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.

19th Century Uncorrected Spellings:

Unusual words:

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

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COVER PAGE

Upper Left corner, the number 124 *is printed*. *Approx 1/.3 way down the page, starting at the center:* **Homiletics**

Dr. S.S.Schmucker

May 1963

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Lecture I
Introduction

You are now about to enter upon one of the most important and at the same time most practical studies of Theology.
The term Homiletics is derived from a Greek word which signifies conversation. The principle term "όμιλος" signifies crowd or multitude. The όμελεω signifies to be in company with anyone and the cognate term σμολ signifies intercourse conversation.
In the N. Test. ομιλεα always signifies to converse, to discourse e.g. Acts 2:11. 1Cor 15:1-33
Since the 4^{h} century the exegetical=practical discourses of ministers have been termed Homiletics which term is still used.
The very nature of the study requires that it should be connected with frequent efforts on the part of the student. Extensive reading self examination and personal exertion should be constantly resorted to.
Permit me here to warn you against an error into which young and ardent minds are prone to fall, viz. If you have the persuasion that your efforts in public speaking have been favorably received that no necessary preparation should be made. A mistaken species of humility may also be mingled with the causes which operate on some students for the attentive study of Homiletics. They are contented to aim not at the highest standard of eloquence. But this is a mistaken idea. It is the duty of every one to improve those faculties which God has given him to the utmost of his powers. Many of the wisest and best of men have rendered their conviction that long and continued study and practice are essentially necessary to confer on the student a respective grade of eloquence either in sacred or profane oratory. Some few men seem to rise to

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to eminence by the force of genius without much study yet it would be folly in students to select such as the <u>best</u> model. It is deserving of notice that the most distinguished orators of Greece and Rome were not among the favored numbers. Demosthenes transcribed the whole of Thucydides' history eight times in order to familiarize himself with the conciseness energy and fire of that Historians style. He spoke with pebbles under his tongue that he might overcome an impediment in his speech. He practiced speaking upon the seashore that he might by the roaring of the waves accustom himself to speaking amidst the noise of large and promiscous assemblies. He also spoke with a naked sword suspended over his shoulder in order to correct an ungraceful motion to which he was accustomed. Plutarch in his life of Cicero says that this orator having to devote himself to public affairs suffered not a day to pass without declaiming himself or attending one of the most celebrated orators.
In the prosecution of his design he sailed to Asia and Rhodes. Among the Rhetoricians of Asia he availed himself of the instructions of Dyonisius of Magnesia and Munnipus of the isle of Caria. At Rhodes he attended and studied under the Rhetorician Appolonius and the philos=opher Poisiduns. We adduce these examples of Demosthenes and Cicero to establish the intellectual fact that nothing less than persevering and laborious study and practice will enable any man to attain to the highest degree of excellence in eloquence as a speaker to which the talents conferred on him by his Creator are capable of raising him. The same fact is established with equal clearness with reference to the Christian pulpit orators and successful pastors.
How carefully the French orator Fenelou

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had studied his subject his dialogues on eloquence in general and on pulpit eloquence in particular, show which confessedly constitute one of the ablest works on eloquence. How laboriously it had been studied by the distinguished Massilon is demonstrated by his public discourses which are acknowledged by all judges to be the most highly finished animated and elaborate specimens of homiletic art.
Dr. Mosheim who remodeled the German pulpit and whose discourses are justly ranked amongst the most highly finished examples of modern eloquence was deeply versed in the science of Homoletics and like Fenelou before him produced a valuable system of homiletic instruction. His work is more evangelical than that of Fenelou more definite in its character and therefore more adapted for use.
Dr. Rhinehart the prince of German pulpit orators made the study of homiletics the study of his life. It has justly been remarked that each of his sermons is a regularly constructed and closely logical discussion of the theme of which he treats. Yet the peculiar age in which he lived and the peculiar audiences which as court preacher he ad[d]ressed ordinarily conferred on his discourses a peculiarity which unfit them for models of gospel preaching in general.
Draseke, Reinbach and Hofacker have given evidence of long continued at= tention to this subject. Draseke is the most distinguished pulpit orator of Germany for the last thirty years, who not only studied homiletics carefully in early life but whose whole life has been spent in preparation for pulpit exercises. The 20 or 30 vols. of his sermons which have been published are the most elaborate specimens of eloquence Germany has produced. Although we cannot recommend his sermons as worthy of general imitation from their exceedingly elaborate character, they prove the truth of our

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position viz. the great advantage of particular pulpit preparation and its necessity for those who desire to become pulpit orators.
The sermons of Rambach from their practical and doctrinal character are best studied for general imitation in this country. Turning to our own Country we see the same thrilling truth illustrated in the case of the most distinguished American pulpit orators e.g. Dwight Griffin & others. Dr. Collock spent years in the assiduous study of the principles & best methods of acquiring pulpit eloquence. Davies sermons though defective in their skeleton we regard as the best in the English language for manly vigor of thought, pathos of feeling powerful exhibitions of truth and especially for holy emotions. His biographer asserts that he was habitually diligent and laborious in his preparation for the pulpit. That he had advantages of genius no one can doubt but says his biographer "Let it not be forgotten that he was as well distinguished for his laborious application to study as for the faculty with which he made his attainments. He disliked to preach without careful preparation. Sometimes when urged to preach extemporaneously he would say "It is a dreadful thing to talk nonsense in the name of the Lord." He never boasted of the ease of his preparation. He is known to have declared that every sermon of his that deserves the name of sermon cost him at least four days of hard labor in its preparation.
Dr. Emmons on a certain occasion heard a young minister declaim one of his best sermons verbatim. After services were concluded the Dr. remained and met the young preacher as he descended from the pulpit and remarked "That was a pretty good sermon" "Yes" replied the young preacher "I think so too." "How long" inquired the Dr "does it take you

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to prepare such a sermon" "About two days" was the answer, replied the Dr "it took me about two weeks to prepare that one".!
The obligation of a Christian minister to devote a large portion of his time to this department of study arises from the fact that the most important & influential duty of his office is the proclamation of the Gospel He is commanded to declare the whole counsel of God, earnestly to contend for the faith (doctrines) once delivered to the saints; to stop the months of gainsayers and to persuade men to become reconciled to God. It is evident therefore that both the manner and matter of his ad[d]resses are closely connected with his mission. The Apostle Paul has decided this question beyond dispute. He expressly enjoins upon his "son (Timothy) in the faith not to lay hands suddenly on any man" and urged even when he had entered the ministry "that his profiting might appear unto all men". The necessity and advantage of the higher order of preparation to success is also forcibly illustrated by the providence of God in the history of the Church. Wherever you find a man whose ministrations have been blessed in a very high degree you find one who has spent years in hard labor in preparation for this work, and who always prosecuted his studies with diligence making special preparation for every sermon.
Examine the life of Luther Arndt Spener Franke Baxter Wesley Rinehardt and you see that it is not possible to adduce ignorant half educated men who attain to the highest degree of respectablity influence & usefulness.
Moreover you should be stimulated to a careful thorough study of this science from the fact that the character of your pulpit performances more that anything else will determine the position you hold among your brethren and your influence & respectability in the

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church and community at large.
The minister who is known to preach habitually interesting and well digested sermons will be favored by the community generally and thus his sphere of influence & usefulness will be enlarged and he will do the work of an evangelist with success.
It has frequently been a matter of regret with the fathers of our Church that this Seminary though it has sent out between two & three hundred men so few of them are very good preachers that when our principled stations are vacant none can be found to fill them.
This is no doubt owing mainly to the fact that so few continue through the entire course of Seminary and devote so little time for preparation for the sacred office. Few students become as good preachers as they might with proper study & the observance of good rules. Most of them might with due attention be highly respectable influentail & useful in their profession.
All men are bound to qualify themselves for some station of usefulness. Most natural impediments may be overcome, and by a proper application a mediocrity of talent may rise far above the fitful & ephemeral flight of superior genius.
Therefore my young friends aim at the highest standard of excellence.
Remember that as the Father sent the Son he will also send you, that you are the chosen vessel of the Lord to bear his name before the world. Remember that you are the stewards of the mysteries of the Son & that it is required of stewards that they be found faithful. If you are found faithful happy will you be in time & especially happy in eternity.
But if you betray the trust committed to your charge, if you sleep at the post which you are to guard and defend no tongue can describe the misery wretchedness & woe that await you.
Much may be learned by the studying

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of models of eloquence, by hearing the best pulpit orators. You may by the eclectic process obtain a good idea of pulpit eloquence taking care however to avoid the faults of others. Be not like the pulpit of Amyrant who imitated the nasal utterance of their models.

Works recommended on this subject.

Ecclesiastes or, de arte concionandi Erasmus 1543
Reflection on Eloquence Rapine
Essay on Eloquence of Sermons Clade & Osterwald
Directions how to preach to edification Mosheim.
Manual of Pulpit Eloquence Arnenon
Sacred Rhetoric Ripley
De arte concionandi Gansius
Dialogue on Eloquence Fenelou
Theory of Pulpit Eloquence Schoff,
Homiletici Porter
Homiletics Vinet.

Lecture II

The qualifications of a Christian Minister.

The nature of Eloquence has been a subject of much dispute and has been frequently misapprehended. Some suppose it to be the artificial & sophistic arrangement of arguments or a mere meritorious declaration of them so as to prove more that they establish, to make the worse appear the better cause. If this were true eloquence it would not be entitled to a place in theological education in which truth and duty are to be sought after and cultivated.

Eloquence in general aims at three objects 1. To please 2. To Convince 3. To Persuade. The first preponderates in Pan egyrics and in some inaugurals and ad[d]resses to great men. The eloquence of the bar is chiefly of the second kind for where secular rights & interests are discussed and are to be decided disinterested persons such as Judges & Jurors generally feel disposed to do justice. The third is the highest class and aims not only to conciliate interest and convince but also & mainly to persuade to action. This kind of eloquence is found mainly in popular assemblies

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and the pulpit, in the former the prejudices of a promiscuous assembly are to be overcome, in the latter the natural blindness & indifference of man together with his predjudices against religion.

Even in Christians the natural influence of that law in their members which wars against the law of their minds must be subdued & made obedient to the requirements of Gospel truth.

Pulpit Eloquence may therefore be defined - to be the art of presenting divine truth in such a manner as is best calculated to promote the salvation of those who hear it, or more definitely the art of presenting Gods word in such a manner as will most successfully convince the understanding engage the feelings & move the will of the hearers to obey its sacred dictates.

There are many ministers of excellent character & some usefulness who rarely rise to this third kind of Eloquence but excel in counseling & enlightening their hearers. Cicero says "Optimus est orator, qui decendo permovet" yet those who are not naturally gifted with eloquence must be careful not to overstep the bounds of nature & pretend to feel when in reality they do not, for nothing is more opposed to eloquence than affected feelings. It brings the speaker into contempt. Demosthenes is said to have made his audience laugh whenever he attempted to be pathetic.

The highest grade of Eloquence is not essential to do good. A man maybe of moderate powers of oratory and yet do the most good. Some arguments and excellent displays of eloquence may move the will, though not so soon.

Pulpit eloquence is an attainment seldom reached in the highest grade. The same remark is applicable to the highest grade of excellence either at the Bar or in Public Assemblies.

The reason in such case is in the fact

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that perfection in oratory presupposes
so large a combination of such varied
excellencies intellectual moral & personal
that they rarely fall to the lot of the
same individual: yet it is important
to the student of this science to form a
just opinion of the desirable qualification
of a Christian minister in order that through
his life he may make them the object
of constant study & practice.
The course of study adopted in this
Institution embraces all the important
branches of qualification for the sacred
desk yet I need not say that the time
devoted to them in a two years course is
far too short to attain to anything like
perfection. You do not finish your
studies in this short time but merely
form an acquaintance with the vast
extent and various divisions of the
whole field of knowledge. Your whole
lifetime must be one of study. Life
itself will be too short to accomplish
your end. In the Language of Yound
"Were man to live coeval with the sun
The patriarch pupil would be learning still
And dying – leave his lesson half unlearned."
In order to estimate your future studies
let us cast a glance at several depart-
ments of science which are tributary to
the great work of the preacher and to
the real qualifications requisite for
him. There are three requisites viz –
<u>Physical Qualifications</u>. A sound and
vigorous constitution. Under the O. Test.
dispensation there were express precepts
prohibiting anyone who was maimed
from access to the priesthood. Lev. 21:7
This was doubtless to testify to the holi-
ness & integrity of the moral character
required of a faithful minister in all
ages, but is not obligatory in the literal
sense under the New Dispensation.
It is undeed true that some species of
deformity which would not incapaci-
tate a man for the performance of the
duties of a public teacher would neverthe-

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less render him highly incapable
and unpleasant to his audience.
Quintillian says "Vultus tanta potest
esse deformitas ut multa arte vin-
cet. Of this kind are loathsome diseases
and nervous convulsions in the conte-
nance. In Germany these are or have
been until lately some of the ancient
provision of the Canon law, which
were enforced and barred the door
against a man if he were maimed
even with the loss of a finger.
Some reason & sense however demand
that a minister should have a sound
constitution such as will enable
him to endure sacrifices & hardships
as a good soldier of Christ. He should
be far from being defective in any
important member of the body. If
he has not sound limbs he cannot
long endure preaching and if dis-
qualified for study by debility he can-
not sustain the dignity of the pulpit
nor endure the labors of pulpit prep-
aration. A sound constitution is also
important from the fact that he is
often exposed to all kinds of weather.
The major part of physical defects may
by proper attention be overcome. General
health is of the utmost importance &
should be an object of the greatest care
to the student. It has frequently been
said "the minister of the Gospel is im-
mortal until his work is done" but this
is true only when he eats of the fruits
of immortality – i.e. gives full attention
to the laws of health.
<u>Intellectual Qualifications</u>.
These are various.
He should possess at least mediocrity of
talent and a respectable amount of
education. His talents need not be
of the most brilliant cast. Sound judg-
ment, a knowledge of human nature
and a good memory are far more
important than brilliancy of intell[ect.]
Without mediocrity of talent a person
will but prove a burden & never rise

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Finis

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"Preach as a dying man to dying men."