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REVIEW SECTION.

I.—ILLUSTRATION IN PREACHING.

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ILLUSTRATION usually commends itself at once as a most important and useful element in good preaching; and yet it is sadly neglected by a multitude of preachers. There are even some who object to it on principle. They regard it as an inferior mode of instruction. The logical or reasoning faculty, they say, is the great organ of reliable instruction. The imagination, which is the mother of illustration, is a much less reliable faculty. Because some men are not able to reason, they resort to illustration. But under the guidance of the imagination we are very liable to be led astray. False or irrelevant analogies may be used to establish mischievous conclusions. We are in much safer hands when we have strict logic for our guide.

I once knew a preacher who objected to illustration on these grounds, and resolved never to use it. I will try, he said, to make everything as plain as possible; I will speak very slowly, and, lest I should be misunderstood, I will repeat from time to time every important position. And he faithfully carried out his plan. But with what results? Certainly he became famous, but not in the highest sense. I was once asked, Did you ever hear of a sermon that was preached twice in the same church? Yes. Did you ever hear of a sermon that was preached twice in the same church on the same day? Perhaps. But did you ever hear of a sermon that was preached twice, in the same church, on the same day, at the same meeting, and by the same preacher? No, never. But a preacher was named who had done this very thing, and it turned out to be my friend, the enemy of illustration, who had carried his habit of repetition so far that he repeated almost every sentence!

On the other hand, I knew a neighbor of this same preacher whose

NOTE.—This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change *d* or *ed* final to *t* when so pronounced, except when the *e* affects a preceding sound.—PUBLISHERS.

ioned virtues, homely but heavenly, humility, patience, meekness, prayerfulness, which sometimes seem to vanish in proportion to the spread of what are called new views of God and the Bible.

So now, young men, without anticipating what will be said to you by your President, let me give you my word of greeting and welcome as you emerge from the seclusion of the study into the broader arena of life. It is a great moment in your life, as it is a great one also in the life of the nation of which you are part. Church and state alike stand in need to-day of men, robust in faith and rooted in the moral law, with mind and heart consecrated to the highest service. Lay hold on eternal life, and then let every man of you lay hold of your weapons and come on and help us fight the battle and win the victory.

"This is the victory that overcometh the world, even our faith."

SUPREME PLACE OF THE IDEA OF GOD IN HUMAN THOUGHT.*

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In him we live and move and have our being.—Acts xvii. 28.

THE idea of God holds a very large place in human life. It matters not how we got this idea. We have it and live in it. The idea emerges whenever we get at the conception of truth. Truth is the matching of thought with reality; and when we find that our world is a world of thought relations, must we not conclude that some one thought out these things before we found them to exist? The idea emerges likewise when we attempt to construe the universe. It is also the necessary presupposition and postulate of all scientific endeavor. Those engaged in metaphysical speculations

* Outline of baccalaureate sermon, June 12, 1898.

or scientific investigations must have the idea of God back of them in order to accomplish anything.

All arguments for the existence of God might be summed in the two words—cause and infinity. Empirically, we find a world about us, and we conclude that there must have been a cause. Metaphysically, we conclude that if there was such a cause He must be infinite, all-wise, and all-powerful.

Gentlemen of the graduating class, I wish to call your attention to some of the obvious lessons that follow from this discussion:

In the first place, remember the obligation of the eternal law of right. If you give up God you abrogate the commandments; but if you believe in right, God is no matter of expediency or interest. And right is a matter that concerns nations as well as individuals. Just now all individual interests are subordinate to those of the nation, and I very properly speak, therefore, of national morality. The war in which we are engaged, so far as the natural history is concerned, may perhaps be accounted for by saying that it is the confluence of two streams of feeling, which, meeting at Washington, became an overwhelming torrent. One was a feeling born of Christian influence, and the other a feeling which might have easily found expression without any aid from religion. It is your privilege and duty as educated men to go back of ethical emotion and in the light of ethical principles reach an ethical judgment in answer to the question, Is it right? The moral question as to inception of hostilities has been superseded by the emerging moral questions respecting the use that is to be made of the fruits of victory. What we ought to do is to be determined, not by national interest or commercial advantage, but by strictly moral considerations. It is of even less importance that a man should be right than that he should mean to be right; for he may go wrong by mistake, but he can never be right if he

loses respect for the fundamental obligation to seek to do right. And remember that national morality and individual morality act and react on each other. National morality is the aggregate of individual morality. And again, what the nation does the individual feels naturally that he can afford to imitate. National wrongdoing must do irreparable injury to private morals.

Again I want you to realize the fact that there is a rational doctrine of Providence. There is such a thing as the logic of events, the inevitable result, the march of history, the spirit of the age. And we feel our helplessness in its presence. We protest in vain. We say we will not merge our personality in the stream of public sentiment. But we are overborne. The imperious Ought capitulates to the stubborn Is. And when it is all over we reconcile ourselves to the situation by saying it was to be, and that Providence has some wise end in view. Now I believe in Providence. I don't mean that I feel so sure of how God regards matters that I can say, as some would seem to say, that "God agrees with me"; nor does belief in Providence absolve me from my duty to have an opinion on moral questions; nor can I think the logic of events shows that it is right to do wrong. But I can and do have a somewhat optimistic view of the world in the light of God's Providence. I must do this or else surrender myself to a dreary atheism. We are having some very important lessons in Providence now. History knows no retreats. Every step we take shuts the door behind us. The boom of Dewey's cannon, across the Pacific, has made us forget, for the time being at least, the Farewell Address, and has brought the Monroe Doctrine into a new set of relations. I do not pretend to say what God means by this war beyond the advance of civilization, the creating of a new home for liberty, the opening of new doors for Christian activity, the strengthen-

ing of the bonds of friendship between ourselves and our blood relations beyond the sea. But I should belittle Providence if I saw only new outlets for trade in the promised prizes of war. I am sure that, except as serving moral ends, God is not interested in our expanded schemes of commercialization.

And again I bid you use your life under the great idea of serving God. Do your work always as in the great Taskmaster's eye. It is your duty to serve the state; but remember that you do not exist simply for the state. You are endowed with an immortality that will outlast the state. It may be your duty to serve the state at peril or even at sacrifice of life; but whether you are called to such service or not, remember that there are also peaceful fields of labor in which you may render great public service. And in referring to these forms of service I may be permitted to remind you of the typical public man of our age and race, who has just gone to his burial in Westminster Abbey; the typical university man, I may add, who gave his splendid powers to the state, and through his long life combined in rare degree the excellence of high scholarship, strong and conscientious statesmanship, and humble Christian faith.

"And so he bore without abuse
The grand old name of gentleman,
Defamed by every charlatan,
And solled by all ignoble use."

But it is allowed only to a few to attain to conspicuous place and influence in public affairs. I would have you remember, however, that after all the most potent public service is that which is rendered by the aggregate of earnest, honest, conscientious, God-fearing, Christian men, who bring to the discharge of the daily duties of citizenship the influence of principles which they owe to Christian training and the teaching of the Word of God. While such men choose our rulers and shape our policy we need not despair of the Republic. God bless you, gen-

tllemen, guide and guard your life, help you to do well your part in it, and afterward bring you to Himself.

LIFE THROUGH THE KNOWLEDGE OF GOD.*

BY PRESIDENT L. CLARK SEELYE, D.D., SMITH COLLEGE, NORTHAMPTON, MASS.

And this is life eternal, that they might know thee, and Jesus Christ whom thou hast sent.—John xvii. 8.

TAKE the idea of God from the mind and you destroy the highest incentive to spiritual activity. If this brief span of existence between the cradle and the grave be all there is of spiritual being, then the cry of the sensualist, "Let us eat and drink, for to-morrow we die," will become at last the dominant cry. Against this fatal creed the best hearts in every age have uttered an effectual protest. The noblest specimens of humanity, the saviors of the nations, the martyrs for truth, could never have existed were there not a Divine Person by whom they were inspired, and to whom they could render allegiance. For a God without personality would be a vague something which we could neither love nor adore. Man himself, endowed with reason, love, and intelligence, would stand higher in the scale of being than such an impersonal force. Why should we shrink from ascribing personality to the Deity because of its human limitations? Do we not get our clearest conception of infinity from personal qualities? What limit can be placed to mental activity? What heart loves all it is capable of loving? What will has exhausted its capacity for exertion? In all the essential distinctions of personality we have suggestions of infinity.

What inconsistency, then, is there in ascribing to an infinite God the perfec-

* From a baccalaureate sermon, delivered June 19, 1893.

tion of personality? He has the fullness of these Godlike capacities which are rudimentary in us, and whose earthly limitations are only transitory incidents in their growth. And shall He who satisfies the desire of every living thing not satisfy the soul's thirst for God—for the living God?

NATURE ON THE SIDE OF THE CHURCH.*

BY S. D. McCONNELL, D.D., RECTOR OF HOLY TRINITY, BROOKLYN, N. Y.

And the earth helpt the woman.—Rev. xii. 16.

It is most important to determine which of the two selves in every person is the real self, because in the long run the real is likely to win. I do not believe that any one ever became bad suddenly. It is not natural; this unhappy result is brought about only by slow degrees. On the other hand, moral recovery may be most sudden, for the reason that the very frame in which the soul dwells, and also the soul itself, are so constituted that they belong to God, and He is not willing to have them filcht away by violence. We must emphasize the need of guarding against the moral despair which paralyzes the aspirations after righteousness.

My message, young ladies, to you is this: If you are ever tempted to give up to evil, remember that the elemental, triumphal forces of the universe are on the side of goodness; that the river of life flows toward righteousness, and not away from it. Be confident; address yourselves to right, and be assured that God will not forsake you, nor will nature. Be stedfast of purpose. You may be borne down; that is possible. You may be crucified; the Man-Child was. But even then the eternal forces will bring you into life everlasting.

* From a baccalaureate address to the graduates of Packer Collegiate Institute, June 5, 1898.