
systematically and logically discussed
that theme with at least occasional refer-
ence to the text the hearers mind would
not only have followed the speakers train
of ideas but could easily reproduce the
whole after leaving the sanctuary. The text
the theme emphatic and distinctly an-
nounced, the heads logically or naturally
chosen – would have in their combination
rendered it impossible to the attentive
hearer to be embarrassed when he attempts
to renew the sermon in his mind for his
own profit or the instruction of those who
did not hear it.
In expressing these thoughts on the choice
of themes our object has simply been to
recall attention to a certain mode of
preaching which the pulpit in this country
does not always seem to patronize for
the so-called "subject" or "title" of a sermon
does not usually claim to exercise the
office which we have assigned to the
"theme." A uniform adherence to the mode
here considered may as we freely concede
ultimately result in the formation of a
onesided style of preaching; nevertheless
familiarity with it, derived from study
and practice is, unquestionably of disting-
guished advantage. The preacher is himself
more deeply interested in collecting ma-
terials or thoughts & illustrations for such
a sermon which assumes for him the
character of one intended for a special
occasion, his ideas will concentrate
with greater with greater facility on the
chosen point and he can the more readily
avail himself of the results of his reading
experience and reflection when a specific
object is presented to his mind rather
than an indistinct and limitless pros-
pect. The hearers advantages are manifold.
His interest is awakened his memory

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assisted, his heart more readily reached his
mind filled with clearer ideas, his will
more specially directed to that which is
holy and pure. Such a mode of preaching
will possibly maintain the continued inter-
course between the preacher & his hearers
in their public devotions with interest
for a longer period of time than any
other by the variety or continued change
of subjects in the sermons on regularly
recurring Sundays to which it leads.
Absolute originality in preaching is per-
haps no longer attainable.
That originality which it is possible to
acquire seems to consist in the two-
fold process of the reproduction of
ideas which other minds had already
conceived and a presentation of these
ideas in a new ~~cobina~~ combination.
The preacher's discourses will not only be
more honorable to his own intellect by
the independence of foreign aid which
it enjoys but his heart also will be
more deeply interested if they are his
own productions. His fixed purpose to
present uniformly to his hearers the
instructions which the Scriptures them-
selves directly furnish to him after he
has appealed to the throne of grace &
applied the aid which his theological
education affords will nescessarily
give in an increased measure the
modified originalty[originality] to which we have
alluded. The mental discipline which
this mode of preaching establishes will
enlarge his views of Scripture truth in
general and of the wonderful adapt-
edness of the instructions of our holy
religion to all the circumstances of life
and he will never be at a loss for mat-
ter when duty calls him to address a
christian congregation on the highest
interests of man.
The view which we have given is in-
complete until the allied process is de

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scribed by which the theme when selected
and properly constructed is to be de-
veloped and divided into appropriate
heads. This process of partition or division
is nearly as important as the one by
which the theme is found and the
principles on which it is conducted
when clearly surveyed are of easy ap-
plication.

Part II.

In a former lecture we submitted to the reader
some observations on the general subject of
Homiletics, after specially referring to the process
by which the theme of a sermon may be deduced
from a text we remark that the view which
we presented was incomplete without an
exhibition of the manner in which the theme
itself may be subjected to the process of par-
tion or division. On this branch of the subject
we now propose to dwell.
While public speakers who design to produce
a permanent impression are usually de-
sirous of observing order or system in the ar-
rangement of materials for an address a
very great diversity of views exists respecting
the precise mode which should be accepted
in arranging its details. In reference to the
composition of sermons many causes have
combined to produce this diversity of views.
The American pulpit like the English the Ger-
man and the French seems to have already
assumed a character of its own; the pulpit
moreover in the same country exhibits dif-
ferent phases at different periods influenced
to a certain extent by gradual changes in
the character of the literature of the country
by changes in the circumstances of a re-
ligious denomination and by other causes.
Surprising variations in the style of preaching
are presented for instance by the German
pulpit in the period extending from the
Reformation to the present day and the
modern British pulpit also exhibits
certain changes since the age of the

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British reformers. Divine truth itself is set
forth in purity and fulness in early and in
recent times by the faithful ambassadors
of the Saviour but the external form or the
style of their discourses whether we view
the individual or the age in which he
lives is subject to many modifications in-
somuch that after other writers in Germany
had in many works apparently completed
the History of Pulpit Eloquence P.H. Shuler
published at the close of the last century a
work in three volumes the sole object in
which was to give an historical view of
the changes which “preaching” had a dif-
ferent periods experienced on account of
changes in the “taste” of speakers & hearers.
After Rinehard who died in 1812 had at-
tained celebrity his method of arranging
the materials of a sermon was regarded
with unusual favor and during a con-
siderable period of time every homiletical
work which appeared in German acknowl-
edged his unrivalled excellence as a preacher
Other methods subsequently began to prevail
and the latest homiletical writers do not
recommend the adoption in all its part,
of the rigorous system which he pursued in
constructing his sermons. The last & most
successful of the writers who advocated
the theory & practice was H. A. Shott whose
work still remains unapproached by
any other in comprehensiveness & utility.
The latest writer of eminence – C. Palmer
who is as we beleive regarded at present
as the highest authority on the subject
of Homiletics and whose work is indeed
of eminent value on account of the
many profound views which it affords
of the topics discussed in it, assigns a
surprisingly short place to the “Disposition”
that is to the arrangement of the materials
of a discourse or specially the choice &
arrangement of the heads.
What portion of his work would be unex-
ceptional if the preacher were necessarily

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limited to the consideration of a short
passage of Scripture and precluded from
the privilege of extending his view of the
subject before him beyond the confines of
the text since he is however expected to set
forth religious truth and is permitted to
derive illustrations arguments &c [etc] from
the whole field of revelation while he is
really under obligations to observe the laws
by which the mind thinks he would un-
nescessarily resign great advantages if
he should be inadvertently induced by Palmer
to sacrifice rich matter & even logical ac-
curacy to a species of textuality which no
competent authority has pronounced in-
dispensable. While Palmers views in
other portions of his excellent work are
characterized by fulness & truth & while
his illustrations are chosen with great
taste & skill he seems unwilling in that
portion to which we allude to do entire
justice to a branch of Homiletics which
other distinguished men have cultivated
with great labor & admirable success
their convictions resulting from intelligent
experience & sustained by intellectual
science cannot be wisely dismissed with-
out an impartial examination.
Even if he is correct in assigning to it
practically less importance than many
others do it is still of great advantage
to understand the details of a system
which many preachers still adopt
to the great benefit of their hearers. We propose
to give prominence in this article to at least
one feature of it which is often neglected
or misunderstood – we allude to the
doctrine of the Basis of Division
We assume that the preacher is provided
with a text and that according to the
mode which we attempted to illustrate
in the former lecture, he has thence de-
veloped a general proposition technically
called a Theme it may assume the
form of a categorical proposition (e.g. That

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man is justified by faith alone) or of a
question (e.g. What is Justification by faith)
or it may simply contain a title or name
of a subject (e.g. On Justification &c [etc]) or adopt
any other appropriate form (eg Justifying
faith &c [etc]) The great question now arises
How shall this theme be treated? To offer
desultory remarks on it as they occur to
the mind unconnected & independent
of one another would militate against
all the rules which demand unity in
every sermon. Even Dr. Porter who observes
an absolute silence on the subject of
the Basis of Division while in practice
he introduces it in part, warns his
students against violations of unity
"The sermon" he says Lect. 8. "should be
one one in subject one in design
one in the adjustment of its parts to
the principal end and to each other &c [etc]"
after which he endeavors to demonstrate
the reticity &c [etc] of introducing general
heads or division. Indeed no writer
of eminence could probably be found
who does not fully adopt the same view,
and it requires little observation to induce
us to admit the validity of the two
following rules which ancient writers
already established – I No heads or
divisions are admissible into the body
of the discourse which are not really
included in the main proposition or
in other words connected with or in-
herent in the theme- and II No heads
or divisions can be ~~ad~~omitted with
propriety which essentially belong to
the conception expressed in the theme,
if that theme is to receive justice in the
discussion. If these general principles
are admitted the preacher will at once
discriminate between the various leading
thoughts that occur to his mind when he
inspects the theme and while some are
discarded in compliance with the former
others will be suggested by a recurrence to

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the latter rule. In order to facilitate the
process of dividing the subject and to se-
cure conformity to both rules the doctrine of
the Basis of Division has been established
in this department of Homiletics & its value
is vindicated by the useful results which
follow an intelligent application of it.
We have endeavored to Anglicize in this
manner the German word Eintheilungs –
grund which it itself a version of the
technical "fundamentum dividendi" and
we prefer it to the phrase partition –
basis, as less awkward in our language
and more accurate in view of the
very important distinction which
rhetoricians controlled by the exigencies
of their science and the poverty of lan-
guage have made between the technical
terms Division & Partition.
The doctrine of the Basis of Division is
very simple. When the preacher has
reached that point in his meditations
at which a distinct proposition or
theme lies before him, he is conscious
after inspecting it of a certain task
which its discussion imposes on him
and the form of the theme decides on the
nature & extent of the task, it is com-
pleted by the discussion of the several parts
which as an aggregate constitute the
theme. What are the particular heads
or divisions the discussion of each of
which in detail results in the discussion
of the theme itself, so that when the speaker
has disposed of them he has performed
the work assigned to him by the theme?
Or briefly when a particular theme is
presented what is the basis of division?
Does this proposition appear in the form
of a question so that the basis of division
is ----- the answer to that question?
Or is it an assertion and does the
basis of division indicate that the
sermon is to consist chiefly and primarily
of arguments or of proof of its truth? Or

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is the theme a general subject and does
therefore the form which it assumes e.g. name
title &c [etc] as – on faith – the duty of prayer – &c
[etc]
indicate as the basis of division a comprehen-
sive& general view of its nature origin
influence general importance & similar
points which when combined in one ser-
mon will be equivalent to a considera-
tion of that subject in all its parts?
Let us suppose that the preacher meditates
on the words "O the depth of the riches both
of the wisdom and the knowledge of God."
The "wisdom of God" perhaps suggests itself
as the main topic. A theme so compre-
hensive demands a general view of it
in all its aspects according to the basis
of division, that is the preacher may in-
deed very appropriately consider under
one of the heads the influence which
our knowledge of this divine attribute
does or should exercise on the heart but
a general view of the subject demands
clearly that under another & previous
head he should explain the nature
of that attribute both considered in
itself & also in its mode of operation
compared with other attributes and
that after describing the manifestations
of that wisdom in the external world
or in the course of Providence or in
the provision which God has made for
mans redemption he should apply
the whole. Thus the eminent & profound
Samuel Clark in two discourses dis-
cusses this theme showing first that
God must of nescessity be infinitely
wise secondly explaining the mani-
festations of his wisdom (in his works
government laws &c [etc]) and thirdly showing
"of what use these meditations maybe
in practice" On the other hand in many
cases in which this form was at first
suggested the proposition involved in
it (Here for instance it is that – God is
wise) may be assumed as admitted

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in which case the sermon does not then design to prove but to apply the particular proof. Blair gives the same "title" to one of his short discourses. A note to it informs us that he designs merely to recapitulate certain thoughts occurring in previous Sermons and he presents three heads – He considers divine wisdom as it is exhibited I in the constitution of human nature II in the moral government of the world III in the redemption of the world &c [etc] &c [etc], very obviously the title or theme should have been Illustrations of the wisdom of God, for he does not attempt to treat the magnificent subject which the title promises, in the manner of Clark. If after dwelling on the sincere & devout admiration of divine wisdom apparent in the Apostles words above the theme is suggested by his clear view and conviction of it, "Our faith in the wisdom of God," a new basis is at once given. The announcement of such a theme indicates that it is the speaker's intention to consider the Christians faith or trust in divine wisdom rather that to present divine wisdom itself as the chief topic. The latter claims indeed a special explanation, a few illustrations judiciously chosen will materially aid the speaker in accomplishing his object, still the hearer expects the sermon to satisfy other spiritual wants. For example not only do infidels sophistically exaggerate the instances of apparently undeserved afflictions or needless calamities and the apparent incongruities in the divine administration of the world which ex perience or Sacred & profane history furnishs but even the humble beleiver is at times startled by events wherein he fails to see the wisdom of God, in his personal affairs when faith is specially needed his trust in Gods wise government of the world is sometimes painfully

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affected & begins to waver. It is consequently the object of a sermon with such a theme to explain the nature of our faith in God's wisdom (exhibiting for instance childlike humility as a characteristic of genuine faith) to exhibit distinctly and fully the foundation on which that faith should rest (such as Scriptural facts and declarations experience the very nature of God &c [etc]) and close with a detailed application of religious truth as far as it specially refers to the present subject. If after meditation the preacher discovers that the materials last mentioned accumulate rapidly and is constrained to omit the exhibition of the divine wisdom in the particular discourse with which he is occupied and if he perceives moreover that he ~~is occupied~~ he cannot in the time allotted to the delivery of the sermon introduce a full statement of the above mentioned foundation on which that faith rests (which may claim an entire sermon itself) he is led to re-cast the theme agreeably to his final decision and in accordance with the truth he announces his intention of exhibiting the subject only in its practical aspects and states his theme – namely – The value of the christians faith in the wisdom of God. He omits the full explanations and illustrations of divine wisdom which the previous themes had required, briefly explains the scriptural view of Gods wisdom refers with equal brevity to the christians necessary trust in that wisdom, and assuming these points to be understood and acknowledged he proceeds to the discussion of the main subject, it is the value importance or influence of that faith. A mass of materials lie before him during the mental preparation of the sermon for delivery. Such a faith takes away the offence of the cross and enables the

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the beleiver to assent to Gods appointed way
of salvation; it reconciles him to the duty
of self denial even it its most severe forms
when his reason cannot clearly comprehend
the divine purpose in various commands
or events, it sustains & cheers him in the
darkest hours, it banishes all doubt all
fear all anxiety from his heart, it gives
him power to hazard his all in Gods ser-
vice and cling to his conviction of the wisdom
of God in his dispensations even when his
own reason trembles in weakness & is awed
into silence. Illustrations now crowd upon
the speakers mind, the case of Abraham
naturally occurs among the first "who
against hope believed in hope," according
to the striking language of St. Paul, and
he will after all the omissions to which
we have already alluded be compelled
to pass over many Scriptural illustrations
in silence, for he perceives a tendency
amid the rapid movements of his mind
to introduce another element viz divine
providence, which as it would again
give too much amplitude to his materials
he carefully excludes as a prominent
topic. After he has arranged the materials
and completed the sermon it is at length
pronounced. The hearer is instructed &
edefied, he has been taught to value his
religion & be grateful to God for his privileges
he is humbled before the majesty of the
infinitely wise God & resolves to obey by di-
vine aid his Maker with greater fidelity
& zeal. If such a sermon, discussing ex-
clusively such topics & omitting a detailed
view of divine wisdom had nevertheless
commenced with an announcement
that the <u>Wisdom</u> of God should be the sub-
ject the expectation of the hearer would not
have been fulfilled – there would have
been an incongruity between the speakers
promise & his performance & in reality
in a moral point of view he would
have violated the truth by voluntarily

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abandoning a task he had assumed.
It is perhaps already apparent that such a
mode of preparing discourses is by no means
formal or mechanical or that it imposes
fetters on the mind. It is on the contrary
admirably adapted to facilitate the free
action of the intellect & develop its resources
The logical accuracy which as we concede
it will not permit us to sacrifice is found
in practice as large numbers of successful
preachers demonstrate, to hinder the flow
of ideas & to produce dryness, as little as
the vigor of the laws of poetry in reference to
rhythm obstruct the poets ideas. Nothing can
for instance be more artificial & constrained
in appearance than a sonnet, it is limited
to fourteen lines comprising two quatrains
with four lines & two rhymes each & two
terzines each with three lines & a single
rhyme. Yet not only the celebrated Italian
sonnets but many in our own language
are distinguished above other short
poems by the freedom the tenderness
the sublimity of the sentiments which
they breathe as well as by the passionate
and eloquent language in which they
are expressed. The external form of
the sonnet each poet observes – the style
of one writer nevertheless appears in all
his productions which will strikingly dif-
fer from those of another. Thus too the
homiletical rules to which we refer in
regard to the basis of division may be
faithfully observed and nevertheless a
wide difference may be perceptible in
the character & style of the sermons of
different preachers who observe the rules.
Every distinguished writer of ancient
& modern times gradually acquired
a style peculiar to himself while never-
theless he conformed with unquestioning
submission to the same grammatical
rules which govern others.
This too when the preacher deliberates
on the true basis of division in reference

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to a special theme he may arrive at conclusions in framing the heads of the discourse entirely different from those which occur to another while both may observe logical accuracy with equal success.
That this statement does not exaggerate will perhaps appear from the following observations. The preachers liberty of action in the arrangement of heads is already secured by the privilege which he enjoys of selecting his theme of altering enlarging or contracting its limits & of ultimately deciding on the subject of the discourse without the least foreign restraint. For he surely cannot regard it as a restraint that his theme must nescessarily be of a religious (not scientific political &c [etc]) character, that it must be orthodox or scriptural & that it must be strictly adapted to the purposes of public worship. As little can he complain of subjection or restraint when he is required to discuss his theme according to the rules of right reasoning & observe grammatical language. If he chooses to announce in general terms that he designs to discuss the subject (general) of Repentance a hearer whose spiritual state is clouded may reasonably expect to hear his difficulties described and a remedy suggested for when the general subject is promised he feels at the moment as if <u>his</u> wants were first entitled to attention another whose conscience is torpid may rather need a statement involving the proof of its nescessity while all will be disappointed if the whole discourse is directed simply against the <u>evils</u> of a <u>delay</u> of repentance. If however he had announced that his subject would be the <u>delay</u> of <u>repentance</u> & should <u>first</u> explain the nature of repentance <u>secondly</u> demonstrate its nescessity <u>thirdly</u> specify the fruits of repentance & <u>lastly</u> when little time remains refer to the delay of it he has again violated his promise & incurs

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deservedly the charge of crude & hasty preparation for the pulpit. In this aspect the demand that the true basis of division should be maintained is not intended to impose a burden on the speaker but to secure the rights of the hearer. – We have no opportunity in this article to define the precise sense in which we would wish to use the term "extemporaneous preaching" which is most certainly <u>not</u> identified with "unpremeditated" and are consequently precluded from exhibiting the inestimable advantages which the mode we advocate affords for <u>legitimate</u> extemporaneous addresses in securing against needless repetition = and aiding the speakers memory.
It would occupy too much space if we should set forth the whole developed system which writers who entertain the views here expressed have adopted in reference to the systematic arrangement of sermons.
It is presented in a most lucid manner and very tastefully illustrated in Shotts great work on Homiletics; Hüffel presents a more concise view while he adheres to Shotts system. Palmer also is an eloquent and philosophic advocate for the systematic arrangement for the materials of a sermon although he does not give prominence to the logical basis of division. His theory may receive further illustration from the following statement. - If the theme is ~~generally~~ is simply a general subject expressed in a few words the intelligent hearer will as we have implied above expect a general discussion of it. If "Christian Humility" Justifying Faith" "The example of Christ," or similar general titles are chosen it is obvious that explanations or definition should precede all other statements, the proofs or the origin or condition &c [etc]. should follow, the value importance next demand attention, the statement of the results the means the duties &c [etc] which now assume prominence concludes the

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discourse. Let the christians hope derived
from the doctrine of the immortality of
the soul" be the theme, the simple announce-
ment of it indicates that the speaker intends
not so much to explain or demonstrate
the immortality of the soul as after as-
suming it to be known & admitted to
show first the nature, objects, blessedness &c [etc]
of that hope & then its nescessity value
importance &c. [etc] J.H.B. Dräseke long a
revered pastor in Bremen (which we
believe he left in 1832) and distinguished
for his taste & beauty of his composition
in a sermon on Luke 16:17-31. presents
the theme – In the disbelief of a future
state of retribution. He does not prove
the truth of the doctrine of future rewards
and punishments or show the influence
which it should exercise on the heart &
life; if he had designed to introduce these
materials which he possibly reserved
for an independent discourse he would
have probably chosen the theme – The im-
portance (or truth or value) of the doctrine of
a future state.) He introduces the subject
by a reference to the sad decay which was
observable in the soundness of faith and
the spiritual life of many & by easy
transitions reached the text whence he
skillfully deduces his theme. The first
division evidently intended to combine
the subject with truths already residing
in the hearers mind & inform his under-
standing more perfectly is – an explanation
of the true nature of disbeleif ? After re-
marking that reason & revelation alike
point to mans future existence &c [etc] he de-
scribes the fallacious reasoning which
leads to this disbeleif & explains its true
character. The second intended to fore-
warn the hearer describes its sources these
are found in certain errors of the under-
standing & of the heart which he specifies
in detail. For the purpose of still more
profoundly affecting the whole aural na-

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ture of the hearer he indicates in the third
place the influence of this beleif on the
heart & life as well as its affects in the
horn of death & after death with a reference
to the state of the rich man in hell ac-
cording to the text. In the fourth & last
division which after the will is rightly
influenced is designed to regulate the
hearers life he states the means which
may be employed as preservatives against
the evils which he had announced as
the subject of the discourse.
It is obvious that when the subject is
placed in this clear light, when its
nature is unfolded its origin disclosed
its effects revealed & means adopted for
a salutary course are furnished in ref-
erence to it the conscientious preacher
may trust that the hearer has been in-
structed & edefied, while his mind has
received light, his emotions & feelings
have been moved his will is rightly
determined & his conduct powerfully
influenced through the gracious operations
of the divine spirit accompanying the
word. If on the other hand the theme as-
sumes the form of a proposition involving an
assertion it is evident that the speaker in
giving that character to his theme designs
to occupy the attention of his hearers chiefly
with the evidences by which that asser-
tion is sustained & then take occasion
to show the manner in which they are
personally interested in it. Reinhard
delivered a discourse a few years before
death on the text 1 Cor 1:22-4. After an ex-
ordium characterized by great warmth
& depth of feeling in which he unequiv-
ocally declares his attachment to the
truth of the Church amid all the assaults
made upon it, he explains the text and
announces the theme to be the proposition
- That the Gospel of Christ crucified con-
tinues in our day to be the power & wisdom
of God. It is complex – a certain point, is

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to be proved – a closer view reveals the emp[h]atic words which decide on the basis of division viz – "continues in one day." The speaker whose previous remarks lead to this point evidently assumes from the text that the Gospel was once endowed with great power & does not attempt to prove it, the intelligent hearer feels immediately that he is to be instructed in reference to the solemn fact – that the gospel has not lost that divine power. The proof of the truth of this declaration is first given. After briefly stating the meaning of the term – the Gospel of Christ crucified he announces the form following subdivisions which constitute the proof – "For" says he" this Gospel and indeed it alone still satisfies all the wants (a) of the doubting reason of man (b) of the troubled conscience (c.) of the impotent will, and (d) of the suffering heart."
After a full discussion of each of these points he proceeds in the second part of the discourse to apply the subject in a manner adapted to the times, for a theme in such terms is evidently chosen for a practical purpose. Under four subdivisions he introduces (a) considerations addressed to the careless & scornful (b) instructions addressed to those who have never become personally acquainted with the efficacy of the gospel (c) warnings addressed to those who misapply its consolations & (d) encouragements to those who have personally experienced the power of the Gospel.
It would be scarcely possible to suggest a more appropriate or successful mode of dealing with the special ~~mode~~ theme of this discourse. It might indeed have assumed with a mere verbal change the form – The Gospel of Christ continues &c [etc] and have been nevertheless discussed in nearly the same mode & have admitted the same application while the spirit of the text could be transfused into the sermon & pervade every part of

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it. Other heads might be chosen such as the familiar question Why is Christ here called the power of God &c. [etc] Again themes might be chosen such as the apostolic preaching of Christ crucified or the results of preaching Christ &c. [etc] They might be treated in a different mode from that adopted by Rinehard such as the usual heads I What is the Gospel of Christ crucified II That it is power &c. [etc] The hearer might with all these different arrangements even if defective & illogical, unquestionably receive valuable instruction, still the valuable unity of this discourse, its directness, the ease with which the heads may be remembered and the conformity of the whole to the character of the theme give undeniable advantages to Rinehards mode.
We have never doubted that the ultimate impression made by sermons less systematically arranged may be very salutary, many have been delivered in which the speakers devout sentiments & his deep anxiety for the spiritual welfare of his hearers are far more apparent than his logic as Watts defines the word & nevertheless the hearer is not only moved to tears but also permanently benefited for the "increase" proceeds from the power of the H. Spirit. Still we beleive that if the hearer had been enabled by greater care on the speakers part, during his own premeditation to retain, what so deeply affected him the result might have been more glorious. We do not plead for an artificial arrangement designed to display the speakers ingenuity but for one which a good judgment dictates.
Whilst the gorgeous eloquence and the grandeur of Massilin & Bossult overwhelm the hearer the artifices occurring at times in the statement and arrangement of the heads so familiar to the French pulpit are very perceptible

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Their mode is very unsatisfactory, the absence of
attention to a natural basis of division often
gives an air of constraint to their divisions
which in painful.
Their heads of discourse do not always sug-
gest themselves naturally & from this cir-
cumstance they are not easily remembered.
We regret that we have not room to furnish
a few illustrations in the present article
While we listen to these princely orators as
they address us in their imperishable works
we feel like the traveler who surveys in
wonder a structure like the vast Escurial
of Spain & from whom this combination
of the styles of different architects sustained
by the munificence & pride of successive
monarchs extorts a tribute of admiration.
When he withdraws from the bewildering
passages which conduct from one chamber
to another after seeing in detail the mon-
astery college palace & other structures which
compose this noble edifice, he gages from
an elevated point at the whole fabric again.
He then becomes aware as he notices in the
lofty pile before him the unwelcome evidences
of different architectural styles peculiar to
the different periods which gave birth to the
aggregate that if the same costly materials
could be rearranged according to one plan
and one only the unity of design would
have added immeasurably to the imposing
effect of the whole while it would have
more effectually subserved the utility of
the whole. Irregularity of design, caprice
or negligence in any work in which the
intellect expends its strength is not entitled
to ~~the~~ claim the character of utililty.
The basis of division is indicated by the
form & tendency of the main proposition
itself. The Saviour says to his disciples
"ye shall weep & lament, but the world
shall rejoice, and ye shall be sorrowful
but your sorrow shall be turned into
joy." John 16:20 In speaking of the joy of the
world & the future joy of his disciples

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he designs to teach that an essential difference
exists between the two cases. Let us select the
theme chosen on one occasion by Rinehard –
The difference between the joy of the world and
the joy of true christians. It is true that two
or three heads are at once suggested according
to the popular method. I The joy of the world
II The joy of the disciples III The difference
between them. On arranging the material
however under suitable sub-divisions it
may be found that the third head is al-
ready anticipated by the thoughts which
naturally belong to the first two and repe-
tions [repetitions] will be induced which are never
admissible. We consequently omit it
and confine our attention to the two which
remain. As the same principles govern the
subdivision which regulate the choice of
the leading heads we propose first of all
to describe the joy of the world, to show its
emptiness or unsubstantial transient
nature its influence on the character &c {etc]
but we perceive that we again anticipate
& are introducing thoughts which occur
when we secondly, describe the joy of
christians. Suspecting an error in the
choice of the leading heads we again
survey the theme which we had chosen
& now perceive that it indicates one pur-
pose only & not two or more. Moving in a
narrower circle than the first view had
led us to suppose it speaks not in gen-
eral of two independent emotions but
specially & simply of ~~two~~ the <u>difference</u>
between them. Here then is found the basis
of division – this difference determines the
heads. What is this difference & wherein
does is consist? <u>Where</u> is it found? Rine-
hard furnishes in his sermon the following
results of his meditations, the joy of the world
and the joy of true Christians <u>differ</u> I in
their sources (a) the former proceeds in the
indulgence of uncontrolled desires (b) the
latter from a pure & devout mind. II in their
objects (a) the former depends on objects of sense

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(b) the latter on spiritual benefits. III in their mode of expression (a) the former is disorderly and violent (b) the latter deliberate & regular IV in their consequences (a) the former is converted into sorrow (b) the latter is followed by still more exalted happiness.
If the theme assumes the form of a question the heads naturally furnish the answer, no illustration is needed to explain this point.
It may however be remarked that in such cases & indeed in all modes of arrangement the logical order of the different points is not the sole object of the speakers attention it is also important to observe the rules which rhetoricians give to the choice of arguments &. There is a certain gradation to be observed in the arrangement of comparatively weak and of more effective arguments, the arrangement of negative propositions or adverse arguments which require a refutation, as well as similar materials cannot be entirely disregarded There are again other considerations which claim not merely recognition but serious attention, we allude to the mode of arranging the materials which may be introduced into a sermon according to their tendency, some are adapted to influence their judgement chiefly – let the most direct & plain be chosen, others influence the feelings – let legitimate & natural views be presented which may permanently influence the heart to the exclusion of all which have only a transient effect in reality tend to blunt the feelings, others are adapted to determine the will or exercise influence over the conduct – let these be made prominent but also be judiciously arranged, the final result will be a salutary & a biding impression made on the whole moral nature of the hearer. The statement here involved properly belongs to a treatise on Rhetoric.
While Palmer presents a system which

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is intended to comply with all the rules of correct reasoning & to observe rhetorical accuracy he seems to assign a disproportinate importance to the principle that the text shall decide on the divisions. Nevertheless he himself is constrained to modify his remarks & in practice to abandon his own principle when he discusses the case in which the mere text does not furnish direct materials & when according to his confession others must be sought in the process of meditation & <u>associated</u> with the textual matter.
He twice quotes for instance a sketch of a sermon by Schmid (whom we cannot identify) Luke 10-38, 42. The theme which he appears to commend consists of the Saviours words addressed to Martha "one thing is needful." The divisions are I What are the many things concerning which man is troubled in vain II What is the one thing needful & how is all things given to ~~it~~ us through it? Hüffel very correctly regards this division as altogether illogical & asks with great pertinency Who does not here see at once that the first head is not at all found in the theme & that the second head is in reality the theme itself? The part is made equal to the whole. His remark is equally true that the speaker was not required by the terms of his theme to introduce among the heads the "many things."
It seems to us as if a more direct & plain mode of division would have required <u>first</u> a carefully prepared exegetical & practical answer to the question What is the one thing needful & <u>second</u> a discussion of the question of its needfulness.
The rule which is violated in this instance from Palmer is well established viz – that the aggregate of the heads should be identical in spirit design & tendency & in quantity or measure with the theme

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In conformity to this rule the heads are to
assume relatively a co-ordinate character
also, the neglect of this principle inevitably
leads either to repetitions or to the intro-
duction of heterogenous matter. One of the
best known discourses of Zolikoffer whose de-
votional exercises have been very highly es-
teemed discusses the theme – "The value or
weight of the doctrine of immortality."
He shows its importance under the following
heads. I In reference to the understanding
II to the heart. III to our conduct IV to our en-
joyments V under the pressure of affliction
VI in the hour of death. It is clear that IV & V
are each merely an illustration or con-
firmation of II to which head as others
have observed all the thoughts belong
which are appropriate to these two while
VI cannot be fully described without a
repetition of the thoughts that are ap-
propriate to II & III. Still such instances
of inaccurate division are not as of-
fensive as those which seem intended
to display the ingenuity of the speaker
rather than to benefit the hearer.
If we should for instance preach on
the resurrection of the dead the future
judgment or similar events & would
<u>first</u> demonstrate their possibility (meta-
physical or other matter) then <u>secondly</u> show
their probability (reasoning from the divine
attributes &c [etc]) could not the intelligent
reader deem this course reprehensible?
Why – he would justly ask – spend valu-
able time in proving the first two heads
when the third if proved is a sufficient
proof ^of their truth also? (The case is however different
when the sermon is adapted to opposite
classes of hearers as when the preacher dis-
cusses the immortality of the soul &c [etc] and
in one part of the sermon addresses the
skeptic on philosophical grounds &
then furnishes the beleiver with scriptural
evidences)
Rinehard has himself censured similar

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lapses in his own sermons, as an illustration
we select after inspecting a number of his
sketches one of them to which we are not aware
that anyone has taken exception but which
seems to be a departure from the accuracy
which characterized him. Its peculiarity
lies not in any repetition as in Zolikoffer
but contrary in the introduction of extraneous
matter. He deduces from 1 Cor 15:1-10 the rich
theme The importance of the resurrection
of Christ. It cannot escape attention that
when this phraseology is employed it is cer-
tainly not the speakers intention to produce
prominently the usual arguments which
prove the truth of this fact, such a dis-cussion if
required by the circumstances
would have been adapted to the theme
- The truth (and importance) of the resurrec-
tion &c[etc]. As a general reference to the truth
of the fact may nevertheless be proper a
brief exhibition of the mode of demonstra-
tion would be appropriately assigned to
the exordium or rather be placed imme-
diately after the text. He has however in
this instance sacrificed logical accuracy
to the symmetry which he loved according
to which two subdivisions under the re-
spective heads are usually introduced
only when the heads themselves are four
in number – the mnemonic purpose is
obvious & worthy of high appreciation.
His arrangement is the following I Its
obvious credibility proved by (a) numerous
and (b) reliable witnesses II Its immediate
undeniable ~~witnesses~~ consequences thence
(a) the disciples derived their peculiar spirit
& energy & (b) the church its origin III Its nes-
cessary connection with the whole doctrine
of Christ of which it was (a) an indispen-
sable part and (b) the indispensable ev-
idence IV Its enduring influence on the heart
& mind of man (a) to which it gives a
salutary influence toward spiritual &
eternal things (b) while it establishes the
hope of eternal life. The facts & reasoning

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appropriate to the second head really constitute in part the proof of the first head rendering it superfluous, the truth of the first head might at once be assumed in view of the reasoning of the second head in order to avoid repetitions.
In this case the application of the principles which require a strict textual mode of discussing the subject would involve not only a considerable consumption of time if the should be honestly observed but also occasion much painful thought before satisfactory results could be obtained.
If the speaker attempts to diminish the labor of the task by curtailing the text & confining himself for instance to verses three & four he will be compelled by the same principles to give as much prominence in the sermon to the words "Christ died" as "he rose". If he nevertheless concludes to adopt this course & is even permitted to furnish a sermon of unreasonable length he will either discover that the august theme of the death of Christ is by no means fully presented even after the wildest limits of the sermon have been reached & that the consideration of the resurrection must be omitted or else another inconvenience will be experienced; it lies herein that after he has summarily considered the words "Christ dies," "rose again" (simply stating the purpose for which he died & the evidence of his resurrection which the textual mode demands in the words "he was seen" &c[etc]) the hearer has it is true received religious instruction but his views of these solemn events in their design &c[etc] even is somewhat enlarged are not better arranged, have not been more fully completed & are not more clearly presented in that admirable consistency which they are capable of receiving that they were at the commencement of the discourse, little opportunity besides was found for presenting these

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considerations in detail which would be adapted to move his feelings aright & lead by divine grace to holy action.
We do not desire to be understood as if we objected to the textual mode in general we regard it on the contrary as possessed of and distinguished advantages that it is entitled to the most serious attention & profound study of the preacher, it is in this mode, difficult as it confessedly is, when <u>legitimately</u> practiced that he should frequently address his hearers and if we~~re~~ are permitted by circumstances we propose more fully to dwell on the merits of this mode at a future time.
Our objections are directed simply against the principle that the so-called textual mode is the only one which should be adopted in practice. While we would protest against such principle which if always formally applied would in many cases render sermons jejune & defeat the great purpose of preaching we also feel desirous of vindicating the other mode which adopts the law or doctrine of the basis of division from the charge of imposing a burden upon the preachers mind & forming a mechanical style of sermonizing.
The last illustration may serve one purpose. Rinehard had selected from the text one phrase – he rose - & placing it in connection with the spirit ~~of text~~ of the whole text & chapter in which it occurs as for instance ver. 17 he arrived at the theme <u>The</u> <u>importance</u> <u>of</u> &c[etc]
We merely conjectured that such a process occurred. But has he exhausted the subject? Does the doctrine of the basis of division when thus applied by him admit of no other treatment of the subject? It seems more probable on the contrary that when the preacher is well acquainted with the scriptures sound in the faith & accustomed in his whole

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spiritual life to think feel & act by di-
vine grace in the spirit of his Master
he will derive incalculable advan-
tages in his preparations for the pulpit
from the adoption of this mode of preaching
a mass of materials suited to a par-
ticular sermon will at once be found
in his enlightened & devout heart – the
mass not heterogeneous but unarranged
will assume order consistency & beauty
when he proceeds to meditate with a view
to the composition of a sermon.
Let us adhere to the theme already stated
as the central point of action.
Our divisions are to conform to it singly
but in the aggregate to constitute it so that
no important thought essentially belong-
ing to the main subject is ~~ad~~^o^mitted
- they are further required to be co-ordinate
or independent of each other. they must
nevertheless exclude all that is foreign
or not really involved in the theme.
Rinehard evidently asked Why is it
important? The answers he arranges
under the second third & fourth heads.
Other modes of discovering a basis of di-
vision occur. If the resurrection of Christ
is important the question is equally as
natural To whom is it important?
The answer informs us during the me-
itation that three personages or distinct
classes are here represented – the Savior
himself who rose, his disciples on whom
the work of testifying concerning it to the
world devolved & the hearers of the gos-
pel in all ages to whom the tidings
must be of unspeakable importance.
This view offers a basis of division – we a-
dopt three heads for this resurrection
is important in three aspects – I It is
demonstrated the divine mission of
Christ (he had frequently referred to it
as an evidence thereof – it was his own
triumph – thereby his human nature
attained glory in reference to Heb. 12:2 &c[etc]

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in general his exaltation) II It established
the faith of the Apostles (their faith had been
severely tried Luk. 24:4, their fears previous to
the event their subsequent boldness be-
fore all men, the heartfelt joy with wh.
they could proclaim the name of a risen
Saviour &c[etc]) III It edefied the church in suc-
ceding ages. (in the aspect in which the
N.T. presents the word "edefy" whence rich
materials are derived.) Further reflection
may possibly suggest that the subjects here
presented could scarcely be discussed satis-
factorily in one sermon without burden-
ing the hearers memory or overlaying thoughts
which whenever introduced should oc-
cupy a prominent position, the third
head though adapted to show this impor-
tance &c[etc] would unreasonably prolong the
discourse & the preacher concludes to omit
it & introduce it on another occasion.
He seeks another basis for the narrower
circle which he now describes.
The resurrection of Christ was unquest-
ionably important to all who were per-
sonally connected with it, a glance
reveals (in passages like Acts 2:32,) the
immediate presence of the Father.
Three analogous heads now occur, the
resurrection is important I An illustra-
tion of the Fathers love (or as further de-
liberation may suggest – of his truth or
attributes in general exercised in the
event & manifested for the purpose of
glorifying his name &c[etc]) II An evidence
of Christs power to save (the possession of
which Matt 28:18 is proved by the event
our faith in which glorifies him) III a
confirmation of the faith of the Apostles
(who could not else have continued the
great work & the faith & joy of beleivers
in general may still be noticed ap-
propriately if briefly.) The train of thought
which the exordium is to present or the
mode of subdividing & discussing the heads
or the nature of the application may possibly

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render it expedient before the composition begins to reverse the heads. If subsequent examination should exhibit the first head in an unsatisfactory form as it does to us at this stage another change is suggested. Why has the resurrection always been regarded as important? It assumes this character both in view of God the author & also in view of man the recipient of his [its] benefits. We combine the first & second heads in the last sketch & analyze the third in accordance with this new basis. The resurrection is important I an illustration of the divine attributes (in which the power & grace of Christ &c[etc] – Providence &c[etc]. are also involved & the truth of the Christian religion appears by implication) II A confirmation of the Christians hope (his hope derived from the word through the spirit founded – his faith, impelling to a holy life &c[etc]) But here the second head even when preceded by the former appears to be a somewhat meagre exhibition of the <u>importance</u> of the great event, the hearer (unless many subdivisions do ample justice to the theme) naturally feels dissatisfied in his heart if he remembers the words in the same chapter ver. 17-19, & has reason to object to a statement which seems to reject an essential truth. Anxious to be of service to him to the utmost extent of our ability we seek another basis, for instance in the principle of contrasts, <u>What</u> rendered the resurrection of Christ <u>specially</u> important? If in itself it is a wonderful event other events have doubtless occurred in which the same divine and glorious attributes are in different degrees revealed. Thus the creation of angels in all their orders is a divine work of amazing grandeur will it does not so powerfully awaken our emotions as the resurrection of Christ. Wherein lies the <u>difference</u> between these two divine processes to both of which the

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to both of which the adoring mind assigns high importance? Have not the angels also entered into certain relations with the human species as messengers of God & ministering spirits? Unquestionably in the last aspect their creation is also an event of importance to the beleiver. His mind & <u>heart</u> discriminate however easily between the two events hallowed views & feelings produced by the divine Spirit through the written word declare that "Christ is all". Passages like Eph. 1:18-23 at once show the incomparable importance of Christs resurrection in view of its influence & results wherein we are personally interested. This thought we seize, the actual influence of the resurrection, whence it derives its importance in one aspect and on this basis we proceed to divide the theme. It is important I In extending our religious knowledge (here many of the former thoughts seem appropriate specially the exaltation of the human nature of Christ, clearer & fuller conceptions of the person of Christ involving right views of the Lords Supper which is now revealed in all its solemnity & divine power agreeably to the teaching of the Church) II In establishing our faith in Christ (referring specially to the divine mode by which not only an appropriate atonement was made for sin but also its acceptableness demonstrated & mans justification rendered consistent with Gods attributes, with a reference to Rom. 4.25) III In confirming our Christian hopes (after discriminating briefly between faith & hope the influence of the latter on the heart & conduct is also shown with a special reference to the christians well-founded hope of his own resurrection. At this point in our meditations however we become conscious that we have insensibly moved from the central point & illogically

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extraneous matter with it or chosen a
theme too comprehensive for one sermon
for on glancing at the last sketch we per-
ceive that the whole system of christian
doctrine & ethics begins to appear & the
arrangement as it stands indicating
so many ramifications of religious
truth imperially demands at least one
sermon for each head while we desire
to compress all this is appropriate to ~~one~~
the main theme in one sermon.
We resume the process of reducing the amount of
materials & reserving a portion of the
most important for other discourse, we
apply a limit to the original theme.
The resurrection of Christ is important in
many aspects as our meditation has al-
ready disclosed, the last two heads indicate
its importance in reference especially to
our moral nature, here a new basis
occurs. We resolve to exhibit this importance
in as far as it relates to our spiritual
state omitting the historical allusion
to the Apostles as well as the reference to
the Saviour in his own history & on sur-
veying the new basis resolve to show
the importance of &c[etc] (In enlightening the mind
II Tranquilizing the conscience III Encouraging
(purifying) the heart &c[etc] IV Rightly directing
the will. Or if we enter another of the
many avenues which are now disclosing
themselves, as we move from the central
point we could adopt the outward
life as a basis & show the importance of
&c[etc] by exhibiting the influence on the conduct
&c[etc]. I It explains the connection between
this world & the world to come (the idea
is obvious – the influence on the conduct is
explained & proved) II It furnishes powerful
motives to the beleiver to the beleiver to
follow after holiness III It affords di-
vine aid in addition to the motives
(specially the Spirit given given subsequently
to the Saviours ascension as the Head of the
Church) IV It awakens the most anima-

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ting hopes (of a future union with Christ
founded on the glorious termination of his
work & conducting to a holy life. On review-
ing the progress now made we perceive that
we have already wandered from the origi-
nal theme, as no constraint whatever is
imposed upon the preacher save that which
the observance of the rules of grammar of
correct reasoning &c[etc] impose of which none
complain we now conclude our medi-
tations by adapting the terms of the spoken
or written theme ultimately chosen to the
one which present in the mind dictated
the theme, we announce the theme - The
influence of the resurrection of Christ on the
beleivers outward life (conduct, conversation)
or more simply – on the beleiver (his heart &c[etc])
or another of analogous character.
It is not nescessary to protract our illus-
tration although this process is by no means
completed at the point at which we pause
through fear of fatiguing the hearer, other
views each of which will suggest a corres-
ponding basis of division conformable to the
theme chosen or requiring a change in
its phraseology will readily occur without
additional description supplying the
deficiencies which still remain in the
above such as the consideration whether
the language should not be – The in-
fluence of our faith in the resurrection &c[etc]
Curiosity perhaps prompts after our own
meditations are concluded to recur
to the sketch from Rinehard given above,
we observe the admirable taste with which
he excludes all heads that would give
a disproportionate length to the discussion
or any of its parts in particular without
precisely sacrificing any essential point.
Still we are inclined to think that the
sermon itself in the printed volume can-
not equal many others in the same
from the same author. For a theme of
such gigantic proportions overpowers
it cannot be grasped by the mind it

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can only be approached in the time allotted
for a sermon. Doubtless the remarks made
by a speaker under certain sub-divisions
were so general & brief owing to the ampli-
tude of the subject & the limited time as-
signed for the delivery as to give less satis-
faction to the mind & heart of the hearer
who listened when the heads were announced
than he usually derived from the discourses
of this remarkable man.
After the preacher has obtained a clear
view of the general purpose of the sermon
which he desires to prepare on a certain
text & perceives materials accumulating
during his meditations he may often
facilitate the process which we have now
described in detail by an early decision
in view of existing circumstances respect-
ing the form of the theme since the basis
of the theme often becomes at once apparent.
If he for instance perceives a disposition
on the part of his regular hearers to neglect
the Lords Supper & decides upon delivering
a ~~subje~~ sermon on the subject, he [e]asily se-
lects an appropriate text which may es-
tablish his conclusions.
The obvious theme presents itself – The duty
of the Christian to partake of the Lords Supper
After considering the spiritual wants of
his hearers he becomes aware perhaps that
a distinct statement of the grounds on
which the duty is established is first
required. It possibly occurs to him subse-
quently that many believe themselves to
be absolved from the duty by peculiarly un-
favorable personal circumstances still
he desires to show that no reasonable
grounds of exception for the performance
of the duty exist sufficient to justify that
frame of mind & he is anxious to free
them from that embarrassment. He may
now adopt a simple basis & enumerate
the various arguments by which the obli-
gation is made apparent & under each
head or argument answer the ordinary

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objections. If circumstances demand a more
prominent notion of these objections he dis-
cusses the grounds of the duty under the
first head, the difficulties which attend
the performance in experience of many
under the second & the means by the ap-
plication of which the performance of the
duty may be facilitated under the third
& close with an admonition. Or if these
difficulties & means seem to him under
the existing circumstances to need less
attention that a direct & forcible state-
ment of the truth that the duty of confess-
ing Christ is one from which none are ex-
empted he may give the theme either the
form of a question or of a proposition and
in either case each of the reason which
he assigns will constitute a head and
the aggregate will constitute the answer
of the question or the proof of the proposition
the speaker is careful to embody his
thoughts in terms so expressive that two
or three or at most four heads will
include the whole. If he has reason to
think that his hearers admit the duty
while the special evil in the case lies
rather in a religious stupor we en-
deavors to arouse them by presenting the same
subject indeed but in another form he
then designs not so much to explain a duty
which all admit as to urge his hearers to
comply with it by suggesting appropriate
motives – the theme assumes the form
- The motives by which the beleiver is
induced to partake &c[etc]. Again may he
select a basis from several which occur
He may first explain these motives
secondly indicate their sources & thirdly
describe their character or in a more
simple mode & according to another
basis find them according to their classes
first in the reverence which is due to the
Saviour who instituted the ordinance
second, the design of the ordinance and
thirdly in the benefits which it affords

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which division he adopts by glancing
successively at the founder the institution
itself & the individuals for whom it
was intended.
It does not constitute a part of our
plan to present any sketches of which
we can speak in the language of an-
amadversion alone. Still one illustration
may be taken without impropriety from
"Simeon" whose skeletons we trust will yet
be consigned to the tomb to which they
belong & be permitted to rest in peace.
In one of his sketches which lies before us
the text is chosen 2 Thess. 3:1 ("Brethren pray for
us that the word of the Lord may have free
course & be glorified &c[etc]") and the "title" of
the sermon is – The spread of the Gospel.
The sermon which the editor credits to
Simeons Horae Homileticae is intended
to conform strictly to the text. The heads
are I What we should desire for the word
of God – the answer is given No 1 "that it
should be ~~glorified"~~ have free course" and
the author enlarges on the subject of
the circulation of the Scriptures, a No. 2
does not follow. II What it should be
"glorified." This phrase is explained and
the author shows that the word of God is
glorified "first in the conversion of sinners"
and next "in the edification of saints"
III "How that desire is to be obtained." "from
God alone" is the answer hence the ne-
cessity of our prayers – The sermon con-
cludes with 1 a word of admonition
2 a word of encouragement.
No one can deny that this division
might allow of a full explanation of
the text and an animated application
Still of the sketch is correctly printed in
the volume in which we find it (for
we suspect that Simeon meant III to be
II which would give a very different
aspect to the whole) the preacher would
be exceedingly embarrassed if after
having disposed of the first head which

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seems to promise an explanation of the
text he finds under the second that an
essential portion had been overlooked &
that the words "be glorified" demand no-
tice. Should we not desire this particu-
lar also as well as the former (free course)
? Is the preacher honest (illogical and
careless division) in excluding the glori-
fication of the word from our desires?
Besides if the sermon is designed to con-
form to the text the apostle surely does
not intend to discuss the "spread of the
Gospel" but to demand emphatically
the prayers of the Thessalonians for
that well understood divine blessing
The theme should consequently rather
assume the form The Apostles admo-
nition (to christians) to pray for the
spread of the Gospel – and his reasons
or motives in giving the exhortation
its propriety its claims to our attention
&c[etc] should be set forth or possibly the
following form might ultimately
be chosen – Our prayers for the suc-
cessful preaching of the Gospel, the
sermon might refer in every sub-
division not exclusively to the spread
of the Gospel itself but to the prayers
which the Apostle asks for it. The
complete sketch after the several
parts are adjusted to each other
would perhaps assume the fol-
lowing form, while other minds
would devise other forms.
I The subjects of these prayers a, that
the Gospel may be fully received by
men – free course, b, and manifest
effectually its divine power – be Glori-
fied. II Nescessity of these prayers a,
it arises from the obstacles to ~~the~~ suc
cess which the Gospel continually finds
b, and the inability of men to remove
them. III Character of these prayers a, Ardent
characterized by fervor. b, believing – char
acterized by faith. IV Encouragement.

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to offer these prayers. a, derived from the blessed results which follow the preaching of the Gospel b, from the efficacy which believing prayer possesses. Conclusion The success of the preached word considered I In the world II In our own land III In the congregation IV On the individual hearer.
On collecting thoughts for these sub-divisions we become conscious of one defect already the second of IV belongs in part to the domain of the second of I. A change or modification of one of them is necessary or I b, may speak of the gospels power as apparent in <u>others</u> & IV b, as its power experienced by beleviers themselves. Further consideration may expose & remedy other defects and the sketch with its several subordinate trains of ideas be so arranged as to be remembered with ease when the sermon is to be delivered. It is instructive to select occasionally in this manner from the mass of volumes of sermons circulating in the land any sketch & test the value of the principles of Homiletics by observing in the sermon chosen the advantages gained by their application or lost by their neglect. Dr. Porter of Andover to whose work we have already referred was influenced by the want of a suitable textbook on Homiletics to publish the lectures on the subject which he had been compelled to prepare, he appends five sermons intended to illustrate five different classes of sermons according to his own distribution of such addresses. We select the "historical sermon" on Dan. 6:10 a text which he informs us was suggested by a sermon on it written by Bishop Horne, he incidentally illustrates here the suggestive character of the present study. The following sketch we extract from the sermon which is furnished with a theme heads subdivision & application but no exordium

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the want of which is only imperfectly supplied by the historical & textual matter which furnishes the theme.
The subject which this example (Daniel continuing to pray to God unmoved by the Kings edict) suggests for our considerations is Religious decision. I What things are implied in the character of Religious division? a, It implies a clear & steady perception of religious truth & duty. b, Another ingredient is rectitude of design c, Another coincidence of the judgment the passions & habits. d, The last, trust in God II What are its practical operations "in illustrating this head I shall refer to the example of Daniel," a, He was eminent for his habits of devotion b, He was eminent for courage. Dr. Porter then for want of time mentions after he has discussed this last sub-division "Only a few points of reflection suggested by the discourse" I That worldly & skeptical men betray the weakness of their own principles when they represent the christian religion as inconsistent with magnaminity II That eminent usefulness - must be founded on stable piety. In the conclusion he dwells on the questions a, What manner of man ought a Christian to be? b, How would you who are in the habit of neglecting prayer have felt & acted if you had been placed in the circumstances of Daniel?
The matter here presented is so excellent that the difficulties in the arrangement are easily overlooked & we would not propose to subject the sermon to a homiletical examinations if it had not been furnished as an illustration of the correct mode of applying the rules of Science. The reader will possibly feel that the absence of symmetry in the respective propositions of the two principal parts gives an undue length to the former & compels haste or excessive brevity in the

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discussion of the second. Strictly speaking it seems as of the third sub-division of I is in part at least anticipated by or involved in the first, such a perception & when the terms are properly weighed (clear & judgment – steady & passions, is scarcely possible without the co-incidence &c[etc] afterwards distinctly presented not as subordinate to but co-ordinate with it. Thus too in part II we might object both to the occurrence of certain features in the two sub-divisions (courage being less definite perhaps than – a faithful discharge of duties regardless of consequences) and to the non-occurrence of others which may suggest themselves to the reader. The chief defect which we lament lies in the unsatisfactory discussion as a whole, the hearer is taught by this discourse not only to esteem religious decision but to desire possession of it. Ought not the speaker to satisfy the want of which he has made his hearers conscious? After moving their emotions and giving a right direction to their will should be not have furnished them with a guide for regulating their conduct by indicating the Scriptural means by the faithful application of which they would require the grace of religious decision of which he describes the nature & results? To this point he would nescessarily have been led by proposing to present a view of the whole subject in its general aspects as far as it stands in relation to the hearer. We would dispense with homiletical rules if it is the preachers object simply to present an abstract view of the subject, the homiletical basis of division is designed to remind the speaker of the practical design of preaching and enable him to select from all the materials before him precisely those which in their natural order & logical combination are best adapted to edefy the hearer & guide him in the way of

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life. We have however become so diffuse and entered so much into detail that our space is exhausted by one only of the many points which we wished to introduce into this article. If any reader has had patience to follow us so far we owe him an apology for dwelling on a subject regarded by many as unimportant & even exposed occasionally when mis-understood to anamadversion. Our apology we find in the fact that the basis of division is a topic to which comparatively few advert & which is consequently free from the charge of triteness at least even if its value is denied. We regret too that owing to the space which we have occupied in developing the general principle we cannot apply it extensively to the sub-divisions of a discourse. It is however obvious that the rules according to which the leading divisions are framed apply by parity of reasoning to the sub-divisions although these may seem to be less rigid in their demands, a failure to observe the general principles will impair their defect; the hearer will not readily follow the speaker in his progress & his memory will be less able to retain the substance of the discourse which is unquestionably an evil not beheld by the preacher with indifference if it be in his power to guard against it. In selecting an illustration as a substitute for our own remarks we prefer one which is textual, we are not insensible to the claims of the text while we advocate the rights of the theme. Let the text be John 10, 27 “My sheep hear my voice & I know them & they follow me.” Let us further present the hearer with a theme which may subsequently recall to his mind as he reads the passage in his closet the message which in the fear of God we endeavored to deliver. In view of the pleasing associ-

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ciations which the Oriental mind con-
nected with a shepherd & his flock the
main proposition shall be – The cheer-
ful view which the Saviour presents
of the relation between himself and
his followers. Three heads are furnished
in the text I They hear his voice II They
follow him III He knows them. The first
& third clauses are placed in juxta-
position as the subject or nominative
are the same in both & the application
of the whole may be facilitated by re-
serving the middle clause for the con-
cluding part. What basis of division
shall be adopted in the sub-divisions
of the three heads? We might under
each explain the respective words what
is to hear &c[etc] or assign the reasons in
answer to the question why do the[y] hear &c[etc]
But on testing this basis we perceive
that if the heads are retained we might
be led under the second head to fatiguing
repetitions of thoughts appropriate to
the first. A more direct simple &
comprehensive basis is the answer to
the question How do they hear follow &c[etc]
that is a description of the manner in
which they hear follow & are known.
Under I we find on a recurrence to
general Scripture doctrines that the
hear a, in Faith b, always (watchfulness)
& c, gladly (the beleivers joy in God)
Under II we show that they follow a, un-
weariedly (growth in grace, b, conscientiously
(sense of responsibility c, gratefully (they obey
through love. On raising our eyes to the
Good Sheperd his august presence is as we
at once perceive not confined to a point
of time in the beleivers existence, for the
purpose of assisting the hearers memory
we describe III Christs knowledge of his
people a, in all the circumstances of life
(its joys & sorrows) b, in the closing hours of
life (eternity &c[etc]) and c, through all eternity
(the blessedness of heaven) Other minds would

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possibly be led on preparing a train of ideas
under each sub-division to adopt either
a change as for instance to transpose Ic,
"gladly" & IIc, "gratefully" or to devise an
entirely different collection of materials.
The alteration of position of the middle
clause might seem an unnescessary or
unnatural act. The reasoned resumes the
study of the passage exegetically & may
ultimately adopt another division which
will more strictly conform to the deep
meaning of the words "hear" & "follow",
The former is referred to the beleivers know-
ledge &c the latter to his action, & the re-
mark of the deeply seeing & devout Ru-
dolf Stier on the passage is highly sug-
gestive. We conclude the present ar-
ticle by appending a few illustrations of
the general subject our selections from
Rinehard rather than from others is
guided by the feeling which inclines
the ~~beleiver~~ exhibitor of a picture gal-
lery to call the attention of a discrim-
inating visitor to paintings by the best
master in preference to articles meri-
torious in themselves but inferior to
the productions of an artist who is
unrivalled in his works, the visitor
may possibly question the accuracy of
the judgement of the exhibitor & prefer
other magnificent paintings but will
not deny that those to which his at-
tention was directed are also worthy
of admiring & profound study. The the-
ory of Palmer which is too important
to be considered & illustrated at the
close of the present article may possibly
hereafter receive attention. The first
four sketches which follow need a word
of explanation. According to the well-
known usage of the Church in Germany
divine service is held both on Whit-
Sunday & on the following day, the
sermon rule applies to Easter &c[etc]. For
each day a Scripture lesson is appoint-

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ed (pericope) which is the text prescribed
for the sermon of the day. When Rinehard
was called to occupy the pulpit on two
successive festival days he often pre-
pared two sermons on the same princi-
ple subject & seems to have assigned a
high value to this continuity of the two
discourses. The text for Whitsunday is
John 16:23-31 & for the next day John 3: 16-21
The first pair of sketches he accordingly
constructed on the running theme "Reflec-
tions on the origin of the Church of Christ
on earth" Each sermon has also a sub-
ordinate or special theme to these we
have prefixed respectively the letters
a & b. A. The manner in which it origin-
nated I Pure in its sources a, in the spirit
in which Christ established it. b, in the
spirit in which the Apostles continued
the work. II Extraordinary in the circum-
stances. a, wonderful events attended it
b, the immediate results indicate a
special divine influence present.
III Exalted in design a, Faith b, holiness
IV Benevolent in its results a, in refer-
ence to the age in which it originated b,
and to all succeeding ages.
B. The influence which a view of the
origin of the Church of Christ should
exercise upon us (or the advantages
which such a view affords.) I It serves
to awaken the conscience a, For while it
reminds us of our high vocation b, it
makes us acquainted with our hearts.
II To confirm our faith a, Alike in Gods
providential care of us b, and in the
divine mission of Christ. III To increase
our zeal in the service of God a, it reveals
the elevated character of the body (church)
with which we are connected b, And the
divine aid on which through life we
may rely. IV To animate our Christian
hope. a, In reference as well to the we-
fare of the human race b, As to our own
immortality. On the festival of Whit-

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Suntide in a subsequent year he chose
for the two sermons on the same text the
general subject "That at this season we
commemorate the nobles victory which
the truth ever gained." He arranged the
materials thus – A. The proof of this prop-
osition I This victory of all others was
the most wonderful a, Whether we regard the
special circumstances chosen b, or the agent
employed c, or the means applied. II The
most beneficial a, it was a defeat of
the scornfulness of infidelity b, of the
power of superstition c, of the delusions
of the senses. III The most momentous
a, in view of its extent b, of its perma-
nence c, of the variety of its results.
B. The application of this proposition
It renders us important aid I By es-
tablishing our faith a, in the divine
government of the world b, in the di-
vine origin of the religion we profess.
II By affording a warning a, against
indifference to the truth in general b, to
the Christian faith in particular.
III By offering encouragement a, alike in
our efforts to grow in grace ourselves b,
and to advance the interests of the cause
of religion among men IV By furnishing
consolation a, Amid all the trial of
life b, and in the closing hours of life.
We are not aware that Rinehard
preached funeral sermons on particular
occasions, the wide range of subjects how-
ever from which he chose his themes
naturally afforded views which would
have been appropriate under such cir-
cumstances. We cannot forbear to ap-
pend a specimen as the conclusion
of this article. The words which sug-
gested the thoughts occur in John 16:16
Theme – On the parting of friends occa-
sioned by death I The light in which
it should be viewed a, as a dispensation
from God b, Wherein he has certain de-
signs c, and which may become a bles

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sing to the unlightened beleiver. II The
preparation for it which duty requires
us to make a, frequent meditations
on it previous to the occurrence b, a wise
regulation of our attachment to our
friends c, diligent & habitual attention
to every religious duty. III The manner in
which it is to be borne when it occurs –
a, With devout self control b, with humble
submission to the divine control c, with
cheerful hope.

The End

March 10, 1864