LESSON XLI.

Your assignment is to read this entire Appendix.

APPENDIX.

HOMILETIC AND PASTORAL STUDIES.

A course of lectures on homiletics, in a professional seminary, must necessarily be fragmentary. It has been my habit to preserve a record of topics belonging to this department and to the twin department of pastoral theology, the large majority of which are not discussed in the foregoing pages. These topics have been suggested by the criticism of manuscript sermons, by the inquiries of students, by letters from clergymen and intelligent laymen, and by my professional and general reading. They are now the relic of earlier years, in which I hoped to discuss these subjects, either orally or through the press. On many of them I have prepared lectures which I have found no time to deliver. On others I have lectured extemporaneously. But the chief value of them is found in the hints which they give of the range of study which is open to a studious pastor in the direct line of his professional work,—a range which the studies of a lifetime can not exhaust. They seem to me important enough to be recorded as an appendix to the present volume. Those which belong to pastoral theology will not be found incongruous with the rest. I give them substantially as I find them among my papers, with only such general grouping as is necessary to save them from apparent disorder. I hope that they will, at least, suggest some worthy conception of the dignity of the pastoral office as the object of a life's labor.

I. The first group of these topics concerns the homiletic treatment of the Being of God. 1. Is the Being of God a proper subject of argument or discussion in the pulpit? 2. Ought purely scientific atheism to be treated in popular preaching? 3. The uses and abuses of the argument from the human conscience for the divine existence. 4. How should that type of infidelity be treated which recognizes moral government without a moral governor?
5. Should the doctrine of evolution be discussed in the pulpit? If so, in what way?

II. A second group of topics concerns the Attributes of God. 1. How can the attributes of God be best classified and represented in the pulpit, for popular impression? 2. The value of the divine attributes as themes of sermons in times of religious revival. 3. The limitations upon the use of the human mind as an image of the divine mind. 4. Should the divine sense of right be represented as an authority to the divine mind? 5. Can the popular mind conceive of divine suffering without loss to its thought of divine perfection? 6. Defects of the ordinary methods of preaching on the attributes of God. 7. A plan of a series of sermons upon the attributes of God.

III. A third collection of inquiries clusters around the doctrine of The Trinity. 1. Should the Trinity be preached as a whole, or by preaching the Deity of God in each one of his three modes of existence? 2. Ought the Trinity to be represented by the use of the word "persons"? 3. Ought the Trinity to be taught as a doctrine of the Old Testament? 4. Ought the modern pulpit to concern itself with the doctrine of the "eternal generation" of Christ? 5. Can the theory of a double consciousness in Christ be usefully taught in the pulpit? 6. Should the personality of the Holy Ghost be taught as an essential doctrine of Christianity? 7. How shall the pulpit use those texts which seem to speak of the Holy Spirit and Christ interchangeably? 8. Can the pulpit profitably use any intimations of Trinity derived from other sources than the Scriptures? 9. How shall the popular sense of contradiction in the doctrine be treated? 10. What analogies are most useful in illustrating the Trinity? 11. How can the deity and the humanity of Christ be represented, so that neither shall impair the popular sense of the other? 12. How shall that theory of Christ’s person be treated which represents him as superhuman, yet not an object of worship? 13. A plan of a single sermon — also of three sermons — on the doctrine of the Trinity.

IV. A fourth list of topics centers in the subject of the Inspiration of the Scriptures. 1. Is Dr. Arnold right in conceding that the doctrine does not admit of definition to the popular mind? 2. Does the popular conception of inspiration need revision? 3. What is the most useful line of argument in the popular treatment of inspiration? 4. What use, if any, should be made of other
forms of mental illumination to illustrate biblical inspiration?
5. What is the bearing of inspiration on the literary character of
the Bible? 6. Are discussions of the canon of the Scriptures
desirable in the pulpit? 7. What difference, if any, should be
taught between the Old and the New Testaments, respecting their
inspiration? 8. How should popular faith in dreams and visions,
as forms of divine revelation, be treated? 9. How should the
pulpit treat the drift of modern Christian thought which tends to
dispense with inspired authority in religion? 10. Should the
Swedenborgian theory of inspiration be discussed in a sermon?
11. A series of plans of lectures to the people on inspiration.

V. The fifth class of topics relates to the Creation and the Fall.
1. Ought the pulpit to treat the narrative in Genesis as history?
2. How shall its adjustment to the facts of modern science be
made clear to the popular mind? 3. How should objections to
the biblical account of the Temptation be treated in preaching? 4.
Is it expedient to attempt a popular discussion of the literary
history of the biblical record of the Creation? 5. How should
the unity of the human race be treated in preaching? 6. A plan
of a series of sermons on the Creation and the Fall of Man.

VI. A sixth group of topics is gathered around the doctrine of
the Natural Character of Man. 1. How can the natural antipathy
of hearers to this doctrine be overcome? 2. A review of John
Foster's essay on "The Aversion of Men of Taste to Evangelical
Religion." 3. Ought the moral nature of man to be represented
by the phrase "total depravity"? 4. Ought the consequences of
the Fall to the character of the race to be represented by the
phrase "original sin"? 5. How shall the popular sense of in-
justice under the doctrine of inherited depravity be removed?
6. By what rhetorical auxiliaries to the doctrine of depravity can
the popular conscience be quickened to a biblical sense of sin?
7. Ought sin to be represented as the penalty of sin? 8. How
shall we make the distinction palpable between depravity and sin?
9. How should the pulpit treat the unpardonable sin? 10. Ought
the pulpit to discuss the character of infants? and, if so, what
should be its teaching? 11. How are the biblical representations
of the divine authorship of sin to be explained to the popular
comprehension? 12. Is the Freedom of the Will a proper subject
for discussion in the pulpit? 13. How shall the popular sense of
the rectitude of natural affections be met in preaching the fact of

VII. A seventh cluster of inquiries finds its center in the doctrine of the Atonement. 1. Ought the theory of a limited Atonement to be specifically treated in the pulpit? 2. To what extent should the philosophy of the Atonement be discussed in preaching? 3. Ought any theory of the Atonement to be presented as covering all the reasons for its necessity? 4. How shall we guard the faith in an unlimited Atonement against the abuse of it towards the doctrine of universal salvation, in the theology of the people? 5. How shall we guard the doctrine against Antinomian abuses in practice? 6. How shall we protect the doctrine from that abuse of it which ascribes vindictiveness to God? 7. What should the pulpit teach respecting the suffering of the Deity in the Atonement? 8. What should the pulpit teach of the cravings of the human conscience as giving intimations of the nature of the Atonement? 9. Of the several theories of the Atonement, is it wise to present any other than the one which is to be defended? 10. Does the doctrine of Justification by Faith require now the prominence given to it by the Reformers of the sixteenth century? 11. Should the ancient distinction of the offices of Christ, as those of prophet, priest, and king, be made obvious in the methods of the modern pulpit? 12. A plan of a series of sermons on the Atonement.

VIII. An eighth group of topics relate to the doctrine of Regeneration. 1. How should the subject of impenitent prayer for regeneration be treated? 2. How should religious inquirers be addressed, who profess to be waiting for regenerating grace? 3. How can the necessity of regeneration be reconciled to the popular satisfaction, with the duty of immediate repentance? 4. Is it expedient to preach either of the two doctrines, regeneration and repentance, without allusion to the other? 5. To what extent may the philosophy of the human mind be used in interpreting the biblical symbols of regeneration? 6. Ought man’s ability to repent to be taught expressly, or only by implication in his responsibility? 7. Should preachers exhort men to use the means of regeneration? 8. How shall the difference between regeneration and miracle be made clear to the popular mind? 9. In preaching the two doctrines of ability and dependence, under what conditions should either take

IX. A ninth collection of topics surrounds the subject of Retribution. 1. Should any experience of this life be represented as retributive? 2. How shall a morbid conscience in afflicted men be treated? 3. May the pulpit properly be silent as to the duration of future punishment? 4. May the question of a future probation be safely left unanswered? 5. How shall the belief of the Church in endless retribution be made a practical faith? 6. How shall the pulpit meet the popular objection to the doctrine that faith in it can not consist with a happy life? 7. The uses and the limitations of the illustration of divine by human government. 8. Ought preachers to represent retributive woe as the result of natural law only? 9. How shall the conflict between the traditions of the pulpit and the testimony of physicians, respecting the remorse of the impenitent on death-beds, be treated? 10. How is the tendency of refined culture to ignore this doctrine to be overcome? 11. What is the relative value of the argument from reason as compared with that of the argument from the Scriptures for this doctrine? 12. How ought the conflict of authorities in the interpretation of the Scriptures upon this doctrine to be treated by preachers? 13. The use and the abuse of the biblical narrative about Lazarus and Dives. 14. What use should be made of the biblical symbols of future punishment, by the pulpit? 15. What proportion should be given, in popular discussion of the doctrine, to eternal suffering as compared with eternal sin? 16. What accompaniments of style and elocution should attend the preaching of retribution? 17. How should a pastor treat suspense of faith in the doctrine, on the part of believers who have lost impenitent friends? 18. What are the most important auxiliaries to the doctrine in the popular faith? 19. Does the popular theology at present need to be guarded against excessive conceptions of divine justice, as related to those of divine love? 20. How can the intrinsic loveliness of divine justice be made vivid to the popular thought? 21. Should the doctrine of endless punishment be often preached expressly? 22. A series of plans of sermons, covering the whole doctrine of Retribution.

X. A tenth group of topics concerns the subject of The Resurrection of the Body. 1. Is it sufficient for practical uses to teach
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the immortality of the soul? 2. How should the pulpit treat the apparent teaching of two resurrections in the Scriptures? 3. Does natural science require any modification of the obvious meaning of 1 Corinthians, fifteenth chapter? 4. What notice should the pulpit take of scientific objections to the doctrine? 5. How shall the natural recoil of the human mind from disembodied existence be treated? 6. What analogies of nature are most effective in illustrating and impressing the fact of resurrection? 7. Should the body of our Lord at the time of his transfiguration be represented as an illustration of the spiritual body of believers? 8. What shall the pulpit teach of the "second advent," and its sequences? 9. The historic fact of our Lord's resurrection — should the people now hold it in the same relation to faith in his teachings in which it was held by the Apostles? 10. The adornment of popular cemeteries as an auxiliary to religious culture. 11. A brief series of plans of sermons on the Resurrection.


XII. A twelfth cluster of themes gathers around the Angelology
of the Scriptures. 1. What are the proper uses of the biblical
angelology in the modern pulpit? 2. Has the Protestant recoil
from Romanism on this subject been excessive? and does it need
correction? 3. What shall we teach on the subject of guardian
angels? 4. Should we teach the agency of departed human spir-
its in earthly ministrations? 5. What treatment shall the pulpit
give to modern Spiritualism? 6. Ought preachers to discuss the
extent of sin in other portions of the universe? 7. Should we
represent Satan as a person? and is it wise to suggest to the pop-
ular mind the opposite theory, by discussing it? 8. Does modern
Christian thought equal the Scriptures in its recognition of the
agency of evil spirits? 9. Has the biblical witchcraft any mod-
eran counterpart? 10. Do the Scriptures teach the cessation of
demoniacal possession? 11. How should we treat the representa-
tion of Satan in the Book of Job? 12. The extra-biblical angel-
ology of Milton. 13. A series of plans of sermons on Good and
Evil Angels as represented in the Bible.

XIII. A brief list of inquiries centers in the subject of Miracles.
1. What is the exact use of miracles in the teachings of the mod-
eran pulpit? 2. What principles should govern a preacher in cases
doubt as to the miraculous character of a biblical event? 3.
How shall the pulpit meet the objections of science to miracles, so
as to command the popular faith? 4. Is the story of Jonah to be
treated as allegory? 5. Is the necessity of miracles in proof of
Christianity limited to times, or classes of mind? 6. What are
the chief abuses of miracles in the usage of the pulpit? 7. How
shall preachers treat the alleged modern Romish miracles? 8.
How shall the popular confusion of spiritualistic phenomena with
miracles be treated?

XIV. A fourteenth group of topics relates to the subject of
Prayer. 1. What is prayer considered as literary composition,—
prose, or poetry? 2. How shall a preacher combine facility with
spirituality in public prayer? 3. The substance, the form, the
order, and the delivery of public prayer. 4. Ought public prayer
to be premeditated? 5. The abuse of prayer to the purposes of
preaching. 6. What instruction should the pulpit give on the sub-
ject of biblical sortilege as practiced by the Moravians? 7. How
can preaching most effectually train a church to the development
of power in prayer? 8. How should honest skepticism as to the
reality of prayer be treated? 9. To what extent, and how, should

XV. Another collection of topics gathers around the subject of Missions. 1. Should missions to the heathen be advocated on the ground, that, as the rule, heathenism results in the loss of the soul? 2. To what extent is the history of missions a valuable subject of discourse in the pulpit? 3. Ought uninspired missionaries to be made the subject of biographical sermons? 4. How may foreign missions be best protected from the spirit of romance in the Church? 5. What are the right proportions of interest in foreign as related to home missions, and how can they be preserved? 6. How should monthly concerts be conducted? 7. Should the pulpit teach the Jewish principle of tithes in the contribution of property to religious uses? 8. How can the pulpit most successfully develop the missionary spirit in the Church?

XVI. Another group of topics relates to Social and Political Reforms. 1. What is the province of the pulpit respecting political parties in the Republic? 2. What relation has the pulpit to those reforms which are an outgrowth from Christianity? 3. The policy of dependence upon the indirect influence of the pulpit for the support of Christian reforms. 4. How shall the pulpit best perform its duty in relieving the mutual hostility of classes in modern society? 5. How should we preach on the Seventh Commandment? 6. Should abstinence from alcoholic drinks be taught as a duty per se, or on grounds of expediency only? 7. What use
should the pulpit make of the personal example of Christ respecting the use of wine? 8. Are reforms properly made tests of church-membership? 9. How shall the pulpit treat the frequent affiliation of reform with infidelity?


XVIII. The next group of inquiries finds its center in the idea of Proportion in Preaching. 1. In argumentative preaching, what proportions should be given to the Bible, to reason, to intuition, and to tradition, as sources of proof? 2. In the choice of subjects, what proportions should be given to explanatory, illustrative,

XIX. Another group of topics clusters around the subject of Church Polity. 1. To what extent is it wise to interest a church in questions of church government? 2. Should the pulpit defend any form of church government as by divine authority, to the exclusion of others? 3. The chief advantages and the chief abuses of the three great historic forms of church polity. 4. Use of the Congregational polity to the development of Christian character. 5. Ought women to be recognized as part of the ruling power in the church? 6. Has a pastor authority, in any sense, over his church, and, if so, how is it to be exercised? 7. Ought discipline to be executed against delinquency in Christian belief? 8. Does the Congregational polity at present need development in the direction of authority, or in that of liberty? in that of fellowship, or in that of individualism? 9. A series of plans of sermons upon the offices which are germane to a Congregational church.

XX. The twentieth collection of inquiries relates to the Sunday School. 1. What is its relation to the church? 2. By what methods supplementary to the school can the pastor best control the biblical instruction of the young? 3. Should catechetical instruction be given, and how? By the Westminster Catechism?
4. Under what conditions, if at all, may the school be wisely made a substitute for one of the preaching-services of the Lord's Day? 5. How should a pastor conduct teachers' meetings? 6. Is it expedient to select one of the subjects of sermons on the Lord's Day from the lesson of the school? 7. What should be the frequency and character of sermons to children? 8. Should a pastor encourage the employment of unconverted teachers? 9. Is the hymnology now current in our Sunday schools the best for the religious culture of the young? Is there any reason why the hymns of the church and the hymns of the school should be different? 10. A series of plans of sermons on subjects most appropriate to thoughtful children.

XXI. A brief collection of queries concerns the *Christian Work of Laymen*, so far as related to the pulpit. 1. Under what conditions should lay-preachers be encouraged? 2. What services should be the exclusive prerogative of clergymen? 3. Ought women to be admitted to the pulpit as lay-preachers? 4. What attitude should the pulpit take toward young men's Christian associations, and similar organizations, not ecclesiastical, for Christian labor? 5. A series of plans of sermons to Christians on methods of Christian work.


XXIII. Another list of topics concerns the ordinance of *Baptism*. 1. Is the mode of baptism important enough to be made the theme of a sermon? 2. Should the baptism of infants be taught as a duty, or as a privilege only? 3. Should the pulpit give importance to the baptism of the dying who are unbaptized? 4. How may the moral significance of infant baptism be most effectively represented in the pulpit? 5. How shall faith in baptismal regeneration be treated among immigrants from State churches? 6. A series of three sermons on the moral significance, the proper subjects, and the modes, of Christian baptism.

XXIV. A considerable class of topics must be ranked as *Mis-
APPENDIX.


This is the end of the course. The index that follows this Appendix is for reference use only. Students are not required to read it as part of this course.

You must complete your final copy of the Cumulative Summary and the final copy of your Outline before taking the test for this current lesson.

You will be asked in the test for this lesson if you have finished your Cumulative Summary and your Outline so you can submit them after the test. If your answer is "No" then you will fail the test.

After taking this lesson test, you will turn in your final copies of your Cumulative Summary and your Outline. When you have received notice that they have been accepted, you may then submit your Finish Sign In form and your Closed Book Test Contract form and, when you receive the password, you may then take the Final Test for this course.

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