

THE HOMILETIC REVIEW.

*AN INTERNATIONAL MONTHLY MAGAZINE OF RELIGIOUS
THOUGHT, SERMONIC LITERATURE, AND
DISCUSSION OF PRACTICAL ISSUES.*

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THE HOMILETIC REVIEW.

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REVIEW SECTION.

I.—THE ILLUSTRATIVE ELEMENT IN PREACHING.

BY PROF. J. O. MURRAY, D.D., DEAN OF PRINCETON COLLEGE.

WHAT differentiates one preacher from another in popular effect is largely illustrative power. There shall be two sermons on the same topic, equal in logical construction, equal in point of style, equal in manner of delivery. If one have any advantage over the other in point of illustrative fertility, that sermon is the one talked about most, because it took hold of most in the audience. Glancing at my library shelves as I wrote the above sentences, I saw there, side by side, the volumes of two great preachers—one of the seventeenth, the other of the nineteenth century; one a court preacher, the other a preacher to the people; one an Episcopalian, the other a stout Congregationalist, both, with a very striking gift for illustrating the truths they preached—Dr. Robert South of England and Henry Ward Beecher of America. It was, I think, a fortunate thing for homiletics when the sermons of Mr. Beecher were taken down by an expert phonographer and published. They, indeed, subserve far higher ends than that of a text-book for young preachers. What impresses one in reading them is the high spirituality of their teachings on Christian life. How large and noble, how rich and manifold, this becomes in his handling of it! I have never yet seen any adequate analysis of this element in his preaching. It is yet to be given, and can only be given by a thorough study of all his published volumes. Recent perusal of some of his sermons has suggested to me this article. In the field of illustration he is unique; unique in fertility, in aptness, in beauty, in pathos, in wit, in clinching effect. His illustrations are by turns the nail which fastens impressions, the light which suddenly transfigures a subject, the trumpet which rouses attention, or the stamp which makes truth the current coin in the realm of spiritual life. An entire article might be written on his wonderful gift in this line. About the first thing a writer would have to consider would be the fact that he has been a disciple in the school of the Great Teacher. We all know how his teachings are lighted up by illustrations from common life and common things. Mr. Beecher has learned of Him. He lays nature, art, history, all under

true. The revenue from the liquor traffic is manifest upon the tax list. The loss is more remote and difficult to trace. Public sentiment is soothed by the computed return into enduring the uncomputed loss. There are probably few American communities that would tolerate the waste and woe of the liquor traffic if they received from it absolutely no return. In fact, the liquor dealers are constantly urged from the platform and through the press to submit to High License on the ground that "the American people will not bear free rum." That is to say, by confession of the advocates of the system, it is the license that induces the people to tolerate the traffic. The higher the license the stronger is its tendency to make the people tolerant of the business which pays it. But the liquor traffic is a great moral wrong, and anything that induces a people to permit a moral wrong is itself morally wrong.

Into the social and economic results of the system this paper does not propose to enter further than to lay down the principle which all history confirms, that whatever is morally wrong will be found in the outcome socially, financially and politically disastrous. Moral wrong never yet has paid. For whole communities and nations "The wages of sin is death."

SERMONIC SECTION.

DISCIPLES FILLED WITH THE HOLY GHOST.

BY REV. A. W. PITZER, D.D., [PRESBYTERIAN], WASHINGTON, D. C.

They were all filled with the Holy Ghost.—Acts ii : 4.

THE Christian religion is throughout founded on facts; on actual occurrences; on events that transpired in the realm of the sensations, and were therefore capable of verification, just as other facts are verified. The foundation here is not thoughts, feeling, conjectures, dreams, visions, ecstasies, but actual objective events.

At the foundation of God's revelation of Himself to man is the fact of creation, and out of this fact grow the relations between the Creator and the creature, and the duties of the creature to the Creator. Unless there be a Creator and a creation there can be no such thing as a creature, and therefore neither relations nor duties. Bible facts are germinal; while each fact is complete in itself,

it contains the germs of other and subsequent facts. The facts of the antediluvian era prepared the way for and culminated in the flood; but the living germs of the period were carried by Noah, and when the flood subsided they developed into the patriarchal economy extending from Noah to Moses. The Exode of the Israelites from Egypt under the leadership of Moses, and the legislation of Sinai, were the natural fruits of the covenant with the patriarchs; and prepared the way for the conquest of Canaan, and its possession and division by the twelve tribes. The leadership of Joshua found its logical sequel in the Judges of Israel; and the era of the Judges germinated and fruited in the establishment of the monarchy under Saul. Then came the divided monarchy, and the two kingdoms of Israel and Judah; their decay and downfall, their captivity, exile and return; and then in the fullness of the time the entire development of the Old Covenant

religion and history culminated in Jesus Christ, the son of Abraham and David, God manifest in the flesh; in His glorious person is centered all the past, and in Him also are the germs of the future. If creation was the fundamental fact of the Old Testament history, the incarnation of the Son of God is the fundamental fact of the New; in both the fact is evident; in neither is the mode revealed.

The Revelation of God in and by Jesus Christ was a great advance in the revelations of the Old Testament, and in His life there is a constant forward movement; the birth, the growth, the baptism, the temptation, the works, the teachings, the death, the resurrection, and the ascension. He was here; but He went back to heaven, and Him heaven will retain until the times of the restitution of all things; then He will return to the earth again. But is the onward movement of revelation and redemption arrested by His absence in bodily presence from the Church; or did He provide and send another to continue and advance His work?

The text, with its attendant facts, affords the answer to the question. Our Lord told the disciples that after His departure, which was expedient for them, He would send them another Comforter, who would lead them into all truth, abide with them forever, and endue them with power, spiritual power, for their work; and they were expressly commanded to tarry at Jerusalem until the Holy Ghost was sent down with mighty power from heaven. This second chapter records the baptism of the Holy Ghost, and the text says of the disciples: They were all filled with the Holy Ghost.

I. THEY: *Who are the persons spoken of?* In prelatical and sacerdotal churches the impression is made on the people that the Holy Ghost was given, not to all the dis-

ciples, but only to the apostles; that there was a special and supernatural bestowment on them of spiritual and supernatural gifts and powers, and that these gifts were withheld from the mass or body of believers, and were given exclusively to the apostles. It would almost seem as if Luke had carefully constructed this history to prevent the rise and spread of this pestilent heresy.

In the first chapter he gives the names of the eleven apostles, then speaks of the women, among them Mary, the mother of Jesus, and his brethren, and then says the number of names together were about 120. These all continued with one accord in prayer and supplication, waiting the promise of the Father, even the coming of the Comforter, and when the day of Pentecost was fully come "*they*," that is all these 120 persons, were with one accord in one place. The fact therefore must be emphasized that it was the whole body of believers, not the official body of apostles that received the gift of the Holy Ghost. There is no separation here into the two classes of priests and people, clergy and laity. This distinction was drawn in later and apostate times, when the personally indwelling of the Spirit had been largely superseded by the ambitious self-seeking of selfish priests. At this era in the life of the Church there is no human priesthood to stand between the believer and his God; no clergy to lord it over God's heritage; no prayers to the "Mother of God" invoking her intercession with her Son. The apostles join in acts of worship with their equal brethren, and Mary, the mother of Jesus, lifts up her soul in prayer to her divine Son seated at His Father's right hand on the heavenly throne.

These believers all wait the promise of the Father, the descent of the Holy Ghost. They continue with one accord in prayer and supplica-

tion. The promise is God's, and the power also is His, but they, as free moral actors, will use the divinely appointed means. There is perfect agreement among them; they are of one mind and one heart; no discords, no divisions, no dissensions—remembering the promise, they are agreed as touching the thing to be asked for of the Lord. They thus continue in *obedience* to the command of their risen and ascended Lord: tarry ye in the city of Jerusalem until ye be endued with power from on high. The pathway of obedience is always the pathway of blessing also. God's blessings never come to the disobedient, but always (it may be sooner or it may be later) to the obedient. There is no better method of pleasing God and showing our love to Him than in prompt, cheerful and hearty obedience to His commands. It is folly to talk of a salvation that does not bring men into obedience to Christ, for disobedience always was, and always will be sin, it matters not who it is who disobeys.

There was unity and obedience, and there was also prayer; they not only prayed, but they continued in prayer and supplication. They did not say, Well, God has promised the Comforter, and He is bound to come; God has foreordained this, and there is no use in prayer or any other human act; there is nothing that we can do that will affect the matter one way or the other, so we will do nothing at all. No, they acted like men of common-sense, and like believers of earnest piety, and they asked God to fulfill His promise, and they continued to ask and wait until the prayer was answered.

The "*they*" of the text are the "Disciples," who with one accord, in obedience to Christ, continue in prayer.

II. THE TIME: when Pentecost was fully come or filled out. The

three great Jewish festivals were the Passover, Pentecost and Tabernacles, and each had a historic and symbolic signification. The Passover was in the early spring, and was the beginning of the Jewish sacred year, and was the historic memorial of the redemption from Egyptian bondage. Pentecost, or the Feast of Weeks, was fifty days after the Passover, and was historically connected with the giving of the law from Sinai, and symbolically connected with the harvest; on this day the first ripe sheaf of barley was gathered and presented to the Lord in token of the coming harvest.

Christ, the first fruits of the gathered sheaf, is before God in glory, a type and pledge of the coming spiritual harvest, when the Spirit should be poured out upon all flesh. The feast of Tabernacles was the joyful harvest-home in the fall, when all the products of the land were gathered in and the people rejoiced before God, dwelling in booths. For it is thus that God connects the wondrous symbolism of the Old Testament with the development of redemption under the new dispensation.

III. THE MATERIAL SYMBOLS OF THE SPIRIT'S PRESENCE. There were two symbols that specially and very appropriately indicated the operations of the Holy Ghost—the wind and the fire. First, there came from heaven, a sound as of the rushing of a mighty wind. The sound came from heaven, the central seat and home of all spiritual influences, and this "sound" was heard throughout the city, so that multitudes of devout men from different nations who were then dwelling in Jerusalem were guided by it to the room where the disciples were assembled, and which it filled. The words of King James' version, "Now, when this was noised abroad," is erroneous and entirely

misleading. "When this sound was heard."

Nor must we confound the sound with the wind; the two were distinct; the sound indicated the presence of the wind, just as the wind indicated the presence of the Holy Ghost. "The wind bloweth where it listeth; thou hearest the sound thereof, but thou canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit."

In Ezekiel's vision of the dry bones the Lord commanded the prophet: "Prophesy, Son of man, and say to the wind, Come from the four winds, O breath! and breathe upon these slain that they may live. I will put my spirit in you, and ye shall live." There is not only wind, but also fire, and yet not fire, but as fire, or like to fire; for the tongues parting asunder or distributing themselves upon each one of the disciples were tongues, not of fire, but like as of fire. The appearance of fire indicates purity, the tongue indicates speech. When God appeared to Moses in the flame of fire out of the midst of the bush, He said: "The place whereon thou standest is holy ground." And our God, we are told, is a consuming fire. The sound is audible, the fire visible, and these two material symbols indicate the purifying presence and utterance-giving power of the Holy Spirit, the promised Comforter. The sound, the wind, the shaking house, the parting tongues, were not the Holy Spirit; they were the material symbols, audible and visible, easily cognizable by the senses, of the Spirit. The tongues of all the disciples, purified by the Spirit, are thus prepared to speak forth in praise to God, rehearsing in different languages the wonderful work of God.

IV. CHRIST'S PROMISE FULFILLED: Christ told his disciples plainly that it was expedient for them that He

should go away, "for if I go not away, the Comforter will not come unto you." Before this He had spoken of the Spirit which they that believed on Him should receive, and the Apostle John adds these significant words: "For the Holy Ghost was not yet given, because that Jesus was not yet glorified." The fact, therefore, is clearly manifest that there was an intimate and vital connection between the ascension and enthronement of Christ and the descent of the Holy Spirit. That Spirit could not come in Pentecostal fullness and power until Jesus had passed up from earth to heaven, and was glorified. Just what that connection was has never been revealed to us, and all speculations concerning it are useless. Enough for us to know that after Christ went up from earth He received gifts for men, and shed down the Holy Ghost upon His assembled followers in the city of His crucifixion.

The Spirit as a Divine Person, equal with the Father and the Son, and with them one true and living God, had existed from eternity. His influence had been felt in all the revelations of God in the past; he brooded on the face of the deep; He garnished the heavens, he strove with the antediluvians, He came upon the prophets, He inspired the writers of the books of the Old Testament, He formed the human body of Jesus in the womb of the Virgin, He descended in the form of a dove on Christ at His baptism, He anointed Him for His work, He enabled Him to offer up His soul unto God, He regenerated every saint, from righteous Abel to the penitent thief on the cross.

But now He is come into new and more intimate relations with individual men, and especially with the Church as the body of Christ. He is now to come into living organic connection with the church—until the return of Christ He is now to

take and fill His place. His operations, heretofore partial and transient, are now to be complete and permanent; He is to abide with the believer and the church; He is to guide them into all truth; He is to convince the world of sin, of righteousness and of judgment. Joel's prophecy is fulfilled, for the Spirit is poured out on all flesh, and these sons and daughters, these old and young men, these servants and handmaidens, shall speak in other languages than their own the wonderful works of God.

V. THE EFFECT OF THE SPIRIT ON THE DISCIPLES.

A current error on this subject is that the Spirit was given to the apostles to enable them to preach the gospel in languages other than their own. A careful examination of this history will show the utter falsity of this view. Let it be remembered that not the apostles only, but the disciples, both men and women, were in the house; and also the very significant fact, that none were present except these believers, and therefore none of the unsaved to hear the Gospel; and still further that all these disciples were filled with the Holy Ghost, and all spake the wonderful works of God.

It is also expressly stated that when the devout men in Jerusalem heard the sound as the rushing of a mighty wind, guided by it they came to the house where the believers were assembled, and were speaking to God in other languages; they were confounded and amazed, and marvelled to hear these Galileans speaking the wonderful works of God in the different languages represented at Jerusalem. Not the faintest hint of the gospel being preached by these disciples to these devout men; then it is added, they were amazed and were in doubt, and said one to another, what meaneth this. Others said, these men are full of new wine. Up to this point

there has been no preaching to the people who had been drawn to the house by the sound, and who had heard the different languages used by the disciples.

When, in denial of the charge that the disciples were drunk, Peter stood up and made his defense, and preached Jesus unto them as both Lord and Christ, it has never been claimed that he spoke in any foreign language, but it is universally admitted that he spoke in his own tongue, and that it was preaching that was instrumental in the conversion of the three thousand. Add now to all this, the express description of the gift of tongues in 1 Cor. xiv : 2; He that speaketh in a tongue, speaketh not unto men, but unto God, and also the 24th verse, that if any man speak in a tongue some one must interpret, and the conclusion is unavoidable that tongues were not given to enable the disciples to preach in unknown languages. Nor is there any account anywhere in the New Testament that the great Apostle of the Gentiles would have ever used the gift of tongues as an aid in preaching to the people to whom he was sent. The gift of tongues lifted the believers up to an ecstatic state, so that they knew not whether they were in the body or out of the body, and in this highly-wrought spiritual state, they poured out their hearts to God speaking of his wonderful works.

To the unbelieving but devout Jews, these tongues were a sign of supernatural power—a sign of the presence of God in the midst of His people, and as such it drew them to hear the word from the lips of Peter.

Having thus shown that the disciples were not filled with the Holy Ghost to enable them to preach in different languages, we come to consider the effect produced on them, and this was to endue them with spiritual power for Christian service.

A wonderful change was wrought in all the disciples by their being filled with the Holy Ghost. Not the apostles only, but each disciple was full of the Holy Ghost, and this made each Christian a mighty man of God, and powerful for service. An engine with the fires half out and a small head of steam, is comparatively useless, but when the fires are at full blast, and the steam at full head, the engine drives the swift Cunarder across the Atlantic in less than seven days. Peter at the Passover is a very different man from the Peter of Pentecost—"full of the Holy Ghost" made the difference. How many Christians do you know of whom it may be said, He is a good man and full of the Holy Ghost; perhaps of many you can say "a good man," of how few alas, "full of the Holy Ghost." And yet filled or only partially filled with the Holy Ghost makes a world-wide difference in our useful power and joy in the service of our Lord and master, Jesus Christ. Why should not all be full of the Holy Ghost? All of our engines and appliances for a spiritual work and warfare will be utterly useless unless and until filled with the fire and energy of the Holy Ghost. A cultivated ministry and well-appointed churches are well enough in their way; they are suitable for the conveyance of power, but are not themselves power. The engine, the wheels, the cars, the track, of themselves are not power and will never move.

"The Apostolic Church, as compared with the church of our day, was poor in appliances. The sanctuaries that sinners had to come into were close and crude, yet they came in and were converted. There was not much money for the diffusion of the gospel, but somehow the gospel was diffused. The ministers were inelegant, but somehow they marvelously impressed their congregations; their sermons were void of

brilliancy, but one sermon then converted three thousand men; and now it takes three thousand sermons to convert one man." (C. H. Parkhurst, *Half-Hours*, 1883).

You may have a flourishing congregation, a full and even crowded house, a first-class organist and precentor, an artistic choir and exquisite music, an influential and wealthy board of trustees, and a well-filled church treasury, and yet not have one particle of spiritual power. The house may be full of people, but if the people are not full of the Holy Ghost, saints will not grow in grace, and sinners will not be converted to God. When the whole church was filled with the Holy Ghost sinners were converted not by scores but by thousands. Now the churches are filled with worldliness, not with the Holy Ghost, and conversions are infrequent; one church filled with the Holy Ghost can shake this city from one end to the other. One member of this church full of the Holy Ghost will be felt as a spiritual power and force to the farthest limit of the congregation.

When Christians are thus endued with spiritual power, unbelievers are amazed, and come flocking to the church, to hear these men speak in prayer to God and in preaching to men—then the Word is a sharp two-edged sword to prune the conscience, and unbelievers cry out, What shall we do to be saved.

Does any believer here, the weakest and humblest of all, wish to be filled with the Holy Ghost? Then I feel authorized to say, If you really wish it you can have it. God is more than willing to give you every particle of the influence of the Holy Ghost that you are willing to receive. The measure of your possession of the Holy Ghost is exactly equal to your readiness to receive Him. Brethren, we each one have all of the Holy Ghost that we are ready and willing to receive. There is no

need to importune God for the Spirit. He is more willing to give that Spirit than earthly parents are to give gifts to their children.

The causes why we are not "filled with the Spirit" are to be found in ourselves. We quench the spiritual influences; we grieve Him by our sins. He does not feel that He is a welcome guest in a heart that is filled with worldliness, or selfishness, or malignity, or pride, or covetousness, or drunkenness, or lust, or any other iniquity; and if believers are filled with these things there is no room for the blessed Comforter. If we would have Him come in to us with all His quickening power, we must make room for Him by casting out our sins—His enemies and ours.

The keys that open and shut the doors into your soul are in your own hands; you can open and any one can enter; you can shut and no man can enter. Satan entered into Judas, because Judas was prepared for his coming, and because he was made welcome; the same devil went to Christ, but the door was shut against him and he was not welcomed, but resisted, and so he departed.

The key, dear brother, is with you; your Heavenly Father certainly wishes to give you the very fulness of Christian joy; to fill you with the Holy Ghost.

CHRISTIAN SLAVERY.

BY REV. ORVILLE COATS [BAPTIST],
PITTSFIELD, MASS.

The Servants of Jesus Christ.—
Phil. i : 1.

THE New Testament has many titles for the followers of Jesus. Emphasizing different aspects of their relation to God they are called saints, redeemed, beloved of God, the elect, the faithful, brethren, friends of Christ, children of God, servants of Jesus Christ. The Greek Testament has seven different words for "servant." Of all these, Paul chooses that one which expresses the

most complete subjection to the will of another to present his conception of the Christian life, viewed on the side of its activity. He delights to call himself the "*doulos*"—slave, of Jesus Christ. James, Peter, Jude and John make use of the same word. Our Lord himself constantly employs the same term.

A few words as to slavery among the Hebrews and the Romans will help us to understand the meaning of this idea in the minds of those to whom it was addressed. We need to remember, in studying the Scriptures, that the ideas which suggest themselves to us upon a casual reading of the text are not necessarily those which were conveyed by the same words to the original hearer or reader. To the Hebrew mind the thought of slavery suggested none of the associations of cruelty and injustice with which it has become connected in our minds. We think at once of men and women stolen from their native land, of the horrors of the "middle passage," and of the slave-driver's whip. But the Jew who heard Paul's words thought of none of these things. The Hebrew slave was, in general, well treated, entitled to religious privileges, invariably set free at the end of six years, and was not sent away "empty" by his master at the end of his term. A Hebrew could be enslaved only through poverty or crime—for debt or theft. Practically he was obliged to work out his debt or his theft with the additional punishment of servitude to teach him better business habits. The Hebrew word for slave means simply a worker.

Under Roman law the property, industry, powers and lives of slaves were the absolute possessions of an irresponsible master. In Paul's time fully one-half the population of Rome were slaves. To be thus represented as the property of Christ would not, however, excite in the