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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-

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

only Begotten of the Father, full of grace and truth."

3. We have the transformed *persons—believers*. Paul was addressing believers, and says, "we all." All believers get some glimpses of the glory of Jesus their Lord, in its transforming power.

4. We have the transforming *instrument*—"a glass" or mirror. "Beholding as in a glass." The word of God is our mirror. According to the Apostle James, a person reading or hearing the word is "like a man beholding his natural face in a glass."

We see also the sun in a glass when the sun's image is reflected upon our eyes. The Bible reflects the image of Jesus from almost every page, and we are thus enlightened and sanctified. "Sanctify them through thy truth—thy word is truth"—says our Lord.

5. The transforming *agent*—"the Spirit of the Lord." He is the light and gives light. As no chemically prepared plate could receive a picture—a photograph, without *light*, so "without the Spirit of the Lord" no teaching nor example of His as exhibited in His word could mould the heart. When our Lord was on earth, though He spake as never mere man spake, and though His example was perfect, the hearts of those who heard and saw Him were not changed till the Spirit was poured upon them. When He wept over Jerusalem, Jerusalem laughed. When He was crucified, and all nature seemed to sympathize with the sufferer, men's hearts were not melted. But when He sent down His promised Spirit thousands were converted in a day.

6. We have the *obstruction removed*. "With open face," says our text—with *unveiled* face. The veil is taken away in conversion. Read vs. 13-16. To still illustrate by the photograph: The *cap* remains upon the camera till everything is adjusted. Then the artist removes this

obstruction and the "negative" is formed. "The veil is taken away."

7. We have the *gradual process*: "from glory to glory." It is first a negative. Then the artist by his skill perfects the picture by degrees. It is first "a dying unto sin," then more emphatically "a living unto righteousness."

There is conversion, enlightenment, sanctification, communion, conformity until "we shall be *like* Him for we shall see Him as He is."

When completely assimilated to Christ, believers will "dwell in His presence where is fullness of joy, and at His right hand where are pleasures forevermore." "When Christ, who is our life, shall appear, we also shall appear with Him in glory!"

"Blessed are the pure in heart, for they shall see God." Reader, are you under this moulding process?

ENTERING INTO THE FEELINGS OF OTHERS.

BY REV. WILLIAM F. FABER [PRESBYTERIAN], WESTFIELD, N. Y.

Rejoice with them that rejoice; weep with them that weep.—Rom. xii: 16.

THIS Christian temper of mind is obviously different from that misnamed philosophic, which in reality is pagan; that, namely, which holds itself loftily apart from laughter and from tears, as both alike evidences of weakness. It is also different from the temper of the natural heart, which has its own emotions and gives itself up to them; which in time of its own adversity does not know how to rejoice, without envy, in another's success, nor in its own cheerfulness is willing to turn aside and take part of the load of trouble or sorrow weighing down one less fortunate.

Yet, manifestly, could we have it realized in us and about us, it must prove a most human grace; as the glory of the gospel, when rightly understood, always is that it restores the humanities, that it makes man—