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REVIEW SECTION.

I. RHETORICAL TRAINING FOR THE PULPIT.

ITS LIMITATIONS AND ITS POSSIBILITIES.

BY PROF. A. J. UPSON, D.D.

THE public, and perhaps the ministry, are not unanimous on this subject. Some say such training does more harm than good. It destroys simplicity and sincerity. It fills a speaker with self-consciousness. It gives him the exaggerations of an actor. One so trained in his thinking becomes constrained in his thought. He is a slave chained to method, and sometimes a slave to one method only—to one master. All his addresses and sermons are planned in one way. He becomes, consciously or unconsciously, a slavish imitator. Inevitably he will caricature his teacher—that is, his style of thinking and writing and speaking will be an exaggeration of his master's faults.

An experienced minister, one who is described as a man distinguished for his learning and soundness of judgment, writes to a theological student: "You are to be eminently a public speaker. You ought to become a good one, of course. And yet, I have always been mortally prejudiced against the art of speaking as an art, and never paid any real attention to it, though in the Seminary I read and recited on the subject, as I was required to do. I believe it is natural for a man to speak well on any subject on which he is informed, and on which he feels." In the same spirit, the remark is yet common: "Be natural; that is all that you need." In plain words: "If you have anything to say, say it. In writing or speaking, your own style will be the best for you; and the less training you have, the more truly will it be your style."

Another has asked the question: "Where is the accomplished writer or speaker who consciously practices the rules he was taught? How many eloquent preachers can recite to you to-day any large portion of the lectures on homiletics to which they listened in their student life?" Besides, we are told that successful preachers them-

from railroad managers, newspaper men, and liquor dealers.

2. We see the importance of unanimity of feeling and concert of action in church work. (a) This should be true in the individual churches. The various ages, classes and organizations of a church ought to work for the same ends. If each member of a church insists in working on a pet scheme of his own it is evident that nothing will be accomplished. Let all combine and unitedly push some one scheme till it is accomplished and then together move on to some other work. (b) On the great leading questions there must be co-operation between the various denominations. We must learn to meet strength with strength; combination with combination.

3. We have a suggestion as to the mutual dependence of men. Notice how many crafts the idols passed through before they were finished. Take any article in your possession and, if you stop to think, you will find that a great many different persons and trades have contributed to its production. No profession or trade is independent of other professions and trades; no class is independent of other classes. The rich cannot claim that they are independent of the poor any more than the poor can claim that they are independent of the rich. Of them it may be written, as Longfellow wrote of man and woman, "useless each without the other."

4. We are reminded that our aim in life should be to help those with whom we come in contact. "They helped every one his neighbor." As these idolaters did this in a bad cause, we should do it in a good cause. Jesus Christ came into this world not to seek his own ease or profit or pleasure, but to help the needy sons of men. Have we caught anything of His spirit? There are many ways in which we can help.

(a) Like these idolaters we can do

it by our words of cheer. "Every man said to his brother, Be of good cheer." We are too chary with our praise. No telling what a few words of hearty good will and cheer have sometimes accomplished in the way of stimulating a despondent soul to a noble life.

(b) Help by our deeds. Kind words are often worth infinitely more than *gold* or *silver*; but where something more substantial is needed than words we should be ready, up to the measure of our ability, to furnish it.

"Lend a helping hand, my brother;
Sister, cheer the sadden one.
Earth is full of sorrow's children,
God has plenty to be done.
He has placed thee here for something;
Some great purpose to be wrought;
See thou dost not lose thy crowning,
When rewards cannot be bought."

THE HOLY SPIRIT.

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He shall baptize you with the Holy Ghost and with fire.—Matt. iii : 11.

To a Christian people who believe in the fundamental truths of religion the doctrine of the Holy Spirit is the most important and vital theme that can be discussed. There are defective views prevalent, even among well-instructed believers. They sometimes speak of the Spirit as an influence or an attribute of God, using the pronoun "it." As well might we use the neuter pronoun in speaking of the Father or the Son. There are three persons in the Trinity, the same in substance, equal in power and glory, yet but one God. We all are apt to be careless and negligent in this matter, therefore let us review this theme for our growth in grace.

First, notice the function of the Spirit of God in the work of creation. It was He who brooded over primeval chaos, who laid the curtains of the skies, who created alike matter and spirit, this globe and its people, calling order and beauty out of dark-

ness and confusion. The same creating Spirit formed the Word, the Holy Scriptures. Human hands were, indeed, used; men's memories, feelings and tastes are shown, but the Word is God's. The sea flows in and takes the shape of the bay or estuary which its waters fill, yet the waters are those of the sea. The words of the Holy Ghost flowed into human hearts and from human lips, yet they were God's truth. Moreover, the sea makes its shores, curving and changing coast and strand, so God prepares men to express His truth.

Again, it was the Spirit of God who made the body and soul of Jesus. It was the power of the Highest that overshadowed Mary and so the Holy One born of her was the Son of God. Because the humanity of our Lord was the work of the Spirit, He was "filled with the Spirit." At His baptism the Spirit descended as a dove and rested upon Him. It was the Spirit that led Him into the wilderness. It was by the Spirit of God that He cast out demons. That Spirit which brought beauty and order out of primitive confusion, brought peace to souls disordered by sin, creating a paradise of the soul by His presence and work. So the Spirit did not at all intrude on the function of the Son, but co-operated with Him through life till death. Then it was the Spirit that raised up Jesus from the dead, for He could not be holden of death. It was the Spirit whom Christ promised to send after His departure. It was expedient for Him to go, for then a new dispensation ensued. Christ made but few converts. His work was not so much to preach and heal the sick as it was to die and bring to the race salvation. His cross towers above all things else. These few disciples were not all brave and faithful. At the end they forsook Him and fled. But at Pentecost they received power from on high. The tongues they spoke symbolized

at once the universality of the gospel and the brotherhood of men. The apostles were baptized with fire and 3,000 were converted at one time, and so the promise was fulfilled, "Greater works than I do, shall ye do."

The Holy Spirit uses the truth of God. The Word is called a sword. It reveals to man his inward self and leads him to cry out "What shall I do to be saved?" It builds up Christian character. As Christians preach the truth the Spirit works. So it always has been in the history of the church. Throughout the Old Testament there is the crimson line of blood and the silver line of prophecy of the coming of the Spirit. The Lamb of God was slain before the foundation of the world. The outpouring of the Spirit on the sons and daughters of God's people and upon all flesh was promised to take place in the latter days. So there are two great sacraments, baptism and the Lord's Supper, pointing to the renewal of the soul and the salvation of the same through the blood which speaketh better things than that of Abel. Christ baptized not with water, the symbol, but He baptized with the reality, the Holy Spirit and with fire. To enter heaven we must have our sins forgiven and our natures renewed. Like a man under the doom of death we lie under the sentence of the law. Christ by the sacrifice of Himself makes it possible for us to be saved. "The blood of Jesus Christ cleanseth from all sin." The Holy Spirit regenerates and sanctifies. There is a beautiful reasonableness in the revelation of grace in the Son and the Spirit, as in two parallel lines. These two monumental truths are shown in baptism and the Lord's Supper. By Christ are we saved and by the Spirit fitted for heaven.

We learn why it is that preaching is sometimes fruitless. It may be doctrinally sound, yet no one is

heard asking "What shall I do to be saved?" The Spirit is not poured out. The hearts of men remain dark. I arrived one night at the foot of Mont Blanc after the sun had set and darkness hid the marble dome from our eager eyes. It was there, we knew, but as for beholding it we might as well have been 3,000 miles away. This is a picture of the church without the illuminating Spirit of God. Truth, a vast mountain, stands, sublime, eternal and unchangeable, but shrouded in night till the Spirit comes, as did the sun the next morning to us. Then with a kiss of fire and a flame of beauty, the rising sun revealed the imperial splendor of this king of mountains, and from our lips, trembling with awe, yet glad with great joy, went up praises to God.

The great need of the Christian church to-day is not money, as some say, for there is enough if it could be got at; not more attractive church services to draw in the people, for the gospel is the most winsome power of all; it is not the unification of the various denominations into one body—we had that in the Dark Ages and what was it?—but the vital need is this baptism of fire! Then shall we see 3,000 converted in a day. God is more ready to give this blessing than parents are to enrich their children. Let then the church get on her knees in the closet, in the family, the pew, the pulpit, and the promise of Joel will be fulfilled. Then will the Spirit be poured out on us as floods on the dry ground. The condition is simple. Our work is plain. "Ask and ye shall receive. Seek and ye shall find. Knock and it shall be opened unto you."

THE MOULDING POWER OF THE GOSPEL,

BY REV. LOYAL YOUNG, D.D.

But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from

glory to glory, even as by the spirit of the Lord.—2 Cor. iii: 18.

The temple of Diana was said to be so brilliantly lighted that the door-keeper cried out to those entering, "Take heed to your eyes!" And yet nothing was then known of the more dazzling *electric* light of our day. Much less did the people know, or do we know, of the light of that temple where Jesus unfolds his glory. Our mortal eyes could not bear the effulgence. We must be trained for the ability to see God's glory—we must first "see through a glass darkly."

The apostle was speaking of the veiled face of Moses shining brightly when unveiled; and illustrated thereby the spiritual change of the believer from one degree of glory to another by looking at the image of Christ. By communion with Christ in his word the Spirit transforms us into His image.

The photograph, though then unknown, illustrates the subject.

1. We have a transformation mentioned—"Changed." "We are changed into the same image." The face of Moses was changed when the shechinah—the glory of God—shone upon it. So Jesus enlightens and transforms. The light of the sun, reflected upon the face from a mirror, enlightens the face. By the light of Jesus' face falling upon our hearts they are made to bear His image. We shall see Jesus in His home if we first bear his image here. We must be made "meet for the inheritance of the saints in light."

2. We have the transforming *model* or *object*. "The glory of the Lord," *i.e.*, the *Lord Jesus*. He is the "Sun of Righteousness." "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." "The word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the