

CHARLES E. WENIGER'S THEORY OF THE  
RELATIONSHIP OF SPEECH AND HOMILETICS AS  
REVEALED IN HIS TEACHING PROCEDURES,  
HIS WRITINGS, AND HIS PUBLIC ADDRESSES

THESIS FOR THE DEGREE OF PH. D.  
MICHIGAN STATE UNIVERSITY

NORVAL F. PEASE  
1964



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**ABSTRACT**

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By

Norval F. Pease

The primary purpose of this study is to describe, analyze, and interpret Charles E. Weniger's theory of the relationship of speech and homiletics as revealed in his teaching procedures, his writings, and his public address. Weniger was trained in the fields of speech and literature, holding the Ph.D. degree from the University of Southern California. The major part of his professional career has been divided between Pacific Union College in California and the Seventh-day Adventist Theological Seminary, now a part of Andrews University, Berrien Springs, Michigan. In both institutions he taught speech and biblical literature, and served as dean.

Weniger is presented in this study as an example of a speech-trained teacher of homiletics who has developed a theory of homiletics integrating the two disciplines. His theory is reflected in his definition of homiletics:

Homiletics may be defined as that branch of speech which, employing all available means and taking to itself the whole realm of human knowledge with emphasis on the Bible, seeks by persuasion to draw men to a better life and a more abundant entrance into the kingdom of God.<sup>1</sup>

A rhetorical biography (Chapter I), based on taped interviews, indicates the influence of (1) a conservative religious background, (2) contact with the emphasis on persuasion during the twenties and thirties, (3) a strong background in the liberal arts, especially literature, and (4) a deep sensitiveness to the drama of human life. These factors helped shape his concept of preaching.

The relationship of rhetorical and homiletical theory since St. Augustine is reviewed in Chapter II, with the conclusion that homiletics has been greatly influenced by classical rhetoric, even though some modern homileticians are moving away from classical patterns.

A study of Weniger's teaching methods (Chapter III), based on teaching materials in the Weniger files, limits itself to four courses taught to seminary students. This study reveals carefully perfected techniques aimed at (1) adapting speech courses to seminary students, (2) teaching homiletics in a frame of reference of classical rhetorical theory, (3) emphasizing persuasion as a basic approach to preaching. A questionnaire, submitted to a group of Weniger's students, reports a high level of appreciation of his teaching methods and classroom ethos.

An investigation of Weniger's writings (Chapter IV), limited to those relevant to the rhetoric-homiletics issue, reveals a constant attempt over a period of nearly 35 years to communicate to the clergy the basic principles of speech in the framework of classical rhetoric. Special emphasis is placed in his writings on ethos, pathos, logos, and Delivery.

Weniger's own public address (Chapter V) discloses examples of the application of his theory to the public platform. Rhetorical criticisms of a baccalaureate sermon and of a commencement address reveal

an ideal of Invention as including "the whole realm of human knowledge"; a philosophy of Arrangement based on the art of persuasion; a style reflecting his training in literature; and a finesse in Delivery that may be observed in listening to tapes of his addresses. Throughout both the baccalaureate sermon and the commencement address runs a strong religious emphasis, indicating his purpose "by persuasion to draw men to a better life and a more abundant entrance into the kingdom of God."

Weniger's theory of homiletics coexists in the modern world with other strongly supported theories: for example, Fosdick's problem-solving approach, and Barth's theological approach. Weniger's theory is more closely akin to classical rhetoric than either of these, in that it considers preaching as "a branch of speech."

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<sup>1</sup>Charles E. Weniger, "Taped Interviews with N. F. Pease, December, 1962," p. 8.

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**By**

**Norval F. Pease**

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"No man is an island" is a truth that becomes increasingly obvious during the preparation of a dissertation. It is my pleasure to mention some of the people whose interest and cooperation have made this study possible:

Doctor Charles Weniger and his wife, Eunice, have given gracious assistance during a period of suffering and stress when it might have been easier for them to be free from any extra burdens.

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My wife, Blanche, and my daughter, La Vonne, have been patient and understanding during the many months while the affairs of the household have revolved around my doctoral program.

These whom I have mentioned, along with a host of friends and colleagues, have provided motivation for this undertaking. The only way I know how to repay them is to help and encourage other students who may be endeavoring, through research, to make a contribution to human knowledge.

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## INTRODUCTION

### Purpose of the Study

The primary purpose of this study is to describe, analyze, and interpret Charles E. Weniger's theory of the relationship of speech and homiletics as revealed in his teaching procedures, his writings, and his public addresses. It is intended that this research shall add to the volume of material that, from the time of St. Augustine, has endeavored to define the place of homiletics in the world of rhetorical theory. Except when specifically labeled as the opinion of the present investigator, value judgments are implicit rather than explicit. A variation from this rule will be seen in Chapter V, where certain of Weniger's public addresses are subjected to evaluation according to the classical canons of rhetorical criticism.

### Definition of Terms

Two terms will be used frequently in this study--"speech" and "homiletics." The term "speech" will be understood as including the body of rhetorical theory as classified under the headings of Invention, Arrangement, Style, and Delivery.<sup>1</sup> The term "rhetoric" could be used with equal accuracy, and is sometimes used, but "speech" is a more modern designation, and seems more fitting in dealing with a contemporary topic. "Homiletics" is to preaching what "rhetoric" or "speech" is to public

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<sup>1</sup>It is recognized that the term "speech" is often used to refer to oral communication in its various forms--public address, theatre, speech and hearing science, etc.

address. In other words, "homiletics" is the body of theory governing the art of preaching.

### Limitations Imposed on the Study

This study is selective in its approach to the Weniger materials. Only those biographical data are presented that have specific relevance to him as a rhetorician and homiletician. Four seminary courses are selected in the study of Weniger as a seminary teacher--"Persuasive Speaking," "Voice and Diction," "Basic Homiletics," and "Master Preachers"<sup>2</sup>--two of which represent the "speech approach" and two the "homiletics approach." Weniger's writings on topics other than speech and homiletics are mentioned incidentally without attempt at analysis. Of his large number of public addresses, only two are studied in detail--a commencement address and a baccalaureate address, with brief treatment of a secular speech and a second commencement address. The rationale of these limitations has been to focus the study on such areas and such items as are peculiarly relevant to the objective of describing, analyzing, and interpreting Weniger's theory of the relationship between speech and homiletics.

### Significance of the Study

So far as can be determined, no previous study of any kind has been made of Weniger, except a chapter in a Master's thesis analyzing one of his sermons.<sup>3</sup> Much has been written, as Chapter II will indicate,

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<sup>2</sup>These courses are referred to throughout this study as persuasion, voice and diction, homiletics, and "Master Preachers."

<sup>3</sup>Gordon Hyde, "A Selected Anthology of Adventist Sermons" (unpublished Master's thesis, University of Wisconsin, 1957). This thesis did not deal with the area of homiletical theory.

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on the relation between speech and homiletics. In addition to its distinctiveness, this study seems justified because, during a period of more than forty years, Weniger endeavored to relate the discipline of speech and the training of the clergy. During this long career, he developed techniques of teaching that reflected his constantly growing insight into the inter-relations between the two disciplines. He expressed his viewpoints in articles and manuscripts, and he put his theory into practice in his speeches.

It is also recognized that there are homileticians who disagree with the proposition that homiletics is closely related to speech. There are present-day writers who consider preaching as a liturgically-oriented exercise, a mystical experience, or an adventure in group therapy--far removed from the canons of Invention, Arrangement, Style, and Delivery. This divergence of opinion would seem to add to the relevance of such a study as is being attempted in this dissertation.

It is granted that similar studies might be made of the work of other speech-trained men in the field of homiletics--for example, John Rudin of Duke University, Charles McGlon of Southern Baptist Theological Seminary, and Ronald Sleeth of Southern Methodist University. Why should Weniger be singled out for study? Having begun his teaching career in 1919, having been actively connected with a theological seminary since 1934, having served as dean of a college and of a seminary, and having been among the chief proponents of the speech-homiletics approach in modern seminary teaching, Weniger would seem to qualify as an authority worthy of study. The present investigator was a seminary student under Weniger in classes in persuasion, voice and diction, and discussion. He was also a colleague of Weniger on a seminary faculty;

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and he is, at present, carrying the responsibility once carried by Weniger as a teacher of homiletics. This background has made available a wealth of material.

This study, therefore, seems amply justified on the grounds of (1) the importance and relevance of the issue of the relation between speech and homiletics, (2) the competence and experience of Weniger as an advocate of a specific viewpoint on this issue, (3) the fact that no previous study of Weniger's theory has been made, and (4) the availability of materials to the present investigator.

#### Materials or Sources for the Study

The primary sources for this study include (1) a thirty-page transcript of taped interviews given this investigator by Weniger, December, 1962, at Glendale, California, including biographical material and statements regarding homiletical and rhetorical theory; (2) files of Weniger's teaching syllabi, procedures, and materials covering in considerable detail the courses he taught during his seminary teaching experience; (3) Weniger's writings, including his Master's and Doctor's theses, his published works, his articles, and his unpublished manuscripts; (4) notes and manuscripts of commencement and baccalaureate addresses, as well as sermons and other speeches; (5) bulletins, news releases, and personal correspondence concerning his speeches; (6) returns from a questionnaire sent to a sampling of Weniger's former seminary students; and (7) tapes of a commencement address, an address to a group of clergymen, a sermon, and other material.

Secondary materials deal largely with the issue of the relationship between speech and homiletics. They include (1) the writings of rhetoricians and homileticians of the past, such as St. Augustine,

Thomas Wilson, George Campbell, Hugh Blair, John Quincy Adams, and John A. Broadus; (2) the writings of contemporary homileticians such as William Toohy, Warren E. Faber, William Carson Lantz, Ronald E. Sleeth, H. Grady Davis, and Carl Lundquist; (3) the writings of rhetorical and homiletical critics who have discussed the relation of speech to homiletics, such as Charles Sears Baldwin, James J. Murphy, E. C. Dargan, Harry Caplan, Wilbur Samuel Howell, Russell H. Wagner, Clarence W. Edney, John P. Hoshor, and Lloyd M. Perry.

### The Organization of the Study

Chapter I is a rhetorical biography covering the principal events of Weniger's life as related to his work as a rhetorician-homiletician. This chapter includes a rather comprehensive recent statement by Weniger relative to his theory of homiletics. This information is deemed necessary as a background for the study of his teaching, writing, and speaking attempted in later chapters.

Chapter II surveys the historical background of the relation of the two disciplines. Beginning with Augustine, representative individuals have been selected who, by their theory and/or practice, demonstrated attitudes toward speech and homiletics and their mutual relationships. Although these attitudes are seen to vary from person to person and from age to age, an understanding of this background is considered essential to a study of a modern theorist in this area. Special emphasis is placed on contemporary theory relevant to the issue.

Chapter III is a detailed description of Weniger as a teacher of speech and homiletics, and includes an analysis of the returns from a questionnaire in which his former students evaluated his teaching. It was in the classroom, this investigator is convinced, that he made his



greatest contribution. From early childhood to his illness in 1961, Weniger never missed a year in the classroom, either as a student or as a teacher. While engaged in academic administration, he taught. While attending college and university, he taught. The purpose of this chapter is to show how his theory of the relationship of speech and homiletics was revealed in the content and method of his teaching, and to show the results of his teaching as reported by his students.

Chapter IV deals with Weniger's writings. Although he was not a prolific writer because of the pressure of educational administration and heavy teaching loads during his more mature years, nevertheless, he did find time to write some material that is valuable in understanding and interpreting his homiletical theory. This chapter helps to describe his contact with the clergy during his career.

Chapter V analyzes samples of Weniger's public address. Although most of his fifty or sixty commencement and baccalaureate addresses were given from notes rather than from manuscripts, several complete manuscripts and tapes are available. A baccalaureate sermon and a commencement address will be analyzed according to the canons of rhetorical criticism, and other addresses will receive briefer attention. In addition to the usual criteria of rhetorical criticism, which will reveal all aspects of his speaking practice, the additional criterion employed in analyzing these addresses is the question as to what they reveal concerning his theory of the relation between the canons of speech and the practice of preaching. Such an examination is essential to the purpose of this study.

Chapter VI consists of conclusions concerning the endeavor to analyze and interpret Weniger's theory of the relation of speech and homiletics, based on the material presented in the preceding chapters.

## CHAPTER I

### RHETORICAL BIOGRAPHY<sup>1</sup>

Charles Elliot Weniger was born in Vallejo, California, in 1896. His father was chaplain of the local Odd Fellows lodge, and his mother served as president of the welfare organization and Home and School Association of her local church. After his father died when Charles was two years of age, his mother moved to San Francisco, and later to Oakland, where Charles began his primary education in the McClymonds public school. At this point, a step-father entered his life--a policeman, who often took Charles with him on his beat. Later the family moved to Emeryville, where he attended the Emery district public school. He recalls that he was always interested in recitation; and, among other activities, memorized the "Gettysburg Address" while in public school.

His high school work was taken at the Oakland High School where, he recalls, "Jack London and Edward Roland Sill had preceded me as students."<sup>2</sup> While during his high school years Charles did not participate extensively in forensics or any other field of speech, he remembers serving as leader of the young people's organization of his church when he was thirteen, and he was also a member of a small private debating society during his early high school years.

He finished high school in 1914 and enrolled at Pacific Union College, a Seventh-day Adventist liberal arts college located about 75

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<sup>1</sup>Based on taped interviews with Weniger, December, 1962.

<sup>2</sup>Ibid., p. 1.

miles north of San Francisco. The college curriculum at that time consisted of a general course stressing general culture with emphasis on religious studies. Only one course in public speaking was available, this being taught by an English professor. Weniger says, "I took that course, and I think this experience probably was the beginning of my intense interest in speech."<sup>3</sup> The instructor used Winans' Public Speaking as his textbook, and Weniger believes that Winans' "attention theory" had an early and far-reaching influence on his own theory and practice.

During his college years, he earned a portion of his expenses as a student assistant, teaching courses in Latin, and later, Greek and English. After finishing college in 1918 as president of his class, with the degree of Bachelor of Arts, he decided to take a year of post-graduate work at Pacific Union College; but at mid-year he was asked to fill a vacancy as head-resident in the men's dormitory. He was also teaching Greek and English. He was invited in 1919 to join the staff of Pacific Union College as an instructor of English.

It was at this time that Weniger taught his first course in public speaking, using Winans as his text. Just a little later, at the request of the students, he introduced a second course in public speaking, using as a text Edwin Shurter, The Rhetoric of Oratory. This course was a combination of parliamentary law and advanced speech-making, with particular attention to occasional speaking. Regarding this period of his teaching, Weniger declares:

This was a very rich period in my early teaching experience because I was beginning to see the relationship between the general field of speech (of which I knew very little) and the particular

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<sup>3</sup>Ibid.

field of preaching which lay right at my door. I had taken some work in ministerial training in my college course; and in this second year of speaking, there were a number of students who were planning to be ministers.<sup>4</sup>

In 1927, he went to Washington Missionary College, a Seventh-day Adventist liberal arts college in Washington, D.C., as head of the department of English, which included speech and journalism. He immediately included in the curriculum the two courses in public speaking which he had developed at Pacific Union College. During his four years at Washington Missionary College, he developed an interest in, and an appreciation for, the nation's capital that not only became a significant avocation, but also added enrichment to his teaching procedures.

In 1931, Weniger returned to Pacific Union College, where he became chairman of the department of English, journalism, and speech, giving most of his attention to speech. The following seventeen years at Pacific Union College were years of professional development. He added courses in voice and diction, oral interpretation, persuasion, radio speaking, phonetics, public lecturing, and the short speech. He installed a Presto recording machine, the first to be used at any college in California. He afforded Pacific Union College the added distinction of being the first Seventh-day Adventist college to offer an A.B. with a major in speech.

It was during this time that Weniger developed his great interest in persuasion. He states:

In 1932, I went to the University of Southern California, where my introduction to persuasion was made by Dr. W. N. Brigance. In one course we went through the works of Aristotle, Cicero, Quintilian, and the rest of the classical rhetoricians and brought

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<sup>4</sup>Ibid., pp. 2, 3.

the work down to the near-contemporaries such as Winans and Monroe. Dr. Brigrance completely changed my point of view toward public speaking and got me to see that it was not the content that was the only thing to be emphasized, but that the method, with emphasis on attention and motivation and motive appeal, were the things to be striven for. I cannot express my gratitude to the late Dr. Brigrance for this change in my point of view.

Persuasion became so important in my mind, as a result of this summer session under Brigrance, that I developed three two-hour quarter courses in persuasion--one in the ethical, one in the psychological, and one in the logical spheres. These were very successful and were elected by many students, particularly ministerial students. Sometimes classes were as large as 30 or 40 students.<sup>5</sup>

During the summer session in 1933 at the University of Southern California, Weniger took work under Dr. Henry Lee Ewbank of Wisconsin, who was, at that time, pioneering in the field of radio. Soon thereafter, Weniger introduced a course in radio for prospective ministers and other students at Pacific Union College. It was in 1933 that he received his Master's degree from the University of Southern California with concentration in speech and secondary concentration in English.

It was also during this period that he began his activities as a speaker for service organizations and similar groups. One of his early endeavors in this area was a winter course for bankers, sponsored by the American Institute of Banking, and conducted in the city of Napa, California. Bankers from surrounding cities came to Napa for a two-hour session once weekly throughout the winter. This program continued from 1931 to 1947. Weniger also became in demand as a speaker on various phases of democracy for such organizations as Rotary, Kiwanis, Lions, Civitan, Association of University Women, Business and Professional Women's Club, high school and college assemblies, etc.

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<sup>5</sup>Ibid., pp. 3, 4. (Dr. Brigrance was a visiting professor at the University of Southern California at this time).

During the summer of 1934 the Seventh-day Adventist church initiated a new educational venture known as "The Advanced Bible School." The first few summer sessions of this school were held on the Pacific Union College campus with Weniger as a member of the staff, teaching classes in persuasion.<sup>6</sup> In 1937 this school--now the Seventh-day Adventist Theological Seminary--began its work on its Washington, D.C., campus. Weniger was invited to be a guest instructor in speech nearly every summer until he became a faculty member of the institution in 1948. Regarding this new area of interest, Weniger says:

This gave me a very direct and complete connection with the ministerial phase of things so that my purpose in teaching persuasion in the seminary was specifically that of making better preachers. Other courses developed at the seminary and directly slanted toward preaching were voice and diction, discussion, and oral interpretation.<sup>7</sup>

After a number of years of teaching in the general field of speech, Weniger was asked by the president of the seminary to teach the course in homiletics. Of this experience, he says:

This marks my specific connection of homiletics with the general field of speech. My teaching of homiletics was different from the teaching of homiletics in many seminaries in that it placed stress on persuasive elements rather than devoting most of the time to content and structure. I also spent a great deal of time on the ethics of the preacher, the ethics of the sermon, the persuasive elements in the sermon, motivation, etc., and other general speech-content ideas that my colleagues in most of the seminaries seemed to have touched very lightly. Indeed, I found at that time that the standard homiletics textbooks gave practically no attention to these elements; and so, in addition to the work in a standard textbook such as Broadus or Breed, I found it quite necessary to assign reading and to give lectures in the general field of rhetoric.<sup>8</sup>

In 1947, he continued his graduate study at the University of Southern California, working toward the Doctor of Philosophy degree with

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<sup>6</sup>It was in 1936 that this investigator first met Weniger as a member of his class in persuasion.

<sup>7</sup>Interviews, p. 5.

<sup>8</sup>Ibid.

a major in speech and a minor in comparative literature. "Much of the work taken at this level," he states, "was a categorizing and organizing of materials that I had worked out by myself without credit; but courses that were entirely new were very satisfying. The chief emphasis, whenever I could make it, was in the field of persuasion."<sup>9</sup> During this period at the University he taught voice and diction and, when needed, carried the course in homiletics for the dean of the School of Religion. Regarding his basic philosophy of homiletics, he says:

My continued interest in graduate studies was in the relationship between the general field of speech and the particular field of homiletics. During this period, my own sermon outlining underwent a considerable change. And as I developed further courses in homiletics, I found myself following different devices in structure from those ordinarily employed by the teachers of homiletics. For instance, my students were captivated by the Monroe Motivated Sequence as a sermon outline method, which, as far as I know, had not been suggested by other homiletics teachers.<sup>10</sup>

Weniger completed his work for the doctorate, and the degree was conferred in 1948. He was honored with both the Phi Kappa Phi and the Phi Beta Kappa keys at this time. His work at the seminary in Washington continued to include a limited amount of teaching, although his duties as dean of the seminary greatly curtailed his opportunities for teaching and research. His earlier interests in off-campus activities were continued in Washington, where he was honorary chaplain of the Silver Spring Civitan Club for ten years. Since his departure from Washington in 1960, this club celebrates "Charlie Weniger Day" annually in October. On this occasion in 1962, Weniger gave a short address by long distance telephone from Los Angeles which was amplified at the banquet hall.

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<sup>9</sup>Ibid., p. 6. (Weniger began his doctoral program at USC in 1943.)

<sup>10</sup>Ibid.

In 1960, Weniger accompanied his seminary in its move to Berrien Springs, Michigan, where it became part of Andrews University. In 1961, while on a trip in Europe and the Middle East, he was stricken with a severe illness and forced to spend many months in a hospital. A partial recovery of health permitted him to be director of the Andrews University Extension School in Southern California. At the time of this writing,<sup>11</sup> he is again in a critical state of health.

In the interviews on which this chapter is based, Weniger talked freely about his philosophy of the relation between speech and homiletics. Following is a transcription of a portion of the tape of the interviews:

Homiletics may be defined as that branch of speech which, employing all available means and taking to itself the whole realm of human knowledge with emphasis on the Bible, seeks by persuasion to draw men to a better life and a more abundant entrance into the kingdom of heaven.

I have defined preaching as a branch of speech, effecting its results by persuasion. By this I mean that the overall, ultimate end of preaching is persuasion--that is, the ultimate end of all preaching, of all sermons taken together as a whole. This end of persuasion may not appear to be the sole purpose of a single sermon, but it is the ultimate purpose of all sermons.

In other words, the objective of the single sermon may be that of instruction--for example, to explain the doctrine of tithing. But although this is the end of the particular sermon, ultimately it should be a step in persuasion toward the better life--the more abundant Christian life--which would include practicing the doctrine of tithing. Further, the objective of a single sermon may be to stimulate or even to please, as a sermon on the glory and beauty of the New Jerusalem and of heaven. But in this case the ultimate step would likewise be that of persuading the auditory to be ready to enter into that kingdom of heaven through the better life. Still further, the objective of the single sermon may be to convince, as a sermon proving by logical means that the seventh day is the Sabbath . . .; but ultimately this must lead to persuading the listener that he should experience a more abundant life here in keeping the seventh day and be prepared for a more abundant life hereafter in an eternal keeping of the Sabbath day. Or still further, the preacher might endeavor to reach all of the ends in a single sermon, with the final desire that of persuading the auditory.

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<sup>11</sup>July, 1964.



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I do not believe in a dichotomy. I do not believe in a dualism. I am constrained to feel that the monistic point of view is the ultimate concept in persuasion. All of these different ends are involved in reaching the ultimate.

As I review the phases of speech in general which are added to the teaching of homiletics or emphasized more than usual in the teaching of homiletics, I note several elements. First, there is the element of communication which involves a thorough study of the nature of man as auditory in general. This applies to the preacher who does not know the nature of the audience to which he will preach. Second, there is the study of men in particular, which applies to the preacher who is so fortunate as to be acquainted with the members of the congregation which he will address. This means that there must be a thorough study of people, for no sermon can be satisfactorily given to any two audiences in the same fashion. It must be adapted to the particular auditory and must recognize what men are in general. . . . Further, in this matter of communication, there must be a thorough study of the preacher as a man--what kind of a man is he? He must be a man before he can be a preacher. As a preacher, he must be a transparent medium of expression. This comprehends a detailed study of his dress, his stance and gestures, his movement, his posture, his speech as an instrument, the caliber of his voice, etc.

Another element particularly stressed in my adaptation of speech in general to the particular field of homiletics is that of the study of appeal to human motives--all the way from self-preservation to the desire to be a child of God, which is perhaps the highest of human motives. This comprehends a thorough study of psychology. Again, this emphasis means the employment of all the interest devices available, far beyond that usually suggested in current textbooks in homiletics.

Perhaps, most of all, as another element, it emphasizes the coverage of all human knowledge and experience, as the classical rhetorician stressed the point that the orator was the ultimate end of the educational process and that he must know all things in order that he might reach all men with his message of oratory. So the preacher, if he is to reach all men from the lowest to the highest, from the uneducated to the sophisticated, must, at least imaginatively, have a knowledge of a wide sphere of human knowledge and experience if he is to reach these various classes. I thoroughly believe in St. Paul's dictum: "I must be all things unto all men, that by all means I may save some. . . ."

In all of this treatment of homiletics as a branch of speech, I must emphasize that the elements of speech in general must be used at their highest level, for spiritual values are infinitely superior to all other values, and spiritual things are spiritually discerned. This means that not only must the intellect be convinced, but the will must be moved; and this comes partly through the operation of the Holy Spirit upon the hearts of the auditory. This implies and involves the inspiration of the Holy Spirit, both in the preparation

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of the minister and in his actual delivery. He must be inspired continually as he prepares his sermons, and then must be fluid enough in his preparation to permit the Holy Spirit to recreate his preparation and to omit or add or substitute for the things of his initial preparation.<sup>12</sup>

Weniger's viewpoint regarding speech and homiletics takes specific form in his recommendations regarding theological education:

I am asked to designate the requirements in speech at the Bachelor of Divinity level. I have the following suggestions which are subject to further thinking. If the student comes into the seminary with what I assume is an adequate foundation in speech, his program would be of one type; and if he comes with an inadequate foundation, his program would be considerably different. By an adequate foundation, I mean this minimum: courses in fundamentals of speech, voice and diction, oral interpretation, and persuasion. I observe that Dr. Hance favors adding a course in discussion, and with this I thoroughly agree. I consider the others a bare minimum which might total about ten semester hours, or possibly twelve.

If the student comes into the seminary with this background, I feel that he may not need a further course in voice and diction as such; but he should be examined on entrance with respect to his use of voice and speech and given such individual remedial help as is necessary to care for his platform and conversational needs.

If he has had a course in oral interpretation, I feel that he still needs separate work in the oral reading of the scriptures and of sacred writings; and upon this I would place great stress inasmuch as I am convinced to believe that the improper oral reading of the scriptures is one of the most serious difficulties in our contemporary worship. In my opinion, the congregation should be spiritually fed by every word of God that falls from the preacher's lips, and the high point in the worship service should be the simple expressive reading of the scripture lesson. This probably would involve a distinct course of at least two semester or quarter hours' value.

If the student comes with an introduction to persuasion, I still feel that he needs an advanced course in persuasion involving--since he probably did not touch them during college, to any great extent--the great rhetoricians whom I shall name: Aristotle, Cicero, Quintilian, St. Augustine, Blair, Whately, Campbell, Spencer, and Winans, with the addition of such minor men as Monroe and certain others that occur along the way. . . . In my opinion, the B.D. man should have an acquaintance with the foundation source material relative to these rhetoricians. He is usually thereby astonished to discover the high emphasis placed upon ethical values by such men as Cicero and Quintilian. I have seldom had finer response to such studies than in the study of Quintilian which I have usually

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<sup>12</sup>Interviews, pp. 8-11.

required at the seminary level and in part at the undergraduate level.

If he has had a course in discussion at the undergraduate level, he still, in my opinion, needs a course in discussion in order that he may adapt his general principles to the conduct of the business meeting and other church meetings and take adequate part in the organizations which he sponsors or of which he is a part in his community. This is a recent addition to our thinking, but probably a very important addition. If the student has these three courses at the seminary level, and the homiletics instructor (who, I hope, has speech training) adequately employs the materials of these courses in his teaching of homiletics, I think that we should have a much stronger preacher than we are turning out from most of our seminaries.

It is almost inconceivable that a man should enter the seminary without any work in speech. In almost all instances, he has at least a fundamental course--an introduction to general speech--but I have actually found a few . . . that come with no speech whatsoever. Some have never made a public speech or given a sermon throughout their four years of college. In these instances, I hardly know what to suggest; but I think probably a foundation course in the general principles course in oral communication needs to be given. . . . In the case of this type of student it is certainly essential that he have courses in interpretation (with emphasis on the Bible), in voice and diction with a complete canvassing of his own speech and voice resources and the endeavor to remove the difficulties and strengthen the strong points, and in persuasion. The persuasion course should be made more extensive than the course given at the undergraduate level. I could wish that a full semester to the extent of three or four hours might be devoted to it. It would also certainly be desirable that he have an introduction to discussion motivated practically entirely from the point of view of the pulpit and the church necessities. In other words, I should like to see speech definitely incorporated in every B.D. curriculum. I cannot conceive of our training a minister adequately unless the field is recognized as an overall field of which homiletics is a part; and I look forward to the time when our seminaries will unite the teaching of homiletics and speech in one department with no suggestion whatsoever of a variance in the methodology or content of the two fields, one of which, in my opinion, is only a branch of the other.<sup>13</sup>

Weniger reveals, in part, his homiletical theory in statements made in his interviews:

With Paul Scherer of Union Theological Seminary, I feel that all of the materials of the B.D. curriculum--biblical, historical, and so on--should be the content of the materials presented in the fields

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<sup>13</sup>Ibid., pp. 13-16.

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of speech and homiletics, in addition to the precise and specific technical matter in the fields.

William Stidger, in one of his delightful essays, calls our attention to preaching as a hopper into which all of the different metals are poured. From this comes the final result, which is preaching. This is something of an interpretation of a part of my definition in which the preacher is required to be in touch with all knowledge and experience in the human realm if he would meet all kinds of people. . . . The teacher of homiletics and speech should be so familiar with the background and content of the historical, biblical, etc., fields that he would require these fields to be brought into the production of the student in the course in homiletics.

In other words, I feel that a study of a certain doctrine in a doctrines course should find outlet in the production of a sermon on that doctrine. The study of an historical epoch in church history should find outlet in the production of a sermon that would at least use this material for illustrative uses in the sermon.<sup>14</sup>

Logic must be involved in homiletics. If the emotional appeal is to be of any ultimate value (for it is in itself ephemeral), logic must be added to make it effective. To be only emotionally directed toward an ideal is insufficient. When the auditory wakes up the next morning and gets to thinking about the sermon heard the night before, real thinking demands some logical foundation for what was only perhaps an emotional reaction. This use of logic transcends the simple use of logic as suggested by Aristotle, and perhaps considered by him the real foundation of deliberative discussion.

I also feel that homiletics often partakes of the nature of epideictic oratory. This is particularly true in the case of any occasional sermon such as the one given in the baccalaureate pulpit or at the laying of a foundation stone or the opening of a building.<sup>15</sup>

You ask whether, in my opinion, St. Augustine has a contribution to our discussion of homiletical theory. In his endeavor to analyze Christian oratory under classical patterns, it seems that he finally came to a conclusion that may not be too dated after all--although it does partake of the nature of classical criticism--preaching may be a fourth division of the branches of oratory. In my own definition of preaching I do not feel the necessity of this conclusion, taking as I do a more comprehensive viewpoint than Augustine; but I do think that Augustine has given a great deal of material which ought to be in the hands of our advanced students.<sup>16</sup>

One obvious conclusion from this study is that Weniger cannot be accurately characterized as either a "speech man" or a "homiletics man."

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<sup>14</sup>Ibid., pp. 21, 22.

<sup>15</sup>Ibid., p. 26.

<sup>16</sup>Ibid., p. 30.

His experience and his philosophy stamp him in a dual role. He may be described either as "a speech man teaching homiletics" or as "a homiletics man trained in speech." Both factors of his professional life constantly show through. This dual role he articulated in a definite philosophy. Later chapters will reveal the effects of this viewpoint on his teaching, his writing, and his speaking.



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## CHAPTER II

### A SURVEY OF THE RELATIONSHIP BETWEEN RHETORIC AND HOMILETICS FROM AUGUSTINE TO THE TWENTIETH CENTURY

#### Introduction

The primary purpose of this chapter will be to examine the works of certain selected homileticians, rhetoricians, and homiletician-rhetoricians whose writings reveal in a definite manner an attitude toward the relationship between homiletics and rhetoric. The individuals selected include Augustine, some of the writers of medieval tractates on preaching, Erasmus, Melancthon, Hyperius, Thomas Wilson, Campbell, Blair, John Quincy Adams, John A. Broadus, and certain modern investigators on the subject. It is obvious that many more persons might be studied with profit, but it is felt that these selections give a sampling of the patristic, medieval, Renaissance and Reformation, early English, later English, American, and contemporary periods.

The final focus of the chapter is on contemporary American homiletical theory, especially as it is reflected in theological education. The purpose of structuring the background material in this way is to explore the immediate philosophical and professional background without an understanding of which the work of Charles E. Weniger can hardly be understood.

In an attempt to capture the significance of the contributions of these individuals, this investigator has given considerable emphasis

to the work of others who have been interested in similar or related problems. Examples would include James J. Murphy's article on Augustine and Christian rhetoric, Harry Caplan's distinguished work on medieval tractates on preaching, E. C. Dargan's insightful work, The Art of Preaching in the Light of Its History, Clarence Edney's article on Campbell's lectures, Lloyd Marle Perry's dissertation on American Protestant homiletical education, and significant statements from William Toohey, Warren Faber, Ronald Sleeth, Grady Davis, and Carl Lundquist.

### Augustine

One of the most illuminating documents on the nature of homiletics, and on the relationship between rhetoric and homiletics, is Augustine's De Doctrina Christiana, often referred to as On Christian Doctrine or Christian Instruction.<sup>1</sup> This document consists of four books, the first three of which were written in A.D. 397, and the fourth added in 426.<sup>2</sup> Charles Sears Baldwin believes that ". . . no book has ever revealed . . . more succinctly, more practically, or more suggestively than the De Doctrina Christiana" the fact that ". . . a constant concern of homiletic is to exercise it by a valid rhetoric."<sup>3</sup>

In discussing the relationship of De Doctrina Christiana to rhetoric and homiletics, it has been customary to limit attention to

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<sup>1</sup>English translations of this work are found in The Writings of St. Augustine, Vol. IV: The Fathers of the Church (New York: Cima Publishing Co., 1947); On Christian Doctrine, trans. D. W. Robertson (New York: Liberal Arts Press, 1958); and Nicene and Post Nicene Fathers, Vol. II, ed. Philip Schaff.

<sup>2</sup>NPNF, Vol. II, p. 515.

<sup>3</sup>Charles Sears Baldwin, Medieval Rhetoric and Poetic (Gloucester, Mass.: Peter Smith, 1959), p. 73.

Book IV. This has been the case because Book IV deals specifically with such rhetorical matters as eloquence, style, and diction. It would seem that a more correct approach would be to look at all four books.

Books I, II, and III deal with interpretation of scripture or the science of hermeneutics. Book IV follows with its primary emphasis on eloquence.

At the beginning of Book I the author states:

There are two things on which all interpretation of scripture depends: the mode of ascertaining the proper meaning, and the mode of making known the meaning when it is ascertained. We shall treat first of the mode of ascertaining, next of the mode of making known, the meaning.<sup>4</sup>

At the beginning of Book IV, Augustine repeats this statement, indicating that the first three books had dealt with "the mode of ascertaining the meaning" and in Book IV the author would ". . . say a few things about the mode of making known the meaning."<sup>5</sup>

The classical canons of rhetoric would classify Books I, II, and III under the caption of "Invention." In these books, the author formulates rules for the interpretation of scripture, thus providing for the development of subject matter for preaching. Book IV deals largely with the canon of Style, but touches Delivery. The canon of Arrangement, though not dealt with explicitly, may be considered as implicit in the interpretative function.

Augustine's adherence to classical patterns of rhetoric is indicated by his frequent references to Cicero in Book IV. The Cima translation includes nearly 150 references to Cicero in the footnotes. These references include some direct quotations; but, for the most part, they reflect a similarity of ideas. As an example of direct quotation, in Book IV, Chapter 12, Augustine says:

<sup>4</sup>NPNE, Vol. II, p. 522.

<sup>5</sup>Ibid., p. 574.

Accordingly a great orator has truly said that "an eloquent man must speak so as to teach, to delight, and to persuade." Then he adds: "To teach is a necessity, to delight is a beauty, to persuade is a triumph."<sup>6</sup>

Again, the author deals at length with the three levels of style as defined by Cicero--the majestic, the temperate, and the subdued.<sup>7</sup> He cites examples of these styles from the Christian scriptures and from the church fathers, and he comments on what he considers the proper use of these styles in preaching.

Augustine's dependence on Cicero is particularly interesting in view of the reluctance of the Christian church of his time to quote or recognize pagan authors. James J. Murphy has discussed this phase of the problem in depth in his article, "St. Augustine and the Debate About a Christian Rhetoric."<sup>8</sup> Murphy recognizes the importance of De Doctrina as a criticism of sophistic rhetoric and as a base for Christian preaching, but he also sees this work as Augustine's solution of the church's dilemma regarding the use of works of pagan authors. He says:

The basic issue was whether the church should adopt in toto the contemporary culture which Rome had taken over from Greece. The fate of rhetoric, as a part of the Greco-Roman culture, was involved not only in the debate over the larger issue, but in more limited controversies about its own merits. Indeed, the contrast between Verbum (Word of God) and verbum (word of man) was stressed from the very beginnings of the church, long before the broader cultural issue was joined.<sup>9</sup>

Murphy assesses the contribution of De Doctrina to the solution of this problem, especially as it pertained to rhetoric, as follows:

<sup>6</sup>Ibid., p. 583.

<sup>7</sup>Ibid., pp. 587ff.

<sup>8</sup>James J. Murphy, "St. Augustine and the Debate About a Christian Rhetoric," Quarterly Journal of Speech, Vol. XLVI (December, 1960), pp. 401-410.

<sup>9</sup>Ibid., p. 401.

It is plain throughout that he [Augustine] intends the student of this subject to master the ordinary things taught in the schools. Although Augustine severely limits the number of things which a student might profitably learn from the profane culture, he is equally quick to point out that the young should pursue "those human institutions helpful to social intercourse in the necessary pursuits of life."

Augustine takes his stand, therefore, in the great debate about the use to which the new Christian society is to put the sapientia mundi. He declares that the art of eloquence should be put into active service, and not rejected out of hand because it is tainted with paganism.<sup>10</sup>

The De Doctrina, as a whole, provides an answer to one of the questions that has bothered rhetoricians and homileticians alike--the question of the relation between matter and form. As Murphy puts it:

The sin of the sophist is that he denies the necessity of subject matter and believes that forma alone is desirable. An opposite vice, one to which historians of rhetoric have never given a name, depends upon the belief that the man possessed of truth will ipso facto be able to communicate the truth to others. . . . Augustine apparently recognized a danger in this aspect of the cultural debate of his times, and used the De Doctrina to urge a union of both matter and form in Christian preaching.<sup>11</sup>

It is significant that the five most famous pulpit orators of the fourth and fifth centuries were rhetorically trained--Basil, Gregory Nazianzen, Chrysostom, Ambrose, and Augustine.<sup>12</sup> Of these five, Augustine became the homiletician; and it was his lot to build a bridge between classical rhetoric and homiletics. As the first major homiletician of the Christian church, he established a pattern that affected all subsequent homiletical theory. In fact, there was little deviation from his pattern until the thirteenth century. The science of homiletics, therefore, was created by a rhetorician. The style was a baptized

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<sup>10</sup>Ibid., pp. 407-408.

<sup>11</sup>Ibid., p. 409.

<sup>12</sup>E. C. Dargan, The Art of Preaching in the Light of Its History (New York: Doran, 1922), p. 50.

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Cicero, but the subject matter was that of the Christian scriptures. Old forms were being used to convey new concepts.

### Classical Rhetoric and the Medieval Theory of Preaching

The above title is borrowed from Harry Caplan's article published in 1933.<sup>13</sup> Within the knowledge of the present investigator, Caplan's article is the only serious attempt to reveal the relationship between medieval rhetoric and medieval homiletics. For the purposes of this chapter, it seems apropos to attempt a digest of this important article.

The dominant position of rhetoric as one of the seven liberal arts and the identification of Cicero with rhetoric is the introductory theme of Caplan's article. He points out that "the classical rhetoric survived in many forms."<sup>14</sup> These forms included manuscripts of classical rhetoricians, works of minor rhetoricians, commentaries on and translations of Cicero and other writers. Among these various works was the Ecclesiastica rhetorica, "virtually a forensic rhetoric for canon law, and professedly developed in accordance with rhetorical doctrine."<sup>15</sup> "With grammar it was a fundamental subject in cathedral schools, monasteries, and city schools. . . . And as one of the artes sermocinales it was included in the studium artium of the religious orders."<sup>16</sup>

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<sup>13</sup>Harry Caplan, "Classical Rhetoric and the Medieval Theory of Preaching," Classical Philology, Vol. XXVIII, No. 2 (April, 1933). Cf. Harry Caplan, "A Late Medieval Tractate on Preaching," Studies in Rhetoric and Public Speaking in Honor of James Albert Winans (New York: The Century Co., 1925), pp. 61-90; Harry Caplan, "Rhetorical Invention in Some Mediaeval Tractates on Preaching," Speculum, Vol. II, No. 3 (July, 1927), pp. 284-295; Harry Caplan, "Review: Artes Praedicandi (O. P. TH.-M. Charland)," Speculum, Vol. XIII, No. 3 (July, 1938).

<sup>14</sup>Ibid., p. 74.

<sup>15</sup>Ibid.

<sup>16</sup>Ibid., p. 76.



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After presenting this general background, Caplan states, "What I consider significant in mediaeval literature, as in the cathedral sculptures, is the theological environment of rhetoric."<sup>17</sup> William of Auvergne wrote a rhetoric of prayer, applying the divisions of Roman oratory to prayer.<sup>18</sup> "But obviously," Caplan continues, "the widest field for rhetoric in the Middle Ages was in preaching, the dissuasion from vice, and the persuasion to virtue, the winning of souls to God."<sup>19</sup> Numerous manuals were written, treating on the theory of preaching. These manuals represent twelfth to fifteenth century productions on the art of preaching. These tractates are "systematic, carefully developed treatises," and "were scattered plentifully over the libraries of Europe."<sup>20</sup> At the time of Caplan's article, he knew of the existence of well over 250 manuscripts of these tracts, the great majority of which are unpublished.<sup>21</sup>

Caplan proceeds to indicate the attitude of medieval theologians and preachers to rhetoric. He considers the dependence of these tracts on classical rhetoric and points out the "general lines of inheritance."<sup>22</sup>

From the times of the church fathers, there had been a recurring question among Christian leaders as to how much dependence should be placed on secular learning. Augustine had established a tradition in his De Doctrina by quoting favorably from Cicero and by "joining eloquence to religion."<sup>23</sup> While there were those like the Spaniard, Paulus Albarus, who declared, "The rhetoricians, wordy and redundant, have filled the

<sup>17</sup>Ibid.

<sup>18</sup>Ibid., p. 77.

<sup>19</sup>Ibid.

<sup>20</sup>Ibid., p. 79.

<sup>21</sup>Ibid., p. 80.

<sup>22</sup>Ibid.

<sup>23</sup>Ibid., p. 81.

air with empty wind,"<sup>24</sup> the more general viewpoint was that of Rabanus, who in his De clericorum instructione wrote in effect:

Rhetoric, by which I understand the art of speaking well in civil questions, which seem to belong to mundane science, still is not extraneous to ecclesiastical discipline, for skill in this art is useful to the preacher for fluent and proper teaching, as well as for apt and elegant writing, and for delivering a sermon. He does well who learns it fully, and so fits himself to preach God's word.<sup>25</sup>

The great doctor, St. Thomas Aquinas, is quoted as saying, "Eloquence and learning can profitably be used by a preacher."<sup>26</sup> Caplan summarizes the medieval attitude as follows:

Thus, even though we remember that in some cases rhetoric found a welcome place in civil matters but was not admitted to theology; even though occasionally the Psalter was considered sufficient to train a monk for his career; and even though at times there was legislation within the religious orders against recourse to the profane arts, yet rhetoric clearly had an accepted place in theology and preaching. To be sure, the art did not in the Middle Ages attain to the full flower of its great days in classical civilization, when there existed a free environment for deliberative oratory. When scholars pass this judgment, they cannot be gainsaid. Yet it is equally true that rhetoric in the mediaeval period flourished far more than is generally believed.<sup>27</sup>

Inasmuch as the emphasis of medieval preaching was on the simple and unadorned, the principal area in which classical rhetoric was distrusted was within the area of style. Caplan points out that this criticism was in itself rhetorical as it indicated a greater emphasis on content than on style.

An analysis of the tractates reveals dependence on many classical rhetoricians including Isidore, Cicero, Aristotle, Seneca, Horace, Quintilian, Sidonius, Symmachus, Plato, Lucretius, Persius, and Ovid. "The richest legacy bequeathed to mediaeval rhetoric from the ancient period, Caplan declares, "was the inventional use of the topos or

<sup>24</sup>Ibid., pp. 80, 81.

<sup>25</sup>Ibid., pp. 81, 82.

<sup>26</sup>Ibid., p. 82.

<sup>27</sup>Ibid., pp. 83, 84.

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commonplace, the artistic finding of the right argument communicable to the right audience in the right circumstances."<sup>28</sup> The proper materials for preaching were generally included under ten topoi: God, the devil, the heavenly city, hell, the world, the soul, the body, sin, penitence, virtue.<sup>29</sup>

The medieval homileticians also concerned themselves about definitions and types of preaching. Alain de Lille described preaching as "open and public instruction in faith and morals, devoted to the informing of men, originating in the way of reason and proceeding from the source of authorities."<sup>30</sup> As to type, the thematic was the most popular. The usual division was (1) a theme from the Bible, (2) a pro-theme, (3) divisions and subdivisions arranged largely in an artistic syllogistic order.<sup>31</sup> Regarding the syllogistic approach, Caplan observes:

Were the modern student, fortified by a knowledge of Aristotle's Rhetoric, to contend that the rhetorical enthymeme, not the syllogism is proper to the art of rhetoric, the mediaeval preacher would perhaps reply that sacred eloquence differs from secular in that its subject matter lies not in the realm of opinion and probability, but in truth and divine science; that it is as sound a procedure to use a dialectical method in the demonstration of truth as in the investigation of it; and, further, that in Aristotle and Cicero and Quintilian he had precedents for the policy of adopting to rhetorical purposes the methods of the allied art of dialectic.<sup>32</sup>

In the tractates examined by Caplan, much attention was paid to expansion. Topics of expansion were noted as follows: (1) agreement of authorities, (2) word study, (3) study of properties of objects, (4) analogies, (5) ratiocination and argument, (6) comparison, (7) similitudes, (8) use of acrostics and hidden terminology, (9) multiplication

<sup>28</sup>Ibid., p. 86.

<sup>29</sup>Ibid.

<sup>30</sup>Ibid.

<sup>31</sup>Ibid., p. 87.

<sup>32</sup>Ibid., p. 88.

of synonyms, (10) dialectical topics, (11) explication of scriptural metaphors, (12) cause and effect in the moral realm, (13) anecdotes, (14) observation of end and purpose, (15) setting forth essential weight of a word, (16) interpretation of Hebrew names, (17) etymology, (18) parts of speech, (19) rhetorical colors, (20) four senses of scriptural interpretation--historical or literal, allegorical, tropological, anagogical.<sup>33</sup>

Medieval homiletic theory did not ignore the importance of ethical persuasion. For example, St. Bonaventure said that a preacher should possess several qualities: (1) he should be of the right age--about thirty, (2) he must be mature, (3) he must not be deformed, (4) he must be strong, (5) he must be eloquent, (6) he must be well trained in grammar and scripture, (7) he must be able to speak without error and confusion, (8) he must be unrepachable in life and habits, (9) he must be industrious, prudent, and not contentious.<sup>34</sup>

Delivery, also, was not neglected. Gestures, tempo, loudness, tone, mannerisms, enunciation, length of discourse were considered worthy of attention.<sup>35</sup> Audience analysis was strongly stressed:

Humbert has one hundred chapters on different audiences. . . . St. Bonaventure studies the commonplace vices of certain audiences. . . . Jacques de Vitry had 120 categories of hearers. The Ecclesiastica rhetorica reminds the speaker that there are seven primary emotions: fear, pain, sadness, shame, indignation, wrath, and hate of sin.<sup>36</sup>

This thematic preaching of the Middle Ages had its critics, however. Roger Bacon saw in it "an infinite childish dullness and a cheapening of God's word."<sup>37</sup> Caplan acknowledges the "pedantry and

<sup>33</sup>Ibid., pp. 89, 90.

<sup>34</sup>Ibid., pp. 91, 92.

<sup>35</sup>Ibid., p. 92.

<sup>36</sup>Ibid., p. 93.

<sup>37</sup>Ibid., p. 94.

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concentrated formalism" of such preaching, but adds, "We can find much to praise in the methodical ordering of the thematic sermon. . . . We can find much to laud, too, in the inventional scheme, and in the dexterity and practical variety of treatment, and can appreciate that the theory served its day well."<sup>38</sup>

In his closing paragraph, Caplan gives his estimate of the relationship between classical rhetoric and medieval preaching. He says in part:

The influence of classical rhetoric on mediaeval preaching was therefore definite and considerable. Furthermore, from the nature of the preacher's education, from the wide interest in rhetoric in this period, from the persistence of the rhetorical tradition, and from the quality of some elements that we have considered in the mediaeval theory, I regard it as legitimate to assume an even greater contact and influence than one finds expressed or recognized. . . . But the Middle Ages never achieved that complete synthesis of homiletics and classical rhetoric that we begin to find in the Renaissance. It is only in that period and later that manuscripts appear in which the classical authors are fully searched and carefully excerpted for the specific use of preachers. . . . The preaching of the Renaissance and modern times drank more deeply, yet mediaeval theory tasted more than superficially at the fount of classical rhetoric.<sup>39</sup>

Caplan's work seems to refute successfully the notion that there was an almost entire eclipse of classical rhetoric in the preaching theory of the medieval period. There were, however, other factors in medieval preaching that, in the opinion of some, detracted from its quality. These factors are observed by Dargan, who says:

The sermon retains its character as an expository discourse. It varies still from the more extended address to the briefer homily. In form and content it remains what the fourth century developed. Only the decline of power is apparent. . . . The allegorical interpretation--except in Theodore and a few others of the Antiochian school--has the field. The enforcing of churchly duties is a large element in preaching. The growth of liturgical forms, while

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<sup>38</sup> Ibid.

<sup>39</sup> Ibid., pp. 94-96.



depressing to preaching, has yet given to it a recognized and permanent place in the services of the church.<sup>40</sup>

Regarding preaching in the seventh and eighth centuries, Dargan continues:

The exposition of scripture is wretched. Allegory is gone mad. The clergy are ignorant as well as corrupt, the sermons show little thought and less learning.<sup>41</sup>

The ninth, tenth, and eleventh centuries revealed little improvement:

As to the character and contents of the sermons that have come down to us from that age little needs to be said. The preaching was much as in former times; the best part of it was borrowed from the older preachers, and it was filled with legends, with discussions of the churchly virtues, and the like, to the obscuration of the simple gospel.<sup>42</sup>

The twelfth century, according to Dargan, showed a distinct improvement in preaching. He refers to the medieval tractates described by Caplan as "numerous treatises which taught the art of preaching." He continues, "It is true that these treatises themselves show little originality or power, but the use of them was at least favorable to a better rhetorical practice."<sup>43</sup> Despite these improvements, the old allegorical interpretation still persisted. Although the preaching orders of the thirteenth century contributed somewhat to the improvement of preaching, still "wild allegorizing, puerile fancies, forced meanings and applications, gross misunderstanding, and sometimes positive irreverence, were only too common in handling the word of God."<sup>44</sup> The rise of mystical preaching in this century added a new dimension, but did not correct the basic weaknesses of the medieval pulpit.

<sup>40</sup>E. C. Dargan, A History of Preaching, Vol. I (Grand Rapids, Mich.: Baker, 1954), pp. 113, 114.

<sup>41</sup>Ibid., p. 113.

<sup>42</sup>Ibid., p. 166.

<sup>43</sup>Ibid., p. 189.

<sup>44</sup>Ibid., p. 230.

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Medieval preaching may be evaluated from many viewpoints, depending on the opinion of the observer. Caplan has reminded us of its rhetorical heritage. Dargan has reminded us of its weaknesses. If Augustine's tradition is followed, and preaching is conceived as consisting of interpretation and communication, may it not be that the weaknesses of the medieval preachers were due more to faulty methods of interpretation than to inadequate theories of communication? The heritage of the classical rhetoricians did not teach interpretation--this was peculiarly Christian. The problem was one of hermeneutics rather than rhetoric, a problem for which Cicero had no answers.

Significant Developments During the Renaissance  
and the Reformation

The revival of letters during the fifteenth and sixteenth centuries had marked effects on preaching and homiletical theory. These contributions are well summarized by Dargan.<sup>45</sup> Among the major factors affecting homiletics, Dargan names ". . . the revived study of ancient rhetoric." He says:

Along with the other great classical writings those which deal especially with the principles of rhetoric came up for fresh and first-hand study. Aristotle, Cicero, Quintilian, and others were read anew and with greater zest. The time for dry compilations and reproductions, for sapless imitations and barren rehashings of patristic and scholastic theories of public speaking had passed away. Men were going back to those original sources of higher rhetorical art which had given law to the classic periods of literature.<sup>46</sup>

Chief among the Renaissance homiletician-rhetoricians was Erasmus (1457-1536). In 1511 was published his De Duplici Copia

<sup>45</sup>Dargan, The Art of Preaching in the Light of Its History, pp. 93-115.

<sup>46</sup>Ibid., pp. 94, 95.

Verborum et Rerum, commonly known as his Copia. This work was a popular textbook in rhetoric, passing through sixty editions during Erasmus' lifetime.<sup>47</sup>

During the last year of Erasmus' life, his Ecclesiastes, sive Concionator Evangelicus (Gospel Preacher) was published.<sup>48</sup> This book, described by Dargan as "the most important work on the theory of preaching since Augustine," is divided into four books--the first discusses "the dignity of the preaching office and the virtues and character appropriate to the office." This is obviously in the area of ethical appeal. Books two and three deal with "doctrines and precepts on the art of preaching derived from rhetoricians, logicians, and theologians." The fourth book deals with topoi for pulpit use.<sup>49</sup>

Dargan reveals Erasmus' treatment of rhetoric in its relationship to homiletics and preaching as follows:

Erasmus first takes up Grammar as the necessary precedent of Rhetoric. This is the order of the Liberal Arts in the trivium; and by grammar of course he understands more than is meant in the modern restricted use of the term. Grammar, or Letters, as then understood, included the elements of all linguistic and literary studies, both as taught in the preparatory (grammar) schools, and as pursued in the universities. Accordingly Erasmus recommends the careful study of language and literature as essential to the preacher. He is careful to urge the importance of a knowledge of Hebrew, Greek, and Latin, but does not fail to say that the preacher should also have a good knowledge of the vernacular so as to speak both clearly and elegantly in the popular tongue. He urges the careful study of the classic authors, the Fathers, theologians, and other literature. He also advises the reading of sermons, past and contemporary.

All these preliminaries being now disposed of, Erasmus comes to the heart of his subject and proceeds to discuss such of the precepts of rhetoric as seem to be of special value to the preacher.

<sup>47</sup>Ibid., p. 99.

<sup>48</sup>Ibid., p. 100. The summary of this work is based on Dargan's digest of the 1704 edition published at Leyden by Peter van der Aa.

<sup>49</sup>Ibid., p. 101.

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Some of these precepts and principles evidently do not apply to preaching, and some are unsound in themselves; but many are of service, and the Holy Spirit does not disdain to use them in furtherance of the gospel. In regard to the three kinds of rhetoric--judicial, deliberative, epideictic--. . . Erasmus remarks that the first only applies to preaching so far as general precepts pertaining to all public speaking are common to both species. Deliberative, or persuasive, rhetoric, however, gives many important hints to the preacher, especially in regard to the formulation and statement of propositions. Epideictic, or laudatory, rhetoric may be of help in the matter of praise and thanksgiving to God in sermons, and in funeral or memorial addresses. . . .

He proceeds to a discussion of what he calls the office, or as we may more clearly conceive it, the strictly rhetorical duties of the preacher. In the general consideration his first duty is to teach, to please, to move. Here we have the Ciceronian dictum as applied by Augustine: doceat, delectet, flectet. . . .

Another way of considering the rhetorical functions of the preacher comes to light in the accepted divisions of Rhetoric. First comes that into Invention, Arrangement, Style, Memory, Delivery. . . . Erasmus compares invention to the bones, arrangement to the nerves, style to the flesh and skin, memory to vitality, and delivery to action or motion. These are the essential things in preaching, and they underlie the other mode of presenting rhetorical theory, i.e., according to the parts of speech: Exordium, Narration, Division, Confirmation, Confutation, Conclusion. . . .<sup>50</sup>

The fifteenth and sixteenth centuries produced not only Erasmus but also such men as John Reuchlin (1455-1522), a humanist homiletician who depended heavily on classical rhetorical principles, and Luiz of Granada (1504-1588), a Catholic writer who followed the classical patterns. But these centuries cannot be passed without attention to the Protestant Reformation. "Modern preaching, both in practice and theory, received its most powerful and salutary influence from the Protestant Reformation."<sup>51</sup> While this is the opinion of a Protestant, it seems likely that the Protestant emphasis on preaching also had its influence in Catholic circles, just as reformation theology forced a re-definition of Catholic theology in the Council of Trent.

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<sup>50</sup>Ibid., pp. 104-107.

<sup>51</sup>Ibid., p. 122.



The thrust of Protestant reformation preaching might be said to be in the area of Invention. A new interest in biblical theology and hermeneutics helped to produce a type of preaching that was largely interpretative or expository. Reformation preaching was "more didactic than evangelistic,"<sup>52</sup> leading, in time, to a lack of emphasis on factors of persuasion.

While the leading reformers themselves left no treatises on the art of preaching, they did have something to say about preaching. Luther, in his Table Talk, said, "A preacher should be a logician and a rhetorician."<sup>53</sup> Calvin's emphasis was on biblical exposition, but he said little, if anything, about homiletical theory. Similar comments would apply to Swiss and English reformers. Regarding the reformers as a whole, Dargan declares:

In general we may remark that while the reformers laid more stress on the content and aim of preaching than on its form and method, they did not wholly neglect these either in their example or their teaching. They seemed to take it for granted that in requiring skill and training for a proper study and proclamation of the Word of God they were demanding that the preacher should both know and know how to use the accepted and tested principles of rhetoric as these were applicable to the preparation and delivery of sermons.<sup>54</sup>

Treatises on the art of preaching written during Reformation times include Philip Melanchthon's Elementorum Rhetorices Libri Duo. Melanchthon was a relative and pupil of the humanist rhetorician-homiletician, Reuchlen; and as a professor at Wittenberg he taught many preachers the art of rhetoric. His work on rhetoric mentioned above follows the canons of classical rhetoric, with illustrative material drawn from preaching. Dargan says:

<sup>52</sup>Ibid., p. 126.

<sup>53</sup>Quoted in Dargan, p. 127.

<sup>54</sup>Ibid., p. 132.



The work is of trifling importance in itself, but shows that the Reformers gave attention in their education of preachers to the principles of homiletics as based on rhetoric.<sup>55</sup>

Of greater importance is a work by Andrew Hyperius (1511-1564). Trained in rhetoric, he finally settled in Marburg, where he taught and preached a Calvinistic theology. His principal homiletical work, On the Making of Sacred Discourses, has been pronounced the first really "scientific" treatise on the theory of preaching. The author refers to the five elements of rhetoric, and to Cicero's three aims of discourse, maintaining that these general rhetorical principles should be wisely applied to preaching. Dargan characterizes Hyperius' work as follows:

This truly great work of Hyperius marks an epoch in homiletical writing. As a fact the book does not seem to have had as wide use as its merits demanded. Yet there are traces of its influence upon other writers, and no doubt its principles found some dissemination in the teaching of the schools. The Humanists, including Melancthon, had criticized and rejected the errors and extremes of the scholastic homiletics, but they had taught rhetoric as applied to preaching. Hyperius went further and taught preaching only as related to rhetoric.<sup>56</sup>

Howell deals with Hyperius in laudatory fashion:

The sacred rhetoric of Hyperius . . . is a fresh and stimulating application of Ciceronian theory to the problems of sermon-making, and . . . it is unquestionably one of the best works of its kind in the Ciceronian tradition.<sup>57</sup>

Howell quotes Hyperius, as translated into English in 1577, as follows:

That many things are common to to [sic] the Preacher with the Orator, Sainct Augustine in his fourth Booke of Christian doctrine, doth copiously declare. Therefore, the partes of an Orator, whiche are accounted of some to be, Invention, Disposition, Elocution, Memory, and Pronunciation, may rightllye be called also the partes of the Preacher. Yea and these three; to Teache, to Delight, to Turne; Likewise againe the three kyndes of speakyng, Lofty, Base, Meane: . . . To be short, whatsoever is necessarie to the Preacher in disposition, Elocution, and Memorye, the Rhetoritians have

<sup>55</sup>Ibid., p. 134.

<sup>56</sup>Ibid., p. 142.

<sup>57</sup>Wilbur Samuel Howell, Logic and Rhetoric in England, 1500-1700 (Princeton: Princeton University Press, 1956), p. 115.

exactlye taught all that in their woorkhouses; wherefore (in my opinion) the Preachers may most conuenientlye learn those parts out of them.

Certainly he that hath beene somedeale exercised in the Scholes of the Rhetoritians before he be received into the order of Preachers, shall come much more apte and better furnished than many other, and may be bolde to hope, that he shall accomplish somewhat in the Church, worthy of prayse and commendation.<sup>58</sup>

Erasmus, Reuchlin, Luther, Calvin, Melanchthon, Hyperius, and doubtless scores of other religious leaders of the Renaissance and the Reformation paid heavy tribute to the classical rhetoricians. These preachers and homileticians, like many of their predecessors and successors, proclaimed the Christian message within the form patterns established by Aristotle, Cicero, and Quintilian, and they often acknowledge their debt.

Granted, there were differences. The subject matter of Christian preaching had a distinctiveness that could not be denied. The Christian attitude toward the Bible affected Invention, Disposition, Elocution, Memory, and Delivery in varied but distinct ways: (1) The objectives of Christian preaching deviated from those of conventional oratory to the extent that it was sometimes named as a fourth type in addition to deliberative, judicial, and ceremonial; (2) Christian ideology affected the principles of ethical appeal and the legitimate means of persuasion. Nevertheless, the classical rhetoricians had established a pattern that could not be abandoned lightly because it was so much a part of the fundamental reality of public address of all types.

#### British Rhetoric and Homiletical Theory

The purpose of this section is to observe the place of homiletical theory in the work of certain selected English Rhetoricians from the

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<sup>58</sup>Ibid., p. 112.

sixteenth through the eighteenth centuries. The selection is limited to well-known rhetoricians who have given some emphasis to homiletical theory.

The first rhetoric in English was Leonard Cox' The Arte or Crafte of Rhetoryke, dated variously at 1524 or 1530. This work makes little original contribution to homiletical theory but depends on Melanchthon as its principal source. The author concludes that his book is only for beginners--more mature students should consult Aristotle, Cicero, or other rhetoricians. Like Melanchthon, Cox uses religious subjects for illustrative material.<sup>59</sup>

The first complete rhetoric in English was Thomas Wilson's Arte of Rhetorique, first published in 1553<sup>60</sup> and written with a homiletical bias. From the preface, in which he speaks of eloquence as a gift from God--lost by man and again recovered by the grace of God--to the many references in the text to preaching, this bias is evident. This work was designed, in part, to aid in the teaching of preaching, and was based largely on Aristotle, Cicero, Quintilian, and the Rhetorica ad Herennium.<sup>61</sup>

While Francis Bacon was not a homiletician, his emphasis on applying reason to the imagination for the better moving of the will had implications for homiletics. Bacon believed that rhetorical address must be "always and foremost, logically sound; imaginative dress,

<sup>59</sup>Leonard Cox, The Arte or Crafte of Rhetoryke.

<sup>60</sup>Thomas Wilson, The Arte of Rhetorique, A Facsimile Reproduction (Gainesville, Florida: Scholars' Facsimiles and Reprints, 1962).

<sup>61</sup>Russell H. Wagner, "Thomas Wilson's Contributions to Rhetoric," Historical Studies of Rhetoric and Rhetoricians, ed. Raymond F. Howes (Ithaca, N.Y.: Cornell University Press, 1961).

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65. Ibid.,

although highly desirable, is not fundamental."<sup>62</sup> His theories had a profound influence on the philosophy of science, and indirectly on the subject matter and method of preaching.

Very little work of value in the field of British homiletics survives from the eighteenth century.<sup>63</sup> Probably the best material comes from two rhetoricians--both of them clergymen--George Campbell and Hugh Blair.

Campbell's Lectures on Pulpit Eloquence seems to be the most complete work in the field. These lectures were first delivered in Aberdeen in the years 1772 and 1773 by the author of the better known Philosophy of Rhetoric. Clarence Edney has listed nine reasons why Campbell's lectures deserve attention:<sup>64</sup>

1. Because they provide an interesting and instructive explanation of the adaptation of the principles of rhetoric to the preaching situation.<sup>65</sup>
2. Because they reveal that Campbell was a life-long student of rhetoric.<sup>66</sup>
3. Because they are evidence that Campbell distinguished between rhetoric as a "science" and rhetoric as an "art" or, as one modern scholar has explained it, between rhetoric as a "scholarly study" and rhetoric as "a body of principle and precept." Campbell's Philosophy attempts to trace the mind's "principal channels of perception and action, the radical principles of that art, whose object it is, by the use of language, to operate upon the soul of the hearer." The purpose of his Lectures was not to provide "a full institute of rhetoric" but to make "a useful minister" of each of his students. The Philosophy is an intensely intellectual but highly useful

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<sup>62</sup>Karl R. Wallace, "Bacon's Conception of Rhetoric," Speech Monographs, III (1936), pp. 21-48.

<sup>63</sup>Dargan, The Art of Preaching in the Light of Its History, p. 178.

<sup>64</sup>Clarence W. Edney, "Campbell's Lectures on Pulpit Eloquence," Speech Monographs, XIX, No. 1 (March, 1952).

<sup>65</sup>Ibid., p. 1.

<sup>66</sup>Ibid., p. 2.

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excursion into the psychological, philosophical, literary, and epistemological foundations of rhetoric. The Lectures contain a decidedly practical explanation of the rudiments of homiletics.<sup>67</sup>

4. Because they contain a more detailed analysis of the ends of speaking than is to be found in his Philosophy.<sup>68</sup> [For example] Persuasive discourse which is calculated to influence the will is the most complex of all the forms of public address. The speech to persuade includes all the ends of oral discourse; it informs, convinces, pleases, and moves. It is a combination or blend of reason and emotion which purposes to bring about action. "To make me believe, it is enough to shew me that things are so; to make me act, it is necessary to show that the action will answer some end."<sup>69</sup>
5. Because they demonstrate the adaptation of classical theories of disposition to the pulpit discourse.

Following the procedure of Aristotle in regard to forensic, deliberative, and epideictic speeches, Campbell considers individually the structure of the explanatory, the controversial, the commendatory, the pathetic, and the persuasive types of sermons.

The Text. Campbell, possibly because of his knowledge of classical theories of rhetoric, advocated some principles of homiletics quite contrary to practice in his day. Among these was his recommendation that the preacher make use of a biblical text. . . .

The Exordium. . . .

The Narration. . . .

The Proposition. . . .

The Partition. . . .

The Body. . . .

The Peroration. Campbell's instruction in regard to the conclusions of sermons has a distinctly homiletic touch. Until he discusses the requisite conclusion for each type of sermon, Campbell adheres strictly to his classification of speeches in terms of speaker purpose. One would expect that the conclusion of each type would tie in with its distinctive function of explanation, conviction, communication, pathos, or persuasion. This is not the case. Campbell declares that "the whole of preaching either directly or indirectly points to persuasion" and, consequently, the conclusion of any sermon should contain

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<sup>67</sup>Ibid., p. 3.

<sup>68</sup>Ibid.

<sup>69</sup>Ibid., pp. 4, 5.

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an emotional appeal designed, in some degree, to move the hearer to action.<sup>70</sup>

6. Because, at a time when the elocutionary movement was strong in England and was becoming increasingly mechanical, he placed himself definitely among those who advocated a natural and conversational mode of delivery, . . .

Campbell was content to describe five faults which he had observed in the delivery of preachers and to suggest that his students pursue the matter in more detail in treatises on rhetoric. Quintilian mentions all and Cicero some of these defects: an extravagant and violent manner, high strained pitch of voice, flat monotony of voice, sing-song pattern, and rapid rate of utterance. Campbell, as did Sheridan, recommends that the minister speak from the pulpit as he ordinarily would in earnest and affective conversation. . . .<sup>71</sup>

7. Because they insist, as does the Philosophy, upon careful and precise use of language. . . .<sup>72</sup>
8. Because they supplement the concepts found in his Philosophy and allow us to draw more accurate conclusions concerning his theory of public address. . . .<sup>73</sup>
9. Lastly . . ., because they serve to enhance the impression of Campbell as a transitional rhetorician. Both his Lectures and his Philosophy serve to place him at the point where classical instruction takes its modern trend. . . .

In Lecture V, Campbell compares his classification of sermons with the kinds of orations treated by the Greeks and Romans, and concludes that the controversial speech is comparable to the classical "judiciary" oration, the commendatory speech is comparable to the ancient "demonstrative" oration, and the persuasive speech is comparable to the classical "deliberative" oration; neither the informative speech nor the pathetic speech, he concludes, have analogous counterparts in classical theory. . . .<sup>74</sup>

Edney's review of Campbell's Lectures fails to include certain practical counsel regarding communication. For example, the opening sentence of Lecture I reads:

It is not enough for the Christian minister, that he be instructed in the science of theology, unless he has the skill to

<sup>70</sup>Ibid., p. 7.

<sup>71</sup>Ibid., p. 8.

<sup>72</sup>Ibid.

<sup>73</sup>Ibid., p. 9.

<sup>74</sup>Ibid., p. 10.

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76 Ibid

apply his knowledge, to answer the different purposes of the pastoral charge.<sup>75</sup>

Campbell enlarges upon this theme with such statements as the following:

Indeed it may be said, that the study of the science of theology is itself a preparation, and in part it no doubt is so, as it furnishes him with the materials; but the materials alone will not serve his purpose, unless he has acquired the art of using them. And it is this art in preaching which I denominate Christian or pulpit eloquence. To know is one thing; and to be capable of communicating knowledge is another.<sup>76</sup>

The problem of distrust of eloquence as a tool of the preacher was present in Campbell's day:

But . . . there are prejudices against this study in the Christian orator, arising from another source, the promises of the immediate influence of the divine Spirit, the commands of our Lord to his disciples, to avoid all concern and solicitude on this article, and the example of some of the apostle [sic] who disclaimed expressly the advantages resulting from the study of rhetoric, or indeed of any human art, or institute whatever.<sup>77</sup>

As part of his answer to this question, Campbell reminds his hearers and readers that Apollos of apostolic fame was "an eloquent man" as well as mighty in the scriptures. Campbell adds:

And is not his success manifestly ascribed, under God, to these advantages? There is no mention of any supernatural gifts, which he could receive only by the imposition of the hands of an apostle; and it appears from the history, that before he had any interview with the apostles, immediately after his conversion, he mightily convinced the Jews, and that publicly, shewing from the scriptures that Jesus was the Christ.<sup>78</sup>

Regarding the relation of rhetoric to the art of preaching, Campbell says:

But though we do not from this place propose to give an institute of rhetoric, it will not be improper to give some directions in relation to the theory of it, and particularly to the reading both of ancient and modern authors, whence the general knowledge of the

<sup>75</sup>George Campbell, Lectures on Systematic Theology and Pulpit Eloquence (Boston: Lincoln and Edmands, 1832), p. 93.

<sup>76</sup>Ibid., p. 94.

<sup>77</sup>Ibid., p. 95.

<sup>78</sup>Ibid., p. 97.

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Campbell felt that "every thing valuable" in contemporary works on rhetoric had been copied from Aristotle, Cicero, and Quintilian.

Campbell's sense of balance between content and communication in preaching is stated as follows:

The word of God itself may be, and often is handled unskillfully. Would the preacher carefully avoid this charge, let him first be sure that he hath himself a distinct meaning to every thing he advanceth, and next examine, whether the expression he intends to use be a clear and adequate enunciation of that meaning. For if it is true, that a speaker is sometimes not understood, because he doth not express his meaning with sufficient clearness, it is also true that sometimes he is not understood, because he hath no meaning to express.<sup>80</sup>

As to the place of preaching in the rhetorical spectrum, Campbell declares, "I acknowledge, that the whole of preaching either directly or indirectly points to persuasion."<sup>81</sup>

Hugh Blair is the other late eighteenth century English rhetorician who gave attention to homiletics. Blair, himself a clergyman, in his famous Lectures on Rhetoric and Belles Lettres devoted Lecture XXIX to "Eloquence of the Pulpit."<sup>82</sup> Blaire considered public speaking as divided into three kinds: the eloquence of popular assemblies, the eloquence of the bar, and the eloquence of the pulpit. After dealing with the advantages and disadvantages of preaching, he raised the question of the relationship between rhetoric and preaching:

It may perhaps occur to some, that preaching is no proper subject of the art of eloquence. This, it may be said, belongs only to human studies and inventions: but the truths of religion, with the greater simplicity, and the less mixture of art they are set forth, are likely to prove the more successful. This objection

<sup>79</sup>Ibid., p. 98.

<sup>80</sup>Ibid., p. 115.

<sup>81</sup>Ibid., p. 197.

<sup>82</sup>Hugh Blair, Lectures on Rhetoric and Belles Lettres (Philadelphia: Hayes and Zell, 1854), pp. 312b-326.

would have weight, if eloquence were as the persons who make such an objection commonly take it to be, an ostentatious and deceitful art, the study of words and of plausibility, only calculated to please, and to tickle the ear. But against this idea of eloquence I have all along guarded. True eloquence is the art of placing truth in the most advantageous light for conviction and persuasion. This is what every good man who preaches the gospel not only may, but ought to have at heart.<sup>83</sup>

Blair agrees that the end of preaching is persuasion. "Every sermon, therefore, should be a persuasive oration. Not but that the preacher is to instruct and to teach, to reason and argue. All persuasion, as I showed formerly, is to be founded on conviction."<sup>84</sup> This idea he develops more fully in the following statement:

It is not to discuss some abstruse point that he ascends the pulpit; it is not to illustrate some metaphysical truth, or to inform men of something which they never heard before; but it is to make them better men; it is to give them, at once, clear views and persuasive impressions of religious truth. The eloquence of the pulpit, then, must be popular eloquence. . . . I scruple not therefore to assert, that the abstract and philosophical manner of preaching, however it may have sometimes been admired, is formed upon a very faulty idea, and deviates widely from the just plan of pulpit eloquence. Rational, indeed, a preacher ought always to be; he must give his audience clear ideas on every subject, and entertain them with sense, not with sound: but to be an accurate reasoner will be small praise, if he be not a persuasive speaker also.<sup>85</sup>

Blair included ethical appeal as an important factor in preaching. He believed that the preacher, "in order to be successful, must be a good man."<sup>86</sup> He believed, further, that the unique elements of preaching, as compared to other discourse, are "gravity" and "warmth." "The union of the two," he declared, "must be studied by all preachers as of the utmost consequence."<sup>87</sup>

In the area of Invention, Blair emphasized that a preacher's subjects must be chosen in reference to the needs of his audience.

<sup>83</sup>Ibid., p. 314.

<sup>84</sup>Ibid.

<sup>85</sup>Ibid., p. 315.

<sup>86</sup>Ibid.

<sup>87</sup>Ibid., p. 316.

"Usefulness and true eloquence always go together," he said, "and no man can long be reputed a good preacher, who is not acknowledged to be a useful one."<sup>88</sup>

Regarding arrangement, Blair stressed the importance of "one main point to which the whole strain of the sermon should refer."<sup>89</sup> He also warned against "tedious fulness." "If he seek to omit nothing which his subject suggests, it will unavoidably happen that he will encumber it, and weaken its force."<sup>90</sup>

The element of interest was stressed by the author--"A dry sermon can never be a good one," he said.<sup>91</sup> He also advocated audience analysis, as the following statement reveals:

It will be of much advantage to keep always in view the different ages, characters, and conditions of men, and to accommodate directions and exhortations to these different classes of hearers.<sup>92</sup>

Perspicuity is named as the first element of style. Dignity and simplicity, the author declares, should be combined. A "strong, expressive" style is preferred rather than a sparkling one.

Blair deals with the question of written sermons versus extemporaneous sermons. He says:

The impressions which come warm and glowing from the mind, during the fervour of pronunciation, will often have a superior grace and energy to those which are studied in the retirement of the closet. But then, this fluency and power of expression cannot, at all times, be depended upon, even by those of the readiest genius; and by many, can at no time be commanded, when overawed by the presence of an audience.<sup>93</sup>

He recommends writing and memorizing for young preachers. He opposes the reading of sermons, and suggests notes in the event that memory is not equal to the task.

<sup>88</sup>Ibid.

<sup>89</sup>Ibid.

<sup>90</sup>Ibid., p. 317.

<sup>91</sup>Ibid., p. 318.

<sup>92</sup>Ibid.

<sup>93</sup>Ibid., p. 321.

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pp. 13-41.



Toward the close of the chapter, Blair gives a bit of counsel that has been echoed by many homileticians:

When a preacher sits down to write on any subject, never let him begin with seeking to consult all who have written on the same text or subject. This, if he consult many, will throw perplexity and confusion into his ideas; and if he consults only one, will often warp him insensibly into his method, whether it be right or not. But let him begin with pondering the subject in his own thoughts; let him endeavor to fetch materials from within; to collect and arrange his ideas; and form some sort of plan to himself, which it is always proper to put down in writing. Then, and not till then, he may inquire how others have treated the same subject.<sup>94</sup>

It is certainly a justifiable conclusion that the British rhetoricians (1) were, in many cases, interested in homiletical theory, and (2) promulgated principles of homiletical theory based on classical rhetorical patterns. Homiletical theory during these centuries would have been much poorer without the contribution of these rhetoricians.

#### Relationship Between Contemporary Homiletical Theory and Rhetorical Theory

A study of a contemporary homiletician-rhetorician, such as is being attempted in this dissertation, must be made with an understanding of the relationship of these two disciplines in the modern world. This chapter thus far has pictured homiletics and rhetoric as companions since the time of Augustine. Through medieval, Reformation, and Post-Reformation times, the two great impulses behind homiletical theory were biblical and classical.<sup>95</sup> In fact, so great were the classical contributions to preaching that Dargan, in discussing these relationships,

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<sup>94</sup>Ibid., p. 321.

<sup>95</sup>Dargan, The Art of Preaching in the Light of Its History, pp. 13-41.

quotes Sydney Smith's famous saying, "The ancients have stolen all of our best ideas!"<sup>96</sup>

Nineteenth century America produced some hardy homileticians; and they, like their predecessors, owed a debt to classical rhetoric. "Many of the outstanding rhetoricians of the period--including men like Witherspoon, Adams, Goodrich, Channing, and Porter--were also homileticians."<sup>97</sup> Shedd is quoted as defining homiletics as "the term that has been chosen to denote the application of the principles of rhetoric to preaching. It is synonymous, consequently, with Sacred Rhetoric."<sup>98</sup> Philip Schaff said, "Homiletics is the theory of pulpit eloquence, or of preaching. It is rhetoric applied to the pulpit, or sacred rhetoric as distinguished from general rhetoric. It deals with the composition and delivery of sermons."<sup>99</sup>

John Quincy Adams, from the standpoint of a rhetorician, added Christian preaching as a fourth classification of oratory. He said, "The eloquence of the pulpit is to the science of rhetoric what this western hemisphere is to that of geography."<sup>100</sup> He insisted on applying "the principles and the method of Aristotle, so far as they can be applied, to this more recent species of public speaking."<sup>101</sup>

<sup>96</sup>Quoted in Dargan, p. 32.

<sup>97</sup>John P. Hoshor, "American Contributions," History of Speech Education in America, ed. Karl Wallace (New York: Appleton-Century-Crofts, 1954), p. 144.

<sup>98</sup>Ibid.

<sup>99</sup>Philip Schaff, Theological Propaedeutic (New York: Scribner, 1896), p. 473.

<sup>100</sup>John Quincy Adams, Lectures on Rhetoric and Oratory, Vol. I (New York: Russell and Russell, 1962), p. 322.

<sup>101</sup>Ibid., p. 324.

John A. Broadus' textbook in homiletics was characterized by Dargan as "the leading textbook on homiletics in all the world."<sup>102</sup> This book, first published in 1870, was revised by J. B. Weatherspoon for a 1944 edition. The author's preface to the first edition is included in the preface of the new edition, in which Broadus states, "The author's chief indebtedness for help has been to Aristotle, Cicero, and Quintilian, and to Whately and Vinet."<sup>103</sup> In the introduction is a discussion of the relation of homiletics and rhetoric in which the author says, "Greek rhetoric was a ready instrument for the proclamation of the gospel to the gentile world."<sup>104</sup> After recounting the developments of the early Christian centuries, Broadus concludes, "Thus arose the science of 'homiletics,' which is simply the adaptation of rhetoric to the particular ends and demands for Christian preaching."<sup>105</sup> In use for nearly a century, this book has kept alive the classical emphasis in homiletics.

Further insights into the relationship between rhetoric and homiletics are provided by Lloyd Merle Perry, who has done a study of a selected group of 68 homiletics trade and textbooks used by Protestants in America between 1834 and 1954.<sup>106</sup> In his endeavor to reconstruct the philosophy of these works, Perry says:

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<sup>102</sup>Dargan, The Art of Preaching in the Light of Its History, p. 231.

<sup>103</sup>John A. Broadus, On the Preparation and Delivery of Sermons (rev. ed.; New York: Harper, 1944), p. xiii.

<sup>104</sup>Ibid., p. 8.

<sup>105</sup>Ibid., p. 10.

<sup>106</sup>Lloyd Merle Perry, "Trends and Emphases in the Philosophy Materials and Methodology of American Protestant Homiletical Education as Established by a Study of Selected Trade and Textbooks Published Between 1834 and 1954"(unpublished Doctor's dissertation, Northwestern University, 1961).

There are traces of ideas similar to those advanced by certain speech educational philosophies. The rhetorical approach to speech philosophy appears to dominate these writings, as evidenced by the number of references to Cicero, Augustine, Aristotle, and Quintilian. A total of 528 references are made to these four writers in the scope of the works covered.<sup>107</sup>

Perry continues by showing how three other approaches to speech education of the nineteenth century--the Delsartian, the subjective, and the objective--were likewise reflected in the homiletics texts of the day.

Coming down to the twentieth century, Perry observes:

The persuasive approach, which also came to a position of prominence between 1920 and 1930, emphasized persuasion as the process of getting decisions made. This same emphasis is found in the greater number of books on homiletics, though the homileticians do not place as much emphasis on the discovery and classification of motives as did those connected with the persuasive approach to speech.<sup>108</sup>

Perry continues his comparison of contemporary speech and homiletical theories as follows:

The compositional approach flourished between 1915 and 1940 and made use of the contemporary psychological thought of the day, applying the same to rhetoric. This approach stressed the fact that a long time is needed to gather ideas for the speech. The homiletical writers are in general agreement on this point. There appears to be a mutual agreement between the composition approach and that of most of the homileticians to the effect that ideas, when gathered, should be centered around one unifying thought. Two additional ideas appear to have been mutually agreed upon, namely, that the speaker when presenting his message should converse with the audience, and that his gestures should come forth spontaneously. The text and trade books do stress the importance of the content of the speech and its composition, even as did Dr. Winans in his compositional approach. The compositional approach, however, places more emphasis on persuasion than most of the homiletical writers.<sup>109</sup>

Summarizing his viewpoint, Perry says:

Homiletics is the term that has been chosen to denote the application of the principles of rhetoric to speaking. It is synonymous, consequently, with sacred rhetoric. Homiletics is the science and art of preaching. It designates all that belongs to the

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<sup>107</sup> Ibid., p. 21.

<sup>108</sup> Ibid., p. 23.

<sup>109</sup> Ibid.

composition and delivery of sermons. It is the application of the principles of rhetoric to formal Christian discourse.<sup>110</sup>

As general as this equating of homiletics and rhetoric seems to be, there are, however, dissenting voices. At the Speech for Religious Workers Interest Group connected with the Speech Association of America meeting in Cleveland, Ohio, December, 1962, Father William Toohey of Holy Cross College, Washington, D. C., is reported as having made the following statement:

One of the important corollaries that follow upon the discovery of the proper concept of preaching is the fact that the unique quality of the content places preaching in a category apart from those other forms of discourse which, as Aristotle contends, has as their "most important ingredient" rational demonstration through severe argumentation. Preaching does not fall within the province of speaking which entails statement and ensuing argument; preaching works in the service of faith, and is not concerned with discovering suitable arguments to prove a given point. A misconception of the precise nature of preaching leads to the erroneous notion that a training in public speaking is a training for preaching, or that homiletics is merely sacred rhetoric. No one could justifiably deny the many services rhetoric renders to the development of an effective preacher; but it would be lamentable to assume that this means that preaching is only a particular type of deliberative oratory--public speaking from a pulpit; or to say, as some have, that the details of the art of preaching are the same as those for the lawyer, the legislator, and for orators in general.<sup>111</sup>

Father Toohey maintains that, because "the preacher deals in revelation (supernatural truth) means that his subject matter has a unique quality which distinguishes it from all other communicative material."<sup>112</sup>

At the same meeting, the Rev. Warren E. Faber, dean of the Bible College, Baptist Theological Seminary, Grand Rapids, Michigan, presented a contrasting point of view when he spoke on the topic, "Does the Preacher Need Rhetoric?" He said in part:

<sup>110</sup>Ibid., p. 39.

<sup>111</sup>William Toohey, Newsletter, Speech for Religious Workers Interest Group, Speech Association of America (February, 1963), pp. 2, 3.

<sup>112</sup>Ibid., p. 1

After a seemingly illicit relationship with rhetoric in the days of the Apostolic Fathers, and an unhappy marriage in the centuries that followed, some preaching appears to be experimenting with separate maintenance. Although there are problems involved in their relationship, abandonment of rhetoric may prove to be a most unsatisfactory experience in a culture where oral communication is often suave and sophisticated. . . .

Some preachers and theologians tend to reject the application of rhetoric to preaching upon the basis of the uniqueness of preaching. This is partially right. Insofar as preaching is considered as the timeless link between God's great redemptive act and man's apprehension of it, the medium through which God contemporizes his historic self-disclosure in Christ and offers man the opportunity to respond in faith, it is essentially a divine act as well as human, and rhetoric has little to offer.

Preaching, however, is a human act as well as a divine act. To the extent that the preacher is involved in the communication process . . . [he] needs the instructive, critical, corrective, and liberative help of rhetoric. . . .

The recognition of preaching as a divine-human act, and of rhetoric as a methodological approach to those aspects of preaching which involve human activity and are common to all speakers secures a limited but significant place for rhetoric in the training and ministry of the preacher. It demands that he be exposed to enough rhetorical theory to insure a measure of competency in those areas of human responsibility where failure and ineffectiveness can only be attributed to weaknesses in his ability to communicate.<sup>113</sup>

William Carson Lantz, associate professor of speech and homiletics at Fuller Theological Seminary, discusses the two theories of preaching under the headings of "rhetorical" and "mystical."<sup>114</sup> He poses the problem as follows:

Suppose you are teaching speech (including homiletics) in a religious school and some of your students ask you: "Why should we study the techniques and theories of public speaking? After all, it is God Himself who is speaking through us to the hearts of men. Preaching is really God's doing, and we are merely instruments, so

<sup>113</sup>Warren E. Faber, "Does the Preacher Need Rhetoric?" Newsletter, Speech for Religious Workers Interest Group, Speech Association of America (May, 1963), pp. 1, 2.

<sup>114</sup>William Carson Lantz, "Rhetoric and Theology--Incompatible?" The Digest of Research in Religious Speaking (October, 1963). Reprinted from Western Speech Journal, March, 1955.

why do we need to study, drill on, and attempt to put in practice any human skills and abilities?"

Perhaps to those who do not have direct contact with the religious type of education, this question may seem unreal. Some teachers may wonder if it is asked. Yes, it is asked and has been asked down through the centuries of the Christian Church, and even before. In fact, it has been one of the basic problems in religious thinking and practice.<sup>115</sup>

Lantz substantiates his statement that this is a basic issue by citing examples from contemporary experience and from the history of preaching. He concludes this part of his study with the following summary:

Coming to the days since the Reformation, it is not uncommon to find such statements as that of George Whitefield in speaking of his own preaching, "God's assistance had sometimes taken the place of sermon preparation." [E. E. White, "George Whitefield and the Paper War in New England," Quarterly Journal of Speech, XXXIX (Feb., 1953), p. 61.] In one study, it is pointed out, concerning certain recent American preaching, "Because of the emphasis upon incarnation (the term incarnation in this context refers not to Jesus Christ, but to inspiration; or mystical experience in preaching) and upon the Word, adaptation to the audience is a minor canon." Similarly, is shown the effect of the extreme mystical approach upon theory concerning ethos, arrangement, style, and delivery. [J. J. Rudin II, "The Concept of Ethos in Late American Preaching" (abstract of Ph.D. thesis), Speech Monographs, XVIII (Aug., 1951), p. 197.] In speaking of American homileticians before the turn of the century, one investigator claims, "They held the authoritarian view of the ministerial office. To them, the preacher was a divinely inspired ambassador, sent to deliver the Gospel to the people. His message, largely doctrinal in nature, was subject to no change whatever." [Elton Abernathy, "Trends in American Homiletical Theory Since 1860," Speech Monographs, X (1943), p. 69.] Other investigators have also pointed out this mystical theory [e.g., Barnet Baskerville, "Principle Themes of Nineteenth Century Critics of Oratory," Speech Monographs, XIX (Mar., 1952), p. 22].<sup>116</sup>

Lantz meets this mystical theory by a reductio ad absurdum, showing that the same arguments both disavow all Christian service and all preaching activity. On the positive side, he quotes Baldwin's summary of Augustine's position:

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<sup>115</sup>Ibid., p. 3.

<sup>116</sup>Ibid., p. 4.

Since his (the preacher's) strength is derived from a source deeper than human skill, his best preparation is prayer. Nevertheless, human skill is to be cultivated. Prayer itself proves the folly of making no other preparation. He who abjures human lore of preaching because God gives us our messages might equally well abjure prayer because God knows us and knows our needs. The Pauline Counsels specify how Timothy should preach. As God heals through doctors and medicines, so he gives the gospel to men by men and through men.<sup>117</sup>

The ideal presented by Lantz is a positive synthesis of the rhetorical and the mystical. He concludes:

Keep your belief in God and the mystical experience if you must, but this does not mean you cannot also keep rhetoric. Your use of classical, systematic rhetoric, natural and human as it may seem, is not a denial of God. It is simply a recognition that God uses it and works through it.<sup>118</sup>

The relationship between theology and contemporary speech and communication theories was discussed by Ronald E. Sleeth of Vanderbilt Divinity School in a paper given at the S.A.A. Religious Interest Group in December, 1961. This topic obviously impinges on the subject of the relation between rhetoric and homiletics. In a précis of his paper, six criticisms of communications and speech theories, as leveled by theologians, are listed:

The first attitude . . . that theology has toward contemporary communication theories is to ignore them. This attitude is made up of suspicion, ignorance, fear, and defensiveness. . . . Many curricula are built around the ancient trivium of Bible, history, and theology. Therefore . . . theology simply ignores communication as a live option and at best hopes that if it is ignored it will go away.

A second criticism of communication by theologians is on theological grounds. Theology contends that the transmission of the religious message is a divine function in which God directly . . . is at work. . . . To them, communication seems to elevate the human and minimize the divine. They see communication theory as affirming that right techniques rightly learned can put across the message.

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<sup>117</sup>Ibid., pp. 4, 5. (Quotes C. S. Baldwin, Medieval Rhetoric and Poetic, p. 67).

<sup>118</sup>Ibid., p. 5.



The theologians believe that this is a misunderstanding of the Christian message.

Third, . . . if what distinguishes man from the animal is his ability to talk, and if man is created by God, then the very nature of communication has theological connotations. . . . Theology would contend that it is no accident that we speak of the Word of God. This becomes the basis for communication and our words among men are reflections of this greater Word. Thus, the task of the communicator is a theological one seen in the light of God's creative Word.

Fourth, . . . theology is suspicious of communication because of its apparent instrumental or pragmatic use of the religious message. . . . The theologians feel that communicators are tinkerers, dealing with non-essentials, . . . and that a communicator's main desire is to polish a man's delivery and oral effectiveness apart from any concern with substantive matter. . . . The theologian would insist that sacred rhetoric is a unique rhetoric in that the content, its delivery, and the Divine are all inextricably tied up in the communication of that message. Further, in the case of preaching, they would affirm that effective delivery of a religious idea is not necessarily a sermon.

Fifth, the theologians are scared of contemporary theories of communication because of their fear of manipulation. They see in studies of persuasion and in other speech disciplines the heavy hand of manipulating the audience through speech skills to "force" them to a speaker's point of view. . . . One should not overlook the theologian's own temptation to authoritarianism and dogmatism, but in matters of communication he affirms the freedom of man and suspects communicators of limiting that freedom by concentrating on methodology designed to "win," "get results" and "succeed."

Sixth, . . . in contrast to persuasion, he sees discussion, group dynamics and general semantics all used as ends rather than means. . . . Thus, he contends that communicators are consorting with strange new gods, and views which border on the heretical.<sup>119</sup>

Sleeth's paper points up the fact that there is an issue. Substantial modern theologians are challenging the place of rhetoric and speech training in the work of the preacher. Such an attitude on the part of theologians is certain to affect the viewpoint of homileticians, and it is also certain to influence trends in homiletical education.

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<sup>119</sup>Ronald E. Sleeth, "Theological Criticisms of Contemporary Speech and Communication Theories," (a precis) Newsletter, Speech for Religious Workers Interest Group, Speech Association of America (May 15, 1962).

These trends in theological education are of utmost importance to this study. Two recent studies have been conducted in this area-- one by H. Grady Davis, professor of functional theology at Chicago Lutheran Theological Seminary, and the other by Carl Lundquist, president of Bethel Seminary (Baptist), St. Paul, Minnesota. The Davis study will be considered first because it deals more fully with basic theory.<sup>120</sup>

The Davis study is a report on eight regional conferences held during the winter and spring of 1960. These conferences, endowed by the Lilly Endowment, Inc., brought together about 175 teachers of preaching from the seminaries belonging to the American Association of Theological Schools. Several items in the Davis report are relevant to this study:

First, the last of the six basic points reported by Davis as common to the opening addresses on the subject of the theology of preaching reads as follows:

Preaching is therefore a unique kind of speaking, of language. It is like no other form of communication. It is a dialog between God and the hearers, in which the preacher remains a hearer while speaking God's word. It is an interaction between God and the hearers, a recreative action, which the preacher must serve while being himself one of those acted upon.<sup>121</sup>

After summarizing the theological background, Davis proceeds to describe teaching procedures. He reports:

Responsibility for instruction in preaching, especially for evaluating the students' preaching, is increasingly shared by other members of the theological faculty besides the professor of homiletics. In some smaller schools practically all members of the faculty are engaged in some form of this work. The department of speech or communications, if it is separate from that of homiletics, as it is in a minority of the schools of the Association, is nearly always involved in the instruction. In a few seminaries, mostly theological schools associated with universities, there is no

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<sup>120</sup>H. Grady Davis, "The Teaching of Homiletics, The Present Situation in American Seminaries," Encounter, Vol. XXII, No. 2.

<sup>121</sup>Ibid., p. 5.

department of homiletics, preaching being considered merely a specialized phase of communications in general.<sup>122</sup>

Davis notes the conflict between the theories propounded by those who discussed the theology of preaching and the practices in the various schools:

Thus the place of preaching in the theological curriculum varies from central to precarious. It seems clear that to implement any such theology of preaching as was suggested in the first period of the program would in many schools require a complete rethinking of the purpose of education for the ministry. If that theology has influenced the thinking and teaching of the professors, it has not yet exerted any decisive influence on the curriculum committee.<sup>123</sup>

Davis discusses the type of training of the men who are teaching homiletics. He concludes that homiletics teachers are divided into three categories: first, successful preachers with limited graduate work; second, men trained in theology or hermeneutics and impressed into homiletics teaching; and third, men trained in speech or writing without critical concern about competence in theology or hermeneutics.<sup>124</sup> Noteworthy for his absence in this analysis is the homiletics teacher trained in both theology and communications.

Lundquist's paper represents an address given as part of a panel on "Relationship of Speech and Homiletics in American Protestant Seminaries" presented to the Interest Group of Speech for Religious Workers of the S.A.A. at St. Louis, Missouri.<sup>125</sup> Lundquist reports a personal visit to thirty-three of the Protestant seminaries in the United States, fifteen of which were Baptist, and the other eighteen of which were chosen because he felt that in them "some progressive work

<sup>122</sup>Ibid., pp. 6, 7.

<sup>123</sup>Ibid., p. 7. <sup>124</sup>Ibid., pp. 11, 12.

<sup>125</sup>Carl Lundquist, "Relationship of Speech and Homiletics in American Protestant Seminaries," mimeographed copy of speech (December, 1960).

was being done either in speech or in homiletics. . . .<sup>126</sup> In regard to the relationship between speech and homiletics in these schools, Lundquist reports:

I. In many schools there was a clear separation of responsibilities into coordinate areas with a minimum of direct relationships. The teachers of speech and the teachers of homiletics knew that they were in their separate categories and where the lines were drawn and had learned to accommodate themselves to the situation.

II. There were schools where the lines of responsibility and understanding between the teachers in these two areas were not clear and where there was a great amount of tension that led to frustration and in some cases to almost bitterness; and in a case or two despair.

III. There were a handful of schools where speech and homiletics had been integrated into a single approach and something near the ideal that has been envisioned here had been worked out. At least this has been done on enough campuses to give me encouragement to believe that it can be done on all campuses. . . . I trust this would help lift the level of preaching that is being done in our churches across America today.<sup>127</sup>

The causes for the tension between speech and homiletics are listed by Lundquist as seven in number. The first of these causes was the lack of speech background of homiletics teachers. Only 3.3%, according to Lundquist's figures, held Ph.D.s in speech. In fact, only 6.7% held Ph.D.s in homiletics! In the speech field, the percentages of appropriately trained personnel was much higher.

This meant that those who are teaching in the field of speech have done much more graduate work in this specialized area or areas than those who are teaching in the field of homiletics and by and large the teachers of homiletics are not too conversant with what is going on in the speech field or the significance of the developments today.<sup>128</sup>

The second reason for tension, according to Lundquist, is suspicion of speech as a sub-academic discipline. In this area, homiletics who are accustomed to being persecuted by those in the "content" fields turned persecutors.

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<sup>126</sup>Ibid., p. 1.

<sup>127</sup>Ibid., p. 2.

<sup>128</sup>Ibid., p. 3.

This suspicion around speech as a worthy academic discipline is one of the problems that all of us have to wrestle with. It grows in part out of the fact that the homileticians and the deans are not aware of the philosophic and the historical depth to the whole discipline of speech, as well as much of the content value in the application of this to our day. There were many professors and many deans of theological schools who prided themselves on filling preaching job vacancies with a man who had no training in homiletics or speech. They much preferred to find someone who knew church history or who knew theology or who knew exegesis and could bring the content value of his background and quickly pick up enough in the area of homiletics or speech to carry out the preaching emphasis on the campus.<sup>129</sup>

The third reason for tension is "the absence of a universal and coherent and consistent pattern or organization relating speech and homiletics together on our campuses."<sup>130</sup> Some institutions had both speech and homiletics departments. Some taught no speech courses. There was no consistent provision for diagnostic procedures or remedial speech. Vastly different offerings in both speech and homiletics were found on the different campuses.

A fourth reason for tension is named as "basically different philosophical approaches to teaching preaching toward which speech is related variously."<sup>131</sup> Five approaches are named: (1) Some taught preaching as an art of communication; (2) some as the point of integration for the total curriculum; (3) some as the basic element in worship; (4) some as a means of developing personality; and (5) some as the acoustical expression of pastoral care.

A fifth reason for tension is the lack of professional contact by the homileticians for inter-disciplinary stimulation. A sixth is lack of professional literature in the field. These two are similar in nature.

<sup>129</sup>Ibid.

<sup>130</sup>Ibid.

<sup>131</sup>Ibid., p. 4.



A final reason "lies in the field of mistakes made by speech men."<sup>132</sup> Speech trained men sometimes fail to realize that "homiletics has as much kinship to such fields as linguistics, and hermeneutics, and exegesis as it does to speech."

It is against such a background--both ancient and modern--that the work of a man like Charles Weniger must be viewed. He represents the rare breed of man trained in both theology and speech. The heritages of both disciplines meet in men like Weniger and produce a unique philosophy of preaching. It is the conviction of this investigator that he, and a few other similarly trained and motivated men, have introduced a new factor into the field of theological education. Each in his own way has harnessed the two disciplines together, and has endeavored to use them both in the training of the clergy. This is not a new emphasis--Augustine started it and others followed his example--but it seems to be less prominent than it should be in modern seminaries.

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<sup>132</sup>Ibid., p. 6.

## CHAPTER III

### CHARLES E. WENIGER AS A TEACHER OF SPEECH AND HOMILETICS

In the introductory chapters Weniger was identified as one of a small group of speech-trained seminary professors of preaching. Along with McGlon, Sleeth, Rudin, and a few others, Weniger represents the tradition that considers homiletics as a subdivision of the ancient discipline called rhetoric--or the modern discipline called speech. These men grant that homiletics and preaching are unique in certain respects, but they insist on their kinship to the parent art.

Weniger's philosophy was expressed primarily in the classroom, his activities in writing, preaching, and administration taking a secondary place to his major interest. This being the case, the primary source of information regarding his theory concerning the relation of speech and homiletics is his teaching materials. The plan of this chapter will be as follows:

First, considerable attention will be given to Weniger's method of teaching persuasion to theological students. This portion of the chapter will be based on the theory that persuasion is the area in which speech and homiletics have most in common. Preaching being what it is, its number one objective, according to Weniger, is to persuade.

Next, a summary will be given of Weniger's procedures in teaching voice and diction to theological students. This technical area, it will be seen, was adapted by him to the needs of the clergy in unique ways.





Third, Weniger's teaching of homiletics will be discussed at length. Weniger functioned in a dual capacity in the classroom. He taught standard courses in speech, with interesting adaptations to theological students; and he also taught homiletics from the standpoint of a speech teacher. Only as these two aspects of his teaching approach are viewed in their relation to each other can Weniger's philosophy be discerned.

Finally, Weniger's course called "Master Preachers" is described to reveal how his speech training influenced his approach to the history of preaching.

These four seminary subjects--persuasion, voice and diction, homiletics, and "Master Preachers"--represent a large segment of a minister's professional training. Persuasion is applied psychology; voice and diction is applied anatomy and physiology; homiletics is sermon Invention, Organization, Style, and Delivery; and "Master Preachers" adds the historic dimension. It will be evident that these courses constitute rich opportunities for developing and communicating a philosophy of preaching in its relation to speech.

### Persuasion

Persuasion is a standard part of the curriculum of departments of speech. The concept of the suasive function of speech is older than Aristotle, although he recognized it in his Rhetoric. The principles of persuasion are used by all, and there is probably no profession that uses them more than the clergy. The question arises, Why should not the clergy be trained in their proper use?

This is exactly what Weniger has endeavored to do. In his early teaching experience he taught this subject to college students who were

preparing for the ministry; and, later as a seminary teacher, he adapted his course to the needs of the clergy. He is one of the few teachers of homiletics who has introduced a course in persuasion as part of the homiletical training of the clergy. This section endeavors to explain why he did this and how he did it.

During the summer session at the University of Southern California in 1932, Weniger took work from Dr. W. Norwood Brigance. Regarding this experience, he says:

In one course we went through the work of Aristotle, Cicero, Quintilian, and the rest of the classical rhetoricians and brought the work down to the near contemporaries such as Winans and Monroe. Dr. Brigance completely changed my point of view toward public speaking and got me to see that it was not the content that was the only thing to be emphasized, but that the method, with emphasis on attention and motivation and motive appeal, were the things to be striven for. I cannot express my gratitude to the late Dr. Brigance for this change in my point of view.<sup>1</sup>

As a result of this experience with Dr. Brigance, Weniger developed three two-hour quarter courses in persuasion at Pacific Union College. The first course was in the ethical area, the second in the psychological, and the third in the logical. "These," he recalls, "were very successful and were elected by many students, particularly ministerial students."<sup>2</sup> In these classes he not only used the works of classical rhetoricians, but also acquainted the students with the preacher-rhetoricians: Whately, Blair, and Campbell. "It was very edifying to the ministerial students," he declares, "to discover that the rhetoric of their period was written and spoken by theologians."<sup>3</sup>

In 1934 the institution which later became the Seventh-day Adventist Theological Seminary began its work on the campus of Pacific

<sup>1</sup>Interviews, pp. 3, 4. See Chapter I, p. 3.

<sup>2</sup>Ibid.

<sup>3</sup>Ibid., p. 5.

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Union College, where Weniger was selected to teach his course in persuasion to the ministers and theological students who attended.<sup>4</sup> The institution was moved to Washington, D. C., in 1937, and Weniger taught at its summer sessions nearly every summer until he was appointed a regular member of its faculty in 1948. Regarding this experience he says, "This gave me a very direct and complete connection with the ministerial phase of things so that my purpose in teaching persuasion in the seminary was that of making better preachers."<sup>5</sup>

Weniger's definition of homiletics indicates one reason why his course in persuasion figured so strong in his teaching of theological students. He defines homiletics as follows:

Homiletics may be defined as that branch of speech which, employing all available means and taking to itself the whole realm of human knowledge with emphasis on the Bible, seeks by persuasion to draw men to a better life and a more abundant entrance into the kingdom of heaven.<sup>6</sup>

In explaining this definition, Weniger declares:

I have defined preaching as a branch of speech, effecting its results by persuasion. By this I mean that the overall, ultimate end of preaching is persuasion--that is, the ultimate end of all preaching, all sermons taken as a whole. This end of persuasion may not appear to be the sole purpose of a single sermon, but it is the ultimate purpose of all sermons.<sup>7</sup>

The source materials for this section include Weniger's syllabus, file of "materials," and record of "procedures," which he used in teaching his class entitled "Persuasive Speaking" at the Seventh-day Adventist

<sup>4</sup>It was the privilege of this investigator to take this course under Weniger at Pacific Union College in 1936.

<sup>5</sup>Interviews, p. 5.

<sup>6</sup>Ibid., p. 8. See Chapter I, p. 7.

<sup>7</sup>Ibid., pp. 8, 9.

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Theological Seminary during the summer session, 1955. This class was taught to theological students and ministers.

Although there was no textbook assigned for the course, the introduction to the syllabus recommends that one of the following books be "in the student's hands": Brigance, Speech Composition; Monroe, Principles and Types of Speech; or Winans, Public Speaking.

The course was divided into seven units as follows:

- Unit One: "Introduction to the Theory and Practice of Persuasion"
- Unit Two: "Interest as the Foundation of Persuasion"
- Unit Three: "Ethical Appeal (Ethos)"
- Unit Four: "Pathetic Appeal (Pathos)"
- Unit Five: "Logical Appeal (Logos)"
- Unit Six: "Influences of Persuasion"
- Unit Seven: "Persuasion in Practice"

The course will be described, unit by unit.

Unit One, "Introduction to the Theory and Practice of Persuasion," begins with the following directions to the student:

1. Study basic theory in Brigance, 120-196; Monroe, 116-145, 293-353; Sarett and Foster, Basic Principles of Speech, 473-497; Winans, 183-348. Review Oliver, The Psychology of Persuasive Speech, or Brembeck and Howell, Persuasion: A Means of Social Control.
2. Select, have approved, study, and report on persuasive theory (a) in one classical rhetorician, [a footnote at this point states that Thonssen and Baird, Speech Criticism, is an adequate introduction to the classical rhetoricians], and (b) in one contemporary author.
3. Select, have approved, study, and report on persuasive theory in one orator.
4. Cover and note lectures on history and theory of persuasion, and of persuasion in Deuteronomy; read suggested background material:



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Genung, Guidebook to the Biblical Literature, 222-228.  
 Moulton, Literary Study of the Bible, 268-285.  
Modern Readers' Bible, 158-171; 182-195; 1366-1373.

5. Give a 6-minute persuasive speech (on a proposition of policy) for which you have had a sentence outline approved. (See Brigance, 40; Monroe, 220; Sarett, 379; or Winans, 404.) Begin outline with a comprehensive statement of what you propose (embodying the word "should").

Note: Submit for approval your first, second, and third choices of requirements 2a, 2b, 3, June 14; approval will be returned June 16. Outline for requirement 5 is due June 16; dates for speeches will be assigned June 20.<sup>8</sup>

It must be remembered that this was a four quarter hour course, and the instructor had 43 class hours at his disposal. The first 13 of these hours were spent on Unit One. Weniger's "Procedure" notes for these 13 class periods include the following significant items (mechanical items relating to class organizational procedures are omitted):

- 6/9/55 Distribute Unit One.  
Outline course and discuss Unit One.  
Begin lecture on Genesis and Development of Persuasion.
- 6/13 Continue lecture: Aristotle's Rhetoric.
- 6/14 Lecture on Backgrounds of Moses' Deuteronomy.
- 6/15 Lecture on Moses' Oratory.
- 6/16 Continue lecture on Moses' Oratory.
- 6/20 Lecture on Persuasion in Moses: Ethos.
- 6/21 Lecture: Pathos.
- 6/22 Lecture: Pathos, Logos.
- 6/23 Lecture: Rhetorical Devices for Reinforcing.
- 6/27 -
- 6/30 First round of speeches.

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<sup>8</sup>Charles E. Weniger, Brief Syllabus, Course P 280, Persuasive Speaking, Summer, 1955. Hereinafter referred to as Syllabus P 280.

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The procedures of Unit One of the course are obviously intended (1) to acquaint the student with the theory of persuasion by exposing him to books and lectures and by requiring him to become acquainted with ancient and modern rhetoricians, and (2) to acquaint the student with the practice of persuasion by assigning him a "persuasive speech." There is one unique element in this unit--Weniger's series on "Persuasion in the Orations of Deuteronomy." This series was given, along with other background lectures, while the students were reading and making preparation for their talks. This series of lectures was specifically geared to theological students, and represented a clear adaptation of persuasion to a seminary situation.

These lectures on Deuteronomy represented a reorganization of Weniger's Master's thesis, written for the department of speech at the University of Southern California in 1933, entitled "Persuasion in the Orations of Deuteronomy." Weniger's basic hypothesis is presented in his introduction as follows:

To the more thoughtful student who undertakes the study of the book as presented in a literary form such as that employed by Dr. Moulton in his Modern Readers' Bible, Deuteronomy becomes a series of magnificent orations unified in a unique fashion and characterized by certain distinctions that set them apart from all other cycles of oratory.<sup>9</sup>

He quotes Moulton, who declares that "the orations of Deuteronomy are as noble models as the orations of Cicero."<sup>10</sup> Other authorities are cited who agree with this estimate. One commentator declares regarding the book:

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<sup>9</sup>Charles E. Weniger, "Persuasion in the Orations of Deuteronomy" (unpublished Master's thesis, University of Southern California, 1933), p. vii.

<sup>10</sup>Richard G. Moulton, The Modern Readers' Bible (New York: The Macmillan Co., 1919), p. x. Quoted by Weniger, op. cit., p. viii.

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It is a broad appeal to the nation, as a whole, to bring its sacred services and general conduct into harmony with the divine requirements, and so become "a holy nation." These laws are therefore presented in a persuasive form, with motives and reasons from life and history.<sup>11</sup>

Weniger states the purpose of his thesis as an effort to "present a study of the oratorical portions of Deuteronomy in an endeavor to define the methods employed by the orator to effect belief and produce action in the lives of his hearers."<sup>12</sup>

Chapter I is entitled "A Brief Survey of the Elements of Persuasion." This survey includes the contributions of Aristotle, Cicero, Quintilian, Blair, Campbell, and Whately of the classical tradition. O'Neill and Weaver, Phillips, Higgins, Winans, Brigrance, and Foster represent contemporary textbook writers. Overstreet, Lippman, Mary Follett, Pillsbury, Allport, Thomson, and Whiting Williams represent the social psychologists. The interest of businessmen in persuasion is summarized by William G. Hoffman, Dale Carnegie, and Albert T. Poffenberger. This survey helps to supply criteria for the study of Deuteronomy.

Chapter II is entitled "Deuteronomy: History, Content, and Influence." The antiquity of this document is attested to as follows:

The cycle of orations known as the Book of Deuteronomy was brought to light through oral reading of the document in 622 B.C. during the reign of King Josiah of the Kingdom of Judah.

Focusing the facts of oratorical history presented in this section upon the date of the revelation of Deuteronomy, we may make these significant comparisons in point of time:

1. Deuteronomy appeared over 200 years before Pericles gave his "Funeral Oration" (411 B.C.).

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<sup>11</sup>W. G. Jordan, Commentary on the Book of Deuteronomy (New York: The Macmillan Co., 1911). Quoted by Weniger, op. cit., p. xi.

<sup>12</sup>Weniger, op. cit., p. xii.

2. Deuteronomy appeared nearly 250 years before the death of Lysias (c. 380 B.C.).
3. And, finally, Deuteronomy appeared nearly 300 years before Demosthenes spoke "On the Crown" (330 B.C.). . . . Thus it appears that the chronological priority of the oratory of Deuteronomy lends to the book a unique significance in the history of oratory.<sup>13</sup>

As to the textual authenticity of the document, Weniger says:

Whether this was the discovery of an authentic copy of a book compiled by Moses (according to the traditional view), whether it was a bringing to light of a book which had been secreted in the temple some time between the time of Hezekiah and that of Josiah, whether it was composed in the days of Jeremiah and according to his ideas, whether it was a "pious fraud" produced by zealous reformers sometime during the reign of Manasseh or even as late as the early years of Josiah . . . , is beside the point for the purposes of this study. Around these questions have centered the storms of modern Old Testament criticism. Whatever may be the contemporary attitude toward the book, we can be sure that, as Genung states: ". . . It derived its tremendous influence and authority from the implicit belief that it was the original book of the law (II Kings 22:8), the essential covenant (32:2) and constitution of Israelite faith. It purported to continue the actual words of the nation's traditional founder and lawgiver, Moses, and beyond these by only one remove the awesome words of Jehovah whose being had become so remote." As such the Book of Deuteronomy "is genuinely and authentically Mosaic." It is entirely consistent with the various schools of criticism to employ the name of Moses as that of the orator of the Deuteronomic cycle, and this practice is uniformly followed in our treatment of the subject.<sup>14</sup>

As to the persuasive influence of Deuteronomy, the results of the revelation of the document in 622 B.C. are well attested:

The oral reading of Deuteronomy produced a revolution in Hebrew religious observances, "the most sudden reformation movement in all history" (Moulton). There was a national vow; a passover greater than that celebrated in the days of King Hezekiah was solemnized; all signs of pagan worship were obliterated; houses of license and heathen sanctuaries fell; high places were cut down and chariots to the sun destroyed. It was almost a frenzy of religious reformation. Dr. Moulton avers: "It is not an exaggeration to say that no work of literature which has ever appeared has produced a greater sensation than the Book of Deuteronomy." A crisis in Hebrew history was met and, for a time, the nation was saved from the destruction which threatened to overwhelm it. Such was the immediate result of the

<sup>13</sup>Ibid., p. 35.

<sup>14</sup>Ibid., pp. 42, 43.

propagation of the ideals presented in the four orations of Deuteronomy.<sup>15</sup>

The far-reaching influence of Deuteronomy is reflected in its use by Jesus, who quoted Deuteronomy 8:3; 6:16; 6:13; 6:5; 10:12; 30:6; and by Paul, who referred to 30:12-14.

Weniger confines his study of Deuteronomy to the four orations of Moses, with particular emphasis on the persuasive elements in these orations. The first oration is entitled "Moses' Announcement of His Deposition" and includes chapters 1:6 to 4:40:

The text of Deuteronomy indicates that the first oration is delivered to the children of Israel on the eastern side of the Jordan River just before they are to cross into the Promised Land. This oration is Moses' personal announcement of his deposition from the office of leader. It is divided into two distinct sections: the first presenting an historic survey of the authority wielded by Moses; the second, an extended exhortation to the children of Israel to keep the law when he has gone and cannot uphold its sacred precepts before them.

The historic survey begins with a description of how Moses led the people at the command of Jehovah from Mt. Horeb, where the law and constitution of the Hebrew people were given, on toward the Promised Land. The first movement of the nation revealed such a growth in population that Moses was unable longer to supervise the details of organization in person; his authority was revealed in the appointment of subordinates. Under such organization the nation passed through the wilderness and safely reached Kadesh-Barnea, on the outskirts of Canaan. Here, however, when commanded to advance upon the foe and to dispossess the Canaanites, the people rebelled against the authority of Moses and began their wandering in the wilderness until the rebellious generation should die. Moses himself was involved in Jehovah's wrath: "The Lord was angry with me," he says, "for your sakes." He will not be allowed to enter the Promised Land. Moses reviews the thirty-eight years of wandering in the desert, but shows that even during this period Jehovah watched over them. A new period opened when the nation crossed the brook Zered: the fear of this militant people fell upon all nearby tribes. Moses' authority was evident in his directing Israel which nation to exterminate and which to spare. Consequently, his personal hopes of entering the Promised Land revived; he begged Jehovah to let him go into the goodly land; but the plea was denied and the former announcement of his deposition from leadership confirmed: Moses will not pass over Jordan.

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<sup>15</sup>Ibid., pp. 43, 44.

At this point Moses turns from simple historic survey to fervent exhortation. Since his work is ended, the words he has commanded are not to be altered. It remains only for Israel to obey the law. Such obedience will mean their supremacy among the nations. To emphasize their duty to keep the law, Moses recalls the miraculous circumstances of its giving and the fact that Jehovah did not appear in a form--they only heard a voice. They must therefore take heed never to make the form of any thing to bow down to and not to worship any creature or thing in heaven or earth save Jehovah only. Jehovah has made a covenant with Israel, his own inheritance: He will protect them above all nations; but he is a jealous God--Moses himself had felt the divine jealousy--and if Israel sins, he will destroy them from among the nations of the earth. However, Moses does not close with this statement of Jehovah's judgment; the peroration of the oration introduces a note of mercy: Jehovah's love for his people predominates.

Thus the first oration presents the general authority of Moses and a general view of the law: it constitutes a sort of introduction to the series.<sup>16</sup>

The second oration, entitled "The Delivery of the Covenant to the Levites and Elders," is found in chapters 5:1 to 11:32. Weniger's summary of this oration is as follows:

The scene of the first oration is repeated for the second, but this time the oration is connected with a public ceremony: the Book of the Covenant is to be formally conveyed into the hands of the leaders of the people. It is a day of installation. Moses appears, surrounded by the Levites and Elders, with the newly-written Covenant held in his hands. As in the first oration, he begins with the scene on Mt. Horeb and describes the giving of the law. He recites the commandments one by one as Jehovah's voice gave them, and recalls how frightened the people were and how they begged Moses to stand before Jehovah in their place, earnestly pledging their obedience to all Jehovah's commands. It is Moses' task to present these commandments--now gathered into one code to the people and to urge their obedience. But they are fearful of Jehovah's law; so Moses begins with the sacred Name and places side by side their love for that Name and their love of the law, which is ever present among them.

From this point the order of ideas in the oration is not so much a logical thought progression as it is a somewhat faintly marked swing of ideas from future to past. Moses depicts the material prosperity which shall be theirs in the days to come, and begs Israel not to forget Jehovah in time of prosperity, but rather to teach their children that Jehovah, who delivered Israel from Egypt, is the author of the commandments, the keeping of which insures the prosperity of the nation.

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<sup>16</sup>Ibid., pp. 51-54.



Further, Moses exhorts Israel in future times of conquest to make no alliance with other nations, but ever to recognize by the terms of the Covenant that they are a peculiar people; all that pertains to idolatry shall be a devoted thing. At this point Moses swings to the events of the wilderness experience and shows Jehovah's continued guidance, to emphasize the idea that wealth has not come by their making, but power to get wealth is itself the gift of Jehovah.

The orator again turns to the future and portrays the fall of powerful tribes before their advance. But, he admonishes, Israel must beware of thinking that victory is the result of national righteousness; let them remember their many rebellions against Jehovah and realize that Jehovah has required of them only loving obedience. Again surveying the future, Moses describes the Promised Land under the special care of Providence for its nurture--Egypt depended on human labor for its increase; Canaan depends upon God's rain from heaven. Therefore Israel must know that disobedience to Jehovah's requirements will mean material failure until the nation perishes from the land. Moses thus returns to his fundamental point: national prosperity depends upon obedience to Jehovah's law; disobedience means national ruin. He gives several concrete suggestions for making the law a part of their lives and holds up promise of great reward for faithfulness, even to the conquest of nations greater than Israel.

Moses concludes by mentioning the ceremonial of the blessing and the curse, which becomes the subject of the third oration. The Book of the Covenant is then formally handed over to the Levites and Elders to be read before the people as the basis of a national treaty with Jehovah.<sup>17</sup>

The third oration is entitled "At the Rehearsal of the Blessing and the Curse," and is found in chapter 28. Weniger's summary of this oration is as follows:

The third oration apparently belongs to the same day as the second oration. After the formal delivery of the Book of the Covenant, arrangements seem to be in progress for the rehearsal of a great ceremonial--that of the Blessing and the Curse. An ordinance fixes this ceremony as an institution to be established in the promised land, but before Israel's entrance into Canaan, it is thought best to have a rehearsal of the ceremony. Accordingly, the twelve tribes are divided into two groups stationed upon opposite slopes in a spot resembling the mountains of Ebal and Gerizim of the land of Canaan, one group to represent the Curse, the other to represent the Blessing. The rehearsal begins, the Levites chanting the Curses in full ritual form, the people answering Amen. But it is only a rehearsal--there is no similar chanting of the Blessings. Instead, Moses takes the matter into his own hands, and presents the

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<sup>17</sup>Ibid., pp. 54-56.

Blessings in the form of oratorical discourse instead of Levitical ritual, and then repeats the ground of the Curses in the oratory of denunciation. It is the latter material that constitutes the substance of the third oration.

Moses bases material prosperity entirely upon obedience to the commandments of Jehovah. If the people keep Jehovah's laws, they will be blessed above all other nations on earth; they will be prosperous in business and agriculture, in family life and national economy, in all that can raise them to a place of international recognition as the most favored of nations.

But--and here the oration rises to the height of terrific denunciation, three times passionately denouncing the results of disobedience--if the people of Israel do not obey the laws of Jehovah, innumerable curses will come upon them: curses of market and farm, the decay of family life and the failure of national economy, bodily sickness and mental terror, famine and war and conquest at the hand of an enemy, until finally Israel shall be humbled and carried captive to a strange land--the people that might have been the head of all nations had she obeyed Jehovah becoming the tail of nations and an astonishment and a by-word throughout the earth.

A second stream of denunciation contrasts serving Jehovah "with gladness of heart, by reason of the abundance of all things" with serving the enemy "in hunger, and in thirst, and in nakedness, and in want of all things"--all because Israel did not obey Jehovah's law--until in the siege laid by the mystic enemy the most terrific sufferings the mind can conceive are graphically portrayed.

The third stream of denunciation reverts to the "glorious and fearful Name," and paints a picture of the fading of the joys of promise into plagues and sicknesses and exile, with indescribable mental anguish, until finally the people which was intended to be the saved of all the earth should return into the land of its bondage, voluntarily selling themselves as slaves to those from whom they had been delivered with a climax which should become the height of ignominy--the markets would be so glutted that no one would buy them. There is no further climax--the oration in its entirety is in the nature of a peroration.<sup>18</sup>

The fourth oration is entitled "The Covenant in the Land of Moab" and is found in chapters 29:2 to 31:8. Weniger's summary of this oration is as follows:

The fourth oration seems to follow immediately after the third. As in the first oration, Moses again begins with an historic survey, but this time it is very brief. In it he merely calls the people's

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<sup>18</sup>Ibid., pp. 57-59.

attention to the fact that the long journey through the wilderness with all its trials had come to a successful close only because of the tender care of Jehovah. The speaker then seems to review the various classes of people in his audience and turns to them as individuals, rather than addressing the whole crowd. Thus he makes the point that distinguishes this oration from the three preceeding: he turns from national religion to personal religion, taking, as Dr. Moulton says "the greatest stride that can be taken in religious development." And as he observes the various classes before him, he fears that there may be some man or woman, or some family or tribe, who shall think to cover his own sin in the national righteousness. Such a one, Moses declares, Jehovah will single out and upon him bring all the curses of the Covenant; such a tribe or family, he says, will become a hissing and an astonishment to all other people.

But judgment is tempered with mercy. If when the blessings and the curses portrayed in the orations have come upon them, the people of Israel repent and return to Jehovah, he will turn their captivity, and put the curses upon their enemies. Israel should be assured that the gracious word of life is in their very heart, if they will but listen to its call. In his final appeal, Moses calls heaven and earth to witness as he sets before them life and death, the blessing and the curse, and urges them to obey Jehovah, thus choosing life and happiness.

With a few words of personal farewell, in which he repeats Jehovah's mandate that he shall not go over Jordan; and of encouragement, in which he commends the people into the hands of Joshua, his successor, Moses closes the address, retires from his office, and the orations of Moses are concluded.<sup>19</sup>

After these summaries, Weniger proceeds to his central theme, "Analysis of the Elements of Persuasion in Deuteronomy." He handles this analysis by means of the Aristotelian headings: ethical appeal, emotional appeal, and logical appeal.

Moses commends himself to Israel in five distinct ways: (1) a review of the facts of his successful leadership of Israel, (2) a claim to personal revelations from God, (3) an assertion of devotion to Israel, (4) an appeal to his hearers' powers of judgment, and (5) an expression of personal courage.<sup>20</sup>

What Jebb writes of Demosthenes' "De Corona" can be said with equal truth of the oratory of Moses: "The nobility of this great

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<sup>19</sup>Ibid., pp. 59-61.

<sup>20</sup>Ibid., p. 64.

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speech declares itself not least in this, that the inevitable recital of personal services never once sinks into self-glorification."<sup>21</sup>

The second means of ethical appeal is Moses' claim to having personal revelations from God and the repeated assertion of this claim. Moses speaks with an authority born of the conviction that he is in direct personal touch with God. Again and again he states the divine imprimatur: "The Lord said unto me."<sup>22</sup>

Weniger names two methods of emotional appeal in Moses' sermons:

(1) a patriotic appeal to the national dignity of the Hebrew commonwealth, and (2) an appeal to the nation's sense of gratitude and obedience to God for his love to them.<sup>23</sup> Regarding these emotional appeals, Driver is quoted as follows:

In setting forth these truths the author exhausts all his eloquence: in impressive and melodious periods, he dilates upon the claims which Jehovah has upon the Israelites' allegiance, and seeks, by ever appealing to the most generous and powerful motives, to stir Israel's heart to respond with undivided loyalty and affection.<sup>24</sup>

The major emotional appeals are reinforced by appeals to a variety of lesser "drives." "Most prominent among these are the desire for reward, and its opposite, the fear of punishment."<sup>25</sup> Among the "drives" listed are (1) "the wish for worth," (2) acquisitiveness, (3) parental desire, (4) desire for food, (5) contentment and domestic ease, (6) escape from danger, (7) victory over enemies.<sup>26</sup>

The two fundamental emotional appeals of the Deuteronomic cycle--national self-respect and gratitude to God--are used especially in the first two orations, although their presence is detected all through the group. On the other hand, although there is a

<sup>21</sup>Ibid., p. 65.

<sup>22</sup>Ibid.

<sup>23</sup>Ibid., p. 73.

<sup>24</sup>S. R. Driver, An Introduction to the Literature of the Old Testament (New York: Scribners, 1900), p. 89. Quoted by Weniger, p. 74.

<sup>25</sup>Weniger, op. cit., p. 79.

<sup>26</sup>Ibid., p. 80.

distribution of the lesser motives throughout the cycle, emphasis on the natural human "drives" is concentrated in the third and fourth orations.<sup>27</sup>

Weniger points out that, by the time the auditors of these orations in Josiah's day had listened to the first and second orations, they had become resolved into a "psychological crowd." As such they were largely deprived of the "power of cool reason" and were "emotionally responsive to the primal "drives" of human nature."<sup>28</sup>

Regarding logical appeal, Weniger states that "the persuasion of the four orations of Deuteronomy is effected with very little mere appeal to the intellect and absolutely no formal logic."<sup>29</sup> He goes on to suggest that "suggestive examples may be more forceful than true induction and probable consequences more striking than exact syllogisms."<sup>30</sup>

There is in the oratory of Deuteronomy but one argument, and that is an extended argument of causal relationship. Moses builds his appeals upon a framework of the argument from cause to effect. He makes national prosperity dependent upon obedience, and national failure dependent upon disobedience.<sup>31</sup>

This method of reasoning was perhaps very appealing to the audience of Josiah's time for two reasons: (1) it was given as from the mouth of one whom they considered an authority . . . and (2) the political, religious, and social conditions prevailing in the land were already becoming a fulfillment of the curses prophesied as the result of disobedience.<sup>32</sup>

After discussing the ethical, emotional, and logical appeal of these four orations, Weniger adds a section on "Some Devices for Reenforcing Appeal." These devices he lists as (1) figures of speech, (2) vivid imagery, (3) concrete and specific diction, (4) empathy, (5) rhythm, and (6) repetition.<sup>33</sup>

<sup>27</sup>Ibid., p. 83.

<sup>28</sup>Ibid., p. 82.

<sup>29</sup>Ibid., p. 83.

<sup>30</sup>Ibid., p. 84.

<sup>31</sup>Ibid.

<sup>32</sup>Ibid., pp. 88, 89.

<sup>33</sup>Ibid., p. 90.

Weniger's final chapter is entitled "The Unique Contribution of Hebrew Rhetoric to the Persuasive Appeal of Deuteronomy." The items discussed are (1) the rhythm of the Hebrew oratory as shown in Deuteronomy, (2) the general analytical nature of the Hebrew language, and (3) the concreteness of the Hebrew vocabulary.<sup>34</sup> Regarding rhythm, Weniger declares:

There is something about the rhythmic flow of language that invites and compels attention, pleases the imagination, and hence, from an emotional point of view, conduces toward persuasion. There is a sensuous element in rhythm.<sup>35</sup>

A discussion of Hebrew parallelism follows with examples from Deuteronomy.

Another rhythmic device used in Deuteronomy is that of "free, flowing periods." One illustration is that of chapter 8, verses 7-9:

For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths, springing forth in valleys and hills; a land of wheat and barley, and vines and fig trees and pomegranates; a land of oil olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.<sup>36</sup>

This rhythmic value, as reflected in the second oration, is further commented on:

Moses presents a pendulum swing in thought between the future and the past. One moment he presents a picture of the promised land, the next a glimpse of the land from which they had been delivered; one moment, a prophecy of their conquest of the nations, the next a recollection of the miraculous way God had led them to get wealth, and so on. There is no logical progression in the order of thoughts in the oration, but rather a series of contrasted pictures in rhythmic periods intending to impress the hearer with the wonders of God's leading in the past and to challenge him to follow God in the future.<sup>37</sup>

<sup>34</sup>Ibid., p. 100.

<sup>35</sup>Ibid., pp. 101, 102.

<sup>36</sup>Deuteronomy 8:7-9.

<sup>37</sup>Weniger, op. cit., p. 109.

Regarding the persuasive effect of this poetry, Weniger states:

It is perhaps difficult for us of the occidental twentieth century to realize the emotional effect of the oral reading of Deuteronomy upon the auditors, unless we have heard the reading of the sacred Hebrew writings by an accomplished rabbi in the Jewish synagogue. The enthusiasm of such reading, the melody of phrasing, the harmony of sounds, makes a distinct impression upon the hearer, although he may not understand the meaning of the words intoned. . . . The trained synagogue reader of the year 1933 A.D. probably approximates the oral interpretation of the reading of Deuteronomy in the year 622 B.C. by King Josiah.<sup>38</sup>

Regarding the analytical nature of the language, and its effect in persuasion, Weniger says:

The structure is simple, not complex. There are relatively few conjunctions, and where one is used, the chief connective seems to be "and." It is evident that such a structure makes for clearness of comprehension and is especially favorable for auditory impression where a message must be understood the instant it is heard. Since clearness lies at the basis of persuasion, this particular linguistic tendency must be considered an underlying factor in logical persuasion.<sup>39</sup>

The concreteness of the Hebrew language is also presented as basic to persuasion.

The "Summary, with Conclusions" of Weniger's thesis is reproduced here in order to give an overview of his argument:

#### SUMMARY, WITH CONCLUSIONS

1. The four orations of the Book of Deuteronomy present an important contribution to the history of persuasive speech, for
  - a. They were read aloud in Jerusalem in the year 622 B.C. and thus antedate Demosthenes by nearly 300 years.
  - b. The oral reading of the cycle produced an immediate reformation in the land of Judah which was one of the most remarkable reforms in history.
  - c. The promulgation of the teachings of Deuteronomy effected a revolution in Hebrew life and thought and set in motion currents of thought that still persist in modern civilization.

<sup>38</sup>Ibid., pp. 110, 111. (This material was written in 1933).

<sup>39</sup>Ibid., p. 112.





2. The Deuteronomic cycle of orations, although it was conceived and delivered twenty-five hundred years ago and before the classical study of the formal art of rhetoric, and although it was produced in an Hebraic environment remote from classical influences, nevertheless meets many of the requirements of both classical and modern theories of persuasion. The persuasion of the series proceeds as follows:

a. The ethical appeal of the oratory of Deuteronomy, which is chiefly positive, is produced in two ways: Moses commends his own character and recommends the character of his subject (God) to his hearers. The first he effects by reviewing his successful leadership, claiming personal revelations from God, asserting loyalty to his people, appealing to their sound judgment, and expressing personal courage; the second he effects by naming God's characteristics, reviewing his goodness, and prophesying his goodness yet to come. Ethical appeal, although it occurs throughout the cycle, is concentrated in the first and second orations, which serve as a sort of introduction to the series.

b. The emotional appeal of the orations has two basic aspects: a patriotic appeal to the national dignity of Israel, and an appeal to the people's sense of gratitude and obedience to God for his goodness. These appeals are reenforced by two fundamental motives: the desire for reward and the fear of punishment; and with these are linked many of the lesser natural "drives." Emphasis is placed on "the wish for worth." Emotional appeal, although it is distributed throughout the orations, preponderates in the third and fourth, which act as a sort of peroration to the series.

c. The logical appeal of the cycle is slight. It consists mainly of an extended argument from causal relationship, both from cause to effect and from effect to cause, reenforced by many examples from the history of the Hebrew people. The argument is that obedience to God's commandments brings national and domestic prosperity, while disobedience brings calamity and ultimate ruin. The argument is basic throughout the series, but is concentrated in the third oration.

d. These appeals are reenforced by such devices of rhetoric as figures of speech, vivid imagery, concrete and specific diction, empathy, rhythm, and repetition. The nature of the Hebrew language makes several unique contributions to the persuasive effect of Deuteronomy, such as parallelism, analytical structure, concreteness of vocabulary, certain discriminations in the choice of synonyms, and idiom.

From these statements, we draw two conclusions:

1. The four orations of Deuteronomy should be recognized as constituting an important contribution to the history of persuasive speech.

2. The speaker who desires to be a successful persuader must recognize that men's decisions and activities are more dependent on

ethical and emotional appeal than upon mere appeal to the intellect; in other words, that men will believe in the message of a man whom they consider worthy of belief and will follow his suggestions when appeal is made to the many "drives" that impel human conduct, although, for lasting effect, there must be a sound logical basis such as that of causal relationship and evident example.

. . . . .

The student who goes to Deuteronomy for mere intellectual reasoning will be disappointed, but he will learn from a careful study of the methods of the orator of Deuteronomy that men have hearts as well as heads and that of the two their hearts are more easily reached.<sup>40</sup>

The values of this series of lectures on Deuteronomy as recalled by this investigator, were as follows: (1) These lectures gave a new setting to a familiar section of the Bible, and made it contribute to an understanding of the art of persuasion, (2) these lectures illustrated the principles of persuasion laid down by the great rhetoricians of classical and modern times, (3) these lectures were immeasurably enhanced by Weniger's inimitable ability in the area of oral interpretation, and (4) these lectures were a good teaching method in that they followed Augustine's recommendation that oratory should be taught by example. These values were of particular significance to a class of theological students and ministers, and would not carry the same weight in the usual college or university setting.

Unit Two of Weniger's syllabus in "Persuasive Speaking" is entitled "Interest as the Foundation of Persuasion." At the heading of the unit is the following direction to the student:

Select a speech or sermon of your approved orator (this refers to item 3, unit one) worthy of intensive study as a model of persuasion, and secure approval. Submit card giving full bibliography of your reason for choice.<sup>41</sup>

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<sup>40</sup>Ibid., pp. 120-123.

<sup>41</sup>Weniger, Syllabus P 280, p. 2.

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Unit Two is divided into four sections: (1) Devices for Securing and Holding Interest, (2) The Art of Illustration, (3) Application, and (4) Oral Reports.

The directions to the student under "Devices for Securing and Holding Interest" are:

- a. Study intensively basic theory in at least two of the following: Brigance, 120-133, 218-268; Monroe, 174-185, 194-199; Phillips, Effective Speaking, 63-133; Sanford and Yeager, Principles of Effective Speaking, 67-101; Sarett, 413-424 (1936 edition).
- b. Note devices of interest employed in current newspaper, magazine, and billboard advertising. Collect several significant advertisements, and analyze interest appeals.
- c. Study the approved speech of your selected orator with special attention to the use of interest devices, and prepare to report. This study makes a step in accumulating materials for a forthcoming report.<sup>42</sup>

Under "The Art of Illustration" the following instructions are given the student:

- a. Study White, Christ's Object Lessons, 17-27.
- b. Study Phillips, 17-47, with special attention to 28-36.
- c. Read Beecher, Yale Lectures on Preaching, First Series, 154-180; and selections from the following: Brigance, 256-261; Brown, The Art of Preaching, 124-135; Carnegie, Public Speaking and Influencing Men in Business, 419-439, etc.; Winans, 141-148.
- d. Read Conwell, "Acres of Diamonds" (in Carnegie, 521-549), and note the number, nature, and purpose of illustrations employed.
- e. Study your approved speech with special attention to variety, character, and purpose of illustrative material. Prepare to report, and retain cumulative results.<sup>43</sup>

Under point three, "Application," Weniger simply says, "Become interest-conscious and illustration-conscious in listening and in your own speaking."<sup>44</sup>

<sup>42</sup>Ibid.

<sup>43</sup>Ibid.

<sup>44</sup>Ibid.

The fourth point, "Oral Reports," lists nine sources and topics to be used by the class for oral reports on the subject of illustration:

- a. Byran, The Art of Illustrating Sermons.
- b. Mathewson, The Illustration in Sermon, Address, Conversation, and Teaching.
- c. Dowling, John, The Power of Illustration.
- d. Spurgeon, The Art of Illustration.
- e. Trench, On the Study of Words.
- f. Advertisements of the Travelers Insurance Company as printed in the National Geographic Magazine.
- g. Millard, The Power of Illustration.
- h. Jesus' use of illustration, see Index to the Writings of Mrs. E. G. White under "Illustrations," 412, and "Christ, illustrated truth from nature," 196; n.b., Luke 15, and White, Christ's Object Lessons, 185-211.
- i. Hardinge, A Survey of the Theory of Illustration of Ellen Gould White.

An examination of Weniger's "Procedure" chart indicates that six class hours were spent on Unit Two. Significant entries in the chart follow (no attempt is made to include all organizational details):

- 7/5 Submit card requesting approval of address for intensive study (plus bibliography). Purchase one popular magazine. Distribute Hardinge's study on Ellen G. White persuasive theory.

General discussion of current theory: ethos.  
Committee discussion of selected orators.

- 7/6 Discuss interest devices.

- 7/7 Committee work on advertisements.  
Lecture on Dowling.

- 7/11 Reports on Millard, Spurgeon, Hardinge, Trench, National Geographic.

- 7/12 Further reports.

- 7/13 Further reports.

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An analysis of this unit reveals attention to basic sources of information regarding interest as the foundation of persuasion. The standard authorities listed include Brigrance, Phillips, Sanford and Yeager, and Sarett. Of special interest in the field of business and advertising are references to Carnegie, and certain advertising materials. In addition to these sources, there are a number of sources, particularly on the art of illustration, designed especially for theological students. These include Beecher, Bryan, and Spurgeon. In addition to these general works, several references are of special relevance to Seventh-day Adventist theological students. One is Leslie Hardinge's Master's thesis, "A Survey of the Theory of Illustration of Ellen Gould White"; and the other is Christ's Object Lessons by Ellen White from which one section is assigned.

Ellen White's theory of illustration is indicated in the following excerpts from the assigned portion of Christ's Object Lessons:

So it was in Christ's teaching: the unknown was illustrated by the known; divine truths by earthly things with which the people were most familiar.<sup>45</sup>

Jesus desired to awaken inquiry. He sought to arouse the careless, and impress truth upon the heart. Parable teaching was popular, and commanded the respect and attention, not only of the Jews, but of the people of other nations. No more effective method of instruction could He have employed.<sup>46</sup>

Again, Christ had truths to present which the people were unprepared to accept, or even to understand. For this reason also He taught them in parables. By connecting His teaching with the scenes of life, experience, or nature, He secured their attention and impressed their hearts.<sup>47</sup>

Jesus sought an avenue to every heart. By using a variety of illustrations, He not only presented truth in its different phases,

<sup>45</sup>Ellen G. White, Christ's Object Lessons (Oakland, Calif.: Pacific Press, 1900), p. 11.

<sup>46</sup>Ibid., p. 21.

<sup>47</sup>Ibid.



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but appealed to different hearers. Their interest was aroused by figures drawn from the surroundings of their daily life. None who listened to the Saviour could feel that they were neglected or forgotten.<sup>48</sup>

The implications of this material for ministers are obvious.

Unit Three of the syllabus is entitled "Ethical Appeal (Ethos)."

The following seven points direct the students in their study of this unit:

1. Review the principles of ethical appeal as a factor in persuasion: Brigrance, 140-151; Monroe, revised, 2-13; Sarett, 6, 18-22; Winans, 304-308. Cf. Osborn, Your Voice Personality; Feat, Voice and Personality.
2. Consider the ethical appeal of Jesus. Read White, The Desire of Ages, 253-255, etc.,; Kleiser, Christ the Master Speaker.
3. Read Spencer, How to be a Top-Flight Salesman, 17-43, etc., and apply it to yourself as a speaker.
4. Study Murray, The Speech Personality (1944 ed.), 3-36, apply to your own experience Murray's ten minimum requirements for speech integration (19-22); study Murray's Integration Check List with yourself as a case-problem, and draw valid conclusions. Consult other available materials.
5. What contribution to the theory of ethical appeal is made by your approved classical rhetorician (reference to assignment in Unit One).
6. Consider the ethical appeal of your selected orator in general and as revealed in your approved speech-model. Retain specific results for report.<sup>49</sup>

Weniger's "Procedures" sheet seems to indicate that two class hours were spent on Unit Three. Brief notes reveal some of the topics:

- 7/14 Emphasize personality checks: various lists.
- 7/18 Paper: candid confidential report on Unit Three. [Weniger seems to have asked his students for a self-evaluation of their own ethos.]

Weniger's approach to ethical appeal covers several fronts:

- (1) He asked his students to review several texts on the subject, (2) he

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<sup>48</sup>Ibid., pp. 21, 22.

<sup>49</sup>Weniger, Syllabus P 280, p. 3.

asked his students to study the ethical appeal of the rhetorician they were investigating, (3) he asked them to do the same for their orator, (4) he asked for a confidential self-evaluation, (5) he stressed Murray's Integration Check List, (6) he touched salesmanship, and (7) he stressed the ethical appeal of Jesus. These points are restated to emphasize the intensely personal approach Weniger made. For example, the Murray check list includes the following points:

1. The integrated speaker has a set of speech attitudes which help his effectiveness in communication.
2. The integrated speaker has poise and emotional control.
3. The integrated speaker has spontaneity and emotional responsiveness to speech situations.
4. The integrated speaker adjusts his audibility or loudness to his audience and situation.
5. The well-integrated speaker has a physical bearing, action, and directness that help communicate the thought intended.
6. The well-integrated speaker has a pleasant and agreeable quality of voice.
7. The integrated speaker uses gestures.
8. The integrated speaker has variety, flexibility, and a fine control over pitch, intensity, and duration.
9. The well-integrated speaker has refined and correct enunciation, articulation, and pronunciation.
10. The well-integrated speaker uses correct oral grammar and diction.<sup>50</sup>

The part of Unit Three of particular significance in a seminary is the section on the ethical appeal of Jesus. In an interview with Weniger, December, 1962, this investigator was told that he considered the quotation from Ellen White's Desire of Ages, assigned in point two

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<sup>50</sup>Elwood Murray, The Speech Personality (Chicago: Lippincott, 1944), pp. 19-22.

of this unit as "the finest characterization of Jesus' speech personality ever written."<sup>51</sup> The statement referred to reads as follows:

Jesus met the people on their own ground, as one who was acquainted with their perplexities. He made truth beautiful by presenting it in the most direct and simple way. His language was pure, refined, and clear as a running stream. His voice was as music to those who had listened to the monotonous tones of the rabbis. But while His teaching was simple, He spoke as one having authority. This characteristic set His teaching in contrast with that of all others. The rabbis spoke with doubt and hesitancy, as if the Scriptures might be interpreted to mean one thing or exactly the opposite. The hearers were daily involved in greater uncertainty. But Jesus taught the Scriptures as of unquestionable authority. Whatever His subject, it was presented with power, as if His words could not be controverted.

Yet He was earnest, rather than vehement. He spoke as one who had a definite purpose to fulfill. He was bringing to view the realities of the eternal world. In every theme God was revealed. Jesus sought to break the spell of infatuation which keeps men absorbed in earthly things. He placed the things of this life in their true relation, as subordinate to those of eternal interest; but He did not ignore their importance. He taught that heaven and earth are linked together, and that a knowledge of divine truth prepares men better to perform the duties of everyday life. He spoke as one familiar with heaven, conscious of His relationship to God, yet recognizing His unity with every member of the human family.

His messages of mercy were varied to suit His audience. He knew "how to speak a word in season to him that is weary" (Isa. 50:4); for grace was poured upon His lips, that He might convey to men in the most attractive way the treasures of truth. He had tact to meet the prejudiced minds, and surprise them with illustrations that won their attention. Through the imagination He reached the heart. His illustrations were taken from the things of daily life, and although they were simple, they had in them a wonderful depth of meaning. The birds of the air, the lilies of the field, the seed, the shepherd and the sheep--with these objects Christ illustrated immortal truth; and ever afterward, when His hearers chanced to see these things of nature, they recalled His words. Christ's illustrations constantly repeated His lessons.

Christ never flattered men. He never spoke that which would exalt their fancies and imaginations, nor did He praise them for their clever inventions; but deep, unprejudiced thinkers received His teaching, and found that it tested their wisdom. They marveled at the spiritual truth expressed in the simplest language. The most highly educated were charmed with His words, and the uneducated were always profited. He had a message for the illiterate; and He made even the heathen to understand that He had a message for them.

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<sup>51</sup>Interviews, pp. 7, 8.

His tender compassion fell with a touch of healing upon weary and troubled hearts. Even amid the turbulence of angry enemies He was surrounded with an atmosphere of peace. The beauty of His countenance, the loveliness of His character, above all, the love expressed in look and tone, drew to Him all who were not hardened in unbelief. Had it not been for the sweet, sympathetic spirit that shone out in every look and word, He would not have attracted the large congregations that He did. The afflicted ones who came to Him felt that He linked His interest with theirs as a faithful and tender friend, and they desired to know more of the truths He taught. Heaven was brought near. They longed to abide in His presence, that the comfort of His love might be with them continually.

Jesus watched with deep earnestness the changing countenances of His hearers. The faces that expressed interest and pleasure gave Him great satisfaction. As the arrows of truth pierced to the soul, breaking through the barriers of selfishness, and working contrition, and finally gratitude, the Saviour was made glad. When His eye swept over the throng of listeners, and He recognized among them faces He had before seen, His countenance lighted up with joy. He saw in them hopeful subjects for His kingdom. When the truth, plainly spoken, touched some cherished idol, He marked the change of countenance, the cold, forbidding look, which told that the light was unwelcome. When He saw men refuse the message of peace, His heart was pierced to the very depths.<sup>52</sup>

Unit Four is entitled "Pathetic Appeal (Pathos)." Suggestions to the student follow (note that, as in the case of Unit Three, this topic is interwoven with the general assignments of the course):

1. Study suggestion, social pressure, mental stereotypes, and fundamental human wants as factors in emotional appeal. Review materials in Brigrance, 155-195; Monroe, 129-145; Phillips, 48-62; Sarett, 473-497; Winans, 185-244; etc.

2. Check theories of pathetic appeal in your approved classical rhetorician.

3. Note the appeals to fundamental human wants found in current advertising, and apply the principles to public speaking situations. Collect several especially significant advertisements and explain the application of the appeal to human wants.

4. Study emotional appeal in your approved speech, and summarize findings with specific examples from text.

5. Oral reports on selected works.<sup>53</sup>

<sup>52</sup>Ellen G. White, Desire of Ages (Mountain View, Calif.: Pacific Press, 1940), pp. 253-255.

<sup>53</sup>Weniger, Syllabus P 280, p. 3.



The "Procedures" sheet indicates that approximately two days were spent on this item. Entries include:

7/19 Discuss current history . . . on motive appeal.

7/20 Conclude 7/19 discussion. Committee work on pathos in selected addresses.

The next six class hours were spent on speeches from class members. Each of the 21 members of the class in the summer of 1955 gave a speech on a speaker, plus a report on a classical rhetorician or on a modern authority in some phase of persuasion. The schedules of the speeches may be reconstructed as follows:

TABLE 1  
SCHEDULE OF SPEECHES FOR PERSUASION--CLASS P 280

Speaker Number	Speaker	Rhetorician	Modern Study
1	Lincoln		Hayakawa
2	Webster	Whately	
3	Luther	Campbell	
4	Bryan		Lee
5	Bossuet		Donnelly
6	Pitt	Blair	
7	Spurgeon		Carnegie
8	Paul		Williams
9	Talmage		Overstreet
10	Chrysostom		Trench
11	Whitefield	Campbell	
12	Bryan		Lee
13	Paul		Higgins
14	A. Campbell	Cicero	
15	Savonarola		Poffenberger
16	Spurgeon		Webb and Morgan
17	Churchill		Martin, Le Bon
18	Mann	Quintilian	
19	Wesley		Hollingsworth
20	Wm. Miller		White
21	Lincoln		Thomson

This schedule reveals the range of the material covered in the reports. Adaptation to seminary needs is shown in that thirteen of the twenty-one speakers chosen are preachers. However, the structuring of the reports makes it practically necessary for each student to spend some of his time outside of clerical subjects.

Immediately following the series of talks, three meetings were devoted to a class discussion on semantics. Reference in the "Procedure" sheet is made to Chase, Tyranny of Words, and Gray and Wise, Bases of Speech, Chapter IX.

Unit Five is entitled "Logical Appeal (Logos)." Directions to the students read as follows:

1. Review the elements of logical argument (induction, deduction, syllogism, enthymeme, causal relationship, fallacy, rules of evidence, analysis, etc.) and methods of adapting arguments to audiences. See Winans, 247-304, and technical works on argumentation and logic. Cf. Monroe, 243-246; Sarett and Foster, 435-465. Foster, Argumentation and Debating is standard. See Creighton and Jevons on logic. See Crocker, Argumentation and Debate.
2. Note the form and value of sentence-outline (briefing), as explained in Winans, 395-420. Cf. Brigrance, 38-43; Monroe, 234-238; Sarett and Foster, 379-380, etc.
3. Read Aristotle, The Rhetoric, pp. 5, 10, 147-149 (in Lane Cooper's translation).
4. Study your approved speech from the point of view of logical appeal, and retain results for report. Be specific.
5. Test your own logical thinking and speaking.<sup>54</sup>

The "Procedures" chart does not set aside specific class hours for the discussion of Units Five, Six, and Seven. The remainder of the term is largely devoted to student speeches and office conferences. It is probable that the principles of the last three units were woven into the activities of the remaining class periods.

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<sup>54</sup>Ibid., p. 4.



Unit Six is entitled "Influences of Persuasion," and it includes only one directive:

Determine the influences (both immediate and remote) of the public speaking efforts of your chosen orator, with particular attention to the speech under study.<sup>55</sup>

Unit Seven is entitled "Persuasion in Practice." It makes specific the requirements for the final class appearance of the student, and is the consummation of some of the work assigned in Unit One. The directions are as follows:

1. Present an oral report on your approved orator and speech, in the form of a finished platform lecture (25 minutes). Organize biography, social history, persuasive appeals and devices, influences, etc., in such a way as to convey your interpretation of emphasis and dominant appeal of speaker and speech. Let this be evidence of your knowledge of course-content and of the extent to which you employ accepted techniques.
2. Submit in written form, not later than August 15, the following materials:
  - a. Sentence-outline (not more than 3 pp.)
  - b. Bibliography (chief sources, in style of Campbell Form Book).
  - c. Abstract (250 words).
3. Arrange a conference with your instructor preceding your public lecture.
4. Prepare to introduce a class lecturer. See James Baker, The Short Speech, 96-104; James O'Neill, Modern Short Speeches, 3-12; Willard Yeager, Effective Speaking for Every Occasion, 159-168; etc.

This final unit illustrates one aspect of Weniger's teaching--his ability to make class appointments seem immensely important. These were not mere "talks," they were "platform lectures," 25 minutes in length and duly introduced. Students who were scheduled to speak came dressed in their "Sunday best"--they would have felt out of place otherwise. Every class period was a "production," following unbelievable

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<sup>55</sup>Ibid.

hours in preparation and reading. Although "A" grades were hard to come by, students crowded into his classes and seldom complained--they became slaves, and liked it!

### Voice and Diction

Weniger's course, voice and diction, reflects an attempt to adapt a standard, technical speech course to the needs of a class of theological students. The textbook for the course was Virgil A. Anderson's Training the Speaking Voice. The first assignment, covering one week, was introductory, and was entitled "Voice and Personality." The reading list for this opening week was divided into two sections: the first was religiously oriented, and included selections on the use of the voice from E. G. White's Christ's Object Lessons, Counsels to Teachers, Desire of Ages, Education, Testimonies to the Church. One of these references yields the following counsel for religious workers:

The power of speech is a talent that should be diligently cultivated. Of all the gifts we have received from God, none is capable of being a greater blessing than this. With the voice we can convince and persuade; with it we offer prayer and praise to God, and with it we tell others of the Redeemer's love. How important, then, that it be so trained as to be most effective for good.

The culture and right use of the voice are greatly neglected, even by persons of intelligence and Christian activity. There are many who read or speak in so low or so rapid a manner that they cannot be readily understood. Some have a thick, indistinct utterance, others speak in a high key, in sharp, shrill tones, that are painful to the hearers. Texts, hymns, and the reports and other papers presented before public assemblies are sometimes read in such a way that they are not understood, and often so that their force and impressiveness are destroyed.

This is an evil that can and should be corrected. . . .

By diligent effort all may acquire the power to read intelligibly, and to speak in a full, clear, round tone, in a distinct and impressive manner. By doing this we may greatly increase our efficiency as workers for Christ.

Every Christian is called to make known to others the unsearchable riches of Christ; therefore he should seek for perfection in

speech. He should present the word of God in a way that will commend it to the hearers. God does not design that His human channels shall belittle or degrade the heavenly current that flows through him to the world.<sup>56</sup>

With this background, the student was directed to "read appreciatively selected materials from the following general works:"<sup>57</sup>

Avery, Elizabeth, Dorsey, Jane, and Sickels, Vera, First Principles of Speech Training  
 Brigrance, William Norwood, Your Everyday Speech  
 Corson, Hiram, The Voice and Spiritual Education  
 Gaskill, Harold V., Personality  
 Hathaway, Helen, What Your Voice Reveals  
 Holmes, F. Lincoln D., A Handbook of Voice and Diction  
 Karr, Harrison, Developing Your Speaking Voice  
 Karr, Harrison, Your Speaking Voice  
 Marsh, Hattie Marie, Building Your Personality  
 Mulgrave, Dorothy I., Speech for the Classroom Teacher  
 Murray, Elwood, The Speech Personality  
 Osborn, Loraine, Your Speech Personality  
 Parrish, Wayland Maxfield, The Teacher's Speech  
 Pear, T. H., Voice and Personality  
 Raubicheck, Letitia, Davis, Estelle H., and Carll, L. Adele, Voice and Speech Problems  
 Sutton, Vida, Magic of Speech  
 Von Hesse, Elizabeth, So To Speak

The response to this reading assignment expected of the student was outlined as follows:

Submit a brief paper based on the above references and on your own thought, on the voice as an expression of personality. Do not write more than 350 words. Append alphabetized abbreviated bibliography of your actual reading. . . .<sup>58</sup>

The student was directed to spend at least five hours in preparing this assignment. He was also asked to submit two "Cable Blanks" on which his speech resources were evaluated by other observers. This scale consists of ten significant items, each of which is rated on the basis of a

<sup>56</sup>White, Christ's Object Lessons, pp. 335, 336.

<sup>57</sup>Charles E. Weniger, Syllabus, Voice and Diction, Course 270, Autumn Quarter, 1953, p. 1.

<sup>58</sup>Ibid.

semantic differential. Each student was expected to rate himself and to compare his rating with the rating given him on the same instrument by a selected fellow-student.

Weniger's handwritten sheets on "Procedures" reveal some side-lights on the activities of this first week. During the first session of the class, the students were given Harper's Voice Governor, which they were asked to read. Also, Weniger distributed the "Cable Blanks," administering and collecting one, and assigning the other as due at the next meeting of the class. During the second class session, demonstration and exercises in relaxation, posture, and breathing were conducted. The assigned papers were handed in at the third session, and more material was presented on relaxation, posture, and breathing.

The second assignment, designated Unit One, was called "A Beginning Exploration in Personal Speech Resources." This assignment was divided into five parts: (1) the student was assigned sections from Anderson, Gaskell, Holmes, Mulgrave, Murray, and Parrish; plus Cable's "Self-Grading Rating Scale," and Walsh's Sing Your Way to Better Speech; and he was asked to "study criteria for evaluation of voice, diction, and general voice equipment"; (2) he was asked to continue reading from the selected biography suggested in the preliminary survey; (3) the student was asked to "prepare to begin personal diagnosis by introducing yourself briefly to the members of the class"; (4) the student was assigned a 250-word paper on "The Kind of Voice I Should Like to Have." The instructor counsels, "Keep your feet on the ground! This paper will be confidential with your instructor; be candid"; (5) the student was asked to spend at least 15 minutes a day in exercises, keeping a daily record of these activities.

Unit Two was entitled "Relaxation, Posture, Breathing." In the bibliography for this unit, titles not assigned in previous units included:

Bender, James E., and Kleinfeld, Victor M., Speech Correction Manual and Principles and Practices of Speech Correction  
 Carnegie, Dale, Public Speaking and Influencing Men in Business  
 Harper, Ralph M., G-Suiting the Body  
 Jackson, Josephine A., and Salesbury, Helen M., Outwitting Our Nerves  
 Jacobson, Edward, Progressive Relaxation, You Must Relax  
 Kellogg, Irwin, Why Breathe?  
 Lane, Janet, Your Carriage, Madam!  
 Mensendieck, Bess, It's Up To You  
 Sarett, Lew, and Foster, William Trufant, Basic Principles of Speech  
 Winans, James A., Public Speaking

This second unit introduced the "Spine Gauge," which Weniger used as a diagnostic device for problems of posture.

The "basic criteria" listed under Unit Two were "(1) Can I be heard? (2) Can I be understood? (3) Is my pronunciation generally accepted? (4) Do I read ordinary prose interestingly? (5) Is my conversation direct and communicative? (6) Is my voice reasonably pleasing in quality? (7) Is my speech manner persuasive?"<sup>59</sup>

Unit Three was "Introduction to the Phonetic Alphabet." The student was asked to "compare methods of indicating pronunciation in Barnhart, The American College Dictionary; Webster; Funk and Wagnalls; Jones, An English Pronouncing Dictionary; and Kenyon and Scott, A Pronouncing Dictionary of American English. Choose several key words, and note how their pronunciation is indicated in the several dictionaries."<sup>60</sup> As an introduction to the International Phonetic Alphabet, the student was referred to McLean, Good American Speech and Avery, First

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<sup>59</sup>Ibid., p. 3.

<sup>60</sup>Ibid., p. 4.

Principles. For students interested in linguistic backgrounds, Ullman's Ancient Writing and Its Influence was recommended.

The cumulative nature of the course is indicated by the fact that in Unit Four on the International Phonetic Alphabet the student was reminded again of the Spine Gauge and the exercise program.

Unit Four was on "Pronunciation." Sections on pronunciation from books previously assigned were designated for reading. New books introduced were: Hunter, A Short-Cut to Correct Pronunciation; Kenyon, American Pronunciation; McLean, Good American Speech; Mencken, The American Language; N.B.C. Handbook of Pronunciation. The student was asked to "assemble for discussion and pooling, classified lists of commonly mispronounced words (by observation, conference, and personal check); note accepted pronunciations, and apply to your own experience."<sup>61</sup> The student was further referred to a series of articles by Weniger entitled "Some Notes on English Pronunciation" appearing in The Ministry, the journal of the Seventh-day Adventist Ministerial Association, during 1928 and 1929. Weniger's file of material includes an eight-page document, prepared by himself, classifying pronunciation problems. He lists mispronounced words under the general headings of "Accent," "Addition of Superfluous Sound," "Omission of Essential Sound," "Substitution," "Inversion," "Confusion of Word Identity," "Bible Names," "Corruptions in Word Groups" and "Unclassified Difficulties." The list includes more than 700 words.

The student was also assigned a two- or three-minute speech as a basis for further diagnosis. This speech was not to be memorized, and the speaker was not to use notes.

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<sup>61</sup>Ibid., p. 5.

Unit Five was called "Tone Production." It assigned selected readings from Anderson, Avery, Brigance, Carnegie, Karr, Sarett, Harper, and Ufford's Training for College Speakers. The student was reminded to improve his facility with the International Phonetic Alphabet, to practice his exercises, to prepare to record and analyze his voice recording, and to prepare for a conference with the instructor on the basis of the cumulative diagnoses.

Unit Six was titled "Resonance." Much attention was given to exercises in Anderson; and further assignments were given in Avery, Brigance, Carnegie, Karr, and Sarett. As a basis of further diagnosis, the student was asked to tell a two- or three-minute story while concealed from the class.

Unit Seven was on "Variety and Expressiveness." Previously used sources were assigned, with special emphasis on Murray and Anderson. Exercises were stressed. Practice continued on the International Phonetic Alphabet. It was recommended that the student read aloud daily from "challenging literature."

Unit Eight was on "Articulation." Assignments were given in the areas of "tongue freedom," "lip agility" and "jaw relaxation," with relevant readings in each. Arrangements were made for voice recording and analysis.

Unit Nine presented "Articulation of Consonants." Assignments were made from Anderson, Avery, and Walsh. The student was told, "If you find any inaccuracy in forming consonant sounds, choose specific exercises and initiate remedial treatment."<sup>62</sup> The instructor's constant

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<sup>62</sup>Ibid., p. 10.

emphasis on relaxation was reinforced by a stanza from an old spiritual which was included in the course outline:

Slow me down, Lawd. I'se a-goin' too fast,  
I can't see my brother when he's walkin' past.  
I miss a lot o' things day by day,  
I don't know a blessin' when it comes my way.<sup>63</sup>

Unit Ten was entitled "Pronunciation of Vowels and Diphthongs."

Assignments were made on the phoneme theory and on the correct formation of English vowels. This unit included the assignment:

Continue personal diagnosis by arranging a mutual conference with another member of this course. Agree to discuss your speech problems freely with this student, who will in turn discuss his problems with you. Your conference should be long enough to furnish an intelligent basis for report as Diagnosis Seven.<sup>64</sup>

The previously assigned study in the recording laboratory was to be completed and recorded as Diagnosis Six.

Unit Eleven, the final in the series, was designated "Connected Speech and General Materials." It included a review of the seven diagnoses made during the course. "In the light of these findings," the instructor directed, "and of the materials of the course in general, prepare a regimen of voice and diction attitudes and exercises for yourself as a life plan. Due in concise written form November 23."<sup>65</sup>

Another final assignment required: "Prepare to read a 1-minute selection of poetry or prose for the pleasure of the class. Let your reading be an example of your highest attainments in voice and diction as the media of the expression of thought and emotion. Due November 24."<sup>66</sup>

The syllabus ended with an admonition, "Go from this course resolving to keep your speech mechanism a fit medium for the service of God and man."<sup>67</sup>

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<sup>63</sup>Ibid.

<sup>64</sup>Ibid., p. 11.

<sup>65</sup>Ibid.

<sup>66</sup>Ibid., p. 12.

<sup>67</sup>Ibid.





This course was heavily loaded with reading, the learning of skills, practice, and evaluation. It was an exceedingly busy course, making heavy demands on the student's time. In his paper "Preacher-Training in the Seventh-day Adventist Theological Seminary" given before the Interest Group for Religious Workers of the S.A.A., Weniger had the following to say about voice and diction as a subject in a seminary curriculum:

The course in Voice and Diction erects criteria for acceptable voice use and then presents an extended series of diagnostic projects. Progressive studies in posture, relaxation, breathing, phonation, articulation, projection, vocal variety, etc., assist the seminary student to remove vocal hindrances, develop vocal assets, and establish a set of acceptable speech habits.

Attention is given to the preacher's voice habits when he preaches without the microphone, in the hope that in this modern age there may arise a generation of preachers who can use their voices well in a large auditorium without the inhibition of a microphone. An attempt is made to establish an accurate sense of accepted pronunciation, so that the preacher pronounces the general vocabulary as well as theological and Bible words in approved fashion. We want him to say, "Thus saith the Lord," not "Thus sayeth the Lord," and pronounce Gennesaret, Orpa, Jairus, and a host of other proper names, according to the commonly accepted pronunciation. We want him to avoid the "solemncholy drone" of the preacher's tone. We want him to learn that emphasis of idea is not secured by shouting but often, rather, by the "still small voice" of confidential utterance. In fine, we want his pulpit manner to be akin to that of Wendell Phillips, whose public discourse, you remember, Curtis described as "simple colloquy--a gentleman conversing."

Further to assist the young preacher to achieve these results, recording experiences are offered in classroom and laboratory. In the classroom he preaches and hears the playback of his recording; in the laboratory he records sounds and sentences and, with the help of a technician, works to refine his voice and diction. In case of need, he is referred to an oral physician and surgeon who is equipped to cooperate with the speech instructor in performing diagnoses and applying remedial agencies. Recent cases of this type include a student whose chronic hoarseness and preacher's sore-throat, diagnosed as the result of hypertension and faulty breathing, gave way entirely before a program of relaxation and well-supported breathing; a student whose faulty resonance yielded to a gradual

satisfactory readjustment after submucous resection involving doubly deflected nasal septum.<sup>68</sup>

### Homiletics

It was after many years of teaching in the area of speech that Weniger moved into the field of homiletics, although it must be remembered that many of his speech classes had been taught to theological students. The homiletics materials in his files date back to 1948, when he became a full-time member of the seminary faculty.

Weniger did not approach the teaching of homiletics from the standpoint of a person who had been in the pastoral ministry. (He had never engaged in this type of work, in this respect being different from many teachers of homiletics.) His approach was that of a rhetorician with a deep interest in the improvement of the ministry.

The only available complete syllabus is the one used during the winter quarter, 1950-1951. This syllabus probably lacks revisions made in later syllabi, but, because of absence of later material, must be used for this analysis.

The assigned textbooks were Blackwood's The Preparation of Sermons and The Protestant Pulpit, and Algoth Ohlson's The LIND Group Estimate of Ministerial Efficiency. The course requirements were:

1. Study of homiletics theory and practice, based on Blackwood, et al.
2. Wide reading in Selected Bibliography. . . .
3. Observing and hearing pulpit preachers (the student should file critical notes on at least five experiences at intervals during the quarter).
4. Acquaintance with a wide range of periodicals of homiletic value.

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<sup>68</sup>Charles E. Weniger, "Preacher-Training in the Seventh-day Adventist Theological Seminary," unpublished manuscript, pp. 5, 6.

5. Preaching in class and/or in actual church situations.
6. Conducting the opening moments of the class meeting (the student will present a text and its very brief application, and pray audibly in the compass of 2 minutes).<sup>69</sup>

The day-by-day procedures of the course are given in some detail to reveal Weniger's philosophy as it expressed itself in the construction and administration of a course in homiletics. The sources are the syllabus for the course and the carefully written sheets entitled "Procedures."

The class held its first meeting on December 4, 1950. In addition to the introductory syllabus sheet, the students were given a "Selected Bibliography," a sample of which prepared a few years later, includes 72 titles, all of which were specifically related to preaching. The authors listed include such well-known homileticians and preachers as Beecher, Blackwood, Broadus, Brown, Buttrick, Chappell, Gossip, Jefferson, Jowett, Kennedy, Luccock, Macartney, Marshall, Meyer, Morgan, Oxnam, Sangster, Scherer, Sleeth, Spurgeon, Stewart, and Stidger. A general lecture was given entitled "The Preacher." (The notes for this lecture do not appear in the file entitled "Materials.") Three assignments were made covering December 5, 6, and 7: (1) "Present in one minute a well-unified, carefully organized seed-thought of spiritual value that may grow into a sermon"; (2) "Panel discussion (Study Type): The Preacher--the importance of his calling, his character, deportment, professional qualifications, scholarship, and training"; (3) "Panel discussion (Study Type): The Sermon--its importance, sources, content, kinds, length, preparation, etc."<sup>70</sup>

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<sup>69</sup>Charles E. Weniger, Syllabus in Basic Homiletics, Course P 220, Winter, 1950, p. 1.

<sup>70</sup>Ibid.

On December 5, the one-minute sermonettes were delivered, and panel members were announced for the following two days. The "Procedures" for December 5 bear the following note: "Note criteria: Unity (clear and complete), concreteness, application, congregation--contact."

On December 6, the instructor gave some attention to a current address by President Truman at a recent White House conference as reported in the Washington Star. The panel on "The Preacher" was conducted.

On December 7, the panel on "The Sermon" was held; and the syllabus sheet for December 11-14 was handed out. This new sheet emphasized collateral reading, and made assignments for two-minute class devotional sermonettes as outlined in the objectives of the course. Specific directions regarding observing and hearing preachers were made. The student was expected to hand in a one-page evaluation of the sermon he heard within three days after the experience. Great stress was placed on the value of these hearing experiences, it being Weniger's custom to urge his students to become aware of the preachers in the large downtown churches in Washington, D. C., and to attend their Sunday services.

The topic on December 11 was "The Preacher and His Message." Readings were suggested. The assignment was concluded with these words: "Learn to preach by reading great preaching."<sup>71</sup>

December 12 and 13 were devoted to "The Congregation and Its Needs." Appropriate sermons were assigned, and the student was asked to study means of analyzing the congregation. Among the sources of information suggested were Brigrance, Monroe, and Oliver. The student was

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<sup>71</sup>Ibid., p. 2.

asked to select a text and/or topic for a sermon of great personal significance and to begin to analyze it and a specific congregation in their mutual relationships. While the students were preparing their assignments, Weniger continued the presentation of lecture materials.

On December 14, the student was expected to submit an analysis outline of a specific congregation. The syllabus sheet for December 18-21 was handed out, which included further reminders on collateral reading, listening experiences, and assignments for class devotionals.

The topic for December 18 was "Sermon Beginnings." The student was asked to "re-evaluate the sources of your recent sermons," and "collect all available seed-thoughts for sermons."<sup>72</sup> Selected readings were assigned. The class discussion of sermon sources, according to the "Procedures," included consideration of (1) life experience and observation, (2) the preacher's study, (3) the preacher's seed-plot, (4) the Christian year. Consideration was given to stages of sermon preparation.

On December 19, under the title "The Preacher's Storehouse," a panel was conducted regarding methods of filing materials. The students were asked to read selected sermons from Chappell and Sockman and "note where the preacher got his sermon materials."<sup>73</sup>

December 20 and 21 were devoted to "The Textual Sermon." Headings under this assignment included "Explain advantages to preacher and people of using a text as basis for the sermon," "Know the criteria for choice of text," "Summarize advantages and disadvantages of textual methods," "Select 5 texts that lend themselves to fresh textual

<sup>72</sup>Ibid., p. 3.

<sup>73</sup>Ibid.

treatment; defend your choice," "Of these texts, choose one of paramount personal interest, and begin to plan a sermon based on it."<sup>74</sup>

The syllabus sheet for the first week after the holidays urged the students to take advantage of the opportunities to attend services of various communions. The subject of this week was "The Expository Sermon," the nature of the expository sermon being stressed, with its advantages and its disadvantages. The student was directed to "select a short Bible passage that challenges your thinking as basis for an expository sermon," "select a Bible book that offers you challenging basis for an expository sermon," and "continue to let the text and/or topic chosen December 12, 13, and the text selected December 20, 21, grow in your prayer, meditation, and planning for specific future use." A note on this sheet directed the student to "begin to survey periodicals (religious and otherwise) of homiletic value to you as a preacher. The holiday season should offer much opportunity for new acquaintances in this field."<sup>75</sup> The first class after the holidays, according to the "Procedures," included an "open discussion of current observation and hearing during holidays."

On January 4, preaching appointments were discussed. The rules to be observed were:

1. Preacher to file self-analysis Monday following, or within three days: detached, objective (one page).
2. Preacher to be accompanied by class partner-critic, who shall submit page-critique within three days.

The syllabus sheet for January 8-11 emphasized acquaintance with homiletical periodicals and religious journals. In the assignment for

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<sup>74</sup>Ibid.

<sup>75</sup>Ibid., p. 4.

January 8, which was a continuation of the discussion of the textual sermon, the student was directed to:

Hand in a one-page paper of three paragraphs based on the text chosen December 20, 21 for your textual sermon: (1) text, meaning, general and specific ends, (2) preaching values, (3) commentaries and other helps employed--preaching sources. Begin to plan a sermon to be preached under actual congregation conditions or at a preaching section of this course.<sup>76</sup>

On January 9, a panel was conducted on "The Sermon and the Church Calendar." The instructor also gave attention to President Truman's "State of the Union" speech.

January 10 and 11 were devoted to "The Topical Sermon." The advantages and disadvantages of the topical sermon were stressed in the light of examples, and the student was asked to "consider and formulate a proposition for a forthcoming topical sermon." A note on this syllabus sheet read as follows: "Re-evaluate your command of sermon sources. How abundant is your living?"<sup>77</sup>

The syllabus sheet for January 15-18 directed the student to do some study on hymn origins and hymn appreciation. It also reminded the student of his observing and hearing opportunities and his preaching experience. The class topic was on sermon structure. In addition to Blackwood's material, the student was directed to study Monroe's Motivated Sequence and Borden's Public Speaking as Listeners Like It. The student was directed to Brigance's Speech Composition, Monroe's Principles and Type of Speech, and Sarett and Foster's Basic Principles of Speech as sources of information on outlining. The student was also reminded to continue developing his textual-expository, and textual sermons. Expository preaching based on the books of the Bible was emphasized.

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<sup>76</sup>Ibid., p. 5.

<sup>77</sup>Ibid.



The week of January 22-25 was devoted to sermon introductions, conclusions, and illustrations. Standard authorities cited included Brigrance, Crocker, Oliver, Monroe, and Sarett, where theories of interest and attention were noted. Under "Introductions," the student was asked to distinguish twelve kinds of good introductions and to explain the value of framing a proposition. It was suggested that the student plan several introductions for each of his current sermons, to be employed according to immediate needs. Similar analysis was employed in considering conclusions. A panel was held on sources of illustrations and several books were suggested on the art of illustration. Beecher's "Rhetorical Illustrations" from his Yale Lecture on Preaching was named as a "must." On January 25, the student was asked to submit a written outline of one of his sermons.

The week of January 29 to February 1 was devoted to preparation and delivery. Based on Blackwood's discussion of this subject, the following study questions and directions were listed: (1) What is the value of at least occasionally writing out the sermon? (2) Evaluate suggested methods of preparing to deliver the sermon; (3) What value lies in pre-preaching the sermon before the final experience? (4) Consider acceptable and non-acceptable delivery in the pulpit.<sup>78</sup> Plans were announced for classroom preaching experiences to consist of fifteen-minute sermons by each of the class members. This program of classroom experience continued through February 28. Near the end of the course the students were asked to write a personal inventory answering the questions: (1) What have you gained in this class? (2) What do you

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<sup>78</sup>Ibid., p. 8.

still wish to gain? (3) How are you planning to realize the fulfillment of your needs?<sup>79</sup>

Interspersed with the classroom sermons, the closing portion of the course included panel discussions on "The Sermon as an Act of Worship" and "Homiletic Theft." A final elective requirement, which was to be worked out in conference with the instructor, was suggested for those who wished to participate. The notes do not divulge the nature of this requirement, except that it was to require approximately ten hours of preparation.<sup>80</sup>

A study of Weniger's materials on homiletics reveals various approaches and viewpoints that were not a part of the syllabus. For example, there was the general assignment, attached to Unit One of the syllabus, entitled "Enriching Experiences." It read as follows:

To the extent that the preacher observes, appreciates, understands, and interprets life, he is able to gain and hold the attention of his hearers and to employ all available means to influence them toward righteousness. "I am made all things to all men, that I might by all means save some." (I Cor. 9:22)

The Master-Teacher, Jesus, based most of His teaching upon illustrations from nature and human nature. "Men could learn of the unknown through the known; heavenly things were revealed through the earthly; God was made manifest in the likeness of men. So it was in Christ's teaching: the unknown was illustrated by the known; divine truths by earthly things with which the people were most familiar." (Ellen G. White, Christ's Object Lessons, p. 17.)

Problem: During the course in basic homiletics, the preacher is offered the privilege of a number of enriching experiences suggested by the list below. He should remember that the results of his observation and study are in direct proportion to his preparation. The following opportunities are recommended:

1. Museums and art galleries: a. Corcoran Gallery of Art; b. National Gallery of Art; c. Phillips Gallery; d. Freer Gallery; e. Ford Theater (Lincoln Museum); f. Army Medical Museum; g. Smithsonian Building; h. Museum of Natural History.

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<sup>79</sup> Ibid., p. 10.

<sup>80</sup> Ibid., p. 11.



2. National monuments and buildings: a. Arlington National Cemetery; b. Capitol; c. Jefferson Memorial; d. Lincoln Memorial; e. National Archives; f. Pan American Union; g. Supreme Court; h. Washington Monument; i. White House, etc.
3. Historic sites and monuments: a. Gettysburg battlefield; b. old Philadelphia; c. Alexandria; d. Williamsburg; e. Charlottesville; f. Yorktown; g. Jamestown; h. Richmond, etc.
4. Public institutions: a. hospitals; b. penitentiaries; c. jails; d. zoo, etc.
5. Courts: a. Supreme Court; b. district courts (criminal and civil); c. police courts.
6. Guided tours: a. Bureau of Printing and Engraving; b. Federal Bureau of Investigation; c. Supreme Court Building; d. Franciscan Monastery; e. Washington Cathedral.
7. Exhibits: a. Botanic Gardens; b. National Capital Flower and Garden Show (March 6-12); c. Sherwood Gardens (Baltimore); d. Longwood Gardens (near Philadelphia); e. Pratt Gardens (Takoma Park); f. Dumbarton Oaks.

The preacher should plan to spend sufficient time with the selected experiences to produce real results for sermon building. A minimum of two hours is suggested for each, but some will merit a much longer period of time. Notes should be taken during the visit to the various places, and a period of deep meditation should follow. An informal written report one page in length is required not later than three days following each choice.<sup>81</sup>

This assignment underscores Weniger's interest in forcing the fledgling preacher out into the world of people and things where he could draw lessons from life.

Weniger's file of "materials" in homiletics contains many interesting clippings. There is an essay by "Simeon Stylites" entitled "Wait for the Verb!" There is a pamphlet by David A. MacLennan from Yale, "Pronouns for Preachers." There is a story clipped from the Washington Sunday Star about an Episcopal rector who spent a lifetime in teaching and assumed his first pastorate at 62. There is a cartoon depicting a dowager saying to her pastor at the church door, "Was the

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<sup>81</sup>Ibid. (attached sheet)

subject of your sermon anyone I know, pastor?" There is a compilation of quotations on "The Minister and His Mental Life," "The Minister and His Spiritual Life and Duty," "The Minister and His Rest and Relaxation," "The Minister and His Vacation," "Shall I Be a Minister or Not?" "The Minister and His Physical Life." There is a sheet on "The Value of Greek and Hebrew to Clergymen." There is an article from The Chicago Theological Seminary Register on "When is a Sermon Made?" There are Weniger's handwritten notes of a sermon he heard his friend, Dr. Andrew Blackwood, preach. There are notes of a lecture on Spurgeon. There is an address to preachers by Frederick Brown Harris, chaplain of the Senate, on "Allowed of God to Be Put in Trust With the Gospel." There is a symposium "How I Prepare My Sermons" arranged by Charles McGlon of Southern Baptist, and including articles by Fosdick, Sockman, and others. There is a book review on Theodore Parker Ferris' Go Tell the People. There is a manuscript on Extemporaneous Preaching in American Homiletics Theory: An Historical Survey by Fred J. Barton of Abilene Christian College. There are many bibliography cards. There is a preaching evaluation sheet from San Francisco Theological Seminary. There is a newspaper clipping entitled "He Wants He-Men Filling the Pulpits." There are papers from students. There is a mimeographed sheet on "Motive Appeal" quoting from Phillips, Brigrance, and others, and another on "Interest--Attention" quoting Monroe, Sarett and Foster, Phillips, and Brigrance. Finally, there is a semantic differential "Self-Grading Rating Scale on Elements of Effective Speech." There are many other items, but these are illustrative of the type of interests that enhance the teaching process.

In his material on homiletics, Weniger includes a mimeographed article by Methodist Bishop Gerald Kennedy entitled "Preacher's

Dictionary." Included in the article is a list of common expressions heard in church circles, and the definitions which Bishop Kennedy attaches to them:

<u>Expression</u>	<u>Definition</u>
He is a spiritual preacher.	He never disturbs me.
He is not a spiritual preacher.	His message is too relevant.
He brings politics into the pulpit.	I do not agree with him.
He speaks out with courage.	I agree with him.
He is pink.	He dares criticize the status quo.
His position will hurt the church.	We reactionaries are displeased.
His attitude will hurt the church.	I will cut my pledge from 50¢ to 25¢ a week.
I will not remain in the church.	If I cannot rule, I'll quit.
He is sowing dissension.	Some people are waking up.
He must consider his position.	I want an emasculated citizen in in the pulpit.
He is after money.	He thinks his family should have an American standard of living.
He has a great future.	He is a politician.
His ministry is successful.	His church has subscribed the budget.
He lacks judgment.	He takes Jesus seriously.
He neglects the substantial members.	The church is beginning to move.
He plays up to the new members.	He is bypassing the roadblocks we set up.
He will ruin us financially.	The tightwads have a guilty conscience.
At least he is a good pastor.	He can't preach.
He disturbs me.	I am beginning to grow spiritually.
He upsets my faith.	My prejudices are taking a beating.
The whole church is upset.	I am causing all the trouble I can. <sup>82</sup>

Weniger has a very definite philosophy of homiletical training. In a paper presented by him to the Religious Interest Group of the S.A.A. entitled "Preacher-Training in the Seventh-day Adventist Theological Seminary," he expresses his philosophy of homiletics by quoting

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<sup>82</sup>Weniger Files, "Materials for Course P 220."

the homiletics professor from Boston University Divinity School,

Dr. William L. Stidger:

The techniques of preaching, of method and manner, are coming into their own, in a department as important as any in any theological school, and for this reason, all information, all facts, all theology, all church history, all Old Testament, all New Testament, all psychology, all sociology must finally pour into the great funnel of theological education and out through the opening of homiletics. All other departments in theological training must find their final expression through homiletics. This is the science of methods in preaching. . . .

I further illustrate it in this way: One day I stood on a great blast furnace in a certain automobile industry. Below me I could see four huge mountains of raw products. One was a mountain of iron ore, one was a mountain of coal, one was a mountain of limestone, one was a mountain of lumber. Before me was a foundry, and beyond that a planing mill, and beyond that the factories, and beyond that in the dim distance I could see completed automobiles pouring forth from what they call an assembly line. The raw products of preaching come from the departments of church history, sociology, psychology, Old and New Testament, from the departments of philosophy and theology. But these must be put together; they must be adapted and adopted; they must be assembled before they are worth much to the preacher. And they must be assembled in the department of homiletics before they can be sent out on their wheels with their own power to serve the world.<sup>83</sup>

Another contribution to the technique of teaching homiletics was Weniger's use of what he called the "Buddy System." A manuscript describing this system and his evaluation of it reveals the following ideas:

The classroom, Weniger believes, does not provide a realistic preaching situation. "At best," Weniger states, "practice-preaching in the classroom is only a substitute for the experience that takes place in the church with a group of worshipers."<sup>84</sup> In order to solve this problem, arrangements are made for preaching opportunities in nearby

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<sup>83</sup>Quoted from G. Bromley Oxnam, The Varieties of Present Day Preaching (New York: Abingdon, 1932), pp. 33-35.

<sup>84</sup>Charles E. Weniger, "The 'Buddy System' in Teaching How to Preach," unpublished manuscript, Weniger files.

churches. The next problem is that of adequate criticism. The "Buddy System" is designed to provide a partial solution for this problem:

Under this system, early in the quarter's activities, the members of the class are arranged in pairs, the two men carefully matched and mutually agreeable. These buddies then strike up a compact of frank, openhearted mutual assistance, agreeing to help one another to realize the highest preaching value possible during the given quarter. . . . The Buddy System operates in the following manner, its operation requiring at least five weeks, the last four consecutive. For the sake of clarity, let us call the two parties of a typical pair of preaching buddies A and A<sup>1</sup>. The class thus divided into cooperative pairs, the plan works as follows:

1. A and A<sup>1</sup> attend the church to which they are invited, confer with the pastor, analyze the preaching situation, meet representative members of the congregation, and thus begin to plan to satisfy the actual current needs of the congregation in their forthcoming on-the-job preaching. Attendance at several worship periods is desirable, in order for the guest preacher to get the "feel" of the congregation. At least one service is essential, and that far enough in advance of the preaching appointment to permit maturity on the part of the preacher. Prior to the actual preaching participation, it is well for the preacher-in-training to cooperate with the pastor in arranging the worship hour so as to achieve the unifying objective of that particular hour.

2. A and A<sup>1</sup> attend a given church, A preaching and A<sup>1</sup> as sympathetic critic. Several days before this preaching experience A has filed an analysis outline of his sermon with his instructor, and in a council with the instructor, has solved some of the anticipated problems of his coming sermon experience. Following the delivery of the sermon, A and A<sup>1</sup> discuss alone the values of A's sermon, then A files with his instructor a written self-analysis of the activity and A<sup>1</sup> files a written critique of the audition. Finally A has a conference with the instructor to round out his sense of development at this stage of the procedure. . . .

3. The next week A and A<sup>1</sup> attend the same church, A<sup>1</sup> preaching and A auditing. Preliminary activities and subsequent conferences follow the same pattern as above. By this time the two parties of the Buddy System are increasing in their ability to profit by mutual criticism. . . .

4. The third week A preaches and A<sup>1</sup> audits as critic as in paragraph 2 above.

5. The fourth week A<sup>1</sup> preaches and A audits as in paragraph 3 above.<sup>85</sup>

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<sup>85</sup>Ibid.



This plan was initiated by Weniger during the winter quarter of 1952-1953. At the close of the quarter, students were asked to give their reactions to the plan, and to make suggestions for improvement.

Weniger evaluated the comments as follows:

The resulting reactions were most interesting, varying according to the personality of each student. Repeatedly, there was emphasized the fact that this plan contributed as no other method could to the spirit of comradeship in the class. It was really a powerful catalyst in producing intelligent activity. . . .

Over and over men reported that this plan had brought to their attention individual weaknesses which they would never have noticed for themselves. . . .

It was interesting to note that more men were disappointed in not receiving criticism that was sufficiently candid and frank than took offense at the comments of their partners. One or two, who might find criticism unpalatable in any given life situation, likewise discovered it to be difficult to take under these circumstances.

In addition to the stimulation of brotherly love there was unanimous praise for the incentive to wide reading of books on sermon construction and delivery, and painstaking attention to material presented in class so as to get sufficient background to do a good critical job. . . .<sup>86</sup>

The weaknesses of the plan seemed, according to Weniger, to be more inherent in the student than in the plan itself. Lack of experience, unsatisfactory teams, and lack either of candor or tact were some of the problems. On the whole, the plan seemed to be considered as a success by Weniger, and by an overwhelming majority of his students.

### "Master Preachers"

No syllabus seems to be available for this course in the history of preaching, but the content and method of the course is well reflected in Weniger's "Procedures" for the summer quarter of 1950.<sup>87</sup>

<sup>86</sup>Ibid.

<sup>87</sup>Weniger, "Procedures, 'Master Preachers,' 1950."

The introduction to the course included the following divisions:

(1) Jesus of Nazareth, (2) The Founding Fathers, (3) Patristic Period, (4) Medieval Period, (5) Reformation, (6) Counter-Reformation, (7) Seventeenth Century, (8) Eighteenth Century, (9) Nineteenth Century--British, (10) Nineteenth Century--American, (11) Contemporary, (12) Seventh-day Adventist Preachers. In the opening lecture, Weniger referred to the busts of seven of the world's great orators on the exterior of the Sanders theatre at Harvard--Demosthenes, Cicero, Chrysostom, Bossuet, Pitt, Burke, Webster. Two of these are underlined--Chrysostom and Bossuet. The assumption would be that Weniger pointed out the fact that two of these seven great orators were preachers. Also, in this opening lecture, Weniger stressed biography as part of the content of the course, and sermon study as another part. Under sermon study he repeated the ancient canons of Invention, Arrangement, Style, and Delivery. He has "Memory" enclosed in brackets, no doubt indicating its tenuous place in this classical order.

Later lectures and class procedures reveal Weniger's dependence on the sources of rhetoric and speech in his teaching of the history of preaching. He suggested that the students form an early acquaintance with "Sutton, Thonssen, Broadus, Dargan, Ker, Pattison, Platz, Sears, Shaw." These books, it will be observed, are divided between works specifically on the history of preaching and other works on public address in general.

The course followed the historical sequence listed above, employing student reports and lecture materials. The first section, "Jesus of Nazareth," included references to Shirley Jackson Case, Jesus, A New Biography; Kleiser, Christ the Master Speaker; and Booth, The

World of Jesus. Jesus' preaching was studied from the standpoints of style, historical setting, geographical setting, and biographical setting.

"The Founding Fathers" included Peter, Stephen, and Paul. New Testament passages were cited in evaluating the objectives, appeal, and style of these preachers. The Patristic Period included a study of Athanasius, Chrysostom, Origen, Basil, Gregory Thaumataugus, Gregory of Nazianzum, Ambrose, Augustine, Leo the Great, Tertullian, and Gregory the Great. Three of these--Athanasius, Chrysostom, and Augustine--were subjects of ten-minute student reports.

The Medieval Period included a look at the crusades, mysticism, scholasticism, and monasticism. Preachers selected for special attention were Bede, Peter the Hermit, Abelard, Bernard of Clairvaux, and Tauler. All of these preachers were subjects of student reports. The Reformation included a survey of the tenor of the period and of its preaching methods, plus reports on Wycliffe, Savonarola, Luther, Zwingli, Calvin, and Knox. These reports were to be fifteen minutes in length, and were to deal with biography, message, style, and oral reading of a selection. The Counter-Reformation dealt with the great French preachers--Fenelon, Bossuet, Flechier, Bourdaloue, and Massillon.

The Seventeenth Century section included the Puritan and Anglican divines with reports on Jeremy Taylor, Baxter, Bunyan, Tillotson, and South. The Eighteenth Century area included John Wesley and George Whitefield, with special reference to selected sermons. Later English and American preachers discussed in reports included Irving, Spurgeon, Morgan, Moody, Finney, Edwards, Brooks, and Beecher.



The "Procedures" and "Assignments" are not complete, but the general picture is that of a class in public address limited to religious speakers. The same criteria were employed as if the speakers studied were politicians or philosophers. The depth of the course is revealed by the following final examination question:

Arrange the following preachers chronologically. Select 20 and in a sentence each orient by historical period, country, importance, etc., so as to make clear the place of the preacher in the historical framework.

Chrysostom	Gibbon
Fosdick	Peter the Hermit
Frederick Robertson	Billy Sunday
Whitefield	Massillon
Fox	Knox
James White	Fenelon
Doane	John Wesley
Hugh Black	Beecher
Frances de Sales	Bernard of Clairvaux
Leo the Great	Augustine
Origen	Jeremy Taylor
Baxter	G. Campbell Morgan
John Cotton	Calvin
Zwingli	Farrar
Bunyan	Peter Abelard
Bede	Savonarola
Spurgeon	Irving
Chalmers	Bossuet
Newman	Edwards
Cotton Mather	Brooks
Channing	Sheen
Parker	Luther
Paul of Tarsus	Moody <sup>88</sup>

A search of the Weniger files reveals a very interesting section in which materials for "Public Address" and "Master Preachers" are filed under the names of great orators and preachers. This file reveals in many instances the close tie, in Weniger's thinking, between rhetoric and preaching. The following persons have folders containing research materials, newspaper clippings, etc. In cases where material is of special interest, notations have been made:

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<sup>88</sup>Ibid.



Aristotle  
 Augustine - Eighty-page research paper on Augustine's theory of  
 hermeneutics and homiletics in De Doctrina  
 Beecher - Materials from Lionel Crocker  
 Bossuet  
 Brooks - Memorial pamphlet by Walter Russell Bowie  
 Bryan - Newspaper accounts of death; book on 1896 campaign  
 Burke  
 Calvin - Research paper written by Weniger on "Calvin's Theory of  
 the Place of Woman in Society"  
 Campbell, Alexander  
 Campbell, George - Abstract of Alta B. Hall thesis  
 Chiang Kai Shek - Paper on "Rhetoric of Chiang Kai Shek"  
 Chrysostom  
 Churchill  
 Cicero  
 Clay  
 Comwell  
 Daniells (Seventh-day Adventist preacher)  
 Demosthenes  
 Disraeli  
 Douglas  
 Edwards, Jonathan  
 Eisenhower  
 Evans (Seventh-day Adventist preacher)  
 Fenelon - Research paper  
 Finney  
 Fosdick - Manuscript by Edmund Holt Linn of Andover Newton  
 Gladstone  
 Ghandi  
 Grady, Henry  
 Graham, Billy  
 Hamilton, Alexander  
 Harris, Frederick Brown  
 Henry, Patrick - Stenographically reported address by Weniger on  
 Patrick Henry  
 Hitler  
 Kennedy  
 Lincoln  
 Luther  
 MacArthur  
 Maclaren, Ian (John Watson)  
 Marshall, Peter - Book of prayers offered in the U. S. Senate  
 Miller, William - Pioneer of second advent movement: subject of  
 Weniger's doctoral dissertation  
 Moody  
 Morgan - Ninety-two page research paper  
 Newman, Cardinal  
 Paul  
 Pericles  
 Pitt, William  
 Richards, H. M. S. (Seventh-day Adventist radio preacher)  
 Roosevelt, F. D.  
 Roosevelt, Theodore

Savonarola  
 Schweitzer  
 Sheen, Bishop  
 Shelly - A research paper by Weniger entitled "Poet of the Eternal"  
 Simpson, W. W. (Seventh-day Adventist evangelist)  
 Spurgeon  
 Sunday, William  
 Talmage  
 Thoreau - Research paper by Weniger  
 Truman  
 Washington, Booker T.  
 Washington, George - An especially large collection of material  
 Webster  
 Wesley, John  
 White, E. G. (Seventh-day Adventist pioneer)  
 White, James (Seventh-day Adventist pioneer)  
 Whitefield - Extensive material  
 Wilson<sup>89</sup>

Of the 68 persons included in this file, 36 are preachers or religious leaders. Weniger's interest in religious and secular speakers seemed to be balanced--never did he confine his attention to either field. Weniger also has a card file of data on orators and preachers.<sup>90</sup>

#### Summary of Teaching Techniques

This survey of Weniger's syllabi and other materials for the teaching of persuasion, voice and diction, homiletics, and "Master Preachers" prompts certain generalizations regarding his theory and procedure:

1. To Weniger, homiletics was sacred rhetoric. He drew heavily on the source materials in both fields in harmony with his definition of homiletics as ". . . that branch of speech which, employing all available means and taking to itself the whole realm of human knowledge with emphasis on the Bible, seeks by persuasion

<sup>89</sup>Weniger Files, "Master Preachers," "Public Address."

<sup>90</sup>This file was seen once by this investigator, but information is not available regarding the persons listed or the number of entries.



to draw men to a better life and a more abundant entrance into the kingdom of heaven.<sup>91</sup>

2. Weniger was not afraid of "method and technique." He was fully convinced that content, however excellent, depended on method if it was to influence human behavior. With this in mind, he gave as zestful emphasis to the techniques of voice and diction as to the process of invention as practiced in the building of sermons and speeches.
3. Each course was heavily loaded with student experiences. These experiences were carefully planned so as to involve the student in many activities relevant to the objectives of the course.

#### Student Evaluation

In an effort to evaluate Weniger as a teacher, a questionnaire was sent to 229 of his former seminary students who had taken one or more of the following courses under him: homiletics, persuasion, voice and diction, or "Master Preachers." The sampling was limited to those listed in the Seventh-day Adventist Yearbook, 1963 edition, with addresses in the United States and Canada. This limitation not only was a practical means of selecting persons whose addresses were available, but also provided a sample of former students engaged in religious work. The returns from this questionnaire provided 160 usable replies, or a 70% response.

The questionnaire follows, with the returns indicated.

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<sup>91</sup>Supra, p. 7.

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ANDREWS UNIVERSITY  
Berrien Springs, Michigan  
April 22, 1964

Dear Friend:

As part of my doctoral program in the area of Rhetoric and Public Address at Michigan State University, I am writing a dissertation entitled, "Charles E. Weniger's Theory of the Relation of Speech and Homiletics as Revealed in His Teaching Procedures, His Writings, and His Public Addresses."

Our records indicate that you were, at one time, a student of Dr. Weniger at the Seminary. In order to assist me in achieving a deeper understanding of his work as a teacher, would you be so kind as to complete the following questionnaire. You need not sign your name unless you wish. Just place this letter in the enclosed self-addressed envelope and place it in the mail.

Thank you for your cooperation.

Norval F. Pease

1. In what type of work are you now engaged?<sup>92</sup>

<u>69</u> Pastoral and/or evangelistic	<u>16</u> Administrative
<u>44</u> Educational	<u>31</u> Other: _____

2. Which course(s) did you take from Dr. Weniger?<sup>93</sup>

<u>78</u> Homiletics	<u>112</u> Voice and Diction
<u>39</u> Persuasion	<u>11</u> Master Preachers

3. If you took Homiletics, please indicate the appropriate responses in this section.

a. Dr. Weniger's course in Homiletics has:

<u>60</u> Helped me greatly as a religious worker.
<u>16</u> Helped me somewhat.
<u>2</u> Been of slight value to me.
<u>0</u> Been of no value to me.

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<sup>92</sup>Under "Other" were listed seven retired persons, one attorney, five chaplains, three editors, ten "departmental secretaries," one psychotherapist, one public relations worker, one treasurer, one factory training director, and one unidentified person.

<sup>93</sup>It will be remembered that some persons took two or more of the four courses.

- b. Dr. Weniger approaches Homiletics (the art of religious speaking) as one facet of speech (the art of speaking in public). He applies the rules of public speaking to preaching, with some modifications. I feel this approach to be:<sup>94</sup>

<u>43</u> Enlightening	<u>0</u> Unrealistic
<u>49</u> Helpful	<u>0</u> Irrelevant
<u>0</u> Confusing	

- c. My experience as a student in Homiletics under Dr. Weniger has convinced me that it is a good idea for Homiletics teachers to be trained in speech:<sup>95</sup>

<u>74</u> Yes	<u>1</u> No
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4. If you took Persuasion, please indicate the appropriate responses in this section.

- a. Dr. Weniger's course in Persuasion has:<sup>96</sup>

<u>26</u> Helped me greatly as a religious worker.
<u>11</u> Helped me somewhat.
<u>1</u> Been of slight value to me.
<u>0</u> Been of no value to me.

- b. The principles of Persuasion appear to me to be:<sup>97</sup>

<u>38</u> Of great importance to the religious worker.
<u>0</u> A poor substitute for the work of the Holy Spirit.
<u>0</u> Ethically questionable.

5. If you took Voice and Diction, please indicate the appropriate responses in this section.

- a. Dr. Weniger's course in Voice and Diction has:<sup>98</sup>

<u>69</u> Helped me greatly as a religious worker.
<u>39</u> Helped me somewhat.
<u>3</u> Been of slight value to me.
<u>0</u> Been of no value to me.

<sup>94</sup>Some respondents checked more than one item.

<sup>95</sup>Three respondents did not check this section.

<sup>96</sup>One respondent did not check this section.

<sup>97</sup>One respondent did not check this section.

<sup>98</sup>One respondent did not check this section.



- b. I believe the principles of Voice and Diction can best be learned:<sup>99</sup>

105 By studying under a trained teacher.

1 By general reading.

16 By experience.

15 By the guidance of the Holy Spirit.

6. If you took Master Preachers, please indicate the appropriate responses in this section.

- a. Dr. Weniger's course in Master Preachers has:

9 Helped me greatly as a religious worker.

2 Helped me somewhat.

0 Been of slight value to me.

0 Been of no value to me.

- b. I believe that a study of the great preachers of history should be a requirement of the theological course:<sup>100</sup>

9 Yes

1 No

7. Please indicate the responses in this section that represent best your evaluation of Dr. Weniger.

- a. As I compare Dr. Weniger with other college and seminary teachers I have had, I rate him as:<sup>101</sup>

47 The very best

98 Among the best

12 Above average

0 Average

0 Below average

0 Poor

- b. Indicate the area of activity in which, according to your opinion, Dr. Weniger was the most effective:<sup>102</sup>

14 Preaching

136 Teaching

2 Writing

10 Administration

27 Counseling

<sup>99</sup>Five respondents did not check this section, and some checked more than one item.

<sup>100</sup>One respondent did not check this section.

<sup>101</sup>Six respondents failed to check this section, and three checked more than one item.

<sup>102</sup>Eight respondents failed to check this section, and a large number checked more than one item.

- c. Select and indicate the words from the following list that you think best describe Dr. Weniger's teaching personality:<sup>103</sup>

19 Dramatic  
92 Dynamic  
0 Anemic  
91 Meticulous

113 Inspiring  
5 Pedantic  
0 Unimaginative  
114 Stimulating

8. I would appreciate it if you would write a few sentences summarizing your evaluation of Dr. Weniger as a teacher.<sup>104</sup>

One problem in analyzing this sample and drawing a conclusion from it is obvious in section 2: of a total of 240 class registrations reported by the 160 respondents, 32% took homiletics, 16% took persuasion, 47% took voice and diction, and 5% took "Master Preachers." This dissimilarity in the size of the sample in each course affects the validity of popularity comparisons among the four courses. Recognizing this weakness, the investigator reports a comparison of student reaction in Table 2. This comparison would seem to indicate several things: (1) the level of appreciation of the courses is very high; (2) specifically homiletical courses were somewhat more popular, probably because a larger portion of the students were ministers; (3) voice and diction was the least popular, either because of the technical nature of the course or because the larger size of this sample made the results in this case more normative than in the other cases where samples were smaller; (4) the responses indicating Weniger's courses "of slight value" were equal in the three large courses probably by coincidence.

<sup>103</sup>Three respondents failed to check this section. The majority checked two or three items.

<sup>104</sup>This section will be discussed later.



TABLE 2  
ANALYSIS OF STUDENT ATTITUDES

Item	Homiletics	Persuasion	Voice & Diction	Master Preachers
Helped me greatly as a religious worker	77%	68%	62%	82%
Helped me somewhat	20%	29%	35%	18%
Of slight value	3%	3%	3%	0%
Of no value	0%	0%	0%	0%

A glance at section 3-b indicates that no one dissented from the proposition that homiletics might well be approached as a facet of the discipline of speech. Section 4-b indicates no dissent regarding the importance of the principles of persuasion to a religious worker. Section 5-b indicates some difference of opinion as to how voice and diction may best be learned. The proportions of the answers were as follows:

TABLE 3  
METHODS OF LEARNING VOICE AND DICTION

<u>Method</u>	<u>Response</u>
By studying under a trained teacher . . . . .	76%
By general reading . . . . .	1%
By experience . . . . .	12%
By the guidance of the Holy Spirit . . . . .	11%



Section 6-b, although of doubtful validity because of the extremely small sample, would indicate that 90% of the respondents favored a study of great preachers as a requirement of the theological course, and 10% were opposed.

Section 7, devoted to an evaluation of Dr. Weniger, reveals the following facts: Thirty per cent of the respondents rated him as "the very best," 62% as "among the best," and 8% "above average." There were no votes in the "average," "below average," or "poor" columns. Seven per cent considered him "most effective" as a preacher, 72% as a teacher, 1% as a writer, 5% as an administrator, and 15% as a counselor. This is significant, because Weniger was engaged in academic administration for many years--first, as dean of Pacific Union College; second, as dean of the Seventh-day Adventist Theological Seminary; and finally, as vice-president of Andrews University. He also preached, wrote, and counseled.

The respondents were asked to select words from a suggested list most descriptive of Weniger's teaching personality. These words represented possible positive and negative reactions, the tally being as follows:

TABLE 4

## ANALYSIS OF WORDS DESCRIBING WENIGER'S TEACHING PERSONALITY

Positive		Negative		Either Positive or Negative	
Dramatic	5%	Anemic	0%	Meticulous	21%
Dynamic	21%	Pedantic	1%		
Inspiring	26%	Unimaginative	0%		
Stimulating	26%				

The most fascinating part of the response was found in the replies to the request for "a few sentences summarizing your evaluation of Dr. Weniger as a teacher." One hundred thirty-nine of the 160 respondents complied with this request, the replies ranging from several paragraphs in length to the one word "Tops." A study of these replies is a study in ethos, nearly every reply dealing with competence and/or character and/or good will. There are a few negative reactions which will be given careful attention.

The overwhelming majority of the replies are represented by the following examples:

- (1) A graduate of Pacific School of Religion dedicated his Ph.D. dissertation to two of his former professors, one of whom was Weniger. On the dedication page he wrote, "To Professor Charles Weniger, the human equation of excellence, who taught the author to see when he looked."
- (2) An army chaplain writes, "Dr. Weniger is a teacher that most students remember a long time. He is impressive in his bearing, in his insistence upon high standards, and his meticulous attention to detail. These attributes, combined with the warm personality of a Christian gentleman, exert great influence for good on all of his students."
- (3) A minister from California says, "If ever I am called to the teaching ministry, there is this request I shall lay before my Master: Make me a teacher of the stature of Charles E. Weniger. His teaching created a love for preaching in my heart, and that love has grown and continues to grow. He gave me a clear view of the power of expository preaching; to this day the view is undimmed."
- (4) An administrator of a Canadian conference of Adventist churches relates this incident: "Dr. Weniger and several students sat on the crowded banks of the Potomac listening to Lily Pons sing. We admired the beautiful voice of Miss Pons, but I shall not forget the remarks of a stranger in the close-packed crowd who evidently was crowded close to Dr. Weniger as she said to a friend, 'When that man talks he vibrates all over.'"
- (5) A college dean says, "I found him deeply interested in each one of his students. He was most friendly and approachable, and yet he carried a dignity and commanded respect as a teacher. Of the many teachers whom I contacted during my time in school as a student, Dr. Weniger stands among the top five or six."

- (6) A high school principal in California writes, "He brought encouragement to me and made me feel a sense of worth. If I were to name three teachers who have inspired me most, and for whom I have great admiration, Dr. Weniger would be one of those three. He is an unusual person in the finest sense of the word."
- (7) A college professor with a Ph.D. from a well-known university writes thus: "Dr. Weniger planned his classes with meticulous care, and made each session valuable. There was student participation, but he guided discussion with the sure hand of a master. Some humor also used to sparkle his classes."
- (8) An editor states, "Dr. Weniger creates in his students a passion for excellence. His insistence on scholarship and accuracy helped prepare me for my editorial responsibilities."
- (9) A minister in California declares, "He did more for me than any teacher I ever had."
- (10) A minister from Indiana says, "Few teachers make the impact he does and few get so much work out of the students and still have their love and devotion."
- (11) A minister from Florida says, "Dr. Weniger was demanding, but things he demanded were things essential. The things he taught were the practical things used daily by ministers. He was exacting because he did not want people to look down upon the ministry."
- (12) A Los Angeles attorney declares, "A great man who wears well with time. A Christian gentleman. In all sincerity, I must say that I have a genuine respect for the courage and distinction displayed in the personality of this teacher."
- (13) A clinical psychologist in Tennessee says, "Dr. Weniger has impressed me as being thoroughly organized, realistic in his requirements, demanding of the finest student qualities, with a rare gift for making a student most worthy and capable. He has done more to inspire my scholastic career than any other individual, barring none."
- (14) A public school teacher in Michigan says, "His warm personal contacts, his friendly interest in people, his unfading Christian courtesy, combined with his platform poise and pleasing speech--these all contributed much to his influence as a teacher."
- (15) A college professor in California describes Weniger's ethos thus, "Dr. Weniger has what is sometimes called ethos--a personal dignity that gives weight to what he says in the classroom, from the pulpit, or by way of private conversation. He communicates, and what he communicates is not merely information, ideas, and insights, but also himself. He is a Christian gentleman, with all that this term implies by way of personal piety, emotional stability, and genuine interest in those to whom he is speaking."

Of course, he does the things a good teacher is supposed to do: he has mastered his subject matter, and he presents it with thoughtful enthusiasm. But I seldom think of him as a professional teacher; his effectiveness in speaking comes from what he is as a man. And he is one of the few truly great men I have met."

- (16) An industrial training director in California, formerly a college speech teacher, says, "I feel that his concepts of speech, his methods of teaching the subject, and his practice of the art, all combine to put him in the front rank of the great teachers of modern times."
- (17) A college professor in California says, "It is, I believe, argued whether Dr. Weniger's own publicly delivered sermons are necessarily an ideal for a pastoral figure. And after all, he is not a pastor as such. He knows, however, what he expects from a pastor, and demands the highest standards from his students. I believe his own talks meet the highest standards of public speaking, and that principles of rhetoric and persuasion (of which he is so proficient a teacher) must be understood by the preacher, but then put to use in his own way, in his own situation. This, it has always seemed to me, was Dr. Weniger's goal."
- (18) An educator in California says, "I have had the privilege of attending seven institutions of higher learning. Among all the teachers that I have had in these institutions, Dr. Weniger stands out. Without exaggeration, I can state that he was the finest teacher that I ever had. Dr. Weniger is perceptive, discerning, and kind. He is helpful and understanding. He is that rarity, a teacher who both challenges and teaches. He stoops to do that which so many graduate professors assiduously avoid--teaching. Yet he challenges the most perceptive mind. Would that there were more such men!"
- (19) A seminary professor--holder of a doctorate from a European university--says, "Dr. Weniger is the finest classroom technician I have ever witnessed. For organization, clarity, interest, and effective communication, his classes were brilliant."

While the majority of the respondents were enthusiastic about Weniger as a teacher, there were those who qualified their endorsement of his methods with specific criticisms, and one who was clearly hostile to him and his methods of teaching. The nature of the unfavorable comments is revealed in the following quotations and résumés selected from the evaluations at the end of the questionnaire:

- (1) A theology professor who speaks highly of his classroom teaching says, "The only reservation I felt was in the matter of depth--the theological dimension of preaching seemed to be largely lacking. This is understandable, of course, in terms of his own background and training."
- (2) Several respondents used such terms as "pedantic," "exacting," and "meticulous" in their reference to Weniger. An educator in Tennessee says, "An excellent teacher, but inclined to be too pedantic; too 'correct' and too punctilious." A minister from Oregon says, "At first one is inclined to feel Dr. Weniger pedantic and over meticulous. However, one soon learns the value of his ideals; that ministers be the best--nothing less." An educator in Washington says, "Very exacting, yet understanding. He lived what he taught. My only fear of Dr. Weniger's own public speaking was that someday he might make a mistake, fumble, or mispronounce a word."
- (3) A few respondents felt that Weniger was overly precise in his classroom requirements. An educator in Maryland says, "A wonderful teacher in most ways. However, at times I was discouraged by his insistence of doing things in what I considered a narrow, restricted way." A minister from Colorado says, "Dr. Weniger is an excellent teacher and puts across his classes with precise clarity. I sometimes felt he was too concerned over small details, but this is necessary in the seminary. I feel he may be too precise for a college teacher, but future preachers need this direction." An educator in Texas, after stating his admiration for Weniger as a man, says, "I felt that some of the marks he made on papers turned in were unduly 'picky' for graduate students' papers."
- (4) A retired minister in California, who expresses much appreciation for Weniger, feels that he "leaned over backward to strictly adhere to the curriculum rather than inspiring individual, creative thinking."
- (5) A minister in California says, "He gave much and expected much, although he was somewhat aloof."
- (6) An educator in Canada, who refers to Weniger as a "master teacher," feels that he was "somewhat partial in grading."
- (7) The only respondent who indicated hostility is a lady! She says, "Perhaps the biggest reason I don't share your evident enthusiasm for Dr. Weniger as a teacher is that I actually had only a very limited contact with him. Our class in voice and diction was concerned with an emphasis on 'g-suiting the body,' developing lower speaking ranges, learning the phonetic alphabet, and archaisms from the King James Bible. I didn't develop any particular empathy with him, and received just average grades. I had a much greater feeling of success from my college course taught by \_\_\_\_\_. But I remember more from Dr. Weniger's class! I never thought he was deeply interested in my success as

a person. (I consider this an important aspect of teaching.) My husband, who took the same class, is more enthusiastic than I am about Dr. Weniger."

An analysis of the descriptive words and expressions used by the respondents in their comments reveals the following facts:

1. The most often repeated adjective describing Weniger and his work was "inspirational."
2. A close second in a frequency distribution of descriptive words and expressions are "Christian" and "gentleman," often used together.
3. A group of adjectives used frequently are "understanding," "kind," "friendly," "warm," "gentle," "gracious." Two other expressions fitting this category are "concern for student," and "makes student seem important."
4. Another category of expressions includes "enthusiastic," "thorough," "thought provoking," "scholarly," "organized," "stimulating," "positive," "challenging."
5. The word "meticulous" is often used, usually in the approving sense, but a few times as an expression of disapproval.
6. Expressions of disapproval, used very infrequently, are "partial," "exacting," "over-exacting," "pedantic," and "aloof."

The significance of the results of this questionnaire will be discussed further in the final chapter of this dissertation. A summary, however, seems appropriate at this point.

1. This questionnaire reached largely ministers, educational personnel (many of whom are in religious education), and administrators of religious organizations. The response of this group to Weniger's teaching indicates something of the relevance of his approach to religious leaders.

2. The fact that the majority of classes taken were strictly in the speech field (persuasion and voice and diction--151) rather than in the homiletics field (homiletics and "Master Preachers"--89) indicates that the overwhelmingly favorable response was achieved to a great extent by effective teaching of strictly speech courses to religious workers. While the favorable response was greater in the specifically seminary courses (see Table 2), the reaction to persuasion and voice and diction was sufficiently favorable to be significant.

3. The respondents to the questionnaire were unanimous that the teaching of homiletics as a facet of speech was "enlightening" or at least "helpful"; and nearly unanimous that homiletics teachers should be trained in speech.

4. In comparing Weniger with other college and seminary teachers, it must be remembered that the teachers with whom he was being compared were teaching in such exciting fields as science, English, religion, etc. For a teacher of speech to be rated as superior by a theology student indicates that the teacher is communicating with those outside of his field of specialization.

5. Though he was a public speaker, writer, administrator, and counselor, the reaction was 136 to 53 that his teaching exceeded all of these other areas put together in effectiveness. This removes the possibility that the popularity of his teaching might have been derived from his being widely accepted in other fields.

6. The occasional adverse criticisms among overwhelming expressions of adulation tend to remove Weniger from the "plaster saint" category. Also, the integrity of the respondents as a whole is revealed by the fact that those who had reservations regarding him were willing to

express their sentiments. There is no such thing in this world as unqualified, unadulterated greatness. A man's critics do him and humanity a service in pointing out characteristics that produce negative reactions among some of his contemporaries.





## CHAPTER IV

### THE WRITINGS OF CHARLES E. WENIGER IN THE AREA OF SPEECH AND HOMILETICS

Charles Weniger was not a prolific writer. During his earlier professional experience, he taught in colleges where the teaching loads were very heavy, leaving little time for research and writing; and during his later years, he was involved in academic administration in addition to his teaching assignments. His great interest in writing and research is indicated, however, (1) by the nature and quality of his rather limited writings, and (2) by the fact that he taught a class in "Research and Bibliography" for many years.

There are two areas of Weniger's writing that will not be dealt with in this chapter: (1) materials covered in other chapters of this thesis: e.g., his Master's thesis, Elements of Persuasion in Deuteronomy, and his published baccalaureate address, Before Honor; and (2) his writings in the area of biblical literature and other fields not directly related to speech and homiletics.<sup>1</sup>

#### The Preacher and His Preparation

The first work to be considered in this chapter is a thirty-two page paperback entitled The Preacher and His Preparation. This brief

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<sup>1</sup>An example of this area of Weniger's literary work is a 326-page comment on The Psalms, found in Vol. III of The Seventh-day Adventist Bible Commentary, published by The Review and Herald Publishing Association, Washington, D. C., 1953-1957.



work, which is beamed to religious leaders, both clerical and lay, is an endeavor to apply rhetorical principles to religious speech.

The first chapter deals with the ethos of the religious speaker.

The opening paragraphs read as follows:

"First prepare thy heart; then prepare thy sermon." Preaching is not merely organizing theological ideas and presenting them to a congregation. Preparing to preach a sermon does not consist merely in "taking one's pen in hand," organizing an outline, developing the divisions of the outline, clothing ideas in appropriate language, and making sure that the delivery will be acceptable to the hearers.

Preparing to preach is all this, but it is much more, for these are only matters of immediate preparation. Wider preparation involves a life of consecration. It requires the surrender of the preacher's whole being to the direction of God. It demands that the minister's heart be prepared before the mechanical details of the sermon can be prepared. The preacher must be converted before he can be instrumental in converting others. "First prepare thy heart" is sound advice.<sup>2</sup>

The author proceeds to include laymen as well as preachers among those who need training in religious speech. He points out the various activities in the church in which laymen participate, and he concludes, ". . . sooner or later, practically every Seventh-day Adventist has the opportunity to speak for God before his fellows."<sup>3</sup>

To reinforce the importance of ethos for the religious worker, Weniger quotes Marcus Cato's maxim that an orator is "a good man speaking"; and he insists that "no wealth of speech techniques, of argumentative or rhetorical ability, of platform graces, can take the place of good character."<sup>4</sup> He also quotes from a well-known speech textbook the effect that the character of the speaker is the most important

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<sup>2</sup>Charles E. Weniger, The Preacher and His Preparation (Washington, C.: Review and Herald Publishing Association, n.d.), p. 3.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid., p. 4.



factor in persuasion.<sup>5</sup> Writing as he is for Seventh-day Adventist readers, he quotes from Mrs. E. G. White:

A conscience void of offense toward God and man, a heart that feels the tenderest sympathy for human beings . . . will have the attributes that Christ had. All such will be imbued with His Spirit. They will have a reservoir of persuasion, and a storehouse of simple eloquence.<sup>6</sup>

The ethos of the religious leader, he says, must be felt in the community beyond the borders of the church:

The preacher does well to ask himself, "Do I have a good report with the groceryman, the milkman, the editor of the town paper, the bank cashier, the minister of the church around the corner? What does the boy who delivers my daily paper think of me?" If the answers are honestly favorable, that minister is a living force for good in his community, and his word will be with power.<sup>7</sup>

Weniger raises the question as to whether active participation in the affairs of the church and of the community will rob the minister of time to prepare his sermons. He answers this question thus:

In all these social contacts, if he is aware, he is preparing his sermons. Living with his people, he is learning of their needs, understanding their strength and weakness, gaining illustrations that appeal to them, and thus preparing himself to meet their problems in the pulpit on the Sabbath day and at the prayer meeting. The best sermons grow out of such contacts. When the preacher does not mingle with his people, his best efforts must be bookish and unpractical.<sup>8</sup>

This comment reaches over into the area of Invention, and it reveals ethos as an important aspect of Invention.

The second and third chapters are entitled "Prepare Thy Sermon" and "Further, 'Prepare Thy Sermon.'" The areas of Invention and Arrangement are both involved here. The author develops seven steps in sermon

<sup>5</sup>Sarett and Foster, Basic Principles of Speech, p. 497.

<sup>6</sup>Ellen G. White, Testimonies to Ministers (Mountain View, California: Pacific Press, 1923), p. 123.

<sup>7</sup>Weniger, op. cit., p. 6.

<sup>8</sup>Ibid., p. 7.



building and preparation. The material included in these seven divisions may be summarized as follows:

1. Consider your congregation. "Audience analysis," Weniger declares, "may be more important even than subject analysis."<sup>9</sup>
2. Have a specific purpose. Is the objective of the sermon to explain, describe, stimulate, convince, or persuade?
3. Select a text. "Prayerfully choose a text that vitally concerns your congregation, that satisfies your purpose, and that can be treated within the time allotted. Let it be timely; let it be challenging. . . ."

"Do not choose a text that cannot be developed honestly in the light of its contextual setting."<sup>10</sup>

4. Develop the text. A full sentence outline is recommended. After this preliminary outline has been made, it is recommended that the sermon be allowed to season. "During the seasoning process you are testing your own logic, seeing the subject in a new light, gaining further illustrative matter with which to clothe the skeleton of thinking, and thus approaching maturity of consideration."<sup>11</sup>
5. Vitalize the outline. "You must make your sermon material tangible to your hearers by means of supporting texts, and by illustrations, examples, recital of facts, comparisons, and other appeals to their experience."<sup>12</sup> This process should be carried on with the congregation constantly in mind. "As you sit at your study desk, actively see, in your mind's eye, Brother Jones, who always sits on the front seat; the Brown family with their five youngsters wiggling from one end of the family pew to the other; lonely Sister Black, whose husband has just been laid to rest; . . . the tittering James girls; Brother and Sister Gray, who have just accepted the faith--and plan your sermon for each of them. Do not plan above their heads; seek the level of their hearts."<sup>13</sup>

"In studying to vitalize your sermon, be sure that no matter how excellent your thinking may be and how essential to salvation the doctrines may be, unless your sermon is clothed in a manner that appeals to your hearers, you cannot succeed. It is not what the preacher gives that finally counts; it is what his hearers receive."<sup>14</sup>

6. Give special attention to the beginning and the end of your sermon. This facet of arrangement is said to be of special

<sup>9</sup>Ibid.

<sup>10</sup>Ibid., p. 9.

<sup>11</sup>Ibid., p. 11.

<sup>12</sup>Ibid., p. 13.

<sup>13</sup>Ibid., pp. 13, 14

<sup>14</sup>Ibid., p. 14.



significance to preachers. "Too many preachers," says Weniger, "are like airplanes off the beam, wandering around in the fog of their own thinking, looking for a place to land."<sup>15</sup>

7. Master the outline and its development. "Preaching without notes--if it is prepared preaching--is desirable."<sup>16</sup>

The next chapter deals with the canon of Delivery. Weniger endeavors to strike a balance between content and delivery in the following paragraph:

The delivery of the minister in the pulpit--his attitude, his voice, his gestures, his dress, his diction--should be such as to exalt his message above his method. His manner should be so transparent as to let his message shine out in all its beauty. Nothing in his method should detract from the clear reception of his message by every member of his congregation.<sup>17</sup>

Appearance is the first item considered, as this represents the first impression made by the speaker on the audience. Personal bearing includes posture in standing, walking, and sitting:

. . . enter the pulpit eagerly but with dignity; sit erect but with humility; and throughout the service give undivided attention to the part of the service that is being carried on. Do not review your own notes, finger the hymnbook in order to select the next hymn, whisper with one of the deacons, or otherwise do anything that detracts from the dignity of worship.<sup>18</sup>

Gesture and movement are also discussed as important factors in a preacher's success. The extremes of stiffness and pacing the platform are to be avoided. "Let your movements always be meaningful--they should grow out of the message itself, should be unified with the thought, and should never be superimposed merely as supporting devices."<sup>19</sup>

Four hindrances to be avoided by the thoughtful speaker are named as (1) looking away from the congregation, (2) meaningless gestures, (3) toying with clothing or other objects, (4) clearing the throat and coughing.

<sup>15</sup>Ibid., pp. 14, 15.

<sup>16</sup>Ibid., p. 16.

<sup>17</sup>Ibid., p. 17.

<sup>18</sup>Ibid., p. 20.

<sup>19</sup>Ibid.



Further aspects of delivery are brought out in the chapter entitled "Speak Well." The first emphasis of this chapter is on the voice. The voice, explains Weniger, is not an end in itself but a means to an end.<sup>20</sup>

Whatever in the preacher's voice calls attention to itself, whether it is slovenliness or excessive nicety, hinders the hearer's receiving the message, since, in either case, method takes precedence of message.<sup>21</sup>

The mechanical aspects of voice production are reviewed briefly, with diaphragmatic breathing recommended.

Articulation is named as next in importance to voice:

Clean-cut articulation--the breaking up of the skeleton of words into their several joints--involves vigorous use of lips, tongue, and jaws. It is surprising how many persons insist on straining their speech through barely parted lips, as if to puree the mental food that they serve their hearers. Notice the tightness of many jaws, the deadness of many lips, the laziness of many tongues, and hear the pinched, colorless tones that proceed from such physical mechanisms.<sup>22</sup>

Weniger applies these principles to reading as well as to speaking.

Voice quality is also stressed. Voice training is said to consist largely in "removing hindrances and developing latent abilities--it does not add extraneous 'graces' to the voice."<sup>23</sup>

Pronunciation, grammar, and vocabulary are given attention.

Regarding pronunciation, he declares:

I am not so much interested in the minister's ability to speak long, difficult words with scholarly agility, as I am in his careful pronunciation of the ordinary bread-and-butter words of daily life. Beware of lemme, gimme, didja, wanta, for let me, give me, did you, want to. Don't be slovenly. Don't confuse sounds: say get, not git; radish, not redish; miracle, not mericle; stomach, not stummick. And be sure that you pronounce accurately the common words of your technical Guidebook: say seth for saith (only one syllable); say thoroughly, not thorougly, when you read II Timothy 3:17 in the King James Version; note privily (the first i is short, not long as

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<sup>20</sup>Ibid., p. 24.

<sup>21</sup>Ibid.

<sup>22</sup>Ibid., pp. 24, 25.

<sup>23</sup>Ibid., p. 26.



in private); pronounce shew like show, not shoe. Check your pronunciation of biblical proper names. Don't say Orphah for Orpah; Jepthah for Jephthah; Chinnereth (with ch as in chin) for Chinnereth, which begins with the k sound. In Hebrew proper names, ch is always hard like k, except in the one word Rachel.<sup>24</sup>

Regarding the preacher's grammar, Weniger urges, "Do you say he don't for he doesn't? . . . For you and I, instead of me? Work earnestly, prayerfully, to make your language usage flawless."<sup>25</sup>

The chapter is concluded with a section on vocabulary. The author says:

Let it be wide and exact--not obtruse or high sounding--but exact. . . . Avoid the trite, the expression that has grown moss-covered with the years. Search as for hidden treasure in order to use just the right word for your meaning. Avoid commonplace words like awful, nice, terrible, fine, unless you use them meaningfully; and beware of superlatives, unless you are sure of your ground--then use them sparingly.<sup>26</sup>

The final chapter in the little book deals with one dimension of ethos, and is entitled "Be Well Groomed." The following excerpts from this chapter indicate the philosophy of the writer:

The wearing apparel of the man who ministers in Christ's stead should at least not detract from the beauty of his message. Rather, it should be in such good taste as to make an acceptable visual impression on the hearer, even before the preacher speaks an audible word.<sup>27</sup>

His apparel should be appropriate. If it is not actually distinctive of his sacred calling it should at least be appropriate to it. . . . The preacher in the pulpit is not a business man, a doctor, a mechanic, or a sportsman--he is a preacher. He should, therefore, wear clothing consistent with his calling.<sup>28</sup>

Probably the chief requisite of good dress is that it be tidy. Simple cleanliness covers a multitude of other deficiencies. Let the minister's person be clean; his linen spotless and well ironed; his suit freshly brushed, free from grease spots, and well pressed; his shoes well blacked and not dusty--and the congregation will find little fault with his appearance.<sup>29</sup>

<sup>24</sup>Ibid.

<sup>25</sup>Ibid.

<sup>26</sup>Ibid., p. 27.

<sup>27</sup>Ibid., p. 28.

<sup>28</sup>Ibid., p. 27.

<sup>29</sup>Ibid., p. 30.

It is interesting to note, in passing, that this matter of the minister's appropriate attire and good grooming concerns more than the congregation. It reacts upon the minister himself. With the consciousness of being clean and well groomed, the minister approaches the delivery of his message with a surety and confidence that is an impossible or false accompaniment of slovenliness and inappropriate apparel.<sup>30</sup>

An analysis of this book reveals it to be essentially traditional Aristotelian rhetoric applied to preaching, with, however, more attention given to Delivery than Aristotle provides. This book represents an effort on Weniger's part to translate the principles of effective speech into a form that can be understood and utilized by the average minister.

#### Articles in The Ministry, 1928-1964

During the 36-year period from 1928 to 1964, Weniger was a frequent contributor to The Ministry, the journal of the Ministerial Association of the General Conference of Seventh-day Adventists. This monthly journal, read by the Adventist clergy and by many Adventist laymen, is distinctly a professional journal, and is the only organ of its kind in the Adventist church. Weniger's contributions to this journal have unusual significance because they represent in a unique way his communication with the clergy of his church over a period of nearly four decades.

In Volumes I and II of The Ministry, including the issues of 1928 and 1929, there appears a series of brief articles by Weniger entitled "Some Notes on English Pronunciation." This series is summarized in outline form:

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<sup>30</sup>Ibid., p. 31.



June, 1928

"Words often mispronounced by inserting or adding an extra sound, pronouncing a silent letter, or otherwise saying more than current usage allows:"<sup>31</sup>

- |             |                  |
|-------------|------------------|
| 1. Across   | 9. Elm           |
| 2. Apostle  | 10. Handkerchief |
| 3. Athlete  | 11. Height       |
| 4. Attacked | 12. Jaw          |
| 5. Brethren | 13. Often        |
| 6. Casualty | 14. Saith        |
| 7. Circuit  | 15. Subtle       |
| 8. Column   | 16. Umbrella     |

July, 1928

"Words which should be accented (be sure to say ac-cent'ed) on the last syllable of the simplest form; these words are commonly mispronounced by accenting (be sure to say ac-cent'ing) the first syllable. For example, don't say a'dult; say a-dult'. If you have trouble in changing a wrong accent, stamp your foot on the floor as you practice putting the voice stress on the final syllable:"<sup>32</sup>

- |                    |                       |
|--------------------|-----------------------|
| 1. Ac-cent' (verb) | 10. Dis-course'       |
| 2. Ad-dress'       | 11. Do-main'          |
| 3. A-dept'         | 12. En-tire'          |
| 4. A-dult'         | 13. Ex-ploit'         |
| 5. Al-ly'          | 14. Fre-quent' (verb) |
| 6. A-skance'       | 15. Oc-cult'          |
| 7. Bur-lesque'     | 16. Pre-tense'        |
| 8. De-fect'        | 17. Ro-bust'          |
| 9. De-tour'        | 18. Ro-mance'         |

August, 1928

"The mispronunciation of the words in this list betrays a slovenly style of speech. Many speakers have a tendency to omit certain sounds from some words, or otherwise slur over certain consonants or vowels, so that the resulting syllables are a blur and not a careful succession of clean-cut sounds. Although many of these sounds are relatively short or obscure in vocalization, nevertheless they are essential to the full pronunciation of the word. Some one has suggested that an educated man may be told by the

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<sup>31</sup>Charles E. Weniger, "Some Notes on English Pronunciation," The Ministry, Vol. I, No. 6 (June, 1928), pp. 22, 23. (In each case in this article and in other articles in the series the nature of the common mispronunciation is described.)

<sup>32</sup>Vol. I, No. 7 (July, 1928), p. 19.





way he pronounces the obscure vowel sounds in such words as memory, camera, etc."<sup>33</sup>

- |              |               |
|--------------|---------------|
| 1. Arctic    | 8. Government |
| 2. Asked     | 9. History    |
| 3. Camera    | 10. Probably  |
| 4. Candidate | 11. Recognize |
| 5. English   | 12. Surprise  |
| 6. February  | 13. Toward    |
| 7. Finally   |               |

September, 1928

"This study presents many ordinary words whose accent should fall on the first syllable. The reader's ear will note that obedience to the correct accentuation tends to soften the language, to make it more agreeable in sound; but that incorrect accentuation frequently lends an element of crudity to the speaker's pronunciation."<sup>34</sup>

- |                |                |
|----------------|----------------|
| 1. Admirable   | 12. Contumely  |
| 2. Adventist   | 13. Conversant |
| 3. Affluence   | 14. Deficit    |
| 4. Agriculture | 15. Despicable |
| 5. Applicable  | 16. Dirigible  |
| 6. Armistice   | 17. Discipline |
| 7. Chaperon    | 18. Evidently  |
| 8. Combatant   | 19. Explicable |
| 9. Communism   | 20. Exquisite  |
| 10. Comparable | 21. Formidable |
| 11. Conjugal   | 22. Genuine    |

October, 1928

"This list concludes the group of frequently used words whose accent should fall on the first syllable."<sup>35</sup>

- |               |                |
|---------------|----------------|
| 1. Hospitable | 8. Legislature |
| 2. Impious    | 9. Mischievous |
| 3. Impotent   | 10. Positively |
| 4. Industry   | 11. Revocable  |
| 5. Integral   | 12. Theater    |
| 6. Interested | 13. Vehemence  |
| 7. Lamentable |                |

<sup>33</sup>Vol. I, No. 8 (August, 1928), pp. 25, 26.

<sup>34</sup>Vol. I, No. 9 (September, 1928), pp. 16, 17.

<sup>35</sup>Vol. I, No. 10 (October, 1928), p. 13.

January, 1929

"This study considers pronunciations involving the quantity of vowel sounds. In using the following words, many speakers are prone to pronounce prominent vowel sounds as if they were short in quantity instead of giving them their required long or diphthongal sounds."<sup>36</sup>

1. Errors involving the pronunciation of long a: aqueous, chasten, gala, gratis, ignoramus, plague, sagacious.
2. Errors involving the long sound of e: clique, creek, sleek.
3. Errors involving the long sound of i, pronounced like eye, observed in words like grimy.
4. Errors involving the long sound of o, pronounced as in the interjection O or oh.

"In such words as chorus and decorum, don't remind your hearers of a flock of crows by saying cawrus and decawrum."

5. Errors involving the long sound of u, pronounced like the word you, not like oo: credulity, culinary, Deuteronomy, duty, elusive, neutral, student.

September, 1929

"In the following group of words certain short vowel sounds are frequently pronounced as if they were long, and certain other short vowels are often given slovenly pronunciations that only approximate the correct sounds."<sup>37</sup>

1. In the words allege, bestial, heroism, and heroine the e is short.
2. Bade, past tense of bid (command), is pronounced as if spelled bad, not baid. The first syllable of radish rhymes with bad, not with bed.
3. Egg, beg, leg, short e.
4. In the word American pronounce the second syllable as if spelled mare, not mur.
5. The first i in Italian and italic is short.
6. Say rinse not rense; men and get, not min and git.

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<sup>36</sup>Vol. II, No. 1 (January, 1929), p. 18.

<sup>37</sup>Vol. II, No. 9 (September, 1929), p. 14.

7. Although the last syllable of the verb civilize is pronounced as if spelled eyes, the third i of the noun civilization is pronounced short as in is. Say diplomas, hi-pok'ri-si (all the i's are short), gen'u-in.
8. Distinguish between your and yore.
9. Pronounce what and was hwot and woz, not as if they were spelled hwut and wuz.
10. Observe that of and on are pronounced with a short o sound, as in not; they are not spelled uv and awn.

November, 1929

"Here are three representative groups of words very commonly mispronounced. In each the cardinal error lies in the faulty pronunciation of a consonant or consonantal combination."<sup>38</sup>

1. Soft g in gesture, gyroscope, gesticulate, gibbet, gibe, gist, gyrate, harbinger, largess, longevity, orgy.
2. Ch should be sounded like k in archangel, architect, archipelago, archive, chimera, Eustachian, Chinnereth.
3. Si should be pronounced sh, not zh in conversion, animadversion, diversion, version.

December, 1929

Difficult consonantal combinations:<sup>39</sup>

1. Words ending in sts like athiests, cysts, assists, and texts which is actually pronounced teksts.
2. Words ending in nths like months, tenths, labyrinths, millionths.
3. Other difficult combinations: dst, as in couldst, stretchedst; dths, as in breadths, widths; fths, as in fifths; fts, as in gifts, shifts; nds, as in thousands; ndths, as in thousandths; ngths, as in lengths; pths, as in depths; rths, as in earths; thes, as in clothes, tithes, loathes; and xths, as in sixths.

The practical value of this application of the principles of English pronunciation to the needs of the clergy might be challenged by

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<sup>38</sup>Vol. II, No. 11 (November, 1929), p. 19.

<sup>39</sup>Vol. II, No. 12 (December, 1929), p. 20.



those who believe that all such matters should be attended to on the grade school level, and that professional services to the ministry should be limited to theological and exegetical concerns. On the other hand, there are many who are concerned about how the clergyman speaks as well as about what he says. From this point of view, it would seem that a teacher of speech may make a real contribution to the excellence of the work of the clergy by stressing such technical matters as correct pronunciation.

In The Ministry of February, 1931, appears a brief article that deals with the question of the correct pronunciation of the name Adventist. The editor had taken a poll indicating a 93% preference for Ad'ventist and a 7% preference for Ad-vent'ist. Weniger's statement champions strongly the majority viewpoint on the basis that "for many years there has been a tendency among careless, slack users of English to slip the accent toward the end of certain words, whereas good taste has preferred to soften the sound of such words by keeping the accent near the beginning."<sup>40</sup> He also cites general usage of the term as a basis for his position.

In the June issue, 1934, Weniger has an article entitled "'Inspired' Preaching," in which he criticizes preachers who depend on "inspiration" rather than preparation in the delivery of their sermons. He says in part:

The other day I heard a sermon that reminded me of watered soup. The text was well chosen, the central thought was valuable, the sincerity of the preacher was evident, but all he said could have been said in half the time or less, and more effectively. . . .

In the first place, he repeated. Over and over again I heard him say, "I must go on," but we did not advance. . . .

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<sup>40</sup>Vol. IV, No. 2 (February, 1931), pp. 22, 23.

And he padded. . . . Many of his sentences could have been cut in half and been more cogent in meaning. . . .

And he promised. . . . "I want to tell you this morning--," or the like, frequently fell from his lips, but he never delivered the ideas that he asserted his great desire to deliver. . . .

But why did he? Simply because he is committed to the theory of "inspired" preaching, and doesn't realize that inspiration in delivering a sermon depends on inspiration in preparing it. . . .

From the recesses of my early reading I recall a sentence that may explain some of the trite, thinned-down, uninspired sermons that we sometimes hear in our pulpits: "God does not inspire vacuity."<sup>41</sup>

This article reveals a certain pithy forthrightness that is characteristic of Weniger's literary style. It also reveals an effort to apply the very best principles of Invention and Arrangement to the work of the preacher.

The 1937 volume of The Ministry contained four articles from Weniger's pen. The first two, published in May and July, dealt with "The Minister's Speaking Voice," the May article confining itself to "Habitual High Pitch." The author reveals his reason for discussing this problem as a deep concern brought about by his observation of the large number of students and preachers afflicted with voice difficulties. As to the cause of the problem, Weniger declares:

The immediate cause of such an unpleasant speaking voice is usually hypertension of the nerves. The speaker is continually "on the go." He is so busy doing a multitude of things, perfectly laudable in themselves, that he has no time for rest. As a consequence, he has forgotten how to relax. In no part of the body do nerve strain and general body weariness show more quickly than in the vocal mechanism. Consequently, the speaker's nervous tension immediately shows in his voice: the throat grows tense, and the voice rises in pitch. And of course the higher the voice goes, the tighter the tension becomes. A vicious circle is thus created which ultimately becomes habitual, and the speaker becomes a slave to a high-pitched, strident voice. Such a voice not only reacts on the

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<sup>41</sup>Vol. VII, No. 6 (June, 1934), p. 9.





speaker in making him more high strung, but it has an equally undesirable effect on the hearer.<sup>42</sup>

The remedy for this hypertension, Weniger conceives as relaxation. He continues:

If a high-pitched voice has become habitual, the speaker should master the art of relaxation. Have you noticed how a cat dozes in the sun, body limp and restful? Pick up one paw, and you will hardly feel a bone in it. Every muscle is totally relaxed. But let the cat see a bird. Watch him stretch and yawn and dip his back. And then, in a flash he is a concentrated ball of action. Learn to emulate the cat, and let relaxation precede action.<sup>43</sup>

Weniger then outlines a relaxation exercise intended to produce an open throat and relaxed voice mechanism, and he adds:

Now couple with this relaxed condition, habitual abdominal breathing for tone support, and you cannot fail to speak in a full, rounded, properly pitched tone--to your own satisfaction and to the pleasure of your congregation.<sup>44</sup>

In addition to outlining a method of relaxation, Weniger counsels that the speaker discover his optimum pitch with the help of a piano, then "hold this pitch level in mind as a sort of mean between the extremes of your voice range, and continually try to let your voice play around it."<sup>45</sup> Relaxation and conscious modulation are presented as the two approaches to a pleasing speaking voice.

Part II of the series on "The Minister's Speaking Voice," found in the July, 1937, issue of The Ministry, is entitled "The 'Ministerial Tone.'" The author says:

Almost as offensive to the hearer as a habitually high-pitched voice is the "ministerial tone"--a perpetual pathos, monotonously employed by many speakers from the beginning to the end of the public service, and even carried into private life by some. You know what I mean. It is a sort of pathetic drawl affected by the preacher, usually unwittingly, in his earnestness to impress the truths of the

<sup>42</sup>Vol. X, No. 5 (May, 1937), pp. 8, 9.

<sup>43</sup>Ibid.

<sup>44</sup>Ibid.

<sup>45</sup>Ibid.

Sacred Word upon his congregation. Some have dubbed it a "holy drawl"; others call it "solemncholy."

Those guilty of this tone usually announce a Sabbath School picnic or a meeting of the Dorcas Society in the same sepulchral tone in which they describe the most touching scenes in the passion of Christ. Recently a minister, in whose congregation I sat, closed his sermon with an impassioned word picture, and then in the same tone of voice, trembling with what now seemed an insincere quaver, went on to say, "Let us turn to Number \_\_\_\_," and announced the closing hymn. Such tendencies remind me of the dear old lady who wept whenever she heard the blessed word, Mesopotamia. "It sounds so solemnlike," she said, although she hadn't the slightest idea of its meaning.<sup>46</sup>

Weniger points out that this "pseudo-pathos" may result from a mistaken conception of sincere expression, from superficiality, from lack of vital thinking. He analyzes the problem further under a discussion of vocal monotony. "Truth," he declares, "needs to be presented with all the freshness of a new discovery."<sup>47</sup>

In this connection, Weniger quotes Professor Winans to the effect that in order to have a vital delivery, the speaker must have "(1) full realization of the content of your words as you utter them, and (2) a lively sense of communication."<sup>48</sup>

The first law requires the speaker to visualize every idea presented, at the moment of delivery. Rolling hills told about must be seen with the mind's eye, a cool breeze mentioned must be imaginatively felt, the emotion of love must be recalled, the meaning of faith must be realized. . . .

The second law requires the preacher to have an eager desire to give his message to his people and to mold his thought according to the immediate audience situation.<sup>49</sup>

Again Weniger is trying to interpret rhetorical principles into forms helpful to the clergy.

The September, 1937, issue of The Ministry contains a brief note from Weniger regarding "Giving Bible References." He pleads for the

<sup>46</sup>Vol. X, No. 7 (July, 1937), pp. 15, 16.

<sup>47</sup>Ibid.

<sup>48</sup>Ibid.

<sup>49</sup>Ibid.

elimination of the ungrammatical construction "it says," and for accurate description of the reference.<sup>50</sup>

"The Message is the Thing" is the title of an article published in The Ministry, December, 1938. The relationship of Invention and Delivery is clearly stated in this article:

A little girl had risen with the rise of the preacher's voice and was sitting upright in her mother's lap. "Whee-ee-ee!" sounded her shrill voice as she responded to the roar that came from the rostrum, where the preacher's volume had already exceeded the lawful bounds of climax. It was only the inhibitions of modern society and reverence for the house of God that kept us older worshipers from saying "Whee-ee-ee!" too, because for the time being the preacher's method had eclipsed his message. His manner had become so obtrusive that our attention was concentrated on delivery rather than on the spiritual thought that he was trying to place in the hearts of his hearers.

The message is the supreme thing in the sermon. All else is subordinate to it. Gesture, grooming, grammar, and other elements of delivery and means of expression are of value only as they help the preacher to implant his message to the hearts of his hearers. If the hearers go away remembering the minister's movements on the platform, his slovenly or pedantic pronunciation, his artistic or careless rhetoric, rather than his message--for them that preacher has failed.<sup>51</sup>

Weniger proceeds to list some of the queer mannerisms sometimes observed in the pulpit that detract from the message of ministers. He refers first to manners of deportment:

Holding the arm across the stomach as if to defend the speaker's body; holding the fingers of both hands together above the stomach and flapping the elbows as if manipulating a bellows; continually touching one hand to the chin; lifting oneself up behind the desk by bracing both hands on top; intermittently rising and falling on the toes; stroking the chin; looking at the clock; playing with a watch chain; and a variety of similarly incongruous antics.<sup>52</sup>

Then he refers to manners of language:

I was once found guilty of using the expression "and on and on" to such an extent that it had become meaningless in my mouth and

<sup>50</sup>Vol. X, No. 9 (September, 1937), p. 19.

<sup>51</sup>Vol. XI, No. 12 (December, 1938), pp. 15, 16.

<sup>52</sup>Ibid.

thoroughly tiring to my classes. Apparently I used it to close a sentence whenever my mind ran out of factual material sufficiently definite to be expressed. The phrase became mere filler, and betrayed the tendency of the tongue to keep on wagging when the brain has momentarily stopped functioning. I value the day when a student friend told me of my bad habit. With painstaking care, I overcame the tendency.<sup>53</sup>

And finally he refers to manners of voice:

Many men mistake volume for intensity, and fail to realize that sincere emphasis frequently shows itself in a quietly modulated voice. Conversational ease, with clear articulation, often secures and holds attention better than does increased volume.<sup>54</sup>

Weniger concludes his meditations on the relation of method and message as follows:

Does method really play so vital a part in preaching? In one sense, a preacher's method of delivery may be compared to a window between the light of his thought and the hearer. If the window is absolutely clean and transparent, the light flows through it without hindrance, and the thought is freely implanted in the listener's mind. Of course, the window may be blue or rose or yellow, as different speakers see truth in different ways and express their thoughts through the medium of their individual style. But the point is that the window must be clean. If it is besmirched by poor grammar or grotesque gestures, or excessively adorned with extreme niceties of rhetoric or pedantically careful pronunciations, the thought is hindered in its free passage through the window to the mind of the hearer. The window has become a barrier instead of a transmitter of light. The speaker may even be so faulty in manner that this window has become a high board fence through the cracks of which little, if any, light can penetrate.<sup>55</sup>

The September issue of The Ministry, 1939, finds Weniger stressing again his concern for voice culture in an article entitled "Personality Involves a Pleasing Voice." He says:

A number of years ago a group of scientists assembled to study the qualities that underlie a successful personality. They divided personalities into eight different groups, and found that underlying each satisfying personality type are four qualities: liveliness, originality, a sense of fairness, and a pleasing voice.<sup>56</sup>

<sup>53</sup>Ibid.

<sup>54</sup>Ibid.

<sup>55</sup>Ibid.

<sup>56</sup>Vol. XII, No. 9 (September, 1939), pp. 11, 12.

Later in the article, he quotes from an unnamed source, "There is great power in words. All the things that ever get done in the world, good or bad, are done by words."<sup>57</sup>

An article in the October, 1939, issue of The Ministry is passed over without comment because it deals with a new hymnal under preparation at the time of writing the article.<sup>58</sup>

A brief article in the May, 1941, issue of The Ministry deals with an element of ethos, "What About Your Handshake?" The quality of the article justifies quoting it in full:

There are handshakes and handshakes--some you like and some you don't. Some resemble damp cloths--they are anemic, flaccid, and colorless. And some pounce upon you like an old-fashioned nutcracker about to crush a nut. And in between, there are all gradations.

Now it seems to me that a handshake is one of the most telltale factors in the revelation of personality, almost as revealing as the voice. It suggests strength or weakness, vitality or apathy. It is an index to a man's state of being.

I don't like a hand that insinuates itself oozily into my open palm, or that lets its limp fingers droop into my grasp. Neither do I like a hand that seizes mine--much as the old-fashioned school-master collared the culprit prior to administering corporal punishment--and thereupon proceeds to crush every bone exposed to its attack.

I like the handshake that is strong and firm, without being possessive; a handshake that is comfortable and kind, without dawdling or dribbling; a handshake that is earnest and sincere; a handshake that says, "I'm alive. I'm glad I'm alive. I'm glad to see you alive. Let's be friends"; a handshake that transmits the spark of vital personality, and that may pass on from man to man the strength and confidence of God.

So let thy handshake be neither like a dead fish or a dishcloth, nor yet like a pipe wrench or a rock crusher. But rather let it be all that you mean it to be--active, living, breathing, loving--a

<sup>57</sup>Ibid. (This article seems to confuse voice as an element of personality and words as expressions of personality. The writer's viewpoint regarding the relationship between words and qualities of voice is not entirely clear.)

<sup>58</sup>Vol. XII, No. 10 (October, 1939), p. 8.

vital force for God in a world of mediocrity. For the handshake oft doth proclaim the nature of the man.<sup>59</sup>

One of the most relevant attempts on Weniger's part to adapt contemporary speech instruments to the needs of ministers is found in his article, "How Effective Is Your Speech?" in the June, 1943, issue of The Ministry. In this article is found an adaptation of Charles F. Lindsley's "Self-Grading Rating Scale on Elements of Effective Speech," adapted, by permission, from W. Arthur Cable's Cultural and Scientific Speech Education Today. The adaption, Weniger explains, is to make it better suited to the needs of religious workers. As to the use of the instrument, Weniger says, "Don't rationalize, but pass rather briskly down the list, checking as you go. Don't stop to argue with yourself. Play fair."<sup>60</sup> The instrument, as revised by Weniger, is found in Table 5.

Continuing the idea of self-criticism, Weniger included in the July, 1943, issue of The Ministry "Some Questions to Ask Yourself." "In this matter of public speaking," he insists, "the teacher has probably not fulfilled his highest responsibility to the student until he has taught him to be self-critical."<sup>61</sup> He proposes two lists of questions, the first on delivery:

1. Is your breathing smooth and inaudible, or does it come in loud gusts of audible wind?
2. Is your articulation clear or "mushy"?
3. Are you overly precise and pedantic?

<sup>59</sup>Vol. XIV, No. 5 (May, 1941), p. 38.

<sup>60</sup>Vol. XVI, No. 6 (June, 1943), pp. 37, 38.

<sup>61</sup>Vol. XVI, No. 7 (July, 1943), pp. 5, 6.

TABLE 5

## SELF-GRADING RATING SCALE ON ELEMENTS OF EFFECTIVE SPEECH

Adapted, by permission, from W. Arthur Cable's "Cultural and Scientific Speech Education Today"

		10	20	30	40	50	60	70	80	90	100	
1. Confidence in My Ideas	Uncertain Doubtful											Positive Certain
2. Movement and Gesture	Conspicuous Meaningless											Inconspicuous Meaningful
3. Physical Bearing Outward Manner	Timid Negative											Self-possessed Self-assured
4. Attitude in Presence of Superiors	Confused Shy Self-conscious											Calm Self-controlled Mentally poised
5. Directness of Speech	Indirect Shifting eye Eyes too high											Direct personal contact Eye to eye Mind to mind
6. Tone of Voice	Domineering Commanding Officious											Pleasant, friendly Conciliatory Persuasive
7. Vocabulary	Scant											Wide and exact command of words
8. Pronunciation	Careless Inaccurate											Always careful and exact
9. Articulation	Slovenly Mouthy											Precise Clear-cut
10. Language	Ungrammatical Inaccurate											Grammatically correct Accurate





4. Is your prevailing pitch too high or too low? Is it monotonous, or is the inflection pleasingly varied according to thought and emotion?
5. Do you speak too fast for clarity or too slowly for interest? Does your tempo coincide with the movement of your thought?
6. Is your expression forceful, or colorless and apologetic?
7. Does the quality of your voice please the ear? Is it hoarse, strident, shrill, thin, raucous, mumbled, throaty, or otherwise displeasing?
8. Do you phrase in thoughtful word groups, or do you break phrasing with "uh," or "er"? Do you pause thoughtfully or hesitate thoughtlessly?
9. Do mispronunciations occur in your vocabulary?
10. Does your message sound sincere, conversationally direct and communicative? Do you talk above, below, at, to, or with your audience? Does the timber of your voice show responsiveness to audience attitudes? Is your voice genial?
11. Is your delivery a transparent medium conveying thought and feeling?

The second list deals with self-analysis of content:

1. Does your introduction gain attention immediately? Is it consistent with the tone and subject of your message?
2. Is your message related to the experience of your hearers? Do you employ illustrations which hold the attention of your audience and reinforce the principles that you present?
3. Is your vocabulary careful, your grammar accurate, and your sentence structure sound?
4. Does your message move steadily toward the accomplishment of your purpose, gaining momentum as it proceeds, or is it static?
5. Does your conclusion make a fit application to the lives of your hearers, and do you stop when you have finished?<sup>62</sup>

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<sup>62</sup>Ibid. The present investigator believes that this list of questions regarding content would have been strengthened had it contained something akin to the following: Does your message develop some idea or present some information of sufficient intrinsic importance and relevance to the audience to justify its presentation? Such a question would have added a needed emphasis on depth.

Five and one-half years elapse before Weniger's next contribution to The Ministry. In January, 1949, he writes "The Form of Sound Words." The title is based on Paul's exhortation in II Timothy 1:13: "Hold fast the form of sound words." Weniger applies this phrase to the vocabulary of the minister:

For a man to express himself freely and accurately in his native tongue is perhaps the surest proof of his culture. Moreover, extent and accuracy of vocabulary together constitute one of the most frequent accompaniments of outstanding professional success.<sup>63</sup>

Weniger feels that there is a serious lack in the vocabulary of ministers as well as others:

We are like the schoolboy whose vocabulary consisted of a few dozen verbs, several nouns, three or four adjectives, several interjections, and enough prepositions and conjunctions to stick the mass (or mess!) together. Disraeli, in one of his especially ironical moments, is said to have remarked that the range of English vocabulary is decidedly limited, consisting as far as he could observe, of four words, nice, jolly, charming, and bore, with the possible addition of fond. If he were living in America today [1949] he might observe that the American vocabulary consists chiefly of nice, fine, awful, and swell, with the possible addition of yeah and O.K. Of the more than 600,000 words available in the English language, fifty little words constitute 50 per cent of our conversation. Seven hundred words comprise the bulk of our conversation and business letters. Only five thousand words, it is said, make up the vocabulary of the educated public speaker.<sup>64</sup>

After pointing out that the goal of vocabulary building is exactness, Weniger proposes the following rationale:

Our vocabularies may be said to include four classes: (1) words that are at our tongue's end--words that we really know; (2) words that we use only when we want to put our best foot forward; (3) words that we use in writing and not in speaking; and (4) words that we recognize at hearing or in reading, but do not use. Our task is to raise each classification to the level above it. That is, we should be continually raising the words that we use only when we want to appear at our best, into the classification of words that come to mind instantly in the needs of everyday life. We should constantly endeavor to raise words that we use only in writing into the classification of words that we use when we wish to put our best foot forward. And we should be vigorous in our attempt to raise all the

<sup>63</sup>Vol. XXII, No. 1 (January, 1949), pp. 7, 8.

<sup>64</sup>Ibid.

words that we recognize, but do not use, into the classification of our written vocabulary. Such a process means continual enrichment of vocabulary, providing, of course, that we are constantly adding to our vocabulary of recognition.<sup>65</sup>

Weniger gives seven suggestions as to how this goal may be reached:

1. Take an inventory of your own vocabulary assets by means of one of the standard vocabulary tests. . . .
2. Make lists of words that you abuse by vague or meaningless use, and explore books of synonyms for more exact means of expressing your ideas. . . . [He recommends Hartrampf's Vocabularies.]
3. Make lists of trite phrases and find more exact ways of couching your ideas. . . . Vital thinking will deliver one from the demon of triteness, for vital thinking requires vital language; vital thinking abhors moss-covered diction. Triteness is open evidence of foggy thinking and downright mental laziness.
4. Listen discriminatingly to the best preachers and public lecturers that you can find--in the pulpit, on the platform, and over the air--and record words used with special care or unfamiliar significance, unknown words, challenging words. Then daily study these words in a standard unabridged dictionary.
5. Read the best writers--classic and contemporary--and, as above, note their choice of the exact word, the pungent phrase, the thought-provoking locution; and study the new words with a view of adding them to your word list.
6. Employ a conscious system for vocabulary development. There are many available. John G. Gilmartin's Building Your Vocabulary (Prentice-Hall), S. Stephenson Smith's How to Double Your Vocabulary (Crowell), and Edward J. Kilduff and J. Harold Janis, Vocabulary Builder Packet (Crofts) are typical and alike usable.
7. Finally, follow such a simple plan as this: When you meet a new word worthy of acquisition, study it thoroughly in the dictionary. Write several sentences in which it is used correctly. Speak aloud (to yourself alone) several sentences including it. Then consciously frame a sentence employing the word, and speak the sentence in a normal speaking situation, as at the table, in the office, in a sermon, to your wife, to the family circle, etc. Do not tell the auditor that you are practicing on him. At this stage you will probably feel something of the glow of personal contentment that is one of life's greatest satisfactions. Repeat this conscious use of the word several times under varying circumstances, and you will probably be almost startled to discover that suddenly the new word will rush to your need: you will find yourself, almost unconsciously, using it in the normal speaking situation.<sup>66</sup>

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<sup>65</sup>Ibid.

<sup>66</sup>Ibid.

This very specific advice presents again the picture of the rhetorician using his insights and information for the benefit of the clergy.

A brief article in the February, 1949, issue of The Ministry, entitled "Thoroughly or Thoroughly" lists a number of archaic words found in the King James Version of the Bible and often mispronounced and misunderstood. This list includes thoroughly, astonied, bewray, ensample, glistering, discomfit, froward, holp, magnifical, minish, plaister, sith, stablish, and subtile.

"The Personality of Your Radio Voice" is the title of an article published in the June, 1949, issue of The Ministry. It may be recalled that Weniger was interested in radio speaking in the early days of broadcasting, and established a recording laboratory at Pacific Union College. This article and a concluding article in the July, 1949, issue represent a paper read by Weniger at a radio workshop conducted by the Radio Department of the General Conference of Seventh-day Adventists March 15-18, 1949.

The uniqueness of radio speech Weniger describes as follows:

Ordinary face-to-face speech involves sound and sight and silence. The speaker's words are heard. His movements, his gestures, his posture, are seen and interpreted; they are often more meaningful than his oral words. His very pauses, intervals of silence, convey ideas. Like the rests in music, the silent pauses are sometimes the most important parts of speaking. But you, Brother Radio Preacher, are not seen, and dare not be silent very long. Almost your entire message must be given through the medium of sound. Through voice alone your personality makes its impact upon your radio audience. From the instant that you begin to speak, you begin to create in the minds of your hearers a picture of your personality--radiant, wholesome, persuasive, or otherwise. . . .

To be very specific, crudities of speech may reflect lazy, uncouth, slovenly, unoriginal personalities. Such faulty speech habits as inarticulate mumbling, thin high tones, drab monotony, the use of moss-covered cliches and meager vocabulary, mispronunciations, and the like make undesirable impressions on the hearer and create

pictures of unwholesome personalities. On the other hand, clear articulation, commonly accepted pronunciations, pleasing voice quality, varied inflection, breadth and freshness of vocabulary, and persuasiveness of manner make desirable impressions and create pictures of wholesome personalities.<sup>67</sup>

Weniger gives the radio speaker some pointers regarding personality development that are equally relevant to all speakers:

1. Cultivate the habit of thinking, of creative thinking. One of my teachers of long ago stopped in the midst of a class period to bemoan our lack of thought. I can hear him still: "What you students need is to learn how to think. You ought to go out and sit on a stump until you get an idea. It might take a long while, but the experience would be refreshing." We need to cultivate the purifying experience of thinking, not merely repeating other people's thoughts, not merely readjusting our own personal prejudices, but deep, sustained, creative thinking. . . .
2. Extend your appreciations. Widen your observations. Too many of us go through life looking at everything through gray glasses. Violets and roses and lilies and pinks are just flowers to us. Mellow apples, steaming potato soup, vanilla ice cream, and luscious peaches are merely food. Satin and velvet, silk and denim are only cloth. Bird songs, train whistles, childhood's laughter, and the notes of a symphony are but sounds. Learn to observe, to appreciate, to discriminate. Having eyes, see; having ears, hear. Waken your senses to enjoy earth's ten thousand times ten thousand delights, and realize the growth in personality that attends such awakening and the expression of it.
3. Develop the traits of sympathy, tact, courage, faith, hope, love. Consciously endeavor to sympathize, to feel with your fellow men. Exercise tact with the tactless. Be courageous in the face of dire difficulty. Have faith that "right makes might" and in that faith triumph. Hope when hope fails. And above all, love, for "the greatest of these is love." And all these traits will be reflected in your voice. "Your voice is your messenger; . . . make it a bearer of good will."
4. Live deeply, widely, broadly. "We should count time by heart-throbs, not by figures on a dial. He most lives who thinks most, feels most, acts the noblest." Fill each moment of each day with noble experiences in living. And thus breadth of living will be revealed in the vibrant tones of your voice. "Your voice is a mirror; . . . it reflects you and your personality" to those with whom you talk.<sup>68</sup>

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<sup>67</sup>Vol. XXII, No. 6 (June, 1949), pp. 25, 26.

<sup>68</sup>Ibid.

In the concluding installment of this paper, published in The Ministry, July, 1949, Weniger gives the following advice to radio preachers:

Probably the radio preacher's personality is best represented by a voice that has an essential conversational quality. The radio voice should bear the earmarks of live conversation. The radio preacher should converse with the hearers, not talk to them. The radio program should be an experience in comradeship. How can this end be attained?

In the outstanding book on speech, James Winans' Public Speaking (Century Co.), the author maintains that conversational quality is dependent on two elements of the mental state of live conversation: "(1) Full realization of the content of your words as you utter them, and (2) a lively sense of communication"--page 31. Let us briefly inspect these two elements in the light of radio speech.

1. Most radio preaching is done from a written script. No amount of mere rules of inflection and declamation will turn the dead monotony of the typed manuscript into living conversation. This transmutation depends upon the creative activity of the speaker at the instant of utterance. Every picture, every word, every meaning symbolized by the typewritten words must be realized at the instant the word falls from the tongue of the radio preacher. . . .

Successful radio preaching demands that the preacher speak of the eternal realities of God's kingdom as if they were real. They are not mere phantasy. This realization of moods, pictures, meanings at the instant of delivery, will breathe the breath of life into such otherwise dull, dead symbols as the words faith, hope, and love. Each symbol thus realized and expressed will take on the tone color that sincerely represents the idea. Under the impact of complete realization the voice will respond to the impression, and the speaker's message will glow with living fire. . . .

In effecting this complete realization of feeling and meaning, the radio speaker does well to recognize the importance of contextual thinking involved in adequate vocal expression. The speaker must continually invest his interpretation with a recognition of the meaning and feeling that appear, as it were, between the lines of the script, and that serve as a sort of background to the message to be conveyed. . . .

2. But even this process of full realization of meaning may be inadequate unless the speaker maintains a lively sense of communication. His work is not complete until he has planted the thought symbolized by his words in the hearts and minds of his hearers. To this end he must be constantly aware of his unseen radio audience.<sup>69</sup>

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<sup>69</sup>Vol. XXII, No. 7 (July, 1949), pp. 9, 10.

A brief article in the October, 1949, issue of The Ministry entitled "Needless and Faulty Repetition" warns preachers against mispronouncing such words as perverse, perspiration, prevaricate, children, introduce, Malchizedek, miracle, spiritual. Proper reference to the Psalms as psalms, not as chapters, is also stressed.<sup>70</sup>

Another period of nearly 5½ years elapses before further contributions from Weniger are found in The Ministry. In February, 1955, appeared an article entitled "Twelve Book 'Musts' for the Public Speaker," in which is found an example of a rhetorician extending a professional service to the clergy. The books recommended are:

Virgil A. Anderson, Training the Speaking Voice

Ralph M. Harper, The Voice Governor

Alan H. Monroe, Principles and Types of Speech

This book is noteworthy for its presentation of the motivated sequence, in which the completely convincing speech is analyzed in its several phases of development: attention, need, satisfaction, visualization, action. This speech formula works, and has been found to provide a satisfying plan for many an effective sermon.<sup>71</sup>

James A. Winans, Public Speaking

Winans' treatment of the place of interest as a chief factor in persuasion is of great significance.<sup>72</sup>

Willard H. Yeager, Effective Speaking for Every Occasion

Winston L. Brembeck and William S. Howell, Persuasion: A Means of Social Control

Alice F. Sturgis, Learning Parliamentary Procedure

Sidney S. Sutherland, When You Preside

<sup>70</sup>Vol. XXII, No. 10 (October, 1949), p. 19. (The title, in this case, does not fit the article. It is possible that an editorial error was made in heading the article.)

<sup>71</sup>Vol. XXVIII, No. 2 (February, 1955), pp. 12-14.

<sup>72</sup>Ibid.

Henry L. Ewbank and J. Jeffery Auer, Discussion and Debate

Stuart Chase, The Tyranny of Words

Stuart Chase, Power of Words

Lester Thonssen and A. Craig Baird, Speech Criticism

To the serious student of the art and practice of public speaking, this book is a gold mine. The speaker who is not willing to dig hard should not open its pages.<sup>73</sup>

After listing and commenting on these books, Weniger concludes:

As you read the books described above, remember with Francis Bacon that we should "read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider. Some books are to be tasted, others swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously [attentively]; and some few to be read wholly, and with diligence and attention. Some books also may be read by deputy, and extracts made of them by others; but that would be only in the less important arguments, and the meaner sort of books; else distilled books are like common distilled waters, flashy [tasteless] things. Reading maketh a full man."<sup>74</sup>

An article in the October, 1956, issue of The Ministry, "Bachelor of Divinity Graduates at Work," is of no relevance to this study. It was a report made by Weniger, as dean of the Seventh-day Adventist Theological Seminary, regarding the performance of the alumni of the seminary.<sup>75</sup>

Another article, outside the range of this study, was published in the July, 1960, issue of The Ministry. This article, entitled "A Brief Study in Old Testament Poetry," was in line with Weniger's keen interest in biblical literature.<sup>76</sup>

<sup>73</sup>Ibid.

<sup>74</sup>Ibid.

<sup>75</sup>Vol. XXIX, No. 10 (October, 1956), pp. 8, 9.

<sup>76</sup>Vol. XXXIII, No. 7 (July, 1960), pp. 9-11.



It was less than a year after this article was written that Weniger contracted the illness that forced him to retire. Beginning in 1964, however, there appeared several more of his articles.

In the issue of The Ministry of January, 1964, is an article entitled "A Note on the Oral Reading of Scripture." After pointing out several common errors in the oral interpretation of the Bible, he makes the following comment:

If you would have your congregation get the thought of God's Word from the Scripture lesson, you must first be sure that you have the thought yourself. This takes earnest, diligent, prayerful study of the text. It requires the use of dictionary, . . . and other helps, and, if possible, study of the original Hebrew, Greek, or Aramaic. Next you must be sure to communicate that thought, to share it with your auditors. This demands study of emphasis, pause, pitch level, and all the other ingredients of meaningful oral interpretation. It requires actual practice orally--preferably in the sanctuary--of the text. Never read the Sacred Word in public without first studying its real meaning and practicing its oral reading in private. Be truthful. Be accurate.<sup>77</sup>

The February, 1964, issue of The Ministry contains Part I of "A Bibliography for Ministers." Weniger introduces his topic by calling attention to the "Bibliography of Communications Dissertations in American Schools of Theology" found in the June, 1963, issue of Speech Monographs, and compiled by Franklin H. Knowler. From this list of nearly a thousand studies, Weniger has selected some titles which he thought might be of particular interest to the readers of The Ministry and organized them under topical heads. His first category is "Expository Preaching," the suggested titles being as follows:

Baggett, Hudson D. "The Principles and Art of G. Campbell Morgan as a Bible Expositor." Th.D., Southern Baptist Theological Seminary, 1956.

Berry, Joe H. "Expository Preaching." B.D., College of the Bible, 1931.

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<sup>77</sup> Vol. XXXVII, No. 1 (January, 1964), pp. 28, 29.



- Budd, Jay E. "The History and Value of Expository Preaching and Its Value in the Modern Pulpit." B.D., Nazarene Theological Seminary, 1948.
- Cox, Vincent A. "The Expository Preaching of Frederick William Robertson." Th.D., Southwestern Baptist Theological Seminary, 1955.
- Downing, Billy W. "The Preparation of Expository Sermons." B.D., Nazarene Theological Seminary, 1949.
- Driftmyer, Clarence P. "The Expository Sermon Defined." B.D., Nazarene Theological Seminary, 1958.
- Eubanks, Seaford W. "Amos: Artist in Literary Composition." Th.D., Southern Baptist Theological Seminary, 1942.
- Galbreath, Marvin L. "Expository Preaching Values from the Book of Psalms." S.T.B., Biblical Seminary of New York, 1946.
- Gernenz, Albert J. "The History of Expository Preaching." B.D., Northern Baptist Theological Seminary, n.d.
- Livingstone, Paul Y. "The Biblical Homiletics of Martin Luther." S.T.M., Biblical Seminary of New York, 1930.
- Mackinnon, John G. "The Educational Objectives of the Contemporary Sermon." A.M., University of Chicago, The Divinity School, 1929.
- Ricks, George H. "A Study of Expository Preaching With Sermons from the Epistle to the Philippians." Th.M., Union Theological Seminary of Virginia, 1954.
- Shea, Ralph C. "The Educational Principles Involved in Making Preaching Effective." B.D., Emory University, Candler School of Theology, 1938.
- Stephens, James H. "The Principle and Practice of Expository Preaching and Their Application to the Galatian Epistle." Th.M., Union Theological Seminary in Virginia, 1957.
- Summerell, Jouett V. C. "Expository Preaching: Its Principles and Practice as Demonstrated in a Study of the Ephesian Epistle." Th.M., Union Theological Seminary in Virginia, 1956.
- Walker, David G. "Expository Preaching in Mid-Twentieth Century." B.D., Anderson College and Theological Seminary, 1953.
- Whitwell, Walter M. "Basic Problems of Expository Preaching." B.D., Northern Baptist Theological Seminary, 1949.
- Wolfgang, Calvin A. "Expository Preaching in Relation to the Old Testament and the New Testament." B.D., Lancaster Theological Seminary of the United Church of Christ, 1960.

Womack, James T. "The Nature and Method of Expository Preaching With Illustration Through Studies of the Corinthian Epistles." Th.M., Union Theological Seminary of Virginia, 1952.<sup>78</sup>

Part II of this series, "A Bibliography for Ministers," appeared in the March issue of The Ministry. The classification developed in this article is "Preaching that Persuades." The titles listed are as follows:

Aarvold, Ole. "Clovis G. Chappell: The Man and His Message." Th.M., Asbury, Theological Seminary, 1953.

Adams, Jay E. "Sense Appeal in the Sermons of Charles Haddon Spurgeon." S.T.M., Temple University School of Theology, 1958.

Andrews, Wayne. "A Critical Study of Jonathan Edwards' Use of the Motive of Fear in a Selected Group of Sermons." M.A., SDA Theological Seminary, 1954.

Ashbaugh, Kraid. "An Analysis of the Sermons of James White, Early Advent Preacher, With Emphasis on Persuasion." M.A., SDA Theological Seminary, 1951.

Beckwith Louis R. "Planned Preaching to People's Needs." B.D., Andover Newton Theological Seminary, 1953.

Bentley, Jimmy R. "An Analysis of the Attitude and Response of the Audience Toward Preaching." B.D., Nazarene Theological Seminary, 1958.

Bissett, Donald J. "A Study of Preaching Viewed as an Act of Communication." B.D., Berkeley Baptist Divinity School, 1958.

Boecler, Paul A. "The Factors of Attention in Preaching." B.D., Concordia Seminary, St. Louis, 1956.

Bogdanovich, John. "An Inquiry Into Selected Elements of Interest and Attention in The Sermon on the Mount." A.M., SDA Theological Seminary, 1950.

Bradsby, Robert W. "An Investigation of Theories of Motivation and Incentives as They Relate to Lay Leadership in the Local Church." D.R.E., Southwestern Baptist Theological Seminary, 1958.

Burkholder, Melvin J. "Persuasion in Preaching." Th.D., Northern Baptist Theological Seminary, 1958.

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<sup>78</sup>Vol. XXXVII, No. 2 (February, 1964), pp. 33, 34.

- Carley, Glen. "A Rhetorical Study of Selected Sermons of Ellen G. White on Righteousness by Faith." M.A., SDA Theological Seminary, 1954.
- Clay, Thomas C. "Preaching That Meets the Needs of Men." Th.M., Union Theological Seminary in Virginia, 1954.
- Colby, George T. "The Elements of Rapport in Preaching." B.D., Berkeley Baptist Divinity School, 1959.
- Dixon, James I. "Major Psychological Factors in Preaching." M.S., Christian Theological Seminary, 1954.
- Frerking, Kenneth L. "The Psychology of Persuasive Preaching With Special Reference to the Campus Ministry." B.D., Concordia Seminary, St. Louis, 1957.
- Grunow, Robert A. "The Concept of Authority in the Persuasion of Christ and St. Paul." B.D., Concordia Seminary, St. Louis, 1948.
- Gundmundson, Valtyr E. "Greek Rhetoric and Christian Preaching: A Critical Study of Aristotle's Rhetoric in Its Relation to the Theory and Function of the Protestant Sermonic Form." B.D., Meadville Theological School, 1952.
- Hardinge, Leslie. "An Examination of the Philosophy of Persuasion in Pulpit Oratory Advocated by Ellen Gould White." M.A., SDA Theological Seminary, 1950.
- Jacques, Brian. "An Analysis of Persuasive Techniques in the Religious Addresses of William Jennings Bryan." M.A., SDA Theological Seminary, 1954.
- Karwehl, Hans M. "Preacher, Text, and Situation." S.T.M., Union Theological Seminary, 1952.
- Lange, Harrey. "A Study of the Communication Process in Preaching." B.D., Concordia Seminary, St. Louis, 1955.
- Lien, Jerry. "Savonarola: The Speaker and His Public Address." M.A., SDA Theological Seminary, 1955.
- Lochhaas, Philip H. "The Preaching of the Gospel as the Motive Power for Good Works." B.D., Concordia Seminary, St. Louis, 1948.
- Mandrell, Nelson E. "The Relevance of Dynamic Psychology for Christian Preaching." Th.D., Southern Baptist Theological Seminary, 1956.
- Miller, Donald. "Righteousness by Faith as a Motivating Factor in the Public Address of Charles Fitch." M.A., SDA Theological Seminary, 1950.

- Miller, George W. "A Study of Motivation in the Preaching of Harry Emerson Fosdick." Th.M., Southern Baptist Theological Seminary, 1955.
- Polster, Armin H. "The Importance and Means of Achieving a Balance in Appeals to Intellect and to Emotion in Preaching." B.D., Concordia Seminary, St. Louis, 1956.
- Pruett, William E. "Style in Preaching." B.D., Christian Theological Seminary, 1958.
- Pullen, Milton W. "Preaching and Human Needs." S.T.M., Andover Newton Theological School, 1944.
- Rattelmuller, George. "The Gospel as Motivation for Sanctification in Sermons of Spurgeon." B.D., Concordia Seminary, 1956.
- Saylor, Donald R. "Literary Devices of Attention in Contemporary Preaching." Th.M., Southern Baptist Theological Seminary, 1956.
- Shrout, T. R. "The Personality of Paul." Th.D., Harvard Divinity School, 1954.
- Steffen, Norman. "The Psychological Interaction Between Speaker and Hearer as the Holy Spirit Works Through the Proclamation of the Word." B.D., Concordia Seminary, St. Louis, 1954.
- Thompson, William D. "Emotional Appeal in American Homiletical Theory." B.D., Northern Baptist Theological Seminary, 1954.
- Warren, Fred E. "Bodily Action in Oral Communication." M.S., Christian Theological Seminary, 1960.
- Watkins, Burgin. "The Implications of Basic Communication Theory for the Sermon." Th.D., Iliff School of Theology, 1957.
- Webber, William D. "Communication of Preaching." B.D., Northern Baptist Theological Seminary, 1955.<sup>79</sup>

Part III of the series, published in The Ministry of April, 1964, covers the area of "Worship." The titles are:

- Artz, Rhodes M. "The Children and the Sunday Morning Worship Among the Disciples of Christ." B.D., College of the Bible, 1957.
- Dodger, Philip H. "Preaching in Christian Worship." B.D., Christian Theological Seminary, 1958.

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<sup>79</sup>Vol. XXVII, No. 3 (March, 1964), pp. 35, 36.



- Cook, Cecil V. "Hymnology Before the Reformation." Ph.D., Southern Baptist Theological Seminary, 1898.
- Dean, Kenneth G. "The Principles and Practice of Public Prayer." B.D., College of the Bible, 1954.
- Farmer, Frances H. "The Junior and the Morning Church Service." M.A. in R.E., College of the Bible, 1935.
- Garritson, Melvin H. "The Relation of Sermon and Church Music in Corporate Worship." B.D., College of the Bible, 1957.
- Gayle, Mrs. Joe. "Youth Choirs and Their Place in Southern Baptist Churches." M.C.M., Southwestern Baptist Theological Seminary, 1957.
- Giltner, Margaret R. "Primary Worship Without Music." M.R.E., College of the Bible, 1934.
- Graves, Albert R. "The Use of Music in Worship." M.R.E., College of the Bible, 1952.
- Gray, Joseph H. "The Church Choir: Its History and Importance in Public Worship." B.D., Moravian Theological Seminary, 1945.
- McGuire, Joyce D. "Educating Adults in the Use of Music in the Church." M.R.E., College of the Bible, 1956.
- Parker, Gordon A. "The Development of Hymnody in England From the Reformation to the Oxford Movement." B.D., United College, Winnipeg, Canada, 1955.
- Plumer, Stanley T. "Preaching Against a Worship Background." B.D., Andover Newton Theological Seminary, 1942.
- Roper, Betty A. "A Study of the Choir as an Agency of Religious Education in the Local Church." M.R.E., Asbury Theological Seminary, 1952.
- Ross, Hyla Jean. "A Study of the Teaching Ministry of the Church Through Hymnology." M.R.E., Asbury Theological Seminary, 1959.
- Sanford, Jack D. "The Reformers' Concept of Preaching in Worship." Th.M., Southern Baptist Theological Seminary, 1955.
- Schaeffer, R. E. "The Relation Between Worship and Preaching." B.D., Lancaster Theological Seminary of the United Church of Christ, 1935.
- Skeen, Orville M. "The Contribution of the Communion Service to Worship." B.D., College of the Bible, 1952.
- Van Arsdale, Werdie W. "Guiding Personality Growth Through Public Prayer." B.D., College of the Bible, 1943.



Weidler, Albert G. "The Mutual Relation of Preaching and Praise." B.D., Western Theological Seminary, 1911.

Woodbury, Harold W. "The Relation of Preaching to Worship." B.D., Andover Newton Theological School, 1941.<sup>80</sup>

Part IV, "Counseling, Guidance, and Psychology," is covered in the May, 1964, issue, with selected titles as follows:

Baldwin, Donald W. "Preaching as Group Counseling." B.D., University of Chicago, The Divinity School, 1941.

Bell, Walter P. "Pastoral Counseling." B.D., College of the Bible, 1940.

Cole, Roger W. "The Psychological Basis of Effective Leadership." M.C.M., Southwestern Baptist Theological Seminary, 1957.

Cooper, William J. "The Pastor as Personal Counselor--Possibilities and Limitations." B.D., College of the Bible, 1948.

Crawford, Allen P. "The Minister's Function in Preaching and Counseling." M.A., Union Theological Seminary, 1947.

Davis, Bernard F. "Implications of Depth Psychology for Religious Education." B.D., College of the Bible, 1950.

Dye, Leslie E. "A Study of the Relationships Between Preaching and Pastoral Counseling." M.S., Christian Theological Seminary, 1952.

Ferguson, Martin L. "Modern Schools of Psychology and Their Influence Upon the Functions of the Ministry." D.R.E., Southwestern Theological Seminary, 1943.

Garrison, Joseph G. "Psychology of Preaching." B.D., Meadville Theological School, 1941.

Gettys, Albert C. "The Psychology of the Revival." Th.D., Southwestern Baptist Theological Seminary, 1923.

Hite, Raymond H. "The Psychology of Effective Preaching." B.D., College of the Bible, 1953.

Hoyt, Harold B. "The Psychological Aspects of the Religious Platform." D.R.E., Southwestern Baptist Theological Seminary, 1956.

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<sup>80</sup>Vol. XXXVII, No. 4 (April, 1964), p. 23.

- Hulan, LeRoy S. "Counseling Opportunities in the Local Church." B.D., College of the Bible, 1936.
- Hult, Dertil E. "The Relationship of Counseling and Preaching." Th.M., Harvard Divinity School, 1958.
- Hundley, Maury. "Counseling Opportunities in the Local Church." B.C., College of the Bible, 1941.
- Ingle, Clifford. "The Army Chaplain as a Counselor." D.R.E., Southwestern Baptist Theological Seminary, 1952.
- Jordan, Samuel B., Jr. "The Problem of Communication in Pastoral Counseling." Th.M., Southern Baptist Theological Seminary, 1956.
- Kennedy, Thomas F. "On the Communication of the Gospel to the Mentally Ill." B.D., Lutheran Theological Seminary, Gettysburg, 1960.
- Krick, Ronald R. "The Psychology and Theology of Revivalism." B.D., Lancaster Theological Seminary of the United Church of Christ, 1957.
- Lanius, Allen R. "The Counselor of Juniors, Intermediates, and Seniors in the Church Camp." B.D., Moravian Theological Seminary, 1951.
- Lindsoe, Joe T. "Ministering to Mentally Deficient Persons." B.D., College of the Bible, 1955.
- Maddos, Roy E. "The Nature of Man and the Counseling Relationship." B.D., College of the Bible, 1956.
- Maeda, Itoko. "Religious Experience of Young People--Conversion." B.D., College of the Bible, 1955.
- McCullough, Jack A. "The Town and Country Minister as Counselor." B.D., College of the Bible, 1947.
- McKee, Cecil F. "Biblical Preaching on Personal Problems." B.D., College of the Bible, 1946.
- Nauman, Paul D. "The Place of General Semantics in Pastoral Counseling." D.R.E., Southwestern Baptist Theological Seminary, 1951.
- Person, Richard L. "Counseling and Preaching in Today's Ministry." B.D., College of the Bible, 1957.
- Rutherford, Elizabeth. "A Survey of Education for Marriage and Family Life Through the Churches." D.R.E., Southwestern Baptist Theological Seminary, 1936.
- Saeger, Alfred R. "Equivocal Areas in Chaplain Ministerial Counseling Ethics." Th.M., Harvard Divinity School, 1957.



- Seiders, Marlin D. "Survey of the Elements of Counseling and Psychotherapy Which Apply in Preaching and Corporate Worship." Th.M., Harvard Divinity School, 1957.
- Smith, David P. "A Critical Evaluation of the Nondirective Method of Counseling as It Relates to the Work of the Pastoral Counselor, With Suggested Adaptations." Th.M., Asbury Theological Seminary, 1953.
- Strang, Alfred M. "How the Gospel May be Presented to Those Who Have No Conscious Need for It." B.D., Lutheran Theological Seminary, Gettysburg, 1953.
- Sutley, Cecil C. "The Hospital Chaplain." D.R.E., Southwestern Baptist Theological Seminary, 1953.
- Watson, Stanley J. "The Religious Guidance of Adolescents." D.R.E., Southwestern Baptist Theological Seminary, 1953.
- Wells, Albert M. "Principles of Psychology Involved in Sermon Building." B.D., Nazarene Theological Seminary, 1960.
- Wilbur, John M., Jr. "The Relationship of Pastoral Counseling to Preaching." S.T.M., Andover Newton Theological School, 1952.<sup>81</sup>

The concluding article, which is in the June, 1964, issue of The Ministry, covers the area "The Art of Illustration." The titles are:

- Albright, W. H. "Literary Illustrations for the Sundays in Lent." B.D., Lancaster Theological Seminary of the United Church of Christ, 1946.
- Cunningham, Jacob H. "The Use of the Biblical Story in the Sermon." B.D., College of the Bible, 1941.
- Gardner, Calvin G. "Biblical Illustrations From the Major and Minor Prophets." B.D., Northern Baptist Theological Seminary, 1953.
- Hardinge, Leslie. "A Study of the Pulpit Public Address of Hugh Macmillan." Th.M., Seventh-day Adventist Theological Seminary, 1959.
- Harnly, Mary E. "The Use of the Exemplum in Sermons From Fisher to Donne." A.M., University of Chicago, The Divinity School, 1930.
- Hotchkiss, Robert V. "Metaphor in the Communication of Spiritual Truth." Th.M., Pittsburgh Theological Seminary, 1959.

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<sup>81</sup>Vol. XXXVII, No. 5 (May, 1964), pp. 31, 39.



- Jackson, James B., Jr. "A Study of the Sermon Illustrations Used by Ernest Fremont Tittle." Th.M., Southern Baptist Theological Seminary, 1955.
- Manes, Everett E. "The Use of Illustration in Contemporary Preaching." A.M., University of Chicago, The Divinity School, 1935.
- Parker, Robert A. "A Study of the Principles and Use of Illustrations by Henry Ward Beecher." Th.M., Southern Baptist Theological Seminary, 1951.
- Payne, Arthur L. "Illustrating the Homily." B.D., Nazarene Theological Seminary, 1948.
- Raiber, Milton T. "Visual Aids in Seventh-day Adventist Evangelism." B.D., Seventh-day Adventist Theological Seminary, 1958.
- Roberts, Bruce. "The Use of Illustrations in the Sermon." B.D., Andover Newton Theological School, 1942.
- Robinson, Billy T. "The Use of Illustration in the Art of Sermonizing." B.D., Nazarene Theological Seminary, 1957.
- Roger, James S. "Paul's Figures of Speech." Th.D., Southwestern Baptist Theological Seminary, 1914.
- Smith, Donald G. "Sermon Illustrations." Th.M., Northern Baptist Theological Seminary, 1951.
- Spangler, Charles C. "Painless Preaching: An Evaluation of Commercialized Sermon Aids and Illustrations." B.D., College of the Bible, 1954.
- Ulbrich, Armand H. "The Use of Illustrations in Christian Preaching." B.D., Concordia Seminary, St. Louis, 1938.
- Vining, Lester R. "The Story in Preaching and Teaching." B.D., Andover Newton Theological School, 1941.
- Walter, Marvin R. "Nature's Parables for Modern Ministers." A.M., Seventh-day Adventist Theological Seminary, 1959.<sup>82</sup>

At the time of the writing of this chapter, the current issue of The Ministry is the July, 1964, issue, in which is a column by Weniger entitled "Potpourri for Preachers." He describes this column as "a few unarranged, unclassified suggestions for preachers and church administrators, based on the author's observation, participation, and teaching



over more than a few years." Perhaps the most significant of these comments from a rhetorical or homiletical viewpoint is the following:

"To talk much and arrive nowhere is the same as climbing a tree to catch a fish." This Chinese proverb reminds me of some sermons--they keep on going and "arrive nowhere." They could stop anywhere and be equally effective--or ineffective. They have no goal in sight, no drive, no momentum.

A sermon is not a plane, but a mountain slope, reaching to a climax. Have a high purpose, eliminate every idea that doesn't help to fulfill that purpose; work toward the climax, and when you reach the climax, stop!<sup>83</sup>

The first articles from Weniger's pen to appear in The Ministry were written when he was a young man of 32, on the threshold of a distinguished career. The last article finds him at the age of 68, seriously ill. During these 36 years, 35 articles have been published--articles which in a unique way represent his messages to the Adventist clergy. The predominant objective of the majority of these articles is to improve the effectiveness of the clergy by applying sound principles of speech to the art of preaching. All of the classical canons of rhetoric are discussed--with special emphasis on Delivery. Weniger's approach to Delivery is not that of the elocutionist but that of the student of the modern science of communication. The important factor is removing all impediments to the effective proclamation of a message, much emphasis being given to ethos, because lack of good ethos stands in the way of communication.

Weniger was also anxious to make available to his colleagues in the clergy the results of research in speech and communication. He recommended books and prepared bibliographies so that the clergy might be informed.

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<sup>83</sup>Vol. XXXVII, No. 7 (July, 1964), p. 16.





These articles represent an extension of his teaching. Many of the ideas he discussed in his classes found their way into the columns of The Ministry. Thus, members of the Adventist clergy who did not have the privilege of studying with him were touched by his influence.

Although his concern was for the effectiveness of the clergy, he never lost his identity as a teacher of speech. His approach was neither theological or pastoral--he left these areas to others better qualified in these fields. His respect for "content" was revealed by his deep interest in biblical literature, and by his very ably written commentary on Psalms. But he always maintained that how a sermon was preached was just as important as what was preached. Though never a pastor, he had the pastor's concern about people and established a warm rapport with his associates. As the Ministry articles reveal, he was an apostle of accuracy, of urbanity, of culture, of careful preparation, of pleasing vocalization, of spotless ethos, of demanding self-discipline.

#### Public Address of William Miller

Weniger's largest literary work was his doctoral dissertation, written for the University of Southern California and completed in 1948. This dissertation was a historical-critical study entitled A Critical Analysis and Appraisal of the Public Address of William Miller, Early American Second Advent Lecturer. While this study is not basically concerned with the relationship between rhetoric and homiletics, it contributes to an understanding of Weniger's philosophy in that it presents Weniger the rhetorician as a critic of the life and work of a religious lecturer. The very fact that he chose a religious lecturer as his subject indicated something as to his field of interest.

Early in the dissertation, Weniger reveals his background:

To the task of rhetorical analysis the investigator brings a background of study in the classical and modern rhetoricians-- Aristotle, Cicero, Quintilian, Longinus, Thomas Wilson, John Ward, François Fénelon, Hugh Blair, George Campbell, Richard Whately, John Franklin Genung, Herbert Spencer, John Middleton Murray, James Albert Winans, William Norwood Brigance, Ray K. Immel, Alan Nichols, et. al.--but there is no attempt to erect their conclusions as criteria for the study.<sup>84</sup>

Understandably, the scheme of the study follows the classical canons of Invention, Arrangement, Style, and Delivery. Invention is discussed under the three classifications: ethos, pathos, and logos. Arrangement, Style, and Delivery are likewise approached in harmony with classical patterns.

An examination of the Table of Contents reveals the author's approach to the study of a religious lecturer:

## Chapter

### I. INTRODUCTION

The Problem and Its Significance  
Previous Related Investigations  
Organization of Remainder of the Study  
Special Sources of Data

### II. HIGH LIGHTS IN THE PROCLAMATION OF THE SECOND ADVENT

From the Apostolic Fathers to the Reformation  
Apostolic and Ante-Nicene Fathers  
Nicene and Post-Nicene Fathers  
A.D. 1000  
The Medieval Ages  
Through the Protestant Reformation  
The Seventeenth and Eighteenth Centuries  
In Europe  
In America

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<sup>84</sup>Charles E. Weniger, A Critical Analysis and Appraisal of the Public Address of William Miller, Early American Second Advent Lecturer. Unpublished doctoral dissertation, University of Southern California, (1943), p. 7.

### III. THE LIFE OF WILLIAM MILLER

#### Preparation (1782-1831)

Birth and Parentage

Childhood

Youth and Marriage

Community Recognition

Civil Offices and Disillusionment

Military Life

The Battle of Plattsburgh

Religious Questionings

Removal to Low Hampton

Struggles with Deism

Acceptance of Christianity

Bible Study

"Rules of Interpretation" and the Year 1843

"Articles of Belief"

Life as a Layman

Meeting with Lafayette

Church Activities

#### Early Public Activity (1831-1841)

The First Lecture

Invitations to Lecture

Vermont Telegraph Articles

First Pamphlet

Licensed to Preach

Publication of the Evidence

Entrance of Fitch, Litch, Himes, Bates

1840 Revision of the Evidence

The Signs of the Times

Results

First General Conference

Ottoman Empire Prophecy

#### The Crisis (1841-1844)

Increased Activity

First Camp Meeting

The "Big Tent"

The Newark Meeting

The Midnight Cry

"Synopsis of Views"

The Washington Hoax

In the Chinese Museum

Fanaticism and Extravagance

Miller's Opponents

1844, Annus Mirabilis

The "Peacemaker" Calamity

March 21, 1844

Western Tour

The "Seventh Month Movement"

October 22, 1844

Courage and Pathos

#### The Decline (1844-1849)

Faith and Reproof

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Although this investigation is not primarily concerned with Weniger's findings regarding William Miller, his approach to the problem reveals his background of classical rhetorical theory and his application of this theory to religious speaking. A few examples of this application are relevant to the present investigation. As an illustration, Weniger writes as follows regarding Miller's ethos:

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<sup>85</sup>Ibid., pp. i to xii.





One of his [Miller's] few contributions to the theory of public speaking occurs in a letter to Hendryx: "One great means to do good is to make your parishioners sensible that you are in earnest and fully and solemnly believe what you preach. If you wish your people to feel, feel yourself. If you wish them to believe as you do, show them by your constant assiduity in teaching, that you sincerely wish it."<sup>86</sup>

Regarding Miller's pathos, he writes:

Thus, by means of appeals to the desire for happiness, fear, love and gratitude, pride, and its negative counterpart, shame, Miller addresses the psychological "urges" of his hearers, often in terms of vivid pictorial presentation. Little humor appears. The use of suggestion is very strong. Rhythm is compelling. And behind this pathetic proof is the persuasive appeal of the second advent hymns. Miller knew the psychology of his audience.<sup>87</sup>

Miller's Arrangement is described as follows:

It has been seen that the lectures of William Miller exhibit a clear indication of a plan clearly conceived in the speaker's mind. The five-part plan of organization--quotation of text, introduction, statement of plan, discussion, and improvement--shows no basic originality, but was consistent with the practice of the day, and is easily followed. The introduction clearly states or implies the thesis, creates some suspense, and usually relates the thesis to the interests of the audience. The statement of plan immediately satisfies by offering a forecast of the argument. The discussion is clearly organized, logically arranged, and practically free from exhortation--it consists chiefly of explanation and argument. The lecturer is teaching his hearers or candidly reasoning with them. The improvement comes after a sharp line of cleavage. The audience knows that the argument is in the past, and that now the lecturer will make an application of the thesis to their practical experience. The improvement is direct and intentional. The lecturer does not take his hearers by guile, but gives immediate verbatim evidence that he is appealing to their judgmentive powers and the desires of their hearts.<sup>88</sup>

Some selected paragraphs from Weniger's conclusions at the close of his dissertation give further evidence of his application of the principles of speech to Miller's preaching:

The clear arrangement and presentation of the evidence supporting the ideas of the lecture constitute a major element in the

<sup>86</sup>Ibid., pp. 161, 162. (Quotation from Miller's letter to Hendryx, March 26, 1832.)

<sup>87</sup>Ibid., pp. 193, 194.

<sup>88</sup>Ibid., p. 269.

effectiveness of Miller's public address. There is nothing involved about the manner in which he arranged the content of his lectures. There is a clear announcement of the text and usually a plan. There is generally an obvious topical or logical arrangement of the points of the discussion in a small number of main divisions--typically three. There are frequent indications of transition and summary, and when the argument is finished, its close is clearly indicated. It was easy to follow Miller and to understand his argument. Understanding became a major step in belief.

Miller's ability to hold the attention of large audiences was an important element in his platform success. After he began to concentrate his energies upon the metropolitan areas, he frequently addressed audiences numbering into the thousands, in large churches and public auditoriums, in the Big Tent, and outdoors. These huge crowds he was able to hold at attention from an hour and a half to two hours and more. An effective use of the vocal mechanism and of speech technics made him equal to the most exacting requirements of the lecture platform. But Miller was not a bombastic lecturer. He did not rant. He did not depend upon vocal pyrotechnics or bodily contortions to gain and hold attention. Rather, he spoke in a fluent, conversational manner, Bible in hand, with just enough gesture and movement to make his meaning clear and to impress upon his hearers the weight of his message. His voice was full and distinct, and must have had sufficient flexibility and pathos to express the highly emotional passages that appear in his lectures.

Intense earnestness was probably the most powerful factor of effectiveness in Miller's public address. He absolutely believed his theory of the literal, imminent, pre-millennial second advent, was convinced that it was his duty to tell it to others, and was fearless in its declaration. . . . The fervency and sincerity of this belief appear throughout the lectures, in the ethical, pathetic, and logical appeals employed. . . .

William Miller was not a great orator, or a great logician, or a great preacher in the commonly accepted meanings of these terms. But as a lecturer, he had certain powers. He was honest in his convictions, deeply in earnest, fearless in expression, and able to hold the attention of huge crowds, and these are elements of oratory. He was clear in the main line of his mathematical calculation and in his arrangement of ideas, and these are elements of logic. He was skilled in his use of the Bible, and this is an element of preaching.<sup>89</sup>

It is of interest that Weniger completed his doctoral dissertation just before he began teaching homiletics at the Seventh-day Adventist Theological Seminary. This study was doubtless helpful in

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<sup>89</sup>Ibid., pp. 378-381.

focusing his years of emphasis on persuasion, voice and diction, and other typically speech areas, as he trained the ministry in the specific area of homiletics. A historical-rhetorical analysis of a preacher could not help but be of value in making the application of speech to the training of the ministry.

"What the Seminaries Expect of Undergraduate Speech Departments"

Another publication of Weniger's relevant to the relation between speech and homiletics is an article that appeared in the March, 1957, issue of The Speech Teacher entitled "What the Seminaries Expect of Undergraduate Speech Departments." The editor's note on the article, in addition to identifying Weniger, makes this comment:

For nearly three years the author of this clerical charge to lay teachers of speech has been a Consulting Editor of The Speech Teacher. For a longer period he has been a valuable member of the SAA Study Committee on the Problems in Teaching Speech to Preachers (whose duties the Interest Group in Speech for Religious Workers has recently inherited).<sup>90</sup>

Weniger's introductory statements reveal in a specific manner his philosophy of the relation of speech and preaching:

This discussion of the minimum desiderata in speech training for the pre-seminary student at the undergraduate level is based upon a recognition of three factors which are accepted as axiomatic:

1. The concept that preaching is an area in the over-all field of speech.

Preaching is not a thing apart from speaking; it is a part of the speaking field, albeit a part with the highest objective that can be conceived: persuading men into the kingdom of God. Therefore, what is true of speaking in general must be true of preaching in particular. To the extent that a man is trained to be an effective speaker, he will stand a better chance of being an effective preacher, provided, of course, that he is dedicated to his calling. Further, since the ultimately effective speaker can wield no sharper weapon than that of high ethos, it follows that the ideal of being the bonus vir ("the good man") is especially applicable to the preacher.

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<sup>90</sup>The Speech Teacher, Vol. VI, No. 2 (March, 1957), p. 103.

A preacher should be a good man skilled in persuading men toward righteousness.<sup>91</sup>

2. The observation that something is wrong, by and large, with much American preaching.

Back in 1950, at the Preaching Section of the SAA Convention in New York City, Edmund H. Lynn diagnosed "the content of preaching . . . as having superficial ideas, hazily understood, weakly believed, and drably stated"; and found the preacher's delivery "indirect and dull: indirect, because of the lack of vocal naturalness and eye-contact; and dull, because of monotony in voice and bodily action." Now, certainly this appraisal is not true of all preaching, and probably there appears to be a growth in the strength of American preaching. Nevertheless, there is still a vast room for improvement. Since our preachers are largely the product of our schools and seminaries, much of the current status of preaching--good or ill--must lie at the door of the training school.

3. The assumption that the seminary curriculum rests upon a solid foundation of liberal arts.

When St. Paul said: "I am made all things to all men, that I might by all means save some" (I Cor. 9:22), he was reasserting from the point of view of the preacher, something of what Cicero had his Crassus say: ". . . No man can be an orator possessed of every praiseworthy accomplishment, unless he has attained the knowledge of everything important, and of all liberal arts" (*De Oratori*, 1.6.) In order to preach the unknown message of Christ's kingdom of righteousness, Paul had to know the field of knowledge of his auditory. What was unknown to them could be expressed only in terms of their known.<sup>92</sup>

After establishing this foundation, Weniger lists twelve points covering what he considers to be the "minimum desiderata in speech that the seminary may expect the undergraduate college to provide the prospective candidate for the ministry":<sup>93</sup>

1. A sense of the ethical appeal of the preacher. The student should be fully aware of the part that his ethos plays in the acceptance of his message. Call it character, if you wish: the preacher's most potent argument for righteousness is his own demonstration in life and word.
2. An awareness that everything he learns and experiences funnels into the preacher's activities, especially into his sermons.

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<sup>91</sup>Ibid., p. 103.

<sup>92</sup>Ibid., pp. 103, 104.

<sup>93</sup>Ibid., p. 104.

The preacher-in-training needs catholicity of taste, breadth of interest, tolerance of ideas. Nothing human can be foreign to his interest.

3. The ability to select and evaluate the materials of the speech. Out of a full storehouse, he must choose just those materials--no more, no less--than are necessary to send home his message.
4. Knowledge of the objectives of public discourse, in the over-all framework of persuasion as the general ultimate end of preaching. Too many sermons have no goal in view. The auditory does not know what the preacher is driving toward, probably because the preacher himself does not have in his own mind a clearly conceived purpose for preaching the specific sermon. As a type of public speaking, the sermon must have a specific end in view.
5. Knowledge of, and the ability to employ, the factors of interest-  
ingness. Nothing is more uninteresting than an uninteresting sermon, and nothing under heaven more dull than a dull preacher.
6. A working knowledge of thought organization--logical and psychological--involving recognition of momentum and climax. Too many sermons could stop--profitably--at any point in their horizontal slow motion. Give us sermons that climb, with ever-widening vistas of the relationship between a human being and other human beings, between a human being and his God, and congregations will stay awake.
7. Facility in analyzing the auditory as men in general and as man in particular, and adequately applying the psychological principles of motivation. The preacher especially needs to be a master of the art of persuasion. Himself impelled by a "Woe-is-unto-me-if-I-preach-not-the-gospel," he must know the motives that impel men to choose the way of righteousness.
8. "A lively sense of communication." The preacher's technique is comprehended in one imperative: "Come now and let us reason together." His pronouns are not "I," but "you" and "we"; his prepositions, not "at" and "too"; but "with."
9. "Full realization of the content of words" at the instant of delivery, not only in extempore, memoriter, or manuscript preaching, but also in reading the Scripture, in the hymns, in the liturgy. I want my preacher to read aloud with intelligence and imagination.
10. A body freed from meaningless restraints, and controlled for meaningful poise and activity during the speaking process. There needs to be a carry-over from the gymnasium into the pulpit. The whole body must talk and sincerely interpret the vocal message.
11. A vocal mechanism devoid of hindrances to expression--a transparent and pliant medium for conveying thought and emotion. All

speech anomalies should be adequately cared for before the student enters the seminary. His speech should be clear, understandable, powerful, resonant, varied, and of reasonably pleasing quality. The habit of well-supported tone should guard him forever against the perils of "preacher's sore throat." He should be so conditioned as never to fall into the pit of the "holy drawl."

12. The ability adequately to criticize himself. Tempted to overestimate the validity of the praise of the comfortable matrons who eagerly tell him that his sermon was the best they ever heard, he needs to be able to judge himself in the cool atmosphere of retrospection and, when teachers are no longer available, to be his own tutor.<sup>94</sup>

Weniger asks to what extent the pre-seminary student's speech training meets these expectations. After pointing out that the recommendations of the American Association of Theological Schools leave room for only four hours of speech credit, Weniger maintains, in contrast, that the seminary student should have, as a minimum, four courses: fundamentals of speech, voice and diction, oral interpretation, and persuasion, a sequence requiring 10 to 12 semester hours. In addition to this minimum, he suggests such courses as discussion, argumentation, radio and television, drama, and semantics. With a minor, or even a major, in speech, well-taught, "he would be equipped to enter into a rewarding study of the area of speech we call preaching, and men might be saved by 'the foolishness of preaching,' and not lost to this world and the next by foolish preaching."<sup>95</sup>

A survey of Weniger's writings that have been reviewed in this chapter reveals:

1. A passion for excellence in speaking, preaching, and teaching; and an accompanying disdain for mediocrity.

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<sup>94</sup>Ibid., pp. 104, 105.

<sup>95</sup>Ibid., p. 105.



2. A concern to share the insights of the discipline of speech with the clergy.
3. A particular concern for proper voice culture, pronunciation, etc.
4. A deep interest in the science of persuasion, especially in its application to the work of the clergy.
5. An emphasis on the 'psychology of speech, in order to ensure communication.
6. An emphasis on semantics to the extent of producing precision in the use of words.
7. A passion for awareness on the part of the preacher that he may be able to draw from the resources of life, science, literature, and art.





## CHAPTER V

### CHARLES E. WENIGER'S PUBLIC ADDRESS

Some rhetoricians and homileticians have been effective public speakers--others have not. But whatever philosophy a theorist in any area of communication may hold, he has a distinct advantage if he himself is an effective speaker.

It seems relevant to the objectives of this study to investigate Weniger's public address with the purpose of (1) observing his methods as a public speaker, and (2) discovering whether or not his speaking reflected his theory as to the relationship of speech and homiletics. The procedure in this part of the study will include a detailed rhetorical analysis of a baccalaureate sermon and a commencement address, and a less detailed study of his most recent formal address. Limited attention will be given to his secular addresses and his preaching in regular church services. If Weniger's public address proves to be in keeping with his theory, his position as a homiletical theorist will be both illustrated and strengthened as a result.

#### Secular Speeches

First, it seems appropriate to give attention to Weniger's purely secular public address. It must be borne in mind that Weniger was not trained in theology, except for some courses taken at the undergraduate level, and that during his teaching career he stayed close to the communications field, except for his interest in biblical literature.

It would be expected that, although he worked extensively in the field of homiletics, he would have interests in secular areas; and such was the case.

As was noticed in Chapter I<sup>1</sup> Weniger conducted courses in persuasion for bankers in the vicinity of Napa, California, when he taught at Pacific Union College.

On transferring to seminary teaching in Washington, D. C., he became a member of the Civitan Club of Silver Spring, Maryland. Although he was chaplain of the club for about ten years, his activities were not confined to religious matters. Available records report speeches at Civitan organizations in Chamberburg, Pennsylvania, in 1955, 1958, and 1959; Richmond, Virginia, 1954; Falls Church, Maryland, 1954; Staunton, Virginia, 1954. These records do not purport to record all such appointments. The subject matter of the speeches usually had to do with some American patriot such as Benjamin Franklin, Thomas Jefferson, or Patrick Henry. Another popular lecture dealt with Washington, D. C., under the title "Washington, Capital of the World." Other organizations availed themselves of his services as a speaker, such as the Virginia Real Estate Association, The Homemaker's Club of Dorchester, Maryland, and The District of Columbia Branch of the National League of Pen Women.

The only available sample of these secular addresses is a stenographically reported lecture on Patrick Henry. Inasmuch as a study of this type of address does not contribute materially to the objective of this dissertation, no attempt will be made at complete reproduction or criticism. A brief sketch of the address, however, will be given in an endeavor to capture the flavor of this aspect of Weniger's speaking.

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<sup>1</sup>Supra, p. 4.



The Patrick Henry address is based on three complete biographies, a magazine article, and two works on public address--Sears, The History of Oratory, and Shaw's History of American Oratory. The style of the address is adapted to the average listener, with stress on intelligibility and clarity rather than originality or interpretation. An excerpt from the body of the speech follows:

The scene shifts to Williamsburg; the year, 1765. We are in the House of Burgesses, the capitol of colonial Virginia. A copy of the Stamp Act has just been received by the House. The question is, Shall Virginia submit to taxation without representation? There are two factions: the loyalists believe in submission; the colonial "freedomists" object.

It is May 29th; incidentally, the twenty-ninth birthday of Patrick Henry. During the course of the proceedings, Patrick Henry moved a series of resolutions, which he had written, the historian says, on the fly leaf of an old law book. [Among the resolutions is the following, known as Resolution 5:]

"Resolved, therefore, that the general assembly of this colony have the sole right and power to lay taxes and impositions upon the inhabitants of this colony; and that every attempt to vest such power in any person or persons whatsoever, other than the general assembly aforesaid, has a manifest tendency to destroy British as well as American freedom." (Wirt, The Life of Patrick Henry, p. 63)

It was resolution number 5 that took the bull by the horns. The resolutions created bitter opposition. . . . Jefferson said that the debate was "most bloody."

It was during his remarks in support of his resolutions that Patrick Henry made the classic pronouncement: "Caesar had his Brutus, Charles I his Cromwell, and George III--(at this point speaker Robinson shouted "Treason!") and George III may profit by their example. If this be treason, make the most of it." It is this statement that is the sole recorded recollection of the speech.

The resolutions were carried the next day by one vote. Later Number 5 was expunged, but it was too late. The spark of patriotism was already kindled, and the fire spread.<sup>2</sup>

The conclusion of the speech contains the following comments:

To Patrick Henry we owe (1) the first great agitation in Virginia against British usurpation of colonial rights; (2) the conviction in

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<sup>2</sup>Charles E. Weniger, "American Oratory: Patrick Henry" (stenographically reported speech), pp. 7, 8.



America that the colonists should join against British aggression; (3) the determination of the colonists to fight for their rights, matching force with force. In him we see a marvelous expression of the fundamental principles of personal freedom and the integrity of the individual mind.<sup>3</sup>

Certainly Patrick Henry was the foremost orator of the Revolution. If he had not spoken, what might American revolutionary history have been? The implication is clear: When we are guaranteed freedom of speech, let us be sure that we do not misread our liberty as freedom from speech. A great cause demands utterance.<sup>4</sup>

Whether this speech is a fair sample of Weniger's secular addresses is a question that cannot be answered because of the unavailability of source material. However, this one speech on Patrick Henry would lead the present investigator to the tentative conclusion that, while the secular speeches were interesting and informative, the baccalaureate and commencement addresses to be discussed later far exceeded them in originality and depth. This conclusion would seem to be in harmony with Weniger's basic interest in religious topics, in preaching, and in homiletics.

#### Preaching in Church Services

Regarding Weniger's preaching in regular church services, source materials are also sketchy. His folder of "bulletins,"<sup>5</sup> probably very incomplete, records 23 preaching appointments at church services between 1943 and 1958. Sermons referred to in his "bulletins" were preached in Massachusetts, California, Hawaii, Maryland, Washington, Nebraska, Michigan, New Jersey, and Tennessee. Two of the most interesting appointments were Sunday morning worship services at the Tuskegee Institute, Alabama, in 1956 and again in 1959.

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<sup>3</sup>Ibid., p. 17.

<sup>4</sup>Ibid., p. 20.

<sup>5</sup>Weniger files: "Bulletins."

Available sources include no manuscripts of any of these sermons. A few sets of notes are available, but they are too highly abbreviated to permit reconstruction of the sermon. Because of this paucity of material, no analyses can be attempted in this area.

#### Baccalaureate and Commencement Addresses

In contrast to the two preceding areas, the area of baccalaureate and commencement address has proved very fruitful. The available sources<sup>6</sup> disclose records of six baccalaureate addresses given at the following places during the years indicated:

- Golden Gate Academy, 1938
- Berkeley Parochial School, 1940
- Golden Gate Academy, 1943
- College of Medical Evangelists (now Loma Linda University), 1952
- Madison College (Tennessee), 1956
- Pacific Union College, 1957

The source records tell of 21 commencement addresses:

- Pacific Union College, 1940
- Mountain View Academy (California), 1943
- Lynwood Academy (California), 1944
- Fresno Academy (California), 1946
- La Sierra College (California), 1947
- Lodi Academy (California), 1947
- Washington Missionary College (Maryland), 1948
- Philadelphia Academy (Pennsylvania), 1949
- Avondale College (Australia), 1950
- Washington Missionary College (Maryland), 1950
- Union College (Nebraska), 1951
- Southern Missionary College (Tennessee), 1951
- Pacific Union College, 1952
- Washington Sanitarium School of Nursing (Maryland), 1952
- Monterey Bay Academy (California), 1954
- Atlantic Union College (Massachusetts), 1955
- Union College (Nebraska), 1957
- Oakwood College (Alabama), 1959
- Washington Missionary College (Maryland), 1959
- Southern Missionary College (Tennessee), 1960
- Loma Linda University (California), 1964

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<sup>6</sup>Weniger files: "Bulletins," "Speeches."





Weniger reports having given a total of between fifty and sixty baccalaureate and commencement addresses during his career. This would indicate that less than half of his total addresses are accounted for in the available records.

In addition to the strictly baccalaureate and commencement addresses, there were other formal addresses of a comparable type. This category includes senior presentation addresses at Pacific Union College in 1945 and Washington Missionary College in 1960, an honors convocation at Emmanuel Missionary College (now Andrews University) in 1957, and an address at a father-and-son banquet at Oakwood College (Alabama) in 1948.

In personal conversation with this investigator, Weniger has made it clear that he does not believe commencement addresses and baccalaureate sermons to be "interchangeable." The baccalaureate occasion, in his estimation, calls for a sermon--the commencement ceremony for an address. The sermon includes a biblical foundation and expository implications. The address, although it may be distinctly religious in spirit, is topical and is not basically an exposition of scripture.

Although most of these sermons and addresses were given from very condensed notes, sometimes written on both sides of 4 x 7 sheets of narrow-ruled paper, it is fortunate that a few have survived in manuscript form. The principal objective of this chapter will be an analysis of three of these surviving manuscripts--the first, a baccalaureate sermon given at the College of Medical Evangelists (now Loma Linda University) on June 7, 1952; the second, a commencement address given six days earlier (June 1) at Pacific Union College; and the third, a commencement address given at Loma Linda University June 7, 1964. The first two of

these speeches will be subjected to the usual criteria of rhetorical criticism, and all three will be scrutinized for evidence to reveal the outworking of Weniger's theory regarding the relation of speech and homiletics.

### Before Honor

This baccalaureate sermon was given by Weniger at the Pasadena, California, Civic Auditorium to an audience of approximately three thousand people. It was a highly formal occasion, with all participants dressed in academic regalia. His listeners included the graduating class of 1952 of the College of Medical Evangelists, members of the faculty, and guests--many of whom had come from distant parts of the United States for the commencement weekend. The sermon was entitled "What Exalteth a Man," but was later published under the title Before Honor. The manuscript presented in this study is that of the published sermon. The text of the sermon, arranged in the form of a chronological substance outline, follows:<sup>7</sup>

#### Introduction

- A. Once upon a time there was a college, or it may have been a publishing house or a food factory, or perhaps it was a hospital, or a mission dispensary; and the president, or it may have been the manager, or perhaps it was the superintendent, needed an assistant. In this institution there was an unusually efficient staff composed of highly capable members. And each wondered who would be asked to fill the position, while thinking within his heart that it was his right and due. Thus a spirit of

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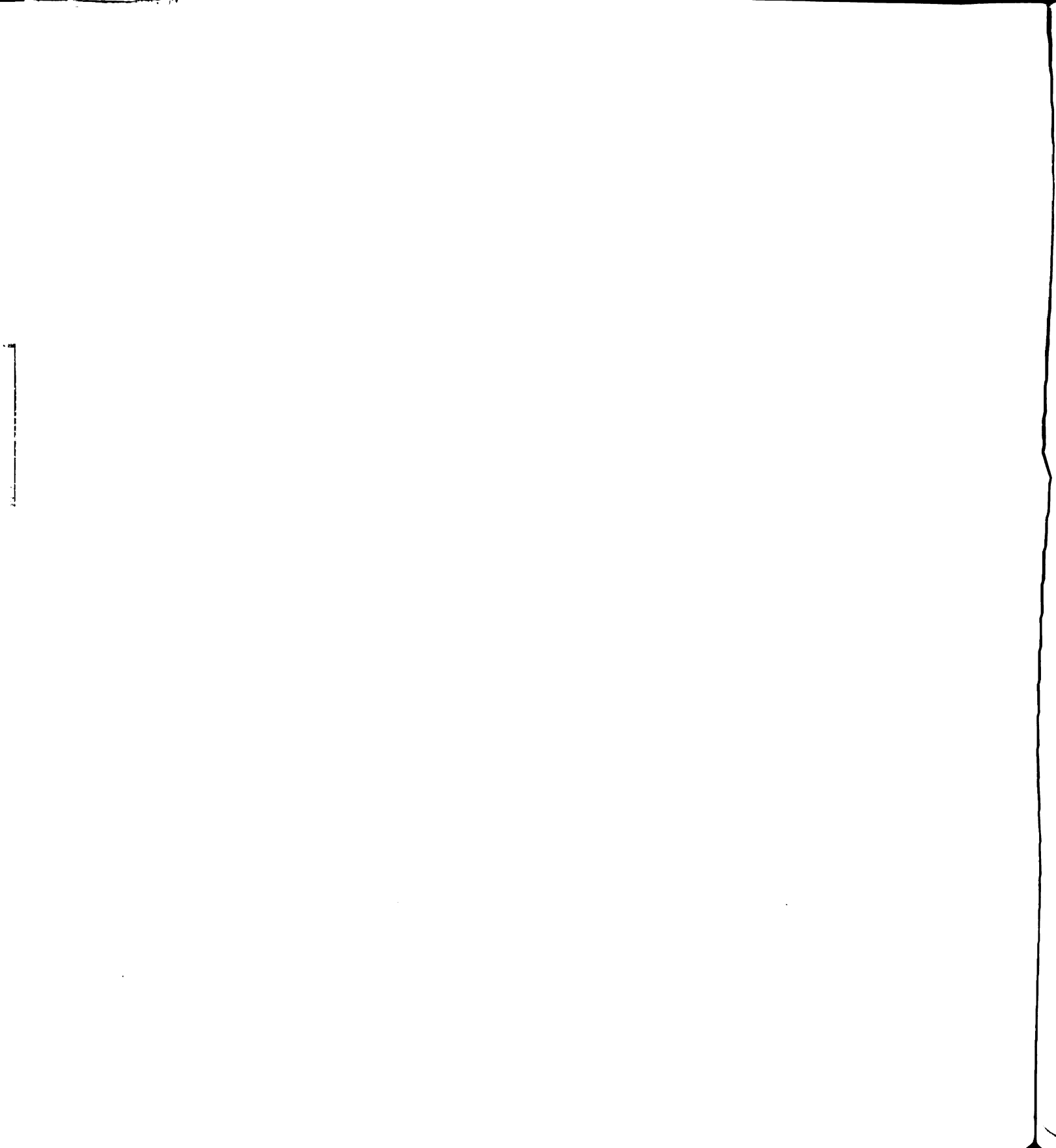
<sup>7</sup>Charles E. Weniger, Before Honor (Mountain View California: Pacific Press, 1953), adapted to chronological substance outline form.

rivalry arose, and so sharp was the contention that these staff members began to discuss among themselves who was best fitted for the place. Very soon their secret thoughts gave way to open rancor.

1. Once upon a time, did I say? It happens every day.

Body

- I. It happened in Jesus' time, and it happened right within the family circle.
  - A. Shortly after the transfiguration, you recall, Jesus returned to Capernaum. While He and His disciples were journeying through Galilee, Jesus noticed that the disciples were tarrying behind Him, conversing in low tones as if to conceal something from Him. Instead of pressing close about Him, as was their wont, they hung back and let the Master enter the city in advance of them. Jesus read their thoughts and waited for an opportunity to give the needed instruction. When they reached the house, He asked, "What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest." Mark 9:33, 34. For a long time there was silence. They recalled what Jesus had said: He must go up to Jerusalem. Their hopes that He was about to set up His kingdom were kindled anew. Who would have the chief position next to the Master? Now Peter was down at the seashore. When he returned, they told him the Saviour's question. Then one of the disciples made bold to ask, "Who is the greatest in the kingdom of heaven?"



1. The Master had a wonderful way with men. When He wanted to teach them a lesson, He did not make a profound statement of abstruse principle in high-sounding words, as the would-be learned are prone to do. He simply said--and how astonished they were at His words, which ran counter to all their thinking: "If any man desire to be first, the same shall be last of all, and servant of all." Verse 35.
  
- B. And as He spoke He saw Lucifer, son of the morning, prototype of all those--angels and men--who do not know the law of selfless ministry. He saw Lucifer standing in the courts of glory, more beautiful than any other of the angels of God, and heard him say: "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation: . . . I will ascend above the heights of the clouds; I will be like the Most High." Isaiah 14:13, 14.
  
1. And in His own heart Christ was glad that He "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself." Philippians 2:7, 8. "The King of Glory stooped low to take humanity"--The Desire of Ages, page 43.
  
- C. No, Jesus did not say that the man who desired pre-eminence should be endowed with superior talents, that he should be a profound thinker and a great doer, that he should carry after his name a string of earned and honorary degrees, that he should be personable and self-confident, or that he should belong to the best clubs and move in approved circles. He

simply said: "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister." Matthew 20:26-28.

D. And to clarify the strange truth, He used a simple illustration.

He called a little child to Him, took it upon His knee, folded it in His arms, and said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matthew 18:3.

1. Think of it; if you would become great, you must become childlike. He did not say "childish"; He said "childlike." To be childlike--you fathers and mothers know--is to be simple and forgetful of self, to love with absolute confidence, to trust enough to obey. And these "are the attributes that heaven values. These are the characteristics of real greatness."

2. But the disciples did not get the lesson, and after two thousand years we are still slow to grasp the truth.

E. The mother of John and James coveted for them the most honored place in the kingdom, and with her two sons actually asked the Master to let them sit right next to Jesus in His kingdom. And because they did not understand, and because we are slow to understand, Jesus used another illustration in which they were the actors, and in which you and I may take part. It was His last night with them--the Passover eve--and His last opportunity to teach them the supreme lesson of life. Now He must make a final effort to drive home the lesson that His life had demonstrated for more than three years. The disciples sat about the table, John





lying at the place of preferment, at Jesus' right, and Judas pressing next to Jesus at His left, determined to have the highest place, if it were possible. For a while the Master talked. Then He broke bread and shared the cup with them, and for a little while in their hearts there was a measure of sympathy over what they but dimly comprehended. How much Jesus wanted to say! But they were not ready. There was a long silence. The atmosphere was heavy, tense. And then, the inspired record states, "There was also a strife among them, which of them should be accounted the greatest." The discord grew until the whole group was held in the malevolent grip of self-seeking.

- F. There was yet another reason for the general discussion. The servant who should have been ready to wash the feet of the guests was not present. There were pitcher, basin, and towel, but not one of the disciples, not even John, would stoop to perform the menial service which was the duty of each and might have been the privilege of all. With wounded pride, each waited to be served. The Desire of Ages has this monumental sentence: "By their silence they refused to humble themselves." Then--wonder of wonders--the Lord of heaven and earth, He who had left heaven to be born in human clay and cradled in a manger among the lowly beasts that minister to human needs, stooped down and took a towel and washed the disciples' feet, epitomizing His whole life of service and illustrating the foundation principle of the universe.
1. Someone has said that if the cross had not become the symbol of Christianity, that symbol would have to be the towel.

Jesus took a towel, fit emblem of the greatness of humility.

II. But why do we talk about humility--that true humility, whose counterfeit is but the mask of pride?

- A. It seems hard to understand why we should "mind not high things, but condescend to men of low estate"--it is much more comfortable to consort with those who amount to something in the eyes of the world. It gives us prestige.
- B. It is not easy to walk life's highway "in honor preferring one another"--it is much more satisfying to take the upper seat at the feast. It is gratifying to be recognized. But it is not Jesus' way, and thus far we have not done very much about Jesus' way. True humility is not one of the popular virtues of the age in which we live.

III. What are the uses of genuine humility? Intelligent understanding may stimulate fulfillment in our lives.

- A. First, humility is the key to knowledge and skill. In this respect the Saviour's word that we must become as little children is most forceful. For to learn requires the open heart, the unprejudiced mind, the eagerness, the thirst, of a little child. Those who would learn must gaze into the illimitable reaches of truth with heart and mind "like children's faces looking up, holding wonder like a cup." Moreover, the more one learns, the more humble he becomes, his intellectual horizon widening as he gains mental altitude.
- 1. Therefore one's humility ought to be in direct proportion to his knowledge and skill, and the most profound, the most

skillful, ought to be the most humble. He knows that his knowledge and skill are only the beginnings of a knowledge and skill that eternity itself can never encompass, and he bows in humility before the challenge of infinity.

- B. There is a simple, but astonishing, corollary to this use of humility. I care not how ultra-scholarly you become, or how technically proficient--I care not how widely you travel or how vastly you read, you will never find anyone, hermit or kitchen maid, country lad or city urchin, who cannot give you a bit of worthwhile information or demonstrate some useful skill. No, you will never find anyone from whom you cannot learn something. And, moreover, unless you are of the world's few masterminds, you will always find someone who knows more about your field than you do. There have been times when even a nurse or a laboratory technician or a pharmacist, if they had dared, or a salesman or a janitor, if they had been brave enough, could have given the doctor or the manager a bit of information that might have saved the day. I once heard of a worthy doctor who with a corps of doctors like him had attended a patient for several years with indifferent results--there was no measurable gain. And then a new nurse was put on the case. Shortly the patient began to mend. General body tone improved. And that doctor had the grace to say to this unassuming nurse, "It is no secret among us doctors, Miss Brown, that it is no care of ours that has worked the change. We owe the patient's turn for the better to your faithful, devoted care." Blessed be such graceful humility. That doctor grew in acknowledging the worth of his nurse.

1. In the face of this truth, how strange it is that the world beholds the sorry spectacle of academic snobbishness, or professional bigotry, of so-called scholarly pride and intolerance of any idea or area of thought that does not fit into the accustomed groove of experience.
  2. God give us the Christian specialist "who sees life steadily and sees it whole," and then with generous insight understands the relationship and contribution of his part to that glorious whole. This is genuine humility.
  3. It was in this spirit of humility that Solomon prayed: "I am but a little child: I know not how to go out or come in." I Kings 3:7. "And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men." I Kings 4:29-31.
  4. It was this spirit of humility that made Jeremiah cry: "Ah, Lord God! behold I cannot speak: for I am a child." Then the Lord touched his mouth and said, "Behold, I have put My words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." Jeremiah 1:6, 9, 10. "Before honor is humility."
- C. Further, the spirit of humility keeps a man from falling. It is not wise to be over-confident. After all, you may be wrong.
1. Benjamin Franklin was accustomed to introducing his pronouncements with the phrase, "It appears to me," or "If I am not

mistaken," and thus he paved the way for a change of mind if he got further light on the problem. Thus he was saved from the ignominy that falls to the lot of the opinionated.

2. A young minister, flushed with pride on the occasion of the maiden sermon in his new pastorate, strutted with great self-confidence into the pulpit, when, lo, his sermon left him, and in confusion he had to quit the pulpit. Whereat the wise old minister, who had retired from the same pulpit only the week before, quietly remarked to his fellow worshipers: "If our young friend had ascended the pulpit as he descended it, he might have descended as he ascended."
3. "Pride goeth before destruction, and an haughty spirit before a fall." Proverbs 16:18.

#### IV. All great men are humble.

- A. The prophet Elisha was never introduced as a person in his own right, but always as the humble servant of Elijah: this is "Elisha the son of Shaphat, which poured water on the hands of Elijah"--and God honored him with Elijah's mantle.
- B. John the Baptist, stirring the nation with his message of repentance, confessed that he was only "the voice of one crying in the wilderness." He felt unworthy even to loosen the latchet of his Lord's shoes. "He must increase," said he, "but I must decrease." John 3:30. In his heart there was no pride of position or of accomplishment. John only prepared the way for his Lord. But "his unselfish joy in the ministry of Christ presents the highest type of nobility ever revealed in man"--  
The Desire of Ages, page 219. Jesus said, "Among them that are

born of women there hath not risen a greater than John the Baptist." Matthew 11:11.

- C. But of all the sons of men, Moses appears to me to offer the most extended and striking example of true humility in sacred history.
1. He began the task of leading Israel with complete lack of self-confidence and grew daily in his reliance upon God. And he was always teachable. Early in his career, when he was wearied with the task of judging Israel, he sat down humbly at the feet of his father-in-law--an "in-law," if you please--heard from his lips a bit of sound advice and actually followed Jethro's counsel: he delegated authority to "rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens," and shared with them the judgment seat. It was this ability humbly to take advice that helped to make the meekest of men the greatest of the prophets. "There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." Deuteronomy 34:10.
  2. The long years passed. The great sin was sinned. Great was the repentance. But Moses had to be deposed from the office of leadership. See him in that last hour of his earthly career, standing before the multitudes, openly announcing his deposition and confessing his sin--that sin that had cost him the Promised Land and the privilege of leading his own people across Jordan. And then--climax of this life of humble service, of subordination of self to the will of God--see him doing what few among the sons of men ever have the grace to do.



Again in the presence of the multitudes--see him introducing his successor, Joshua, the one who is to take the place that Moses yearns for above every other human desire, the one who in his stead is to lead Israel into the Promised Land. I tell you, my friends, most of us contrive to be absent from even attending the ceremony that installs our successor, much less participating in it. See him--this man Moses--taking Joshua's hand in his, and looking him straight in the eye as he says: "Be strong and of good courage; for thou shalt bring the children of Israel into the land which I swore unto them; and I will be with thee." Deuteronomy 31:23. This was that Moses who "was fitted to take pre-eminence among the great of the earth, to shine in the courts of its most glorious kingdom, and to sway the scepter of its power. His intellectual greatness distinguishes him above the great men of all ages. As historian, poet, philosopher, general of armies, and legislator, he stands without a peer"--Patriarchs and Prophets, page 246.

- D. Humility? Aye, the humility which exalteth a man. Strength of intellect and human skill are not incompatible with humility. Humility but lends these qualities the greater effulgence.

V. How can we attain this humility?

- A. We can pray daily, hourly:

Take my heart, O Father, take it!

Make and keep it all Thine own;

Let Thy Spirit melt and break it,

This proud heart of sin and stone.



And He will do "exceeding abundantly above all that we ask or think." Ephesians 3:20.

B. And as we pray, we can consider, like Job, the wonder and the power and the majesty of the works of God's creation from the infinite to the infinitesimal.

1. Let us for a few moments focus our mental telescopes upon the infinite. The earth--my astronomer friends tell me--weighs six sextillion, six hundred quintillion tons--66 with twenty zeros. The sun weighs a third of a million times as much as does the earth: two octillion tons--2 with twenty-seven zeros. In the galaxy that we call our solar system there are at least a billion stars. Our sun is a little less in mass than is the average of our galaxy. Multiply the two octillion tons of our sun by one billion, and we find our galaxy to weigh more than two undecillion tons--2 with thirty-six zeros. With Mount Wilson's 100-inch telescope, astronomers estimate one hundred million galaxies. The entire sidereal universe weighs at least 200 tredicillion tons--2 with forty-four zeros. William Beebe, the naturalist, tells a story about Theodore Roosevelt and himself that points the truth. Says he: "After an evening talk, perhaps about the fringes of knowledge, or some new possibility of climbing into the minds or senses of animals, we would go out on the lawn, where we took turns in an amusing little astronomical rite. We searched until we found, with or without our glasses, the faint heavenly spot of light-mist beyond the lower left-hand corner of the great square of Pegasus, when one or the other of us would recite:

"That is the Spiral Galaxy of Andromeda.

It is as large as our Milky Way.

It is one of a hundred million galaxies.

It is seven hundred and fifty-thousand light-years away.

It consists of one hundred billion suns, each one  
larger than our sun.'

After an interval, Colonel Roosevelt would grin at me and  
say: 'Now I think we are small enough! Let's go to bed!'"--

The Book of Naturalists, ed., William Beebe, page 234.

2. Nothing is better calculated to keep us humble than the sight  
of things that are great. We need perspective. After all,  
we mortals have little in ourselves to make us proud. Human  
bodies are pretty much the same. "The Colonel's Lady and  
Judy O'Grady are sisters under their skins!"
- C. But in this quest for humility we must go beyond the contempla-  
tion of God's created works to the Creator Himself. We must  
see God.
1. In the parenthatic preface to Isaiah's vision, recorded in  
the sixth chapter of the book, there is a lesson for you and  
me who are thinking our way through the pages of this little  
book. In the year that King Uzziah died, the young Isaiah is  
standing in the porch of the temple. And as he gazes within  
its glorious portals, the posts of the door are moved, it  
seems that the sacred veil is lifted, and the prophet looks  
beyond into the very courts of heaven, where, says he, "I saw  
also the Lord, . . . high and lifted up." He catches the  
vision and begins to learn to practice the presence of God.

As he stands, celebrating the sacrament of silence, clearing the avenues of his soul of all worldly traffic, he hears the angels singing, "Holy, holy, holy, is the Lord of Hosts." Overwhelmed with the "worthship" of God, he bows in adoration, and cries in confession: "Woe is me! for I am undone; because I am a man of unclean lips: . . . for mine eyes have seen the King." He is humbled before the King in His beauty. Immediately there comes the voice of an angel, and it is the voice of forgiveness: "Thine iniquity is taken away, and thy sin purged." No sooner does the prophet humbly acknowledge his unworthiness before the worthship of God than his sin is forgiven. But humility is not a passive virtue--it is active. It yearns for something to do. It is not static; it is dynamic. It is not anemic; its blood surges with the desire for service and grows red in loving ministry. Another voice is heard. It is the voice of the Lord, and it is a voice of invitation: "Whom shall I send?" Quick comes the prophet's response of dedication: "Here am I; send me." Humility seeks a cause to serve. At once, accepting the prophet's dedication, the voice of the Lord says, "Go," and to the prophet is given the great Commission. Humility hath her perfect work.

- VI. But we are prone to think that the greatness of our service or the worth of our humility is tested by the position of the one served or the apparent dignity of the service. It may seem a great thing to minister to a king or a prime minister or a merchant prince or a president. The doctor who attends a king, the nurse who keeps vigil at the bedside of a princess may feel

highly honored. But it may be just as great a thing to minister to the king's servant or the princess' kitchen boy, or to the poor Indian outcasts in a Calcutta gutter, or the abandoned leper in the wilds of New Guinea. For our service is measured not by the station of the one whom we serve, nor by the nature and apparent importance of the service rendered, but by the nicety of the performance, the sincerity of our purpose, and the unselfish devotion that we put into the humblest task.

- A. Great is the surgeon who by performing a difficult and unusual piece of surgery, saves a human life, or the physician of the body or of the mind who diagnoses the hidden malady and provides the effective treatment. But equally great in the sight of heaven may be the quiet, prayerful nurse who sees her patient through the crisis, the nutritionist who prescribes the right regimen to rebuild the wasted body, the technician who does the necessary laboratory work, or the patient therapist who faithfully employs God's natural remedies.
  1. "All service ranks the same with God. There is no last or first." The unselfish motive is all-important. The Master said: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto me." Matthew 25:40.
- B. Here is a story of some of the least of these. I rode into the mission hospital on a tractor that was the only means of traveling over the eight miles between the diminutive airstrip and that New Guinea mission station. Once there, I saw a leper hospital caring for 150 local patients and the hundreds of outpatients. The hospital buildings were simple structures of



native palm and bamboo and rushes. There was a meeting hall without windows, without furniture. There were two double rows of huts for the patients, one for each of the two types of leprosy treated there, floorless, with the inevitable fire pit for warmth in the center. There was a laboratory hut with a dirt floor, about the walls piles of boxes in orderly array containing medicines and supplies, a simple sort of autoclave, a microscope, a few instruments. There was a surgery adjacent, the operating table only a board, supported by two wooden standards. There was a hut used as the out-patient department, wherein the patients crouched together on the floor about the fire, with two side rooms for very sick patients, each containing the semblance of a bed. And presiding over this simple menage were the superintendent, a male nurse trained in a Christian school of nursing and experienced in well-equipped government hospitals; two women nurses, likewise trained in the most modern schools and used to excellent modern equipment; and, to do locum tenens, as it were, while the nurse-superintendent went on furlough, a Christian doctor who had recently left his large city practice and his distinguished urban clientele. Why should they spend month after month ministering to the needs of squalid, benighted aborigines, used to smearing their miserable bodies with rancid pig grease and dwelling with the pigs in the stench of their filthy huts? Because they saw submerged in these raw natives the image of the Lord God, and believed with all their hearts that humble ministry to the least of men is ministry to God.



1. And I could wish no greater blessing than this for doctors who do not give their lives for foreign service. Now and again take three months away from your practice. Give your services to a needy mission field. It is not my place to emphasize the wealth of the experience you will gain. Mine only to promise that you will return to your practice on fire with intelligent zeal for God's kingdom and inspired by a broader vision of service.

### Conclusion

- A. Listen to the tale of Mario and Anselmo. In his Adventures in Two Worlds, Dr. Cronin retells it. Perhaps you remember that the clever Mario, the son of a well-to-do landowner, and the not-so-fortunate Anselmo, son of the village cobbler, were fast friends. Now Mario wanted to be a great preacher. One day, as the two boys dreamed together, Mario exclaimed, "I wish that I might have the gift of tongues." Quietly Anselmo replied: "I will pray every day that you may have that gift." And so it came about that Mario entered the abbey for training, and, soon after, Anselmo became a lay brother, performing menial duties in the same monastery. Finally Mario was ordained. As he rose to preach his inaugural sermon, he spied down below him the confident eyes of his friend, Anselmo. The sermon was a great success. Mario's fame grew, with sermons of greater and greater power, until he became lord bishop and lived in the grand style. But he seldom thought of his devoted friend, who so faithfully cared for his daily needs. Then one day, as Mario preached, he realized that something was lacking in his



message. The sermon was dead. Anselmo was not there. Mario sent for him, only to be told, "He died a quarter of an hour ago." It was an old priest speaking. Shocked, unbelieving, he asked to be taken to him. The old man led him to the bare cell where Anselmo lay dead, clad in his worn habit. "How did he pass his time?" asked Mario. "My lord bishop," replied the priest, "he served you. And in his little spare time, he fed the birds from his meager fare, and gave to the beggars at the palace gate, but most of all he prayed--for you." Mario's heart was pierced. The story turns. He is summoned to Rome to preach in St. Peter's--and this at the height of his career. He begins to preach to the congregation, but only trite phrases fall from his lips. The sermon is a failure. In shame, Mario quits Rome. His physicians advise him to seek his former power in the quiet of the Pyrenees. But Mario prefers to return to the monastery where Anselmo first served him. There one day the father superior finds him kneeling beside Anselmo's grave. "Do you pray, my son, that the gift of tongues may be restored to you?" "No," it is Mario speaking, "no, I ask for a far greater blessing." And he whispers, "Humility."

- B. Greater than all the honors that the world can give will be the honor of being received into the heavenly mansions. Christian, in his progress through this world, as Bunyan tells the story, stood on a hill looking far off toward the Delectable Mountains. But before he reached Immanuel's land he had to pass through the Valley of Humiliation, and there it was that Prudence said to him: "It is hard for a man to go down into the Valley of Humiliation." Before honor cometh humility.



C. Thus as Browning has his David say in "Saul"

I ever renew  
(With that stoop of the soul which in bending  
upraises it too)  
The submission of man's nothing-perfect to God's  
all-complete,  
As by each new obeisance in spirit, I climb to  
His feet.

D. It is only by traversing the vale of humility that we shall ever reach the sun-crowned heights of the City of God.

Structure. The structure of the sermon is relatively simple. The introduction, as indicated in the chronological substance outline, consists of a hypothetical illustration designed to get attention and to provide background for the theme. In Brigrance's terminology, it is the "illustration or comparison" type of introduction. The illustration is followed by a transition sentence--a device frequently used by Weniger--that connects the introduction with the first part of the body of the sermon.

There is another possible way of dividing the sermon. The first thirteen paragraphs, as arranged in the published text, could all be considered as introduction; the quotations and illustrations from Jesus could be considered as the text of the sermon; the question "Why do we talk about humility?" could be considered as an apology for the topic and the final part of the introduction. The present investigator prefers the shorter introduction, but the longer one could be defended and would make an acceptable structure.

As the body of the sermon has been divided in the chronological substance outline, there are six main divisions. The first includes a series of illustrations and statements from Jesus regarding humility. The second asks the question "Why talk about humility?" and suggests an answer. The third asks the question "What are the uses of humility?" and suggests three answers. The fourth begins with an assertion, "All great men are humble," and backs the statement with several illustrations. The fifth asks "How can we attain this humility?" and gives three suggestions as to means to accomplish this objective. The sixth begins with a paragraph implying that service is not measured by station in life, but by sincerity and devotion, and gives two illustrations--one hypothetical and one personal.

The outline of the body of the sermon is geared to persuasion in that it seeks for attention through illustration, it poses problems ("What are the uses of humility?" and "How do we attain humility?"), and it suggests solutions to these problems. It incites action by suggesting that only the humble will be great, and in suggesting the challenge of mission service.

The conclusion is very clear-cut, consisting of three illustrations of a classical type and ending with a restatement of the theme. The summary is informal and subtle, the motivation being implicit rather than explicit.

One device used by Weniger at least fourteen times in the sermon is the "incidental application," or "incidental comment," or "conclusion." These all fit the same general pattern, and are different only in manner of expression. After citing an illustration or an example, or after making an assertion, the speaker introduces a brief statement clinching

the idea. In the cases of incidental applications or comments, these statements might logically be in parentheses. In the case of conclusions, the statement might begin with the word "therefore." These statements do not appear as being didactic or homiletical, but rather give a "light touch" that reminds the listener of the recurring variations of the theme of a symphony.

The theme of his sermon seems completely clear, is reflected in every illustration, every assertion, and every division, and is summarized in the closing sentence. There are no digressions.

Some aspects of the organization of the sermon suggest Monroe's Motivated Sequence, which is a favorite speech pattern of Weniger's. This sermon resembles the adaptation of the motivated sequence charted by Monroe under the heading "To Stimulate."<sup>8</sup> The general end of this sermon is stimulation, the reaction sought is inspiration to Christian humility, attention is drawn by illustration and biblical passages, a feeling of need is aroused, and solutions are suggested in the questions asked and answered in the body of the speech. The Visualization Step is very pronounced in Weniger's recital of his New Guinea experience and his narration of Mario and Anselmo. The Action Step is included in the many incidental applications, and in the final appeal for humility.<sup>9</sup>

Personal proof. There are no direct statements that could be classified as personal proof in this sermon, the nearest approach being Weniger's story of his experience at a mission hospital in New Guinea. The personal proof factor in this story is indirect, as the speaker's

<sup>8</sup>A. H. Monroe, Principles and Types of Speech (New York: Scott, Foresman, 1935-1962), p. 320, fourth edition.

<sup>9</sup>The organizational pattern of this sermon came through well in actual delivery, as recalled by this investigator.

intent may be assumed to be to glorify the missionary physicians and nurses who were operating the hospital rather than to add to his own ethos.

The personal proof in this sermon is built on implications and inferences. The choice of the subject--humility--demands that the speaker himself be humble, recognizing the worth of people of lower social and professional status than himself. It is the opinion of this investigator that those who knew Weniger had no doubts of his qualifications in this regard.

Probably the major factor of personal proof in this sermon has to do with the choice of evidence: (1) the generous use of biblical illustrations would ingratiate the speaker to the majority of a conservative Christian audience, (2) the use of classical illustrations would reach the more sophisticated members of an audience that included a large percentage of highly educated people, and (3) the effective use of personal experience would enhance the speaker in the minds of all levels of his hearers.<sup>10</sup>

Clear reasoning always tends to influence an educated audience in favor of a speaker. While this sermon was intended to be persuasive rather than informative, the large number of examples and illustrations produce a feeling that the speaker's viewpoint is well substantiated.

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<sup>10</sup>This statement, and others regarding the nature and responses of the audience at the Pasadena Civic Auditorium, are based on a rather intimate knowledge on the part of this investigator of the College of Medical Evangelists (now Loma Linda University) and its clientele. For eight years this investigator was a member of the faculty of this institution, for three years a member of the Board of Trustees, and for fifteen years an observer of Adventist organizations and audiences in Southern California. Also, as previously mentioned, the present investigator was in the congregation at Pasadena. It is granted, however, that assumptions are involved in these attempts at audience analysis.

These examples and illustrations were chosen from sources that were respected by the audience--for example: the Bible, familiar religious literature, and mission experience. Unprovable assertions and unsound inferences that would prejudice intelligent hearers seem to be absent from the sermon.

The ethos of the speaker is enhanced by an arrangement of material that is easy to follow. The frequent repetition of the theme leaves no room for uncertainty as to his meaning; and such devices as the opening paragraph and the closing sentence help produce "closure" in the mind of the listener, which increases his admiration of the speaker.

The simple style of the sermon and its dramatic appeal helped inspire appreciation for the speaker. This investigator recalls clearly the obvious sympathetic attitude of the audience and the many expressions of appreciation following the address.

In addition, the speaker had an established reputation for competence, character, and good will. He was given no introduction and he needed none. There were, no doubt, hundreds of his former students in the audience, plus hundreds more who had known and admired him for years. The very fact that he had been invited to come from Washington as the speaker on this occasion added to his ethos.

It would not be correct to assume, however, that his ethical appeal was unanimously appreciated. If there was in the audience an atheist with no religious interests, a materialist with no cultural or esthetic appreciation, or a person who had become disillusioned with humanitarianism, Weniger's ethical appeal to such persons would probably be negative. Weniger's meticulous precision and carefully turned phrases might have seemed stilted and Victorian to some of his listeners.

Weniger obviously had strong ethical appeal for the majority of the audience at Pasadena Civic Auditorium, June 7, 1952; but it is not easy to imagine him establishing rapport from the rear platform of a political campaign train! He was, as has been mentioned, a popular speaker at a certain type of secular occasion; but his ethical appeal was always that of the idealist.

Materials of experience. It is in this area that Weniger's sermon, in the opinion of this investigator, is richest. The purpose of the sermon is not to inform but to persuade. The speaker is dealing with two great human motives that are often in conflict with each other--pride and altruism. He recognizes, on the one hand, that pride of possessions and accomplishments is a strong human drive, but that humility, expressing itself in altruism, may be an equally strong motive.

He is addressing a class of graduates in medicine. Probably there is no profession where the conflicting pulls of pride and altruism are so great because the status of the profession begets pride and the demands of the profession suggest altruism.<sup>11</sup> Weniger's self-appointed objective was to point out the values of humility and altruism to these graduates who were feeling the impact of these tensions. Materials of experience, motive appeals, and suggestion had to be used. No mere recital of facts could meet this deeply human problem, and a head-on approach to the problem would have resulted in closed minds.

Weniger chose to demonstrate that humility results in true honor. His method was to present quotation after quotation, illustration after illustration. These materials are not strung together like a string of

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<sup>11</sup>This investigator taught practically all of the students in the graduating class in medicine to whom Weniger was speaking, and can speak from personal observation concerning the reality of these tensions.





beads, but are arranged in a form intended to have a cumulative emotional impact on the hearers. These materials include: (1) biblical narratives, (2) stories of commendable humility on the part of professional people, (3) illustrations suggesting reasons for humility, (4) a personal illustration, (5) classical illustrations. This variety of materials of experience constitutes a network of persuasive materials, all geared to the same end, but adapted to differing backgrounds and interests.

There is little or no negative suggestion in the address. Never are the graduates told that they must not be proud and selfish. It is rather suggested to them, largely through indirection, that the better way of life is the way of humility and altruism.

All four classifications of materials of experience are employed. Motive appeals are limited, as stated above, to the tension between pride and altruism. Attention is secured through illustration, style, tone of voice, personal proof, and organization. Suggestion is employed by identifying with the "heroes" of the sermon--Jesus, Moses, a Christian physician in New Guinea, Mario and Anselmo. Application results from the subtle thrust of short quotations, proverbs, and aphorisms.

The speaker's objective was to appeal to the "heart" with materials that would not be offensive to the "head." For this reason, materials of experience and materials of development are difficult to separate. Even the materials of development were designed to appeal to certain motives; so, in a sense, they too were materials of experience.

Materials of development. Weniger makes a liberal use of the materials common to all speaking. Examples are used liberally, and include both instances and illustrations. Narratives are used effectively at several points in the address. Statistics are used in one instance



for the purpose of providing an example. Quotations are numerous, most of which are selections from the Bible. As to materials created by the speaker, Weniger makes occasional use of repetition, restatement, and contrast. These devices, however, are not prominent in this sermon.

The logical pattern of the speech is fitted to the objectives. The speaker sets out to demonstrate the truth of the assertion "Before honor is humility." This proposition hardly adapts itself to syllogistic proof because it is in the area of axiology. The procedure, therefore, is largely inductive. Weniger multiplies cases, illustrations, examples, and quotations with the design that the listener, after hearing this array of evidence, will decide that, despite the tendencies of a status-conscious culture, humility does come before honor. The examples are plentiful and typical, and the quotations are from sources highly regarded by a conservative Christian audience. However, a listener might argue that humility is a hindrance to securing honor in our culture. The speaker makes little attempt to refute such possible negative reactions, but a baccalaureate sermon is usually not considered an occasion for polemics.

As to the logical adequacy of the sermon, it is self-evident that there is no digression from the theme. The argument is internally consistent, but might be considered by some to lack relevance in a materialistic culture. As to reliability of sources, the answer depends on the viewpoint of the listener--if there were those in the audience who did not accept the authority of the Bible, the principal source would be without credibility. However, Weniger assumed the authority of the Bible; and he knew that this assumption was shared by most of his listeners.



This sermon is definitely a speech of advocacy, intended to produce or strengthen a viewpoint. Realizing the tendency toward self-sufficiency on the part of young medical school graduates, he endeavored to confront them with enough evidences of the importance of humility to cause them to embrace the speaker's viewpoint. He avoided, however, appeals for immediate action.

Style. In the opinion of this investigator, much of the strength of Weniger's public address resides in his style. It is, at least, a plausible theory that Weniger's style has been influenced by his background as a student of Hebrew poetry. Having authored a thesis on the four orations of Deuteronomy and a commentary article on the Book of Psalms, and having taught biblical literature for years, he is well versed in the Hebrew poetic pattern of parallelism. He has developed skill in oral interpretation of Old Testament poetry, and often his interpretation resembles that of a Hebrew cantor in a synagogue service.

It may be that this deep sensitiveness for poetry has influenced his prose, and has some bearing on his choice of words and his fine sense of balance in parallel constructions. His subtle rhythmic touch may bear some relationship to this profound appreciation of the poetic form in which much of the Bible is written.

Throughout the sermon, clarity is prominent--to recast the sentences in fewer or better words is usually not easy. The simplicity of the speaker's style is reflected in a sample word count revealing that 90% of his words are of one or two syllables. Sentence structure and arrangement also contribute to this clarity.

With few exceptions, there is instant intelligibility in terms of oral presentation. Excellent diction enhances this effect in the



actual public speaking situation. Forcefulness is produced by crispness of style, significance of ideas, personal ethos, and quiet dignity. Vividness is attained, especially in the narrative portions of the address, by recital of detail in a style that produces images in the minds of the hearers. The words are concrete and expressive and do not obscure the thought. Word pictures are painted in delicate hues--there are no glaring colors.

There is a flowing style in this sermon, produced in part by skillful use of connective words and phrases and the absence of abrupt halts or awkward pauses. Part of this is due to logic and arrangement, but not a little of the effect stems from style.

Variety of sentence structure is marked. There are many short, simple sentences, especially in the narrative portions of the speech. There are many compound sentences, divided into phrases that "speak" well. There are periodic sentences, leading to climactic statements. There are few sentences of the complex type, and no dangling phrases or clauses. Figures of speech are chosen with good taste--they are not numerous, but they give color to the address. There seems to be a "built-in" beauty that makes it possible to read and reread the sermon with growing appreciation.

### "Pitfalls"

Just six days before the foregoing baccalaureate sermon was delivered, Weniger presented a commencement address entitled "Pitfalls" at Pacific Union College. A chronological substance outline of this address follows:<sup>12</sup>

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<sup>12</sup>Charles E. Weniger, "Pitfalls" (unpublished manuscript from Weniger files).





## Introduction

- A. Today is not the end. This is Commencement. To you seniors who are weary with examinations and term papers, laboratory experiments, and shop assignments, this may not be a refreshing idea. To be told that you are about to begin again may be a bit disconcerting. To some of you, I fancy, nothing could seem more desirable than to recline in a sort of sardonic glee before a closed book, or to saunter with supercilious mien past a fast bolted laboratory door. Nevertheless, I say, this is not the end, seniors. You are but commencing to travel on a new way, and that way is beset with pitfalls.
- B. You have asked me to speak a word as you commence your journey. In a matter of minutes you and I shall be fellow alumni. Just a third of a century ago, I, too, walked down these aisles, climbed this platform, and received from the hands of President Irwin my Bachelor's sheepskin. On that day Pacific Union College was only half its present age. Today I look back and seem to span the years. It is not hard to do when I see one among the graduates whose father and mother, also sitting in the audience, took their degrees in this chapel, and whose grandfather, also present today, had his commencement at old Healdsburg College, the predecessor of Pacific Union.
- C. So, I exercise my prerogative as an alumnus, and essay to give you a bit of advice, reserving a word of counsel for your elders toward the close of my remarks. There are pitfalls ahead. How can you avoid them? What are they?
- I. Perhaps the deepest of these pitfalls is that of mental laziness. You have learned a few facts, and applied a few principles. The



world of knowledge and of skill still lies before you. The chief peril of life is not that it shall be vicious, but that it shall be vacant; not that it shall be sinister, but that it shall be shallow. Before the Christian student there is a path of continual advancement through a world of endless horizons. You are planning to follow a score of professions and vocations, not the least of which is that of homemaking. Your success will be largely proportional to your continued mental activity reinforced by your spiritual experience.

A. Some of you will be doctors of medicine. Of course you will not fall into the pit of mental laziness for the next four years. If you do, you will summarily fall out of the medical school. But what of it after you have gained your medical degree? Shall you continue to study?

1. The elder Mayo insisted that his sons, no matter how busy or tired they were, or how many calls they had to make, should give at least an hour a day to reading and study. Thus Doctor Will formed a habit that he never lost. All his days he kept careful account of his reading time, with unavoidable debits recorded to be paid up in full, and no record of credits in advance.

2. Said Sir William Osler, one of medicine's patron saints:

Five years, at least, of trial await the man after parting from his teachers, and entering upon an independent course--years upon which his future depends. . . . Without any strong natural propensity to study, he may feel such a relief after graduation that the effort to take to books is beyond his mental strength, and a weekly journal with an occasional textbook furnish pabulum enough, at least to keep his mind from hibernating. But ten years later he is dead mentally, past any possible hope of galvanizing into life as a student, fit to do a routine



practice, often a capable, resourceful man, but without any deep convictions.

B. Many of you will be preachers. All of you are called to give a reason for the hope that is in you. Upon all of you--and upon ministers especially--rests the responsibility of continued study. There is nothing worse than a dull preacher, and dullness is often the result of mental laziness. "Study to show thyself approved."

1. Last summer I descended from the bright sunshine of the Roman Forum by way of a medieval staircase into the lowest level of the Mamertine Prison (not through the two holes in the ceiling through which prisoners were thrown down into the horrible cell). It was here that Paul probably wrote his second letter to young Timothy. In that dank, dark cell I thought of his request to his protégé. Paul is old and weary; he is sick and cold. Hence he writes: "The cloke that I left at Troas with Carpus, when thou comest, bring with thee." More important than physical comfort, his mind must be warmed with study; and he adds: "and the books, but especially the parchments." Think of it: "He is inspired, and yet he wants books! He has been preaching at least for thirty years, and yet he wants books! He has seen the Lord, and yet he wants books! He has written the major part of the New Testament, and yet he wants books!" Paul is not ashamed to acknowledge his need of books. The scholars of the New Testament must continue to feed his mind till the end.
2. Nearly fifteen hundred years later another man languishes in a prison cell in a northern clime. Winter is approaching, and



it is not warm then in Belgium. Hear William Tyndale's own words as he addresses his superior:

I believe, right worshipful, that you are not ignorant of what has been determined concerning me . . . ; therefore I entreat your lordship and that by the Lord Jesus, that if I am to remain here . . . during the winter, you will request the Procureur to be kind enough to send me from my goods which he has in his possession, a warmer cap, for I suffer extremely from cold in the head, being afflicted with a perpetual catarrh, which is considerably increased in this cell. A warmer coat also, for that which I have is very thin: also a piece of cloth to patch my leggings: my overcoat is worn out; my shirts are also worn out. He has a woolen shirt of mine, if he will be kind enough to send it. I have also with him leggings of thicker cloth for putting on above; he also has warmer caps for wearing at night, I wish also his permission to have a lamp in the evening, for it is wearisome to sit alone in the dark. But above all, I entreat and beseech your clemency to be urgent with the Procureur that he may kindly permit me to have my Hebrew Bible, Hebrew Grammar, and Hebrew Dictionary, that I may spend my time with study.

Like Paul, Tyndale too is cold. He is ill. The cell is dark. But more necessary than these comforts, he too would feed his mind. More important than clothing and light are his Hebrew Bible, his grammar, his dictionary. Tyndale also must study.

3. A lady once called at the home of one of my friends. He was in his study. His gentle wife apologized for his absence from the living room by saying that he was studying. "Studying?" came the quick retort. "Studying? Why I thought he had finished his education." Seniors, if you have finished your education, you are already on the edge of the pitfall of mental laziness.

II. Near this pitfall, and just as deep, is the pitfall of pride--pride of learning, pride of position, pride of accomplishment.





And great is the crash when a man falls into that. For "pride goeth before destruction, and an haughty spirit before a fall." If you would avoid this pitfall, you must be filled with the grace of humility, which is both the beginning and the end of the education process.

- A. The late Governor Stone of Mississippi remembered with gratitude--not unmixed with shame--the first lesson he learned concerning the proper way to deal with the public. Two farmers came to a little railway station in Iuka, where Stone was holding forth as agent, to ask a few questions concerning a freight shipment. Agent Stone, extremely busy and important in his own eyes, grew weary of their queries, and answered them sharply and impatiently. When the two farmers finally turned away from the window, still a bit puzzled and dissatisfied, Stone overheard one remark to the other: "That's always the way--the littler the station the bigger the agent." Conversely, the greater the position, the more humble the man.
- B. Humility is hard to learn; even the Master had a difficult time teaching it.
  1. One day His disciples were disputing among themselves as to who should be the greatest in His kingdom. You remember His answer--so simple but so hard to understand--"If any man desire to be first, the same shall be the last of all and the servant of all."
  2. But they did not understand; and on another occasion, He called a little child, took it upon His knee, and said: "Except ye . . . become as little children, ye shall not enter the kingdom of heaven."



3. The lesson still unlearned, on His last night with them, Christ tried again to teach it. You remember that no one of them was willing to perform the menial service of washing the feet. Then Jesus, Lord of heaven and earth, took a towel, stooped down and performed the task, as if to epitomize His life of humble service.
  4. For two thousand years we have tried, indifferently, to learn that lesson, not realizing that true humility is the key to knowledge and skill. For you cannot learn without an open heart and the eager thirst of a little child. And it follows that the more you learn, the more you can learn. Every idea driven into your brain is another peg on which you may hang another idea. "Deep calleth unto deep," and "unto him that hath shall be given," but from the proud shall be taken away even that which he hath.
- C. When Solomon prayed, "I am but a little child: I know not how to go out or come in," God answered: "Lo I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee." "And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men."
- D. Further, true humility gives a holy boldness. Of John the Baptist, who considered himself unworth even to unloose the latchet of his Master's shoes, it is said: "He could stand erect and fearless in the presence of earthly monarchs, because he had bowed low before the King of Kings." Such humility you



cannot put on like a cloak--you must plant its seed in the heart, and let them take root and grow.

III. Near the pitfall of pride, and not infrequently connected with it, is the pitfall of intolerance--intolerance of new ideas, of new methods, of anything that does not fit into the accustomed groove of your thinking and acting.

A. And strange as it may seem, the so-called educated man--the scholar--is especially susceptible to falling into this pit. The most highly educated person ought to be the most understanding. His breadth of knowledge ought to make him not only the most tolerant but also the most magnanimous of men. But it does not always work that way, and the world beholds the sorry spectacle of academic intolerance. Of all types of intolerance, none can be worse than this.

1. No one can be more despicable than the academic snob--be he A.B., B.S., A.M., M.D., or Ph.D.--who scorns every area of human knowledge save his own, not realizing that his bigotry is a confession of ignorance of every other field. Intensive study of one field has blinded his eyes so that other fields simply do not exist. Not strange, then, when he sits as an administrator, or works as a committee member, that the wheels of progress grind to a stop. His academic one-track mind is closed to the entrance of every new idea, and institutions remain as they were "since the fathers fell asleep."
2. After pondering the reason for this, I have concluded that the chief reason lies at the door of too early specialization. The scholar needs to gain a rounded view of life as a whole

before he intensifies study in his chosen field. Then and then only can he relate his special interest to the whole scope of knowledge. God give us the specialist who "sees life steadily and sees it whole," and then with real insight understands the relationship and contribution of his part to that glorious whole.

3. Well would it be, on this Commencement Day, if each senior would take with Hippocrates Jr. the "loyalty oath for scholars." I saw it in a recent issue of my American Scholar:

It shall be unto me as law that in conversation with students or colleagues, I shall never by word or look imply scorn for any intellectual enterprise foreign to mine, viz.: If a man of science, I shall not dismiss the humanities as vague, inspirational subjects; and if a humanist, I shall not despise openly nor in my heart the natural sciences as mechanical. More, in all my waking moments I shall judge every person, known or unknown, for what he individually is or seems, and refrain from classing and judging him by his vocation, and inferring the unknown from the half-perceived.

Loyalty to this oath would deliver you from the pitfalls of intolerance.

- B. Open your hearts, then, to all that is truth.

1. You scientists, complement your study in your specific fields with excursions into the world of the arts and philosophy and literature. Only then will you gain an adequate realization of the significance of the material. Man is more than a brain--he has a heart. The brain may understand, but only the heart interprets.
2. You who love poetry and music and art in its myriad forms, seek to appreciate the world of science around you. There is sufficient beauty in true science to stir the emotions of any





student who sees in the operation of nature's laws the revelation of the divine. Euclid--and Euclid was a mathematician--  
 "Euclid alone has looked on beauty bare."

3. And you who are theologians--what shall I say to you? You go forth to divide the Word of Truth to the saving of men's souls.

a. The greatest Christian preacher, the one determined to know nothing save Christ and Him crucified, declared that he  
 "must be all things to all men that by all means he might save some."

b. Surely, if any of you, Class of 1952, should pray for tolerance of mind, magnanimity of spirit, it is you ministers-to-be. The world is your parish. All theology, all experience, all art, all science, all poetry, all truth must be poured into your hopper, to make you living sermons, known and read of all men, that by all means you might save some. Of all men you need to be the most magnanimous.

c. And when your largeness of heart shows that you are wrong, you should be willing to change your mind; in the words of Ben Franklin, if you please, to "abate a little of your own infallibility." Too many of us are like the doughty Scotchman who prayed: "O Lord, make me always right because I change so hard."

C. And, all of you, do not despise work--good, honest, hard manual labor. Paul was a tent maker. Jesus was a carpenter.

IV. Still another pitfall that I would warn you against on this Commencement Day is the pitfall of what I shall call

"institutionalism." Its characteristics are organization, propaganda, goals, methods, devices, techniques, processes-- things all very good in themselves, but stifling when they become ends in themselves rather than means to an end.

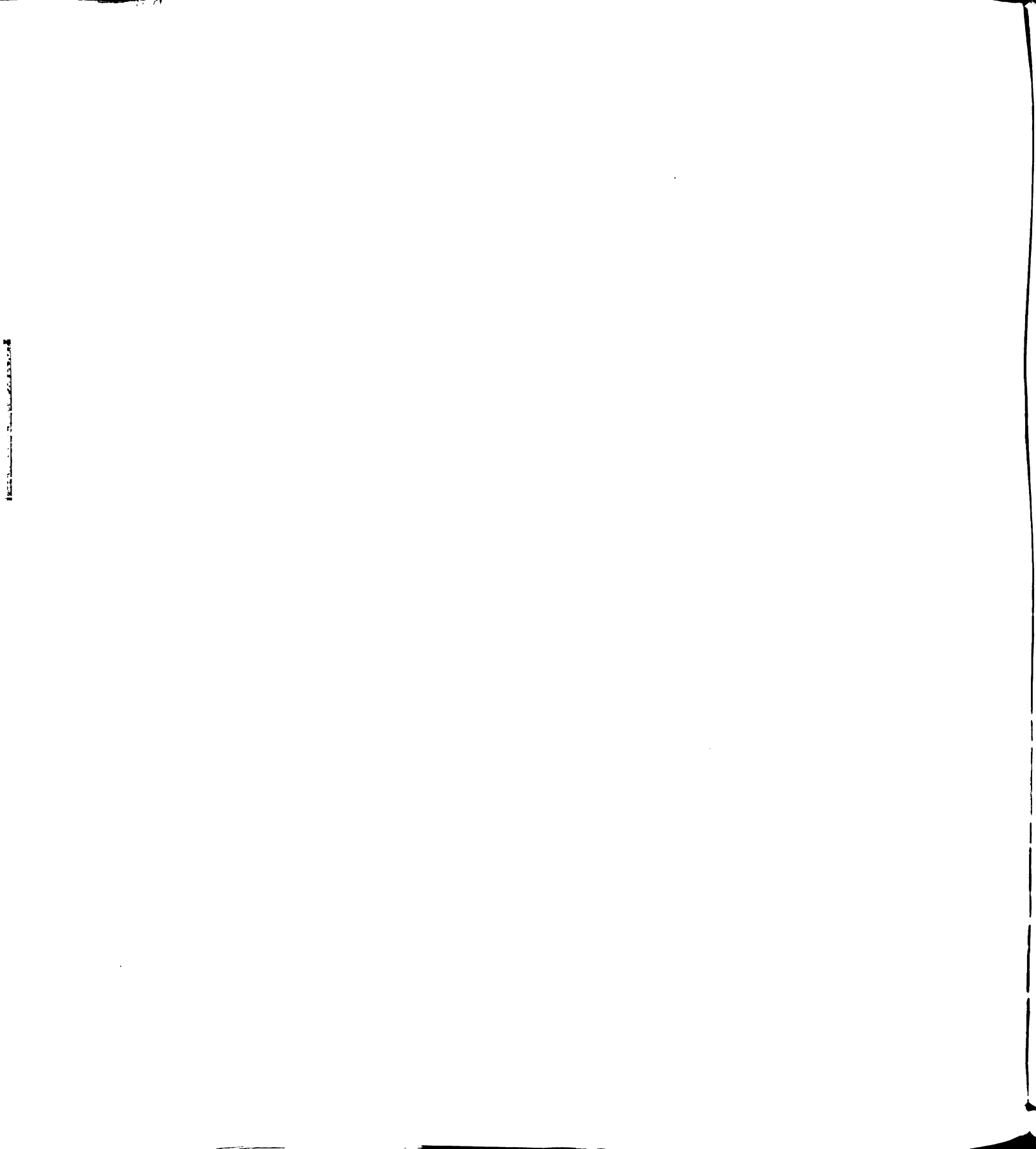
- A. When Albert Schweitzer, considered by many as the greatest man of this twentieth century, quit Strasbourg to serve God and humanity in French Equatorial Africa, he did not take a lavish equipmant with him. He chose a place where there was no doctor within a radius of 500 miles. He and his bride began by white-washing a partly roofed, abandoned hen house; and there the doctor performed his first operation. Before long, the tom-toms spread the message through the jungle of the white medicine man who would kill a native (at least, that was what anesthesia looked like to the natives from their treetop amphitheater), cut him open, sew him up, and bring him back to life with no more pain in his stomach. And Dr. Schweitzer's work was a success from the beginning. But his greatness was not based on an institution, or organization, or mere techniques; it was the spirit in his great heart that lifted him above mediocrity and placed him high among the greatest of philosophers, theologians, philanthropists, and, yes, of musicians.
- B. Ezekiel's vision is a magnificent picture of wheels within wheels in a blaze of color, all enmeshed and moving in perfect rhythm beneath the throne of God. But the significance of the vision lies not in the wheels but in the spirit of life which was in the wheels. "Not by might, nor by power, but by my spirit," saith the Lord. Only as the institution, the



organization, the technique is invested with the Spirit of God can it succeed. Beware of the pitfall of "institutionalism."

V. There is yet another pitfall of which I must warn you-- forgetfulness.

- A. "Not to remember the past," said Cicero, "is to remain forever a child."
  - B. Not to know the lessons of courage, of thrift, of lofty faith that the lives of the founding fathers of Pacific Union College have taught is to begin back where they began; to know the past is to provide for yourselves a vantage ground of understanding from which you may carry on. "We have nothing to fear for the future," says the one who approved this site more than forty years ago, "except as we shall forget the way the Lord has led us, and His teaching in our past history."
1. There was a day--not too many decades ago--when your fathers and mothers studied in these halls by the light of kerosene lamps and at eventide warmed cold peanut butter sandwiches over those same lamps.
  2. There was a day when, on Friday afternoon, the college men built a fire on the ground under an ordinary water tank and retired to the old swimming pool to take the weekly bath.
  3. There was a day when you did not enter the one-room library, but if you really needed a reference book, you asked for it through a sort of little wicket gate and respectfully waited until an untrained so-called librarian handed it to you.
  4. There was a day when you did your laboratory work--what little you did--in what had been the public bar of a summer resort.



5. That was the day when President C. Walter Irwin, assisted by his far-visioned faculty, "with faith in his heart and a pick-axe in his hand carved a college out of a mountain."
6. That was the day when President and Mrs. Irwin drew only enough of their monthly salaries to provide the mere essentials of personal existence--the bulk they left in the college till to pay the current operating expenses.
7. The factor that made that day great was not buildings, laboratories, or natural facilities--it was the consecration of men--Newton, Washburn, Paulin, Hibbard, Rine; the Paaps, the Robbinses, the Wolfkills; Mrs. McKibben, Miss Andre, Mrs. Osborne, and the other giants in the land--men and women moved by faith in God and the ideals of Christian education.
8. That day is gone. They sowed. We have reaped. Look about you and see "what God hath wrought" through them and the widening line that has followed. Remember your heritage. For the memory of the trials, the hardships, the courage, the hard work, the ideals of those days will prompt devotion to them, actively manifested in reconsecration. Thus in you the light of Christian education will not perish from the earth, as you hasten the day when the knowledge of the Lord shall cover the earth as the waters cover the sea. No, we are not to live in the past, but knowing the past helps us to interpret the present and plan the future.

#### Conclusion

- A. Now, a parenthesis for you who have come to do honor to the graduates.

1. These seniors are energetic--kill not their energy. They are afire with high endeavor--quench not the flame. They are seeing visions and dreaming dreams--dim not the vision.

Let not young souls be smothered out before  
 They do quaint deeds and fully flaunt their pride.  
 It is the world's one crime, its babes grow dull,  
 Its poor are ox-like, limp and leaden-eyed.  
 Not that they starve, but starve so dreamlessly;  
 Not that they sow, but that they seldom reap;  
 Not that they serve, but have no god to serve;  
 Not that they die, but that they die like sheep.

2. The time may come when they will take your places. Why not prepare them now to carry on your task? If we are guilty of one administrative sin above another, it is that we do not train our successors, and when one of us shuffles off this mortal coil, the man who follows him cannot stand where his predecessor left off, but must cover the same ground. No one has evaluated the mere economic waste in this custom, not to speak of the years of spiritual growth lost in the process.

Friends, give these graduates a chance to achieve for God.

- B. Mental laziness, pride, intolerance, institutionalism, forgetfulness--how shall you, seniors of 1952, avoid these pitfalls? Your college has pointed out one way. What is it? In his just-off-the-press book entitled Faith and Education, Dr. Buttrick condemns much that is called modern education--what he calls the deification of the attitude of suspended judgment, the cult of objective study, and so on--and concludes:

If God is the sovereign act of life, God is the sovereign fact for education. . . .

Modern man has tried the suspense of believing nothing, and because suspense is soon unbearable, he has ended by believing almost anything. . . . That is, modern man has no mental home, but only a succession of rooms in cheap lodging

houses. How can any man study in such homelessness? . . . The mind, like any traveler, needs a compass and a fixed point of departure. . . . There is need only to return to Him in whom return is but a braver venture.

To confess that the assumptions of recent education have been false is realism, the first step toward home. To avow once more the abiding implicits of the soul is to find home's welcome: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbor as thyself."

This is but another way of saying, "In a knowledge of God all true knowledge and real development have their source."

- C. On another day during my stay in Rome, I turned aside from the Via del Corso to visit the Renaissance church of St. Ignatius. I wanted to see the stupendous ceiling fresco of Andrea Pazzo, master of perspective. Entering the church I saw above me only a baroque hodge-podge of human, animal, and angelic figures in various groupings, amid clouds and temples, fruits and flowers, meaningless and confusing. I walked ahead, for I knew that a round marble slab of contrasting color set in the pavement marked the spot from which I could gain the proper point of view. Reaching that spot, I looked up and beheld an eloquent visual representation of man's relation to God. The perspective was so painted as to be seen without distraction from only one point of view. All the lines of perspective focus on the cross, the symbol of God's redemption of man. In his advice "To the Lover of Perspective," the great artist wrote:

Therefore . . . , my advice is that you cheerfully begin your work; with a resolution to draw all the lines thereof to that true point, the Glory of God.

You need perspective.



D. This, seniors of 1952, is my parting word: Cheerfully, while aware of the pitfalls in the way, commence your work in the clear perspective of the Cross, placing before the honor of men the honor of God. And may God bless you on your journey.

Much that has been included in the rhetorical criticism of Before Honor could be repeated in regard to "Pitfalls." For this reason, the analysis of "Pitfalls" will be more general, with special attention to places where the format of the commencement address differs from that of the baccalaureate sermon, or where other differences are obvious.

"Pitfalls" is obviously geared to a different academic level than Before Honor. The introduction indicates an appreciation of the attitude of the study-weary undergraduate. The frequent allusions to Pacific Union College betray a bit of nostalgia on the part of an alumnus who had spent 30 years on the campus. The address with limited discussion of five areas under one general head is probably better suited to the undergraduate than the more exhaustive development of one idea, as in Before Honor.

Structure. The organization of "Pitfalls" is extremely simple--an introduction, five main points, and a conclusion. The main points are suggested in each case by the title, and each main point has appropriate subheadings. For example, "mental laziness" is applied (1) to doctors, (2) to preachers. In both cases, illustrations and quotations drive home the point. The division was realistic because medicine and ministry were the two principal professions followed by Pacific Union College graduates in 1952. Under "pride," the subheads are different--the first is an illustration, the second deals with Jesus' teaching regarding



pride, the third quotes King Solomon, and the fourth refers to John the Baptist. Under the pitfall "intolerance," the subheads are interrelated--not discrete. They have to do with the tendency of educated people toward intolerance, with reasons for the phenomena, and with an appeal for tolerance. Special reference is made to theologians in this connection. The heading "institutionalism" is buttressed by two illustrations, and the final point "forgetfulness" leads into description of the pioneer days of Pacific Union College.

The conclusion includes three parts: an appeal to the older members of the audience to help prepare young people for life; a summary of the five points of the address, including a quotation from Buttrick; and a personal travel experience emphasizing the need of perspective.

The general plan of the address is "enumerate," "apply," and "illustrate." A point is made, then it is applied and illustrated. This is one of the simplest and most effective methods of organization in public speaking.

Compared to Before Honor, the structure of "Pitfalls" is simpler. The careful listener is conscious of transitions from point to point in Before Honor, but even the casual listener cannot miss the transitions in "Pitfalls." "Pitfalls" is easier to outline--the divisions are more discrete, the structure is more obvious.

Personal proof. The principal factor of personal proof in "Pitfalls" is the fact that Weniger was generally considered one of the most distinguished and beloved alumni and former teachers of Pacific Union College. He had spent 30 years on the campus, and had won for himself an enviable reputation. It would be hard to imagine a more complete climate of acceptance than that which greeted him as he arose to give his

commencement address on June 1, 1952. His introduction helped to include the graduating class in his circle of admirers, although few of them knew him personally. Also, his introduction struck a nostalgic note, reminding his hearers of the past of the college.

Two illustrations from his recent travels abroad also helped enhance the speaker's ethos. Since leaving their campus four years before, he had been around the world. This couldn't help but add some weight to his words.

His reference to "my" American Scholar and Dr. Buttrick's "just-off-the-press" book reflected his reading habits. Such allusions would not be likely to be interpreted as insincere in the presence of a group, many of whom were aware of his scholarly interests.

Again, under point five of his address, Weniger returned to the theme of the history of Pacific Union College. His warm appreciation of the founders of the school could not but ingratiate him with his audience, a large number of whom felt a fierce loyalty to their college.

These unique factors of personal proof, in addition to the more general factors mentioned in connection with Before Honor, made an appearance at Pacific Union College a personal triumph for Weniger.

Materials of experience. The comments under this classification regarding Before Honor apply in general to "Pitfalls." The speaker, however, adapted the motive appeals very aptly to each audience. The Pacific Union College class was a more heterogeneous group--men and women, future physicians, ministers, scientists, teachers, homemakers, etc. The thrust of "Pitfalls" covered several areas, and thus could be presumed to meet the needs of such a group. Mental laziness, pride, intolerance, institutionalism, and forgetfulness cover a broad spectrum

of human experience; and it would be hard to imagine a member of the class who could not profit by one or another of these appeals. The emotional appeal of the address, though on a dignified plane, was not lacking. The references to the traditions of the college; the references to recent travel experiences; the use of illustrations built around such personages as Mayo, Osler, Tyndale, Governor Stone, Schweitzer, and Buttrick; the use of an effective poem in the conclusion; the use of familiar Bible passages and experiences--all of these devices reinforced the appeal to avoid the "pitfalls" named in the address.

As in the case of Before Honor, all four classifications of materials of experience are employed. Motive appeals are geared to each of the five points of the address. Attention is secured through illustrations and personal references. Suggestion follows the same pattern as in Before Honor, and application is probably more specific than in the baccalaureate address. Persuasion, not information, is obviously the objective of both addresses.

Materials of development. The general approach in this area is very similar to that of Before Honor. The speaker sets out to demonstrate that college graduates are faced with certain "pitfalls"; and he proceeds to prove his point inductively by use of examples, illustrations, and quotations. An unusually apt example of the use of analogy, as well as an illustration of style, is found in the conclusion, in which Weniger relates his experience in Rome in the church of St. Ignatius. Weniger's appeal for perspective could hardly have been couched in a more effective setting. His final statement has a pointed thrust that justifies a second look:

You need perspective. This, seniors of 1952, is my parting word: Cheerfully, while aware of the pitfalls in the way, commence

your work in the clear perspective of the Cross, placing before the honor of men the honor of God. And may God bless you on your journey.<sup>13</sup>

**Style.** Perhaps the effectiveness of Weniger's style can best be captured by examining some selected passages from "Pitfalls." For example, the following passage from the introduction illustrates his ability to construct visual images:

To some of you, I fancy, nothing could seem more desirable than to recline in a sort of sardonic glee before a closed book, or to saunter with supercilious mien past a fast bolted laboratory door.<sup>14</sup>

Effective use of alliteration is revealed in the following line:

The chief peril of life is not that it shall be vicious, but that it shall be vacant; not that it shall be sinister, but that it shall be shallow.<sup>15</sup>

The forcefulness of Weniger's style is reflected in the following statement:

No one can be more despicable than the academic snob--be he A.B., B.S., A.M., M.D., or Ph.D.--who scorns every era of human knowledge save his own, not realizing that his bigotry is a confession of ignorance of every other field. Intensive study of one field has blinded his eyes so that other fields simply do not exist. Not strange, then, when he sits as an administrator, or works as a committee member, that the wheels of progress grind to a stop. His academic one-track mind is closed to the entrance of every new idea, and institutions remain as they were "since the fathers fell asleep."<sup>16</sup>

And a pithy realism shines in the following lines:

And when your largeness of heart shows that you are wrong, you should be willing to change your mind; in the words of Ben Franklin, if you please, to "abate a little of your own infallibility." Too many of us are like the doughty Scotchman who prayed: "O Lord, make me always right because I change so hard."<sup>17</sup>

A striking example of parallel structure and climax as a stylistic device is present in the description of the historical background of

<sup>13</sup>Ibid., p. 15.

<sup>14</sup>Ibid., p. 1.

<sup>15</sup>Ibid., p. 2.

<sup>16</sup>Ibid., p. 8.

<sup>17</sup>Ibid., p. 10.



Pacific Union College. In recounting historical incidents, Weniger begins four statements with "There was a day . . ."; two statements with "That was the day . . ."; a summary statement with "The factor that made that day great was . . ."; and a final paragraph with "That day is gone."<sup>18</sup>

There seems to be a difference in style between Before Honor and "Pitfalls." The baccalaureate sermon has a more poetic flavor--it is couched more in the language of scripture and the symbols of religion. The commencement address has more of a journalistic style, abounding in short, pungent phrases and attention-catching devices. Weniger's theory that baccalaureate sermons and commencement addresses are different seems to carry over into the area of style.

### "The Idea of the University"

Exactly twelve years to the day after the baccalaureate address Before Honor, Weniger was the scheduled speaker for the Loma Linda University commencement. At this occasion (June 7, 1964), it became necessary for someone else to read his address because of his condition of health. The address, entitled "The Idea of the University," was intended as a statement of the philosophy of Seventh-day Adventist graduate education.<sup>19</sup>

This address was much briefer than his earlier addresses. It contained practically no illustrations and few quotations. Rather than developing an idea inductively, as in both of the other addresses, he adopted the approach of making a series of definitive statements intended

<sup>18</sup>Ibid., p. 12.

<sup>19</sup>Charles E. Weniger, "The Idea of the University" (unpublished manuscript).





to reflect a viewpoint. Although no attempt will be made at a rhetorical analysis of this address, excerpts will be given to illustrate its

In his endeavor to answer the question as to whether the newly reorganized Loma Linda University has an educational philosophy that justifies its existence, he quotes Ellen G. White's classic statement:

True education means more than the pursual of a certain line of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come.<sup>20</sup>

Weniger comments on this viewpoint as follows:

This concept of education is a progression, it is never a finality; something to be striven for, never wholly attained. It proceeds gradually from birth, through the formal schooling of college and professional school and graduate research, through the experiences of mature life on this earth following the university, and on into eternity. The tutelage of the university is but a step in the total process, the life here is a preparation for the life hereafter, and eternity is a succession of progressive steps in education, each step opening a vista of excellence still broader and higher, as the student is impelled to learn more and more, developing physically, mentally, and spiritually, in a continually unsatisfied but at the same time progressively satisfying conquest of the universe of truth before him. But it is not only personal development that lures him on. His supreme motivation is that of service--he finds his ultimate satisfaction here and hereafter in involvement: his life is dedicated to the service of God and man. This expansive philosophy of education supplies the antidote for the frustration, the mediocrity, the purposeless, the emptiness of this age of confusion. . . .

Herein lies the philosophy of education upon which the structure of Loma Linda University is built. It humbly professes an idealism at once inclusive, expansive, and of lofty motivation.<sup>21</sup>

In lauding the development of Loma Linda University from a professional school to a university, Weniger says:

<sup>20</sup>Ellen G. White, Education (Mountain View, Calif.: Pacific Press, 1952), p. 13.

<sup>21</sup>Weniger, "The Idea of the University," p. 3.



A man must be a man before he can be a physician or a preacher or an engineer. In an institution devoted primarily to professional training, the professional student finds himself surrounded by those of his own kind, and he tends to lose contact with the world outside his field. The abundant life is not possible for the student who lives alone in his little corner, no matter how well furnished that corner may be. The student needs to have contact with people in other corners, where he may enjoy the exchange of mental and spiritual ideas and the sifting of diverse points of view. Dr. Donald A. Laird has said that it is "inductive suicide to have most of our human associations with those who have the same interests and are engaged in the same work as we are."

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In the true university, the well-rounded graduate student comes to appreciate the beauty of a Bach chorale, a Beethoven symphony, an Elgin marble, a da Vinci fresco, a lyric of David, or a rhapsody of Isaiah; to gain satisfaction in a spirited discussion of a social science problem; to recognize that "Euclid alone hath looked on Beauty bare." The student of the liberal arts and sciences will admire the elegance of the accurate scientific demonstration.<sup>22</sup>

The speaker's climax in his development of the idea of a Christian university is as follows:

But the uniqueness of the University lies in the fact that the spirit of Christianity should be present in all classes and University activities. . . . Every investigation in sincere search for truth will end in God.<sup>23</sup>

The closing moments of the address included a condensation and revision of "Pitfalls," given twelve years before. Seven "perils" are listed: institutionalism, professionalism, academic pride, forgetfulness, "the journalistic superlative," compartmentalization, and mental laziness. Two quotations were repeated from "Pitfalls"--Hippocrates Jr.'s "loyalty oath for scholars" and Sir William Osler's advice to embryo physicians.

The pathos of the closing paragraph can best be felt when it is recognized that this address was written while Weniger was suffering intensely. It represents a valedictory of a man whose life had been

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<sup>22</sup>Ibid., p. 5.

<sup>23</sup>Ibid., p. 6.

deeply involved in Christian education as he understood it, and who was pronouncing his blessing on a forward move on the part of his church.

This is his final quotation:

Our hearts, our hopes are all with thee,  
Our hearts, our hopes, our prayers, our tears,  
Our faith, triumphant over fears,  
Are all with thee, are all with thee.

### Summary

How has Weniger's speaking career in general, and as reflected by these three studies, harmonized with his theory of the relationship of speech and homiletics?

1. Weniger's sermons and religious addresses are constructed according to the canons of classical rhetoric. This fact becomes evident in the process of rhetorical criticism, especially as the critic notes the ease with which the classical canons can be applied to Weniger's religious speaking. This fits in with Weniger's contention that homiletics is a branch of speech.
2. Weniger's sermons and religious addresses are basically suasyory discourses. The techniques of persuasion are prominent, although the hortatory approach, common to many sermons, is lacking. Ethos, pathos, and logos hold a prominent place throughout his religious speech. This is in harmony with Weniger's contention that preaching is persuasion.
3. Weniger's sermons and religious addresses draw on a wide range of sources. Religious and secular literature, biography, travel, science--these are among the materials poured into the "hopper" to produce Weniger's sermons. The product of this process

contains surprisingly little theological speculation and almost no ecclesiastical "gobbledygook." This reflects his belief that the preacher must be at home in many fields of human knowledge.

4. Weniger's sermons and religious addresses reflect a strong emphasis on Delivery. While this is not obvious in the manuscripts, the present investigator heard one of the speeches studied in this chapter, and many other of Weniger's speeches, and can report that he performs almost flawlessly in the areas of voice control, pronunciation, articulation, and bodily movement. This reflects Weniger's conviction that voice and diction are extremely important to the preacher.

Weniger never served as pastor of a church; therefore, his religious speaking is all "occasional" speaking. It can only be conjectured how he would have applied his theory of preaching week after week in the pulpit of his own church or on the evangelistic platform. For this reason, it is hardly accurate to compare him as a preacher with such men as Fosdick, Marshall, Sockman, Peale, Graham, or Richards. Weniger was a teacher, and the pulpit was the laboratory where he applied his theories.

## CHAPTER VI

### CONCLUSIONS

The avowed objective of this study is "to describe, analyze, and interpret Charles E. Weniger's theory of the relationship of speech and homiletics as revealed in his teaching procedures, his writings, and his public addresses."<sup>1</sup> Chapters I to V have been primarily descriptive--secondarily analytical and interpretative--of his rhetorical background; of the historical background of the issue involved; and of his teaching procedures, writings, and public addresses. Using this material as a source, the present chapter will deal with Weniger's theory under four heads: (1) an analysis of Weniger's definition of homiletics; (2) a comparison of Weniger's theory of homiletics with contemporary theories; (3) possible explanations of why Weniger holds his theory; and (4) the influence of Weniger's theory.

#### An Analysis of Weniger's Definition of Homiletics

Weniger's theory of the relationship between speech and homiletics is best epitomized in his definition of homiletics:

Homiletics may be defined as that branch of speech which, employing all available means and taking to itself the whole realm of human knowledge with emphasis on the Bible, seeks by persuasion to draw men to a better life and a more abundant entrance into the kingdom of heaven.<sup>2</sup>

In this definition, homiletics is called "a branch of speech." This expression has broad implications. Such a viewpoint of homiletics

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<sup>1</sup>Supra, p. vi.

<sup>2</sup>Supra, p. 7.

immediately links it with the rhetorical theory of the person stating the definition--in Weniger's case, with the classical tradition as found in Aristotle, Cicero, Blair, Whately, et. al. In other words, if homiletics is a branch of speech, the accepted theory of speech must apply to homiletics. This means, according to the classical tradition, that the rationale of sermons would be Invention, Arrangement, Style, and Delivery, with all of the criteria that these canons involve. This is exactly what is reflected in Weniger's teaching procedures, writings, and public addresses.

Weniger's bibliography for his course in homiletics includes selections from Brigrance, Monroe, Oliver, Sarett and Foster, and Crocker as well as from homileticians.<sup>3</sup> His subject headings follow the general pattern of Invention, Arrangement, Style, and Delivery. His adaptations of these classical canons are modern--for example, he stresses enriching experiences as an important factor in Invention, and he recommends Monroe's Motivated Sequence as an effective form of Arrangement.

In his writings for the clergy, he deals repeatedly with topics that are prominent in works on speech. For example, he gives special stress to ethos,<sup>4</sup> arrangement,<sup>5</sup> and such aspects of delivery as voice culture, articulation, pronunciation, and pulpit mannerisms;<sup>6</sup> and he adapted a self-grading rating scale from a work on speech education.<sup>7</sup> He recommends a list of twelve books on speech for his clergy friends,<sup>8</sup> and he organizes for them appropriate titles from the Knower index of Communications Dissertations in American Schools of Theology.<sup>9</sup>

<sup>3</sup>Syllabus P 220.

<sup>4</sup>Supra, p. 125.

<sup>5</sup>Supra, p. 128.

<sup>6</sup>Supra, Chapter IV, passim.

<sup>7</sup>Supra, p. 144.

<sup>8</sup>Supra, p. 151.

<sup>9</sup>Supra, pp. 153-162.





This theory of homiletics as a branch of speech was conveyed not only to the clergy, but to his professional colleagues in the field of speech. In an article in The Speech Teacher, he says:

Preaching is not a thing apart from speaking; it is a part of the speaking field, albeit a part with the highest objective that can be conceived: persuading men into the kingdom of God. Therefore, what is true of speaking in general must be true of preaching in particular. To the extent that a man is trained to be an effective speaker, he will stand a better chance of being an effective preacher, provided, of course, that he is dedicated to his calling.<sup>10</sup>

In his analysis of a religious speaker in his doctoral dissertation he uses the classical canons without deviation;<sup>11</sup> and his own religious addresses adapt themselves to criticism according to classical criteria.<sup>12</sup>

"Employing all available means." This phrase, apparently adapted from Aristotle's definition of rhetoric,<sup>13</sup> may be assumed to refer to the "means" of persuasion mentioned by Aristotle--ethos, pathos, and logos. Weniger insists that these "means" should be the property of the preacher; and in teaching persuasion to theological students, he built his course about these three concepts.<sup>14</sup> In teaching the unit on ethos, he supplemented the standard textbook material with a section especially relevant to ministerial students on the ethos of Jesus. Under pathos, young preachers were asked to study "suggestion, social pressure, mental stereotypes, and fundamental human wants as factors in emotional

<sup>10</sup>The Speech Teacher, Vol. VI, No. 2 (March, 1957), p. 103.

<sup>11</sup>Supra, pp. 164-171.

<sup>12</sup>Supra, Chapter V, passim.

<sup>13</sup>The Rhetoric of Aristotle (Lane Cooper edition), p. 7: "So let Rhetoric be defined as the faculty of discovering in the particular case what are the available means of persuasion."

<sup>14</sup>Supra, p. 57.



appeal."<sup>15</sup> Under logos, the student was pointed to Aristotle's Rhetoric, and to contemporary books on argumentation and logic. According to Weniger, the preacher must be a man of competence, character, and good will; a man who understands human psychology; and a man who knows the laws of evidence and proof. Again, rhetorical theory and homiletical theory, as Weniger understood them, stand in perfect agreement.

"Taking to itself the whole realm of human knowledge." Weniger excludes no area of knowledge from the subject-matter of the preacher. This would imply that the preacher may draw on literature, science, history, mathematics, language, and all other fields for material for the pulpit. He likes to refer to William Stidger's illustration of preaching as a hopper into which all of the different metals are poured:

The raw products of preaching come from the departments of church history, sociology, psychology, Old and New Testament, from the departments of philosophy and theology.<sup>16</sup>

This viewpoint implies the necessity of a broad general education, as Weniger points out in his article for The Speech Teacher on "What the Seminaries Expect of Graduate Speech Departments." It is in this article that he quotes Cicero, ". . . no man can be an orator possessed of every praiseworthy accomplishment, unless he has the knowledge of everything important, and of all liberal arts."<sup>17</sup> With allowances for the phenomenal growth of human knowledge, this is Weniger's ideal for the preacher. It was this philosophy that motivated him to write to his friends in the clergy, "The message is the supreme thing in the sermon";<sup>18</sup> and, on another occasion regarding the clergyman, "Nothing human can be foreign to his interest."<sup>19</sup>

<sup>15</sup>Supra, p. 79.

<sup>16</sup>Supra, p. 102.

<sup>17</sup>Cicero, De Oratore, I, vi.

<sup>18</sup>Supra, p. 140.

<sup>19</sup>Supra, p. 173.

"With emphasis on the Bible." Here, according to Weniger, is one of the "plus factors" that distinguishes homiletics from secular rhetoric. Although the preacher must be conversant with a broad range of knowledge, his principal source is the Bible, which, according to Weniger's view, is authoritative for religious discourse. This viewpoint underlies Weniger's insistence on (1) thorough understanding of the Bible, (2) effective oral interpretation of the Bible, and (3) expository preaching. The first of these three items is implicit in Weniger's teaching, preaching, and writing; the second is underscored by the fact that he taught a course in oral reading of the Bible and performed in this field with distinction himself; and the third is reflected in his inclusion of expository preaching in his homiletics course, and in his own practice as a preacher.

"Seeks by persuasion to draw men to a better life and a more abundant entrance into the kingdom of heaven." As previously stated, Weniger considered preaching as persuasion. This was the reason he exposed his students to the entire field of persuasion, and made them acquainted with the authorities in that field. But persuasion, he believes, must have an object. In his Speech Teacher article, Weniger lists as one of the "minimum desiderata" in speech for the seminary student "knowledge of the objectives of public discourse, in the overall framework of persuasion, as the general, ultimate end of preaching. Too many sermons have no goal in view."<sup>20</sup> The goals of the sermon, according to Weniger, are spiritual. But even though the objectives are super-mundane, they are accomplished by persuasion.

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<sup>20</sup>Supra, p. 173.

The central idea of Weniger's theory of homiletics is that preaching is persuasive speech, using materials appropriate to religious objectives. The canons of rhetoric are the canons of homiletics. The methods of persuasion apply in preaching in a comparable way to which they apply in business, law, or politics. The technical "know how" taught in voice and diction is just as important for a bishop as for a news commentator. The principles of oral interpretation apply in a similar manner in interpreting St. Paul and Shakespeare. While Weniger does not ignore the factor of divine guidance in preaching, he believes that " . . . inspiration in delivering a sermon depends on inspiration in preparing it," and that "God does not inspire vacuity."<sup>21</sup>

#### A Comparison of Weniger's Theory of Homiletics

##### With Contemporary Theories

Chapter II traced the interaction between homiletical and rhetorical theory from Augustine until modern times. It was noted in that chapter that many homileticians, beginning with Augustine, fashioned their theory more or less according to classical rhetorical models. As Caplan pointed out, this was true, to a greater extent than is often believed, even of medieval preaching. The preacher-rhetoricians of 18th-century England put their stamp of approval on the wedding of rhetoric and homiletics, and this viewpoint was introduced into the American scene by Broadus and others whose theological orientation was similar to his. Weniger's theory is not dissimilar to that of Broadus, except that Weniger has given unusual emphasis to persuasion, and has used contemporary speech materials more fully than most other

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<sup>21</sup>Supra, p. 137.

homileticians. In his emphasis on persuasion, he may be compared to Ronald Sleeth, another rhetorician-homiletician who has stressed this element.<sup>22</sup>

It must not be assumed that Weniger's theory represents the "wave" either of the present or the future. Twenty years before Weniger began teaching homiletics, Harry Emerson Fosdick wrote his well-known article "What is the Matter with Preaching?"<sup>23</sup> in which he proposed the problem-solving sermon for which he became famous. Where Weniger considers the prime function of the sermon as persuasion, Fosdick aims at the solution of some human problem. Where Weniger accepts the Bible as a primary source, Fosdick looks at the Bible as "a searchlight, not so much intended to be looked at as to be thrown upon a shadowed spot."<sup>24</sup> Both agree on the necessity of meeting human needs, but Fosdick would transfer the text from the beginning to a later place in the sermon. Fosdick places little emphasis on Delivery; Weniger believes it to be of great importance. These two theories of preaching overlap in some of their methods and objectives, but are based on vastly differing concepts: Fosdick is the psychologist, the sociologist; Weniger, the rhetorician. Fosdick is theologically a liberal; Weniger, a conservative.

There are others who maintain that preaching no longer communicates the gospel, but ". . . has become a liturgical matter, like reading a responsive reading."<sup>25</sup> A proponent of this theory says:

<sup>22</sup>Ronald Sleeth, Persuasive Preaching (New York: Harper and Brothers, 1956).

<sup>23</sup>Harper's, Vol. CLVII (1928-1929).

<sup>24</sup>Ibid.

<sup>25</sup>Roger K. Powell, "Stand in a New Areopagus," The Digest of Research in Religious Speaking, Vol. I, No. 3 (April, 1964), p. 7.

The congregation cannot see the prophet in the preacher, no matter how much he experiences it. They are not oriented to perceive a new communication from God through this man. Instead, they perceive preaching as a kind of liturgy. They expect it, but they expect the familiar story, a message which they have heard before. This much they can perceive.

They will hear the sermon exactly as they hear the responsive reading. Coming out of context, as these psalm portions often do, they cannot be expected, even by the minister, to make logical sense always. Yet the people read them respectfully because they have a liturgical meaning. They call to mind symbolically coded messages received long ago. Their meanings lie in feelings and attitudes toward the sacred, rather than in rational content.

This is also what the people usually get from the sermon. Its value for the average hearer lies not in a new message, not in a rational development of thought, but in the symbolic recall of messages about God received long ago in childhood.<sup>26</sup>

Obviously, this theory is diametrically opposed to Weniger's viewpoint. Powell leaves little room for persuasion, especially through the channel of logos. Weniger is not opposed to liturgy, and he prizes interpretation; but he places persuasion in the forefront as the main thrust of preaching.

In recent years, there has arisen a theological theory of preaching alluded to in the section of Chapter II entitled "Relationship Between Contemporary Homiletical Theory and Rhetorical Theory."<sup>27</sup> Those who embrace this viewpoint believe preaching to be "in a category apart from other forms of discourse."<sup>28</sup> They consider preaching essentially a divine act in which the preacher is "the medium through which God contemporizes his historic self-disclosure in Christ. . . ."<sup>29</sup> This viewpoint is held by Karl Barth, who says:

. . . there is no basis in human experience for the concept of preaching. It is a purely theological concept, resting on faith alone. As has been said, it is directed to one end only: to point

<sup>26</sup>Ibid., pp. 6, 7.

<sup>27</sup>Supra, pp. 43ff.

<sup>28</sup>Supra, p. 43.

<sup>29</sup>Supra, p. 44.





to divine truth. It cannot pass beyond the bounds of its own nature, to assume another form more easy to grasp.<sup>30</sup>

Since God wills to utter his own truth, his Word, the preacher must not adulterate that truth by adding his own knowledge or art.<sup>31</sup>

This very prominent school of thought takes a position almost completely opposite to Weniger's theory. The difference stems from theological bases. Those who agree, in substance, with Weniger accept the Bible as the prime source of preaching, believing that God speaks through its pages, and that the preacher's business is to interpret His message rightly and to persuade people to accept it. Those who agree, in substance, with Barth believe that the Bible records confrontations between God and man, but is not, per se, the message of God to man. They also believe that preaching is God's doing, and that the preacher is merely the instrument through whom God speaks. Weniger's theory places upon the preacher a great responsibility to interpret correctly and appealingly, to deliver his message with finesse and appeal, and to persuade his hearers. Barth discourages the preacher from "adding his own knowledge or art."<sup>32</sup> The Weniger viewpoint rests on the historical-grammatical concept of divine revelation; the other outlook, though placing great emphasis in the Bible, rests on an existential view of the relationship between God and man.<sup>33</sup>

While the basis of the view of preaching described above is theological, the results have rhetorical implications. Part of the contemporary distrust of speech as a part of the training of the clergy

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<sup>30</sup>Karl Barth, The Preaching of the Gospel (Philadelphia: Westminster, 1963), p. 11.

<sup>31</sup>Ibid., p. 13.

<sup>32</sup>Ibid.

<sup>33</sup>It must be recognized that this summary of the theological view of preaching is highly generalized. Different proponents of this view vary in their approach.

stems, no doubt, from this philosophy. This brand of theology holds that it is a misunderstanding of the Christian message to believe that communication theory has significant answers for the preacher of the gospel.

Thus it may be seen that the concept of homiletics held by Weniger is rejected by some homiletical theorists, just as the classical concepts of rhetoric are questioned by some rhetorical theorists. But while the Karl Barths of homiletics and the Kenneth Burkes of rhetoric may challenge the classical positions, their challenges do not necessarily disprove these positions. Changes in homiletical theory mirror theological change, just as changes in rhetorical theory reflect philosophical change.

Other theories of homiletics might be added to this list, along with further modifications of the theories already described. It may be sufficient to say that the speech-persuasion theory of homiletics, as held by Weniger, does not exist in an altogether friendly world.

#### Possible Explanations as to Why Weniger Holds the Speech-Persuasion Theory

It is never wise to be dogmatic in assigning motives and endeavoring to explain human behavior. Such speculation, however, can be indulged with some profit provided the conclusions are tentative. This investigator would submit the following as possible reasons for Weniger's viewpoint regarding homiletics:

1. Weniger's membership in, and dedication to, a conservative church is doubtless one reason for his position. He could not subscribe to the Fosdick theory, the liturgical theory, or the



- new "theological" theory because none of these theories gives the Bible the place in preaching that Weniger's theology would demand.
2. Weniger's training as a rhetorician rather than a theologian would probably predispose him to a theory of preaching based on the canons of rhetoric rather than on more speculative theological premises.
  3. Weniger's developing years as a rhetorician were contemporary with the great emphasis on persuasion. Brigrance was one of his teachers, and the works of others who wrote on persuasion were very familiar to him. His tremendous interest in persuasion seemed to shape his thinking as a homiletician.
  4. Being a member of a church whose clergy is strongly evangelistic, Weniger would naturally be interested in persuasion as the center of his homiletical theory. No other approach would have as much pragmatic appeal for an evangelistically minded religious movement.
  5. Weniger's deep interest in literature, particularly biblical literature, would, no doubt, influence him toward a homiletical theory that would leave room for the wide use of literature in preaching. To him literature was an important part of "the whole realm of human knowledge" on which the preacher was to draw for the content of his preaching.



### Influence of Weniger's Theory

The questionnaire reported in Chapter III obviously reflected not only the effectiveness of Weniger's theory of homiletics, but also the effectiveness of his ethos and teaching techniques. In a few instances, however, this questionnaire reveals some reactions to Weniger's theory that may have validity.

In section 3, part b, the respondent is asked for his reaction to the theory that homiletics is "one facet of speech," and that the rules of public speaking apply to preaching with some modifications. Forty-three respondents held this approach to be "enlightening"; 49, "helpful"; and no one marked "confusing," "unrealistic," or "irrelevant."

The comments at the close of the questionnaire have been studied to find reactions that are specifically geared to theory, rather than to ethos and methodology. Samples of these reactions follow:

1. A former college speech teacher says, "I feel that his concepts of speech, his methods of teaching the subject, and his practice of the art, all combine to put him in the front rank of the great teachers of modern times. I am sure that his influence inspired my interest in speech, which has now broadened a bit perhaps to cover the entire field of communication. While he didn't use the word much 30 years ago, the principles he taught covered communication theory."
2. A pastor in California says, "He gave me a clear view of the power of expository preaching, to this day the view is undimmed."
3. An evangelist in California says, "His course in Persuasive Speaking should be a 'must' for every Adventist worker. Adventists have to persuade people to do ten times more than the ministers of other religious bodies. Hence we ought to be masters of persuasion in every sermon. . . . The scientific aspects of persuasion need to be fully explored, as Dr. Weniger points out in his course."
4. A retired minister in California says, "In our study of Greek persuasion, the emotional, logical, and ethical appeal was explained and exploited. This stimulated my research in the ethical appeal."

The influence of Weniger's theory on his students is difficult to measure. It is probable that most of them were not prepared to compare his theory with other theories of homiletics. If instruments could be produced to determine to what extent a teacher's theory makes more persuasive preachers of his students, the task of measuring results would be simplified.

The results of Weniger's writings are even harder to measure than the results of his teaching. The articles in The Ministry over a period of 36 years tended to extend his influence from the classroom throughout the Adventist clergy. His theory was clearly reflected in these articles, and could hardly help but exert some influence on the readers.

Outside the borders of his church Weniger represented his viewpoint as an active member of the Speech for Religious Workers Interest Group of the Speech Association of America, as a consulting editor of The Speech Teacher, and as an occasional speaker for civic and religious groups.

His public address, as shown in Chapter V, illustrated his theory. The principles of persuasion and the rules of voice and diction were especially well revealed in his speeches.

It is the opinion of this investigator that Charles E. Weniger has something to say to the homiletical world of today. His voice has not been heard very loudly because he has chosen to dedicate his life to training the ministry of one of the smaller denominations, and because he has not published extensively. Also, he does not agree with the contemporary trend away from a rhetorically oriented homiletical theory. But he, and others like him, perform a definite service for both the





profession of speech and the profession of homiletics by demonstrating that these two professions can be happily married, and that their union can result in a consistent and effective homiletical theory.



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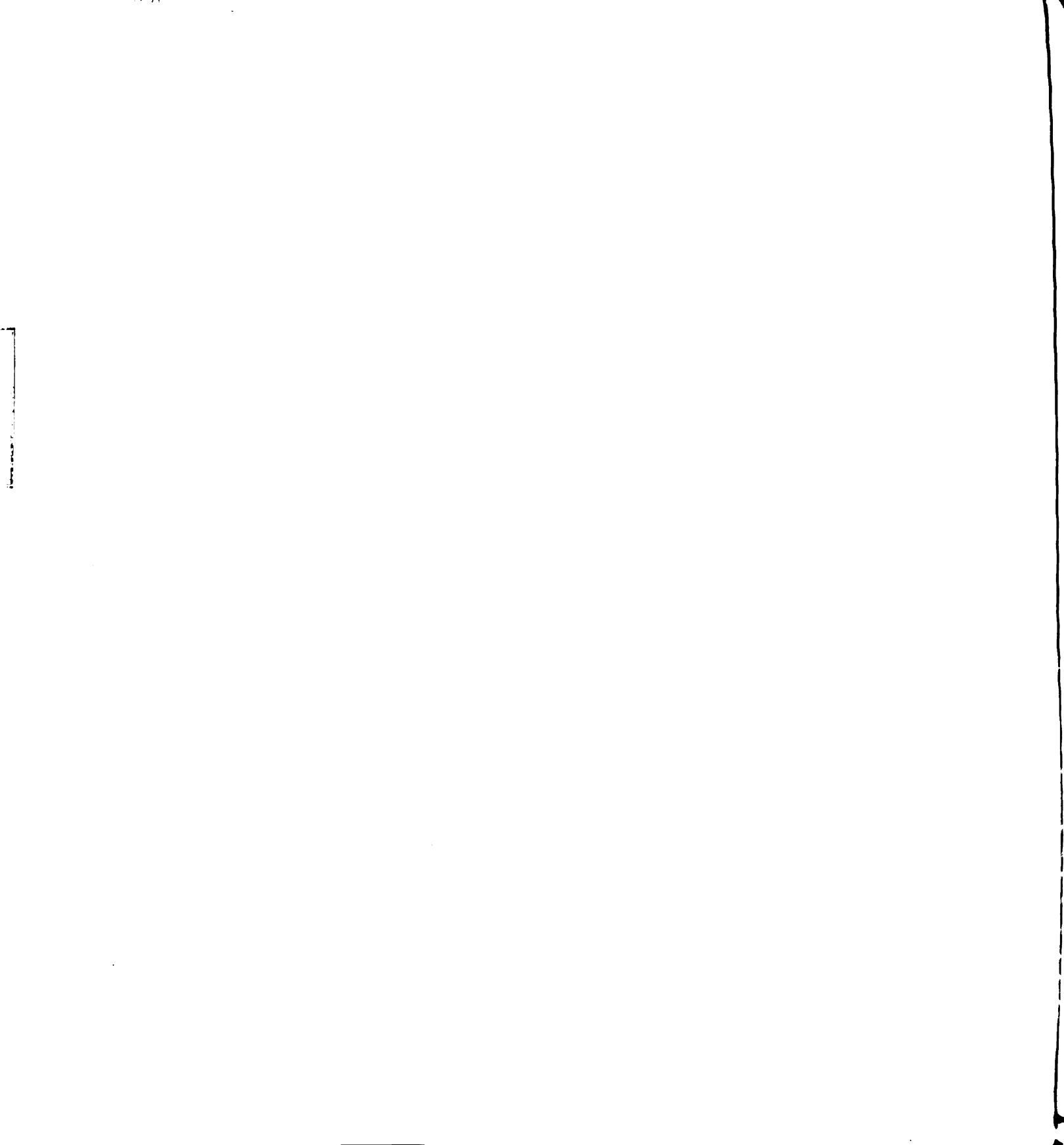
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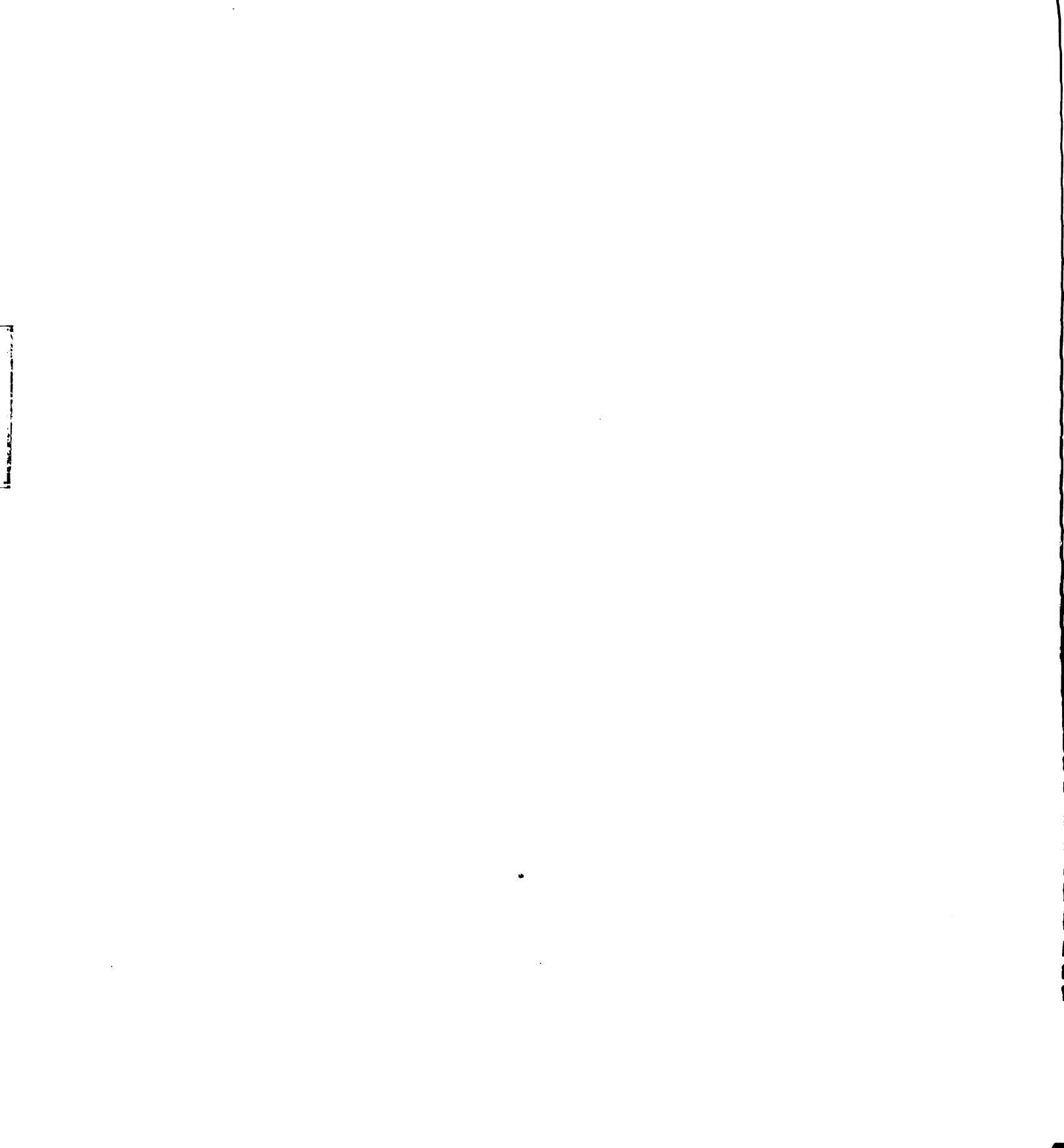
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