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### The Importance and Means in Achieving a Balance in Appeals to Intellect and to Emotion in Preaching

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THE IMPORTANCE AND MEANS OF ACHIEVING A BALANCE  
IN APPEALS TO INTELLECT AND TO EMOTION  
IN PREACHING

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A Thesis Presented to the Faculty  
of Concordia Seminary, St. Louis,  
Department of Practical Theology  
in partial fulfillment of the  
requirements for the degree of  
Bachelor of Divinity

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by  
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June 1956

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SHORT TITLE

INTELLECT AND EMOTION IN PREACHING

CHAPTER I

INTRODUCTION

The study seeks to determine the relationship of the intellect and emotion in preaching, to discover the relative importance of each, and to point out the factors involved in achieving a balance between appeals to intellect and appeals to emotion. Preaching tends in varying degrees to the extreme of either intellect or emotion, and in the extreme of the emotionalistic method.

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achieved by application of its conclusions. A brief analysis of the nature and function of intellectual appeal is presented, followed by a similar study of emotional appeal. The relation between the two appeals is then studied, with an evaluation of the importance of each, as well their importance for each other. Finally, factors governing the achievement of a balance between the two are analyzed.

## CHAPTER I

### INTRODUCTION

The study seeks to determine the relationship of intellect and emotion in preaching, to discover the relative importance of each, and to point out the factors involved in achieving a balance between appeals to intellect and appeals to emotion. Preaching tends in varying degrees to the extreme of dogmatic lecturing on the one hand, and on the other, to the extreme of the revivalistic tent-service. Therefore, answers to these questions are here sought: (1) What is the nature and importance of intellectual appeal in preaching? (2) What is the nature and importance of emotional appeal in preaching? (3) What is the relationship between the two? (4) How may an effective balance between the two appeals be achieved?

This thesis begins with a study of the goals and objectives of preaching in general, in order to validate the importance of this study and show the results sought to be achieved by application of its conclusions. A brief analysis of the nature and function of intellectual appeal is presented, followed by a similar study of emotional appeal. The relation between the two appeals is then studied, with an evaluation of the importance of each, as well their importance for each other. Finally, factors governing the achievement of a balance between the two are analysed.

The bibliography is limited to materials found in Fritzlaff Memorial Library on the campus of Concordia Seminary in St. Louis, Missouri. Extensive research was undertaken in works on public speaking, on homiletics, and on the psychology of speech and persuasion. However, several major areas were only incidentally and very briefly investigated. Semantics constitutes an area which could be a separate, detailed study in regard to this problem, and was in general considered to be beyond the scope of this study. Many viewpoints are presented from many authors. References were chosen on the basis of authority of the author in his field, the contemporaneity of the work and the completeness of presentation. Included in the bibliography are those volumes which contributed to an understanding of the problem and its solutions. Many older volumes are not included either because of their out-moded views or because of more comprehensive treatment of their subject matter in later volumes.

The conclusions reached are found in Chapter VII. In general, appeals to intellect and appeals to emotion are found to be equally important, inasmuch as each complement and strengthen the other. Achieving a balance between the two appeals is not only possible, but necessary, in every preaching situation, if a message is to engage the total personalities of the hearers.

## CHAPTER II

### THE OBJECTIVES OF PREACHING

Preaching is communication. It is an act "of governing perception where words are the medium of communication."<sup>1</sup> This, of course, is a general definition covering all forms of oral exchange of ideas. In every act of a speaker with regard to a listener in this exchange of ideas, the speaker tries "to direct perception so that the listener perceives with favor and without being attracted by ideas that compete unfavorably for perception."<sup>2</sup>

However, the Christian preacher faces a task that is considerably more limited and more strictly defined, as he attempts to carry out the preaching commission of our Lord. Walton H. Greever analyses that commission in terms of seven elements. It is "heraldical"--a public proclamation of a given message as news, calculated to challenge attention and beget interest. It is "interpretative"--comment which makes the meaning of the message clear and significant, calculated to direct and develop the interest which the proclamation begets. It is "didactic"--an extension of the interpretative element, calculated to develop interest to the point of personal concern for the message by the hearer and to arouse

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<sup>1</sup>Donald C. Bryant and Karl R. Wallace, Fundamentals of Public Speaking (New York: D. Appleton-Century Company, Inc., c.1947, p. 115.

<sup>2</sup>Ibid., p. 115.

inquiry and secure acceptance. It is "evangelistic"--transmission of a message, for which the preacher is the messenger, and which the hearer has the responsibility of accepting or rejecting. The preacher is conscious of the concern that God has about the message, and will strive to reveal God to the hearers in His holiness, goodness, justice, mercy, love and glory. The message is calculated to woo and win. It is "prophetic"--a relation of the message to the life of the hearer. It is "authenticative"--a personal witness by the preacher that the message is true. And it is "vitalistic"--a giving of the preacher of himself, in earnest, sincere yearning and appealing love.<sup>3</sup>

All true preaching must be doctrinal in character, to a greater or lesser extent. Yet this differs from what is commonly known as theology "by the fact that it points to those aspects of the dogma which are particularly relevant to the present needs and interests of the audience."<sup>4</sup> Nevertheless, at least in Lutheran preaching, the first concern is the Word of God.

We Lutherans believe that the Word of God should be the dominant interest of every sermon. We see no saving power, no balm for a sinful and aching world, in the specious humanism that has supplanted the Word of God in many American pulpits. We stand firm in the conviction that we have not been called to ventilate personal opinions from the pulpit, or to emit half-baked pronouncements on contemporary issues, or

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<sup>3</sup>Walton Harlowe Greever, The Minister and the Ministry (Philadelphia: The Board of Publication of the United Lutheran Church in America, c.1945), pp. 23-27.

<sup>4</sup>Otto A. Piper, "Doctrine and Preaching", Reality in Preaching, by Russell D. Snyder and others (Philadelphia: Muhlenberg Press, c.1942), p. 72.

to indulge in amateur philosophizing. We have been called to proclaim the Word of God. That is the whole meaning and purpose of our ministry.<sup>5</sup>

Greever states that any sermon entitled to be called Christian must present "a living message from the living God, to which everything in the sermon and in its delivery is meant to be definitely contributory".<sup>6</sup> And this purpose must always be kept in mind if the sermon is to bring its hearers to a realization of what God has done for them, so that they may apprehend it in faith, rejoice in it, and be led to become, on the basis of what they are, to what God wills they should be.<sup>7</sup>

It follows that the preacher can never concentrate on his subject matter to the exclusion of close consideration of the audience. His problem is to touch the inner life of the congregation so that they concentrate on the message, rejoice in it or tremble at it, and are moved to choice and action. He needs to touch and influence the thinking, feeling and willing of the hearers.<sup>8</sup> A Roman Catholic layman, in a view of preaching from the pew, tells the preacher that in his approach to preaching:

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<sup>5</sup>Russell D. Snyder, "The Place of Scripture in Preaching", Reality in Preaching, by Russell D. Snyder and others (Philadelphia: The Muhlenberg Press, c.1942), p. 3.

<sup>6</sup>Greever, op. cit., p. 15.

<sup>7</sup>M. Reu, Homiletics: A Manual of the Theory and Practice of Preaching, translated by Albert Steinhäuser, (Fourth edition; Columbus, Ohio: The Lutheran Book Concern, c.1934), p. 121.

<sup>8</sup>Ibid., p. 121.

view it as the priceless opportunity to step into the minds of the common people, the poor and the untaught, and there to clear up and straighten out their thinking. . . .view it as the priceless opportunity to find a place in their hearts where you can tend the fire of their love for God and keep it in high flame.<sup>9</sup>

Another prominent layman, the editor of Fortune Magazine, makes this plea, from the standpoint of the hearer, for relevancy to the life of the hearer:

There is only one way out: the sound of a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to relate it convincingly to the contemporary scene, and to tell us what it says. If they cannot hear it, or if they fail to tell us, we, as laymen, are utterly lost.<sup>10</sup>

Otto A. Piper speaks of the need of the hearer for a message that is relevant to "a life groping for eternity".<sup>11</sup> Thus immortality, often preached as a remote value, should be preached as "a crashing crisis and a searching judgment on life's meaning".<sup>12</sup> Herbert H. Farmer asks of every sermon that it have the note of claim and summons for the hearer.<sup>13</sup>

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<sup>9</sup>O'Brien Atkinson, How to Make Us Want Your Sermon: By a Listener (New York: Joseph F. Wagner, Inc., c.1942), p. 172.

<sup>10</sup>Quoted by Snyder, op. cit., p. 8.

<sup>11</sup>Piper, op. cit., p. 53.

<sup>12</sup>Gerald Kennedy, God's Good News (New York: Harper & Brothers, c.1955), p. 117.

<sup>13</sup>Herbert H. Farmer, The Servant of the Word (New York: Charles Scribner's Sons, c.1942), p. 67.

A rule generally followed in Lutheran preaching is that regular Sunday morning preaching is addressed to a congregation of believers.<sup>14</sup> This is not to say that that congregation is perfect--it needs not only comfort, but doctrine, exhortation, reproof and correction.<sup>15</sup> However, the problem of the modern doubter is a troublesome one. The criticism has been leveled at modern preaching that since most sermons are aimed largely at strengthening or reactivating ideas already held by the listeners, little information or new fact is communicated.

It means that Christianity is not touching the vast numbers of educated and intelligent persons who are indifferent or hostile to our basic propositions. There is little incentive for the honest doubter to listen to sermons; his problems are not likely to be touched.<sup>16</sup>

However, Richard R. Caemmerer shows that preaching of the Gospel touches both believers and unbelievers; when the preacher preaches the Gospel of Jesus Christ, he is preaching the only message that will convert the unbeliever, as well as edify the believer; when he calls for repentance and points to the need for forgiveness of sin, he touches the

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<sup>14</sup>Theodore Graebner, The Expository Preacher: A System of Inductive Homiletics (St. Louis: Concordia Publishing House, 1920), p. 87.

<sup>15</sup>Reu, op. cit., p. 105.

<sup>16</sup>Webb B. Garrison, The Preacher and His Audience (New York: Fleming H. Revell Company, c.1954), p. 152.

sin of the flesh which is the same in believer and unbeliever.<sup>17</sup>

Preaching does, of course, have a number of specific goals, which may vary from Sunday to Sunday. Greever has stated the over-all goal as follows:

to bear God's saving message to the minds and hearts of men so as to produce those convictions and to beget and develop that faith through which souls are reborn and grace is given for the new life of children of God.<sup>18</sup>

Thus for the unchurched the goal of preaching is to convert them and bring them to Christ; for Christians, the goal is that they be kept in grace and grow in spiritual wisdom, faith and good works, that they be edified, or be built up spiritually.<sup>19</sup> This edification involves two things--the church must constantly be reminded of what God has done and is still doing for her, and of what by the grace the God she has become.<sup>20</sup> Certainly one characteristic and goal of preaching must be that of persuasion, which is

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<sup>17</sup>Richard R. Caemmerer, Preaching to the Church, Mimeographed class notes (St. Louis: Concordia Seminary Mimeo Company, 1952), p. 58.

<sup>18</sup>Greever, op. cit., p. 2.

<sup>19</sup>John H. C. Fritz, The Preacher's Manual: A Study in Homiletics (St. Louis: Concordia Publishing House, c.1941), p. 4.

<sup>20</sup>Reu, op. cit., p. 103.

the art of motivation, or of instilling, activating, or directing in another individual or other individuals a belief or a type of conduct recommended by the speaker.<sup>21</sup>

Persuasion is "the conscious attempt to modify thought and action by manipulating the motives of men toward predetermined ends."<sup>22</sup> In traditional terminology, this would be called activating the will, which according to modern psychology is "the sum of motives leading the individual to one kind of behavior in contrast to those influencing him in the other direction".<sup>23</sup> Persuasion alone does not make a sermon. But it is an indispensable ingredient for an effective sermon. The desire to dispense information must always be linked to persuasion.<sup>24</sup> H. A. Overstreet puts it in terms of influencing behavior, which may be simply the "intra-organic behavior of mental assent", or the "extra-organic behavior of doing something".<sup>25</sup>

Thus, preaching might be called a three-way communication. It is the message of God, relayed through the preacher, to be heard and acted upon by the hearer. There

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<sup>21</sup>Robert Oliver, The Psychology of Persuasive Speech (New York: Longmans, Green and Company, c.1942), p. 10.

<sup>22</sup>Winston Lamont Brembeck and William Smiley Howell, Persuasion, A Means of Social Control (New York: Prentice-Hall, Inc., c.1952), p. 24.

<sup>23</sup>William Norwood Brigance, Speech Composition (New York: F. S. Crofts & Company, c.1937), pp. 138f.

<sup>24</sup>Garrison, op. cit., p. 41.

<sup>25</sup>H. A. Overstreet, Influencing Human Behavior (New York: W. W. Norton & Company, Inc., c.1925), p. 71.

are other aspects, such as the unspoken communication that takes place from the hearer to the speaker, which we need not treat here. Basically, these three elements, God, the preacher, and the hearer, are an inseparable triumvirate. Unless each of them is carefully considered and provided for, there is not likely to be effective, Christian preaching. The message of God, as found in His Word, has its goals for faith and life. These goals the preacher must, with all his available resources, and through the work of the Holy Spirit, seek to bring to actuality in his hearers. It is with two of these resources that the remainder of this paper is primarily concerned.

<sup>3</sup>Winston Leland Brecheek and William Bailey Howell, *Communication: A Means of Social Control* (New York: Prentice-Hall, Inc., 1938), p. 118.

<sup>4</sup>William Howard Bragance, *Speech Composition* (New York: F. S. Crafts & Company, 1937), p. 140.

<sup>5</sup>Wilton Dickens, *Speech: Dynamic Communication* (New York: Harcourt, Brace and Company, 1934), p. 171.

<sup>6</sup>Brecheek and Howell, *op. cit.*, p. 118.

## CHAPTER III

### THE APPEAL TO INTELLECT

Reason has a universal appeal in our culture. It is usually associated with honesty, poise, confident security. It has "prestige value", because reasoning power is commonly regarded as one of the marks of an educated man.<sup>1</sup> Authorities vary in their judgment of the importance of reason in life, as well as in the speaking situation. William Norwood Brigance calls reason "the instrument for solving our problems, satisfying our desires, climbing upward toward the higher values of life".<sup>2</sup> This much is self-evident--no listener will change his mind or agree with a speaker if he thinks his ideas are illogical.<sup>3</sup> In a situation of persuasion, the purpose of reasoned discourse has been stated as "designed specifically and purposively to reveal the logical process upon which the persuader's conclusion rests."<sup>4</sup> Stated another way, its objective is to shed a maximum amount of light on a problem through a reasonable interpretation

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<sup>1</sup>Winston Lamont Brembeck and William Smiley Howell, Persuasion, A Means of Social Control (New York: Prentice-Hall, Inc., c.1952), p. 128.

<sup>2</sup>William Norwood Brigance, Speech Composition (New York: F. S. Crofts & Company, c.1937), p. 140.

<sup>3</sup>Milton Dickens, Speech: Dynamic Communication (New York: Harcourt, Brace and Company, c.1954), p. 371.

<sup>4</sup>Brembeck and Howell, op. cit., p. 123.

of available information. It consists of two major parts--evidence, and the logical interpretation of that evidence.<sup>5</sup> Robert Oliver would add to that the conclusion which logically derives from the interpretation of the evidence.<sup>6</sup>

There are a number of general principles which apply to logical appeal if it is to be successful in its aim. James Winans states that logical appeal must gauge resistance, win a receptive attitude on the part of the audience, avoid contentiousness, not condemn those who disagree, find a common ground, be explanatory and definitive, make what concessions and admissions can be made, and, in introducing a problem, be fair and impartial.<sup>7</sup> Brigrance thinks in more psychological terms in laying down these principles: (a) Choose a definite response you can win from an audience. (b) Phrase the demand for this response into an impelling proposition. (c) Support this proposition by main heads that touch off springs of response in the audience. (d) Arrange them in their most effective order. (e) Develop each head according to the audience's attitude toward it. (f) Listeners think in images--be vivid, pictorial, specific. (g) Keep the speech marching toward a set goal.<sup>8</sup>

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<sup>5</sup>Ibid., p. 239.

<sup>6</sup>Robert Oliver, The Psychology of Persuasive Speech (New York: Longmans, Green and Company, c.1942), p. 176.

<sup>7</sup>James A. Winans, Speech-Making (New York: D. Appleton-Century Company, c.1938), pp. 326-351.

<sup>8</sup>Brigrance, op. cit., p. 3.

M. Reu lists as essentials; convincing clearness, logical order of subject matter, clarity in language, and meeting of all possible objections and divergent viewpoints.<sup>9</sup> In addition, Brigance advocates what he calls a "cooperative dialogue", rather than a "dogmatic monologue"; the speaker states the problem at issue better than most of his hearers could state it, and then proceeds frankly, fairly and helpfully to stimulate the hearers into thinking their way through to a solution.<sup>10</sup> Oliver states that "when the speaker and his audience are both able to engage in the hard work of thinking, the avenue of reason has much to recommend it as an approach to motivation".<sup>11</sup>

Theodore Graebner gives first place to intellect in doctrinal sermons, stating that such sermons address themselves mainly to understanding, although not to reason as such.<sup>12</sup> Bob Jones, Jr., gives perhaps one of the best statements on the use of reason in preaching, when he says that the sermon should show clear thinking, should be addressed to the intelligence level of the average listener (who is

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<sup>9</sup>M. Reu, Homiletics: A Manual of the Theory and Practice of Preaching, translated by Albert Steinhaeuser, (Fourth edition; Columbus, Ohio: The Lutheran Book Concern, c.1934), p. 173.

<sup>10</sup>Brigance, op. cit., p. 193.

<sup>11</sup>Oliver, op. cit., p. 181.

<sup>12</sup>Theodore Graebner, The Expository Preacher: A System of Inductive Homiletics (St. Louis: Concordia Publishing House, 1920), p. 67.

not a profound thinker and cannot be expected to follow long and involved reasoning), that "the preacher should set forth the claims of Christ in such a reasonable and logical fashion that his hearers are convinced of the justice of his claims".<sup>13</sup> Thus, even when the audience is in substantial agreement with the speaker, as is the case in most preaching situations, a speaker can still use a logical approach to review evidence for his proposal and change a belief held on slight or half-forgotten grounds into a firmly reasoned conviction.<sup>14</sup>

Basic to a well-reasoned discourse is a clear-cut outline, one which gives the hearer at all times continuous clues as to what the sermon is all about. "The power of a sermon lies in its structure, not in its decoration".<sup>15</sup>

Logic or reason usually involves argument. Proof of any given proposition involves methods of proof, and argument is perhaps the most common method. Of course, there are many elements in proof, many varieties of argument. Oliver lists the following: Direct evidence, indirect evidence, negative evidence, analogy, cause and effect relationships, deduction and induction.<sup>16</sup> Haldor B. Gislason adds generalization,

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<sup>13</sup>Bob Jones, Jr., How to Improve Your Preaching (New York: Fleming H. Revell Company, c.1945), p. 64.

<sup>14</sup>Winans, op. cit., p. 287.

<sup>15</sup>Halford E. Luccock, In the Minister's Workshop (New York: Abingdon-Cokesbury Press, c.1944), pp. 118-120.

<sup>16</sup>Oliver, op. cit., pp. 179f.

restatement and repetition, illustration.<sup>17</sup> Sherman Paxton Lawton adds authority, statistics, meeting real objections.<sup>18</sup>

Winston Lamont Brembeck and William Smiley Howell have isolated five levels of argument and their corresponding response, as follows: (a) generalized judgment and (b) motivational judgment, which elicit a response of vague, emotionalized thinking; (c) unsupported specific contention and (d) specific contention plus analysis, which elicit mixed emotional and reflective thinking; and (e) specific contention with analysis and evidence, which elicits analytical, critical thinking.<sup>19</sup>

There is sharp difference of opinion among various writers as to the place of argument in preaching, varying from one extreme to the other, with many shades in between. For example. John A. Broadus has a high regard for argument in preaching:

Argument, as to the truth and value and claims of the Gospel, as to the peril and guilt of their (the people) position, is one of the means by which we must strive to bring them, through the special blessing of the Spirit, unto some real, some operative belief.<sup>20</sup>

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<sup>17</sup>Haldor B. Gislason, The Art of Effective Speaking (New York: George H. Doran Company, c.1923), pp. 267-280.

<sup>18</sup>Sherman Paxton Lawton, Radio Speech (Boston: Expression Company, c.1932), pp. 71-83.

<sup>19</sup>Brembeck and Howell, op. cit., p. 238.

<sup>20</sup>John A. Broadus, A Treatise on the Preparation and Delivery of Sermons (New York: A. C. Armstrong and Son, 1895), p. 159.

On the other hand, Piper contends that there is too much apologetic in modern preaching; that witness should be altogether affirmative and present the facts; that the responsibility for these facts rests with their Author. In preaching, "we are bearing witness to divinely wrought events".<sup>21</sup> Winans points out the danger in argument of awakening doubts where there were none, or of making the hearer desire the opposite side.<sup>22</sup>

Another region in which there is vast difference of opinion is that of rationalization. Some call it a completely fallacious method of reasoning; others defend it as a legitimate and useful mental device. Oliver defines it as "the intellectualized defense of what one wishes to believe"; intelligence and education are no bar to it, for he says that the more an individual has learned to respect reason, the more apt he is to invent "reasons" for what he does. It is, according to Oliver, a defense of our egos to prevent censure by ourselves and our associates. Without it, our failures, shortcomings, and inefficiencies would have to be recognized as such.<sup>23</sup> He names four characteristics of rationalization: (a) it is intellectual self-deception, not conscious

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<sup>21</sup>Otto A. Piper, "Doctrine and Preaching", Reality in Preaching, by Russell D. Snyder and others (Philadelphia: Muhlenberg Press, c.1942), p. 64.

<sup>22</sup>Winans, op. cit., p. 287.

<sup>23</sup>Oliver, op. cit., pp. 182f.

lying; (b) it is a defensive device; (c) it is passionate in defending what one wants to believe; and (d) it is post hoc, or after the fact, reasoning. The forms of rationalization include irrelevant analogies, illustrations, facts or arguments; name calling, ridicule and sarcasm, citation of non-reliable authorities; obscurity parading as profound thinking; and argument that something is true because everyone believes it, or because it's old, or new, or scientific, or because no one can prove it false, or that it would be unpleasant to think of it as false, or because it is associated with facts that are true.<sup>24</sup> H. L. Hollingworth has this analysis:

One of the striking tendencies of human beings is to act, judge, believe or vote on strictly instinctive or emotional grounds, and then, after the act is committed or the choice made, to justify or defend it by intellectual or logical reasons. . . . Having formulated our belief on these purely non-rational grounds, on the basis of a wish, we search for arguments which we can give to our neighbors in justification of it.<sup>25</sup>

However, Brembeck and Howell rise to the defense of rationalization:

It is a popular fallacy that the reasoning associated with rationalization is necessarily unsound; possibly resulting from attempts to assign a moral dimension to it. . . . If your rationalization deceives yourself and others, your reasoning is defective.<sup>26</sup>

The importance of clarity in any reasoning process

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<sup>24</sup>Ibid., pp. 184f.

<sup>25</sup>H. L. Hollingworth, The Psychology of the Audience (New York: American Book Company, c.1935), p. 112.

<sup>26</sup>Brembeck and Howell, op. cit., p. 133.

cannot be overestimated. It is self-evident a man must understand an issue before he can be convinced of a possible answer. And that comprehension varies widely with an audience, "from satisfactory communication to misconception and error".<sup>27</sup>

Gislason ascribes the highest importance to clarity in winning acceptance of a belief, stating that making a belief clear is the shortest road to winning such acceptance, and that nothing more effectually kills interest in a speech than cloudiness or confusion of thought; that if an audience cannot listen and comprehend with mental ease and comfort, the members of that audience are not likely to listen at all.<sup>28</sup>

Those who feel they have missed something tend to avoid the situation entirely; they will avoid listening to material that gives them a feeling of frustration or a feeling of being stupid.<sup>29</sup>

A. Craig Baird and Franklin H. Knowler lay down these principles for the informative speech, which would seem to apply to at least a portion of any speech or sermon: (a) it is aimed at the understanding of the listener; (b) it seeks to increase knowledge, direct action, or provide a

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<sup>27</sup>Irving Lorge, "The Psychologist's Contribution to the Communication of Ideas", The Communication of Ideas: A Series of Addresses, edited by Lyman Bryson. Published under the Auspices of the Institute for Religious and Social Studies (New York: Harper & Brothers, c.1948), p. 83.

<sup>28</sup>Gislason, op. cit., pp. 218f.

<sup>29</sup>Lorge, op. cit., p. 84.

reliable foundation for judgment or belief; (c) its materials are facts and their interpretations; (d) the speaker must be fair to these facts; (e) the subject is clarified by simplifying, analysing and epitomizing it; (f) the elements of the subject are synthesized and unified; (g) the unknown is interpreted in terms of the known; (h) various avenues of psychological approach are used in presenting the information; (i) the auditor is given a chance to do more than just listen; and (j) barriers to understanding are removed.<sup>30</sup> Fundamental for clarity in any verbal communication is the requirement that the speaker be completely clear in his own mind as to precisely what his purpose is, and be vividly aware of just what he means, both in his main proposition and also step by step and detail by detail.<sup>31</sup> There are various guide posts to aid in achieving clarity, such as to bring the new and strange in touch with one's own experience and understanding and with that of the hearers,<sup>32</sup> or to tie a new belief to one already held, so that on the basis of an accepted premise, the new belief may be the logical conclusion.<sup>33</sup>

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<sup>30</sup>A. Craig Baird and Franklin H. Krower, Essentials of General Speech (New York: McGraw-Hill Book Company, Inc., 1952), pp. 142-148.

<sup>31</sup>Donald C. Bryant and Karl R. Wallace, Fundamentals of Public Speaking (New York: D. Appleton-Century Company, Inc., c.1947), p. 171.

<sup>32</sup>Ibid., p. 172.

<sup>33</sup>Winans, op. cit., pp. 353f.

One of the most helpful methods of achieving clarity is the use of definition, to take "the fuzziness out of the vague and indefinite idea". Methods of definition include use of synonyms, classification and differentiation, etymology, negation, illustration and context.<sup>34</sup> Lester Thonssen and A. Craig Baird lay down these tests for evaluation of definitions: (a) emphasis of the distinguishing characteristics of the subject; (b) covering the items included in the subject; (c) excluding the items not included in the subject; (d) making the meaning of concepts clear without relying on the terms themselves; and (e) affording instant intelligible value.<sup>35</sup> The problem is especially vital in preaching with its use of many time-honored and traditional terms denoting various concepts, such as sin, repentance, grace, justification, wrath of God, devil. The solution is not to throw out the terms, but to make the facts denoted by these words as vivid as possible.<sup>36</sup> Abstractions standing alone are completely unintelligible to many laymen, who have not had the training of thinking in abstract terms to the extent that the preacher has. Many quick and capable minds are trained to think practically and concretely.<sup>37</sup>

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<sup>34</sup>Bryant and Wallace, op. cit., pp. 177-183.

<sup>35</sup>Lester Thonssen and A. Craig Baird, Speech Criticism: The Development of Standards for Rhetorical Appraisal (New York: The Ronald Press Company, c.1948), p. 345.

<sup>36</sup>Piper, op. cit., p. 63.

<sup>37</sup>H. Guntrip, Psychology for Ministers and Social Workers, (Second edition; London: Independent Press Ltd., 1953), p. 84.

Another device deserving of special consideration, closely linked to the problem of clarity, is that of illustration. According to Webb B. Garrison, the function of an illustration is to convey information as well as to stir emotion. Persuasive power is closely related to the skillful use of comparisons "by which bridges are built between the known and the unknown, the accepted and the questioned".<sup>38</sup> Garrison lays down six criteria for the validity of a specific illustration: (a) intelligibility; (b) pertinence; (c) freshness; (d) credibility; (e) commensurability with theme; and (f) interest value.<sup>39</sup> Theodore R. McKeldin and John C. Krantz urge: "Don't argue. Illustrate." The words "for example, for instance", are magical words that arouse and keep attention.<sup>40</sup>

The foregoing does not pretend to be an exhaustive analysis of all the aspects of reason, of appeal to intellect, or of all the methods and technique involved. Much more could have been said about deduction and induction, of hypothetical argument, of analysis and synthesis, of all the new and old techniques being taught and that have been taught. There are

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<sup>38</sup>Webb B. Garrison, The Preacher and His Audience (New York: Fleming Revell Company, c.1954), p. 191.

<sup>39</sup>Ibid., pp. 178-190.

<sup>40</sup>Theodore R. McKeldin and John C. Krantz, Jr., The Art of Elocution (Baltimore: The Williams & Wilkins Company, c.1952), p. 54.

many more devices that furnish support for logical development of a theme. What has been presented has for its purpose a brief overview of the elements of one part of the problem posed by this paper. The following chapter will attempt a brief analysis of the other element in the problem, namely, emotion.

The science of psychology is much concerned with emotion, but as yet psychologists themselves are the first to admit the meagerness of their knowledge of the physical basis, the functioning, and the importance of emotions. Emotion has been defined as a deep, intensified feeling, either pleasant or unpleasant. Pleasant feelings include birth, joy, love. Unpleasant feelings include grief, fear, anger, hate.<sup>3</sup> Yet all of these feelings at times can be placed in their opposite category. Feelings have been defined as that aspect of experience that tells us whether we like or dislike it, whether we wish to repeat it or to avoid it. Four principal types of feeling are sometimes listed: excitement-depression; strain-relaxation; strangeness-familiarity; and pleasantness-

<sup>3</sup>William D. Dillmore, *The Art of Effective Speaking* (New York: D. Van Nostrand and Company, 1934), p. 232.

## CHAPTER IV

### THE APPEAL TO EMOTION

Emotion is far more difficult to analyse, to classify, to study and to consider, in the preparation and delivery of sermons, than the intellect, the subject of the preceding chapter. Yet no preacher of the Gospel of Jesus Christ can afford to neglect this facet of man's personality, if he is to reach and affect the total man.

The science of psychology is much concerned with emotion, but as yet psychologists themselves are the first to admit the smallness of their knowledge of the physical basis, the functioning, and the importance of emotions. Emotion has been defined as a deep, intensified feeling, either pleasant or unpleasant. Pleasant feelings include mirth, joy, love. Unpleasant feelings include grief, fear, anger, hate.<sup>1</sup> Yet all of these feelings at times can be placed in their opposite category. Feelings have been defined as that aspect of experience that tells us whether we like or dislike it, whether we wish to repeat it or to avoid it. Four principal types of feeling are sometimes listed: excitement-depression; strain-relaxation; strangeness-familiarity; and pleasantness-

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<sup>1</sup>Haldor B. Gislason, The Art of Effective Speaking (New York: D. C. Heath and Company, c.1934), p. 232.

unpleasantness.<sup>2</sup> Gislason finds three dimensions of feeling: pleasantness-unpleasantness; expectancy-release; and excitement-numbness, of which the first is most important.<sup>3</sup> Oliver finds that in an emotional state, the feeling tone is more important than the idea that accompanies it; hence, we often fail to understand our emotional states.<sup>4</sup> In another classification, Donald C. Bryant and Karl R. Wallace divide all emotion into two basic types: ego-centric, which points directly to the individual, and includes fear, anger, love, pride, shame, and socio-centric, which points to the welfare of others, and includes sympathy, pity and humor.<sup>5</sup>

According to Oliver, there are three principles characterizing emotions: (a) they come suddenly, but die away slowly; (b) they tend to fasten to contiguous objects, often in an attitude toward the speaker; and (c) every emotion tends to express itself in action.<sup>6</sup> From these principles he points to three basic functions of emotional appeal in speaking: (a) disarming the audience; (b) creating a general mood; and (c)

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<sup>2</sup>Donald C. Bryant and Karl R. Wallace, Fundamentals of Public Speaking (New York: D. Appleton-Century Company, Inc., c.1947), p. 109.

<sup>3</sup>Gislason, op. cit., pp. 231f.

<sup>4</sup>Robert Oliver, The Psychology of Persuasive Speech (New York: Longmans, Green and Company, c.1942), p. 155.

<sup>5</sup>Bryant and Wallace, op. cit., p. 108.

<sup>6</sup>Oliver, op. cit., pp. 166f.

energizing the audience's support of the speaker's proposal.<sup>7</sup>

He further states:

In essence, the science of persuasion must be the science of motivation. When the aim is to direct the reactions of audiences, the first and basic inquiry must be directed to their stimulus possibilities. We must seek to understand why men act, what stimuli are effective, and how they may be utilized in speech.<sup>8</sup>

Motive itself, according to one authority, is an emotion or feeling that prompts or incites to action.<sup>9</sup> For truly effective motivation, it would follow that those emotions, feelings, stimuli, needs and wants should be touched which are common to all, as Winans states:

if we cannot meet our hearers on common ground and touch motives to which they will respond, be they high or be they low, we should not try to persuade them. And, in general, we cannot hope for permanent results unless we tie our pleas to motives that are stable, that are the standard, everyday motives of those addressed, rather than to those that move them only under special inspiration.<sup>10</sup>

Garrison links the whole field of comprehension in preaching to the stimuli touched off by the words, groups of words, and the total message of the preacher, in terms of the listener's total experience and present set of wants.<sup>11</sup>

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<sup>7</sup>Ibid., pp. 169f.

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

<sup>9</sup>Gislason, op. cit., p. 232.

<sup>10</sup>James A. Winans, Speech-Making (New York: D. Appleton Century Company, c.1938), p. 311.

<sup>11</sup>Webb B. Garrison, The Preacher and His Audience (New York: Fleming H. Revell Company, c.1954), p. 62.

Dealing with emotions presents much that is dangerous for the preacher. There is a tendency in some preaching to sentimentalize and soften spiritual concepts, to offer this sentimentality to tired and troubled people as if it were escape from battle, to make it delicate and tender, or emotionally rousing or absorbing.<sup>12</sup>

Not a few preachers trifle with what ought to be the evangelistic element in their preaching by working up an effervescent sentiment, emphasized by crude dramatics and exploiting crowd psychology. The deep wells of emotion are not sounded or stirred. God is not revealed and the blessedness of His presence is not experienced, although both involve the essence of the Gospel.<sup>13</sup>

Farmer, apparently striking out at revivalistic services, decries the deliberate and unrestrained whipping up of feelings, the exploitation of mass influence, the use of words and hymns for their emotional content rather than their meaning. "All this we know is an abuse of the human person."<sup>14</sup> Misuse extends also to those preachers who use a "sob story" which, properly told, can effectively hide the preacher's inadequacy of preparation and shallowness of discourse.<sup>15</sup>

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<sup>12</sup>Gerald Kennedy, God's Good News (New York: Harper & Brothers, c.1955), p. 45.

<sup>13</sup>Walton Harlowe Greever, The Minister and the Ministry (Philadelphia: The Board of Publication of the United Lutheran Church in America, c.1945), pp. 30f.

<sup>14</sup>Herbert H. Farmer, The Servant of the Word (New York: Charles Scribner's Sons, c.1942), p. 74.

<sup>15</sup>Kennedy, op. cit., p. 80.

Other preachers may try to escape dullness and thereby become trivial and sentimental, and fail ever to face the real tragedies of life.<sup>16</sup> In addition, whenever a preacher uses strong appeal to the emotions, he runs the risk of offending some members of his congregation, who may dislike him for his lack of self-control, or who dislike losing control of their own emotions.<sup>17</sup> A paradox found in many individuals is the fact that

a man who becomes excited over baseball, who screams himself hoarse and throws pop bottles at the umpire, is called a fan, but when he shows any signs of emotion or excitement in connection with his religious experience, he is called a fanatic.<sup>18</sup>

Yet the dangers involved give no warrant to the preacher to close his eyes to emotional appeals and ignore them. Thus, it is well to examine and study the psychological analysis of emotion, motivation and drive, and the relationship of these to self-interest, wants, needs, and desires. According to some psychologists, self-interest is the dominant factor in motivation.<sup>19</sup> There have been many attempts to classify the various drives, motivations, wants and desires of man. Baird and Knower see four basic drives in man: (a) biological;

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<sup>16</sup>Ibid., p. 14.

<sup>17</sup>H. Guntrip, Psychology for Ministers and Social Workers, (Second edition; London: Independent Press Ltd., 1953), p. 87.

<sup>18</sup>Bob Jones, Jr., How to Improve Your Preaching (New York: Fleming H. Revell Company, c.1945), p. 66.

<sup>19</sup>Oliver, op. cit., p. 55.

(b) egoistic; (c) social; and (d) habitual.<sup>20</sup> However, as Winans states, a discussion of motives cannot be reduced to a few basic instincts; rather, one must deal with the desires developed from them.<sup>21</sup> Oliver proceeds on this basis, with the following classification: (a) desire of the individual for freedom from restraint; (b) desire to be helpful for the welfare of others; (c) desire for new experiences, novelty and variety in life; (d) desire for power and influence, to control others; (e) desire for recognition; (f) desire for response from others, for social popularity; (g) desire for security, stability and safety; (h) tendency toward submission, in following the crowd; and (i) a sense of workmanship, of achievement, of pride in a job well done.<sup>22</sup> Gislason more specifically finds the origins of various traits in certain basic, deep-rooted dispositions in man's nature: (a) from desire for self-preservation, a tendency toward security, toward playing safe; (b) from desire for social security, love of family, home and friends; (c) from ambition, desire for power and glory; (d) from the acquisitive motive, the desire to possess; (e) from regard for reputation, the dread of public censure and the fear of ridicule; (f) from moral sentiments, love of right and justice; (g) from aesthetic senti-

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20A. Craig Baird and Franklin H. Knowler, Essentials of General Speech (New York: McGraw-Hill Book Company, Inc. 1952), pp. 199-201.

21Winans, op. cit., p. 312.

22Oliver, op. cit., pp. 167f.

ments, love of pleasure and beauty; and (h) from negative motives, fear, anger, hatred and jealousy.<sup>23</sup> Oliver, in discussing social consciousness, states that men take many of their leading characteristics from the nature of the people among whom they live. Thus, they try to stand high in public estimation, they have a desire for companionship, approval and physical support, they fear notoriety but seek fame, they yield their own opinion to that of experts and to that of the majority, they worship success.<sup>24</sup> Winans extends his classification of motives to sense of duty, desire for approval and admiration, desire to save face, desire for power, security, adventure and fight, loyalty to institutions, sense of fair play, and fear, among others.<sup>25</sup> Lawton analyses the motives of desire for property, gregariousness and imitation, rivalry, power, health, patriotism, affections, desire for knowledge, fear, tastes, leisure, and the opposites of these.<sup>26</sup> Among specific tendencies in human nature that affect persuasion, Oliver discusses the fear of change, the desire to retain a satisfactory status quo.<sup>27</sup> Brigrance mentions the power that can be generated when an individual

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<sup>23</sup>Gislason, op. cit., pp. 120-33.

<sup>24</sup>Oliver, op. cit., pp. 85f.

<sup>25</sup>Winans, op. cit., pp. 312-21.

<sup>26</sup>Sherman Paxton Lawton, Radio Speech (Boston: Expression Company, c.1932), p. 84.

<sup>27</sup>Oliver, op. cit., pp. 41f.

is asked to live up to expectations. "Evangelists who sanguinely expect the best, even from degenerates, will often get it, because the assumption carries a powerful suggestion."<sup>28</sup> Gislason claims that appeals to ethical sentiments are often successful because all normal persons have a desire to see fair dealing and justice prevail.<sup>29</sup> Oliver attributes such desires to self-interest, but states that there are sentiments superior to self-interest, such as those exhibited in cases of heroism or anonymous contributions. These may be due to idealism, to enlightened selfishness, or to sublimation.<sup>30</sup>

A number of writers have also attempted to classify or list motives to which the preacher may appeal. Broadus lists three such motives: (a) happiness--the Scriptures appeal not only to our feelings of moral obligation, but to our hopes and fears now and in eternity; (b) desire for holiness--"goodness can always touch at least a faintly responsive chord in the human heart"; and (c) love--it can be a motive for doing right.<sup>31</sup> Jones lists as basic emotions to which the preacher can appeal: love of friends and family, loyalty,

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<sup>28</sup>William Norwood Brigance, Speech Composition (New York: F. S. Crofts & Company, c.1937), p. 162.

<sup>29</sup>Gislason, op. cit., p. 234.

<sup>30</sup>Oliver, op. cit., pp. 44f.

<sup>31</sup>John A. Broadus, A Treatise on the Preparation and Delivery of Sermons (New York: A. C. Armstrong and Son, 1895), pp. 232f.

patriotism, desire for companionship, love of adventure, self-respect, self-preservation, fear, sympathy, generosity, curiosity, desire for immortality.<sup>32</sup> O'Brien Atkinson translates four basic desires into terms of religious value: (a) desire for security--desire to escape hell and to reach heaven; (b) desire for power--desire to use wealth and learning for God; (c) desire for esteem--desire for God's esteem; and (d) sense of devotion--devotion to God.<sup>33</sup>

Most of the authorities examined in the field of public speaking and preaching argue that persuasion, especially, must be based on the listener's self-interest, his wants and desires, if the listener is to be persuaded, activated or motivated. Thus, according to Gislason, feelings or desires are the basis of human values. "The goal of all living is to get as many pleasurable feelings and emotions as possible, and to avoid the unpleasant ones. (This may include the next world.)"<sup>34</sup> According to Oliver, no sounder method of winning support for a proposal can be found than by so identifying it with the self-interest of the hearer that he will want to accept it.<sup>35</sup> People can only be induced willingly to do what

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<sup>32</sup>Jones, op. cit., p. 67.

<sup>33</sup>O'Brien Atkinson, How to Make Us Want Your Sermon: By a Listener (New York: Joseph F. Wagner, Inc., c.1942), pp. 98-103.

<sup>34</sup>Gislason, op. cit., pp. 235f.

<sup>35</sup>Oliver, op. cit., p. 55.

they desire to do, and will oppose and deny anything that conflicts with their desires; they will interpret everything in terms of their own ego.<sup>36</sup> Thus the will becomes an agent of choice when there is a conflict of desires. It becomes the task of the speaker, at times, to stimulate the will of hearers to support an apparently weaker and more remote desire, or to avoid conflict of desires, by making one desire completely dominate their thinking.<sup>37</sup> Garrison states that "in order to be more than a routine piece of communication, the preacher's proposition must be linked with human wants and given its place in a scale of values".<sup>38</sup> Poor church attendance has been attributed to the fact that religion has become for the layman "a confused matter whose definite bearing upon his own well-being he neither sees clearly nor feels deeply".<sup>39</sup> Atkinson urges:

Talk to the listener about himself. . . . Because every man . . . has in his heart one controlling desire: he wants to make the most of life--of his life . . . .  
Talk to him, therefore, about the things that have a part in his great desire. Talk in a way that will help him, as he sees it, to make the most of life.  
If you do that, you will not fail to engage his interest.<sup>40</sup>

Jones attributes to man's basic desires his motivation to

<sup>36</sup>Ibid., pp. 34-36.

<sup>37</sup>Ibid., pp. 40f.

<sup>38</sup>Garrison, op. cit., p. 228.

<sup>39</sup>Gaius Glenn Atkins, Preaching and the Mind of Today (New York: Round Table Press, Inc., c.1934), p. 24.

<sup>40</sup>Atkinson, op. cit., p. 66.

sin. There are desires which, unharnessed, uncontrolled and unconsecrated, can lead a life to destruction, but controlled and harnessed, can build institutions and civilizations. Consecrated and dedicated to God, they inspire to service and enrich the world.<sup>41</sup> Brigance describes human wants as ranging from low, material and sordid, to the highest wants which "ascend to the top of human conduct".<sup>42</sup>

the persuasive speaker should keep in mind the fact that many human desires are far from being narrowly selfish. . . .By expecting much of an audience, and by leading it to expect much of itself--by appealing to its enlightened selfishness--the strong path of duty and sacrifice can be rendered more attractive than the highway of slothful ease.<sup>43</sup>

A few voices have been raised, however, against this over-emphasis upon want-appeal, such as the following:

The danger for the Church lies in the subtle shift of emphasis from the objective truth of the Gospel to the pragmatic value to society. The Christian problem of communication is not to be solved merely by discerning what people want and giving them it. This is to transform the Gospel challenge of "Repent and believe" into a cynical technique of winning friends and influencing people.<sup>44</sup>

There are certain basic emotions which will be aroused in any sermon, with or without the preacher's conscious consideration of them, because of the very nature of the subject

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<sup>41</sup>Jones, op. cit., p. 67.

<sup>42</sup>Brigance, op. cit., p. 182.

<sup>43</sup>Oliver, op. cit., p. 56.

<sup>44</sup>David H. C. Read, The Communication of the Gospel: The Warrack Lectures for 1951 (London: SCM Press Ltd., 1952), p. 17.

matter. One of more common emotions aroused by orthodox preaching, especially, is that of fear, or guilt. This is usually aroused in preaching of the Law. When the preacher has aroused fear, uneasiness, or disquiet so that the hearer has recognized them, he can then make clear the underlying problem of the need for God, and bring the Gospel remedy.<sup>45</sup> Jones tells of Jonathan Edwards' preaching, today denounced by psychologists and liberal preachers, and the results it produced:

Hearts were touched, they were convicted of sin, and cried out for mercy and forgiveness. No preacher should avoid an appeal to any emotion of the human heart, be it love or fear, which produces results as God blesses it to the salvation of souls. Fear of sin and its blight and disgrace is a wholesome emotion, and one that needs to be cultivated in this day when sin is so lightly regarded. Until a man knows a sense of the awfulness of sin, until he feels convinced of his own sinfulness, he does not feel the need of the cleansing blood of Christ.<sup>46</sup>

Reu also affirms that natural man cannot be brought to faith without first passing through the terrors of conscience.<sup>47</sup>

J. R. P. Sclater mentions how sermons appealing to emotions of fear had seemingly passed out of vogue:

"Hold them over the pit" is advice which today only

<sup>45</sup>Richard R. Caemmerer, Preaching to the Church, Mimeographed class notes (St. Louis: Concordia Seminary Mimeo Company, 1952), p. 9.

<sup>46</sup>Jones, op. cit., p. 68.

<sup>47</sup>M. Reu, Homiletics: A Manual of the Theory and Practice of Preaching, translated by Albert Steinhaeuser, (Fourth edition; Columbus, Ohio: The Lutheran Book Concern, c.1934), p. 111.

brings a smile. Do you think that it is a justified smile? Do you find life so bereft of the stern and the tragic, that we can afford not to be frightened? Does God, in His strong mercy, never scare us? We shall do well to remember that He, at least, plays upon the whole of the ascending emotive scale of fear, awe, joy and love; and that preachers are not true to all they should have learned in experience, if they are never afraid themselves, and, consequently, compelled to communicate their fear to their hearers.<sup>48</sup>

However, there is danger of distortion in appealing to the emotion of fear. It can lead to work-righteousness.<sup>49</sup> Care must also be taken in preaching on sin and guilt to reach the minds of those who ought to apply the message to themselves, but are more likely to apply it to their neighbor, and to refrain from burdening over-sensitive people with exaggerated feelings of guilt and moral failure, and religious unworthiness.<sup>50</sup>

No pastor can avoid the situation of sorrow and the corresponding comfort he must give, especially in time of death. Words of comfort often are not nearly as effective as the creation of an atmosphere which calls for and produces pity and mercy in the sorrowful soul.<sup>51</sup> Also in preaching judgment upon sin, there is great need for sympathy and love

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<sup>48</sup>J. R. P. Sclater, The Public Worship of God (New York: George H. Doran Company, 1927), pp. 82f.

<sup>49</sup>Reu, op. cit., p. 161.

<sup>50</sup>Guntrip. op. cit., p. 88.

<sup>51</sup>Roland Cotton Smith, Preaching as a Fine Art (New York: The Macmillan Company, c.1922), pp. 41f.

on the part of the preacher.<sup>52</sup>

There are also emotions expressive of hope, of confidence and of joy. G. Ray Jordan connects the inspiration of hope with the Christian message. "The preacher tells the worst people that they can be better. . . .The Gospel is good news for the hopeless and inspiration for those who despair."<sup>53</sup> The promise of the Gospel is not ease, but power. "The Church is not there to distribute religious aspirin tablets and mental opiates."<sup>54</sup> The joy evoked by the message of the Gospel is not the hilarity of many "Gospel hymns", but quiet and even elation of the heart.<sup>55</sup> It is, already in the Old Testament, joy over what God does for His people, and in the New Testament, first soft and low rejoicing, then loud thanksgiving.<sup>56</sup> As Gerald Kennedy puts it,

For whether we are speaking of mercy or judgment, we approach every theme from the experience of God's love. To every man within the sound of our voice, no matter what his condition may be, we are the bearers of the tidings of great joy.<sup>57</sup>

Once again, it must be said that there has been, in

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<sup>52</sup>Guntrip, op. cit., p. 83.

<sup>53</sup>G. Ray Jordan, You Can Preach: Building and Delivering the Sermon (New York: Fleming H. Revell Company, c.1951), p. 20.

<sup>54</sup>Kennedy, op. cit., pp. 28f.

<sup>55</sup>Reu, op. cit., p. 112.

<sup>56</sup>Ibid., pp. 107-09.

<sup>57</sup>Kennedy, op. cit., p. 15.

this chapter, no attempt at an exhaustive survey of the nature and function of emotion. Rather, a brief overview has been presented of some of the elements that must be considered by the preacher, as a background for more intelligent consideration of the basic problem of this paper. The writer has presented a number of varying viewpoints, many of which do not bear his personal stamp of approval, but which are valuable in determining some basis for study of emotional appeal.

The following chapter will take up the basic problem at issue.

relationship and balance which ought to exist between the

basis to the structure of any address that has any real meaning in its content. And content is primarily composed of ideas. "There can be no real eloquence without great ideas. You may master all the methods and still fail to move men." This applies doubly to the field of preaching. The need of man is still conviction--conviction upon which he can rely and upon which to build his life. Halford E. Liscock states:

A dominant need of today, one of the most evident needs of our time, stretched a field for a message with logical and theological depth to it. There needs to be a message for afflictions, a natural outcropping of a time of upheaval.

None of the progress of man has been due primarily to rational

Walter S. Garrison, *The Preacher and his Audience* (New York: Fleming H. Revell Company, 1913), p. 20.

Halford E. Liscock, *In the Minister's Sanctuary* (New York: Abingdon-Cokesbury Press, 1941), p. 61.

## CHAPTER V

### RELATIONSHIP OF INTELLECT AND EMOTION

Having briefly examined the basic nature and function of intellect and of emotion in the speaking situation, and more specifically, in the preaching situation, we will now seek to evaluate the importance of appeal to intellect and appeal to emotion in preaching, and to determine the proper relationship and balance which ought to exist between the two.

Basic to the structure of any address that has any real meaning is its content. And content is primarily composed of ideas. "There can be no real eloquence without great ideas. One may master all the methods and still fail to move men."<sup>1</sup> This applies doubly to the field of preaching. The need of man is still conviction--conviction upon which he can rely and upon which he build his life. Halford E. Luccock states:

A dominant mood of today, one of the most evident moods of our time, furnished a field for a message with metaphysical and theological depth to it. That mood is the hunger for affirmations, a natural accompaniment of a time of upheaval.<sup>2</sup>

Much of the progress of man has been due primarily to ration-

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<sup>1</sup>Webb E. Garrison, The Preacher and his Audience (New York: Fleming H. Revell Company, c.1954), p. 20.

<sup>2</sup>Halford E. Luccock, In the Minister's Workshop (New York: Abingdon-Cokesbury Press, c.1944), p. 41.

al judgments, rather than emotionalized thinking.<sup>3</sup> Certainly a speaker must keep in mind differences in temperament in an audience, a matter which will be taken up in greater detail in the following chapter. As a general rule, the most influential and capable members of the audience, the successful business and professional men, the educators, are most susceptible to a reasoned approach, and may be alienated by a speaker who ignores appeal to their intelligence.<sup>4</sup> Charles H. Spurgeon, a master of emotional appeal, still regarded argument as indispensable for the reaching of certain types of individuals:

Should not persons of an argumentative cast of mind be provided for? We are to be all things to all men, and to these men we must become argumentative and push them into a corner with plain deductions and necessary inferences. Of carnal reasoning we would have none, but of fair, honest pondering, considering, judging and arguing, the more the better.<sup>5</sup>

There are those who overemphasize the power of the purely intellectual appeal. Winans contends that if the preacher simply, by logical means, makes vice ugly and virtue desirable,

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<sup>3</sup>Winston Lamont Brembeck and William Smiley Howell, Persuasion, A Means of Social Control (New York: Prentice-Hall, Inc., c.1952), p. 124.

<sup>4</sup>Robert Oliver, The Psychology of Persuasive Speech (New York: Longmans, Green and Company, c.1942), p. 175.

<sup>5</sup>Charles H. Spurgeon, Spurgeon's Lectures to his Students: A Condensation of the Addresses Delivered to the Students of the Pastor's College, Metropolitan Tabernacle, by Charles H. Spurgeon, President, condensed and abridged by David Otis Fuller (Grand Rapids, Michigan: Zondervan Publishing House, c.1945), p. 327.

or makes clear the course which clean, honest, generous men will wish to follow, then, since most men wish to be clean, honest and generous, they are likely to respond to the challenge. The motive need not be mentioned.<sup>6</sup>

While there are few who would agree that appeal to emotion can be entirely dispensed with, yet the fact remains that the intellect plays perhaps the fundamental role in the Christian faith. As Reu states, in order to proclaim the joy and assurance of salvation, the doctrine of salvation must be presented. To bring a hearer to a knowledge of his sin and an examination of his faith and life, the speaker must present the true nature of sin, faith and Christian life. To inspire change into the image of Christ, that image must be set before the hearer.<sup>7</sup> If the intellectual approach is slighted, there is the danger of making the grace of God too subjective, so that faith is viewed as the efficient cause of salvation, rather than the instrument or means of apprehending the grace of God in Christ.<sup>8</sup> Graebner quotes Franz von Reinhard, the Dresden court preacher:

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<sup>6</sup>James A. Winans, Speech-Making (New York: D. Appleton-Century Company, c.1938), p. 305.

<sup>7</sup>M. Reu, Homiletics: A Manual of the Theory and Practice of Preaching, translated by Albert Steinhäuser, (Fourth edition; Columbus, Ohio: The Lutheran Book Concern, c.1934), p. 157.

<sup>8</sup>Otto A. Piper, "Doctrine and Preaching", Reality in Preaching, by Russell D. Snyder and others (Philadelphia: Muhlenberg Press, c.1942), p. 72.

moreover, I must absolutely deny the possibility of a man's exciting religious feeling, and rendering it salutary and productive of exalted effect, otherwise than by commencing with convincing instruction, and taking the way through the intellect to the heart.<sup>9</sup>

Sound logic is also important for making a lasting impression and producing long-range effects. "A good reason tends to be remembered long after impulses based on emotion have been forgotten."<sup>10</sup> Preaching calls for many responses which cannot be carried out immediately, and these require logical processes so that the persuasion is one of clinching, sustaining and making permanent.<sup>11</sup> Preaching solely to wants is futile when, as is often the case, a preacher must lead his hearers to deny various basic, primitive human wants, and to substitute biologically newer and weaker desires. He must have logical support if he is to produce not only an immediate effect, but also the more remote effect of keeping his hearers from backsliding the next day.<sup>12</sup>

But logic alone, appeal to intellect alone, will not fulfill the total function of preaching. A contempt for logic and reason is unrealistic. Clarence Darrow, a brilliantly successful lawyer, held such contempt. He stated that if a

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<sup>9</sup>Frans von Reinhard, quoted by Th. Graebner, The Expository Preacher: A System of Inductive Homiletics (St. Louis: Concordia Publishing House, 1920), p. 71.

<sup>10</sup>Brembeck and Howell, op. cit., p. 130.

<sup>11</sup>William Norwood Brigance, Speech Composition (New York: F. S. Crofts & Company, c.1937), p. 139.

<sup>12</sup>Ibid., p. 288.

skillful lawyer knows much about man and his making, "he knows that all beings act from emotions and instinct, and that reason is not a motive factor. If deliberation is to count for anything, it is to retard decision."<sup>13</sup> Hollingworth discounts the ability of the average man to reason soundly, stating that he will usually mistake coincidence for proof, correlation for causality, confidence for necessity, publicity for expertness, appearance for reality.<sup>14</sup> These views are quite probably extreme.

But on the other hand, appeal to intellect alone is inadequate. "The total reasons-for-acting pattern of any listener is composed only in part of his respect for logic and fact."<sup>15</sup> According to Broadus, there is more to persuasion than convincing men of truth, making them see how it applies to themselves and how it might be practicable for them to act it out.<sup>16</sup>

The personal interests and desires of individual hearers constitute a strong barrier in many instances to their acceptance of a belief or proposition.

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<sup>13</sup>Clarence Darrow, quoted by Lionel Crocker, Public Speaking for College Students (New York: American Book Company, c.1941), pp. 153f.

<sup>14</sup>H. L. Hollingworth, The Psychology of the Audience (New York: American Book Company, c.1935), p. 113.

<sup>15</sup>Oliver, op. cit., p. 20.

<sup>16</sup>John A. Broadus, A Treatise on the Preparation and Delivery of Sermons (New York: A. C. Armstrong and Son, 1895), p. 232.

As long as the listener's personal interests stand in your way, logic alone will not compel belief. . . . He must see what you offer under the aspect of a "good"; a good which, from his own point of view, is to be preferred to what his emotions or prejudices now cling to.<sup>17</sup>

Some of the obstacles may include indifference, inertia, habit, lack of persistence, preoccupation with competing attractions, and doubts and contrary beliefs due to misunderstanding, prejudice or reasoning.<sup>18</sup> Thus, human nature will seldom respond to purely logical or rational motives, because of the maze of subconscious motives that constantly affect or influence the power of reason.<sup>19</sup>

Further, preaching that carefully avoids what may in any way be called sensational may result in creating no sensation at all. The preacher may have a living message which is sound and true, but he as the human channel has deadened it; the message is not necessarily barren, but is "not as fruitful as God wills it to be".<sup>20</sup> Garrison compares a sermon without emotional factors to an attempt to advocate art without beauty or family relationship without affection.<sup>21</sup> If a sermon is entirely devoted to accumulation of facts, of

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<sup>17</sup>O'Brien Atkinson, How to Make Us Want Your Sermon: By a Listener (New York: Joseph F. Wagner, Inc., c.1942), p. 35.

<sup>18</sup>Winans, op. cit., p. 262.

<sup>19</sup>Brigance, op. cit., p. 134.

<sup>20</sup>Walton Harlowe Greever, The Minister and the Ministry (Philadelphia: The Board of Publication of the United Lutheran Church in American, c.1945), pp. 16f.

<sup>21</sup>Garrison, op. cit., p. 229.

examining and weighing them, of submitting them to cross-examination, then the movement of the sermon is slowed, the passion is cooled, the glory is gone.<sup>22</sup> Oliver lists four reasons why the exclusive use of reason is undesirable and dangerous: (a) it is hypothetical and prone to error, as experience proves; (b) it is too complex and difficult for many people to understand; (c) it depends on abstraction and generalization, which is inherently uninteresting, and thus doesn't command close attention; and (d) it is related only accidentally with the welfare of the people, as it seeks only what is true, and not what is desirable.<sup>23</sup> Graebner points out the basic fallacy in sermons restricted to appealing to the intellect. Unless the sermon addresses itself not only to the intellect, but also penetrates to the sources of Christian life and action, the emotions and the will, it is not a sermon, but a dogmatical lecture.<sup>24</sup>

We turn now to the positive aspects of the appeal to emotion, its function and importance in preaching, as well as to the dangers inherent from overemphasis of this appeal. By the very nature of the content of preaching, a sermon is more susceptible of emotional content than many other types of speaking. "Like the beauty of a sunset, the fragrance of flowers, or any work of art, spiritual things can be seen and

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<sup>22</sup>Gaius Glenn Atkins, Preaching and the Mind of Today (New York: Round Table Press, Inc., c.1934), p. 32.

<sup>23</sup>Oliver, op. cit., p. 175.

<sup>24</sup>Graebner, op. cit., p. 73.

appreciated, but only with the greatest difficulty can they be measured or analysed."<sup>25</sup> There may be some question as to whether this must always be the case, but it cannot be gainsaid that a sermon must produce emotion, if it is to accomplish its purpose.

The sermon that never takes a man out of himself, out of his sin and guilt, his fear and anxiety, his doubt and uncertainty, and never sets him in the presence of God in whom he has found salvation and strength, a refuge for time and eternity, so that in the vision and experience of God's saving power his eyes and heart are enlarged, and stands at first dumb with admiration, then breaks out in loud praise--such a sermon cannot edify.<sup>26</sup>

Commonly, criticism is leveled at preaching for the use of phrases such as "the blood of the Lamb," "the foot of the Cross," "the home over yonder," and "the company of the redeemed." Such terms communicate little or no information, but they are powerful influences for the communication of emotional overtones.<sup>27</sup> Spurgeon moved and deeply influenced a large number of people in his preaching career, and his sermons show heavy use of such terminology. He defended his emotional appeal:

The class requiring logical argument is small compared with the number of those who need to be pleaded with, by way of emotional persuasion. They require not so much reasoning as heart argument--which is logic set on fire.<sup>28</sup>

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<sup>25</sup>Brigance, op. cit., p. 288.

<sup>26</sup>Reu, op. cit., p. 107.

<sup>27</sup>Garrison, op. cit., p. 223.

<sup>28</sup>Spurgeon, op. cit., p. 327.

McKeldin and Krantz point out that human beings cannot fully appreciate or be moved by mass suffering. If a speaker refers to the suffering of fifty million Chinese, he will make little or no impression; if he describes the want and suffering of one Chinese family, he has captured the fancy and sympathy of the hearer.<sup>29</sup> A particular persuasion is always more effective than a general appeal; preaching to a life situation, a "felt difficulty," sharpens the evangelistic point and edge of preaching.<sup>30</sup>

Thus, some authorities define persuasion solely in terms of psychological, or extra-logical appeals and pressures.<sup>31</sup> "We feel our way to our convictions more frequently than we reason our way to our emotions."<sup>32</sup> The power of the emotional forces in the human being are thus certainly to be reckoned with. Gaius Glenn Atkins says: "A man will change his ideas sooner than his prejudices, and surrender everything in a conviction save the emotions which keep it alive."<sup>33</sup>

But, once again, it is also possible to overemphasize emotional appeal to the exclusion of the appeal to intellect.

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<sup>29</sup>Theodore R. McKeldin and John C. Krantz, Jr., The Art of Eloquence (Baltimore: The Williams & Wilkins Company, c.1952), p. 57.

<sup>30</sup>Luccock, op. cit., p. 60.

<sup>31</sup>Lew Sarett and William Trufant Foster, Basic Principles of Speech (Revised edition; Boston: Houghton Mifflin Company, c.1946), p. 467.

<sup>32</sup>Ibid., p. 479.

<sup>33</sup>Atkins, op. cit., p. 66.

Emotion is always coupled to some sort of conviction--it never stands completely alone. And "if a man's mind has not been changed a temporary mood will have no effect."<sup>34</sup> Oscar F. Green points out the ineffectiveness of preaching in which intellectual conviction does not accompany emotional fervor.

If people do not believe what you are saying, it makes no difference how effectively you say it. If you are a great artist, for the moment, your hearers may be carried away by your skill, but on second thought, they desert you.<sup>35</sup>

Sensational preaching, commonly associated with vivid descriptions of the torments of hell, or the pangs of Christ on the cross, will excite the nerves and lachrymal glands, but more than this is needed to excite the conscience.<sup>36</sup> Without conviction, the sensational preacher may pack a hall and receive applause, but he knows that "his hearers will awaken the next morning in the clear light of day, removed from the excitement of the meeting hall, and will reconsider--or fail to reconsider--what they have been told."<sup>37</sup> Emotion roused at the expense of thought is a response from only half the personality--it reduces the audience to the level of the psychology of a crowd, produces sub-personal, sub-individual emotionality,

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<sup>34</sup>Gerald Kennedy, God's Good News (New York: Harper & Brothers, c.1955), p. 80.

<sup>35</sup>Oscar F. Green, quoted by Garrison, op. cit., p. 152.

<sup>36</sup>Reu, op. cit., p. 164.

<sup>37</sup>Robert T. Oliver, Dallas C. Dickey and Harold P. Zelko, Communicative Speech (Revised and enlarged edition; New York: The Dryden Press, c.1955), p. 123.

lulls the thinking and critical functions to sleep--and the individual, in a more reflective mood, may later become antagonistic.<sup>38</sup>

What then is the relationship these two basic appeals--to emotion and to intellect--should have toward each other? First, it is necessary to recognize the fundamental differences in their functions and effects. Oliver has analysed these differences as follows: (a) appeal to emotion tries to diffuse attention, to include a variety of ideas and attitudes; reason attempts to center attention on immediate facts or contentions; (b) emotion deals with general attitudes and concepts; (c) emotion calls for subjective consideration of data, linked up with hidden inferences and wishes; reason deals with the objective element, weeding out hidden inferences and the "will to believe"; (d) emotion requires no orderly sequence of events, and concentrates on the end rather than the means; reason is logical thinking, and reaches its conclusion step by step; (e) emotion does not differentiate between quality or strength of reasons, but appeals to "good" reasons; reason separates the "real" from the "good" reasons, and gives priority to the former; (f) emotion uses suggestion, by-passing deliberation; reason uses deliberation, leading to

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<sup>38</sup>H. Guntrip, Psychology for Ministers and Social Workers (Second edition; London: Independent Press Ltd., 1953), p. 86.

delayed response; (g) emotion calls for a widespread diffusion of neuronc impulses, induces a general state of excitement, and leads to immediate action; reason chooses neuronc impulses geared to the particular occasion; (h) emotion is concerned primarily with the motive power needed to accomplish a desired action; reason is concerned with the direction or guidance of actions; and (i) emotion ties up a specific proposition with established habit patterns; reason rules out all personal factors.<sup>39</sup>

Such an analysis would seem to lead to the conclusion that there is a basic conflict between an appeal to intellect and an appeal to reason. Yet this is not true. Baird and Knower affirm their relationship as follows:

A common error about logic and emotions is the assumption that they are mutually exclusive. They should not be placed upon a single continuum with their extremes at opposite ends. It is much more realistic to place them in two continua which cross to some point between the two extremes.<sup>40</sup>

Interest, emotions and desires of people do enter into their beliefs and conduct, but speech designed to appeal to these factors need not be less logical and reasonable than one which ignores interests and desires.<sup>41</sup> "One need not dis-

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<sup>39</sup>Oliver, The Psychology of Persuasive Speech, pp. 186f.

<sup>40</sup>A. Craig Baird and Franklin H. Knower, Essentials of General Speech (New York: McGraw-Hill Book Company, Inc., 1952), p. 191.

<sup>41</sup>James H. McBurney and Ernest J. Wraga, The Art of Good Speech (New York: Prentice-Hall, Inc., c.1953), p. 299.

card the warm heart in order to acquire the keen mind."<sup>42</sup>

It is a moot question which of the two is more important. Both are important, neither can safely be ignored in any preaching situation. If the preacher is to reach the whole personality of his hearers, he must preach to the whole personality.

As early as the pre-Christian era when Aristotle wrote his treatise on rhetoric, it was recognized that communication includes two major elements: logical and emotional appeals. Logic is primarily connected with information, while emotion is closely linked with action. At extreme limits there are communication forms which approach singularity of function. . . . Most speech occasions, however, have dual orientation . . . the speaker bids for the listener as a whole, and not for only one aspect of his being.<sup>43</sup>

Broadus defines eloquence as a combination of convincing the judgment, kindling the imagination, moving the feelings, and giving powerful impulse to the will.<sup>44</sup> Every human being has desires. These desires do not lose their influence with the appearance of evidence, but constitute influences which lead a man to overlook, emphasize, select and interpret in the direction of those desires.<sup>45</sup> Desire, fear, hate, personal influence, or crowd feeling may, in some, overcome reason, yet at the same time there may be doubters or objectors in a calm state of mind who require argument.<sup>46</sup>

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<sup>42</sup>Garrison, op. cit., p. 216.

<sup>43</sup>Ibid., p. 213.

<sup>44</sup>Broadus, op. cit., p. 20.

<sup>45</sup>Hollingworth, op. cit., p. 117.

<sup>46</sup>Winans, op. cit., p. 287.

Oliver lists three basic factors which are present in all belief: presence of the idea in the mind, freedom from inhibiting ideas, and emotional intensesness of the idea. The first two are intellectual, the third is emotional. The speaker must work with all three.<sup>47</sup> Persuasion thus is not a process of formulating decisions, but of getting them adopted; it is not based on an ideal system of logic and fact, but upon the actual workings of the human mind.<sup>48</sup>

There are various procedures and methods, in terms of order of material, of appeals, of stimuli, which may be used in the process of persuasion. Oliver finds in most great speeches that an audience is first led through a solid body of facts and logic through which the judgment of the hearer is led to the right decision, and in conclusion comes the emotional appeal. Judgment is first pointed in the right direction, then energized and propelled emotionally.<sup>49</sup> Brembeck and Howell recommend the following procedure: (a) gain and maintain attention; (b) arouse desires useful to the persuader's purpose; (c) demonstrate how these desires can be satisfied by acceptance of the speaker's proposition; and (d) produce the specific response desired.<sup>50</sup> Garrison states the general requirements thus:

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<sup>47</sup>Oliver, The Psychology of Persuasive Speech, p. 171.

<sup>48</sup>Ibid., p. 25.

<sup>49</sup>Ibid., p. 171.

<sup>50</sup>Brembeck and Howell, op. cit., p. 26.

Given a sound idea and logical development, one should be certain that every message has a vigorous outline, including not only elements of exposition, but also conflict and emotional challenge.<sup>51</sup>

Graebner borrows from a book on salesmanship (source not given) and adapts its principles to preaching: (a) the opening is designed to win attention; (b) description and explanation gains interest by picturing the proposition to the mind of the hearer; (c) argument or proof creates desire by showing the advantages of accepting the proposition; (d) persuasion adapts the proposition to the needs of the hearer; (e) inducement gives a particular or extra reason for accepting the proposition; and (f) the climax or clincher makes it easy to accept the proposition and prompts immediate action. Thus "all teaching must proceed from description to proof, and from proof to persuasion, appealing to a new need created through the statement and proof."<sup>52</sup>

From this we are led to the conclusion that in almost every speaking situation, certainly in every case in which a response is sought, and thus in all preaching, reason and emotion must complement each other, and there must be a balanced appeal to both the intellect and to emotion. Josh Lee gives a detailed description of speaking which has that requirement:

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<sup>51</sup>Garrison, op. cit., p. 169.

<sup>52</sup>Theodore Graebner, The Expository Preacher: A System of Inductive Homiletics (St. Louis: Concordia Publishing House, 1920), p. 70.

The speaker who interests you gives you mental images and illustrations. He makes it easy to listen, difficult not to listen. He piques your curiosity, he stimulates you with surprise. He fascinates you with unusual combinations of thought. He takes your breath away with tense episodes and thrills you with the story of success over obstacles. The interesting speaker tells you stories of human conflict, adventure and conquest. He describes abandoned hope and suppressed desire. He stimulates your imagination and fires your ambition. He gives an old story a new twist. He makes you laugh; he makes you cry. He creates suspense and thrills you with escape. He dares, he sympathizes, he challenges, he consoles. In short, he holds your interest by satisfying those wants.<sup>53</sup>

Oliver shows the interplay of reason and emotion in urging that all avenues of approach should be used, with a predominance of reason in explaining and supporting a proposal, and with emotion and rationalization predominating when one needs to capture attention and to appeal for action.<sup>54</sup> According to Garrison:

Keen mind and warm heart complement one another. Neither is to be magnified at the expense of the other. No amount of intellectual development can compensate for spiritual anemia, but no degree of zeal is sufficient to cover intellectual nakedness.<sup>55</sup>

Thus even in what would ordinarily be regarded as a strictly emotionalized appeal, reasoned discourse is still necessary as implementation. To accomplish conviction, there must not only be the creation of desire, but also the removal of obstacles.<sup>56</sup>

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<sup>53</sup>Josh Lee, How to Hold an Audience Without a Rope (New York: Ziff Davis Publishing Company, c.1947), p. 87.

<sup>54</sup>Oliver, The Psychology of Persuasive Speech, p. 189.

<sup>55</sup>Garrison, op. cit., p. 42.

<sup>56</sup>Brembeck and Howell, op. cit., p. 133.

Mental conviction is the solid foundation upon which an appeal to the emotions can most successfully be made.<sup>57</sup>

On the other hand, argument usually induces a deliberative, rather than active, mood. Thus if action is desired, it should be followed by more impulsive discourse.<sup>58</sup> And logical appeal can result in action only if the listener's logical thinking behavior has been conditioned to his emotions.<sup>59</sup> Reason may serve to evaluate desire, but impulses or desires contain the "motor power" for action.<sup>60</sup>

The ideal speech is double-edged; it has both logical and psychological appeal. . . . Men may be convinced by logic and still not change their behavior. A speech with double appeal may induce not only mental acceptance but also active or emotional response.<sup>61</sup>

Dealing with accepted beliefs, as in sermons, can easily become boring to the audience. The task is "to charge the proposition with feeling and emotion and make it dynamic, so that action of the right kind may follow."<sup>62</sup> In this way, religious truth will be received by the mind not only as true, but also as valuable.<sup>63</sup> "That must be said by which the

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<sup>57</sup>Lee, op. cit., p. 70.

<sup>58</sup>Winans, op. cit., p. 288.

<sup>59</sup>Baird and Knowler, op. cit., p. 193.

<sup>60</sup>Haldor B. Gislason, The Art of Effective Speaking (New: D. C. Heath and Company, c.1934), p. 118.

<sup>61</sup>Sarett and Foster, op. cit., pp. 487f.

<sup>62</sup>Gislason, op. cit., p. 196.

<sup>63</sup>Reu, op. cit., p. 184.

redemptive work of Christ engages the mind and heart of the hearer."<sup>64</sup> When Christ tells Nicodemus how to receive the Kingdom and Spirit of God, when He tells him of the redemptive work of the Son of God, "he does it not simply as a fact to be discerned, but as a matter of life and death, a matter to be clutched at and believed for life."<sup>65</sup> The task for the minister of Jesus Christ is summarized by Graebner:

Faith is not only knowledge, but is a knowledge joined to conviction (assent) and trust (reliance, fiducia). The object of preaching, then, must be not only to impart doctrinal facts, but to create the persuasion that these facts are true, and the firm conviction that in the saving truths of revelation, and these alone, there is peace, joy, and abiding blessedness. Again, doctrinal sermons have the further purpose of upbuilding the inner man, of strengthening Christian character. . . . The will and the affections are to be made right and keep right.<sup>66</sup>

All of this may seem to be a superhuman task, and indeed it is. The task is not a human one, but a divine one, and can be accomplished only with divine aid. In the following chapter, the task will be analysed in terms of that divine aid, as well as the human factors, the character and purpose of a specific sermon, the personality and ability of the preacher, the character of the audience.

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<sup>64</sup>Richard R. Caemmerer, Preaching to the Church, Mimeographed class notes (St. Louis: Concordia Seminary Mimeo Company, 1952), p. 9.

<sup>65</sup>Ibid., p. 9.

<sup>66</sup>Graebner, op. cit., p. 73.

## CHAPTER VI

### FACTORS IN ACHIEVING A BALANCED APPEAL

Preaching must strive to reach the total personality of the hearer. Total personality is, to say the least, an extremely complex and in many respects mysterious and unknown structure. To get in touch with the total personality of one single individual is in many respects a long, involved process, and in some respects, an impossible task. The problem for the preacher is multiplied in any given church service by the exact number of people in his audience, in any given congregation by the exact number of people to whom he preaches over a period of years. And yet he must continually strive to reach, to touch, to affect the individual and collective total personalities of those who hear him. There are many factors entering into this task, of which only one is to attempt to achieve a balanced appeal to intellect and to emotion. And in this attempt there are a number of factors which the preacher must consider. A few of the more important of those factors will now be discussed.

In all speech situations, although both logical and psychological means of persuasion are to be used, there is always a problem as to which to emphasize. This is true of the total speaking situation, as well as individual component

parts of an address.<sup>1</sup> In any given case, the speaker's analysis of his purpose, audience, occasion and himself must determine the methods of persuasion.<sup>2</sup> Sermons are often classified as doctrinal, pastoral, and hortatory, or similar categories. A doctrinal sermon aims at clarifying and deepening the knowledge of salvation. The pastoral sermon addresses itself chiefly to emotions and will, and prompts to renewed appropriation of forgiving grace and progress in sanctification. Hortatory sermons arouse from the sleep of sin and call to repentance or some other specific duty.<sup>3</sup> Piper shows the importance of the intellect in doctrinal preaching, importance which can well apply also to the other classifications:

We need power from above to enable us effectively to refrain from wrong-doing and to become better. But how to obtain this power from above unless we know of God, his purpose, and his dealings, is the question. Thus the situations, both outside and inside the Church, converge toward the realization of the need of doctrine and of doctrinal preaching.<sup>4</sup>

Garrison finds two basic classes of belief, or demands for

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<sup>1</sup>Donald C. Bryant and Karl R. Wallace, Fundamentals of Public Speaking (New York: D. Appleton-Century Company, Inc., c.1947), p. 418.

<sup>2</sup>Winston Lamont Brembeck and William Smiley Howell, Persuasion, A Means of Social Control (New York: Prentice-Hall, Inc., c.1952), p. 24.

<sup>3</sup>M. Rau, Homiletics: A Manual of the Theory and Practice of Preaching, translated by Albert Steinhäuser (Fourth edition; Columbus, Ohio: The Lutheran Book Concern, c.1934), pp. 130f.

<sup>4</sup>Otto A. Piper, "Doctrine and Preaching," Reality in Preaching, by Russell D. Snyder and others (Philadelphia: Muhlenberg Press, c.1942), p. 48.

belief--those we accept and those we don't accept, and the preacher sometimes has to deal with both. For example, a person may subscribe to the principles of living a Christian life, but may not extend those principles to the use of love in dealing with another race. Supercharged words may be effective in the first instance, but not in the second.<sup>5</sup>

There is much in persuasion that does not involve appealing to emotions primarily, such as presenting a plan for action, yet even here the speaker must reckon with desires, likes, dislikes, fears and other emotions and feelings.<sup>6</sup> A speech to stimulate usually relies on largely non-logical proofs in the form of appeals to emotions and desires and motives; yet some logical forms of proof are usually necessary to gain the desired response.<sup>7</sup>

Careful planning and strategy is necessary for the placing and positioning of the logical and emotional components of any one speech. If an audience has been emotionally aroused, and the speaker then presents an analysis of the proposal, the emotional support dies. At the height of emotional response, the audience should be called upon to act

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<sup>5</sup>Webb B. Garrison, The Preacher and his Audience (New York: Fleming H. Revell Company, c.1954), pp. 225f.

<sup>6</sup>James A. Winans, Speech-Making (New York: D. Appleton-Century Company, c.1938), p. 304.

<sup>7</sup>Brembeck and Howell, op. cit., pp. 297f.

and decide.<sup>8</sup> Garrison urges that after a sermon with strong emotional appeal, the preacher should give the audience some opportunity for decision or overt action. He mentions the practice in some churches of calling for persons to come to the altar, in others of calling for silent commitment during the closing hymn; he also mentions calling upon the audience to take literature to a neighbor, to participate in oral witness or testimony, to check decisions on a card, to raise their hands, to remain after the benediction to volunteer for a specific project, to participate in a special offering, to meditate with a focus on self-examination. Such opportunity can also find expression in the singing of vigorous hymns and in the prayer at the altar after the sermon.<sup>9</sup>

In addition to the subject matter of the address and the purpose of the message, the preacher needs also to know and analyse his audience, and plan his sermon in terms of the audience. In fact, there are some writers who urge that the starting point at all times should be, not the subject matter, but the interests and needs of the audience.<sup>10</sup> With relative importance we are not here concerned, but this much can be said--the preacher must take aim. Out of the knowledge he has about the congregation, he must select a definite

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<sup>8</sup>Robert Oliver, The Psychology of Persuasive Speech (New York: Longmans, Green and Company, c.1942), p. 167.

<sup>9</sup>Garrison, op. cit., p. 230.

<sup>10</sup>William Norwood Brigance, Speech Composition (New York: F. S. Crofts and Company, c.1937), p. 290.

target and set it up in plain view. "If he doesn't do this, he will never hit a bull's eye."<sup>11</sup> In general, the average individual tends to use the least effort to get the message; he will not take the time to reason out the implications. So the speaker must acquire a sense of audience and think in its terms, its interest, its knowledge of vocabulary, its capacity to absorb a number of ideas in a short time.<sup>12</sup> He must consider this, because "every communication involves an interaction between the knowledges, attitudes and skills of the writer (or speaker) and those of the reader (or hearer)."<sup>13</sup>

The preacher must recognize and plan to deal with the wide diversity found in any audience. Garrison puts in this way:

A typical congregation is like a tree loaded with apples. Each fruit represents an opportunity, but some are easier to shake down than others. A few are ready to fall at the first quiver of the limb. Others may cling to the branch no matter how violently it is agitated. Some are rosy and mellow. Others are green and sour. There is an occasional magnificent specimen suitable for exhibition at the county fair. But along with it one finds many that are misshapen and wormy.<sup>14</sup>

One of the basic keys to holding the interest of an audience

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<sup>11</sup>Brigance, op. cit., p. 289.

<sup>12</sup>Irving Lorge, "The Psychologist's Contribution to the Communication of Ideas," The Communication of Ideas: A Series of Addresses, edited by Lyman Bryson, published under the auspices of the Institute for Religious and Social Studies (New York: Harper and Brothers, c.1948), p. 84.

<sup>13</sup>Ibid., p. 83.

<sup>14</sup>Garrison, op. cit., pp. 42f.

is to be interested in the members of the audience, as Atkinson states:

But whether we happen to be dull or bright, it is not fair to us, or to you, to think of us as merely so many wayward human beings, at whom sermons are to be projected. If you take that stand, many of your sermons will be wasted. They won't fit us. And we shall lose interest in you and in what you say, because we shall see that you have no discerning interest in us.<sup>15</sup>

A great number of writers have set forth systems of classifying an audience. These classifications themselves fall into three main categories--general, psychological, and spiritual. Even in these there is much overlapping, and some classifications defy classification.

William Phillips Sanford and Willard Hayes Yeager make these observations in a classification according to age level: young people generally are less critical, they lack information, and a speaker must bring a subject to the range of their experience; they are more suggestible and thus are more susceptible to emotional appeal; they have a greater willingness to experiment. Old people are more susceptible to logical appeal, as they possess more information; they are less willing to try out new ideas. Middle-aged people strike a medium between these two extremes.<sup>16</sup> Wilbur E. Gilman, Bower Aly and Loren O. Reid use the same method of classi-

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<sup>15</sup>O'Brien Atkinson, How to Make Us Want Your Sermon: By A Listener (New York: Joseph F. Wagner, Inc., c.1942), p. 3.

<sup>16</sup>William Phillips Sanford and Willard Hayes Yeager, Principles of Effective Speaking (Third edition; New York: Thomas Nelson and Sons, c.1934), pp. 25-26.

fication, with these conclusions: children have a short attention span, a limited vocabulary, a liking for stories, a limited range of experience; young people have a wish to be sophisticated, and to be treated like adults; they have a limited range of experience; their life expectancy is long, so that they carry light responsibility; they live in the present, not the past or future; they are impulsive; middle-aged people have curbed many of their desires; they are more deliberate and distrustful, and not too emotional; since they are closer to death, it occupies more of their thinking; the elderly are less vigorous; they are concerned with their health and well-being; they tend to live in the past; they are more disturbed by trifles; they are conservative and veer away from change; they tend to regard themselves as wise in counseling for the conduct of affairs.<sup>17</sup> These same authors also see in men an inclination to want the comfortable rather than the artistic, and in women a greater concern for children. They further list as considerations race, nationality, region, community, occupation, economic status, social position, political belief, intelligence, education, opinions, attitudes, desires, and tensions.<sup>18</sup> Reu sees significant differences between city and rural congregations, as well as differences within each group. Rural congregations may be wealthy because

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<sup>17</sup>Wilbur E. Gilman, Bower Aly and Loren D. Reid, The Fundamentals of Speaking (New York: The Macmillan Company, c.1951), pp. 383-87.

<sup>18</sup>Ibid., pp. 387-93.

they are in a rich farm belt, or poor because of a poor farming area. The intellectual level of the rural congregation is generally lower; the city congregation may possess an average vocabulary three to five times greater than that of the rural congregation. Suburban congregations are often composed of business men and retired farmers and executives; churches nearer the center of a large city usually are composed of more of the laboring class, plus some active business men.<sup>19</sup> Garrison compares a typical tent-service audience with a staid, dignified congregation:

A sermon consisting largely of impassioned generalities may create a state of ecstasy in a congregation gathered in fervent expectation of seeing miracles of healing through faith. That identical message may leave a Park Avenue congregation not merely unmoved, but positively disgusted.<sup>20</sup>

Analysis of an audience in terms of motives, wants and desires is stressed by Gislason--instinct of self-preservation, desire for property, reputation and affection, moral sentiments, aesthetic tastes.<sup>21</sup> A speaker must think in terms of his audience, try to understand its point of view, its biases, prejudices and predispositions, its tendencies, its instincts, its sense of values, its habitual modes of thinking, crowd characteristics, range of information, social background, and

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<sup>19</sup>Reu, op. cit., pp. 134-36.

<sup>20</sup>Garrison, op. cit., p. 224.

<sup>21</sup>Halvor B. Gislason, The Art of Effective Speaking (New York: D. C. Heath and Company, c.1934), pp. 238f.

environment.<sup>22</sup> The size of the audience has some effect upon response. The smaller the group, the less effective is direct emotional appeal. A lone individual resents direct address to his pocketbook, patriotism, or sympathy--it makes him feel conspicuous. Emotion in a crowd is contagious; the realization that others are responding makes it easy for the individual listener to respond similarly.<sup>23</sup>

James H. McBurney and Ernest J. Wrage list these general items of information a speaker should have about his audience: (a) the interest it is likely to have in the subject; (b) how well-informed the audience is; (c) its attitude toward the stand of the speaker (pointing up the need for the clergy to find new ways of stating old truths); (d) its regard for the speaker as a person; (e) its opportunity for participation; (f) the feelings of individuals toward others in the audience; (g) the size of the audience in relation to the size of the auditorium (or church); and (h) the physical setting itself.<sup>24</sup>

Oliver makes use of the psychological classification of extroverts, introverts and ambiverts, listing four general characteristics of the ambivert, or well-balanced personality,

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<sup>22</sup>Lew Sarett and William Trufant Foster, Basic Principles of Speech (Revised edition; Boston: Houghton Mifflin Company, c.1946), p. 489.

<sup>23</sup>Bryant and Wallace, op. cit., p. 470.

<sup>24</sup>James H. McBurney and Ernest J. Wrage, The Art of Good Speech (New York: Prentice-Hall, Inc., c.1953), pp. 204-17.

and placing the other two groups, respectively, at the opposite extremes of these characteristics: (a) recognition and acceptance of, and living according to, the facts of one's ability; (b) possessing a mean between self-exaltation and self-distrust; (c) possessing a mean between self-confidence and lack of confidence; and (d) possessing a satisfactory relationship between one's own ego and that of others.<sup>25</sup> Certainly with the wide variance in psychological make-up and temperament in any group of people, no two members will receive exactly the same impression from a sermon. What strikes one, leaves another cold. What to one may be a significant statement is to another an ordinary platitude. One may respond with the head, another with the heart. One may like passionate appeal that is moving and stirring, another may protect and shield himself from emotion by adopting an intellectually aloof, superior or cynical attitude.<sup>26</sup> Some individuals are moved only by reason, and become stolid and resentful when an emotional key is struck; others may be moved only by emotion, and grow apathetic and fidgety when a discourse moves along the lines of pure thought. Some may be reached by the Sermon on the Mount with its ethical imperatives, whereas others may be impervious to duty and will see nothing

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<sup>25</sup>Oliver, op. cit., pp. 39f.

<sup>26</sup>H. Guntrip, Psychology for Ministers and Social Workers (Second edition; London: Independent Press Ltd., 1953), p. 86.

in Christ until He is tortured and crucified.<sup>27</sup> Thus to reach all classes of people, the speaker must take human nature as he finds it--those who like intellectual preaching, those who prefer emotional preaching, those who are reached by imagination, those who are reached by facts and rules. As far as concerns the selection of material and the mode and method of presentation, the speaker should be guided by the wants and needs of the audience, and not by the measure of his own mind.<sup>28</sup>

Of greatest importance to the preacher is the discovery of the spiritual condition of the members of his audience. Garrison outlines a number of motives that lead people to come to church, to listen to sermons: (a) loyalty to an institution--a concern primarily for the success of the local church or denomination, not with one's own spiritual state--the mind of the individual thus motivated is set; (b) habit, without a recognized purpose; individuals falling within this category are not critical and will listen to any sermon; many, however, stay away because they dislike the habit; (c) fellowship; (d) worship--the sermon is indifferent; (e) desire for information--a very rare type; (f) respect for traditional authority; (g) sporadic curiosity;

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<sup>27</sup>Robert F. Horton, Verbum Dei: The Yale Lectures on Preaching (New York: The Macmillan Company, 1893), pp. 293f.

<sup>28</sup>Henry Ward Beecher, Yale Lectures on Preaching: First, Second and Third Series (New York: Fords, Howard & Hulbert, 1887), p. 58.

(h) exhibition--to show off clothing or gain business advantage in being seen at church; (i) emotional outlet; and (j) the solving of personal problems.<sup>29</sup> Whether or not one agrees with the entire classification or the order in which it is set forth, simple observation will validate, at least some of those categories. Walter Russell Bowie explores the possibility of finding at any given church service those who come through habit or convention, and those who come with some real inner urge; there will be empty souls, who have had a terrible disappointment or defeat, and those whose inspiration in life is gradually drying up, so that for them all is colorless and arid and the world is empty of beauty and fragrance; there will be the guilty, the bewildered, the lost who are trying to find meaning in life. "For these the preacher must lay again the foundations of a faith in God's eternal righteousness on which they can build their moral strength."<sup>30</sup> There must also be joy and thanksgiving for those who have had their first child, for the newly-weds, for those who have received honors and promotions. In other words, "the preacher must lift all those hungers up to the point where they are fed from the fullness of God."<sup>31</sup> Every service should have something for adoration, thanksgiving, confession, search for

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<sup>29</sup>Garrison, op. cit., pp. 27-35.

<sup>30</sup>Walter Russell Bowie, Preaching (New York: Abingdon Press, c.1944), pp. 41-47.

<sup>31</sup>Ibid.

guidance, intercession, commitment, rededication, so that as many as possible are helped by some part of the service.<sup>32</sup> Reu gives perhaps the best analysis of the Christian preacher's task in discovering the spiritual condition of his people. He must discover their knowledge of salvation, the foundation of that knowledge, whether their sanctification is real or nominal, whether there is self-righteousness or true contrition, and whether there are any special intellectual or moral dangers.<sup>33</sup>

Much of the effectiveness of preaching will depend, of course, on the preacher himself--his character, attitude, motivation, conviction, sincerity, enthusiasm, and ability. The character or "ethos" of a speaker has been defined as consisting of two elements: (a) the reputation or prestige of the speaker with the audience with regard to the subject when he begins, and (b) the increasing or diminishing of that prestige as a result of what he says and does during the speech.<sup>34</sup> It has also been said that the greatest asset a speaker can have in gaining the cooperation of his audience is simply to have a reputation for being an excellent speaker and for having an intimate knowledge of his subject.<sup>35</sup>

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<sup>32</sup>Rolland W. Schloerb, The Preaching Ministry Today (New York: Harper & Brothers, c.1946), p. 18.

<sup>33</sup>Reu, op. cit., p. 129.

<sup>34</sup>Brembeck and Howell, op. cit., p. 244.

<sup>35</sup>Elwood Murray, Raymond H. Barnard and J. V. Garland, Integrative Speech: The Function of Oral Communication in Human Affairs (New York: The Dryden Press, c.1953), p. 159.

According to Bryant and Wallace, the speaker's personality and character is as strong an influence upon the reception of his ideas as his argument and evidence and appeals to emotion and attitude, if not stronger. The speaker shows in his manner of presentation, his bodily activity, facial expression and vocal qualities, his sincerity, earnestness, modesty, respect for others, courtesy and geniality, what his character is.<sup>36</sup>

The motivation of the preacher and his attitude toward his calling are highly important factors. Garrison states that the preacher should regard himself as a prophet of God. But he lists other motives that are found in the profession: (a) loyalty to an institution; (b) material gain; (c) personal triumph; (d) being an agent of absolute authority; (e) dispensing information; and (f) changing lives for the better.<sup>37</sup> It would not be hard to discover additional motives. There are those who have a repressed antagonism toward their task, often resulting in preaching constantly on sin and repentance, meanwhile neglecting the Gospel.<sup>38</sup> There are ministers who can attract an audience but cannot hold a congregation, who espouse a cause in which they only half-believe for the sake

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<sup>36</sup>Bryant and Wallace, op. cit., p. 482.

<sup>37</sup>Garrison, op. cit., pp. 35-42.

<sup>38</sup>Guntrip, op. cit., p. 82.

of applause.<sup>39</sup> Oliver lists three basic attitudes which every speaker should have toward his audience: (a) respect for the audience as his equals; (b) humility toward his subject matter; and (c) a balance between arrogance and uncertainty in his attitude toward himself.<sup>40</sup> For the preacher there is more. He must have enthusiasm produced by love for his Savior, love for blood-bought souls and love for his work, else he will not be sufficiently interested in his sermons, and they in turn will arouse no interest in others.<sup>41</sup>

The preacher must have the capacity for sympathy--actual feeling of the troubles and problems of others. This can never be detached and completely objective, but rather, is understanding love.<sup>42</sup> But, as Caemmerer states, there is yet more: "The preacher is to be a man who himself yearns over the souls of the people to whom he preaches, and who shares the concern for them which his Master, Jesus Christ, has."<sup>43</sup>

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<sup>39</sup>Robert T. Oliver, Dallas C. Dickey and Harold P. Zelko, Communicative Speech (Revised and enlarged edition; New York: The Dryden Press, c.1955), pp. 121-23.

<sup>40</sup>Oliver, The Psychology of Persuasive Speech, pp. 102f.

<sup>41</sup>John H. C. Fritz, The Preacher's Manual: A Study in Homiletics (St. Louis: Concordia Publishing House, c.1941), p. 59.

<sup>42</sup>G. Ray Jordan, You Can Preach: Building and Delivering the Sermon (New York: Fleming H. Revell Company, c.1951), pp. 35f.

<sup>43</sup>Richard R. Caemmerer, Preaching to the Church, mimeographed class notes (St. Louis: Concordia Seminary Mimeo Company, 1952), p. 10.

The preacher must have conviction and sincerity. If the preacher is sincere in his own belief and earnest in his own conviction, these qualities will crop out through his whole attitude and voice, and tend to activate the audience to the same feeling.<sup>44</sup> According to Frank Home Kirkpatrick, if a speaker convinces his listeners, and then adds the energy of his own conviction to his reasoning, he will impel them to act.<sup>45</sup> Emotional intensity is not enough; there must be an honest depth of feeling and a profound intellectual conviction in order to be genuinely sincere.<sup>46</sup> Thus the Christian preacher must know the truth as God has revealed it in His written Word, and apply it first of all to himself.<sup>47</sup> Evangelical preaching is delivery "with that zeal and power which give unquestionable evidence of a vital, personal relationship between God and His messenger--credentials which arrest attention and inspire confidence."<sup>48</sup> Beecher states that "a man who is the very embodiment of conviction, and who pours it out upon people so that they can see it and

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<sup>44</sup>Brigance, op. cit., p. 142.

<sup>45</sup>Frank Home Kirkpatrick, Public Speaking, A Natural Method (New York: George H. Doran Company, c.1923), p. 117.

<sup>46</sup>Oliver, The Psychology of Persuasive Speech, p. 101.

<sup>47</sup>Fritz, op. cit., p. 58.

<sup>48</sup>Walton Harlowe Greever, The Minister and the Ministry (Philadelphia: The Board of Publication of the United Lutheran Church in America, c.1945), pp. 17f.

feel it, can preach."<sup>49</sup> And if the preacher has such conviction, then to him his message is the most important message there is; he will preach "bursting with an announcement that spells the difference between heaven and hell for every man who hears him."<sup>50</sup> Luccock states:

Communication depends on the force and the heat of the preacher's passion to evangelize. It all rests back on that. It depends on the depths of conviction that the words we speak are matters of life and death, that it makes an overwhelming and eternal difference that our message be received. Without that headlong passion, all else is futile.<sup>51</sup>

And it is such earnestness that generates the real power behind any presentation.<sup>52</sup>

There is, of course, as much variation in any given number of preachers as there is in any given audience, in terms of ability and capability. The character of a sermon will depend upon the individuality of the preacher himself, as to whether intellect, emotion or will predominate with him. But this individuality must be subordinated to the actual needs of the congregation.<sup>53</sup> Every preacher has gifts which, if they are trained and disciplined, will increase his

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<sup>49</sup>Beecher, op. cit., pp. 123f.

<sup>50</sup>Gerald Kennedy, God's Good News (New York: Harper & Brothers, c.1955), p. 35.

<sup>51</sup>Halford E. Luccock, Communicating the Gospel: The Lyman Beecher Lectures on Preaching, 1953, Yale University (New York: Harper & Brothers, c.1954), p. 41.

<sup>52</sup>Oliver, The Psychology of Persuasive Speech, p. 100.

<sup>53</sup>Reu, op. cit., p. 81.

effectiveness over a period of time.<sup>54</sup> Preaching itself will never be easy.

To preach well one must know his Bible, dig down into his text, make a good outline, write a good sermon, and deliver it well. All this takes time, attention, hard work, and--consecration. The preacher who depends upon mere inspiration without the necessary perspiration will not be, cannot be, successful.<sup>55</sup>

Thus the first requirement is the intellectual spadework--the intellectual foundation upon which appeal to the congregation is based. It is far better to be considered a solid and substantial thinker than to have a reputation as a flashy speaker, who nevertheless is superficial, lacking in deep convictions, and careless with facts.<sup>56</sup> The preacher needs the aid of psychology, but it must never take the place of Biblical theology. Sin and grace are still themes relevant to contemporary life. People themselves still want Bible preaching, because they find it meets their needs and helps them most.<sup>57</sup> However, psychology is a valuable aid to the preacher; he will never be, as a general rule, a "learned" psychologist or psychiatrist, and should not pretend to be.

But every man can make himself intelligently acquainted with the great suggestions which psychology and psychiatry give concerning the human mind and conduct and character. His preaching will be surer if he knows how complex a thing the human personality is, with its impulses and its instincts which go deeper than the

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<sup>54</sup>Kennedy, op. cit., p. 81.

<sup>55</sup>Fritz, op. cit., p. 7.

<sup>56</sup>Oliver, Dickey and Zelko, Communicative Speech, p. 124.

<sup>57</sup>Jordan, op. cit., p. 78.

level of conscious thought.<sup>58</sup>

Personalities in preachers differ, but a speaker who has a responsiveness to the problems and joys of mankind has attuned himself to their sensibilities, and has thus acquired some of the force of what is known as "magnetism" or "personality."<sup>59</sup> A preacher can never acquire, by artificial means, a genuine fervor. "But the preacher is more than a priest of the people; he is also the prophet of the most high God. If anything will move him to fervor it must be the realization of his exalted office."<sup>60</sup> If the preacher has that fervor, if he loses himself in his cause, forgetting himself, he will master the means of effective preaching.<sup>61</sup> And such effective preaching leads to the fulfillment of his mission, as Reu states:

When the preacher expresses Christian knowledge, feeling and effort, with the requisite clearness, warmth and power, the corresponding chords in the soul of his hearer will be set in motion; he will be moved to sympathy, assent, and action. When this is done repeatedly, the Christian knowledge of the hearer will be clarified, his emotions deepened, and the exertions of his will strengthened.<sup>62</sup>

It remains, finally, to take into consideration the

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<sup>58</sup>Bowie, op. cit., p. 31.

<sup>59</sup>Brigance, op. cit., p. 151.

<sup>60</sup>Fred C. Wiegman, "The Preacher's Fervor," Reality in Preaching, by Russell D. Snyder and others (Philadelphia: Muhlenberg Press, c.1942), pp. 167f.

<sup>61</sup>Halford E. Luccock, In the Minister's Workshop (New York: Abingdon-Cokesbury Press, c.1944), p. 45.

<sup>62</sup>Reu, op. cit., p. 120.

fact that the preacher is never working alone. Alone his most eloquent words would be futile, his most passionate preaching a waste of time, and his most carefully reasoned arguments would fall upon ears of stone. Only by the power of the Holy Spirit will the preacher be able to satisfy the demands his congregation makes upon him in preaching.<sup>63</sup> Only the Holy Spirit can tell him what the people really need.<sup>64</sup> The Holy Spirit alone converts, through the spoken or the written word--the preacher is only the agent. Yet the preacher must use every available means at his disposal if he is to be a faithful agent.

Since the work of the Spirit, both in conversion and in sanctification of life, encompasses the entire personality, and not only operates upon the understanding, the preacher's method must be such that he becomes also in this sense a "laborer together with God", I Cor. 3.9.<sup>65</sup>

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<sup>63</sup>Piper, op. cit., p. 57.

<sup>64</sup>Ibid., p. 73.

<sup>65</sup>Theodore Graebner, The Expository Preacher: A System of Inductive Homiletics (St. Louis: Concordia Publishing House, 1920), p. 73.

## CHAPTER VII

### SUMMARY AND CONCLUSIONS

#### Summary

This thesis seeks to demonstrate the function of appeals to intellect and appeals to emotion, and to show the importance of achieving a balance in the use of such appeals in preaching. Therefore, the first item taken up is that of defining and developing the objectives and goals of preaching in general. Oral discourse is defined, basically, as the act of governing perception where words are the medium of communication. The special objectives of preaching are then considered. It must fulfill the commission of our Lord to preach the Gospel, with the various elements contained in that commission. The two basic elements are the Word of God, and the relating of that Word to the total life of the people. The dual function of converting the unbeliever and edifying the believer is discussed. In both cases, it is important that they be persuaded, so that assent or direct action, or both, results.

Chapter III gives a brief analysis of the appeal to intellect. Reason is important for the understanding of the subject matter and for giving the basis upon which any conclusion must stand. General principles of logical appeal are briefly considered, including logical order, the place of argument in preaching, the part that rationalization plays,

methods of achieving clarity, the importance of a set goal, meeting objections and doubts, and leading the audience into cooperative thinking along with the speaker.

Chapter IV presents a similar analysis of the appeal to emotion. Emotion is defined as feeling evoked by stimuli. Its characteristics and functions in speaking are discussed, along with the dangers of sentimentalizing, and the problem of offending the unemotional who might become embarrassed. Various classifications of the bases of emotion are discussed, such as instincts, desires and wants, and environment. The special motives which can be appealed to in preaching are discussed. The need for appealing to emotion is set forth in terms of making a hearer want to accept the speaker's proposition, and the danger of over-emotional appeals is discussed in terms of making truth too subjective. Finally, there are specific emotions likely to occur in most preaching situations and with which the preacher must reckon, such as guilt and fear, sorrow with its need for comfort, hope, confidence, and joy.

Chapter V is the basic chapter of the thesis; it takes up the relationship between intellect and emotion. The importance of the intellectual factors in preaching is developed. Content is basic in preaching; ideas must be presented. The need to reach the argumentative can be met primarily by intellectual treatment. And no lasting influence can be hoped for unless an appeal is based on solid conviction. Yet the inadequacy of reason alone is shown, in the fact that interests

and desires can be barriers to the desired conviction, and these interests and desires constitute a part of the total personality. Emotions help to make subject matter vivid and thus impressive. But emotion alone is inadequate, for conviction must accompany feeling if there is to be long-lasting influence.

The differences basic to the two fields are then developed, yet showing at the same time there need be no conflict between the two in preaching. The importance of both in the total personality, which is the target of the preacher and his sermon, is illustrated. Methods of combining the appeals are presented. It is then shown how in various ways emotion and intellect complement each other.

Chapter VI deals with various factors that affect the achievement of a balanced appeal. First the character and purpose of the message itself will determine whether one or the other type of appeal is to be emphasized, but never to the exclusion of the other. Analysis of the audience itself is important, if their interest is to be held and the message is to reach its target. Various general classifications are presented: age, sex, community, economic level, and culture. Psychological classification includes the bases of wants, interests and desires, and the psychological differences in temperament that are found in any audience. The spiritual classifications include a discussion of the reasons that impel various persons to come to church and to hear a sermon.

Primarily discussed are the needs for knowledge of the spiritual condition of the members of a specific audience, their knowledge of salvation and the foundation for salvation, their state of sanctification, and special moral or intellectual dangers. Various factors concerning the preacher, involving his entire personality, in achieving a balanced appeal are considered. His character and reputation, his motivation in his calling, his attitude toward his people, his conviction and sincerity, his fervor and enthusiasm are such factors. His ability to use the means of achieving effectiveness both in the fields of intellect and emotion is discussed, with particular emphasis on means of increasing his effectiveness. Finally, the fact is set forth that the preacher is always a co-worker with God, and never accomplishes his purpose unless the Holy Spirit accomplishes it in the hearts of the hearers.

### Conclusions

1. The goal of preaching is to present the Word of God to the hearer in such a way that it takes hold of his total personality, so that he not only believes, but lives his belief.
2. The preacher must exhaust all available means which can aid in appealing to the intellect, which is a vital facet of that total personality.
3. The preacher must utilize the resources of the science of psychology in appealing to emotion, which is also a vital

facet of that total personality.

4. There is no conflict between appeal to intellect and appeal to emotion in any preaching situation; rather, the two complement each other, and each is most effective when amply supported by the other.

5. It is possible for any preacher with average ability and intelligence to achieve a balanced use of these two appeals if he will analyse and study the nature and purpose of his message in relation to the needs and interests of his people, and apply himself to growth in knowledge and ability, in understanding and loving his people, in realization of his high vocation and consecration in it, and in calling at all times upon the Holy Spirit to accomplish His work through his preaching of the Word.

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