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WILLIAM TYNDALE.

THE MAN AND HIS ACHIEVEMENT.

By Rev. Charles Flinn Arrowood, Ph. D., Professor of Religious Education, Davidson College, Davidson, N. C.

We are this year celebrating the four hundredth anniversary of William Tyndale and the far-reaching influences of his work. Ministers and laymen who are planning addresses on Tyndale will find Dr. Arrowood's article of great value and suggestiveness.—Editor.

William Tyndale, translator of the New Testament into English, was born in the West of England about the year in which Columbus first sighted the shores of the New World. He lived in a stirring time. The national spirit, intellectual interests, and religious insight of Europeans were quickened and deepened during the hundred years following his birth as they have been during few other periods in history. Many factors were making for an awakening, for a broadening of

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well, and in his work he had the encouragement, if not the aid, of Henry's great minister. The book was printed on the Continent, but its circulation in England was authorized by the King.

Of Tyndale's character it were impossible to say too much in praise. Monbert praises "his undaunted manliness, and his translucent purity and truthfulness." If he lacked something of the sweetness of the Book he knew so well, let us remember that his inflexibility was born of profound conviction, and that a less stern man could not have persevered in the face of the obstacles that Tyndale overcame. Let us remember, too, that he lived in the shadow of the scaffold, and that he attested his devotion to the cause in which he took up his pen by giving for it his very life. The Church at large and every reader of the English Bible join in greeting him as one of England's noblest sons. No tribute can be more just than that which Fuller pays him: "What he undertook was to be admired as glorious, what he performed to be commended as profitable, wherein he failed is to be excused as pardonable, and to be scored to the account of the age rather than of the author himself."

THE GRACE OF PREACHING.

ILLUSTRATED IN THE PULPIT WORK OF THE LATE JOHN
HENRY JOWETT, D. D.

By the Rev. Andrew W. Blackwood, D. D., Professor of English Bible, Presbyterian Theological Seminary, Louisville, Ky.

The late John Henry Jowett was the most acceptable preacher in the Christian Church since the days of Charles Haddon Spurgeon. On both sides of the water, in four exacting fields, widely different, Jowett devoted himself exclusively to the greatest work in the world. With his voice and by his pen he brought comfort and joy to countless hosts of the children of
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God. Now that he has fallen, he remains the inspiration and almost the despair of evangelical preachers. What then was the secret of his favor with God and with men? The grace of preaching!

Dr. Jowett's favorite word was grace, as Phillips Brooks' favorite word was light. As Brooks was always preaching about the Incarnation, the gospel of light, so Jowett was ever preaching about Redemption, the gospel of God's grace. In his Yale Lectures, for example, he used this word grace almost fifty times, whereas many of his distinguished predecessors in that Lectureship scarcely used the word at all. Even when Jowett was not using the word, he was always picturing divine truth and human duty over against the scriptural background of grace.

What then is grace? It is divine power for human needs, especially the needs arising from sin. Grace is altogether divine. The corresponding human quality is faith, which is human weakness laying hold on divine grace to supply all of its needs, especially the need of forgiveness and cleansing. When divine grace meets with a fitting response in man's faith, it brings him peace and joy. This is a large element in the gospel of Jowett and of his Lord (Luke 4:18-22). "All bare Him witness, and wondered at the words of grace which proceeded out of His mouth."

In Jesus, as our only ideal preacher, the divine and the human are perfectly blended (Ps. 85:10); and so to a high degree are they blended in the preaching of Jowett. Christian preaching is the attractive presentation of the grace of God by a man of faith. Such is the meaning of my topic, for which I am indebted to the editor. In following out his fruitful suggestion I wish first to call attention to certain divine elements in preaching, and then to certain human elements, all the while remembering that the human is possible only as the outworking of the divine. Christian preaching, like salvation, is "all of grace."

DIVINE ELEMENTS IN PREACHING.

The first element in preaching, and one of the most vital, is the call. Jowett himself, from the hour that he turned his face towards the ministry of the Word, never doubted that he was called of God, and he never ceased to thank God for His call. As a growing lad he was not planning to preach, but on the threshold of manhood, through the kindly interest of an elder Christian friend, he was led to know the will of God. And so he gladly took his place in that royal line of prophets and apostles and saints who have been called of God to proclaim the gospel of His grace. Is not this the true "apostolic succession"?

No one who has heard Jowett preach or has read his books and articles has ever doubted that he was called of God to his life work; one might almost as well doubt the call of Isaiah or of John! But unlike those men of old our modern preacher seems to have been largely spared from heartaches and apparent failures. Like them, however, he dedicated his heart and his life, his talents and his limitations, to his life work. He was never ashamed to be known as "only a preacher." He would not have understood a person who tried to compliment him by mistaking him for a travelling salesman, for had he not been called to be an ambassador of God?

No man in modern life has kept his reputation more free from scandal, or from suspicion of mercenary motives. Greatly tempted as he must have been by his unusual success as a young minister, appealing to the hearts of sympathetic women as he appealed to them more and more, approached again and again by worldly-minded men who sought to obtain his services by the lure of gold and by the promise of fame—still he kept himself "unspotted from the world," illustrating anew the meaning of the poet's phrase, "the white flower of a blameless life." He was protected doubtless by his innate simplicity of heart, and also by the gentle radiance of his home, for he was singularly blessed in his wife, but he was protected most of all by the grace of God revealed in his call.

The Preparation of the Preacher.

Jowett believed in the prepared sermon, but he believed much more in the prepared preacher, and in all of his preparation he relied upon the Spirit of God. As much as any man in recent years, he made one hundred per cent. use of all the powers and the opportunities that God gave him; for in the beginning he seems not to have been endowed with remarkable gifts and graces. He owed much to heredity, and much to environment, and much to education; he was well born, and well reared, and well educated; but under God perhaps he owed even more to the influence of the great men who revealed to him, little by little, the possibilities of the Christian life and of the Christian pulpit.

A wise observer in Britain says that at some period in his youth every great preacher has sat at the feet of another great preacher. This is especially true of Jowett, save that he was influenced by a succession of men who were almost giants, and last of all by R. W. Dale, whom he succeeded in Carr's Lane, Birmingham. For a youth of only thirty-two years to follow such a leader, justly renowned, seemed to many of his friends most hazardous; but it proved to be the making of Jowett. He says that it set him free from mere "prettiness" in preaching (see Ezek. 33:30-33), and that it led him to make less of Emerson and more of Jesus Christ.

Looking back over the early years of Jowett's life as they are revealed in Porritt's biography, one can now trace the steps by which God was preparing him for his life work. In his first pastorate he had been an unusually promising young preacher, but only after he donned the mantle of the older man of God did he begin largely to fulfill his earlier promise. Like Joseph at much the same age, but in totally different circumstances, Jowett might have said to those who brought about his removal to Birmingham, "It was not you that sent me hither, but God!"

When the grace of God prepares a man for such a work, it keeps him humble. Perhaps Jowett's freedom from troubles

large and small was due in part to his freedom from vanity and other forms of pettiness; so that he needed not the chastening of the Lord to bring him to his knees. He would have enjoyed hearing one of his friends relate an experience in climbing the Alps. After seven hours of steady ascent this traveller and his guides had emerged at a peak which consisted of splintered rock protruding from the snow. "Exhilarated by the thought of the great view awaiting me and forgetful of the high gale which was blowing from the other side of the rocks, I sprang up eagerly and stood erect, but the guide pulled me down,—'On your knees, Sir, on your knees! You are not safe there except on your knees!'"

The Message of the Preacher.

In his Yale Lectures Jowett explained frankly his ideals as a preacher. In every sermon he aimed to have a message from God, prepared expressly for the men and the women to whom he was preaching that day;—and only one message in a sermon. He wished that one message to be simple and appealing; for he strove to make the Christian Evangel appear superlatively attractive and helpful. Doubtless for this reason his pulpit work did not greatly appeal to a few critics of preaching, such as Joseph Fort Newton, who says that Jowett's sermons were "thin"; perhaps for this very reason he never failed to bring a blessing to the sort of men and women who heard his Master gladly.

No man in the modern pulpit has adhered more closely to his ideals of a spiritual ministry. Jowett practically always declined invitations to do anything but preach; when he preached he talked of nothing save religion, in the old-fashioned meaning of that word; and he found his religion almost exclusively in the Bible. In the Bible he looked for the great facts and the compelling duties, with more of an eye for the facts of Redemption than for the duties of every-day life; and he showed his friends in the pew exactly what he found in the Book: but he did it in such an unusual way that men and women blessed God and took courage. "Did not our heart

burn within us while he talked with us by the way, and while he opened to us the Scriptures?"

Hence the New York reporters were unable to account for Jowett's popularity. They could find almost no "copy" in the sermons which thousands flocked to hear: no sensationalism; no brilliant sallies against the foibles of the day; no weighty deliverances about matters of state; no controversy; no heated defense of the faith of the fathers. They heard only an unassuming Christian gentleman talking out of the fullness of his heart, telling his friends about God and the life everlasting, which for His children on earth has already begun, even in New York City.

Those reporters must have discovered that New York City, like the rest of the modern world, with all of its "disillusionment," is eager for the old, old gospel, in such a pleasing form as it always came from the heart and lips of our master preacher. When we are tempted to despair of cities like New York and London and Birmingham, and of the world as a whole today, we should remember that the most popular preacher in our generation has been pre-eminently the herald of God's grace.

This man's preaching was always positive and courteous. In a time when the air was filled with flying sticks and stones, as well as mud and slime, he contented himself with preaching and teaching the positive gospel. In circles where evangelical preachers were expected to display their orthodoxy by perfervid defense of the faith and by bitter attacks upon the foe, Jowett refused to be fearful about the safety of the ark. Like Dr. G. Campbell Morgan, in this respect as well as in others, he might have said to those who would have challenged him to joint debate, "I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you?" Strange to tell, no one ever questioned his orthodoxy, his courage, or his practical wisdom.

The Authority of the Preacher.

Everywhere save in the pulpit Jowett seems to have been reserved and bashful; nowhere was he what we style a "mixer." But in the pulpit he spoke with ease and with authority. Conscious that he came from God with a message for his fellow men, he spoke without apology and without reservation. He preached with all the greater assurance because he was joyfully drawing water out of the wells of salvation, and because his generous draughts of the water of life were satisfying the thirsty souls of men. As a preacher he lived and spoke as the ambassador of God, and so his authority was not of himself but of his Master. (Matt. 7:28 and 28:18-20.)

"The first essential in a public speaker is a conviction that he has something to say which has to be said. The prophet must believe in himself and in his message. He must trust his own experience of receiving it as a vision from God, and he must send it forth as a word which has the right to command. Congregations desire their preachers to take high ground and to speak with authority."

"There is no more fatal habit than the not uncommon one of punctuating one's message with the modest word, 'perhaps.' It is not incumbent upon us to soften down the Word of God to suit the taste of a refined audience. Arm your personality with the armor of certainty, and let it go,—free, strenuous, and unhesitating. Let it be the personality of an athlete of the Spirit, who has wrestled in meditation and made up his mind in the sweat of his brow. Such a personality will be well worth sending forth." (Excerpts from Kelman's Yale Lectures; he might have been speaking of Jowett, his predecessor at Fifth Avenue.)

The Effectiveness of Such Preaching.

Jowett himself was in the habit of judging his work, not by the size of his audiences or by the popularity of his sermons, but by the spiritual results of his preaching and teaching. "By their fruits ye shall know them." At the very beginning

of his ministry he learned to trust God to bless the "diligent use of the outward and ordinary means of grace," and "especially the preaching of the Word." (Isa. 55:10, 11.) This calm assurance of divine blessing upon the faithful preaching of the Word accounts for much of his power and joy as a preacher.

No man who labors in the things of the Spirit can hope to see on earth all of his harvest, and even Jowett was conscious of only a portion of the blessings which resulted from his ministry of grace. But he saw more of the visible harvest than many of God's faithful are permitted to see, and he must have known that the best of his results were seen only in heaven. In his own quiet way he was a winner of souls, but he was much more largely a friend and helper of the souls whom others had won to Christ and His Church. Jowett was a master shepherd, not in visiting the homes of the flock, but in bringing guidance and strength from the pulpit.

One of the most pleasing by-products of his work was his influence over his brother ministers, and especially the young. In Birmingham and in New York Jowett preached to a host of visiting clergymen: at one afternoon service in the Fifth Avenue Church, Dr. James Palmer, assistant pastor, counted four bishops of the Episcopal Church, and he says that it was not uncommon to see there on a Sabbath afternoon three hundred ministers. With few exceptions they went away with a new vision of the possibilities of preaching and with a new determination to proclaim the gospel of God's grace.

Many a young preacher who never was permitted to hear the silver tones of Jowett has pored over his written words and has found in them something of "the beauty of the Lord." So that instead of ruining the younger men who follow in his footsteps, as Phillip Brooks says the pulpit orator often does, Jowett's influence over his younger brethren has been altogether wholesome. For this reason, as for many others, we

pastors ought to thank God for the life and work of our preacher of grace.

So much for the divine elements in preaching: the call, the preparation, the message, the authority and the effectiveness. Which of the five is the most important? I scarcely know, for without any one of them no man can fitly be termed a Christian preacher. When these five elements are blended in such fullness and beauty as in the life and work of Jowett, the Church has a preacher much like the Lord Jesus, of Whom it was said, "Never man spake like this man!"

THE HUMAN ELEMENTS IN PREACHING.

Jowett was human, intensely human, or he could never have become an acceptable preacher, for Christian preaching is the proclamation of divine truth by a consecrated man. Divine grace works through human agents; Jowett himself would have said with Paul that he was only an earthen vessel, and that his mission on earth was to body forth "the light of the knowledge of the glory of God in the face of Jesus Christ." Let us therefore look at the earthen vessel; that is, at the externals of preaching.

Industry.

This man was one of the busiest toilers of his day. In his first pastorate he learned from the operatives in the mills the secret of early rising, and throughout the thirty-four years of his active ministry he continued this old-fashioned habit. Even after he had become famous he kept on laboring in his study as many hours daily as his friends were laboring in the mills, reserving for himself only such brief periods of quiet recreation as his frail body demanded.

Such labor was for him no drudgery, but rather a delight, for he loved to study almost as much as he loved to preach. He believed that nothing save the best is good enough for the worship of God, and in the phrase of McCheyne he loved to prepare "beaten oil" for the sanctuary. His success, like that

of our other master preachers, was less a matter of genius than of exacting toil.

In all of his study Jowett gave the first place to the Bible. He had ever before him some one of its books to which he devoted an hour or more of study every day, not in preparation for the next Sabbath's sermons, or the mid-week lecture, but in feeding his own heart and life, so that in turn he could feed the flock. Not selfishly, but for the highest spiritual reasons, as "an athlete of the spirit" he toiled in keeping his own spiritual life at its best, as an athlete toils in keeping his body fit for the coming game. Is it any wonder that he became a master of the Word?

He toiled, also, in attaining a more perfect mastery of the art of preaching. In the earlier years of his ministry he made a somewhat exhaustive study of the sermons of the preachers whom he most admired, such as Spurgeon and Newman, Dale and Bushnell, and the two modern Alexanders, Whyte and Maclaren. In the pulpit as a matter of conscience he was careful never to pattern after these great preachers, but in his study as a matter of self-discipline he learned to imitate their preaching style, so that he could write a paragraph or a sermon in the manner of Spurgeon, or of Dale, or of one of his other heroes. In learning to write sermons Jowett adopted much the same method that Robert Louis Stevenson employed in learning to write fiction, and the result in each case was increased originality.

In order to appreciate the labor involved in such an apprenticeship, take up one of Jowett's books, such as "Brooks by the Traveler's Way," or "Thirsting for the Springs," study his preaching method until you can recognize the style if you run across it anywhere, and then set yourself deliberately to reproduce that style in a sermon of your own. Doubtless you will fail in part, but you will turn from such an attempt with a new understanding of honest toil as a factor in Jowett's success.

In the midst of his general studies, he spent long, happy hours directly in preparing his sermons. He never permitted himself to become so busy here and there as to lose his great-

est opportunity for usefulness. He never expected a strong, helpful sermon to result from the sort of carelessness which casts one thing into the fire and looks for something else to come out. Often he must have been weary in body, for he was not robust, but probably he never preached an unprepared sermon.

One of the most beautiful scenes in his biography is that of a typical Saturday evening in his home after the sermons for the morrow had been completed and laid aside: Jowett and his wife would be reading together, "four feet upon the fender," quietly resting and waiting for the greatest day of all the week. At a time the pastor is popularly supposed to be busy and troubled about many things, frantically endeavoring to retrieve the hours lost during the week, Jowett would look up from his book and say to his wife, rare helpmeet that she was, "Mother, I have a good message for tomorrow!"

Mastery of Words.

No minister in recent years has attached greater importance to the literary style of his sermons, and no one has owed his success more largely to the reverent use of words. He had small patience with mere word painting, "words, words, words," uttered for their own sweet sake, but he believed devoutly that the form of his message ought to be worthy of its substance. For long years he steeped his spirit in the style of the Book, and of Pilgrim's Progress, as well as other classics, so that it would be almost as difficult to find an unrythmical sentence in his writings as to find a discord in the symphonies of Beethoven. His style is especially notable for the fitness and the beauty of his words.

"God wove a web of loveliness
Of clouds and stars and birds,
But made not anything at all
So beautiful as words."

The style of Jowett is notable for its beauty, beauty not for its own sake, but as the humble servant of grace. In his

preaching the truth of God appears almost as attractive as it really is, because he learned to employ words somewhat as a painter employs colors, always with quiet assurance and sometimes with a touch of splendor. But if we are to describe such beautiful preaching, we must turn to the Book from which he learned much about the meaning and use of words.

The one phrase which most fitly describes the literary style of Jowett is that employed concerning the Master Himself when He was preaching in the old home church. "All bare Him witness and wondered at the words of grace which proceeded out of His mouth." "Words of grace!" Doubtless this phrase refers primarily to the substance of the Master's preaching, but it is true also of the form, here in Luke and throughout the Gospels. (See A. B. Bruce, "The Galilean Gospel"). "The beauty of the Lord" kept shining out through the sermons of Jowett somewhat as it shone out through the words of his Master.

Beautiful writing is not often so clear as that of Jowett. More and more as the years went by he cultivated clearness until it became a habit. As a young minister he seems to have been somewhat diffuse in his thinking and perhaps at times hazy in his expression, as young Christian mystics often are, but he schooled himself so that his sermons became as clear as the window through which we look out upon the beauties of earth and sky. If we are ever tempted to envy him such artistry in words, let us remember with how great a price he obtained such freedom.

But why say more about such literary mastery? Only a Jowett could hope to succeed in such an attempt. Surely it would be better, especially for younger ministers, to take up his books, one by one, and study them carefully as modern illustrations of the importance of literary style, not as an end in itself but as a God-given way of sounding forth the glories which in our Saviour shine. With us, as with him and with his Lord, only the best of the words at our command are good enough for use in the worship of God.

Delivery.

The popular effectiveness of Jowett's preaching depended much upon his skill as a public speaker. His sermons appealed even more strongly to those who heard them than to those who read them, and his messages in print are all the more popular now because the men and women who read them have as a rule heard Jowett himself at least once, and so they read his words not as cold, impersonal prose, but as the warm and glowing words of their master preacher. Having heard him but once, they keep on hearing him day by day and always with gladness of heart.

This is as it should be, for preaching is "divine truth through human personality." The only two ways in which personality can express itself in preaching are by what we call literary style and by delivery; and rightly or wrongly, a popular preacher's effectiveness depends much more largely upon his delivery than upon his literary style. "The Lord Jehovah hath given me the tongue of them that are taught, that I may know how to speak a word in season to him that is weary." (Isa. 50:4, A. R. V., margin). What a description of the Master and of every true preacher!

Jowett's voice was a rare gift from above, and he used it as a master musician uses his chosen instrument. His voice was as clear and beautiful as a silver trumpet; it had a wideness of range and a wooing note which one scarcely expects to hear on earth. He spoke so clearly that persons seated in the remotest corners of a large auditorium could listen to him with ease, and yet those seated near the pulpit felt that he was conversing with them. His success, like that of other master preachers, was in no small measure due to the reverent use of a voice much like that of his Master.

"I heard the voice of Jesus say,
Come unto Me and rest."

Jowett was likewise a master of gesture. When he stood in the pulpit the entire man was preaching all of the time. His

hands and his head were not always moving like a Dutch wind-mill; at times he was a visible embodiment of the restfulness which he was portraying; so he would stand perfectly still, with only his lips in motion. On the whole, he employed more gestures than certain other preachers of his day, but so naturally, so unconsciously, that few of his hearers thought of the way in which he was preaching. He used gestures, as he used everything else, not as a means of attracting favorable attention to himself, but as aids in turning every eye towards the Saviour and in opening every heart to receive Him as Lord.

His art as a public speaker appears to have been largely natural. Doubtless he learned much from the master preachers under whom he sat while in the university and the divinity hall, but he seems to have made no such formal study of the art of public speaking as he made of literary style. In the pulpit he was always himself, and almost always his best self. There as nowhere else save in his home, he seems to have dropped off his customary shyness and reserve, becoming for the hour a master of assemblies, because he had a message from God for the friends seated before him. With such a lofty ideal of preaching, how could he have diverted attention to himself and away from his Lord?

“Excellent and inspiring as are his published sermons, one has to hear him in order to understand the greatness, and I had almost said, the uniqueness, of his influence. In Dr. Jowett everything preaches. The voice preaches, and it is a voice of great range and compass, always sweet and clear through every variety of intonation. The eyes preach, for though Dr. Jowett apparently writes every word of his sermons, he is extraordinarily independent of his manuscript. The body preaches, for Dr. Jowett has many gestures, and not one ungraceful.

“But above all, the heart preaches. I have heard many great sermons, but never one which so completely seized and held from start to finish a great audience. Above all preachers that I have heard, Jowett has the power of appeal. That the appeal very deeply moved many who were listening was obvious,

and no doubt it moved many who gave no sign. At times the tension of listening, the silence, and the eagerness of the crowd were almost oppressive. It was all very wonderful and very uplifting." (Excerpts from Sir Robertson Nicoll, editor of the *British Weekly*, an unusually wise judge of our art.)

Persuasiveness.

A host of ordinary men and women unite with Sir Robertson Nicoll in testifying that the hours spent in worship when Jowett was in the pulpit were mountain top experiences, "hours of greater visibility." Compared with life's ordinary experiences, those hours were to lovers of the Kingdom what the hours spent on Mount Mitchell or on the Matterhorn are to lovers of nature. Such experiences baffle description, but they suggest two questions of interest to us who minister to holy things. First, are such experiences of any large practical value in Christian living? And second, are they possible for our people at home? For answer, we turn again to Jowett.

To certain portions of the outside world he must have seemed to be "nothing but a preacher"; that is, only a pulpiteer, hopelessly impractical. To use our vulgar American phrases, he would have been aggrieved if any one had spoken of him as "a mixer" or "a live wire." But somehow in his quiet fashion he gained an unusually accurate insight into the hearts and lives of practical business men and of distracted house mothers, and by his lofty Christian idealism on the Lord's Day he "put heart into them for the coming week." He understood their perplexities and their sorrows, he touched their hearts and soothed them into a willingness to heed the Master's voice, and then he led them step by step to the loftiest heights where they could behold their God and rest assured that all is well, now and forevermore. Is not this worth while? One might almost as well question the practical helpfulness of the Transfiguration!

Much of Jowett's success was due to his knowledge of the human heart and to his love for human beings, so that in the hour of worship he could bring them very close to God, and by

his preaching unfold to them the glories of redeeming love,—all with his “wooing note.” Perhaps he believed in what the fathers called “faithful preaching,” but he seldom employed that method. He almost never scolded or argued. Instead of trying to prove the validity of his message or to explain the mysteries of grace, he encouraged the sort of reverent awe which is “lost in wonder, love and praise.”

Busy men and women, whom Phillips Brooks would style “two talent folk,” responded to Jowett’s preaching largely because of its spiritual altitude. Coming into the church at Carr’s Lane or on Fifth Avenue, jaded and languid, they would yield themselves more and more to the spiritual leadership of that quiet man who had long since learned “the secret of the Lord,” and as he voiced their unspoken aspirations they would follow him step by step to the loftier heights of Christian experience and hope, until they stood with him on the mountain peak and beheld glorious things not to be seen elsewhere on earth. Those busy folk who never missed one of his services might well have said of him what a business man in Baltimore is reported to have said about the preaching of Maltbie D. Babcock: “At the end of the year I do not remember much that he has taught me, but because of his preaching I am striving to be a better and a more useful man.”

“Jowett’s own modest and simple description of his Carr’s Lane ministry was that he tried to preach the good news of salvation, and tried to urge those who had the good news to express it in good deeds, and especially in social enterprise for the redemption of the dwellers in the slums of the city.” (Excerpt from Porritt’s Biography, page 77). Such preaching is intensely practical, and it is entirely possible, at least in a measure, in your pulpit and in mine, if only we are willing to dedicate ourselves to our work as Jowett did. May his mantle and a double portion of his spirit be upon some of us!

Apostolic Optimism.

Most important of all the human elements in Jowett’s preaching was his practical philosophy, which he himself described

as "apostolic optimism." This practical philosophy inspired him to toil on in his study day after day, it enabled him to become a master of beautiful English prose, it was a large factor in making him the foremost public speaker in the modern Church, and it was in large measure the secret of his persuasiveness. Such apostolic optimism is one of the most urgent needs in many a pulpit today.

What then was the secret of Jowett's optimism? It was not merely a matter of a sunny temperament or of an Emersonian philosophy: it was deeply religious, or as he more fitly phrased it, apostolic. He was an optimistic because he believed in God as revealed in the Christ of the Bible. In his study of the Book he found never a pessimistic note after the Resurrection of the Lord, and standing in the royal succession of the apostles of the Risen Lord, Jowett saw in the modern world no reason or excuse for pessimism and despair.

His practical philosophy was that of his Lord, as expressed by the Apostle Paul in the Epistle to the Philippians. This was one of Jowett's favorite books, showing "The Foot-path to Peace." With Paul he believed and taught that those who have the mind of Christ (His practical philosophy) should rejoice in Him always; and that they should think on whatsoever things are true and pure and lovely, trusting God to supply all of their needs through Christ Jesus. Here is practically all that is worth while in so-called Christian Science.

Unlike many who style themselves optimists, Jowett frankly faced the darker facts of life. In his study of the Bible and in his observations of his fellow men he noted the sufferings and the sorrows of the world, and he traced them all back to their sources in sin. He was concerned about these darker aspects of the world as a whole, and like his Master he was especially concerned about the black facts in the hearts and lives of men and women one by one.

But with his apostolic optimism he believed that where sin abounds grace much more abounds. With his whole heart he believed in the redeeming power of divine love as revealed in the Christ of the Cross, and he believed in the Resurrection

of Christ as a token of the coming triumph of the Kingdom of God. His own religion, therefore, was an intimate blending of faith and love, of peace and joy, and his message to his fellow men was radiant with Christian hope. (See Luke 4:18, 19).

In such preaching the Gospel is good news. It is good news to the sinner, who at last comes face to face with his Saviour and lays life's burdens down at the foot of the Cross; to the mourner, who finds the peace of God that passeth understanding; to the doubter, who begins again to see the light; to the disheartened, who learns anew that living for God is worth vastly more than it ever can cost. "Comfort ye, comfort ye, my people," saith your God. "Speak to the heart of Jerusalem." Such is the preacher's commission, and the resulting message is ever the same, "Behold your God!" Herein lies the secret of apostolic optimism.

A Young Minister's Model.

For all of these reasons and for many others, Jowett was the master preacher of his time. No one of us can hope to attain such eminence, but all of us in our lower spheres can learn from him much that will make us more useful and more blessed. Any young minister who wishes to devote six months to a fascinating piece of special work, but who is unable to leave his home parish, would do well to make an exhaustive study of this man's life and sermons. As Jowett himself in his earlier years learned much from older and greater preachers, daily ripening into larger and richer usefulness, so may the consecrated young pastor today learn from him many of the secrets of successful preaching.

Such a self-imposed course of study should make any man more humble and more zealous. It should convince him anew that he is called to the greatest work in the world, and that only his best is good enough for the service of God. It should reveal to him the unbounded possibilities of a ministry in which the divine and the human are blended somewhat as they were in that of Jowett.

From such a course of study the young minister will turn

at last with a new vision of the beauty and the power of the old-fashioned gospel, and with a new determination to become a more worthy preacher. So will he learn to thank God every day for John Henry Jowett and for his message of divine grace.

“WAS JESUS CHRIST BORN OF A VIRGIN?”

BY REV. DUNBAR H. OGDEN, D. D.,

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Long before the Fundamentalists and Modernists began their warfare over the Virgin Birth, Jesus himself raised the question of the paternity of the Christ. Intensely dramatic were the attending circumstances.

In triumph the Master had entered Jerusalem, and with resistless authority had cleansed the Temple. By the wayside between Bethany and Jerusalem he had found a precocious but false fig tree. On the fig, fruit and leaf should grow together from the first bud of spring. Here was a symbol of hypocrisy, fig leaves without fruit. Straightway he blasted the tree by his word of power. In the Temple, smarting over his cleansing of that house, his enemies challenged him: “By what authority doest thou these things, and who gave thee this authority?” Then it was that the Master threw his gauntlet at their feet, uttering the three accusing parables: The Two Sons, The Wicked Husbandman, The Slighted Invitation. There could be no doubt as to his meaning. He proclaimed the failure and the rejection of Jerusalem’s religious ring.

Undoubtedly they must destroy him, or themselves be destroyed. Quickly they buried their differences, and making common cause against him, came with three entangling questions: the tribute money, the resurrection, the law. Each question was successfully answered; their scheme utterly failed. But he had a question for them. We read: “While the