

THE HOMILETIC REVIEW.

VOL. XV.—FEBRUARY, 1888.—No. 2.

REVIEW SECTION.

I.—BETTER TRAINING OF CANDIDATES FOR THE MINISTRY.

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ANYTHING like a full discussion of the subject suggested in the title to this paper would include a consideration of four points, namely,

1. The Choosing of Teachers ;
2. The Choosing of Students ;
3. The Choosing of Subjects to be Taught ;
4. The Choosing of Methods for Teaching.

Of the four important points thus stated, I select for present treatment two only, the first and the last. In treating them I will try to be as direct and as practical as possible, saying what I have to say with frankness and with candor.

In the first place, then, as to the choosing of teachers for the work of theological instruction.

I do not think we exercise careful wisdom enough in seeking to get the best teachers obtainable for our theological students. One reason is that we do not sufficiently recognize the difference between teachers and teachers. Good teachers are never anywhere in abundant supply. The teaching gift is rare ; it is perhaps as rare as it is precious. I have myself, first and last, had a great many different teachers, but among them all there are not more than two or three whom I could conscientiously pronounce eminently good ones.

Consider. To be an eminently good teacher, you must first know ; second, know how you came to know ; third, know that others are not necessarily to take that same path, or any same path, in coming to know ; fourth, be quick in intelligence to see, in each several case, what path to knowing is the one natural and best for another to take ; fifth, alert ever to understand that other's conception, right or wrong ; sixth, sagacious to divine his difficulties ; seventh, fertile in providing alternative forms of expression for an idea to be conveyed ; eighth, indefatigably patient to insist on the learner's really getting what is conveyed ;

cent. He is for men the example. No life is a true life which is not beneficent.

There is in this scripture furnished for life a test, an enterprise, a habit.

I. A TEST. Christ went about doing good. By precisely this question, whether your life is beneficent, are you to test your life.

1. Test your *speech* by it. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying.

2. Test your *amusements* by it. Do they do you good in the way of recreating you for better toil; do they exert no harmful influence upon others?

3. Test your *business* by it. Is the general outcome of your business beneficent; and do you carry it on in beneficent fashion?

4. Test your *use of time* by this question. Are you putting your time to high and holy uses?

5. Test your *position and culture* thus: Are you the reader to serve the higher you get up?

II. There is here suggested an ENTERPRISE for life. Christ *went about* doing good. He *personally* did it—did not content himself with doing good by proxy. Christ went after the chance of doing good; did not simply wait for the chance to come to Him.

III. There is suggested also here a HABIT for life. Christ was not intermittent in this matter. It was the habit of his life to go about doing good. O for Christians of such pithy pluck that they will habitually keep hold of duty!

ENTERTAINING SAINTS VS. CONVERTING SINNERS.

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Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come.— Luke x: 1.

The Gospel is a volume of inspired

polity. Not only the message is declared, but also the way and means by which it is to become the universal possession of the world. The aim of the narrative of the mission and return of the seventy is to give a far-reaching hint as to the methods to be pursued in evangelizing the world. These seventy were no doubt Christianly green and immature, and yet in sending them Christ gave concrete emphasis to two facts:

1. Christianity is emphatically a missionary religion. It is to have a movable frontier.

2. Not what goes into a man alone sanctifies him, but also that which goes out. Living the Gospel is the best method of acquiring it.

To the second of these facts attention is called. To my mind, a radical change has got to be made in methods of church work before the Church comes up to her high ideal in the evangelization of the world.

The Church is an army, not a club. Club-life, which is so large a feature in modern times, has found its way into the church. With some the church is a place where men and women get together to have a good time. Men frankly say that the reason for their attendance upon the Lord's day in God's house is that they like what they hear, and like what they see. Many upon their advent in a large city select a church with the same governing motives that influence them in the choice of a hotel—because they like it. The consideration of the question, "In which church can I be the most useful?" never once enters their minds.

There are people in this congregation who, if it should by a decree of society become proper to attend the theatre on Sunday morning, would forsake the pew here for a box there. They use the same faculties here that they would there, and are pleased in just the same manner. To them the house of God is a spiritual theatre.

Then there is another class of church-goers which love the truth

for the truth's sake, but think that their responsibility ends with attendance upon the services of the Lord's day. For them the church is nothing more or less than a spiritual boarding-house.

The church is full of apoplectic saints who are crammed full with spiritual truths but are suffering from lack of exercise. We, as pastors, elders, deacons and people have something else to do than administer a gospel boarding-house and an evangelical restaurant.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. Affinity in Creation, History and Destiny. "After his kind."—Gen. i: 11. A. T. Pierson, D.D., Philadelphia, Pa.
2. Faithfulness in the Use of Divine Means. "And Moses took the rod of God in his hand."—Ex. iv: 20. Rev. Peter DeBruyn, Rochester, N. Y.
3. The Recognition of God that which Gives Meaning and Dignity to Life. "As the Lord God of Israel liveth before whom I stand."—1 Kings xvii: 1. Wayland Hoyt, D.D., Philadelphia.
4. The Fellow-workman's Cheer. "Lo the carpenter encouraged the goldsmith, and he that smoothed with the hammer he that smote the anvil."—Isa. xli: 7. T. D. Witherspoon, D.D., Louisville, Ky.
5. The Traveler's Religion. "I am the Lord thy God . . . which leadeth thee by the way that thou shouldst go."—Isa. xlviii: 17. Rev. Louis Albert Banks, Cincinnati, O.
6. The Prophet Hosea on the Cause and Cure of Social Evils. "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein."—Hosea xiv: 9. J. Munro Gibson, D.D., London, Eng.
7. Christ and the Sick. (Hospital Sermon). "Now Jesus went about all the cities and villages, teaching in their synagogues . . . and healing every disease and every sickness among the people."—Matt. ix: 35. John H. Barrows, D.D., Chicago, Ill.
8. Willing to Obey the Condition of Power to Obey. "Then he saith to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole as the other."—Matt. xii: 13. Geo. D. Armstrong, D.D., Norfolk, Va.
9. "Sitting By." "And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by."—Luke v: 17. Rev. C. H. Spurgeon, London, Eng.
10. An Inside View of Revivals. "Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord."—Acts iii: 19 [R. V.]. E. McChesney, D.D., New York.
11. Christian Humility Illustrated in the Character of Paul. "Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."—Eph. iii: 8. President McCosh, of Princeton, in New York.
12. Modern Thought: Its Influence on Character. (A Sermon to Young Men.) "That ye be no longer children, carried about with every wind of doctrine."—Eph. iv: 24. T. v. Tymms, Clapton, England.
13. Hindrances to Spiritual Growth. "And this I pray, that your love may abound yet more and more in knowledge and in all judgment."—Phil. i: 9. Rev. Canon Gregory, London, Eng.
14. Progress the Law of Life. "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before."—Phil. iii: 13. Lyman Abbott, D.D., Brooklyn, N. Y.
15. Progress in Vital Theology. "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."—Col. i: 10. J. L. Withrow, D.D., Chicago, Ill.
16. The Immutable Faith of the Church. "Earnestly contend for the faith that was once delivered unto the saints."—Jude 3. A. J. F. Behrends, D.D., Brooklyn, N. Y.
17. Character the Rule of Destiny. "He that is unjust let him be unjust still . . . and he that is holy, let him be holy still."—Rev. xxii: 11. Henry J. Van Dyke, D.D., Brooklyn, N. Y.

SUGGESTIVE THEMES.

1. No Compromise with Sin. ("That shall not a hoof be left behind."—Exodus x: 28.)
2. The Danger of being Over-busy with the World. ("And as thy servant was busy here and there, he was gone."—1 Kings xx: 40.)
3. The Moral Balance Sheet. ("And the Lord God said unto the woman, What is this that thou hast done?"—Gen. iii: 13.)
4. Religion a Permanent Investment, Not a Speculation. ("Buy the truth, and sell it not."—Prov. xxiii: 23.)
5. God's Silence. ("These things hast thou done, and I kept silence; thou thoughtest that I was altogether such a one as thyself."—Ps. i: 21.)
6. Not Doing is Undoing. ("He that diggeth a pit shall fall into it."—Ecl. x: 8.)
7. The Supremacy of the Spiritual in the Battle of the Ages. ("The saints of the most high God shall take the kingdom, and possess the kingdom."—Dan. vii: 18.)
8. The Memory of God. ("The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works."—Amos viii: 7.)
9. A Problem in Soul Assurance. ("For what is a man profited, if he shall gain the whole world and lose his own soul?"—Matt. xvi: 16.)
10. The Mercilessness of Sin. ("And he would not; but went and cast him into prison, till he should pay the debt."—Matt. xviii: 30.)
11. No Lack of Work or Wages in Christ's Service. ("Son, go work to-day in my vineyard."—Matt. xx: 28.)
12. Private Talks With God. ("He took him aside from the multitude."—Luke xviii: 13.)
13. Christian Socialism. ("In love of the brethren be tenderly affectioned one to another; in honor preferring one another."—Rom. xii: 10, R. V.)
14. Wild Oats. (A Sermon to Young Men.) ("Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap."—Gal. vi: 7.)