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THE SERMONS OF CLARENCE E. MACARTNEY

A Thesis

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the Department of Applied Theology

Asbury Theological Seminary

In Partial Fulfillment

of the Requirements for the Degree

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by

Quentin O. Hayes

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**This certifies the acceptance of this thesis
by the faculty of
Asbury Theological Seminary**

James D. Robinson **Adviser**

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CHAPTER I

INTRODUCTION

The writer elected to make a special study of some of the sermons of Clarence E. Macartney first of all because he is much interested in the business of preaching. To him there is no greater calling than that of preaching the Word of God. He views with some alarm the contemporary tendency on the part of some leaders in the Church to regard preaching as though it were of secondary importance. It is essential that the ministry not neglect other phases of the minister's work such as administration, Christian education, and counseling. Yet it seems clear that the New Testament regards preaching as of primary importance.

Another reason for the writer's choice of subject stems from his interest in Clarence Macartney. He has always felt attracted by the straightforward, warmly-Biblical sermon that has consistently come from the pen of this preacher. He was curious to learn more particularly just what went into the composition of a Macartney message that should attract a large cross-section of a population to hear him from Sunday to Sunday.

To make his task the more manageable, keeping in

mind at least the quantitative limitations of a thesis, the writer decided to confine his study to a particular type of sermon from this preacher - the biographical. It is to be understood from the beginning that the present discussion is not a study of the biographical sermon as such; it is a study of the Macartney message as it reaches us through this medium. The writer feels that this preacher's biographical discourses are in no way fundamentally different from the rest of Macartney's sermons. The language, structure, and style of the biographical messages are of the same general pattern as the rest.

The procedure used in this treatise is simple. After a brief look at the life of Dr. Macartney (and it should be said that materials here are scarce) the writer examines the sermons with respect to aim, structure, materials, language, and doctrinal emphasis.

The writer corresponded directly with Dr. Macartney previous to his death, which occurred during the writing of this thesis. He graciously supplied materials on his method of sermon preparation.

Perhaps another, sensible to the limitations of this study, will feel encouraged to make a more exhaustive study of the man in question, or of some other notable Bible preacher of our time.

Documentation in this thesis. Where book titles appear in footnotes without the author's name, they are to be understood as coming from the pen of Dr. Macartney.

CHAPTER II

CLARENCE E. MACARTNEY

One of the more exhaustive preachers on Bible characters is Dr. Clarence E. Macartney(1879-1957). In the published works of this man there are sermons on all the outstanding characters and on most of the lesser characters of the Bible. His volumes on Bible characters run to nearly a score.

Dr. Macartney received his advanced education at the University of Wisconsin, Princeton University, and Princeton Theological Seminary. During his long ministry he served only three churches, all in down-town sections: First Presbyterian, Paterson, New Jersey, Arch Street Presbyterian, Philadelphia, and(from 1927)First Presbyterian Church, Pittsburgh.

It is said that his fellow students in Princeton Seminary's Class of 1905 used to feel a trifle awed when student Macartney would set out on Sundays to preach in nearby churches, wearing a high hat and a black tailcoat. Many of his colleagues have stayed awed ever since. For forty-seven years Presbyterian Macartney, singularly unperplexed by theological doubts, scientific criticism, and the pendulum swing of vogues, filled his churches by preaching

the same Gospel that he learned at the Seminary.

His father, a strict Scots Covenanting minister, taught his children a firm, old-fashioned set of religious beliefs. As a University of Wisconsin undergraduate, Clarence used to go down to the elder Bob LaFollette's office in Madison's courthouse to rehearse his debating speeches. This training unquestionably helped make him one of the ablest preachers in his denomination. In 1924 William Jennings Bryan successfully nominated him for the moderatorship of the Presbyterian Church, U. S. A.

Moderator Macartney led in the fight of Presbyterian fundamentalism (he preferred the term "orthodox") to oust Harry Emerson Fosdick, leading theological modernist, from the pulpit of Manhattan's First Presbyterian Church. Attracted by Macartney's reputation, Pittsburgh Presbyterians asked him in 1927 to take over the ministry of their own First Church, long one of the most influential in American Presbyterianism.

Macartney was to remain in the Pittsburgh church to serve two generations of churchgoers. Through the years he preached the same brand of orthodoxy, with the same grave eloquence. On Sunday mornings and evenings a great congregation made its way to downtown Pittsburgh, mostly from outlying residential districts. On Tuesdays as many

as 600 local businessmen would drop in at First Church for a noon meeting, to eat a cafeteria lunch and listen to a brief message.

Outside of his pulpit, bachelor Macartney spent most of his spare time in writing and in historical research. A specialist on the Civil War, he has walked over almost every battlefield from Manassas to Shiloh. Some of his published books are written about historical subjects (e.g., A life of McClellan, and several studies on Lincoln). But the bulk of his publications are sermons and other devotional writings.

In the midst of the preparation of this thesis came the news of Dr. Macartney's death on February 20, 1957. The following article in this connection is taken from "The United Presbyterian":¹

Funeral services for Dr. Clarence E. Macartney, 77, pastor emeritus of First Presbyterian church, and one of the best-known religious leaders in this area for the past quarter century, were held in the church he had served from 1927 to 1953.... Mayor Lawrence issued a statement reflecting the high regard in which the one-time moderator of the Presbyterian USA General Assembly was universally held. Speaking of him 'as a minister, as a historian, and as a citizen who had helped build today's Pittsburgh,' he pronounced him one of America's outstanding religious leaders 'possessed with a firm and selfless faith which he transmitted to

1 "News", The United Presbyterian, March 10, 1957.

all with fervor and dedication'. Dr. Macartney was the author of 57 books in the field of religion and history. He was known as a leader of the fundamentalist group in the Presbyterian Church.

CHAPTER III

THE SERMONS

I. AIM

The importance of aim in the work of sermon-building cannot be overestimated. As Blackwood says, "Experience shows that a man who aims at nothing in particular hits nothing at all."¹

Broadly speaking, Macartney's chief emphasis as a preacher is pastoral. He is ever seeking to build, to encourage and strengthen, to edify. This is not to say that he is seldom evangelistic. Throughout his biographical messages there is always the undercurrent of evangelistic zeal.

Each of the messages has a specific purpose or goal. It is the preacher's practice to choose his texts long in advance, and to have sermon-goals in mind for a considerable time prior to preaching. Such long-range forecasting, he feels, "prevents a minister from thrashing around during the week, taking up one theme and quitting it for another."²

¹ Blackwood, A. W. The Fine Art of Preaching (New York: The Macmillan Company, 1945), p. 153.

² Mimeographed letter from Dr. Macartney, dated November 10, 1951, on his personal preparation of sermons.

Whatever the specific aim of a sermon, the preacher never fails in the general aim of meeting some spiritual need in his congregation.

Sometimes the aim is stated directly; again it comes by way of implication. Often it is expressed clearly in the introduction; sometimes it appears as a transitional statement between the introduction and the "body." The direct-aim approach is found in "Naboth-Not For Sale"³:

Naboth's refusal was the introduction to one of the strangest, most powerful, and most terrible dramas of the Bible; a drama, on one side, of innocence, courage, independence, and the fear of God, and, on the other side, of covetousness, avarice, cruelty, perjury, death, and terrible retribution.

In the introduction to "Samuel-The Man Who Preached From the Grave"⁴ the aim of the sermon is implied in the words:

In this crisis Saul felt the need of a higher power than his own right arm and reached out after the help of the unseen.... In his brief reign he had too often neglected to do that and had followed his own way, but at last he sought after the help of God.

In "Seven Who Said No"⁵ the aim is again clear by implication in the introduction: "Morally great men, from

3 The Woman of Tekoah, p. 24.

4 The Greatest Men of the Bible, p. 143.

5 The Woman of Tekoah, p. 50

Abraham up to the Son of man, were men who knew how to 'refuse the evil.'"

It sometimes happens, if seldom, that the aim of a Macartney message is not clear to the people until the preacher is well into his theme. In such an instance, formal divisions are lacking, and there is usually an emphasis on Bible narrative. The Bible story is all the time gathering force in a certain direction which grows increasingly clear as the preacher moves on, and which shines with singular brightness at the close of the discourse.

To be sure that the congregation will keep precisely in mind just what a sermon is about, the Pittsburgh preacher likes to repeat his topic, text, or proposition at a few strategic points in the course of the message.

He likes to "tie up" very specifically a sermon with its announced aim. In "The Trial of Moses,"⁶ he states in his introduction, "The whole life of Moses was a trial. And so life for all of us is a trial." After reviewing some of the important events in the life of Moses, he concludes the message by saying:

The history of Moses, in that respect, is repeated in many a faithful life. There is a certain sense

6 Trials of Great Men of the Bible, p. 64.

in which all of us at the end of life stand at Nebo's lonely mountain. The Promised Land has not been reached. The highest hopes and desires have not yet been fulfilled. To all of us in this life the final word is 'Thou shalt not go over.' For all of us it must be written as it was concerning the believers of that ancient day. 'These all died in faith, not having received the promises, but having seen them afar off.' For all of us God prepares that 'better thing,' that 'better country.' This is the way to look upon your sorrows, your limitations, your disappointments. God who is faithful will deal with you as he did with Moses.

It may be said that Macartney's care in keeping before him and his congregation the aim of a sermon accounts in no small measure for the unity of his messages.

II. STRUCTURE

Introductions

It is essential that a minister command the attention of his hearers from the beginning of his discourse. In the planning of a sermon, the introduction should perform this function. One authority on preaching says, "Except for the conclusion the introduction is the most important part of the sermon."⁷ The same writer quotes a college girl as saying, "When we have a visiting clergyman, we listen for the first minute or two and if we do not care for what he is saying, we think about something nice."⁸

⁷ Blackwood, A. W., op. cit., p. 99.

⁸ Ibid.

And then he adds that if there were more awe and wonder in the heart of the preacher at the beginning of the sermon, there would be more light and warmth in the heart of the hearer after the benediction.

Macartney's introductions are generally brief. They vary in length in proportion to the length of the sermon.

A reading of several volumes of his biographical sermons suggests that he does not employ any standard method for constructing his introductions. He sometimes uses a direct Bible quotation for his opening sentence. Often this is not a complete verse of scripture, but a phrase, or a thought, sufficient to introduce his subject. The phrase, or thought, may be a part of his text or it may be a synonymous Bible passage. In his introduction the author occasionally treats such a parallel passage in order to amplify the theme of the introduction.

Sometimes he introduces his sermon with a generalization from life, as in the message, "The Trial of Joseph"⁹:

No one would take an interest in a life that was all sunshine, happiness, and success. The greatness of life does not come out until the soul feels the touch of iron.

Macartney's introductions reflect much interest in the history of our country, especially the period of the

9 Trials of Great Men of the Bible, p. 43.

Civil War. The introduction to "The Night of Dissipation"¹⁰ suggests the preacher's versatility in the use of historical incident:

Midnight on the St. Lawrence River. In the darkness, barge after barge loaded with British soldiers floats silently down the broad river. As they near their destination, the commander of the army is reciting to the officers of his staff these lines:

The curfew tolls the knell of parting day,
The lowing herd winds slowly o'er the lea,
The plowman homeward plods his weary way,
And leaves the world to darkness and to me.

When he had finished the stanzas, he told his officers he would rather have been the author of that poem than win the battle with the French on the morrow. By a mountain path the army made its ascent in the darkness from the river to the Plains of Abraham. When the sun began to shine that morning on September 12, 1757, its rays were reflected upon the bayonets and cannon of the English army. The French army fought well and courageously all that day; but their courage and their heroism, and that of their gallant commander, Montcalm, were all in vain. The battle had been irrevocably lost by night. An empire, a kingdom, the dominion of North America, had been lost by night. It was not the first, and not the last, time that a battle and kingdom were lost by night.

To a lesser extent Dr. Macartney's introductions make use of Bible biography. The fact that he does not too often introduce these biographical sermons with a sketch of the life of the man in question is not to be wondered at; for there is always the danger of repetition in the body of the sermon proper.

¹⁰ Great Nights of the Bible, pp. 24-25.

At times the preacher begins a message with a brief background of the times in which a Bible book was written, in this way furnishing an orientation to his passage or text.

A type of introduction used skillfully yet sparingly by the preacher is the autobiographical approach. Concerning this kind of beginning, Dr. Austin Phelps cautions against abuse:¹¹

Modesty should extend to all parts of a sermon, but it is especially necessary in the introduction. Three needless obtrusions are the preacher's professional authority, his own religious experiences, and an excessive use of the pronoun "I"....

Dr. Macartney is careful to observe this rule in his autobiographical allusions. He is never hesitant, however, to introduce a bit of his own experience when it is of material value to his message. Such allusions often relate to his travels. Always he speaks of them modestly and discreetly. The sermon, "Isaac-The Man Who Dug Old Wells,"¹² is here in point:

Once on a summer day, floating down the Ohio river, our boat grounded on the sands of a large and densely wooded island, the largest island in the Ohio, some distance below Parkersburg. Disembarking, we

¹¹ Dr. Austin Phelps, The Theory of Preaching (Grand Rapids: William B. Eerdmans Publishing Company, 1947), pp. 50-51.

¹² The Wisest Fool and Other Men of the Bible, p. 20.

roamed over the island and soon came upon the evidences of a former habitation; fragments of well-cut stones that had once marked the line of a driveway, and here and there the vestiges of a once splendid mansion, foundation stones, broken arches, and fragments of a wall. It was the home the expatriated Irishman Harman Blennerhassett had built for himself and his lady in that island wilderness. Once the hospitality of kings was dealt out there with a lavish hand, and the parks and lawns resounded with European music and cultivated conversation. The wilderness paradise began to wither when Aaron Burr entered it and enticed Blennerhassett to join him in his mysterious enterprise in the Southwest. Now the island is a river solitude, with only these scattered ruins to speak of the once lordly home that graced the wilderness. Wandering about we came upon an old well that had been dug more than a century before. Someone had rigged a windlass over it, and we lowered the bucket to a great depth, raised it again and drank eagerly of the pure and refreshing water, just as cool and just as refreshing as when Aaron Burr and Blennerhassett and his lovely lady drank of it a century ago. The good water is still there.

The homiletical turn which he gives to even the most general and casual observance of art reflects a homely but incisive preaching insight. In the introduction to "With A Harlot",¹³ this is evident:

Walking through the art galleries of Europe, you are fairly certain to see two paintings in almost every exhibit. One is of the martyr St. Sebastian bound to a tree, with his murderers shooting the arrows at him. The other is of the woman taken in adultery. The great masters have done their work well in reproducing the second of these moving and dramatic scenes, but none of them can compare with the master portrait painter of the New Testament, John.

13 Great Interviews of Jesus, p. 75.

Dr. Sangster states that there are three qualifications for a good introduction:¹⁴ First, it must be brief; second, it must be interesting; and third, it must be arresting. The introductions to the Macartney sermon meet these requirements.

Sermon body

The man who builds all his sermons on the same plan sooner or later becomes tedious to his congregation. Macartney is never guilty at this point.

At times he progresses through his messages mainly by the use of examples. For instance, in "The Trial of Ezekiel,"¹⁵ he divides the message into two parts: I Private Sorrow and Public Duty; II Private Sorrow and Private Life. Under each of these divisions come examples of men in both categories.

Macartney makes use of diagnosis and cure. The outline to "With a Criminal,"¹⁶ suggests this kind of movement. First there is an analysis of the sinner's condition, then comes the solution.

¹⁴ W. E. Sangster, The Craft of Sermon Construction (Philadelphia: The Westminster Press, 1951), p. 119.

¹⁵ Trials of Great Men of the Bible, p. 102f.

¹⁶ Great Interviews of Jesus, p. 170f.

Often this preacher makes use of alliteration as in "Joseph-Dreams, Dungeons, Diadems."¹⁷

Macartney is always clear in the statement of his points. He sees to it that a message is presented as clearly as possible. He places no undue burden upon the listener. Indeed, clarity of divisional treatment is a strong feature of these sermons.

His sermon divisions suggest positive gradations in thought: "firstly", "secondly", and "thirdly", or the equivalents of these terms. If any might object to the appearance of the "bones of the skeleton" in a sermon, he will soon discover that in the work of this preacher the bones are amply clothed with the flesh of sound thinking.

Macartney did not usually announce his divisions in advance. As a result the element of suspense usually obtains. There is little danger of the congregation's running ahead of the preacher's thought.

As to the number of divisions in this man's sermons, he did not consistently use any pattern. The divisions may vary in number from two to six. Dr. Andrew Blackwood says Macartney "often prefers to have four,"¹⁸ but this writer

17 The Greatest Men of the Bible, p. 98f.

18 Preaching in Time of Reconstruction(Great Neck: The Pulpit Press, 1945), p. 41.

found three divisions in most of the biographical sermons.

Someone has said that it is better to amplify than to multiply. Macartney was cautious in the employing of sub-divisions. There are very few instances in these sermons where minor points appear under the main division. When there are such examples, he is very careful to distinguish them from the main points of the sermon.

His divisions are natural, stemming from the text or the topic. They are never imposed upon the sermon. In "The Trial of Joseph,"¹⁹ the text is taken from Psalm 105: 18, "The iron entered into his soul." The theme of the sermon is that the greatness of life does not come out until the soul feels the touch of iron. Macartney develops the message naturally into three sections:

- I The Trial by Temptation
- II The Trial of Adversity
- III The Trial of Prosperity

As to consistency in the statement of divisions, the writer found that this preacher is generally free from fault. If in the "body" he begins by asking a question, he uses the same technique in announcing the rest of his divisions.

19 Trials of Great Men of the Bible, p. 43.

There are instances when Macartney's outline may be questioned from the standpoint of unity and thought coordination. In the sermon, "Agrippa,"²⁰ the outline is as follows:

I Paul's Appeal

II Except These Bonds

III Agrippa's Answer

But the Macartney points are usually coordinate in thought. The proposition set forth in one point is not likely to be inferior or superior to that of another point.

There can be no question that the divisions of these sermons are peculiarly the preacher's own. They do not in the least "sound" bookish; they give no evidence of being borrowed. Freshness of outline is evident throughout the sermons.

Conclusions

This minister shows deep regard for the endings of his discourses. Here he is never tedious or rambling. He is always pointed. He is nearly always brief. He seems again to study variety.

At times he concludes with an apostrophe--addressed to the main Bible character of the sermon proper, as in the

20 The Woman of Tekoah, p. 112f.

discourse on Joseph,²¹ where the conclusion takes an apt turn of thought:

When thou wast dying, Joseph, thou saidst, 'Bury me not in Egypt,' for although it came long centuries afterwards, thou hadst faith that the people of God would be brought again into the promised land; and when they came they brought thy dust with them! Thou art forever enshrined in the hearts of men who love the truth and serve God. The ages cannot bury thee. Time cannot engulf thee. As thou didst bless of old the house of Potiphar, so to the remotest age thou shalt bless and cheer and help the sons of men.

Elsewhere his conclusion may be built around a literary allusion. In "The First Trial of Jesus,"²² he makes use of Bunyan:

When Christian had given Apollyon the mighty thrust and that black demon spread his wings and departed, the Pilgrim sat down on the grass to rest and to dress his wounds.... A Hand is extended down to touch them with the leaves of the Tree of Life which are for the healing of the soul.... 'Then the devil leaveth him, and.... angels came and ministered unto him.' God grant that that may be the end of your battle and my battle with temptation. 'Then the devil leaveth him, and angels came and ministered unto him.'

In an evangelistic message he may come to the end with a direct question or a series of questions, calling for decision on the part of the congregation. His sermon on the man born blind ends thus:²³

21 The Greatest Men of the Bible, p. 112.

22 Trials of Great Men of the Bible, p. 138-9.

23 Great Interviews of Jesus, p. 121.

Can you say that too? Do you behold Christ as your Saviour? Do you see him as the one who by his precious blood washed away all your sins? If you do, then, as this man whose eyes were opened said to those who were questioning and doubting him, 'Will ye also be his disciples?' so you can say to others:

Come to the light, 'tis shining for thee,
Sweetly the light has dawned upon me,
Once I was blind, but now I can see,
The light of the world is Jesus.

In some sermons the conclusion consists of little more than a mere statement of fact in which the preacher reiterates the lesson of the message. At the end of the sermon on Naaman's deliverance from leprosy,²⁴ Macartney merely says:

Calvary is the only cure for sin -

There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners, plunged beneath that flood,
Loose all their guilty stains.

A brief recapitulation at times concludes a sermon. In "Philip-The Man Who Made a City Glad,"²⁵ he sums up the sermon with these words:

His story tells us, first of all, what a layman can do for Christ.... Again, the story of Philip tells us what the gospel is, what the message of the true preacher must ever be.... And last of all, Philip strikes the ever-resounding chord of joy.

²⁴ "Naaman-The Man Who Washed and Was Clean", The Wisest Fool and Other Men of the Bible, p. 179.

²⁵ Ibid., p. 120

In a rare instance Macartney in ending a sermon will surprise the hearer by turning the spotlight on himself.

In "Judas, The Son of Perdition,"²⁶ he does this:

For myself, when I read this story of the tragedy and fall of Judas, and then search my own heart, and when I remember that I am a man of like passions with Judas, and how Satan desires to have me and enter into me, and how men are beguiled and deceived by the temptations of this world, and for the sake of the visible give up the invisible and betray their soul, then I feel that the only thing for me to say is what the disciples said that night, one by one, when Jesus told them that that night one of them should betray him, 'Lord, is it I?'

It is apparent from the endings of these biographical sermons from Macartney's pen that this man preached with one goal in mind - the personal application of the truth of God. He is mightily concerned with either the salvation or the edification of his hearers. It seems evident that this preacher normally had his conclusion in mind from the very beginning of a sermon's preparation. Never is it a mere superfluity of speech. Never is it left to an impromptu appeal. But with the swiftness of a hawk the preacher descends in the end upon his hearers. Here are conclusions that are personal in their appeal. In much modern preaching, the conclusion leaves one in a mist.

26 The Wisest Fool and Other Men of the Bible, p. 191.

Macartney never fails in the end to let a man know in a word or two just what the Lord requires of him. Yet he does not overdo it. There is no long pleading, no tedious exhorting. The sermon has been preached. His hearers have all the while been measuring their stature in the light of the message. There is need now of brevity - a word of summation, an illustration in point, or a simple, "Go thou, and do likewise." Macartney's hearers are likely to leave the sanctuary carrying with them a simple dominant impression, challenging them to the good life.

III. MATERIALS

This pulpiteer's biographical sermons reflect richness of resources. Macartney shows versatility in several fields of knowledge. This factor undoubtedly accounts in part for his appeal to all types of hearers.

His most prolific source of sermon matter is of course the Bible. Whatever his theme, he illuminates it with Scriptural references or allusion. He elsewhere urges upon those who would aspire to biographical preaching that they become very familiar with the Bible.

He likes to quote a Bible verse or passage and then put it in words easily grasped by his audience, as in the message, "The First Trial of Jesus"²⁷:

²⁷ Trials of Great Men of the Bible, p. 133.

When Satan said, 'If thou be the Son of God, cast thyself down,' it amounted to saying, 'Since thou art the Son of God, you can certainly do this and claim divine protection and rescue, for it is written in the psalm, 'He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.'

He rarely assumes the hearer's familiarity with the Bible. He relates Bible backgrounds frequently, yet always in his own picturesque style.

In using the Scripture as the basis for his biographical preaching, Macartney never apologizes for Bible facts. Always he leaves the impression that the Bible is the record of truth.

The preacher makes considerable use of history and biography of historic characters. In "Naboth"²⁸ he tells of an incident in early American history:

The friends of freedom thought that when Daniel Webster in 1852 delivered his famous Seventh of March Speech, in which he attacked the Abolitionists and, indirectly, defended slavery, he was compromising his principles with the hope that he might gain the presidency. In 1831 Emerson wrote of him these lines:

Let Webster's lofty face
Ever on thousands shine;
A beacon set that freedom's race
Might gather omens from that radiant sign.
But in 1854 this is what Emerson wrote:
Why did all manly gifts in Webster fail?
He wrote on Nature's grandest brow,
For Sale.

²⁸ The Woman of Tekoah, p. 31.

In "The Trial of Ezekiel,"²⁹ he relates the story of Lincoln's grief at the death of his son:

In our own history we have an example of this subordination of private grief to public duty in the life of the man of sorrows who occupied the White House during the Civil War. His heart was lightened and his sorrows alleviated by the pranks and rompings of his two younger sons, William and Thomas, who with their Western ways and independence kept the White House in joyous uproar. But early in February, 1862, Willie sickened and died. It was the President's greatest personal sorrow. He went on with his public duties; but, like the king of Samaria, he wore sackcloth within. Here and there we have a suggestion of what he was passing through. Once on a warship at Fortress Monroe he picked up a copy of King John and read that beautiful passage where Constance expresses the fear that she will not know her son, the imprisoned Arthur, when she meets him in the life to come. When he had finished the reading, he turned to his aide and said, 'Did you ever dream of a lost friend and feel that you were holding sweet communion with that friend, and yet have a sad consciousness that it was not a reality? Just so I dream of my son.' And with that he bowed his head upon the desk and surrendered himself to his grief. But the nation saw nothing of that struggle. Messages had to be sent to Congress. Senators and congressmen had to be interviewed, defeated generals encouraged, incompetent ones replaced, armies and fleets dispatched, and the heart of the nation strengthened in the Lord. His own private sorrow was subordinated to public duty and to the sorrows of the nation.

This preacher seems to have a particular fondness for the life of the American soldier in the Civil War period. His sermons refer more to this period of American

29 Trials of Great Men of the Bible, pp. 107-8.

history than to any other. However, he is also at home in the time of the Revolutionary War and the era of the French Revolution. He draws also at times from the storehouse of church history, particularly the Reformation period. Quotations from the great hymns of the church, or incidences in the lives of the writers are employed to a lesser degree.

Macartney does not limit his illustrations from history to past generations only, but alludes also to the present. In "Naboth"³⁰ he says:

Governor Adlai Stevenson during the 1952 presidential campaign spoke at the dedication of a monument, at Alton, Illinois. The monument was erected on the spot where on November 7, 1837, the Presbyterian minister and anti-slavery editor Elijah Lovejoy, was shot to death trying to protect his printing press from a mob. Governor Stevenson quoted the words which Lovejoy spoke to the mob before he was shot, and splendid words they are, spoken in honor of conscience and in the fear of God: 'I am impelled in the course I have taken because I fear God. As I shall answer to God in the great day, I dare not abandon my sentiments nor cease in all proper ways to propagate them. I can die at my post; but I cannot desert it.' There was another man who, like Naboth, was not for sale.

The sermons contain numerous references to literary biography, poetry, and fiction. One does not read far in a Macartney volume of biographical sermons until he realizes that here is a man who loves literature. Here are

30 The Woman of Tekoah, p. 31-2.

older names such as Shakespeare, Milton, and Bunyan. Here too are more recent authors: Carlyle, Holmes, Defoe, Cooper, Hugo, Emerson, and DeQuincey.

Dr. Macartney, who travelled widely, is never reluctant to draw homiletical values from his travels. In this regard there are references to scenic beauties and to works of art at home and abroad. Besides resources already mentioned, Macartney occasionally turns for sermon values to preacher biographies, philosophy, theology, and science.

IV. STYLE

The conscientious preacher seeks to use the best language. He is never satisfied with triteness of expression. He neither seeks the superficiality of literary embroidery nor is he content with dull, prosaic verbiage. Our preacher assuredly avoids both extremes. He is never tedious in style. Neither is he particularly remarkable in felicity and neatness of phrase or in nicety of poetic expression. There is little or none of that oratorical passion which was the delight of former preaching eras.

Macartney's strength is in a measure to be found in his plain, homely, and for the most part, unadorned use of English. He seems to strive always for clarity of understanding. It was his deep concern that his hearers grasp

his message.

Realizing that many of his hearers were not too familiar with the scriptures, he was careful to clarify by explanation. A passage from the sermon, "Naboth, Not For Sale,"³¹ intimates not only this preacher's concern that his people see clearly the background of an incident; it demonstrates Macartney's simple and straightforward language. The paragraph contains a large percentage of monosyllabic words. He is explaining why Naboth would not sell his vineyard:

There were two reasons why Naboth would not sell. One was that this had always been his home. For generations the vineyard had been in his family. He himself had played there when a boy and toiled there as a man. When life was over for him this vineyard would descend to his sons. He had that fine feeling of attachment to the land which is one of man's best instincts. The other reason why he would not sell was that the law of Moses forbade a man to sell his property and inheritance, except in cases of dire necessity, and then at the year of jubilee it must revert to the owner. This was on the principle that the land belonged to God. Not all Jews were as scrupulous in the matter as Naboth was; but he was a God-fearing man, and felt that it would be an irreligious act, a sin against God, for him to sell his vineyard, even to the king. That was why he said to the king, 'The Lord forbid it me, that I should give the inheritance of my fathers unto thee.'

At times he combines a touch of drama with this simplicity of diction, as for instance in "The Trial of

31 The Woman of Tekoah, pp. 26-7

Abraham³²;

From Moriah one can (in his mind's eye) see Calvary. Centuries later, behold another procession winding its way up the hill to Calvary. Three condemned criminals, each bearing his cross, march along the road. Urged forward by the lashes of the soldiers, cursed and jeered by the mob, Jesus, naked and bleeding and crowned with thorns, marches to Calvary. Like Isaac, he is obedient to his Father. In Gethsemane he prays, 'If it be possible, let this cup pass from me. Nevertheless, not as I will, but as thou wilt.' On the cross he cries out, 'My God, my God, why hast thou forsaken me?' The mob shouts for another miracle. 'Ah, thou that opened the eyes of the blind and cleansed the leper and raised the dead, come, give us another miracle! Come down from the cross and we will believe on thee!' But from the cross he would not come down. Not the nails that they had driven through his hands and feet, but love held him to the cross.

Perhaps nowhere is Macartney more elementary in language than when he is making an earnest and direct application of truth. Such an application is likely to occur variously in a sermon. It is not unusual for it to come in the form of a direct thrust at the end of an introduction. His sermon on "Judas"³³ for instance, has for its theme the seriousness of choice. Here is the "thrust" following the introduction. The paragraph immediately brings the burden of the sermon into focus:

33 Bible Epitaphs, p. 21.

Could it be possible to say to ourselves to-night anything that could be more arresting or searching than this? As you and I go through life we are preparing a place for ourselves. Every thought that passes through the chambers of the mind, every desire, every impulse, every word that escapes our lips, every secret and every public act, is a building of our final house and a choosing of our ultimate place. Both in this life and in the life to come, every man has a place which he chooses and creates for himself.

A peculiarity of style occasionally found is the author's beginning a sermon with a fragmentary expression—perhaps a phrase or a part of a sentence. The phrase is always apt, attention-getting, and dramatic. The sermon, "The Night of Repentance,"³⁴ begins with these words: "Midnight on the Mount of Olives!" The remainder of the paragraph is a brief description of the scene just introduced. Other examples of these fragmentary expressions are "Breakers Ahead! Breakers Ahead! Breakers Ahead!", "A Lonely Stretch on the Syrian Desert", "Springtime on the Plain of Dothan, in the Vale of Esdraelon", "The Servant of the Lord", "Three Texts!", "It is the Hour of Noon", and "Seven Men in a Ship."

Another stylistic characteristic of this man is his fondness for employing a series of three words to describe.

³⁴ Great Nights of the Bible, p. 70.

The practice usually makes for more acceptable oral delivery. In the present instance, however, the writer suspects the preacher's propensity for euphonious rather than for relevant utterance. Here are a few examples in point:

In front of that pyramid the Sphinx stares out over the white moonlit desert with stony, mysterious, inscrutable gaze.

An instance of the natural enmity of man to this central, sublime, and unique fact of the Christian faith.

To the house of harlots and gamblers and sinners.

He was inspired, illuminated, and strengthened by faith.

We look once more upon the marvelous, heroic, angelic countenance.

A comparison of earlier with later sermons shows that the author rather consistently made use of this kind of speech pattern.

If it is a part of the speaker's art to employ short sentences rather than long ones, the Pittsburgh preacher demonstrates his ability in this connection. The following excerpt is from "The Trial of Elijah"³⁵:

The Lord had passed by. Elijah had what he needed, a new vision of God. He was reassured, first of all, as to the state of religion in Israel. God was a better counter than Elijah. Elijah had counted just one worshiper of the true God left, and that one himself. But God

35 Trials of Great Men of the Bible, p. 85.

told him that there were at least seven thousand who had not bowed the knee to Baal or kissed him. After all, Elijah was not so lonely as he thought he was. The next step in the restoration of Elijah was a new commission. God put him to work again.

Occasionally one comes across a fragment that is almost proverbial in nature, such as, "Felix was a victim of tomorrow", "Many start for Canaan, but not all arrive", and "Love transfigures the countenance."

Yet Macartney once in a while can spin a sentence almost a paragraph in length. Such a long unit of thought however, is never awkward in construction; it is always within the comprehension of the average listener. When brief, pithy sentences follow such a paragraph sentence, one wonders if the preacher is not seeking variety in sentence structure.

But the preacher's strength in self-expression is to be found in his simple, homely, use of language reaching us in an admirable sequence of fairly brief sentences.

A minister's style of preaching is of course affected by the quality of his imagination. Macartney has considerable appeal to the imagination of the hearer. In a treatise designed to help young preachers, Macartney encourages wide appeal to the imagination. He writes³⁶:

³⁶ Preaching Without Notes, p. 75.

The mind of man delights in a stirring scene or spectacle, whether it is a battlefield of temptation or an imaginary scene of triumph and glory in the heavenly places. Let the preacher remember this, and throw open as wide as he can the golden gates of imagination. Napoleon said, 'Men of imagination rule the world.' The preacher of imagination is the prince of the pulpit.

In describing the fallen Absalom³⁷ he contrasts dramatically the dismal forest grave in which the youth lies with the finely-cut tomb, shining in resplendent sunshine, that was just designed for him. The words used to paint the contrast are graphic, concrete, pictorial:

How different was the grave into which he was cast like a dead dog. Instead of resting in the marble mausoleum, that flawless body, once without a blemish, from the sole of his foot to the crown of his head, lay gashed and broken at the bottom of the forest pit, covered with a heap of stones, and with none save his broken-hearted father to mourn over him. But yonder in the king's dale stands his pillar. The rising sun gilded with glory its finely cut stone, its silver and its gold; the noon-day sun halted to behold its beauty, and night draped its white shaft with her ethereal robe. But it was a tomb without an occupant, a pillar without a prince, a monument without a man.

The preacher is not only at home in reconstructing old Biblical scenes and episodes; he uses practical imagination in describing and exposing certain types of contemporary life. In "Five Drunkards of the Bible,"³⁸

37 Bible Epitaphs, p. 59.

38 The Woman of Tekoah, p. 76f.

a temperance sermon uncovering the evils of strong drink, he dramatically calls on five drunkards of the Bible to do the preaching. One cannot listen to the testimonies of these five men without being impressed by the fact that imagination can play a highly significant role in preaching.

Nor does he hesitate to use his imagination in discussing the future life. Unlike some men who are given to inordinate speculation in this regard, Macartney's imagination is always restrained and sane. From "Isaiah-The Man Who Saw Christ's Glory,"³⁹ this excerpt is taken:

One of the great joys in heaven, I am sure, will be the joy of listening to the great preachers hold forth on the love and majesty of God. What an experience that will be, to hear Moses one day, and Jeremiah the next, and John the Baptist the next, and Peter the next, and then John, and then Paul! But when the seventh day comes, I imagine the preacher for the day by universal consent will be Isaiah; and we shall see those great preachers I have named; and all the prophets and the apostles, even Peter, John, and Paul, sitting at the feet of Isaiah and listening to him, for all they said he said long before their day.

These biographical messages suggest also Macartney's fertility of imagination in using figurative speech. Striking examples of his use of the simile are found in

39 The Greatest Men of the Bible, p. 116.

the following quotations:

Elijah, girding his loins about him, ran like a conqueror before the chariot of Ahab to the palace of Jezreel.⁴⁰

John.... went like a lion into the Court of the High Priest.⁴¹

He burns out like a volcano. Or to change the figure, like a ship broken with the waves and blasted with the winds and scorched with lightning, he drives through the sea.⁴²

Ahab.... like a spoiled child would not sit down to his dinner.⁴³

The sky was like brass, the sea like glass without a ruffle on its surface.⁴⁴

The apostrophe is also a ready figure. The speaker will swiftly change his mood and address himself to historic personages, as in the following instance:⁴⁵

Abraham, David, Paul, all the saints and martyrs, all ye who came off conquerors and more than conquerors through him that loved us, speak now to our souls! Awaken faith within us! Invite us to climb these Delectable Mountains upon which your feet are now standing, and let us join the company of those who through faith came off conquerors and more than conquerors through him who on the Cursed Tree loved us with that unutterable and everlasting love!

⁴⁰ "The Trial of Elijah", Trials of Great Men of the Bible, p. 83.

⁴¹ "John-Disciple Whom Christ Loved", The Greatest Men of the Bible, p. 63.

⁴² "The Night With the Medium", Great Nights of the Bible, p. 104.

⁴³ "Elijah-The Son of Thunder", The Greatest Men of the Bible, p. 133.

⁴⁴ Ibid., p. 138.

⁴⁵ Great Nights of the Bible, p. 10.

Exclamation is used naturally, yet sparingly. One comes upon the judicious use of expressions like "Listen!", "Hark!", "Think of that!", "Alas!", and "Ah!"

Personification comes in for its share too. Here is a brief list of examples:

The sun in heaven looked down....⁴⁶

The river.... reclaimed the desert and healed the Dead Sea.⁴⁷

The Euphrates.... washing the walls of palaces, orchards, and temples.⁴⁸

In considering some of the stylistic traits of this man of God, mention may be made of one or two omissions also. Speaking of figures, for instance, there seems to be an absence of hyperbole. His zeal to speak accurately would seem to militate against the use of this figure.

The trait of humor seldom makes its appearance in a Macartney biographical sermon. While nothing is more nauseating than unrestrained humor in the pulpit, yet a touch of it on occasions can bring a timely breeze of relief to a congregation, adding something to a message.

It has been mentioned before that Macartney draws

⁴⁶ "Seven Who Said No", The Woman of Tekoah, p. 55.

⁴⁷ "Ezekiel-The Man of Sorrow and of Vision", The Wisest Fool and Other Men of the Bible, p. 78.

⁴⁸ "The Night of Dissipation", Great Nights of the Bible, p. 25.

his illustrations from a variety of sources. But how does he use these illustrations?

This preacher's illustrations fall naturally into the context of his sermon. They are neither discursive nor ambiguous in the telling. He is careful to avoid overemploying of illustration.

Macartney's art of illustrating often involves the use of analogy. An example in point is found in "Nathan-Preacher to a King."⁴⁹ It shows too the ease with which Macartney explains his subject illustratively:

David's fall looks like a sudden fall, but there is always a preparation for such a fall. On an autumn day, going through the woods, you put your foot down upon a fallen log, and immediately it gives way, for the log is rotten. Its collapse is sudden; but months and years of summer rains and winter snows have slowly been corrupting the log and causing it to disintegrate and decay. The Johnstown dam gave way with a roar and crash in a moment of time on that May day in 1889, and two thousand perished in the raging torrent; but for weeks and months the waters imprisoned by the dam had slowly, unobservedly, been eroding the wall of the dam. So it is with moral disasters. There must have been something in David's history before this fall which was preparing the way for it.

There are instances where the preacher uses two or three illustrations from different sources, one after another, to explain a point. In this practice Macartney

⁴⁹ The Woman of Tekoah, p. 135-6.

is perhaps open to criticism. But a Macartney illustration is never of that sensational variety which tends to detract from the main message of the sermon. Here the part is always subordinate to the whole.

V. DOCTRINAL EMPHASIS

The Bible is the inspiration of Dr. Macartney's life and ministry. His biographical sermons, rich in Biblical quotation and illustration, rest on the solid foundation of Scriptural truth. To this pulpiteer the Bible speaks with authority.

God, for instance, is to be taken for granted; He is not a subject of controversy.

The great book tells us that God is to be trusted and obeyed, rather than argued about or demonstrated. His ways may be to us past finding out, but we can say with Job, 'Tho he slay me, yet will I trust in him.' As God's ways in nature are inscrutable, so there are mysteries of His providence in our lives. 50

Macartney is less the apologist for Bible truth than he is the proclaimer of Bible truth. Every sermon is explicitly related to the broad doctrines of the Bible. Some men in preaching use the Scriptures primarily to underline

50 "The Trial of Job", Trials of Great Men of the Bible, p. 20.

their own reasoning; but Macartney's approach, even when it is rationalistic, always recognizes the Word as the final arbiter in spiritual values.

The biographical messages, it may be said, are free from narrow, sectarian dogmatism. Nor is this preacher guilty of that kind of doctrinal preaching which consists in "the unilluminating discussion of unreal problems in unintelligible language." As in the rest of his preaching, Macartney, in teaching doctrine through biography, is always simple and lucid.

His emphasis is on the major doctrines. He likes to preach what James Black used to call "the big, controlling truths of Christianity." He deals with issues rather than side-issues. In general his theological views are conservative and evangelistic.

Prominent among doctrines emphasized in the volumes considered are the following: The Incarnation, The Deity of Christ, The Atonement, The Resurrection, The Forgiveness of Sins, The Priesthood of the Believer, The Brotherhood of Man, The Divine Providence, The Divine Sovereignty, The Trinity, and The Coming Kingdom.

The brief excerpts, which for the most part occupy the remainder of the present chapter, are taken from the biographical sermons. They should serve to intimate some of this preacher's doctrinal views.

The messages are saturated with one sublime truth; namely that God is love. One example comes from "The Woman of Tekoah"⁵¹:

But the marvel of God's love for man is that the holy and sinless God can, and does, love the sinner.... It is hard for us to love the unworthy and the unlovable. But that is what God does. 'But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.'

Macartney recognizes the Trinity, usually by implication, as in the sermon, "Malchus-The Last Miracle"⁵²:

The heaviest burden that one can bear is the burden of an unforgiving spirit. It is a burden, too, which you cannot ask God to help you bear, because it is so contrary to the Spirit of Jesus. There is no greater barrier to the work of the Holy Spirit and the joy of salvation in a man's soul than to harbor the spirit of enmity, ill will, or malice toward any fellow being.

Time and again the Incarnation is referred to, as in "Joshua-The Man After Whom Jesus Was Named"⁵³:

At first it may seem strange that when our Saviour, the Son of God, came into the world he was given for his personal name the name of Joshua, the greatest warrior of the Old Testament.

The Deity of Jesus is also fundamental to Macartney's

51 The Woman of Tekoah, p. 17.

52 Ibid., p. 131

53 The Greatest Men of the Bible, p. 198

theological position. In the sermon "With A Murderer and a Liar"⁵⁴ are these words:

Satan himself never doubted that Jesus was the Son of God. It was because he knew that Jesus was the Son of God that he tempted him and tried to turn him aside from his great work of redemption. Doubt as to the deity of Jesus is something that Satan left for churches and believers of this generation.

Repentance and conversion are ever-recurring themes in the sermons. The following quotation is from "David-After and Against God's Heart"⁵⁵:

David tells us that sin is sure to find us out and punish us; but also that God loves to forgive, and that the man who has wandered farthest away from the heart of God may by repentance and faith, and in the infinite mercy of God, be restored unto his favor.

It is carefully pointed out that conversion is a conscious experience for the individual. In "With a Tree-Climbing Politician,"⁵⁶ the preacher is speaking of this experience:

The sycamore tree preaches....the joy of receiving Christ. He did not come to make you heavy and solemn and sad. He came that your joy might be full. And the highest and purest of all joys is the joy of receiving Christ into your heart. There is no joy in all the range of human or superhuman angelic experience which is comparable to that.

⁵⁴ Great Interviews of Jesus, p. 13.

⁵⁵ The Greatest Men of the Bible, p. 39.

⁵⁶ Great Interviews of Jesus, p. 61.

The doctrine of the Forgiveness of Sins assumes that man is basically a sinner and needs a Saviour, Christ. In "John the Baptist-Friend of Bridegroom,"⁵⁷ Macartney says:

Man is still a sinner, and still his great need is redemption from sin. Calvary has no successor; the Lamb of God has no substitute. He is the sinner's only hope.

The condition of repentance is necessary to forgiveness:

When David confessed his sin, the promise of forgiveness was immediate: 'The Lord hath put away thy sin.' The coming of a soul to true repentance may be a long and slow process; but the forgiveness of God never tarries.⁵⁸

The Substitutionary Theory of atonement is the basis for man's forgiveness. The sermon, "Isaiah-Who Saw Christ's Glory"⁵⁹ contains these words:

I look once more at Isaiah's masterpiece, and what I see now is the Sinner's Substitute. I see one who was numbered with the transgressors; I see one who was wounded for our transgressions and bruised for our iniquities. 'The Lord hath laid on him the iniquity of us all.'

At one with Macartney's pattern of belief is his strong emphasis on the Virgin Birth. The reason, he feels, why so many churches are spiritually dead is because they deny this truth. In "The Night of Nights,"⁶⁰ he says:

⁵⁷ The Greatest Men of the Bible, p. 172.

⁵⁸ The Woman of Tekoah, p. 146.

⁵⁹ The Greatest Men of the Bible, p. 121f.

⁶⁰ Great Nights of the Bible, p. 140.

The sublime narrative of the virgin birth of our Lord is a touchstone, as it were, of men's faith. The discounting or denial of the virgin birth of our Lord is inevitable linked with that indifference and coldness and dead secularism and passionless unbelief which rest as a blight upon so many of the churches and have taken the ring out of the voice of so many pulpits.

References to his belief in the doctrine of the Resurrection are abundant. Macartney never tried to argue this truth.

In the sermon "Onesimus-A Fugitive Slave,"⁶¹ he shows his concern for the brotherhood of man. Paul has been interceding with Philemon in behalf of Onesimus:

That is the scene I would like to have seen-Onesimus standing before Philemon while the master read the letter from Paul. We doubt not that Philemon did as Paul requested, and that the runaway slave became as useful and helpful to Philemon as he had formerly been useless and dangerous, and that these two, master and slave, were now to one another not master and slave, but brothers in the Lord.

Macartney is true Calvinist in his strong sense of the Divine Sovereignty. In "John the Baptist-Friend of Bridegroom,"⁶² he says that God is ever intervening in the affairs of men:

Over the unfathomed depths of great personality there broods a mystery like that which hovers over the face of the sleeping ocean. Pack of

61 The Woman of Tekoah, p. 153.

62 The Greatest Men of the Bible, p. 161.

all our histories and biographies and heredity and environment and education lies the mighty purpose of God.

He gives no less emphasis to the providential leadership of the Holy Spirit. "Samuel-Who Preached From the Grave"⁶³ contains these lines:

Is there any habit of your life against which the Spirit is warning you? Is there any course in your life which the Spirit is showing you to be wrong? Is there any decision that the Spirit has told you you must make, and yet you defer it? 'Seek ye the Lord while he may be found, call ye upon him while he is near; resist not his Holy Spirit for the night cometh'. Are you resisting God's Spirit?

Macartney believes in the reality of Satan as a person. This fragment is taken from "The First Trial of Jesus"⁶⁴:

The power of Satan in this world and in this dispensation is, undoubtedly, very great. He is spoken of as the prince of darkness, the prince of this world, the ruler of the darkness of this world. These titles indicate great temporary power in Satan's hand. The state of the world today, too, certainly indicates such power.

From "Judas-The Son of Perdition,"⁶⁵ one gathers something of Macartney's view of the doctrine of predestination:

⁶³ Ibid., p. 156-7.

⁶⁴ Trials of Great Men of the Bible, p. 135.

⁶⁵ The Wisest Fool and Other Men of the Bible, p. 182-3.

The doctrine of predestination, taught by itself, without the accompanying biblical doctrine of personal freedom and accountability and responsibility, is a doctrine of fatalism, a dangerous and harmful doctrine.... But the Bible never teaches the doctrine of predestination by itself, but always together with the fact of man's freedom and responsibility. We are not puppets on the stage, moved to and fro by an invisible hand. We are not like balls rolled down a groove. We are not enmeshed by circumstances which make our course of action inevitable, but we have the freedom to choose what we shall do, and we are accountable for what we do.

In reading Dr. Macartney's biographical sermons, one sees how a man can effectively use this medium to preach the great doctrines of the Church.

That the ways of God are unfathomable, Macartney insists. The doctrines of the Bible may not be explained to man's satisfaction. The main thing, the preacher emphasizes, is that we be obedient.

He sums up as follows the preaching of doctrine in his sermon, "With a Man Who Cursed Him"⁶⁶:

There are many things in the Bible which we cannot now explain: there are deep questions about the Trinity, about the Atonement, about the fate of the heathen, about the terrible mass of wickedness and sorrow and pain that there is in the world today which we cannot answer. The best thing that we can do is to remember this: 'The secret things belong unto the Lord our God: but those things which are revealed belong unto us

66 Great Interviews of Jesus, p. 168.

and to our children for ever.' There are some things the answer to which we must leave to God. For you and me the word is what Jesus spoke to Peter, 'Follow me.' That is always possible.

CHAPTER IV

A CONCLUDING WORD

Clarence B. Macartney has just recently ended his long and useful life in the service of the Church. He was a man of one passion. He spent himself in loyalty and devotion to his Lord. Never man worked at a task who was less sparing of self. Into his sermon he put his best. He was not flawless in his sermonic output, but for painstaking effort and zeal for the souls of men he is to be ranked among the highest. Combined with his great capacity for hard work was an unswerving allegiance to the Book. Undismayed by the strife of doctrinal tongues among his fellows, he transcended the narrower horizons of his time, and consistently proclaimed, with force and with grace, a Gospel that was adequate for all men of all ages. By virtue of his impact for good, through the spoken and the written word, Macartney will long be recognized as one who belongs to that "endless line of splendor."

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