

A CASE STUDY APPROACH TO THE RHETORICAL ANALYSIS
OF THE WASHINGTON PREACHING OF
DR. PETER MARSHALL

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ABSTRACT

A CASE STUDY APPROACH TO THE RHETORICAL ANALYSIS OF THE WASHINGTON PREACHING OF DR. PETER MARSHALL

by Gordon Mahlon Hyde

This study examines the Washington preaching of Peter Marshall, the Scottish immigrant who became pastor of the New York Avenue Presbyterian Church in Washington, D.C. and also Chaplain of the United States Senate.

Chapter I describes Marshall's life and ministry, while Chapter II presents the stream of events which formed the background of the three phases of his life: 1902-1927, early life in Scotland; 1927-1937, education and early ministry in the South of the United States; 1937-1947, ministry in Washington, D.C.

Chapter III provides Marshall's speaking record as it involves occasions and audiences, preaching trends and characteristics. The legacy of Marshall sermons is described as a factor in the selection of a Case Study approach to the analysis and evaluation of Marshall's preaching.

Chapter IV correlates the materials of the first three chapters and attempts to identify possible causal relationships between Marshall's life and times, and his preaching concerns and performance.

Chapter V presents a Case Study of each of nine recorded sermons preached in Washington near the close of Marshall's ministry. Together with data derived from a questionnaire on Marshall's preaching, the Case Studies provide the bases for the findings of this study:

1. That Catherine Marshall has given a generally accurate and objective image of Marshall and his preaching in her publications; and the Hollywood film, A Man Called Peter, reflects a similar image.

2. That the published Marshall sermons are to a degree incomplete and inaccurate in that they fail to record his frequent interpolations into, and modifications of, his sermon typescripts.

3. That Marshall's sermons were topical rather than exegetical, followed a simple arrangement, were free from digressions, and progressed steadily toward a brief and intensive climax.

4. That Marshall's arguments were generally based on Biblical authority and Biblical analogy. He gained inventional impetus from his concern to make the Christian gospel applicable to the real world in which he lived. Thus his emphasis was practical rather than theological. In the light of his premises, his lines of argument were consistent and sound.

5. That Marshall revealed skill in narration and description, in the employment of worship to supplement the impact of his message, and in identifying himself and his message with the basic needs and aspirations of his congregation.

6. That Marshall, as a minister, fulfilled the roles of prophet and pastor. In each he strengthened the image of himself

as a spokesman for God, and his congregation found him a credible source for God's messages.

7. That Marshall's style was appropriate to subject, audience, and occasion, and was marked by personal and oral emphasis despite his use of the manuscript method of delivery. He chose words skillfully for narration, dialogue, and description. His vocabulary was both colorful and appropriate to his audience. He used embellishments with restraint, while repetition, parallelism, rhythm, and elision gave a poetic quality to his language.

8. That Marshall made effective use of the manuscript method of delivery despite some inefficiencies in the mechanics of his typescripts. He interpolated freely, smoothly, and at times with considerable skill and effect. His visible code of communication was marked by restraint and an impressive personal presence. He used the variables of vocal skill to supplement the intentional effectiveness of his sermons. Audible audience responses tended to be immediate and spontaneous.

9. That Marshall was not guilty of the charge of plagiarism which has been levelled against him since his death. A sense of academic inferiority and a bewitchment with new ideas and new expressions led him to "borrow" from the writings, sermons, and speeches of others. In general he was careful to give credit, at least orally. It is evident that Marshall had no need to lean on others as he did, and that he had no intention of publishing his sermons at the stage of his ministerial career reached by 1948-49.

10. That the effectiveness of Marshall's preaching is

suggested by the persistent crowds that overflowed the churches of his three pastorates, by the financial strength which those churches gained under his ministry, and by the lasting transformations of lives attributed to his preaching, whether directly during his lifetime or indirectly through the published and filmed sermons. That his rhetorical artistry is suggested by the fact that the passage of a dozen years has not erased from some minds the exact language with which he clothed certain key ideas.

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OF DR. PETER MARSHALL

by

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IN GRATEFUL ACKNOWLEDGMENT OF PERPETUAL INDEBTEDNESS

To Our Teacher and Friend

DOCTOR KENNETH GORDON HANCE

Who as Director of Doctoral Studies in Public Address

and as

Chairman of the Guidance Committee

HAS GIVEN OF HIMSELF UNSTINTINGLY

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To my wife, Irma Ellen, my indebtedness is not alone due to her unflagging support and the multitude of personal sacrifices which she has made. She has lived with this study also by typing it at all stages of its development and her prodigious powers of sweet-tempered endurance have been vital to the completing of the task.

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INTRODUCTION

Few men have enjoyed meteoric success and sudden rise to fame. When a "man of the cloth" joins the acclaimed few--especially in this materialistic mid-twentieth century--it is the more remarkable. That Peter Marshall should have received such acclaim in a ministry of eighteen short years, and against heavy handicaps challenges investigation.

A man of limited education and of equally-limited means, a Scottish immigrant to the depression-ridden United States, Marshall claimed to have repeated evidences of a divine "call" to the ministry as doors of opportunity to prepare for the ministry were successively opened before him.

He took but three short steps from Columbia Seminary at Decatur, Georgia, to one of the prestigious pulpits of the land--that of the New York Avenue Presbyterian Church in Washington D. C.--the "church of the Presidents." To this honor was added another--perhaps the greatest formal tribute that the United States can pay to a minister--the Chaplaincy of the United States Senate.

The author, as a British immigrant, as a minister with twenty years of experience in the pulpit and ten in the Speech classroom, became motivated to examine in depth the preaching of Dr. Peter Marshall in an effort to discover the most likely factors which combined to produce his phenomenal rise to ministerial prominence and effectiveness.

A combination of influences and circumstances pointed favorably toward the Case Study approach to the rhetorical-homiletic examination of Marshall's preaching. When it was learned that the final year of his Washington preaching had been tape-recorded (although non-professionally) and that some of the recordings might be made available for the purposes of this study, it was decided to focus attention on Marshall's Washington preaching, and particularly, the last year of that preaching.

Negotiations were initiated with Marshall's widow, Catherine Marshall LeSourd, for the loan of tapes which would cover the main topical emphases of Marshall's preaching. A combination of circumstances limited Mrs. Marshall's selection of tapes which she could make available for this study. As events transpired, seven sermon tapes with matching typescripts were made available, and two more sermons on a Caedmon commercial recording (copied from the same collection of tapes) made up the total of nine Case Study sermons presented at Sunday services most probably during the last five months of Marshall's ministry. Several covered the sermons of consecutive Sundays, three were drawn from the Sundays of one month, so that any attempt by Mrs. Marshall to make available only "best" sermons would seem to be precluded.

Early investigation of Marshall's method of sermon delivery showed that his prepared sermon typescripts (from which he regularly preached) provided an incomplete record of what he actually said. Thus, in the sermons which were published after Marshall's death--the sermons which made the best-selling lists and motivated Hollywood's

production of the film, A Man Called Peter--were incomplete. This fact led this author to adhere to the plan to use the available tape-recorded sermons as the bases for this rhetorical study of Marshall's preaching. The alternative was to describe, analyze, and evaluate a selection of sermons which would have one supremely frustrating rhetorical handicap (whatever their virtues)--they would not represent what Marshall actually said.

Several additional values, beyond the factor of accuracy, could be anticipated from the use of the tape-recorded sermons. It would be possible to present to the world a complete, word-by-word transcription of what Marshall actually said in the Case Study sermons. The interpolations into, and modifications of, the typescripts which Marshall made in his oral presentation of the sermons could be examined for any significance which they might have for the manuscript method of sermon delivery or for other rhetorical factors. The recordings would also provide a prime source for direct rhetorical examination of the many factors of Marshall's vocal delivery--a basis not otherwise available--and some elements of speaker-audience interaction.

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Although Marshall's ministry was phenomenally successful, the image of his ministry and preaching has been created more by the Catherine Marshall publications and the Hollywood production, A Man Called Peter, than from Marshall's direct, personal influence.

Recognition of this fact has modified the approach of this rhetorical study. A best-selling biography of Peter Marshall has obviated the necessity for extensive biographical research. Rather,

the task has become one of checking upon the accuracy and adequacy of the published biography (and of the film based upon it) and of the evaluations of Marshall's preaching therein provided.

Thus the first chapter of this study is not as extensive as it might normally be, but provides an over-all survey of the life and ministry of Peter Marshall as presented by Catherine Marshall and by respondents to a questionnaire on Marshall's Washington preaching ministry.

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Since no man of leadership can live in a vacuum of his own immediate interests and concerns, and since no evaluation of a man's leadership can justly overlook his relationship to the climate of his times and the stream of events in the midst of which his life is lived, it seemed appropriate to make a careful survey of the "backdrop" of Marshall's life and ministry.

This historical "essay" occupies the second chapter of this study; and its divisions correspond to the three main eras of Marshall's life--in Scotland, in the Southern United States, and in Washington, D. C. The essay is presented in considerable detail, not with the intention of providing information not available elsewhere, but with the recognition that life in the Twentieth Century has become increasingly complex, and unless a comprehensive picture is presented, vital and influential factors escape attention. It is also true that while Marshall's life spanned the two World Wars, a new generation has arisen which saw neither of those catastrophic eras. If this generation is to evaluate Marshall fairly, it must see him against the complex and tortured world in which he lived and for which he

felt such deep concern.

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Chapter III presents the general speaking record and experience of Peter Marshall, but places special emphasis upon the Washington phase of his preaching. Chapter IV attempts a correlation of the data of the first three chapters with a view to discovering the impact which Marshall's life and times may have had upon his preaching.

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Against the broad background provided by the first four chapters, Chapter V offers a detailed rhetorical description, analysis, and evaluation of the Washington preaching of Peter Marshall as represented by the nine Case Study sermons. A complete text of each of these sermons provides the basis for rhetorical examination. The findings of the Case Studies are then used as a means of evaluating (on a comparative basis) the presentation of the Marshall publications and the film: A Man Called Peter.

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Chapter VI provides the summaries and conclusions growing out of this study, and offers some suggestions for further investigation of various aspects of Marshall's preaching. It presents the essence of the author's rhetorical-homiletic evaluation of Marshall's Washington preaching. It attempts to account for the meteoric rise to preaching fame of a humble immigrant from the land of Carlyle, Scott, and Burns.

CHAPTER I

"A MAN CALLED PETER"

Parentage and Youth of Peter Marshall: 1902-1927

The Marshall Family.--Peter Marshall, now better known to the world as "A Man Called Peter," was born May 27, 1902, at Coatbridge, Scotland. His first home was on Kildonan Street in this iron trade city of 45,000 population, located some nine miles from the industrial city of Glasgow.¹

Young Peter had not long to know his father, Peter Marshall, a field superintendent of the Prudential Insurance Company for the Bellshill and Coatbridge district. When the younger Peter was but four years of age his father died. Mr. Marshall had belonged to the Masonic Order and had been a leader of the choir in the local Congregational church.² Marshall's mother, Janet, 36 years of age at the time of her husband's death, was a woman of deep religious conviction and devotion, manifesting a profound faith in God, in the Bible and in prayer.³ She had known dire straits in childhood,

¹Catherine Marshall, A Man Called Peter (New York, McGraw-Hill Book Company, Inc., 1951. 9th printing), pp. 5-6. Cited hereafter as Marshall, A Man Called Peter.

²Marshall, A Man Called Peter, p. 6.

³Marshall, A Man Called Peter, pp. 9-10, 71.

working as a weaver at a very early age. She was one of a family of eleven children. At the time of their father's death, Marshall's only sister, Chris, was but a few months old.⁴ There was one step-brother, William, Peter's father's child by an earlier marriage.⁵

Childhood conflicts.--There is little that is outstanding to record regarding the childhood and early schooling of Peter Marshall except for the fact that it was marked with some resentment of his step-father, Peter Findlay, whom Janet Marshall married a few years after the death of Peter's father.⁶ It may be assumed that Peter attended the regular day schools then available to all British children. A cousin of Marshall's, Jim Broadbent, described him in boyhood as, "tall...shot up too quickly...shock of curly, blond hair, inclined to be unruly, never slicked down...stubborn as a McDonald or McTavish...idealistic...impetuous."⁷

Marshall's unhappiness in his home with his step-father may have led to his attempt to enter the British navy at the age of 14. He was a year and nine months too young for enlistment; and when this fact was discovered by the authorities, his parents refused to give their consent to his enlistment.⁸

Conflicts of schooling and occupation.--At the time of his attempted enlistment in the navy, Marshall was attending high school.

⁴Marshall, A Man Called Peter, p. 6.

⁵Marshall, A Man Called Peter, p. 8.

⁶Marshall, A Man Called Peter, p. 6.

⁷Catherine Marshall, To Live Again. (New York, McGraw-Hill Book Company, Inc., 1957, 9th printing), p. 137. Cited hereafter as Marshall, To Live Again.

⁸Marshall, A Man Called Peter, p. 6.

Unwilling to face possible ridicule from schoolmates over his failure to enter the navy, he declined to return to school, and looked about for work. His first job was as an office boy with a firm of civil engineers. In the evenings he attended the Coatbridge Technical School, studying mechanical engineering.⁹ At evening school he made close friends with Robert P. Hunter and David R. Wood, who in the year 1926 were to emigrate to Birmingham, Alabama, and were later to be instrumental in helping Marshall to enter the ministry.¹⁰ The three young men, Marshall, Hunter, and Wood, spent their leisure hours together and became members of the Garturk Cricket Club.¹¹ This suggests that they enjoyed some of the pleasures of the middle class of their society.

Marshall's early termination of his regular schooling presented problems when he attempted to enter upon an advanced educational program. The successful writing of the equivalent of the school certificate examination with exemption from the London Matriculation examination would have been the most direct means of entry into university work. However, having robbed himself of this means, Marshall attempted, in the winter of 1924, to enter Skerry's College in Glasgow for courses three nights a week with the intention of preparing himself to write the Preliminary Examination of the Scottish University, preparatory to advanced work. He was, however, not

⁹ Marshall, A Man Called Peter, p. 7.

¹⁰ Marshall, A Man Called Peter, pp. 7-8.

¹¹ Marshall, A Man Called Peter, p. 8.

successful in achieving this objective.¹²

A successful mechanic.--While Marshall was having difficulties with his education, he was relatively successful in his daily occupation. In 1923 he had become a machinist in the Screwing Section of Stewarts and Lloyds Imperial Tube Works, with a salary of 38 shillings per week when on full time. Whereas this was a fair salary for the post-war depression years, it left little room for the expense of advanced education. Marshall had, in fact, presented his mother with his pay envelope week by week. As he approached 21 years of age, his early restlessness still upon him, he determined to leave home. This he did with his mother's understanding and blessing.¹³ Within a few days of his leaving home he was advanced to a supervisory position as "charge hand" in the Poles and Derricks Section of his firm, with an automatic doubling of his salary. This promotion was the result of a machine improvement suggestion which he had submitted to his superiors months earlier.¹⁴

Though Marshall's financial situation was much improved, the conflict between his work and his night school continued and hampered serious academic progress. It was at this time that his cousin, James Broadbent, who had emigrated to the United States earlier and was working on a project for the Anglo-Iranian Oil Company, visited

¹²Marshall, A Man Called Peter, pp. 16-17.

¹³Marshall, A Man Called Peter, p. 9.

¹⁴Marshall, A Man Called Peter, pp. 10-11.

Marshall in Scotland and urged him to emigrate to the United States, but his efforts failed.¹⁵

Social and religious activities.--Despite his educational setbacks, Marshall had lived quite enjoyably between his work program and his leisure-time activities. At the Buchanan Street Evangelical Union Congregational Kirk, he was a Sunday school teacher, led the Junior choir, and was scout-master of the local troop of Cubs. He particularly enjoyed the weekend camping trips with these boys into the rugged, mountainous countryside of Scotland.¹⁶ During these years he developed a deep love of the Gaelic folk music and participated actively in various types of sports. He was goalkeeper for the soccer team of the Dumbeth YMCA and played cricket and tennis. He enjoyed picnics and other activities with a mixed group of some twenty youth of his own age. Between them they had developed a dance band in which Marshall played the drums.¹⁷ In 1925 this same group of young people formed themselves into a dramatic club to raise money for one of their number who had accepted an appointment to a medical mission in South Africa. Their project caught the imagination of Sir James Barrie and other prominent Scottish citizens; and it proved eminently successful, raising some seven thousand dollars for the mission project.¹⁸

Marshall's "Call" to Christian Service.--Peter Marshall received his specific "call" to serve God in an incident which

¹⁵Marshall, A Man Called Peter, pp. 17-19.

¹⁶Marshall, A Man Called Peter, p. 11.

¹⁷Marshall, A Man Called Peter, p. 12.

¹⁸Marshall, A Man Called Peter, p. 13.

occurred during a summer which he spent at Bamburgh, sixteen miles south of the Scottish border on the North Sea coast.¹⁹ This was rugged country of heaths and limestone quarries. One dark night Marshall, walking back to his lodgings, tried to take a short cut although he knew there was an abandoned quarry somewhere near. The mists were heavy, and visibility was poor. Marshall, hearing a voice calling his name, was arrested at the very brink of this abandoned stone quarry. He regarded this as a providence and a "call" to serve God. Similar events, which he later called "God's nugatory influences," occurred when a car killed a friend walking immediately beside him; when fire broke out in a small boat in which he was riding ten miles at sea; and when a plane, on which he had intended to be a passenger, crashed.²⁰ Feeling that he owed his life to God's service, Marshall was stirred by the report of a returned missionary from China who spoke at the Buchanan Street church, seeking recruits for the London Missionary Society. Remembering that his own father had once volunteered for foreign mission service, Marshall dedicated himself saying, "I have determined to give my life to God for Him to use me wherever He wants me."²¹ It was at this time that Marshall made serious efforts to make up the deficits in his secondary education; but as indicated earlier, he was unsuccessful in this attempt.²²

America beckons.--When Marshall's cousin, James Broadbent,

¹⁹This was possibly the summer of 1923. See Marshall, A Man Called Peter, p. 14.

²⁰Marshall, A Man Called Peter, pp. 14-15.

²¹Marshall, A Man Called Peter, pp. 15-16.

²²Marshall, A Man Called Peter, p. 19. See also p. 3 of this study.

learned of Peter's "call" to the ministry, he urged him to go to America, where it would be easier to finance an education. Though Marshall had no immediate desire to leave Scotland for America, he agreed to give the matter consideration and to pray about it. Some three weeks later Marshall received the conviction that it was God's will for him to go to America, and he made plans immediately to carry out this conviction.²³ Because of the small British immigration quota available at that time, it took Marshall one-and-a-half years to obtain an American visa; and on March 19, 1927, he left his homeland on the steamship Cameronia.²⁴ He carried sufficient money to last two weeks beyond arrival in New York, and a letter of recommendation from the firm that had employed him during the previous six years.²⁵

Beginnings of a New Life in the United States: 1927-1931

Marshall the immigrant.--Shortly before his twenty-fifth birthday, Peter Marshall arrived off Ellis Island, April 5, 1927. To satisfy immigration requirements he proceeded to the home of his aunt, a Mrs. J. Twaddle in Elizabeth, New Jersey.²⁶ Thinking that it would be an asset when seeking a job, Marshall immediately joined the New

²³Marshall, A Man Called Peter, p. 19. See also p. 5 of this study.

²⁴Marshall, A Man Called Peter, pp. 20, 22.

²⁵Marshall, A Man Called Peter, pp. 22-23. For letter of recommendation see Appendix I, p. 556.

²⁶Marshall, A Man Called Peter, pp. 23-24.

Jersey National Guard, Company D, 114th Infantry.²⁷ He did obtain successive jobs with the Public Service Essex Gas and Electrical Company laying conduits, with a golf course construction project, and after a two-week camp interlude with the National Guard, a third job as a molder's assistant at the Patterson Foundry.²⁸

The move to the South.--Five months after his arrival in the United States, Marshall seemed no nearer than he had ever been to his objective of gaining an education preparatory to entering the ministry. Just when discouragement threatened to set in, Marshall received a letter from his boyhood friend, Dave Wood, of Birmingham, Alabama, urging him to come South with the prospect of a better job that would provide the means for his education. Faced with a decision, Marshall spent a week in prayerful consideration before receiving "divine confirmation" on a Sunday evening. Again acting out his faith in the "call" of God, he borrowed forty dollars for his trip South and he soon obtained work as a "galley slave" on The Birmingham News at a salary of seventeen dollars per week, which was later raised to twenty dollars.²⁹

Opening doors of Providence.--Prior to Marshall's arrival, Dave Wood had made known to the pastor of the First Presbyterian Church, in downtown Birmingham, the objectives and purposes which had

²⁷ Marshall, A Man Called Peter, p. 24.

²⁸ Marshall, A Man Called Peter, pp. 24-25.

²⁹ Marshall, A Man Called Peter, p. 26.

brought Marshall to the United States; and from this Welsh preacher, Dr. Trevor Mordecai, Marshall received much encouragement.³⁰ On Sunday, October 2, 1927, Marshall joined Mordecai's church; and within a few months he had become president of the Young People's Society, scoutmaster of the church's troop and teacher of the men's "Vanguard" Bible class, and had assisted frequently in such services as the mid-week prayer meeting. The Session of the church had accepted Marshall as a candidate for the ministry; and the Presbytery of Birmingham, after due examination, had taken him under its care and had determined that he should attend Columbia Seminary in Decatur, Georgia.³¹ Since the seminary term was then already in progress, it was decided that Marshall should wait for the following fall to begin his educational program. In the meantime, other encouragements came to him from several sources. In April his Bible class members made known their determination to stand beside him to the extent of fifty dollars per month during his first school term.³² His step-father, Findlay, sent him means to care for needed dental work. An anonymous donor arranged for him to receive a new suit of clothing at a downtown clothier's in Birmingham.³³ And when Marshall did enter Columbia Seminary in September of 1928, it was with a definite conviction that he had been divinely led to this point in his preparation for his life work.

³⁰ Marshall, A Man Called Peter, p. 26.

³¹ Marshall, A Man Called Peter, pp. 28-29.

³² Marshall, A Man Called Peter, pp. 29-30.

³³ Marshall, A Man Called Peter, p. 31.

Marshall at Columbia Seminary.--During the second of Marshall's three years at the seminary, the faculty took an action in October, accepting his educational work in Scotland as the equivalent of an American Bachelor of Arts degree.³⁴ This was an unprecedented action on the part of the faculty of Columbia, and it was not repeated until 1949, when another overseas student was concerned. On May 15, 1931, Peter Marshall graduated magna cum laude from Columbia Seminary and was ordained to the ministry.³⁵ Despite this success at Columbia and the faculty's recognition of his Scottish education, Marshall, throughout his life, gave expression to his feelings of academic inferiority.³⁶ This was only partially relieved when on May 20, 1938, he was granted an honorary doctorate from Presbyterian College, Trenton, South Carolina.³⁷

Student preacher.--During Peter Marshall's stay at Columbia Seminary he had opportunity to gain preaching experience. In the summer of 1929 he was given two small churches in the Atlanta area and was invited to be director of music at a Young People's summer camp. As members of a male quartet, Marshall and three of his fellow students conducted weekend preaching and singing missions, as well as presenting secular programs, for many churches of the South.³⁸

³⁴ Marshall, A Man Called Peter, p. 34. October 21, 1929, faculty action, item 4. "On motion, Mr. Peter Marshall's educational work in Scotland was accepted as equivalent to our A.B. requirement."

³⁵ Marshall, A Man Called Peter, p. 35.

³⁶ Marshall, A Man Called Peter, p. 41.

³⁷ Marshall, A Man Called Peter, p. 110.

³⁸ Marshall, A Man Called Peter, pp. 32-34.

Peter Marshall, the Minister: 1931-1949

First charge.--Upon his graduation in the spring of 1931, Peter Marshall was offered the pulpit of the church at Covington in Newton County, Georgia and also the Westminster Presbyterian Church in Atlanta, Georgia. Modestly, Marshall chose the small town charge at Covington, cotton mill town of 3,000 people which, in common with the entire nation, was suffering the worst depression in United States history.³⁹ During the three years that Marshall served the Covington church he conducted mission work at Gum Creek, Pine Grove, and Hayston.⁴⁰

Atlanta success.--On May 7, 1933, Marshall received his second call to the Westminster Presbyterian Church on Ponce de Leon Avenue in Atlanta. The church's financial jeopardy proved a challenge to Marshall; and he accepted the pastorate, preaching his first sermon May 28, 1933.⁴¹ Within a matter of months Peter Marshall was drawing capacity crowds to the Westminster church. So effective was his preaching that it attracted the attention of the Atlanta press, and also necessitated the building of a balcony to increase the seating capacity of the church.⁴²

Call to Washington D.C.--Amid such success, in July of 1936, Marshall served as supply preacher for the New York Avenue Presbyterian Church, Washington, D. C., from which pulpit Dr. Joseph Sizoo had

³⁹ Marshall, A Man Called Peter, pp. 34-35. Present population of Covington in excess of 8,000.

⁴⁰ Marshall, A Man Called Peter, p. 36.

⁴¹ Marshall, A Man Called Peter, p. 38.

⁴² Marshall, A Man Called Peter, p. 85.

resigned to take that of the New York Collegiate Church of Saint Nicholas. In the early fall Marshall again preached in the New York Avenue church, and it soon became known that the "Committee on Pastor" was much interested in obtaining permanently the services of this young Scottish preacher.⁴³ Marshall was subjected to heavy "pressure" by both the Washington and the Atlanta congregations. He decided to stay with the Westminster church until the heavy expense of their new balcony had been completely met.⁴⁴ Then by October 1, 1937, Marshall assumed the pastorate of the historic New York Avenue Presbyterian Church, in downtown Washington, D. C.⁴⁵ Thus opened the Washington ministry of more than eleven years, which was terminated by the death of Peter Marshall in January, 1949.

Man greatly beloved.--⁴⁶ A perusal of the tribulations of

⁴³ Marshall, A Man Called Peter, p. 77.

⁴⁴ Marshall, A Man Called Peter, p. 82.

⁴⁵ Marshall, A Man Called Peter, p. 85.

⁴⁶ This introductory chapter concerning the man, Peter Marshall, has thus far been based entirely on the books which Catherine Marshall has written about her husband, and there has been no occasion to question the essential accuracy of her writings. Inevitably, however, despite all efforts to the contrary, a writer has a bias. Thus, in a modest attempt to provide a crude instrument for assessing the degree of such bias, a questionnaire has been prepared and submitted to some seventy persons who had occasion to hear Peter Marshall often in Washington and who have been in some position to know of his interpersonal relationships with various segments and factors in his congregation.*

Forty-three informative responses have been received, and their findings are tabulated in Appendix III, pp. 560ff. . While these findings will be more extensively used in the chapters of analysis and evaluation of Peter Marshall as a preacher, they assist here in filling out and checking the picture of the man as portrayed by the writings of Catherine Marshall. Upon examination, the tabulated responses will show that, to a large degree, they confirm the impression of Peter

responses to the questionnaires to be found in Appendix III, pp. 560ff. will quickly show that Peter Marshall was a man greatly beloved by his Washington congregation, at least in the opinion of the respondents. Questions 9, 10, 12 and 13 particularly provide this evidence. Member expectations of their pastor and subsequent image of the man range all the way from "I was not prepared to like him, because so many people had spoken so highly of him that I couldn't believe he could be so excellent in so many ways."⁴⁷ to, "I saw him as a great man and often

Marshall which Catherine has given to the world.

The list of names circularized with the above-mentioned questionnaire was provided by the courtesy of Mrs. Edward MacConomy, then of Alexandria, Virginia, and now resident at 313 E. Michigan Avenue, Albion, Michigan. Mrs. MacConomy was formerly Miss Alma Deane Fuller, who lived in the Marshall home during Catherine's prolonged illness. Miss Fuller was also editor of the New York Ave-News for several years and was thus acquainted with the membership, leadership, and activities of the New York Avenue Presbyterian Church.

Mrs. MacConomy introduced the list of names thus: "Persons who heard Dr. Peter Marshall preach during the last five years of his life, some of them longer, most of whom were members of the New York Avenue Presbyterian Church then and still are."

Respondents were not asked to identify themselves, though a number did so voluntarily. Anonymity was intended to encourage uninhibited responses to the questions presented and thus enhance their critical value.

From this point forward in this study, specific quotations will be footnoted according to the arbitrary numbering assigned to the questionnaire returns. General observations will be drawn without specific reference since the tabulations in Appendix III provide the detailed responses in full.

*Among the seventy names twenty-three married couples were listed. It may be presumed that in a number of instances only one person responded or two shared in preparing the response. There were also at least three instances in which the available address proved inadequate and the questionnaire was returned to the sender.

⁴⁷ Respondent 3, Question 9.

thought that someday that belief would be widespread."⁴⁸ The reputation which Marshall had established in his Atlanta ministry led to a high level of expectation in the New York Avenue church. Of those who responded to the questionnaire, none seemed to be disappointed in his expectations. Repeatedly, the responding members of Marshall's church expressed affection, respect, and even devotion for the man.

Some exceptions to the general adulation are recorded, but even such specific exceptions tended only to endear the preacher to his hearers as being human (like themselves), and recognizing his own need of the forgiveness and grace of God (like themselves).

Several factors dominate the image of the man as indicated in the responses:

- that he earnestly and thoroughly believed what he himself preached
- that he was conscious of the presence and guidance of God in his own life
- that he had the capacity to communicate this sense to his hearers
- that his greatest strength was his preaching, as opposed to personal or organizational work
- that his most consistent and ardent followers were the young adults of the church

Entering "The Halls of Highest Human Happiness": 1936

Marshall meets Miss Catherine Wood.--Catherine Wood was one of the many students from the universities and colleges of the Atlanta area who endeavored to hear the preaching of Peter Marshall at every

⁴⁸Respondent 40, Question 9.

possible opportunity.⁴⁹ Over a period of two years she attended services at the Westminster Presbyterian Church.⁵⁰ Though she had long admired Peter Marshall from a distance, her first introduction to him came at a prohibition rally scheduled at a small town near Atlanta. The arrangements for the rally had been made by a Dr. Henry Robinson, head of the Agnes Scott mathematics department. Even though the prohibition rally did not favorably affect the outcome of the local referendum, it was the occasion of the beginning of friendship between Peter Marshall and Catherine Wood, a friendship which ripened into courtship and engagement a year later.

Miss Wood, aged twenty-two, graduated from Agnes Scott in June, 1936, with a B.A. degree in elementary education and expected to teach school in West Virginia that fall.⁵¹ However, Peter Marshall, who was now 34 years of age and not anxious to wait another year before establishing a home, pressed his case and won Catherine's consent to an earlier marriage.

Marshall marries Miss Wood.--On November 4, 1936, they were married in the First Presbyterian Church of Keyser, West Virginia, where Catherine's father, the Rev. John A. Wood, was the pastor.⁵² Thus it was that he who had found so much joy in ushering others into

⁴⁹Marshall, A Man Called Peter, p. 39.

⁵⁰Marshall, A Man Called Peter, p. 52.

⁵¹Marshall, A Man Called Peter, pp. 53-55, 62.

⁵²Marshall, A Man Called Peter, pp. 67-68.

"the halls of highest human happiness" now entered them himself.

United States Citizenship.--In addition to marrying an American girl, another step in Marshall's adoption of the United States as his own country was taken when he obtained his naturalization as a United States citizen, January 26, 1938, at Atlanta. He had already entered upon his Washington ministry but returned South for the ceremony. In an interview with the Atlanta Journal he gave as his motivation for changing citizenship the desire to identify himself more fully with the people he was now trying to serve.⁵³

Birth of Peter John.--One of the greatest joys in Peter Marshall's life came with the birth of his son, Peter John Marshall, January 25, 1940.⁵⁴ This new phase of experience was to be reflected frequently in Marshall's preaching after this time.

Catherine's illness.--By contrast, one of the most trying experiences in the Marshall household came with the development of a serious illness in Catherine. At the end of March, 1943, she was put to bed with what her Baltimore doctor diagnosed as a "closed case" of tuberculosis, and not until the summer of 1945 was she sufficiently recovered to begin taking short walks.⁵⁵ Obviously Catherine Marshall's enforced bed rest necessitated some kind of domestic help in the Marshall home. Such help was scarce in war-time Washington, but it

⁵³ Marshall, A Man Called Peter, pp. 109-110.

⁵⁴ Marshall, To Live Again, p. 237.

⁵⁵ Marshall, A Man Called Peter, p. 197.

was provided in the person of Alma Deane Fuller, a Kansan who was a youthful newspaper reporter on Capitol Hill. She had attended Peter Marshall's services for several months; and when she learned of the need in the Marshall home, felt it her duty to offer her services, though she felt ill-equipped for household duties. Miss Fuller spent four years in the Marshall home and became a devoted friend of the family and virtually a member of it.⁵⁶

Summers at Cape Cod.--No insight into the Marshall family life would be complete without an allusion to the Cape Cod cottage which the family built in the summer of 1943. They had rented cottages nearby during the previous five summers, but ownership of this small summer home gave them some feeling of possession and permanence which the large manse assigned them in Washington, D. C. could never provide. It gave Peter Marshall, particularly, an outlet for his creative and practical abilities.⁵⁷

Chaplain of the United States Senate: 1947-1949

Contention over the Chaplaincy.--One outstanding office to which Peter Marshall was appointed during his lifetime was that of chaplain of the United States Senate. In 1947, when the Republican Party won control of the Senate for the first time in nearly twenty years, it determined to have the pastor of Abraham Lincoln's old church as chaplain of the Senate. This determination created no small debate in the Senate, but the Republicans had their majority,

⁵⁶ Marshall, A Man Called Peter, pp. 183-186.

⁵⁷ Marshall, A Man Called Peter, pp. 188-190.

and Dr. Marshall received the appointment. The whole matter was somewhat embarrassing to Marshall since his predecessor was a personal friend, Dr. Harris, pastor of Washington's Foundry Methodist Church.⁵⁸ Later, when the Democrats regained control of the Senate, it was a matter of considerable satisfaction to Marshall that they confirmed him in the office of Senate chaplain, December 31, 1948.⁵⁹

A national figure.--There is little doubt that his appointment to the Senate was a significant factor in bringing the preaching and spiritual leadership of Peter Marshall to the attention of the capital city, the nation and even to the attention of church circles abroad.⁶⁰ By the mass media of communication, the nation was soon to be made aware of the unique and unprecedented prayers which Peter Marshall was offering in behalf of the war-burdened senators of the United States.⁶¹

Contributor to the Art of Preaching

Practitioner v. theorist.--For a man of the prominence and influence of Peter Marshall, it may seem surprising that he wrote no

⁵⁸Marshall, A Man Called Peter, p. 224.

⁵⁹Marshall, A Man Called Peter, pp. 2-3.

⁶⁰For an evaluation of the effectiveness of the Senate prayers of Peter Marshall, see Jimmie Morton Morgan, A Rhetorical Analysis of the Senatorial Prayers of Peter Marshall. (Unpublished M.A. Thesis, University of Alabama, 1956.)

For evaluations of the senatorial prayers of Peter Marshall by members of the Senate, see Appendix XI, p. 654.

⁶¹Marshall, A Man Called Peter, pp. 223-236.

books during his lifetime. His lectures on preaching, given to seminary students, were not published either.⁶² In fact, Marshall was conspicuous for his consistent refusal to believe that anything which he had preached was worthy of publication. His apparently genuine sense of modesty and his feelings of inadequacy, based on his early educational setbacks, made him ever reticent. Not only did he decline to publish his sermons or lectures, but he manifested a strong sense of inferiority in the presence of other ministers of prominence. Thus Marshall's contributions to homiletic knowledge must be derived from an analysis of his preaching. This is to be the work of a later section of this study.⁶³

Preacher of high repute.--It is evident that to most who heard him, Peter Marshall was a preacher of superior ability and effectiveness. Many statements regarding this share the tone of those which follow. "Dr. Marshall was to me personally the best, most important minister of my life. He brought me closer to the Lord than any other."⁶⁴ "I became a disciple. I lived Peter Marshall."⁶⁵ "I had no idea . . . that he would prove to be such a stirring preacher."⁶⁶ "To hear him preach, one almost thought of him as being nearer to God

⁶² Marshall presented the Zimmerman lectures at the Gettysburg Theological Seminary.

⁶³ Marshall, A Man Called Peter, pp. 169, 206.

⁶⁴ Respondent 6, Question 9.

⁶⁵ Respondent 18, Question 9.

⁶⁶ Respondent 18, Question 9.

than most men."⁶⁷ And as one listener pointed out, "one was eager to attend sermons even if one had to stand up."⁶⁸

Not only were the laymen in Marshall's congregation aware of his significance as a preacher, but his ministerial colleagues in Washington gave him high rating.⁶⁹ In addition, those discriminating, worldly-wise minds which constitute the institution of "Hollywood" paid Marshall the signal tribute of including more preaching in the film on his life than Hollywood had ever put into a film before.⁷⁰

Initially then, there seems little doubt that Peter Marshall's contributions to the art of preaching must be derived from his practice of the art rather than from any formal contributions which he made to homiletic theory.

Marshall's Views on God and Man

Significance of Marshall's attitudes.--One of the purposes of the intensive study of available examples of Marshall's preaching will be to note his revealed attitudes, beliefs, and philosophies. Such a study will form a later chapter. At this point, however, it will help to fill out the initial impression of the man, Peter Marshall, to present some of his attitudes, philosophies, and beliefs as recognized by persons who heard him, and as recorded in Catherine Marshall's books.

A great sense of destiny.--Those who heard Marshall preach

⁶⁷ Respondent 39, Question 9.

⁶⁸ Respondent 38, Question 12a

⁶⁹ Marshall, A Man Called Peter, pp. 103, 149, 154, and 258.

⁷⁰ Marshall, To Live Again, p. 240.

were convinced that he himself seemed to know God.⁷¹ There was no questioning Marshall's own sense of dependence on God for guidance, for strength, for grace to live each day in a manner helpful to his fellow man.⁷² Marshall labored under a heavy sense of responsibility for establishing a conscious relationship between his congregation and his God, feeling himself to be, in a sense, a mediator to bring them to God and to make them acquainted with Him.⁷³ His hearers felt that there was no duplicity about Peter Marshall. His sincerity, rather, was of the transparent variety.⁷⁴ Throughout his colorful and successful ministry, attended as it was with obvious manifestations of popularity, Marshall seemed able to retain a genuine humility. The sight of double-session crowds, and hundreds queuing in the rain, to hear him preach, served only to drive him back upon the resources of prayer.⁷⁵

Hypocrisy shunned.--In harmony with his humility, Peter Marshall had a perpetual fear that an element of unreality might creep into his experience of religion. This fear would manifest itself in small incidents of family life and family worship. There is the example of his refusal to ask the blessing on a dinner in which turkey hash was the main dish. He could not bring himself to give thanks for

⁷¹ Marshall, A Man Called Peter, p. 40.

⁷² Marshall, A Man Called Peter, p. 106.

⁷³ Marshall, A Man Called Peter, pp. 41-42.

⁷⁴ Marshall, A Man Called Peter, p. 125.

⁷⁵ Marshall, A Man Called Peter, pp. 41, 82, 198, 199.

the turkey hash which was distasteful to him. Similarly, he would omit the family's morning prayer when he felt that it was becoming only a matter of routine.⁷⁶

Though there was a strong providential element in Marshall's life which he spoke of as "nugatorial influences," it would not be true to give the impression that Marshall had a built-in spiritual capacity, that spirituality was in a sense "natural" to him. Marshall often decried his own lack of "growth in grace" and his inability at times to "get through" to God.⁷⁷

This emphasis on reality in religious experience showed itself in a number of other areas. It showed, for example, in Marshall's refusal to regard Christianity as an insurance against calamity or sickness for those who professed it.⁷⁸ It showed in his practice of tithing, from the beginning of his ministry.⁷⁹ It was reflected in his unconcealed contempt for what he considered the near-idolatry of the American funeral,⁸⁰ and in his own disdain of death based on his confidence in life-after-death.⁸¹

⁷⁶ Marshall, A Man Called Peter, pp. 126-127.

⁷⁷ Marshall, To Live Again, p. 246; See also Respondent 1, Question 13.

⁷⁸ Marshall, To Live Again, p. 132.

⁷⁹ Marshall, A Man Called Peter, p. 37.

⁸⁰ Marshall, To Live Again, p. 80.

⁸¹ Marshall, A Man Called Peter, p. 240; To Live Again, p. 86.

No "lukewarmness."--Likes and dislikes tended to be of the extreme variety with Peter Marshall. He was a fervent patriot, both of his native Scotland and of his adopted America.⁸² He had made three trips to his Scottish home in the ten-year period between his immigration and his marriage.⁸³ Perhaps this was due in part to his undying love of the sea, which love may have motivated his early but unsuccessful attempt at enlistment in the British navy.⁸⁴

No picture of Marshall as a man would be complete without some allusion to his fervent love of music, especially the music of his native Scotland--her sea-songs and Gaelic love-songs--and the music of the church. Church-goers who were accustomed to an indifferent participation by the minister in congregational singing were often strikingly impressed by the uninhibited fervor with which Peter Marshall sang. In his earlier ministry he had been known to conclude a sermon, then to step to the choir loft and sing an appealing solo.⁸⁵ Apparently he could entertain also with his singing, as the New York Ave-News reported:

Doctor Marshall in Kilts Wins Canteen Crowd
Sings Bonnie Songs of Old Scotland⁸⁶

This same uninhibited fervor shown in his love of music was known to his close friends in his devotion to games and sports of all kinds. Anything he played, he played to win, and he became a most

⁸² Marshall, A Man Called Peter, p. 88.

⁸³ Marshall, A Man Called Peter, p. 89.

⁸⁴ Marshall, A Man Called Peter, p. 191.

⁸⁵ Marshall, A Man Called Peter, pp. 135-136.

⁸⁶ Marshall, A Man Called Peter, p. 136.

devoted "fan" of the great national games of the land of his adoption.⁸⁷ But if he was uninhibited in his enjoyments, he could apparently be equally uninhibited in his times of disappointment and disillusionment. In some of his earlier conflicts with the businessmen who constituted the Trustees of the New York Avenue Presbyterian Church, Marshall "was inclined to crumple temporarily under . . . criticism."⁸⁸ His wife has recorded that one look at him as he came in the door of an evening was enough to indicate whether the day had been a difficult one, "perhaps with derogatory letters in the mail."⁸⁹ And one who had occasion to work quite closely with the business affairs of Marshall's church has recalled that "He wasn't perfect as many have thought he was. He could irritate and be irritated."⁹⁰

This brief recital of attitudes, beliefs, and philosophies leaves the unmistakable impression that whatever Marshall enjoyed doing, he did with great gusto, enthusiasm, and sincerity. Those who knew him well recognized that he could also be despondent, if not depressed, in the face of certain types of opposition.⁹¹

The Man Called Peter

Appearance.--At the age of 21, when Peter Marshall was a Scoutmaster in his native Scotland, he was described as being tall and

⁸⁷Marshall, A Man Called Peter, pp. 137-140.

⁸⁸Marshall, A Man Called Peter, p. 144.

⁸⁹Marshall, A Man Called Peter, p. 145.

⁹⁰Respondent 39, on Question 10.

⁹¹Marshall, A Man Called Peter, pp. 142-148.

slender with a shock of blond, curly hair, being clad in kilts of the Gordon Tartan and wearing a regulation khaki jacket.⁹² By the age of thirty, the tall young man had become a well-built preacher with broad shoulders, blond hair darkening, but still curly and somewhat unruly, his face ruggedly handsome.⁹³

A boy grown.--Marshall's personality contained many conflicting elements. The ruggedness of his manhood was but a veil for the boyishness of his nature which persisted throughout his life's activities. For example, friends conferred on him the honorary title of G. G. P., or Great Game Player. Whether it was football or cricket or Yacht, Parcheesi, or Rummy, Marshall was ready to play, and that to win, without much regard for the hour or the duties that ought to demand his attention.⁹⁴ So many different table games did he accumulate that it became necessary to house them in a special games closet at the manse. Catherine Marshall reports, "We had everything, from tiddlywinks to pick-up-sticks and checkers to innumerable board games to elaborate ivory sets of mah-jongg and chessmen. Every game was well used."⁹⁵

The element of boyishness was also shown in Marshall's continual amazement at the evidences of success and recognition which came his way. For example, when his friend, Senator Arthur Vandenberg,

⁹²Marshall, A Man Called Peter, p. 11.

⁹³Marshall, A Man Called Peter, p. 39.

⁹⁴Marshall, A Man Called Peter, p. 74.

⁹⁵Marshall, A Man Called Peter, p. 115.

first called him "Peter," he reported the fact with boyish glee to his wife, Catherine.⁹⁶

Incongruities multiply.--As might be expected of such an ebullient person, Marshall was a rugged sailor who could keep the dining room stewards occupied aboard ship when most other passengers were confined to their bunks.⁹⁷ He was gregarious and outgoing, yet had a typical British reserve about him which some would call shyness.⁹⁸ He was a rare combination of poet and businessman. Items of finance and life insurance Marshall discussed in detail with his prospective father-in-law upon the occasion of engagement to Catherine Marshall.⁹⁹ He could write glowingly of the engagement ring he had bought her, and then add that he had been able to secure it at a bargain price.¹⁰⁰ He could preach of marriage as "the halls of highest human happiness" at the same time that he insisted that couples presenting themselves before him for marriage should obtain health certificates from their doctors even at a time when the State in which he was then preaching had no such regulation.¹⁰¹

Marshall was a great collector. His tastes were distinctive and insatiable. Pictures throughout his house were seascapes. He

⁹⁶ Marshall, A Man Called Peter, p. 4.

⁹⁷ Marshall, A Man Called Peter, pp. 86-88.

⁹⁸ Marshall, To Live Again, p. 46.

⁹⁹ Marshall, A Man Called Peter, p. 62.

¹⁰⁰ Marshall, A Man Called Peter, p. 71.

¹⁰¹ Marshall, A Man Called Peter, pp. 74, 75.

collected thirteen different clocks and wanted more. He had a considerable collection of stamps, pot lids, summertime china, pressed glass of the Argus pattern, and, of course, games.¹⁰² When he had a home of his own, he lavished upon it his care and manifested in it his unique tastes. Furniture must be rugged enough to bear the impact of his 190 pounds, yet everything in the house must be kept neat, as he himself was neat and methodical.¹⁰³ Yet he was beset with a man's inevitable aptitude for losing things.¹⁰⁴ Such common and self-contradictory characteristics in one person made Marshall very human, unsophisticated, and likeable.

¹⁰²Marshall, A Man Called Peter, p. 115.

¹⁰³Marshall, A Man Called Peter, pp. 116-117.

¹⁰⁴Marshall, A Man Called Peter, p. 118.

CHAPTER II

PETER MARSHALL AND HIS TIMES

Point of Perspective

The approach.--If it be axiomatic that "none of us liveth to himself,"¹ then, any man who devotes himself to persuading others to adopt a new and unpopular way of life must inevitably make himself a part of his times, and his times must become a part of him. Such a man must needs be cognizant of the events transpiring about him, in order to relate his persuasion attempts to the realm of reality. Since Peter Marshall was such a man, to study his attempts at persuasion demands the study of his times - the stream of events and the historical "climate" - in order that his work might be seen in adequate and meaningful perspective.

Three-fold division.--The study of Marshall's times may be broken down into three convenient periods which mark off the main segments of his life:--

1902-1927, the period of Marshall's early life in Scotland;

1927-1937, the period of his education and beginning ministry in the South of the United States;

1937-1949, the period of his mature ministry in the nation's capital, Washington, D.C..

¹Romans 14:7 (Italics supplied).

An overview.--Little discernment is required to recognize that Marshall's life spanned the most tumultuous period in human history, a period dominated by the twin horrors of World Wars I and II. Whatever other trends, movements, or actions may be considered significant, they are overshadowed by the enormity of the forces for destruction which were unleashed in these two global conflicts. Peter Marshall was old enough to be boyishly thrilled by the glamour and challenge to daring in the first conflict, but he was old enough to understand something of the horror and disillusionment of the second.

The latter half of the nineteenth century had witnessed a surging acceptance of the doctrine of "inevitable progress," as the implications of Darwinian evolutionism had dawned upon the philosophers and educators of the Victorian Age. This outlook persisted into the twentieth century, and even as late as December, 1913, President Wilson, in his message to the Congress of the United States, declared: "Many happy manifestations multiply about us of a growing cordiality and a sense of community of interest among the nations, foreshadowing an age of settled peace and good will."²

When World War I shattered the millennialists' dreams, they rationalized that it was "the war to end wars," the throwing off of the last vestiges of selfishness in human nature, so that by the 1930's confidence was restored, especially as the applications of science promised to roll back the specters of hunger, disease, and want. But

²Quoted by Kirby Page in The Christian Century, March 31, 1937 and cited in The Advent Review and Sabbath Herald, Vol. 137, No. 47, November 24, 1960, p. 3. Cited hereafter as Review and Herald.

Peter Marshall lived long enough to see these renewed hopes blasted with the searing bombs that devastated the hapless cities of Nagasaki and Hiroshima.

Such are the major events which cast their shadow upon this brief overview of the times paralleling Peter Marshall's forty-six years of life, and his eighteen years of Christian ministry. But happily the record is not all gloom and doom. Those days of darkness brought out the best in men of goodwill and integrity; and Peter Marshall, growing up in an era of unparalleled discovery, invention, and communication, had reason to wonder at the strange paradoxes exhibited by his fellow men.

Period of Early Life in Scotland: 1902-1927

End of an epoch.--The birth of Peter Marshall came during a year of historical transition for Great Britain. Of the year 1902, the historian Trevelyan wrote,

The close of the 19th Century, the South African War, and the death of the Queen (Victoria) and of Lord Salisbury, coincided so nearly in time as to mark the end of an epoch. The Victorian Age had been a long period of ever-increasing prosperity at home, of gradual, uninterrupted, pacific transition from the old to the new society, and of peace and security for Britain in her most important foreign relationships."³

Perhaps as a fruitage of the beneficent Victorian era, the first generation of Marshall's century saw the advent of inventions, industrializations, mechanizations, and communications which seemed

³George Macaulay Trevelyan, History of England, Vol. III: From Utrecht to Modern Times: The Industrial Revolution and the Transition to Democracy. (New York: Doubleday and Co. Inc., 1956--A Doubleday Anchor Book, Anchor A22c), p. 253. Cited hereafter as Trevelyan, History of England.

to overwhelm mankind. Man's moral and mental development seemed to be outstripped by his conquest of the forces of nature. The development of the motor car, the wireless, the airplane, and the submarine confronted him in rapid succession. The older forces of steam and electricity were being made available on such a scale as to keep the social, the economic, and the cultural state of affairs in constant flux. The old order was passing, and no one seemed quite adequate to the development of the new. Urbanization and suburbanization were changing the face of the British landscape, and disrupting all that had seemed strong and permanent. At the same time, new and fearsome weapons of destruction and conquest were appearing, ready to Man's covetous hands.

Days of hope.--It must not be thought that this generation of crisis was bereft of the efforts of noble and intelligent men who would do their best to maintain prosperity at home and security abroad. The year 1902 witnessed the passing of the Balfour Act, which extended the possibility of a university education to superior British students who would not have adequate financial resources for an advanced education. At the same time new universities were developed at Liverpool, Leeds, Sheffield, Birmingham, Bristol and Reading. Those already established at London, Durham, and Manchester were brought to maturity.

The Balfour Act brought into focus the change in religious attitudes and in the power of the established church, because it raised the question of governmental assistance to denominational schools. By administrative modifications, the Bill was made acceptable to the great majority. And Trevelyan sees in this an evidence that

while the church was losing in legal power, she was gaining in influence by becoming more sensitive to nationwide opinion and by showing willingness to adapt to the same. Though Church, Chapel, and Sunday School were less attended than in the 1870's, wireless was opening a universal channel whereby religion might penetrate the traditional privacy of the British home.⁴

In the realm of economics, worthy men were wrestling with Britain's perpetual problems of balance-of-trade, tariffs, protection of British markets, products and territories, and with the challenge which the products of the world's vast prairies was bringing to the very survival of British agriculture. With farm hands drifting into the cities in quest of more money for less work, the laboring man became the subject of much attention.

It had been something of a paradox: that the British laborer could organize effectively in order to negotiate with his boss, but could still remain ineffective in turning elections to his advantage. But in the days of Marshall's boyhood and youth, the Labor Party became a political factor to be considered. It was the famed Taff Vale decision of 1901 that spurred the laborer to recognize that until he became a political force, his economic gains could be wiped out by the decisions of the judiciary. Labor therefore went to work politically, and when, following Balfour's resignation in December, 1905, a Liberal government was formed under Sir Henry Campbell-Bannerman, the General Election results showed that a Labor Party of 50 members

⁴Trevelyan, History of England, pp. 254-256.

had sprung into existence.

Peter Marshall was but three years old when this last Liberal government in British history came into office to dominate Britain's affairs for a decade. Not only did the government include men of stature like Sir Edward Grey, Winston Churchill, and Lloyd George, but for the first time in Britain's long history, a representative of the working classes was included in the Cabinet. Peter Marshall, who was to become a steel works machinist, would have been proud to understand these events, and to know that the Prime Minister was an even-tempered, but shrewd Scotsman, but Marshall was only six years of age when Campbell-Bannerman died.

This last Liberal government made much of its time in power, introducing measures of social reform beyond all precedent. It is true that the Liberals were becoming increasingly beholden to Labor, but it also seems that men of intelligence and goodwill were seeking to avert explosive crises between the privileged and the underprivileged classes in Britain. The Old Age Pensions were introduced in 1908, (and this author can remember with what gratitude some of the aged in his neighborhood in London received their weekly allocation of ten shillings), Budgets shifted more of the taxation burden on to the wealthy, Workmen's Compensation, Miners' 8 Hours, Medical Inspection of Children and the Children's Bill, The Town Planning Act, the Sweated Industries Act, measures of Unemployment and Health Insurance, and the Small Holdings Act for the rural areas --all of these benevolent measures were part of the vast program of liberal laws placed on the Statute Book by the Liberal government. In turn, the efforts of the

central government were extended by the work of Care Committees, Play Centers, Boy Scouts, Adult Education, and other such activities. In his young manhood, Marshall came to appreciate these activities and had a part in not a few of them in his home community in Scotland. And if critics wished to cry, "Socialism!" they would have been told that it was a fact that the system of state assistance to the life of the poorer classes had become a great and undeniable fact of modern British life.⁵

There were still other issues of an explosive nature to disturb these years. The Irish problem persistently produced strife, dissension, and violence. Likewise the issue of Votes for Women descended to the level of organized outrage in the hands of the law-violating "Suffragettes." But amid all the trouble, Lloyd George pushed through another benevolent bill, the Health Insurance Act of 1912, which was a contribution scheme insuring the whole working population against sickness. Then, just when civil war between the six northern counties of Ulster and the southern Irish counties seemed inevitable, a greater threat from a common foe reunited, for a time, the discordant elements in the British Isles.

Call to arms.--Behind the formidable shield of the Royal Navy, Britain had, for over 80 years, enjoyed her "splendid isolation" from Europe and its entanglements. But the opening of the 20th century found Germany an increasing rival to Britain at sea and a continual source of harassment to the powers of Europe, great and small. This

⁵Trevelyan, History of England, pp. 264-265.

growing German threat to the long-standing "balance of power" in Europe gave the Foreign Office much concern, but there was no desire for an increase in British involvement with the Continent. It is true that the neutrality of Belgium had been guaranteed by Palmerston in the Treaty of 1839, and this had been supported by Gladstone's warning during the Franco-Prussian War of 1870.⁶

Now, under the German threat to British supremacy at sea, Lord Lansdowne entered upon an entente cordiale with the French in 1904, settling outstanding differences between the two powers. When Sir Edward Grey became Foreign Secretary in December, 1905, he supported French positions on the Moroccan issues and thus showed Germany that British opinion was still to be considered. The French and Russians also perceived this fact with satisfaction, while Grey moved to settle outstanding points of difference between Russian and British interests. By 1914 he had also "removed by agreement every specific cause of quarrel between England and Germany."⁷ But there remained the troubled area of the Balkans, where recurring crises threatened the peace of Europe because of the alliances with the great powers which could be invoked. And thus it was that Austro-Hungary chose to use the assassination of the Austrian Archduke Francis Ferdinand, at Sarajevo on June 28, 1914, as provocation for the annihilation of Serbia by war. The Kaiser decided to stand by Austria, while the Russians felt obligated to stand by the Serbs. France was Russia's ally. Instead of moving against the Russians,

⁶Trevelyan, History of England, pp. 281, 273.

⁷Trevelyan, History of England, p. 272.

Germany chose to attack France first, rolling through neutral Belgium. Immediately, Britain's guarantee to Belgium was at stake, as well as the fate of the Netherlands, France, and the Channel Ports.

Under the German threat, all advocates of British neutrality, (and they were many, and influential), rallied behind the government's declaration of war, August 4, 1914. Military action was taken just in time to save Paris and the Channel Ports from German might.

The lost peace.--It would serve no particular purpose of the present study to delineate the ebb and flow of the tides of the war. Indeed, after the first German thrusts had been held, trench warfare dominated the Western Front, while the British Navy imposed a strangling blockade upon the Central Powers, despite the successes of the German submarines. When Germany committed the folly of attacking American shipping, she ensured her ultimate defeat with the American entry into the war in 1917.⁸

Over 42 million allied forces were engaged in the conflict against some 23 million men of the Central Powers. Slightly more than half of the Allies became war casualties, while the German group suffered 67 per cent casualties.⁹ Various estimates have been made of the over-all costs of this global conflict. It is said that the Allies expended 126 billion dollars, and the Central Powers 60 billion, but that the cost in property was 400 billion.

⁸Oscar T. Barck and N. M. Blake, Since 1900, A History of the United States in Our Times New York: The Macmillan Company, 1959, (3rd edition), pp. 189-217. Cited hereafter as Barck and Blake, Since 1900.

⁹U.S. War Department, as quoted in The World Almanac and Book of Facts, 1959. New York: New York World-Telegram and The Sun.

Translated into terms of neighborhood men and boys leaving for the camps and the front, into rationed goods and foods in short supply, and into emotional uncertainty, the land of Peter Marshall would have shared intensely in the price that Britain was paying for victory. For the Scots were ever doughty fighters, and their famous kilted regiments wrote their courage deep in blood in both of the world wars.

Perhaps history should record it as a tragedy that a fiery little Welshman should represent Britain at the Treaty of Versailles. Perhaps a canny Scotsman might have exercised greater moderation. But only perhaps, for Lloyd George was but the spokesman for a vociferous majority among the Allies who were determined to make the Germans pay to the depths for their folly in starting the war.

The peace was virtually dictated by the "Big Three," - France, Britain, and the United States, represented by Georges Clemenceau, David Lloyd George, and Woodrow Wilson, respectively. Clemenceau was an outstanding diplomat, a keen student of world affairs, and adamant on securing France's future against a revived Germany. Lloyd George was shrewd, winning, and pleasant. But in his election campaign in December, 1918, he had promised to bring the spoils of war home to England, and he was determined to fulfill his word. Wilson was an idealist, often a poor diplomat, patron of the idea of a League of Nations, but lacking the support of an adequate majority of his people, as evidenced by the election victory of his Republican opponents in both houses of Congress in 1918.

Strong arguments can be presented in vindication of the

vindictive terms of the Treaty of Versailles and the treaties associated with it; but history must inevitably decide, in the light of subsequent events, that the Allies won the war and lost the peace. It was in the crushing terms of the Treaty that Adolf Hitler found the basis for reuniting a militant and vengeful Germany.

War's aftermath - Britain.--The Armistice of November 11, 1918 was greeted with joy throughout the British Isles. Though some Allied troops were kept in strategic zones of Germany until 1930, the great majority of the surviving veterans returned home to share in the problem of restoring the nation to a peace-time basis.

Peter Marshall felt the impact of the transition. He had failed in his repeated efforts to join the Royal Navy or the Merchant Marine, and in the midst of the war he secured his first job as an office boy with a firm of civil engineers. Following the war, when there were 238,000 unemployed in Scotland, he shared the common problem of finding work, and was fortunate to get a job in 1921 as a machinist.¹⁰ When a full work-week was not available to the men, Marshall was only experiencing what had become a chronic problem to Britain, for the year 1920 marked the beginning of her postwar depression. Causes were numerous, but in the main, her best customers had become impoverished by the war, her machinery had become somewhat obsolete, her markets were being invaded by Japan and the United States, tariffs were erected against her, and her national War debt forced an increase in taxes.

¹⁰"Scotland," Encyclopaedia Britannica (Chicago: William Benton, publisher, 1962). Cited hereafter as Encyclopaedia Britannica. See also Marshall, A Man Called Peter, p 22.

A serious attempt was made to alleviate the problems of unemployment by the Unemployment Insurance Act of 1920. It increased the "dole" to 15 shillings per week for men and increased the number of beneficiaries. A deliberate program to encourage emigration to the colonies and dominions was instituted, a trade treaty was concluded with Russia, and the protective tariffs set up by the Safeguarding of Industries Act declared that Britain was partially abandoning her policy of free trade. All such measures were successful in varying degrees, but they could not alleviate permanently, nor consistently, the economic distress which Britain suffered as the aftermath of the war.

In matters moral and religious the war produced several results. There were many who turned toward religion in a spirit of penitence and in self-condemnation that such a conflict could have taken place between "civilized" nations. There were many others who took a cynical attitude, blaming the churches for their inability to prevent the horrors of the war, and accusing the Established Church especially of being a party to it. But a cynical attitude would gain little support in Peter Marshall's Scotland. The dedication and devotion of the early Covenanters and of the Free Church of Scotland would not die so easily. At the close of the 19th Century, under the impact of Darwinism and Modernism, the Scots had remained staunch to their faith. As Derry and Jarman have observed:

Up to the last years of the reign (of Queen Victoria), the English--still more the Scots and the Welsh--continued to be a sabbath-keeping, God-fearing race, who christened their children 'Gordon' (after Gordon of Khartoum), and flocked to Hawarden Church to hear Gladstone, 'the People's William,'

read the lessons for the day.¹¹

It is, therefore, not surprising to find a family devotion to religion and a loyalty to the Kirk as integral elements in the early life of Peter Marshall.¹²

From the close of the first World War to the year of Marshall's emigration to the United States, Europe remained in a state of almost continuous agitation, and conditions in various parts of the British Empire were far from settled. While Britain quickly disarmed in 1919, the French and Italians did not. In the following year the United States, and then Britain, refused to guarantee French territory. In 1922 the Turks began a drive into Europe, pushed the Greeks out of Asia Minor, but found the British challenging their crossing of the Straits.

In the same year, 1922, Benito Mussolini gave rise to Fascism in Italy, just one year ahead of the Beer Putsch in Munich, led by General Ludendorff and one Adolf Hitler. During his imprisonment which followed, at the Landsberg, Hitler took occasion to write Mein Kampf. Earlier the French and Belgian armies had begun occupation of the Ruhr, to enforce reparations. The resulting tensions were somewhat eased for a time by the Locarno Treaties in October, 1925, whereby Germany agreed to the demilitarization of the Rhineland, and pledged the security of the Franco-German and Belgo-German frontiers. In that same year, Germany became a member of the League of Nations.

¹¹T. K. Berry, and T. L. Jarman. The Making of Modern Britain, Life and Work from George III to Elizabeth II (New York: New York University Press, 1956), pp. 203, 204

¹²See this study, p.5

Britain was having some of her perennial problems, meanwhile, with India and Ireland. In 1919 Mahatma Gandhi made a significant contribution to disturbances in India, though the Montagu-Chelmsford reforms had established the Dyarchy. The British met the uprisings with severe repression. The Irish problem revived with the 1918 Armistice in Europe. As an outcome, "Ulster" was granted a separate Parliament in 1920, and by Treaty the Irish Free State was set up as a Dominion in 1921.

The emergent power of labor, in Britain, was epitomized by the General Strike and Miners' Strike, which paralyzed Britain in 1926. (As a lad just starting to school in London, this author found some pleasure in the sight of crowds of sophisticated, uniformed girls from the best schools resorting to trucks as substitutes for public transportation.) In Scotland, Peter Marshall was enduring an eighteen-month wait for an American visa, under the greatly-restricted Immigration Quota System. If he had needed any additional encouragement for leaving his homeland, he might have found it in the continuing unsettled state of Britain's employment and commercial situation. Marshall himself, however, had been particularly fortunate in finding employment, and even a promotion. Finally, in pursuit of his goal of obtaining a training for the ministry, he sailed from his beloved Scotland on the Cameronia, March 19, 1927.

War's aftermath-United States.--While there were some similarities, there were also some great differences between war's aftermath in Britain and its aftermath in the United States of America. By the time Peter Marshall arrived at the Battery off Ellis Island on

April 5, 1927, America had been passing through the most rapid and extreme period of social, economic, and moral change in its history.

Once the war against Germany had been won, America tended to retire into her traditional attitude of isolation from European affairs and entanglements. Her economy had only been stimulated by the war as she became supply depot to the Allied forces and nations. While the European nations, including Britain, were struggling to arise from the debris and depression of the conflict, American production and business forged ahead into an era of unparalleled prosperity.

In the political realm, President Wilson and his idealistic program for the League of Nations went down in pathetic defeat under strong Republican opposition in the Senate and the brutally practical demands of the European Allies for reparations and guarantees of their own territorial security.¹³ Thus Wilson's hope for the solution of international conflict by discussion, publicity, and compromise, by an association of all nations, was deprived of its most essential support before it ever became a reality.

Many strange and contradictory forces manifested themselves within months of the Armistice. The pre-war strength of the "Dry" forces gained the ratification of national prohibition on January 16, 1919. At the same time Aimee Semple McPherson was building a following for her Four-Square Gospel in Los Angeles. In Chicago there were race riots, while the country was racked with exploding bombs and an hysterical fear that the nation was being undermined by Bolsheviks aided and abetted by the striking Boston police force.

¹³Barck and Blake, Since 1900, pp. 239-263.

These were bustling times, with never a dull moment for the credulous. "Confession" magazines came in to titillate the senses, the British dirigible R-34 made a double crossing of the Atlantic, highways were "overrun" by seven million automobiles, the Sacco-Vanzetti case initiated seven years of electrified journalism, the Ku Klux Klan was making ominous noises, woman suffrage was ratified, and skirts rose a horrifying nine inches from the ground. Business activity had been rising steadily until a terrific bomb blast shattered the crowded Wall Street at noon on September 16, 1920. The bomb was "Red" of course; but whatever its color, it killed 36 persons, injured hundreds, and did two million dollars-worth of damage.¹⁴

With radio station KDKA conveniently on the air, the Republicans were able to announce to the Eastern states of the nation the victorious election returns which put the relatively-unknown Warren G. Harding into the office of President of the United States, in November, 1920. With Harding's assurance of a laissez-faire policy toward business, the nation began its rapid climb to the lofty plateaus of Republican prosperity.

While Harding signed a belated Peace Treaty with the Germans, the Klansmen filled the country with their scandals. Someone discovered that female bathers could be beautiful, and Dempsey continued to draw the crowds to the ringside. The adoption of "bobbed" hair distracted attention from the sincere efforts of the Washington Conference of 1921-22 to impose a reduction of armaments among the

¹⁴Barck and Blake, Since 1900, p. 276.

major powers in the Pacific especially, and to strengthen that area against the threat of Japanese aggression.

As the early 1920's passed, they witnessed the growth of Klan membership to five million, the opening of the fabulous tomb of King Tut-Ankh-Amen in Egypt, the launching of Mencken's irreverent American Mercury, the introduction of mahjong, the publication of Babbitt, the notorious Hall-Mills murder case, the opening of the Coue Institutes and of Aimee's Angelus Temple in Los Angeles. And perhaps the sale of 16 million radios in 1922 was symptomatic of the general economic improvement.

While the cross-word puzzle was sweeping the nation, President Harding died in August, 1923, and Calvin Coolidge unostentatiously became President of the United States. The next year, Coolidge was elected in his own right, while the legal dam erected against illegal liquor was being pierced to the value of forty million dollars. Bruce Barton's The Man Nobody Knows made the best-seller lists, Florida real estate boomed, beauticians created a new occupation, the "Silent Cal," the President of the United States, rode out the "storm in a Teapot" created by the erupting Harding oil scandals.

In the year that Peter Marshall set foot on American soil there were some rather disquieting signals flying at the national masthead, signals which most of the happy and preoccupied citizens either did not notice, or chose to ignore. The Second Naval Conference, held at Geneva, failed. Sacco and Vanzetti were electrocuted on August 22, despite high-level efforts to save them, and repeated postponements of their execution. Both men protested their innocence

to the end, and left an indelible question mark upon the record of American jurisprudence. Lindbergh gathered to himself the adulation of a people that had surfeited on blood, terror, sensuality, and prosperity. His single-handed conquest of the mighty Atlantic, coupled with his boyish, offhanded modesty, captivated the heart of an America that had almost lost faith in itself and all that its fathers had considered great and noble. But Lindy's glory could not erase the incredible story of the Torrio-Capone success in gangsterism, and the growing record of "racketeering" bombings in Chicago and other urban centers.¹⁵ It was not the noblest year in which to be an immigrant newly-arrived in the glorious New World, neither did it give promise of an easy path in the Christian ministry. Even if Mr. Ford's long-awaited Model A should sweep the country, New York's unemployment record was reaching for a postwar high.

Decade in the South: 1927-1937

Modified "Ballyhoo."--Peter Marshall managed to find a sequence of jobs when he first landed in America. They were not too remunerative and did not call for skilled labor. When five months of such work brought Marshall no nearer his goal of entering the ministry, he moved South.¹⁶

If Peter Marshall's heavy work program had permitted him to sense the spirit of "Ballyhoo" that was sweeping America, upon his

¹⁵Frederick Lewis Allen, Only Yesterday (New York: Bantam Books F 1620, 1957, Bantam Fifty Edition), pp. 173-191. Cited hereafter as Allen, Only Yesterday.

¹⁶See this study, pp. 7-8.

arrival in 1927, he might have felt considerable relief when two of his boyhood friends invited him down to Birmingham, Alabama, and found him a job with The Birmingham News at 17 dollars per week. As a rugged Scotsman, he would not have found the humid climate inviting, but the variations in fauna and flora must have caught his attention. Then again, he found himself among Christian friends who shared the faith of his youth, for he was now in the heart of America's "Bible belt." Much of the "Dailyness" had simply not taken root in the agrarian South, which had remained essentially "Dry" and "Fundamental" in spite of the coming of the 20th Century.

Unique Southern problems.--When young Marshall's salary was raised to twenty dollars per week, he may not have felt that his true worth was appreciated, but if he had troubled to inquire into the postwar conditions which had plagued the Southland, he might well have decided that he had no reason to complain. Despite the fact that the South had enjoyed an increased demand for its products when European nations were embroiled in World War I, the South remained the poorest section of the United States. Whenever it made progress, other sections made more. Thus, in 1929, the South had less than half of the gross wealth of a comparable group of Northeastern states. While some Southern states averaged \$1-2,000 in per capita wealth, favored Northern states were enjoying \$4-5,000. With average bank resources of \$150 per capita, seven Southern states stood lowest in the nation. The per capita savings deposits of six Northern states were ten times as great as those in seven Southern states.

Farmers and mill workers shared the poverty. The average cash

farm incomes of many Southern states were under \$1,000, as opposed to California's average of \$4,000. The Southeastern factory worker earned \$844, while his counterparts were earning \$1,364 in the Northeast, and \$1,477 in the Middle states. Even wealthy Southerners were outrated in these years, for of those who had incomes in excess of \$100,000, the Southeast had only 441 from the nation's total of 14,677.¹⁷

There were a multitude of factors which had brought the South to its lowly economic situation, but several generalizations are widely recognized as the main factors. In the early settlement and cultivation of Southern soil, wasteful and detrimental methods were used, with no thought of conservation of resources. The Civil War had devastated vast areas of the South, and heightened neglect of other sections. In the Reconstruction era there was too much adherence to the old patterns of agriculture. Tenant farming, one dominant cash crop (cotton), and a pathetic absence of livestock, all perpetuated the old abuses.

By 1933, therefore, it was discovered that nearly two thirds of the eroded land in the United States was in the South. Visitors from other sections went home to tell how "vast gullies and gulches, wagon wide and tree deep, spotty hillsides and great stretches of field marred like some battlefield--each year destroyed more and more, each decade added ugliness and havoc to the landscape." The pathetic paradox of Southern farmers purchasing twice the commercial fertilizers

¹⁷Francis Butler Simkins, A History of the South [Originally published as The South Old and New: A History 1820-1947] (New York: Alfred A. Knopf, 1953), pp. 486-487. Cited hereafter as Simkins, A History of the South.

used by the rest of the country, while permitting vast tons of natural chemical to be eroded, remained to plague the Southern economy. It is therefore understandable that the "Report on Economic Conditions of the South," rendered to President Roosevelt by the National Emergency Council in 1938, designated the South as "the Nation's economic problem No. 1."

The problems were not confined to agriculture. Although the South clung to an agrarian pattern of life, it showed considerable industrial growth. Between the years, 1909 and 1929 its share of the industrial output of the United States rose from 12 to 14 per cent, from a value of less than \$3 billion to a value of almost \$10 billion. By 1929, the South had 64 per cent of the Nation's spindles and produced almost 84 per cent of the cigarettes. Its newer industries were the most modernized and mechanized of any in the country, but underlying weaknesses created poverty amid the progress.

Much of the production of the South was of the type to take irreplaceable capital wealth away from the area. With the tendency to a one-crop system, the people living on the land had to import more than half of their necessities, or go without. Because the capital investment of the South came largely from the North, absentee ownership was common, and the profits of both agriculture and industry tended to flow out of the area.

Southern labor had unique problems, not least of which was the competitive presence of the Negro. Southern industrial workers and their bosses seemed to have an unwritten understanding that if the boss would keep out the Negro, the worker would keep out the labor

union. At the same time, the presence of the Negro, ever waiting for the white man's job, helped to keep wages at the lowest levels in the nation. Thus, in numerous ways, it seemed that the South was "selling its birthright for a mess of pottage," but there was never enough pottage to go round, and only the restoration of the birthright could bring permanent solutions. It is only understandable therefore, that between 1900 and 1930, 3.5 million persons moved away from the South, the majority of them being Negroes.

It is equally understandable that with the impoverished condition of the area as a whole, and with the long-established policy of "keeping the nigger in his place," the South compared most unfavorably with the rest of the country in the matter of education. In 1900, only 65 per cent of the potential school population was attending. By 1930 the proportion had increased to 80 per cent. However, in the rural areas especially, the needs of the cotton-fields took precedence over schooling; the average school year was ten per cent below the national average, and the teachers were receiving only 58 per cent of the national average in salaries.¹⁸ Opportunities for higher education were relatively limited, extremely so for the Negro, and the 155,000 college students in the South in 1930 were receiving a below-par education in terms of quality. At all levels, the Negro was getting far less than a "second best" to the white student.

No picture of the South could be complete if it failed to make

¹⁸William B. Hesseltine. The South in American History (New York: Prentice-Hall Inc., 1943), p. 597. Cited hereafter as Hesseltine, The South in American History.

reference to the pervading influence of religion. Under the fortunes of the Frontier, that religion happened to be predominantly Protestant and evangelical. The Baptist, Methodist, and Presbyterian branches of Protestantism proved to be the most widely accepted in the Southern states. Unquestionably, religion has been a solace to the Southerner, especially to the underprivileged Negro. At the same time, Southern religion has come under severe criticism for being rigidly sectarian, opposed to scientific enlightenment, blindly devoted to Prohibition (regardless of the problems of enforcement and the resulting illegal traffic), and seemingly unconcerned with the social abuses and needs of the area.¹⁹

It may well be that the Southerner's devotion to his church tends to be of an inherited variety, much as his devotion to one political party has often tended to be of an uncritical nature.

This was the South in which Peter Marshall lived and worked, beginning in 1927. Just how much he was aware of what was going on outside his own circle of interests in Birmingham and at Columbia Seminary cannot be determined. In his senior year he travelled considerably in the South, speaking and singing in Presbyterian churches; but again, he may not have been in a position to observe and appreciate the true condition of the poorest social levels in Southern states.

The South for Hoover.--Ever since the Civil War and the Reconstruction Period which followed, the South had turned away from the Republican party of Abraham Lincoln, and had fairly solidly voted the Democratic ticket. But large Republican minorities in many presidential

¹⁹See Hesselstine, The South in American History, pp. 623-629.

elections indicated some dissatisfaction with the Democrats' bureaucratic machines in the operation of Southern education, highways, and state offices. Thus it needed but a few additional factors against the Democratic candidates to turn the tide in a presidential campaign. Just such extra factors came to bear upon the election of 1928.

The first factor was that such economic improvement as came to the South, following World War I, came under the pro-business administrations of Harding and Coolidge. The "Florida Boom" also had overflowed into the heart of the South, and the South was not opposed even to "boom" prosperity. The second factor was that the Ku Klux Klan, which had grown to national significance and influence on the tide of the "Red Scare," was not a little Southern in its genius and genesis. Now, with the Democratic nomination of "Wet," Roman Catholic, "Big city" Al Smith, the fears latent within the Southern people were aroused. As a result, Virginia, North Carolina, Tennessee, Florida, Texas, and the border states deserted to Hoover's conservative Republicanism. But the hour of Republican glory was to be short-lived.

"Florida Boom" goes "bust."--The fantastic sale of real estate in Florida and other sections of the South had been one of the colorful symptoms of Coolidge Prosperity in the "Days of Ballyhoo." In 1923 and 1924, a combination of real estate promoters, railroads, bus lines, and persistent chambers of Commerce, began a program to convince the nation that Florida (and other "desirable" southern regions) should become the winter home of the nation. From end to end, and from coast to coast, the peninsula was the scene of the speculative craze. Orange groves, sand flats, swamp lands, and city lots brought fantastic

prices. Gaudy hotels and flimsy houses sprang up as by magic. Then suddenly, a typical Florida hurricane swept the peninsula, blowing the mushroomed real estate and its profits out to sea.²⁰

The failure of 88 Florida banks, of 50 per cent of South Carolina's, and of 20 per cent of North Carolina's seemed a strange contrast to the Big Bull Market and the hopes of continued Republican prosperity under Herbert Hoover. The Dow-Jones average hit the year's peak in late summer, as skyscrapers came to adorn the New York skyline, and the Ladies' Home Journal carried its first advertisement for lipstick. But deep and lasting trouble was only months away.

The nation follows the South.--The inner weaknesses of the economy of the vaunted New South were quickly revealed by the collapse of the New York Stock Market on the Black Tuesday of October 29, 1929. The poorly-organized industries of the South had no means of coordinating their efforts. Coal, iron, and textiles were fighting each other. Dependence on long hours and low wages to maintain a margin of profit made the South a poor risk in critical days, and Northern capital was withdrawn and Southern branches of Northern firms were quickly shut down. With the loss of outside markets and with the incapacity of her own people to buy or even use her own unmanufactured and unfinished products, the South's economy collapsed.

Southern banks had shown the way to close down, following the hurricane in Florida, and now the nation swiftly followed suit. Despite the intelligent and sincere efforts of the Hoover administration to

²⁰Hesseltine, The South in American History, p. 642.

stem the vicious tide of depression, one thousand banks collapsed in 1930, six million persons became unemployed, and over 800 additional banks closed their doors in the fall of 1931.

Depression depths.--The economic insecurity revealed by the Wall Street "crash," was soon reflected by the international monetary and marketing world. The postwar struggles of victors and vanquished in Europe had not been easing. The burdens of reparations, increased taxes, and rising tariff barriers, were squeezing out the economic vitality of the nations.²¹ Reluctantly, in the fall of 1931, Britain determined to go "off the Gold Standard," though Hoover's moratorium of one year on reparations payments had brought temporary relief.

In the prairie lands of the south-western United States nature added to the country's burdens by providing a succession of droughts beginning in the fall of 1930. The incredible Dust Bowl was in the making.

By mid-1932, when the nation was being rocked by the Lindbergh kidnapping, 15 million Americans were unemployed, and 30 million were in need of charitable assistance. Industry had slowed to a half-speed compared with its 1929 pace, and the capital city was forced to recognize the presence of an encamped army of over 11,000 World War I veterans existing in shanty villages on the outskirts of the city. They had come to demand the full payment of promised war bonuses, as the pressure of the depression began to affect the welfare of their wives and children. At the same time, one million transients were

²¹The Hawley-Smoot tariff of 1930 designed to spur the U.S. economy only called forth retaliatory measures by foreign nations trading with the United States.

roaming the country, in desultory search of work, relief, or food.

Probably no history book can adequately portray the personal anguish of individuals and families in many parts of the depressed United States, and particularly in the poor South. The stories recounted to this generation by its parents and grandparents were invariably all too true. The elderly, anticipating retirement upon the interest of their lifetime investments, saw those investments dissolve as the lesser banks were compelled to close their doors. When middle-class families of the North were obliged to gather dead timbers from the woods and pick up pieces of coal along the railroad tracks, and gather dandelions and thistles for greens - the imagination is scarcely adequate to conjure up an accurate picture of the desperate plight of the ignorant and the poor, both White and Negro, in the lands of the South.

Ominous rumblings abroad.--While the rest of the world was striving to forget the horrors of World War I, and to restore some semblance of peace and economic progress, a few countries were passing into the control of unscrupulous men who, by a blending of appeals to vengeance, extreme nationalism, and the actual sufferings of the common people, were cleverly placing themselves in a position to dominate their own countries and to threaten the security of their neighbors. Yet, lulled into a false sense of security, and obsessed with the desire for peaceful isolation in order to resolve the domestic problems plaguing the nation, few in the United States could bring themselves to feel any concern for developments in far-away Italy, Germany, and Japan.

In the trying Depression years of Peter Marshall's first ministry to the little cotton-mill town of Covington, Georgia, Adolf Hitler was rapidly acquiring control of postwar Germany. Following an imprisonment of several months for his attempted putsch on Berlin in 1923, he set about invigorating the National Socialist Workers' Party and distributed Mein Kampf, which detailed his program for the Third Reich. Psychologically, the book might be termed the work of a genius in its appeal to powerful motives operative in the majority of the German people. Those for whom it would not have appeal would either cooperate through fear of Hitler's "Brown-shirts," or they would be eliminated. Rapidly, between 1931 and 1936, Hitler brought the political and military power of Germany under his command. He was soon to demonstrate just how great that power had become.

The Pacific area, meanwhile, was stirred with unrest resulting primarily from Japanese intentions of becoming the dominant power in the Pacific, and of making China a sphere of her special influence. The internal disunity of China and the threatening of Russia only served to stimulate Japan's aggressive plans and acts which were nevertheless covered with a smooth flow of diplomatic "soft talk" in the League of Nations and other international councils. From the time that Japan overran Manchuria on September 18, 1931, there had been a steady succession of crises in the Far East, each of which tended to demonstrate the chaotic condition of China, the ineffectiveness of its Nationalist Government, and the growing threat of Chinese communism. Demonstrated equally well were the growing independence and aggressiveness of a militarized Japan with scant respect for world opinion or

for the sharp notes of diplomatic reprimand from the United States which had once guaranteed the "Open Door" policy in China.

When Germany and Japan signed an anti-Comintern pact on November 25, 1936, and Mussolini's Italy joined them the following November, it should have been the sounding of a "fire bell in the night" to the democracies of the world. Instead, absorption with domestic problems and the demonstration of the lack of unity between the Allied foreign policies could serve only to intensify the ambitions of the burgeoning dictatorships.

New voices at home.--Perhaps the country was wearying of Republican favor toward big business and the steady pronouncement of the Republican prosperity theme, but the fact remains that only one year after the stock market crash, the Democrats were enjoying a series of election victories. Among those victories was the resounding re-election of Franklin D. Roosevelt to the governorship of the key state of New York. The man with a fascinating smile and strangely attractive voice became a leading contender for the presidency in 1932. In a speech on April 7, he pronounced what was a new theme to the country when he called for plans "that build from the bottom up and not from the top down, that put their faith once more in the forgotten man at the bottom of the economic pyramid." Again in May, he confirmed the theme at Oglethorpe University, in Atlanta, when he said:

The country needs and, unless I mistake its temper, the country demands bold, persistent experimentation. It is common sense to take a method and try it. If it fails, admit it frankly and try another. But above all, try something. The millions who are in want will not stand by silently forever while the things to satisfy

their needs are within easy reach.²²

The Republican reply to this new note came at the National convention which opened in Chicago on June 14. With the exception of a sharp fight over the prohibition issue, the Republicans contented themselves with self-congratulation on their past record, and promptly renominated Hoover on the first ballot.

Chicago was also the scene for the Democratic convention, and it proved a much more exciting affair. Roosevelt started with strong support, but not enough for nomination, and he had to contend with Alfred E. Smith. But when Garner of Texas decided to throw his support to Roosevelt, and California followed suit, the band wagon began to roll for Roosevelt while Garner received unanimous nomination for the vice-presidency.

When Roosevelt broke with tradition by appearing at once to accept the nomination in Chicago, he concluded an aggressive speech with these words:

I pledge you, I pledge myself, to a new deal for the American people, Let us all here assembled constitute ourselves prophets of a new order of competence and of courage. . . . Give me your help, not to win votes alone, but to win in this crusade to restore America to its own people.²³

Never again would the two familiar words "new" and "deal" have their old connotation. Cleverly the New York governor made his attacks on the weaknesses and failures of the Hoover administration without specifying in detail what he would do in Hoover's place. He offered

²²Barck and Blake, Since 1900, p. 449.

²³Barck and Blake, Since 1900, p. 450.

only the outlines of an alternative policy. But when, in November, the opportunity came to the electorate to make a change, only six states stayed loyal to the Republican ticket - and not one of them was a Southern state. With the loss of Hoover prosperity, and the elimination of Al Smith's contention for the presidency, the South returned to its long-standing tradition of Democratic solidarity.

But the rich, intimate voice of Franklin D. Roosevelt was not the only new voice reaching the ears of millions of Americans during the critical years of the Depression. From the innocent presentation of a children's radio program on the Catholic catechism, Father Charles E. Coughlin, of Royal Oak, Michigan, launched into a broadcast attack on those whom he designated, "the money-changers." This shifted emphasis and enlargement of his broadcasting sphere began on Sunday, October 30, 1930. After three months of sustained attacks on bankers, Reds, and Jews, Coughlin was receiving 50,000 letters each week. His radio audience was estimated at 10 million persons. When he threw his support to Roosevelt in 1932, it is estimated that his audience had increased to between 30 and 45 million. Coughlin's broadcast had become a national institution. Though he was supported by Bishop Gallagher of Detroit, there was opposition from some Catholic leaders, such as Cardinal O'Connell of Boston. In fact, the CBS network put Coughlin off the air in 1933 when he failed to submit advanced texts of his speeches. But public opinion brought him back, and continued to support him in the amount of some \$20,000 per week.

Then, in mid-1934, Coughlin turned his back upon Roosevelt

and the New Deal; and broke with the A. F. of L.. In December he launched the National Union for Social Justice, with a demand for a just, living, annual wage for all labor; the nationalization of all resources too vital to be entrusted to individuals; the return to Congress of the right to coin money; and the abolition of private banking.

Under his influence, a "People's Lobby" swamped Congress with letters, probably helping to defeat American participation in the World Court and the League of Nations. In June of 1936 he formed a new Union Party, with William Lemke as presidential candidate. Roosevelt was castigated as a "betrayer and liar," but this violent attack on the President of the United States cost Coughlin the support of many of his listeners. The Union Party, however, held its Convention in Cleveland, August 10, and drew 42,000 delegates, and ultimately gave Lemke 900,000 votes despite the Roosevelt "landslide."

With the threat of American involvement in a world war, and with Roosevelt's moves to aid the Allies, Coughlin became most bitter in his attacks on the President, and became a catalyst for Fascist and pro-Nazi elements in the country. One result was that in 1942, his paper, Social Justice, was barred from the U.S. mails as being in violation of the Espionage Act. Nevertheless, Father Coughlin's long and colorful career had demonstrated that the population of the United States contained a considerable segment of uncritical persons whose prejudices and suspicions made them gullible to the florid rhetoric of a virtual demagogue.

If the South had been little influenced by the Catholic Father

from Detroit, it could find similar personalities within its own borders. Huey Long, of Louisiana, became a Bible-quoting orator and demagogue of the first order. Born on a Louisiana farm in 1893, the eighth of nine children, and reared within the Fundamentalist concepts of the Southern Baptist Church, he belonged entirely to the Deep South. After a slow start in school, he became a salesman, worked his way through law at Tulane University, became a small-town attorney, and devoted himself to the frustration of the powerful Standard Oil Company in his home state. This ensured him the undying support of the backwoods element of Louisiana. He rose to the Governorship of the state on promises of books, schools, roads, and bridges for the backwoods. He took his case for free textbooks for parochial schools to the august United States Supreme Court, and won.

In short order he had the State in his control, calling on the State police and militia whenever he met stiff opposition. By 1932 he was sufficiently confident of his hold on the state to vacate the governorship in order to run for the United States Senate. He won a seat there in 1932, and promptly became a national figure.

With motive appeals comparable to those used by Father Coughlin, "Kingfish" Long launched his "Share the Wealth" program, in 1934. The eight points of his American charter were:

1. Poverty to be abolished by endowing every deserving family with an income of not less than \$5,000 free of debt.
2. Fortunes to be limited in such a degree (say, to \$4,000,000) as will allow an equitable sharing of the national wealth.
3. A restricted working day, to prevent over-production and permit sharing of income and provide time for recreation.

4. Old age pensions of \$30 a month, at sixty.
5. Balanced agricultural production (according to the divine law).
6. Care of war veterans.
7. Taxation, to start with the reduction of large fortunes, with ample public works for unemployment.
8. Free education, including maintenance for all young persons up to maturity.²⁴

Thus, by his genuine sympathy for the underprivileged and an almost-maniacal faith in his ability to better their conditions, Long offered his loyal masses material benefits in return for their votes.

So great was Huey Long's following that he actually thought to supplant Franklin D. Roosevelt as the candidate of the Democratic party in 1936, or at least to cause Roosevelt's defeat at the hands of a Republican rival. Long's "Share Our Wealth" plan was a scheme for federal spending that would have made the New Deal look conservative, yet the popular response to his scheme took the form of mountains of mail and huge audiences for its originator.²⁵ But the "Kingfish's" meteoric career was brought to a swift end with his assassination in his pretentious state house, September 8, 1935.

Similar challenges to the work of the New Deal came from Dr. Francis A. Townsend and Upton Sinclair. The former established local clubs throughout the country to agitate for the Townsend Old Age Revolving Pension Plan, a scheme under which every individual over sixty years of age was to be paid \$200 each month to be entirely spent within the next thirty days. Thus, as Townsend argued, security for

²⁴Ina Woestemeyer Van Noppen, The South, A Documentary History. (Princeton, N. Y.; D. Van Nostrand Co. Inc.. 1958), pp. 432-434. Cited hereafter as Van Noppen, The South.

²⁵Simkins, A History of the South, pp. 544-546.

the aged would be provided along with perpetual prosperity for the country. Upton Sinclair's "End Poverty In California" plan would levy special taxes that would pay up to \$50 a month to the needy who were sixty years of age, or older.²⁶

Thus, in the years of Peter Marshall's Southern interlude, there were numerous "prophets" prophesying to the nation. If they said anything to him at all, they should have let him know that many great problems remained to be solved, both in the South, and throughout the nation.

New Deal "honeymoon."--Amid the many voices calling them, that of Franklin Delano Roosevelt inspired in the common people of America the confidence that something could be done to arrest the titanic economic forces that seemed bent upon the destruction of their security. When the President inaugurated his Fireside Chats with the nation by radio, he seemed to assume that the common people could understand him and his plans for resolving their problems, and he certainly had been given the nation's mandate to try something new.

Before Inauguration came, March 4, 1933, the Senate had voted to repeal Prohibition, and in so doing fulfilled one clear pledge of the Democratic Convention platform.

With the steady procession of bank failures, followed by the Michigan Bank Holiday of February 14-22, 1933, and the closing of New York and Chicago banks on March 4, the President declared a general Bank Holiday, beginning the next day. He promised that following a

²⁶Barck and Blake, Since 1900, p. 480.

program of adjustment, the banks would be reopened, and invited the nation's confidence in their future operation.

The President had brought a group of academic counsellors to Washington and soon the products of the deliberations of this "Brain Trust" were being presented to an eager Congress, which quickly translated the proposals into law.

Administration leaders were determined that relief should be brought swiftly to those who had suffered most severely from the Depression. The Federal Emergency Relief Administration was authorized to match dollars with state and local governments; the Civil Works Administration for one year created jobs of a temporary nature for four million unemployed; the Public Works Administration loaned money to public and quasi-public authorities to finance long-term construction projects; while the Civilian Conservation Corps provided work in national forests and conservation projects for more than 300,000 young men each year.

In its program for Labor, the government supported the worker in his bargaining rights, on the theory that higher wages and reduced hours would spread the work benefits and protect the purchasing power of the laborer. At the same time, price increases were encouraged by the devaluation of the dollar and the increase in the volume of paper currency. Efforts were also made to increase the credit power and to extend the loan terms of those who were faced with bankruptcy actions.

Henry Wallace, Secretary of Agriculture introduced an elaborate program for the relief of farmers. They were to be paid cash subsidies for voluntarily restricting acreages on wheat, cotton, rice, and tobacco, and for restricting the raising of hogs. Funds for such a program were

to be derived from taxes assessed on the processors of agricultural products. The government also gave help in finding ways of marketing crops, in some instances actually purchasing surpluses for relief distribution.

Rural rehabilitation, the restoration of farm credit power, attempts to ensure farm income at a level comparable with other segments of society, and encouragement for conservation endeavors - these, and many other schemes constituted the New Deal for agriculture. It need scarcely be said that all the problems of the past were not resolved by these measures, and that some new problems were created by them.

For industry, the New Deal attempted to raise commodity prices to the general level of 1926. Thus the National Industrial Recovery Act sought the establishment of codes in each industry which would eliminate unfair competitive practices, abolish abuses of labor, and create additional jobs for the unemployed. When opposition to these codes arose on the basis of monopolistic tendencies, the government increased the antitrust activities of the Attorney-General's office.

The New Deal made sincere attempts to protect the rights of Labor, and with some trial and error, eventually set up the National Labor Relations Board with power to supervise collective bargaining and to see that there was fair play on all sides. Conflicts between the CIO and AFL union organizations brought a series of "sit-down strikes" against the automobile industry in 1936. By the time such action was declared unconstitutional by the Supreme Court in 1939, Labor had won considerable gains.

The South became the object of special attention in the New Deal policy of public ownership of hydroelectric power. In May, 1933, Congress created the Tennessee Valley Authority which covered parts of seven states and included the established federal power project at Muscle Shoals. The TVA plan was to embrace prevention of floods, improvement of navigation, manufacture of nitrates, and power development. By 1939, 40,000 farms and homes in the area were being supplied with power at about half the prevailing rate for private power. The work of TVA was supplemented by the creation of the Rural Electrical Administration that was empowered to loan money for construction of power plants and transmission lines in farming areas. In its first five years of operation the REA had built almost 250,000 miles of lines in more than forty states.

The New Deal sought to ease the housing needs of the nation by setting up the Home Owners' Loan Corporation, which guaranteed three billion dollars for owners needing to refinance existing mortgages. The Federal Housing Administration enabled thousands of families to modernize their homes. In turn, the U.S. Housing Authority received 800 million dollars with which to encourage the building of low-cost homes for reasonable rental to low-income families.

The Social Security Acts of 1935 and 1939 were an attempt to meet the challenge of the Townsend plan and other such schemes. In essence, the plan was to provide a program of old-age benefits, unemployment compensation, and welfare services for special groups of citizens.

In response to nationwide demand, the government took definite steps to protect the bank depositor and the investor.

Regulations were imposed upon banks and upon the Federal Reserve System to ensure the security of deposits. At the same time, the Federal Securities Acts of 1933 provided for federal registration and supervision of firms and dealers in the exchange business.

In order to raise general price levels, Congress granted the President discriminatory powers to choose between three possible methods of inflating the monetary situation. As a result, on January 31, 1934, by executive order the gold content of the dollar was fixed at 59.06 per cent of its former value, title to all gold in the Federal Reserve banks was transferred to the government, and a two-billion-dollar stabilization fund was created to maintain the dollar at a desired level in international exchange.

Through the Reconstruction Finance Corporation which Hoover had created to fight the depression, direct loans were made to banks, railroads, building and loan companies, insurance companies, and agricultural credit corporations. From 1932-1937, the government made such loans aggregating more than six billion dollars.

In his over-all program Mr. Roosevelt had made good his offer to engage in "bold, persistent experimentation," but many in the country were beginning to wonder whether the experiments were working for the lasting good of the nation.

End of the "honeymoon."--Human nature would be untrue to itself were it to accept quietly any program of great change from past practices, even if such changes were consistently creative of good. How much less could it accept a program whose parts were often cancelling each other out, and whose entirety was plunging the country

into a program of deficit spending beyond all precedent, even in times of war. Whereas by June, 1933, the gross debt of the United States had stood at 22 billion dollars, six years later that debt had almost doubled.

The common people of the South were perhaps not too concerned with the deficit spending, but they were a little nonplussed to find that relief funds were largely cancelled out by rising prices, and that a stabilized price for cotton was counteracted by an arbitrary decrease in the acreage that could be devoted to the crop. They were puzzled even further when distant owners and financiers pocketed the payments for taking land out of production, and left the poor tenant even poorer. Some of these contradictions were tackled in time, but not until much damage had been done and much suffering intensified.

But there were others beside the working classes who were more swiftly and deeply disillusioned with the New Deal. Men with long experience in matters of government and finance were soon wondering how a depressed state of national finances could support the massive "give-away" programs which the New Deal entailed. Then there were men with vested interests and powers who rebelled at the reformatory plans of the "Brain Trust." The leaders of the New York Stock Exchange, the private utility corporations, and the communications industries were but a few of those who made bitter attacks on the New Deal in their attempts to defend their own interests.

Though the New Deal "honeymoon" seemed shortlived, however, its protagonists could point to some interesting facts which they interpreted as products of their planning. By November, 1936, the

national income had risen to \$64 billion from the 1932 level of \$41 billion. Industrial production had not only doubled the 1932 level, but it was somewhat higher than in the fabulous year of 1929. Moreover, in October the President had been able to announce that for the first time in fifty-five years, an entire twelve months had passed without a single national bank failure.²⁷

The most responsible opposition to the New Deal came from those men who feared the growing power of the executive branch of the government, and who were convinced that many of the administrative programs of the New Deal were unconstitutional in the first place. Already on May 27, 1935, the Supreme Court ruled that the National Industrial Recovery Act was unconstitutional. Similar action later invalidated the Farm Mortgage Act, the Agricultural Adjustment Act, the Coal Stabilization Act, and the Municipal Bankruptcy Act.

The Supreme Court held that Congress could not use either the commerce clause or the taxing power as a pretext for regulation of industry or for social and economic reform. It furthermore ruled that Congress could not delegate its legislative function to administrative boards or to individuals. President Roosevelt attributed this Supreme Court attack to the conservatism of the judges, some of whom had served many years and were past normal retirement age.

Following his further mandate for the New Deal, gained in the 1936 election, Roosevelt, in his inauguration speech took note of the fact that "a substantial part of (the) population (were still) denied

²⁷Barck and Blake, Since 1900, p. 485.

the greater part of what the very lowest standards of today call the necessities of life. . . I see," said the President, "one-third of a nation ill-housed, ill-clad, ill-nourished." With such a premise laid down, Roosevelt was ready to intensify action by the New Deal.

The country was stunned, however, when on February 5, 1937, the President outlined to Congress a plan to appoint additional judges in the various federal courts "where," he said, "there are incumbent judges of retirement age who do not choose to resign." Seventy years was to be the retirement age for the members of the Supreme Court, and the president was to appoint not more than six additional members to supplement the non-retiring justices.

So great was the storm over what was soon called the "Court Packing Bill" that the administration forces could not win a victory in the upper house. Thus, with the death of Senator Robinson, in July, Roosevelt abandoned the fight, for Robinson had been director of administrative tactics in the Senate. In the end, however, the President won his case, for resignation and death brought such changes in the Court personnel after 1937 that a reversal in the Court's interpretation of the power of Congress over economic and social matters became clearly noticeable. In fact, by June, 1941, President Roosevelt himself had appointed seven of the nine members of the Supreme Court. However, in winning his "fight" with the highest court of the judiciary, Roosevelt had sacrificed an element of the confidence that many earnest men of goodwill had felt toward his program hitherto. And in the critical months just ahead, the nation would be needing unlimited confidence in the individuals who manned the three traditional

branches of American government.

The "Solid South."--While the New Deal was developing, Peter Marshall was developing his ministry in the Atlanta area. His first charge, at Covington, was some thirty miles from the city. In that small cotton-mill town of 3,000 population, Marshall must have seen at first hand some of the tragic effects of the Depression. Then, by the spring of 1933, he had moved into the pastorate of the Westminster Presbyterian Church in Atlanta. There he was at the very heart of the Southland, for Atlanta was its largest city, the vital transportation, communication, distribution, and educational center of the area. There Marshall would have opportunity to see the effects of the New Deal upon the industrial and agricultural interests of that important city.

Although the South was somewhat mystified by some of the anomalies within the multiple plans of the New Deal, still to her "Roosevelt was hope and confidence after long despair."²⁸ Not only so, but he was hope riding under the banner of the Democratic party, riding to subdue the despised Republicans who had, ostensibly, brought on the dreadful Depression. And more, he was hope riding forth to success -- temporary perhaps, mysterious and even dubious in some of his methods -- but successful withal. At least, the vicious circle of increasing ruin had been arrested in its devastating action. Relief and WPA wages made life for many in the South more tolerable than it had ever been before.

In some respects the South would never be the same again,

²⁸W. J. Cash, The Mind of the South. (New York: Alfred A. Knopf Inc., 1941), p. 365. Cited hereafter as Cash, The Mind of the South.

after Roosevelt. In most of the states the Southern people were moving away from Prohibition, and, in the larger towns, showing a tendency to liberalize their observance of the Sunday. With this was associated a lessening of the "oracle" status of the ministers in the South, for it was they who had encouraged the people to forsake their allegiance to the Democratic Party in the election of 1928. Since the Depression which followed was ascribed very simply to Mr. Hoover, the political sagacity of their preachers had become suspect. W. J. Cash calls attention also to the fact that no extensive religious revival developed in the South in the years of the Depression, though some of the more demonstrative sects succeeded in making considerable gains in membership and influence. Although to a lesser degree than in other sections of the country, the religious life of the South felt the liberalizing influence that urbanization and higher education seemed inevitably to bring in their train.²⁹

In the realm of social reform, extensive gains had been secured in the areas of Child Labor laws, minimum wage and maximum hour control, social security and old-age pensions, and slum clearance. For these the South could be grateful. There was also modification of another peculiarly Southern institution. The thirties witnessed a general decline in the number of lynchings. In 1930 a total of twenty Negroes was lynched. By 1932 the number had dipped abruptly to six, surged again to twenty-four in 1933, backed to fifteen in 1934, and climbed again to eighteen in 1935. However, in 1936 and 1937, the number dropped to eight, and then to three in 1939. In 1892, the number of

²⁹Cash, Mind of the South, pp. 368-371.

lynchings had been 165.³⁰

The reduction in the number of lynchings of Negroes was not, however, the primary reason for the devotion of the Negro to the New Deal and the leadership of Franklin D. Roosevelt. Without violating the Southern caste system by the appointment of Negroes to office in the South, Roosevelt won colored support by giving the race a fair share of relief funds along with the economic and social democracy identified with the New Deal. Also, Negroes were appointed to a limited number of federal offices in the North, and the First Lady consistently associated with blacks and spoke out freely in favor of their constitutional rights.³¹

In declaring the South solidly Democratic, and solidly in favor of the New Deal, the impression must not be given that there were no voices of opposition in the South. On the contrary, by 1937 a group of distinguished Southern leaders was antagonized by what they considered to be New Deal radicalism. Senators Harry F. Byrd, Carter Glass, Walter F. George of Georgia, Ellison D. Smith of South Carolina, Josiah W. Bailey of North Carolina, and Millard E. Tydings of Maryland attempted to obstruct the New Deal in every possible way. At the same time, Representatives Howard W. Smith of Virginia and Eugene Cox of Georgia specialized in attacking the Labor laws. Representative Clifton A. Woodrum of Virginia opposed relief expenditures, while Representative Martin Dies of Texas sought to expose what he believed

³⁰Cash, The Mind of the South. pp. 370-371.

³¹Simkins, A History of the South. p. 562.

to be communist associations of certain government officials. These dissenting Southerners were thoroughly alarmed by the "Court Packing Bill" of 1937³². They, in turn, were accused by the more extreme of Roosevelt's friends of being agents of big business who were protected from the people's wrath by the restricted franchises of their respective states. The President himself went so far as to attempt to prevent the re-election of the two Smiths, Tydings, and George in 1938. This purge attempt failed, but the people who supported the dissenters let it be known that they would still be for Roosevelt in the next election.³³

There were many supporters of Roosevelt among the Southern congressmen, and some of them served the New Deal government as faithfully as their predecessors had worked with Wilson. The administration's floor leaders in the Senate included Pat Harrison of Mississippi and Alben W. Barkley of Kentucky; the party whip was James F. Byrnes of South Carolina. Vice-president Garner, of Texas, helped to manipulate the parliamentary procedure in Roosevelt's favor, while Robert L. Doughton of North Carolina proved tireless in rendering service as chairman of the House Ways and Means Committee.

Heavy administrative responsibilities were carried by Cordell Hull of Tennessee, Secretary of State; Hugo L. Black of Alabama, member of the United States Supreme Court; and James F. Byrnes of South Carolina, Senator, member of the Supreme Court, Director of Economic Stabilization, Director of War Mobilization, and Secretary of

³² See this study, pp. 68-69.

³³ Sinkins, A History of the South, p. 561.

State.

Such were the men, forces, and events that made up the immediate world of Peter Marshall during his decade in the South. It is unthinkable that a man of his position, influence, and training could fail to be aware of the main stream of such swirling, and often catastrophic, events. The degree to which they affected him personally, the degree to which he felt and understood them, the degree to which they left a lasting impression upon his mind and philosophy will be the concern of later chapters of this study. Since he had no occasion to live and work in other sections of the nation, he perhaps had no opportunity to reach the conclusion that "the South is an attitude of mind and a way of behavior just as much as it is a territory."³⁴ Certain it is, however, that when Marshall moved to Washington, D. C. in the fall of 1937, the South had left its mark upon him, and that the stream of events was not destined to grow any quieter.

Ministry to the Capital: 1937-1949

Hitler demands attention.--When Peter Marshall became the pastor of one of the leading churches of the nation's capital in October, 1937, the nations of the Western world could be likened to a boat-load of singing, happy tourists who had drifted within sound of the mighty Niagara Falls, but still insisted that the roar was only due to their imagination. Britain and France were pitting the "Queen Mary" and the "Normandie" against each other in Blue Riband races across the

³⁴Simkins, A History of the South, p. ix.

Atlantic, King Edward VIII was abdicating his throne for the sake of divorcee "Wally" Simpson, the Dionne "Quints" were making Canada famous, house trailers and streamlined trains were making their debut, Toscanini was consenting to broadcast, (and so was Edgar Bergen), the "Hindenburg" had crashed, "Wally's" divorce had cleared its final legal hurdles, and Benny Goodman was making profitable noises - profitable to Goodman, that is.

Amid this insistence that "All is well," Mussolini had invaded Ethiopia to the accompaniment of ineffective threatenings of League of Nations "sanctions," Adolf Hitler had entered the Rhineland, the Spanish Civil War was providing a live combat-testing opportunity for the troops of several militaristic nations, and Japan was renewing her attack on China.

To the credit of President Roosevelt, let it be said that in spite of his conflict with Congress over the Supreme Court and the distraction of threatening CIO attitudes, he took occasion on October 5, 1937, to notify the world that he could hear Niagara's roar. More than that, he made a suggestion for coping with the imminent danger. Borrowing a phrase that had been used two days earlier by Interior Secretary Harold L. Ickes, the President suggested that the United States take the lead in persuading all peace-loving nations to "quarantine" an aggressor through economic boycott in the event of international strife. But the President found little support for his concern on the part of the members of Congress.

Up to this time, the American government had followed a general policy of isolationism and neutrality toward Europe, and of "good

neighborliness" toward Latin America. The Johnson Act of 1934, prohibiting credit to nations defaulting on war debt payments, had been a deliberate device to prevent the financial involvement of the United States or its people in the plans of any European nation seeking to finance war expenditures. Between August, 1935 and May, 1937, through joint resolutions, Congress wrote three Neutrality acts in an effort to meet all possible contingencies and to insure American neutrality in the event of war anywhere in the world. Congress showed an increasing reluctance also, to increase the discretionary powers of the President.

The Neutrality Act of 1937 was intended to be permanent in its effects, and it compelled the President to follow a set program in the event of war. Among the compulsory prohibitions were:

1. travel by Americans on belligerent ships
2. use of American merchantmen to transport implements of war to belligerents
3. export of "arms, ammunition, and implements of war" to belligerents.

In addition, the President might prohibit:

1. the use of American ports as supply bases for belligerent warships or armed merchant ships
2. the transport of any commodities on an American ship to a belligerent
3. the export of goods to a belligerent, unless title had first been transferred to a foreign government.³⁵

In seeking the purpose of such prohibitions, anyone familiar with the events which led up to America's involvement in World War I could detect the valiant efforts of Congress to avoid the slightest possibility

³⁵Barck and Blake, Since 1900, pp. 549-558.

of a repetition of such events.

In the meantime, American neutrality was severely tested when Japanese planes bombed and strafed the American gunboat Panay and three American merchant craft on the Yangtze River near Nanking on December 12, 1937. In the unprovoked and unannounced attack, three Americans were killed, seventy-four were wounded, the Panay and two of the other ships were sunk, and boats carrying survivors to shore were machine-gunned.

In answer to strong American protests against the attack, the Japanese government apologized, made reparations, and reported having disciplined the military officers responsible for the incident. Virtually with a sigh of relief, the nation quickly accepted the evidences of Japanese sincerity and returned its attention to pressing domestic problems.

On the European front, however, as Hitler continued to show his contempt for treaties, and to build in his people the concept of master racism by occupying the Rhineland, persecuting the Jews, and resigning from the League of Nations, there were some, including President Roosevelt, who gave more than a deprecatory glance at Hitler's emerging Reich.

Means "short of war."--Recognizing the prevailing Congressional favor for extreme neutrality, and sensing the adverse reaction to his "quarantine" speech, President Roosevelt recognized that he would have to take the lead in formulating American policy to meet the recurring world crises looming on Eastern and Western horizons. Thus, in a special message to Congress in January, 1938, he said:

We, as a peaceful Nation, cannot and will not abandon active search for an agreement among the nations to limit armaments and end aggression. But it is clear that until such an agreement is reached--and I have not given up hope of it--we are compelled to think of our own national safety.³⁶

In a preliminary attempt to ensure the nation's safety, the President asked appropriations for both 1938 and 1939 to build up antiaircraft defences, modernize army equipment, increase the enlisted reserve, and construct naval ships of all sizes. The request for ships was designed to re-establish the Atlantic squadron and to awaken recognition of the necessity for a two-ocean navy. It was obviously Roosevelt's intention that overseas powers should understand that America was getting ready to take care of herself, and that she intended to be heard with more respect in international affairs.

Hitler's response to Roosevelt's overtures and to the revival of American military strength, was to move into Austria on March 11, 1938, in violation of all previous agreements. In the summer he began a "war of nerves" for acquisition of the Sudetenland of Czechoslovakia. Again President Roosevelt made numerous pronouncements about the threat to world peace that Hitler's actions were producing, and again he sought to bring the moral pressure of the nations of the world to bear upon the issue.

Though Prime Minister Chamberlain of Britain had attempted a negotiated peace with Germany on several occasions, each proving abortive, the announcement that Hitler had agreed to another, last-minute conference at Munich, brought great hope and relief to Britain

³⁶Barck and Blake, Since 1900, p. 561.

and America. The result of the notorious meeting was the virtual gift of the Sudetenland to Hitler as the price of his pledge not to go to war. When Hitler soon abrogated his pledges, and the smaller states showed their disdain for the Munich action, Chamberlain's famous words, spoken on arrival in England, brought him only infamy. Britain and France responded to the situation by an intensified and belated re-armament program. President Roosevelt was so shocked and angered by Hitler's perfidy that he recalled his ambassador, Hugh Wilson, from Germany. The Pan-American Conference, convened at the time, also took occasion to declare the solidarity of the Western hemisphere against any attack upon any one member of the organization.

Isolationism revived.--President Roosevelt was by no means speaking the unanimous mind of the nation or of its leadership in the pronouncements that he had made and in the policies which he had recommended in dealing with the multiple crises presented by Germany and Japan. Neither was his opposition limited to that which was stirred up by Axis subversive agencies, or that which was expressed by the millions of German and Italian immigrants who had established their homes and families in the United States.

Isolationist agitation came from quite surprising quarters in many instances. In Congress, Senators Johnson, Wheeler, Nye, Taft, Walsh and Bennett Clark led opposition to Roosevelt's policies. In the House, Representatives Hamilton Fish of New York and Clare Hoffman of Michigan opposed the preparedness bills. From public platforms Charles Lindbergh was one of the most influential opponents of intervention. Father Coughlin pursued his fascist vein by radio. Books,

periodicals, and pamphlets flooded the country. Notable among them were Elizabeth Dilling's Red Network, Father Coughlin's Social Justice, and Gerald Winrod's The Defender.

Many special committees became the sounding board for isolationist propaganda. The German-American Bund was most extreme and obvious in its methods. More effective were the seven hundred committees masquerading under a multitude of auspices. The American Fellowship Forum, the Pelley Silver Shirts, and Coughlin's Christian Front were conspicuous organizations.

In an attempt to consolidate all the isolationist efforts, the America First Committee was formed in the fall of 1940 with General Robert E. Wood as its first national chairman. Support came from Charles Lindbergh, Kathleen Norris, Henry Ford, General Hugh Johnson, and such isolationist senators as Wheeler and Nye. The anti-war spirit became strong in many colleges where thousands of students signed the Oxford Pledge not to fight under any circumstances.

As the conflict between the isolationists and the government became more vitriolic, Lindbergh resigned his commission as a colonel of the Army Air Force. It should be noted also that non-administration organizations arose to defend the program of support for the Allies.

The election of 1940.--By 1939 Japan and the United States were expressing increasing disagreement and even hostility over power relationships in the Pacific, and the U. S. State Department moved to cut off Japanese access to certain strategic American materials, and the United States increased its aid to the Chinese.

When Britain and France reluctantly declared war on the Axis

powers in September, 1939, most Americans wanted the Allies to win, but they also desperately wanted to keep out of the conflict themselves. With this sentiment prevailing, the President either took steps himself, or obtained Congressional action for a number of moves to aid the Allies. By late 1939 the Neutrality Act had been revised to permit the Allies to purchase munitions and other war supplies in the United States. Delivery of such materials increasingly involved the protective powers of the United States Navy, and made logical the later establishment of American control over Greenland and Iceland. By indirect sales of World War I munitions stores, by a transfer of destroyers in exchange for naval and air bases, by a Lend-Lease system, and other such measures, the President pushed his means "short of war" to the very limit.

As Hitler's Wehrmacht swept through the Low Countries in May, 1940, Americans as a whole realized that the German threat to their own security was formidable, and they supported strong measures to ensure hemisphere security. The Monroe Doctrine was rephrased and reiterated, Canada's war effort was integrated with that of the United States, and Congress appropriated eighteen billion dollars for armaments to build a supreme, two-ocean navy, an army of 1,200,000 men, and an air fleet of 25,000 planes. September, 1940 witnessed the first American peacetime conscription and the formation of an Advisory Commission to coordinate the work of putting the resources of the nation in readiness for any emergency.

The Foreign Policy issues loomed large in the Election of 1940. Roosevelt let it be known that he would be available for a

third term because of the international situation. The Republicans decided to try to win with a critic of the New Deal, Wendell Willkie, teamed with a friend of the farmers, Charles I. McNary, senator from Oregon. Roosevelt and Henry A. Wallace formed the Democratic ticket.

There was little to choose between the opposing party platforms on matters of foreign policy. Both reflected the prevailing mood of the country in wanting Allied victory with American neutrality. On domestic issues, the Republicans complained of Democratic regimentation and stirring of class antagonism for political advantage. The Democrats were content to rest on the New Deal record.

In the balloting on November 5, Roosevelt won his third term, but with less support than he had received in 1936. While Willkie lost heavily in the electoral college, he polled 45 per cent of the popular vote. The Democrats carried both Houses of Congress and even gained strength in the House of Representatives. In conceding his defeat, Willkie urged national unity in foreign affairs, calling for aid to Britain and resistance to totalitarian aggression.

Interpreting his victory as a virtual mandate from the people, Roosevelt intensified his efforts "short of war" to aid the Allies. By proclamation he established a protectorate over Greenland in April, 1941, and sent marines to occupy Iceland in July of the same year, claiming that these islands lay in waters necessary to the defence of the United States. In June the United States assets held by Germany and Italy were "frozen" by order of the Treasury, and in July the action was extended to Japanese assets held in America.

The President brought the country virtually into a "shooting

war" following the sinking of the American destroyer Reuben Jones by Nazi submarine action. Seventy-six American crewmen lost their lives, and Roosevelt then gave orders for American naval commanders to "shoot at sight" any Axis submarine coming into American defence waters.

Meanwhile, as the result of a ship-board meeting of the chief executives of Britain and the United States on August 14, 1941, the "Atlantic Charter" was made known to the world. The joint statement defined the Allied objectives of the war, establishing the following points:

1. that neither nation would seek territorial or other aggrandizement after the war;
2. that both nations would undertake to disarm any nation which threatened aggression beyond its own frontiers, to respect the right of all people to choose their own form of government, to assist in arranging for all nations equal access to the trade and raw materials of the world, to encourage co-operation among the nations for the improvement of labor standards and for social security, and to work for a peace which would make the seas high-ways of peaceful commerce open to all.³⁷

Thus the Allied leaders sought to give direction to the conflict, and to give the depressed nations of the world a basis for hope.

Fateful Sunday.--While the eyes of America were on the European theater of war, and particularly German's early victories against the Russians, the nation received that "stab in the back" which dissolved all neutrality overnight, and united an angered nation behind a President whose thinking had unquestionably led him to recognize

³⁷See Barck and Blake, Since 1900, p. 583.

the inevitability of American involvement in the conflict.³⁸ On the day that Peter Marshall was preaching to the graduating midshipmen at Annapolis, - Sunday, December 7, 1941, - America's naval base in Pearl Harbor had been subjected to a Japanese "sneak attack" in the early morning hours. On the next day, December 8, President Roosevelt asked Congress to declare a state of war between the United States and the Japanese Empire. Three days later, Germany and Italy declared war upon the United States, and Hitler gloated that he would now take "a historic revenge."

"Arsenal of democracy."--With amazing speed the United States brought her vast industrial and agricultural potential to bear upon the conduct of a world war that involved the extreme of extended and vulnerable supply lines. She had to do this while fighting rearguard action against enemies that had been planning and preparing aggression for years and which aggression had all the advantages of surprise and preparedness.

Within a year after the attack on Pearl Harbor, the United States alone had produced 32,000 tanks, 49,000 airplanes, and 8,200,000 tons of merchant shipping. With the military taking 25-30% of the nation's meat supply, and with the Allies receiving seven billion pounds of foodstuffs in fifteen months, American farmers were hard-pressed to meet the demand.

³⁸Although Roosevelt is accused of deceiving the country into the war, there is no substantiated evidence that his neglect made the Japanese attack on Pearl Harbor a possibility. See George M. Walder (ed.), Pearl Harbor, Roosevelt and the Coming of the War (Boston: D. C. Heath and Company, 1953).

The outbreak of the war brought a swift end to problems of unemployment and resolved temporarily the financial difficulties which had never been adequately mastered since the Depression developed in 1929. The Selective Service Act increased the armed forces from their total of less than two million in 1941 to eleven million in 1945. With a workweek extended to 45 hours and with wages almost doubled, the industrial army of seventy million men and women was working at near capacity. When strikes and jurisdictional disputes flared up in 1943, the Smith-Connally Bill was passed, prohibiting strikes in plants which were working on war contracts.

In solving problems of wartime transportation, virtual "miracles" were performed. With remarkable efficiency the railroads handled vast quantities of material and unprecedented numbers of troops. Henry J. Kaiser showed how to prefabricate ships, and soon his "Liberty ships" were being completed in seventy-eight days or less, and far outnumbering shipping losses due to the work of Axis submarines. The commercial airlines were drafted to military needs, though they maintained many of their normal schedules. Post airplane construction was for military purposes, with a monthly output of 5500 planes by the spring of 1943.

The vast war effort was financed by means of increased taxation, the sale of sixty-one billion dollars' worth of war bonds, and the increase of the national debt from some 50 billion in 1941 to 200 billion in 1945.

Capital of the Western world.--If Washington, D. C. could not be considered the capital of the Western world when Peter Marshall

first took up his pastoral duties there in the fall of 1937, it certainly merited such a title by the close of the war, some eight full years later. Increasingly, as America became the main bulwark of the democratic war effort, in both the European and Asiatic theaters, Washington became not only the throbbing nerve-center of a militarized nation, but the war center for the leadership of the Western hemisphere and of the Western world.

Situated on the north-east bank of the Potomac river, at the head of tide and navigation, this city of over sixty square miles swarmed with the personnel of the war-swollen government departments, with the staffs and secretariats of scores of Allied nations, with the military, and with research and development specialists from the leading democracies. Indeed the population of the city itself grew from 663,000 in 1940 to 802,000 in 1950, and spilled over into Maryland and Virginia to give the statistical area a population of some one-and-a-half million in 1950.

Founded in 1790, the capital had enjoyed a colorful and somewhat stormy development. The British burned the capitol building in 1814, but by 1863 the Statue of Freedom was hauled into place atop the 287 foot dome surmounting the two wings of the new Houses of Congress.

During the Civil War the population of the city doubled, with the migration of 40,000 freed slaves, but the city itself bore little resemblance to the elaborate, original plans drawn by the French engineer, Major Pierre Charles L'Enfant. A Board of Public Works, however, spent some eighteen million dollars on streets, lighting, and

trees in 1871. Thus, by 1875, the city had become something of a national showplace, with scores of monuments dedicated to leading figures in American history. The Washington Monument, rising 555 feet, crowned them all in 1884. Three years later the plans of L'Enfant were rediscovered and by 1900 a committee of experts under Senator James McMillan began to carry out those plans as far as practical, as the city celebrated the centennial of the first Washington Congress.

In 1910 President William Howard Taft appointed a Commission of Fine Arts for the development of the city as a worthy capital of the nation. It was to Mrs. Taft that the mayor of Tokyo, in 1912, made the gift of the famed Japanese cherry trees that make a glory of the tidal basin and Jefferson's monument each spring. An effort was made to preserve the permanent beauty of the city by the setting aside of nearly seven thousand acres as parkland.

The bustling Roosevelt era of the thirties and forties saw the city become the center of social and economic reform directed by the score of new Federal agencies established by the New Deal.

By 1940 the city had established the National Symphonic Orchestra, and the National Gallery of Art had been enriched by the Mellon, Kress and Widener collections. The city also had become the home of such vital national institutions as the Library of Congress, the Smithsonian Institute, the Geological Survey, the Naval Observatory, the Carnegie and Brookings Institutes, and the National Science Foundation.

With the end of World War II, large-scale building was resumed, with the complete remodelling of the White House, the erection

of a new office and apartment building for Congress, and buildings for the Teamsters' Union, the American Federation of Labor, the Veterans of Foreign Wars, the National Education Association, St. John's Episcopal Church, and the New York Avenue Presbyterian Church.

A Housing Act in 1949 brought about a needed program of urban renewal which cleared the substandard dwellings of the entire southwestern segment of the city. These early post-war years saw the marked movement of the white population to the suburbs, and the steady increase of the Negro population in the city itself. Schools shared in the building boom, as the city developed an above-average educational level and became home to five schools of graduate study specializing in night school programs.³⁹

Such is the nature and background of the city which served as the wartime capital of the Western world, and also as the base for the national ministry of Peter Marshall, pastor of the New York Avenue Presbyterian Church during the era of World War II.

Strategy for global conflict.--Despite considerable criticism from those who thought themselves wiser, the Roosevelt government (with the undoubted encouragement of Churchill and Stalin), determined to concentrate its first efforts upon winning the war in Europe. This did not mean that the Pacific theater was to be ignored. On the contrary, costly efforts were made to hold certain strategic positions in the island-studded Pacific, against the time when a thorough program of return to the heart of the Japanese Empire could be launched.

³⁹"Washington, D. C.," Encyclopaedia Britannica.

This decision was forced upon the Allies by the series of disasters inflicted upon their forces in the Pacific by the Japanese in 1942.

By the early autumn of 1942 the Japanese had occupied a million square miles of territory in their triumphant advance, but that was their limit. By a series of brilliant "island-hopping" maneuvers, initiated by marine landings supported by heavy naval and air cover, General MacArthur destroyed or nullified the key Japanese strongholds in his program of return. During these developments, an eager nation, watching from home base, learned to mouth Pacific place names never before heard in American history.

In the spring of 1944 American "Superfortresses," based on peasant-built Chinese airfields, began to destroy the Japanese industrial potential from the air with devastating regularity. Thus encouraged, the Chinese put up heroic resistance while the Burma Road was being reopened and the British were clearing the Japanese out of Burma.

In the meantime, all had not been quiet on the European front. In November, 1942, a British-American bridgehead was established in North Africa under the leadership of General Dwight D. Eisenhower. By May, 1943, German opposition had been eliminated from the African continent. From this bridgehead operations then began which opened the Italian Campaign, - a slow and costly action despite the downfall of the Fascist regime of Mussolini.

After Britain had been saved by the R.A.F.'s "few," to whom Churchill said so many owed so much, the Allies were able to begin a gigantic pounding of the industrial heart of Germany from the air in

1943. At the same time, vast Russian armies mounted offensives against the Germans along a sprawling front from the Baltic to the Black Sea. So successful were the Russians that they regained all the territory the Germans had occupied earlier, and opened routes into the Danube valley.

With the Allied mastery of the U-boat threat, and the opening of the Allied shipping lanes in 1943, the way was prepared for a massive offensive against Europe from the west. By June 1, 1944, Secretary of War Stimson announced that two-million Americans were waiting in Britain for the dawning of D-day. In the early hours of June 6, 1944, in response to a most difficult operational decision by General Eisenhower, the vast Allied armada was moving toward the French beaches from Britain's southern ports. Tide, winds, and moonlight were not ideal, as Eisenhower had feared, but the undertaking was crowned with success, and it looked as though Germany would surrender within weeks. But a bitter counter-offensive slowed the Allied forces for three wintry months. By March 8, 1945, however, the American First Army was across the Rhine, south of Cologne. At the same time, the Russians were closing in on Berlin from the east. As many Nazi leaders fled, or committed suicide, the German General Staff accepted the terms of "unconditional surrender," May 7, 1945, at Reims, France.

The fourth term.--Just before the final attack on the heart of Hitler's vaunted Reich, there had been an historic election in the United States. Roosevelt had let it be known that he would accept nomination for an unprecedented fourth term, and this he gained at the

Democratic Convention in Chicago in July, though there was a strong Southern move in support of Senator Harry F. Byrd of Virginia. Vice-President Wallace, however, was defeated by a unique North-South coalition, and Senator Harry Truman of Missouri became Roosevelt's running mate.

In the Republican camp, Wendell Willkie had stepped aside in favor of Governor Dewey of New York, and Governor John Bricker of Ohio completed the ticket at the Convention in Chicago in June.

On November 7, 1944, over 45 million Americans cast their ballots. Victory came again to the gallant war leader, with a small plurality of three million votes, and President Roosevelt began the history-making fourth term.⁴⁰

The sweetness of political victory for President Roosevelt was not to be matched for him in the military realm, because, while seeking rest at his beloved resort in Warm Springs, Georgia, he suffered a cerebral hemorrhage on April 12, 1945, and died within a few hours.

Man from Missouri.--Roosevelt's death stunned the nation and presented it with a new predicament. A virtually-unknown, untried, and unimpressive little man must lead a nation that had victory within its grasp, and a nation that must soon face the equally-formidable task of creating a true and lasting peace.

Born on a farm in Missouri in 1884, Harry S. Truman had no more than a high-school education. From small clerical jobs in Kansas City he returned to the farm until World War I. As a captain

⁴⁰This was the closest margin of victory since 1916. See Barck and Blake, Since 1900, pp. 652-654.

of the Missouri National Guard, he led a field artillery unit with distinction and courage, and returned from France with the rank of major. Failing to make a success of a haberdashery business after the war, he turned to politics. He served two terms as judge of the Jackson County Court, which was an administrative board. Then through the support of the Pendergast machine in Kansas City, Truman was elected as United States Senator in 1934. From an unpretentious beginning in the Senate, he emerged with distinction from his work as chairman of the special committee to investigate the national defense program.

When Truman was thrust unexpectedly into the nation's highest office, he brought to it the assets of mundane sincerity and excellent relations with the members of Congress. He pledged himself to continue existing policies, and urged the cabinet members to stay at their posts. But the nation and the world were soon to receive many surprises at the hands of the unpretentious haberdasher from Missouri.

V-E Day, and the Bomb.--The military action against Hitler's "Fatherland" was not to be slowed by the change of presidents in the United States, and less than a month after Roosevelt's death the democratic world celebrated V-E Day. But there was stern work yet to be done.

Truman went to the Potsdam Conference which assembled near Berlin on July 17, 1945. From that meeting the British and American governments sent an ultimatum to Japan demanding unconditional surrender. Stalin also informed President Truman that the U.S.S.R. would soon enter the war against Japan. But when Japan declined to surrender, Truman was confronted by one of history's most awful decisions.

Through the cooperative efforts of Allied scientists a new and unimaginable weapon of destruction had been produced. Now the question arose: Should it be used against Japan to hasten the end of the war, with the probable saving of much life, Allied and Japanese? Its use would certainly unleash a new age of power and destruction beyond human comprehension, and the decision to be the first nation to release it was considered long and seriously. With all the evidence before him, President Truman made the decision which brought atomic annihilation to Hiroshima and Nagasaki on August 5 and August 8, 1945. The Atomic Age had been ushered in, and the world stood aghast at its awful potentialities.

The day following the dropping of the bomb, Russia moved against Japanese forces in Manchuria, and the Japanese broadcast an appeal for peace. On August 14, 1945, V-J Day was announced by President Truman. For an indefinite period Japan was to be ruled by the Supreme Allied Commander through the person of the Japanese emperor. General Douglas MacArthur was named Supreme Allied Military Commander.

Thus closed a chapter in human history that was without parallel in terms of involvement of men, property, wealth, and power. World War II brought a new alignment of the nations, with the United States of America emerging as the undisputed leader of the Western world, and with the slowly-recognized emergence of an opposing power, the Union of Soviet Socialist Republics. Exhausted Britain had emerged with glory, but with a permanent reduction of her world-dominating power. To all intents and purposes, the power of Germany, Italy and

France had been crushed, with little prospect of their return to a major role in European and world affairs. In the Pacific, Japan was crushed but Communist China remained to threaten the peace. The war and the bomb had brought a new, though not necessarily a better, world.

The fight for the peace.--From the time of the North African landings under General Eisenhower, Russia had been more or less discontented with the Allied efforts to crush Germany swiftly. Stalin was continually urging an Allied landing from the west, long before the ultimate D-Day arrived. There was, in these urgings, the suggestion that the Allies were not prepared to make the sacrifices in the west which the vast Russian armies had been making on the sprawling eastern front.

As German might began to be worn down by the massive attacks of Allied planes and by the naval blockade, Russia assumed an increasingly prominent role in Allied councils and made her wishes known with considerable vigor and insistence. The Yalta Conference, held late in February, 1945, when the Germans were withdrawing east of the Rhine, was an outstanding example of this new Russian confidence. Many critics of Roosevelt claim that he "sold out" to Stalin at this Crimean meeting, and set the stage for the postwar power conflicts with Russia which have made the fight for the peace almost as difficult as the winning of the war. Sober reflection, however, demands that the Roosevelt decisions be evaluated in terms of the military situation then existing, when U.S. troops had yet to cross the Rhine in strength, or to re-occupy the Phillippines, and when the potential of the atomic bomb had yet to be demonstrated. But the fact remains that the U.S.S.R.

was emerging from the conflict as the one power to pose any serious threat to the post-war leadership and will of the United States of America.⁴¹

In the two years following the declaration of the Atlantic Charter, Prime Minister Churchill and President Roosevelt met in conference six times. While their prime attention was given to the strategy for winning the war, they also engaged in serious discussion of the need for international co-operation after the war. Building upon these earlier meetings, late in October, 1943, the foreign ministers of the major Allied powers developed the Moscow Agreement, pledging to establish at the earliest possible date an international organization, open to the membership of all peace-loving states, for the maintenance of peace and security. This proposition was supported in the United States Senate by a vote of eighty-five to five.

The Cairo Conference, held late in November, 1943, pledged the Western Allies to continue the war until Japan surrendered unconditionally, and assured China that the territory which Japan had seized in past generations would be restored to her. When Stalin joined Roosevelt and Churchill at Teheran, he agreed with the implications of the Cairo Conference and with the need for postwar collaboration between Russia and the two major Western Powers.

A series of United Nations conferences through 1943 and 1944 prepared the way for cooperation in matters of postwar relief and rehabilitation, international banking and currency, and the formation of an international association. The Dumbarton Oaks Conference, called

⁴¹See Barck and Blake, Since 1900, p. 658.

by Secretary of State Cordell Hull, gave tentative formulation to the plans for an international association. The Yalta Conference followed up this preliminary work with the decision to call a conference to meet at San Francisco on April 25, 1945.

Despite the sudden loss sustained by the Allies in the death of President Roosevelt, the United Nations went forward with plans for the Conference at San Francisco to be attended by delegates from forty-six nations. As a result of the meeting, a Charter for the World Security Organization was ready for signatures on June 26. Another undeclared result was the clear demonstration that the future of the world's peace would hinge upon the ability of the great powers to cooperate. There were already signs that this might prove increasingly difficult because of Russia's self-interested demands.

As successive meetings of the United Nations organization sought to translate wishful thinking into specific planning and commitment, optimists saw their hopes for the success of the world organization fading. Whenever plans tended to cut across Russian interests in terms of her freedom for independent action, her occupation of territories of defeated powers, or her reparations, then stubborn and vitriolic opposition by the Soviet representatives became routine.

The meetings of the Security Council and of the General Assembly of the United Nations in its new center in New York City in 1946 and 1947 laid bare the conflict between the Eastern and Western blocs of nations over the maintenance of international peace and security. Problems in Iran, Indonesia, Greece, Albania, Syria, and Lebanon tested the effectiveness of the Security Council in the

settlement of international disputes. The success or failure of the effort was usually measured in terms of the varying viewpoints and interests of the Eastern and Western powers. With reluctance, the peoples of the world were driven to recognize that the United Nations made its greatest contributions in the area of "problems of an economic, social, cultural, or humanitarian character."

Some consolation has been derived from the occasional success of the General Assembly in marshalling world opinion, and even in obtaining international action in the settlement of power politics. Thus, in 1948, in the establishment of the new state of Israel and its admission to the United Nations one year later, it was the United Nations mediators, Count Bernadotte of Sweden and Ralph Bunche of the United States, who developed a formula for peace when armed conflict broke out between Arabs and Jews.

The United Nations, then, had a checkered career in its attempts to carry out the noble intentions of its Charter, for its successes could invariably be more than matched by its failures. But, in the fight for the peace, all action was not confined to the efforts of the United Nations.

The Truman doctrine.--It was not long after his taking over the reins of government that President Truman began to select his own men for various cabinet positions. The early selections suggested that the President was looking South and West for increased political support.

In the State Department, James F. Byrnes of South Carolina replaced Stettinius, who went to the U.N. as United States representative.

In January, 1947, General George C. Marshall took over from Byrnes; and when Marshall's health failed, Truman called Dean Acheson back to the department, as Secretary of State early in 1949.

In other reorganizational moves, there was bitter debate preceding the merger of the War and Navy Departments into a new Department of Defense. In 1947, James V. Forrestal, Secretary of the Navy, was called to head the new department and served until early 1949.

There was abundant need for President Truman to concentrate upon foreign affairs during these critical postwar years, but the Republican successes in the Congressional elections of 1946 compelled him to give careful attention to domestic issues. When the Republicans effected passage of a bill to lower income taxes, Truman vetoed it in the early summer of 1947, and Congress failed to pass it over his veto. In this and other issues, the President seemed slower than Congress in the desire to remove wartime restrictions on the economy.

The conflict between President and Congress was revealed also in legislation to curb "unfair" labor practices and reduce industrial disputes. In June, 1947, Republican leaders in House and Senate succeeded in passing, over President Truman's veto, the Taft-Hartley Act. Arousing extremes of support and of criticism, the bill's numerous and complicated provisions included:

1. prohibition of secondary boycotts
2. enforcement of genuine collective bargaining on employer and employees
3. guarantee of freedom of speech for employers
4. ban on closed-shop contracts

5. the right of a company to sue a union
6. preparation of financial reports by union officials
7. curbs on jurisdictional strikes
8. prohibitions against Communist union leaders
9. a sixty-day cooling-off period before a strike could become effective.⁴²

Administration of the law was placed in the hands of a National Labor Board and its regional boards throughout the country. This was undoubtedly the major item of achievement for the Republican Congress.

In foreign affairs there was less evidence of partisanship, as the administration was able to count on the statesmanlike leadership of Republican Senator Vandenberg on major foreign policy. He brought enough Republican support to bear on such matters to carry them through Congress.

Amid the conflicts of Congress, there was an intensified contest for the presidential election of 1948. The Republicans had built considerable confidence in their prospects because of their success in the Congressional elections of 1946. The Democrats, meanwhile, were divided among themselves, with Wallace leading a left-wing movement called the Progressive Citizens of America, and Southern leaders threatening a rebellion because of the President's strong civil rights program favoring the Negro.

The Republican Convention assembled in Philadelphia in June and nominated Dewey on the third ballot, and completed the ticket with the addition of Governor Warren of California. Their platform pledged

⁴²Barck and Blake, Since 1900, pp. 717-718.

support for the United Nations and the European Recovery Program, but demanded reduction of government expenses and taxes at home, and the rooting out of domestic Communism.

Though there was some talk of shelving Truman from the Democratic nomination at the July Convention, no stronger candidate was available and Truman was nominated on the first ballot, while the vice-presidential nomination was given to Alben W. Barkley, veteran Senator from Kentucky. The excitement of the Convention, however, developed over the party platform. When liberals under Mayor Hubert Humphrey of Minneapolis forced a strong civil rights plank into the platform, thirty-five delegates from Mississippi and Alabama withdrew. In other respects the platform called for support of Truman foreign policy and completion of what had been called his "Fair Deal" program. When the Southern rebels formed a "Dixiecrat" slate, and Wallace supporters formed a new Progressive party and slate, the Republicans grew even more confident of success.

The haberdasher from Missouri soon proved, however, that he had been underestimated by friends and foes alike. Playing clever politics and conducting an indefatigable campaign, Truman won the election by a safe margin of electoral votes, though the popular vote was quite close. With a new grasp upon the presidential office, Truman endeavored to carry out his "Fair Deal" for domestic affairs, and what came to be known as the "Truman Doctrine" for foreign affairs.

In essence, the Fair Deal called for equality of civil rights, including anti-poll tax and anti-lynching laws, and a national effort to provide equal job opportunities for all. In addition, the

President strongly supported compulsory health insurance, federal aid to schools, and the expansion of the social security act to cover a larger number of the nation's workers. Such a program was so much in line with Roosevelt's New Deal that it merited the comparable title "The Fair Deal."

In foreign affairs, Germany had been brought under complete occupation and had been awed by the Nürnberg War Crimes Trials. Secretary of State Byrnes had made it clear, however, that Germany was to be assisted in her efforts to find a place of honor among the peace-loving nations of the world. Administration of this task fell upon the shoulders of General Lucius Clay and his military government until John J. McCloy was appointed first United States civilian High Commissioner and military governor of West Germany in May, 1949. In Japan, meanwhile, MacArthur had brought the country through the transition to peacetime living, and was commendably leading the Japanese into a democratic concept of life and government. North Korea was to be occupied by Soviet Russia and a Communist administration resulted; South Korea was to be occupied by the United States and a republic developed with Syngman Rhee as its first president. By mid-1949 all occupying forces had been withdrawn.

Drafting peace treaties for the European situation proved an exasperating task for the Foreign Ministers Council of the four great powers -- United States, U.S.S.R., Great Britain, and France. Negotiations were continually breaking down because of the wide divergence of view between Russia on the one hand, and the United States and Great Britain on the other.

In March, 1947, President Truman had asked Congress to support him in a policy of large-scale aid to the governments and peoples of Europe then struggling to maintain the democratic way of life in a world which seemed to be surrendering to totalitarianism in one form or another. Specifically this aid was requested for Greece and Turkey who were about to fall within the Russian orbit, and thus put the Soviet power in position to threaten Anglo-American control of the Near-Eastern supplies of oil. It was this concept of containing Russian influence by supporting the weaker nations near her borders that came to be known as the Truman Doctrine. The concept received bipartisan support in Congress in 1947.

The Truman Doctrine stimulated the development of the Marshall Plan which offered aid to America's long-standing friends in Europe, if they would be willing to help themselves and each other. Sixteen European nations responded by meeting in Paris to work out the details of the program. By October, 1947, the plan was ready for submission to the United States for approval. There was also a call from the President for Americans to join in a food-saving campaign that would permit greater and more immediate aid to the hungry millions in Europe.

Though there was much Congressional opposition to the Marshall Plan, by the spring of 1948 the Economic Co-operation Act had been adopted due to bipartisan effort in the Senate Committee on Foreign Relations, led by Republican Senator Vandenberg of Michigan. As a result, by September, 1950, the ECA had spent more than ten billion dollars in aid to European countries which had accepted the Marshall Plan.

Unquestionably the Truman Doctrine and the Marshall Plan-- the European Recovery Program-- must receive credit for the remarkable resurgence of the European nations, both economically and in their stiffened resistance to Communist aggression. To this era of enlightened bipartisan endeavor in the American Congress may be attributed, in large measure, the success of later efforts to form a Common Market in Europe, and increasing movements toward some type of political union.

It is hardly to be expected that the Soviet Union would sit idly by and watch, without protest, the amazing resurgence of European power and prosperity. Thus the continual Russian failure to complete peace treaties and to resolve other problems in Germany was only made the more obvious by the Moscow Conference early in 1947, for the meeting adjourned on April 24 without reaching agreement regarding Germany despite the considerable optimism with which the meeting had been anticipated. Likewise in the Security Council of the United Nations, Russia continually used her veto power to frustrate European progress. But all this was only the prelude to the "cold war."

In June, 1948, the U.S.S.R. stopped all rail and road traffic between Berlin and the Western German occupation zones. The Western Powers' answer was the fabled "Berlin Airlift," which during ten months and twenty-three days flew in the 2,343,315 tons of food and coal that kept the beleaguered city alive. By the spring of 1949, the Council of Foreign Ministers had negotiated the end of the Russian blockade and of the Western counter-blockade. If the Russians had received a demonstration of Western unity and determination, the West had learned something more of Russian intransigence in pursuit of

Communist domination of the world. The West determined to find better means for resistance.

NATO.--Although the Western Powers had strong differences of opinion and policy, and often failed to provide the united front that would make their voice effective in world affairs, they did succeed, on April 4, 1949, in formulating and signing the North Atlantic Security Treaty. Twelve nations on either side of the Atlantic--including Great Britain, France, Belgium, the Netherlands, Norway, Canada and the United States--adopted a defensive pact which declared that "an armed attack against one or more of them in Europe and North America shall be considered an attack against all." This agreement received ratification by the United States Senate on July 21.

The defensive pact was given form in the North Atlantic Treaty Organization, and in December, 1950, General Eisenhower was called to be Supreme Commander of the Western forces in defense of Europe. In the slightly more than a year that he served with NATO, the European hero of World War II laid a strong foundation for military, political, and economic union among the states of Western Europe.

Unfortunately, the story of success in resisting the advance of Communism in Europe was not duplicated in the Far East. Though Japan was making strides toward economic resurgence under MacArthur's effective regime, China was steadily being overrun by Communist forces. By mid-January of 1949, Tientsin and Peiping had fallen to the Communists, and by the end of the year, the Nationalists fled to Formosa, leaving Yunnan and Kunming to the Communist forces. Thus,

to a new degree, the security of the Far East was threatened by Communist aggression, and a tragic half-century had brought no solution to the major problems of the world as a whole.

State of society.--One interpretation of the first fifty years of the twentieth century may be drawn from The Guns of August, in which Barbara Tuchman portrays the death of Edward VII of England as the prelude to Armageddon. Following her vivid description of the funeral procession with its nine kings in rank, Tuchman looks ahead to the assassin's shot at Sarajevo, the guns of that fateful August in 1914, Germany's invasion of neutral Belgium and the Battle of the Marne, and then declares:

Afterward there was no turning back. The nations were caught in a trap, a trap made during the first thirty days out of battles that failed to be decisive, a trap from which there was, and has been, no exit.⁴³

Whether or not Tuchman's evaluation of the world situation be accepted, it is of interest to this study to note that Peter Marshall's life spanned the tragic and challenging years which she portrays.

Any attempt to generalize regarding this span of half a century must be highly subjective; but broad, sweeping changes must be recognized as having taken place--changes for which history provides no true parallel, changes which seem strangely irrevocable. Transportation and communication development have shrunk the world and made all men neighbors. The mass media of communication, especially with the aid of television, have contrived to make the events of any part

⁴³Barbara W. Tuchman, The Guns of August (New York: The Macmillan Co., 1962), p. 440.

of the world's tomorrow the detailed knowledge of most of the world's today.

Power almost unlimited has passed into the hands of Man - power with unlimited potential for good, but already poised with incomprehensible power for annihilation.

The long-sleeping giants of the non-Western world are awake, having learned well the lessons of exploitation, special privilege, and utilization of resources. China, Russia, Tibet, Malaysia, Indonesia, India, Burma, Pakistan, Japan, and virulent Africa - these are the massive peoples that have been rudely awakened from their long night, and now pose a frightening menace to their erstwhile masters from the West.

Science has come to be the god of many in the West, replacing for them their carelessly-inherited faith in the supernatural and the divine. Darwinian progressivism has left an indelible mark upon the science, education, and philosophy of the Twentieth Century. Yet the scientist of the atomic era has been foremost in declaring himself "a frightened man." Cognizant of the vast potential for death which his researches have unleashed, he is awed and positively frightened by the forces which he has placed in the hands of men who have mastered almost everything but their own unpredictable natures.

Peter Marshall's age has reaped the fruitage of the industrial revolution, with its inevitable disruption of the ancient patterns and codes of society. Urbanization, mechanization, automation, centralization -- these are but a few of the gigantic new forces that have face-lifted society, and, in the doing, have created a multitude of

new problems and given extreme intensification to a host of old ones.

American capitalism has not disappeared by any means, during this age, but it has changed, with a continued tendency to what the economists call oligopoly - the dominance of a given industrial field by a few major corporations. In no area is this tendency more clearly displayed than in the automobile industry, with its Big Three dominating the market. In a broader realm, it is estimated that 135 corporations own 45 per cent of the industrial assets of the United States, and that these in turn constitute almost one quarter of such assets in the entire world. One other factor is clear, also,--aggressive price competition is not a characteristic of the new capitalism.

Organized labor had come to a new day in America by the 1940's. Periodical renewal of union contracts had come to be taken for granted by the general public. The wave of postwar prosperity usually gave labor a fair proportion of its demands. New devices, such as the "escalator clause" in the contract between General Motors and the United Automobile workers in 1948, reduced still further some occasions for strikes, since salaries were now tied to the Bureau of Labor Standards' cost-of-living index.

The new day was shared also by the Negro, though there were tragic incidents still. Educational opportunities for the Negro had increased markedly from 1915 to 1940, with almost 20,000 Negroes graduating from colleges during the decade of the thirties. After World War II, these educational trends were further accelerated. Violence to Negroes dropped also, despite the occasional race riot during the second world war. Individual Negroes of talent began to

receive increasing acclaim. At the same time, the New Deal and the Fair Deal brought new economic opportunities to the general population of the nation.

The status of the American woman received an accelerated impact from World War II which drew three million women into jobs outside their homes. In addition, farm wives took on heavier chores, and a quarter of a million women served in the various branches of the Armed Forces. This trend continued unabated following the cessation of hostilities, and outstanding women gained distinction in many different lines of endeavor. At the same time, the percentage of women who were married rose steadily up to 1950, with a corresponding increase in youthful marriages. Both marriage and divorce rates reached a peak in 1946, while the birth rate showed a general upward trend.

The disturbed social conditions of wartime and its aftermath seemed to increase parental problems as juvenile delinquency became a byword of the time, and 'teenagers began to feel that to be a "problem" was to fulfill their proper function.

Religion, on the other hand, was greatly revived in its organizational form during the forties. Whereas in 1900, 65 per cent of the American population were not church members, by the 1950's only 40 per cent were not in this category. The growth seemed to be shared by Catholic and Protestant churches alike, with prominent personalities like Bishop Fulton J. Sheen and Evangelist Billy Graham making powerful presentations of the Christian appeal. Some evidence of a revolt against intellectualism in religion was manifest by the

growth of Pentecostal and Holiness groups, the Assemblies of God, the Church of the Nazarene, and Jehovah's Witnesses. The Oxford Group, or Moral Re-Armament movement, drew many of the upper classes into a new appreciation for religious experience.

Many careful observers of the religious scene had reason to question the depth and sincerity of the new religiosity, for it was paralleled by an increase in almost every type of crime, as disclosed by the Kefauver Senate Investigating committee. Equally startling with the increased incidence of crime, was the increasing youthfulness of its perpetrators and the obvious indifference of politicians and responsible citizens for what was occurring within their domains.

Peter Marshall's age could look back also on an unprecedented surge in education in America. Experiences in the Armed Forces and the educational opportunities proffered by the G.I. Bill overwhelmed college campuses with a flood of returning veterans. Also, enrollment of eligible youth in full-time high schools had increased from 11 per cent in 1900 to 73 per cent in 1940. During the same period the number of American colleges had grown from 500 to 1500, while college enrollment had increased eightfold.

The publishing world witnessed changes as a trend toward consolidation of newspaper ownership developed, and the news services came to play a dominant role in providing the daily copy for the papers. The thirties and forties saw the rise of the columnists, and the dwindling prestige of the editorial columns. Magazines began to compete for the attention of readers of newspapers, and thus Time, Newsweek, and Life became prominent on the American scene. Dewitt Wallace also hit upon a successful formula in publishing the Reader's Digest for

the middle-class American.

The increased interest of the average American in world affairs in the forties is reflected in the proportion of radio time devoted to newscasts. In 1939, for example, the NBC network devoted only 3.6 per cent of its time to news, but by 1944 this percentage had risen to 20.4. Television also became available to the average citizen in the postwar era, so that nearly ten million American homes had sets in use by the close of 1950. Much criticism has been leveled at the new medium because of the mediocre quality of much of its programming, and its impact upon the susceptible mind of the growing American child. At the same time, television has occasionally shown its great potential for focusing the attention of the nation upon world and domestic events of magnitude.

While books with a religious flavor have enjoyed remarkable sales since World War II, the serious reader of general literary works has been disappointed in the productions of the 1940's and 1950's. While Lloyd D. Douglas' The Robe (1943), Thomas Merton's Seven-Storey Mountain (1948), and Joshua Liebman's Peace of Mind (1946), were gaining extraordinary popularity, the bright young authors of the 1920's and 1930's were failing to live up to their earlier reputations.

The most exciting trend in the world of books was the rise of the paper backs. While at first these cheap editions were of the sensational and salacious variety, publishers soon discovered that reprints of classical works and the printing of serious modern writings could prove a most profitable enterprise.

In these and a multitude of other ways America and the world

had changed, and changed irrevocably during the lifetime of Peter Marshall. In the change, the pessimist could find basis for his most anguished handwringing, while the optimist could find an abundance of hopeful signs. But optimist and pessimist alike would be compelled to acknowledge that a new intensity had taken hold of the world and of the nation, and that no longer was Time on Man's side.

CHAPTER III

PETER MARSHALL SPEAKS

The Speaking Occasions

Pastoral preaching.--Essentially, Peter Marshall was called to be a pastoral preacher. Much of his preaching, therefore, was central to the routine services of a church week by week. This responsibility normally involved a Sunday morning and a Sunday evening service, each calling for a sermon, and the various mid-week services in which he would be involved as a speaker. Such were his regular pastoral preaching duties.

Special occasions.--Though a complete survey of all of Marshall's speaking occasions has not seemed essential to this present study, sufficient allusions to special speaking occasions may be drawn from the biographical record to give some indication of the variety of these speaking opportunities. For example, during his earlier pastorates in Georgia, Marshall was very soon in demand as a guest speaker throughout the Southland. The Christian Observer reported on the packed noon-hour series of services which Marshall held for a week each year in the Central Presbyterian Church in Atlanta. The hushed and intent congregations were made up largely of business people and sales clerks.¹

¹Quoted in full in Marshall, A Man Called Peter, p. 40.

It was in these same early 1930's that Marshall received an invitation to conduct a two weeks' series of services on the campus of Oglethorpe University in Atlanta. These were services which the students attended voluntarily. Whereas the numbers were small at the beginning of the first week, soon the university chapel was crowded with eager student listeners. This was the beginning of another annual series conducted by Peter Marshall.²

Within three months of the beginning of his ministry in Washington, Marshall was honored by the invitation of the Washington Federation of Churches to preach at the annual Christmas service which would be attended by President Franklin D. Roosevelt and his family. The newspapers, in due course, carried Marshall's message to a nationwide congregation.³

The travelling preacher.--A survey of Catherine Marshall's writings indicates that Marshall was called upon to fill pulpits across the land, sometimes for a single appointment but often for a protracted series of services. In fact, one problem between Peter Marshall and his wife, especially following his first heart attack in March of 1946, was this aggravating question of how many of these out-of-town requests he could wisely accept.⁴ In an interview granted late in December, 1960, Mrs. Marshall also indicated that in periods of discouragement with his pastoral work and responsibilities in Washington, Marshall would

²Marshall, A Man Called Peter, pp. 40-41.

³Marshall, A Man Called Peter, pp. 104-106.

⁴Marshall, A Man Called Peter, pp. 239-241.

become increasingly susceptible to the out-of-town invitation. This was true also of the many calls which he received to assume other pastorates. While he was determined not to accept any call without the assurance that it was coming to him from his "Chief," he nevertheless often spent weeks considering these various calls. To investigate the matter, he would travel extensively to take a service, or perhaps a series of services, for a church that was interested in calling him as pastor. Then would follow long seasons of debate and conflict and unsettledness until he resigned himself once again to remaining with the Washington pastorate.⁵

Home congregation slighted.--Marshall's frequent and prolonged absences from Washington did not altogether escape the notice nor the wistful comment of some in his own congregation. Thus, a young lady has observed, "It was said that he was not able to visit his members enough. As a youth I did not notice this. I have since been in churches where visitation was vigorous and I can see its merits."⁶ An older member more specifically has stated, "We were nonplussed at his frequent absences from mid-week prayer meetings, when he would spend an entire week holding protracted meetings, usually in the South, which was his first love. I remember in the spring of 1938, his first year with us,

⁵On December 27, 1960, the author was granted an interview by Mrs. Catherine Marshall-LeSourd at the home of her married sister in Arlington, Virginia. The interview lasted 2 hours and covered numerous phases of Peter Marshall's life and work. Cited hereafter as Marshall interview.

⁶Respondent 10, on Question 10.

ten consecutive midweek meetings including Lent when he was absent."⁷ Still another, observing that "some objected to his going away during the week a great deal," put forward the defence that many individuals who heard Marshall speak in these distant places tended to join the New York Avenue church when they moved to Washington, D.C..⁸ Thus it seems evident that Marshall was known to congregations across the land for his preaching in their pulpits, and was missed at his home base on such occasions.

Summary.--In general it may be concluded that Marshall's speaking occasions included the regular yearly cycle of pastoral preaching occasions and, in addition, a wide variety and nation-wide spread of special speaking occasions, including as many as four or five annual series of services lasting a full week.⁹

Marshall's Audiences

Progressive sophistication.--It is quite demonstrable that each successive congregation served by Peter Marshall during the eighteen years of his ministry was more sophisticated than the previous one. In Covington, Georgia, his was a rural and humble congregation. Then the Westminster congregation in Atlanta was made up largely of urban workers and a strong contingent of youth from the city's high schools and universities. In Washington D.C. his congregation was, perhaps, one of the most sophisticated in the nation, including prominent

⁷Respondent 30, on Question 10.

⁸Respondent 31, on Question 10.

⁹Marshall, A Man Called Peter, p. 124.

businessmen, professional men, an occasional Congressman or Senator, as well as the general run of office and business workers in the nation's capital.

After his appointment to the chaplaincy of the United States Senate, invitations came for Marshall to fill semi-official and formal preaching appointments, both in the nation's capital and across the country. One example of such calls was the invitation to preach to the regiment of midshipmen in the Naval Academy at Annapolis on the fateful Sunday of December 7, 1941.¹⁰

World-wide congregation.--Though Marshall's sermons published in the books by Catherine Marshall and presented in the Hollywood film, A Man Called Peter, are not the primary concern of this present study, yet it must be said that no true picture of Marshall's audiences could possibly overlook the vast and largely unidentified audience that has been reached by Marshall's preaching through these indirect media since his death in 1949.

Some slight indication of the size of this world-wide congregation may be derived from the sales records and box office records of A Man Called Peter, and the book sales of Catherine Marshall's first publishing venture, Mr. Jones, Meet the Master. On April 23, 1952, seven months after the release of the book, A Man Called Peter, it took first place on the Herald Tribune bestseller list. By December 15, Time magazine was reporting the book as taking second place only to the Bible on the best seller lists. Mr. Jones, Meet the Master,

¹⁰Marshall, A Man Called Peter, pp. 230-231, and see this study, pp. 17-18, 83-84.

(a collection of Marshall sermons and prayers) had sold in excess of 230,000 copies.¹¹ In turn the 20th Century-Fox version of A Man Called Peter provided Fox with their largest box-office take in that year, 1955.¹² Both the books and the film brought a world-wide response to the desk of Catherine Marshall and to the Fox studios.¹³

Could Marshall have known of this posthumous outreach of his preaching, it would have been to him a partial fulfillment of his life-long concern for the average man and woman, (especially those outside the reach of the church), and of his desire to bring to them the message of Jesus Christ.¹⁴

Summary.--This brief overview of Marshall's audiences suggests that there was a steady progression in the size of his audiences, in their sophistication, and in their geographical remoteness from his own pastorate, throughout the period of his ministry. It is equally evident that the "congregation" which came to feel that it knew Peter Marshall and his preaching, after his death, far exceeded in size and world-wide distribution the entire aggregate of the congregations which had heard him during his lifetime. This last observation is one which must be kept continually in perspective in any attempts to assess the worth and influence of the preaching of Peter Marshall.

¹¹ Marshall, To Live Again, pp. 158-159.

¹² Marshall, To Live Again, p. 286.

¹³ Marshall, To Live Again, pp. 160-170, 171-184, 286-293, 333.

¹⁴ Marshall, To Live Again, pp. 50-52.

Sources and Trends of Marshall's Preaching Topics

General range.--The introduction to this study indicated the decision to make a case study approach to the preaching of Peter Marshall. No detailed attempt has been made therefore to list and catalog all the topics on which he chose to preach. It is possible, however, to make some generalizations regarding the range of Marshall's topics from the findings of Mrs. Marshall and some of her close friends in the New York Avenue church. As they attempted to classify Marshall's sermon topics, they found the following types of sermon manuscripts:-- Biblical word pictures; sermons on personal problems such as worry, tension, fear, sex, divorce, health, death; sermons for special occasions; sermons preached during and pertaining to World War II; and sermons with a national or patriotic flavor.¹⁵

Sources of preaching topics.--In the search for the sources of Marshall's preaching topics, it may be assumed that, in the main, he found topics as he grappled with the needs of his congregations.

According to Mrs. Marshall:

Because Peter's preaching was so far from the bookish tradition, his sermon ideas did not come in the usual way, that is, if the usual way is sitting in a secluded study, poring over commentaries, Bible dictionaries, and theological exegeses.¹⁶

And again she notes:

Most of the time Peter got his ideas for sermons from life, from the needs of the people on Main Street as he uncovered them through conferences, pastoral visits, and reading (usually periodicals), which revealed national trends. This

¹⁵Marshall, To Live Again, p. 53.

¹⁶Marshall, A Man Called Peter, p. 205.

resulted in very down-to-earth preaching.¹⁷

Marshall's own instruction to the students at the Gettysburg Theological Seminary confirms the impression which Mrs. Marshall has given of his sources and objectives for sermon topics:

You must root your preaching in reality, remembering that the people before you have problems

doubts

fears

and anxieties

gnawing at their faith.

Your problem and mine is to get behind the conventional fronts. Consider, for example, the needs of the people who will come to hear you preach.

Use your imagination as you try to deal with the problems that are most real to them. . .

If, when you write your sermons, you can see the gleaming knuckles of a clenched fist. . .

the lip that is bitten to keep back tears. . .

the troubled heart that is suffering because it cannot forgive. . .

the spirit that has no joy because it has no love. . .

If you can see the big tears that run down a mother's face. . .

If you can see these things--preach them. . .

preach for them--

and get down deep.¹⁸

"Getting down deep" and answering the real heart needs of his congregations was the ideal which Marshall set for himself. This ideal led him to preach wartime sermons like "A Mother's Question" and "God in Wartime," dealing with the problem of why a loving God would permit war; "how-to-do" sermons, such as "Where do I begin?" "Steps toward God," "The Wandering Sheep of Prayer"; and sermons dealing with social problems, entitled "Christ and Sex" and "Mr. Jones, Meet the Master"--this last, on the dangers of social drinking.

¹⁷Marshall, A Man Called Peter, p. 206.

¹⁸Marshall, A Man Called Peter, p. 206.

Marshall's wide-ranging interest in people and their daily affairs, in the American scene, and the news of a war-torn world gave him a wide basis for sermon topics. He could find topics in a character sketch, a gasoline advertisement, or a radio program. A magazine article on Joan Crawford's phobias suggested that too many have a phobia of high ideals, noble thoughts, and worthy ambitions. The gasoline advertisements gave rise to a sermon on the "kinetic" resources available in Jesus Christ. Norman Corwin's radio program, We Hold These Truths, stimulated the oft-quoted sermon, "The American Dream."

Marshall's concern for practical, meaningful topics was associated with a concern for arresting titles. He apparently made it a practice to study the church pages of the newspapers which gave the sermon titles for the coming weekend services. In his effort to arrest attention, Marshall developed a skill for writing unique sermon titles, such as:

"One Star was Not Neutral"
 "The Art of Moving Mountains"
 "The Dice of Death"
 "Noah was Drunk"
 "Prove It! "
 "The Man with the Bowler Hat"
 "You Can't Postpone the Sunset"
 "Why Don't We."
 "Through a Kitchen Door"¹⁹

Not only did Marshall have a concern for fascinating titles and practical sermons, but certain dominant emphases developed in his preaching themes.

Favorite themes.--Many speakers are noted for certain topics which they have presented frequently and effectively, topics in which

¹⁹Marshall, A Man Called Peter, pp. 207-209.

they have had a special interest. This was true of Marshall. Some of these topics will be the basis of the case studies of his preaching. But a survey of Peter Marshall's sermons provides clear evidence that there were a few dominant and recurring themes in Marshall's preaching. They might be summarized thus:

1. God--Father, Son and Holy Spirit -- are all that the Bible claims that they are: omnipotent, omniscient, omnipresent; the all-loving Creators and Redeemers of mankind and this world whose love for man has been most clearly revealed in the life, death, and resurrection of a soon-returning Christ.
2. This God is personally acquainted with every detail of every individual's life here on the earth, and it is His concern to guide the individual in every phase of his life, that he might be a happy representative of God here in this life, and be fitted for greater service in a life to come.
3. This life is but the beginning, not the end, of life for those who will receive the life of God in Christ Jesus.
4. God's interest in Man involves the nations, as well as the individuals who make up those nations. This interest would result in God's leadership of the individual nations, if the people were willing.
5. America has been especially chosen, and most recently chosen, as a demonstration nation, to reveal to the world what God would do in and through a nation that loves righteousness.
6. The Church is God's chosen agency for bringing a knowledge of His love and salvation to mankind.
7. No nation, (including America), and no church (regardless of denominational affiliation) can fulfill God's purposes for it until the individuals constituting that church or nation are willing to fulfill God's will in their personal lives.
8. The resources of God for the solution of human problems and the meeting of human needs are still awaiting the demand of the individual or group that will be willing to seek out and carry out the conditions on which guidance, forgiveness, healing, and victorious, positive, joyous living are available.
9. Bible study and prayer are the two chief agencies which God has provided by which man may know God's will and have grace to perform it.

Such were the dominant directions taken by Marshall's themes in his work of preaching.

Marshall's concern for theological issues.--The concern which Marshall felt to resolve the practical problems of daily Christian living, showed prominently in his preaching. His theological positions, on the other hand, have to be derived incidentally from his sermons. Marshall did not frequently demonstrate exegetical ability or concern. In the first place, he did not tend to dispute any position for which he knew that the Bible had an explicit statement and in the second place, empirical proof was of greater moment with him than the debate over a Greek aspiration point or the determination of an article or tense. At least, this is the conclusion that must be drawn from the evidence in his preaching. It is markedly free from theological dispute.

This is not to say, however, that Marshall had no theological positions, nor that he was easily shaken from them. He tended rather to take them as his fundamental premises from which he built his applications to everyday experience.

Marshall took the position that the Bible is the only infallible rule of faith and practice and there is no evidence to show that Marshall ever intentionally, or consciously, deviated from that position. It was from the reading of the Bible that Marshall's parishioners were to learn the nature of God. Thus he asked them:

Have you ever set out to read your New Testament to find out about God?

How do you expect to know what God is like if you never read intelligently the only Book that professes to tell you these things?

. . . .

Christ came to reveal God.

• • •

If you want to know what God is like, look at Christ.

Study what Christ said.

Notice what Christ did.

And remember--

He is "the same yesterday, and today, and forever."²⁰

By implication, Marshall gave expression to his belief in the doctrine of the Trinity, or the Tri-une God, having drawn a clear distinction between the persons of "God" and "Christ." In his sermon, "Disciples in Clay," he made clear, again by implication, his belief in the third member of the Godhead, "The Holy Spirit." It was the Holy Spirit by which the disciples of Christ were changed from men who fled to protect themselves into men in whom "cowardice gave place to courage, unbelief became a flaming faith and conviction that nothing on earth could shake."²¹ This same Helper and Guide is available to the believer today, Marshall asserted. Implicit also in these presentations was Marshall's belief in the divinity of Jesus Christ, the Son of God.²²

One of the most persistent doctrinal themes of Marshall's preaching was the assertion that Christ's life, death and resurrection were vicarious for mankind, for those who would believe and accept, for those who would recognize that they had no innate righteousness that could prove worthy of eternal life. Perhaps Marshall expressed this belief most succinctly in the sermon, "Can You be Wrong?" --

²⁰ Marshall, A Man Called Peter, pp. 314-315.

²¹ Marshall, Mr. Jones, Meet the Master, p. 44.

²² On the symbolism of the Rock on which Christ would build his church, it is worthy of note that Marshall interpreted "the Rock" as faith in Christ. See Case Study VI, p.404. He also made the application that the gospel made Peter into a firmly established rock, following his conversion. See Marshall, Mr. Jones, Meet the Master, p. 88.

Are you guilty of false reasoning? Do you feel that because you have not committed any of the grosser sins. . .that God will reward you by letting you enter the Kingdom of Heaven?

If you reason that way, your reasoning is false. . . For Christianity is more than doing something--it is being something. . . This idea of trying to get a holiness of your own, and then have Christ reward you for it is not His teaching, and it is not your experience. . . Christ Himself is our holiness. He will give us holiness and that righteousness which alone can satisfy the law of God. That was why Christ lived among us. . .to live out a perfect righteousness so that He could give it to us."²³

That the death of Christ on the cross was voluntary and vicarious, and was caused by the breaking of His heart under the load of the sins of mankind, Marshall unequivocally stated in the sermon, "The Paradox of Salvation:"

In order to right all the wrongs since the world began,
to take away all pain since the first human cry,
to bear all sorrows since the first tear glistened on
a human cheek,
He assumed a load that crushed Him.

To take from our hearts all disappointments
all heartaches
all wounds and sorrows
He broke His own heart. . .
And that explains the mystery of Christ on His Cross.²⁴

Not only did Marshall aver the necessity for Christ's vicarious death, but he also clearly declared his belief in the literal resurrection of Jesus Christ from the grave on the "third day" following His death. After a detailed and vivid word-picture of the event of the resurrection, in his sermon, "The Grave in the Garden," Marshall challenged:

Is it all a trick? Are we all deluded fools?
No, we are not deluded--

²³Case Study V, p.378.

²⁴Marshall, Mr. Jones, Meet the Master, p. 97.

No fact in history is better established,
more scientifically established, than this one.

The disciples did not expect this to happen!
Their belief in the Resurrection was not some fantastic idea
that had been wafted in from the swamps of their fevered
imaginings.

. . .

. . .for it came as a complete shock
unexpected, bewildering.

Do you think their story is an invention?
Could you invent that sort of story?

And would you invent it, so that you might be crucified
upside down, like Peter?

Or have your head chopped off, like Paul, outside the city
of Rome,
or be stoned to death--, like Stephen?²⁵

In similar vein, throughout this sermon Marshall declared his faith in
the literal, physical resurrection of Jesus Christ.

Not so easily demonstrated, but nevertheless implied, was his
belief in the Second Advent of Jesus Christ. Thus, in the sermon,
"Research Unlimited," in which Marshall claimed the continuation of
miracles in modern times, he said:

If the other elements in the Gospel message were to have
universal application,
and to hold true until Christ returned,
Why not this element of healing. . .?²⁶

That Catherine Marshall shared this belief in the Second Advent is
implicit in the manner in which she answered her little son's questions
following his father's death:

"When will we see Daddy again?" he asked.
"We'll see him either when we die or when Jesus comes back
to earth, whichever happens first," (his mother) replied.²⁷

²⁵ Marshall, Mr. Jones, Meet the Master, pp. 107-109.

²⁶ Marshall, Mr. Jones, Meet the Master, p. 71.

²⁷ Marshall, A Man Called Peter, p. 253.

Also, in the writer's interview with Catherine Marshall, the specific question as to Marshall's views of the Second Advent was raised and the assurance was given that Marshall looked for the imminent, personal, literal return of Christ to this earth, but that Marshall made no attempt to fix a time for the Second Advent.

Closely allied with Marshall's views on the Resurrection and the Return of Christ, were his positions regarding "life after death" for the believer. With Biblical promises and empirical knowledge, he persistently endeavored to convince his hearers that this life was but the prelude to life eternal in a new and higher sphere of service.²⁸ So, in the sermon, "The Problem of Falling Rocks," Marshall declared:

We are wrong, who haunt the cemetery, as if to feel the presence of loved ones who are not there, if Christ has told us the truth!

We have our eyes wrongly focused.

We do not understand.

Our tears are selfish, for we are self-centered--self-absorbed. We keep thinking of what it means to us.

We reflect how much we miss the departed, and we weep, because we begrudge their going.

We wish they had stayed on with us awhile. . .

We wish things had gone on as they were.

We resent the change, somehow, never thinking what it must mean to them that are gone.²⁹

For Peter Marshall, death was "life's greatest, and perhaps its only certainty."³⁰

One other vital area of theological consideration in Marshall's preaching involved the nature and role of Christianity and the Church, the implications of ecumenism, and the relative responsibility of church

²⁸See "Go Down Death," in Marshall, A Man Called Peter, pp. 265-277, and this study, pp. 201-202.

²⁹Marshall, Mr. Jones, Meet the Master, pp. 170-171.

³⁰Marshall, A Man Called Peter, p. 242.

and state toward the religious education of the nation. These particular concepts were frequently involved with Marshall's presentation of the American Dream, or "Manifest Destiny."

Peter Marshall summarized Christianity very simply as "trust in God." "Listen to Christ," he would say, "as He traveled the dusty roads of Palestine:"

"Why are you afraid," (Christ) would say.

"How little you trust God!

"Why are ye so fearful?

"How is it that ye have no faith?

"O men, how little you trust Him!"

. . .

Now, why was it that Christ considered faith--trusting God--so all-important?

. . .

This is fundamental to Christian faith."³¹

Marshall also claimed that in an age of increasing recognition of psychosomatic relationships, it was Christianity that had the answer to "mind-over-body" problems, for he said:

God has designed us for happiness.

He has created us for peace and joy.

It is His will for each of His creatures that life shall be free and lived to the utmost for His glory.³²

Furthermore, Marshall saw it as the duty of the Church to make this "good news" of Christ's purpose known:

As the Church offers this wonderful new life--this peace of mind and heart--this healing of mind and soul and body in Christ's name--perhaps She ought more and more to give instructions with Her soul medicine.³³

³¹Marshall, A Man Called Peter, pp. 308-309.

³²Marshall, A Man Called Peter, p. 312.

³³Marshall, Mr. Jones, Meet the Master, p. 187.

Marshall then proceeded, in this sermon on "The Touch of Faith," to give some suggestions on how the "medicine" should be applied.

Sensitive as he was to any suggestion of insincerity or hypocrisy, Marshall freely admitted that the Church has its faults. "That," he said, "is because it is made up of people like you and me." But, he insisted, it was not the church that he was offering to lost mankind:

We are not offering the Church--but Jesus of Nazareth. The whole function of the Church, after all, is to introduce people to Christ. That is our business and it is nothing else. He Himself said: "I came not to invite the pious, but the irreligious."³⁴

Yet Marshall was neither ready to abandon the Church, nor to declare it superfluous in the Twentieth Century. On the contrary, he insisted:

Still God calls upon His Church to be the church. . . to be God's chosen instrument. . . to become a redemptive society in a world that has lost its way. . . that is hungry for peace . . . weary of war. . . and blundering from one impasse to another.

The Church has something to say to the nations of the earth. . . We have a story to tell to the nations. . . we have the secret--the secret of peace--the secret of joy--the secret of power in human life--the secret of fellowship and communion with God . . . and we do not well if we hold our peace. This is a day of good tidings. . . woe be unto us if we keep silent.

The greatest thing the Church can do for peace is to practice what it preaches. . .³⁵

Although Marshall had a clear vision of the Church's mission, in common with many churchmen he was troubled about the divided state of Christendom, and thus he became concerned with the issues of

³⁴Marshall, A Man Called Peter, pp. 304-305.

³⁵Case Study VI, p. 404.

ecumenism. On October 3, 1948, Marshall preached a communion meditation for World-wide Communion Sunday. In it he discussed the problem of the unity of the Church. He declared, "If all mankind is ever to become one, it must be accomplished through Christ. There is no other way."

After Marshall had discussed the need for the individual to become an "integrated personality" in Christ, he addressed himself to the broader problem involved in the words of the hymn, "Onward Christian Soldiers." Marshall claimed that he was particularly embarrassed to sing,

We are not divided; All one body we.
One in faith and doctrine, One in charity.

His embarrassment grew out of the obvious disunity of the Church. Marshall's rugged individuality forced him to recognize, however, that human differences could never be completely eliminated. But he was certain that harmony could, and must, be brought about between the different parts of the whole, and thus an ecumenism be achieved.

Aware of the difficulties that had been experienced at the 1948 Amsterdam meeting of the World Council of Churches, in respect to the manner in which the Communion should be celebrated, Marshall, in this same Communion Meditation addressed himself to the significance of the Sacraments. In so doing, he invited those of any Christian faith who were present in his church that day to participate in the celebration of the Communion. He discussed the Catholic and Protestant differences of interpretation of the emblems in the Communion. He suggested that the differences would continue to exist. But his plea was for unity in carrying out what Christ instituted, in remembering the Lord's death by partaking of the bread and the grape juice.

Marshall argued:

This is not our table. It is the Lord's table. And He asks you all to do this thing in remembrance of Him. And don't you know that you need it? You need it because when you do this in faith, somehow,

I'm not going to argue how,
somehow, God's grace gets inside of you and that's what you need.³⁶

Thus, once again, Marshall showed that for him, all problems, whether of the individual, or of the church, or of matters theological, could find their solution only in Jesus Christ. Marshall could not always delineate the shape of the solution, but he was confident that if men would come into a living relationship with Jesus Christ, solutions would be forthcoming.

The pragmatic emphasis in Marshall's preaching.--If Marshall's theological positions suggest that he was something of a mystic, then such an impression must be balanced by an emphasis upon the pragmatic element in Marshall's preaching, and the effect which this emphasis had upon those who heard him. In the observations that respondents have given regarding Marshall's preaching, a number are much to the point:

His sermons were so pertinent and practical and his advice so tactfully given that there was never any doubt in my mind that the Lord was working through him, and I'm convinced that my hand was in God's when I was led to NYA.³⁷

. . . he preached a very human philosophy.³⁸

He felt religion should give a person happiness, joy and

³⁶Communion Meditation. See Appendix No. V, pp. 632-637.

³⁷Respondent 19, on Question 10.

³⁸Respondent 37, on Question 13.

peace. . .³⁹

Exceptional ability in painting living, down-to-earth word pictures. . .⁴⁰

. . . always, something "hit home". . . and that something would stay with you to mull over during the week.⁴¹

I felt that. . . I could understand his messages easily and could learn real answers to real problems of youth through them.⁴²

Perhaps this penchant of Marshall's for preaching that was down-to-earth and practical was most succinctly recognized by the United States Senator who once commented that he liked Peter Marshall's preaching because "he hits us where we're at," and this ability to make an impact upon his hearers was the basis for the favorable reactions which resulted from Marshall's preaching.

Providential timing of sermons.--The calendar of a church provides obvious guidelines as to what would be appropriate to present for the varying seasons and observances of the church year, and Peter Marshall was alert to the potential impact of a special occasion. But there was another dimension of timeliness which occurred in his ministry.

One of Marshall's recurring themes, frequently noted already in this study, was the claim that God can and will guide an individual in the smallest details of his life, if that individual will maintain

³⁹Respondent 40, on Question 13.

⁴⁰Respondent 5, on Question 15.

⁴¹Respondent 17, on Question 15.

⁴²Respondent 20, on Question 15.

the appropriate attitude of dependence upon God.⁴³ This guidance could come in the selection of a sermon topic that would prove appropriate in a way that could not have been anticipated. Thus Mrs. Marshall asserts:

Being guided by God. . . specifically in what he would pray or preach was nothing new to Peter, however difficult it might be for some people to believe. Many examples of this might be cited.

Then Mrs. Marshall cites the occasion on which Marshall was invited to preach to the regiment of midshipmen in the Naval Academy at Annapolis on Sunday, December 7, 1941 - that "day that would long live in infamy." During the week prior to the speaking occasion Marshall had received a persistent impression that he should make a change from his announced topic in order to speak on the subject of death and immortality. When he shared his convictions with the Chaplain of the Academy, he was encouraged to follow them out, and thus he preached on the text:

For what is your life? It is even a vapour, that appeareth for a little time and then vanisheth away. James 4:14.

In the audience that Sunday morning were the members of the December graduating class who would shortly receive their commissions and assignment to active duty. What Marshall could not then know was the fact that Pearl Harbor had been attacked by the Japanese, and that the nation was shortly to be plunged into World War II in which many of the young men who had listened to him would give their lives. The announcement of the attack on the United States came over the car radio as the Marshalls were returning to Washington that same afternoon.⁴⁴

⁴³See summary of Marshall's themes, in this study p. 121, item 2.

⁴⁴Marshall, A Man Called Peter, pp. 230-231, and this study, pp. 83-84, 116.

If this unique element of providential timeliness was indeed a frequent mark of Marshall's choice of preaching topics for specific occasions, there would be no denying that the element of timeliness and appropriateness would tend to increase Marshall's impact upon his audiences, on such occasions.

Characteristics of the Preaching of Peter Marshall

Early bewitchment with words.--Although Peter Marshall was more mature than the average young seminarian, and although his teachers at Columbia Seminary did recognize a unique speaking ability in Marshall at the outset of his training, yet, as a beginning preacher he was guilty of some excesses which were perhaps more amusing than harmful. Not the least, was his bewitchment with words. So marked was this fascination that Marshall was given the title of "twittering-birds Marshall" by some of his ministerial friends.⁴⁵

Alliteration was a constant temptation to Marshall, especially in his earlier ministry, when he could say:

So much of our modern preaching consists of platitudes. . .
 polite and perfumed philosophies. . .
 pacifistic palaver. . .
 puerile palpitations. . .
 paltry paraphrases. . .
 In which a great deal is spoken and nothing said.⁴⁶

Two years after he began his Washington ministry Marshall was still falling for the temptation to use words for their own sake. This is indicated in an editorial which appeared in The Charlotte Observer, which said, in part:

⁴⁵See Marshall, A Man Called Peter, p. 205.

⁴⁶Marshall, A Man Called Peter, p. 45.

The chief of my impressions about Peter Marshall was that he was an artist in phrase-making.

. . .

This young fellow could transport you whether you especially care about fancifully going places or not.

. . .

Fact is that his language was so enchanting that, so far as our dull self was concerned, his thought and theme were submerged, and the truth he would have his listeners learn was drowned in the magnificent and mellifluous melody of his words.⁴⁷

If the sermons of the last five months of Marshall's ministry may be taken as a guide, then it may be said that the extreme emphasis upon word choice, alliteration and other devices of ornamental style gradually subsided with the increase in Marshall's years of preaching experience. This is not to suggest, however, that Marshall ever abandoned such factors of style completely, for as the majority of respondents to this study have indicated, Marshall remained a master of word-pictures to the end of his ministry.⁴⁸ As one elderly school teacher in Marshall's congregation specifically testified,

His figures of speech were so unusually apt and striking that after the lapse of a dozen years, they linger in one's memory.⁴⁹

Early conservatism.--While it has not been within the province of this study to make a detailed chronological analysis of Marshall's development as a speaker from the very beginning of his ministry, some of Marshall's contemporaries have suggested that Marshall matured in other respects than in his bewitchment with words and figures of speech.

⁴⁷Editorial, The Charlotte Observer, December 29, 1939, quoted in Marshall, A Man Called Peter. p. 46.

⁴⁸See Appendix III, pp.619-622.

⁴⁹Respondent 30, on Question 11.

Representative of such observations is the comment made by Dr. Oscar Blackwelder, of the Lutheran Church of the Reformation in Washington D.C. At the time that Marshall first went to Washington, Dr. Blackwelder was president of the City Ministers' Association. Soon after Marshall's arrival, he was asked by Blackwelder to address the ministers.

Twelve years later, Blackwelder recalled:

We met that day at the National Cathedral, and Peter (Marshall) talked about getting lost in the church. Haunting memory! He seemed to me to be a very sincere, guileless, transparent, naive boy. His predecessor, Dr. Joseph Richard Sizoo, appeared by comparison, a sophisticated divine. I knew that morning that plenty of difficulties and heartaches were ahead for Peter, but I also knew that he would win out in the end. He had what it took.

Later, as I got to know Peter well, I watched my initial prophecy, made that morning, come true. As the years passed, he spoke often in the church I serve. . .

At first he was a very conservative preacher, clinging rather too tenaciously and defensively to his conservatism. I watched Peter grow during those difficult years here, until he became one of the most thrilling evangelical preachers I have ever heard.⁵⁰

Since it has been shown that Marshall became progressively restrained in his oral style, it may be assumed that Blackwelder's observations pertained rather to the decreasing conservatism of Marshall's ideas and theological positions.

Factors of maturity.--It may well be, also, that Dr. Blackwelder anticipated trouble for Marshall in his interpersonal relationships with the Board of Trustees and other laymen of influence in the New York Avenue Church. The only problem here is that Marshall was considered the "liberal," and the Trustees the "conservatives."⁵¹

⁵⁰ Marshall, A Man Called Peter, p. 103.

⁵¹ This serves simply as another demonstration of the meaninglessness of the terms, "liberal," and "conservative," unless definitions accompany the terms.

It is certain, however, that Marshall did have difficulty with interpersonal relationships at all times, and especially with the lay leaders of his church during his early ministry in Washington. Inevitably, such interpersonal difficulties would have an effect upon Marshall's preaching and upon the reaction to his preaching, for it would have been impossible to isolate the two areas of one man's ministry. That there were difficulties between Marshall and the trustees is clear not only from Mrs. Marshall's writing, but also from the testimony of the respondents to this study. Some of the most pertinent observations were:

(Marshall was) annoyed with their lack of faith and practical-mindedness, at times

Considerable contention; Dr. Marshall stopped attending meetings for a period

not good - Peter had excellent, new ideas--seldom acceptable to conservative old men who resented any outside ideas

plenty of friction

some friction at times

But progress was made in the end, as herewith implied:

In his early ministry here, he had offended some members of the Board of Trustees, so that he and that Board had more discord than agreement.

started bad because of domineering board; ended better.⁵²

Similar but less frequent comments are made concerning Marshall's relationships with the Session of the church, which, in the Presbyterian system, is the group of elected elders who constitute the policy-making

⁵²See all Respondents, Question 12b

body of the local church.⁵³

It would seem axiomatic that the general improvement of Marshall's interpersonal relationships with the various governing bodies of his church would have a beneficial influence on the giving and receiving of his sermons from the pulpit, and the improvement would undoubtedly be attributed to a developing maturity on his part.⁵⁴

Another facet of Marshall's maturity in the ministry which might well have had a tendency to reduce the "conservatism" which Blackwelder saw in him early, was the broadening consciousness of America's world-role. First as pastor of one of Washington's leading and most historic down-town churches, and then as Chaplain of the United States Senate, Marshall inevitably was thrown into association with those who were concerned with problems of world-wide scope and import. Especially did this become true with the outbreak of World War II a scant two years after Marshall's arrival in Washington.

In addition to the world problems that would come to his attention in Washington, Marshall would be continually reminded of problems and plans that involved the welfare of the entire United States of America. The sectional concerns of the South, from which he had come, would tend to be overshadowed by the broader involvements of

⁵³The financial control and administration, however, are in the hands of the Board of Trustees.

⁵⁴A study by William C. Schutz suggests that interpersonal relations pass through the three dimensions of Inclusion, Control, and Affection. In a measure this sequence seemed to develop in the relationships between Marshall and his church boards. See Schutz, William C., FIRO, a Three-dimensional Theory of Interpersonal Behavior. New York: Rinehart and Co. Inc., 1958.

the nation as a whole. Such broadening of his view may well have given rise to Marshall's increasing concerns with the social disorders of his day and to his persistent appeals for a higher order of Christian patriotism and loyalty to the "Manifest Destiny" of the United States of America.⁵⁵

Apart from the four specific elements of maturity that might have been noted in Marshall's preaching, there is an obvious but pertinent assumption that can be made. Just the increase of experience brought by each passing year of Marshall's ministry would tend to bring a steady maturing to his preaching performance.

Marshall's ethos factor.--Catherine Marshall's writings about her husband are replete with evidences that throughout his ministry, there was much persuasive power in the person of Peter Marshall, and that this ethical force was an effective element in his preaching. Not untypical of such evidence is the tribute which was paid to Marshall by Senator Arthur Vandenberg of Michigan, who, as President pro tempore of the Senate, had occasion to become closely acquainted with Peter Marshall, Senate Chaplain. The tribute came in a letter to Mrs. Marshall upon Marshall's death in January, 1949:

My Dear Mrs. Marshall:

Having just heard the unbelievably sad news about Peter's sudden passing, I would come to you immediately in person were it not for the fact that I am temporarily "interned" myself under doctor's orders. . . I want you to know how deeply I share your grief over the loss of a very precious friend whom I have come intimately to know during the past two years when I was serving as President of the Senate and he was Chaplain. We had a very beautiful relationship, a most intimate one, in

⁵⁵See this study, p. 121.

which I am sure he gave his heart to me as I gave mine to him. I never knew a more rugged character. I never had a more delightful companion. To me he was the embodiment of "Onward, Christian Soldiers." To me he was the personification of purposeful religion. His prayers were eloquent and real. He lived his faith. . . I shall greatly miss him--. . .

Most sincerely yours,
Arthur H. Vandenberg⁵⁶

This eloquent testimonial about Marshall, which might well serve to illustrate what a rhetorician embraces in the term, ethos, is typical of many statements in Mrs. Marshall's writings. In general, this testimonial is substantiated both by the Morgan study of Marshall's Senatorial prayers, and by the observations of numerous respondents in this present study.⁵⁷ Running through these observations, however, is a persistent emphasis that Marshall's ethos was most effective in the pulpit,--that he had some difficulty in being cordial and patient always in interpersonal relationships, but that in the pulpit he manifested a unique and added ethical forcefulness. Typical of such observations were the following:

. . . Contact and relations with people individually was difficult for him. Was most effective in the pulpit, as a preacher, speaking to an audience.⁵⁸

Even though genuinely personal in his relationships, at times preoccupied, a bit distant--"not with you."⁵⁹

When he preached, he was a man of authority, as contrasted to a manner of humility otherwise.⁶⁰

⁵⁶ Marshall, A Man Called Peter, p. 251.

⁵⁷ See Appendixes III and XI, pp. 560ff. and 654ff.

⁵⁸ Respondent 22, on Question 13.

⁵⁹ Respondent 15, on Question 13, part 2.

⁶⁰ Respondent 42, on Question 15. "Authority" used here as of Christ,--with confidence, not with speculative uncertainty. See Matthew 7:29.

There seems little doubt that Marshall's ethical proof was a strong factor in eliciting audience reactions to his preaching. More detailed analysis and evaluation of the various forms of proof which Marshall employed in his sermons will form a part of the case studies to be presented later in this study.⁶¹

Reactions to Marshall's preaching

Signs of reaction.--As a speaker's ethical effectiveness is, in reality, an audience response to its own estimate of the man, so other elements of his effectiveness may be indicated by audience reactions to the over-all speaking act. So, in this study of the preaching of Peter Marshall, it is necessary to describe the evidences of audience reactions to that preaching.

As a prelude to such description it becomes necessary to determine what shall be accepted as signs of audience reaction. Shall the investigator consider changes in the behavior of large numbers of Marshall's hearers, in the group behavior of his congregations, his church memberships and officers as signs of reaction? Undoubtedly so, provided that several important modifying factors are recognized by both investigator and reader. First, seeing that in the real-life situation there is no way to isolate the variables in human behavior, it must be acknowledged that there may be a number of other factors operating beside those designated as creating the attributed reaction to Peter Marshall's preaching. This possibility must be recognized even when an individual or group, in whose behavior a change took place, may

⁶¹See this study, pp. 228-501.

testify that the preaching of Peter Marshall was the cause of such change. Secondly, it must be recognized that the more frequent the occurrence of the behavioral change, both in number of occasions and in number of persons involved, the greater the basis for considering such a change to be a reaction to the preaching of Peter Marshall. Thirdly, extenuating factors and influences immediately surrounding the preaching act must be taken into consideration. This would include the whole aspect of corporate worship, the environment, the vestments, the music, the architecture, the order of service, the elements of tradition, and all that would normally be associated with a worship service in a large and historic Presbyterian church in the heart of the nation's capital. Fourthly, the greater the similarity between the immediate and the delayed reactions, the greater the significance and the value of those reactions. As one respondent discerningly observed in a letter accompanying the questionnaire:

I am afraid you will not find my answers very helpful, but I have done my best to be objective. Perhaps we should all have said something quite different if the questions had been put to us immediately after his (Marshall's) sudden death. So, in that sense, the lapse of time might be rather a good thing.⁶²

Thus, within the limitations suggested, observations of changes in individual or group behavior will be considered signs of reactions to the preaching of Peter Marshall.

Evidences of immediate reactions.--There is something of a parallel between the Atlanta and Washington ministries of Peter Marshall which would seem to be a sign of immediate reaction to his preaching

⁶² Respondent 13, letter attached to questionnaire.

under the terms indicated above. The Westminster church in Atlanta called Marshall twice, persisted in its desire to have him as its minister. At the time he accepted, the church was in difficulties. "Westminster had gone through a series of reverses that had threatened to close its doors and force a merger with another congregation. The seeming hopelessness of the church's situation was a challenge to Peter."⁶³ Under his preaching and ministry, matters soon began to change. One young deacon of the church described the church on Sunday as one "with bulging walls and sagging balconies." The balcony, incidentally, had been necessitated by the crowds that had begun to throng Marshall's church. The young people from Atlanta's five leading educational institutions were conspicuous by their presence at the Sunday services.

Similarly, when Marshall was called to Washington, the congregation was prepared to wait many months for him. And again he was challenged by the financial and spiritual needs of the church. Within five years of his moving to the New York Avenue church, its debt of over \$130,000 was removed, hundreds were being turned away from the Sunday morning services, and double services were instituted.⁶⁴

If it be remembered that the Atlanta ministry began in 1933 and the Washington ministry in 1937, it would seem that to Peter Marshall's preaching may be attributed in part the changes in the group behavior of his congregation in each place. The sobering impact of

⁶³Marshall, A Man Called Peter, p. 38.

⁶⁴See section on New York Avenue Presbyterian Church pp. 152-158.

World War II came too late to account for such changes.

In addition to these broad and generalized reactions, there were many individual, personalized reactions, a few of which have been recorded by Catherine Marshall. Of his first pastorate at Covington, Georgia, she observes: "The church there thrived under his leadership . . . Peter saw certain men's lives in Newton County utterly transformed by the Nazarene. He never forgot the thrill of witnessing those first conversions of his ministry."⁶⁵

Again, when Marshall held a two weeks' series of meetings on the campus of Oglethorpe University, the president, Dr. Thornwell Jacobs, reported:

Something happened at Oglethorpe that spring that I have never seen happen at any college. Attendance was voluntary, and those boys and girls left the tennis courts, golf courses, athletic fields, libraries, etc., to hear Peter preach. Beginning with a small audience on the first day or two, it ended with a chapel full of enthusiastic disciples."⁶⁶

Then there is the account of Marshall's impact upon a chapel assembly of high school students near Washington in 1937. The school was in the throes of a class war among the students, and vandalism was rampant. No chapel had been held for two months. When Marshall was announced, the students had no intention of letting him speak. Nevertheless, he arrested their attention initially and held it throughout his address. As he concluded, "the room was swept by a tremendous ovation." So reported one of the girls present.⁶⁷

⁶⁵ Marshall, A Man Called Peter, p. 36.

⁶⁶ Marshall, A Man Called Peter, pp. 40-41.

⁶⁷ Marshall, A Man Called Peter, pp. 112-113.

While these incidents may demonstrate the immediate reactions to Marshall's face-to-face speaking, the impact of the published and filmed sermons of Peter Marshall also demands some consideration.

Immediate reactions to published and filmed sermons.--Within seven days of the death of Peter Marshall, requests for the publication of a volume of his sermons began to reach Mrs. Marshall.⁶⁸ The result of such requests was the publication of the sermons in Mr. Jones, Meet the Master and in A Man Called Peter. As these books took top places on the nation's "best seller" lists, Hollywood took an interest in them, and in due course produced the feature film, A Man Called Peter.⁶⁹ Whereas it is recognized that the printed sermons were bereft of the audible and visible means of communication associated with the speaker-audience situation, yet they produced immediate reader reactions. Their very ranking in the best-seller lists provides perhaps the clearest evidence that readers were sharing their favorable reactions to Marshall's sermons with friends, relatives, and acquaintances.

In a similar manner, box-office receipts revealed the general public reaction to the film, A Man Called Peter, in which considerable portions of certain of Marshall's sermons were "preached" by the actor, Richard Todd, who spent many hours listening to the taped recordings of Marshall's sermons. Here, to some degree, the audiences could react to the studied audible and visible means of communication. While the film was not received with great enthusiasm in New York and a number of the larger cities, it began to enjoy phenomenal box-office success when

⁶⁸Marshall, To Live Again, pp. 50-51.

⁶⁹For details, see this study, pp. 116-117.

it reached the "grass roots" of America. From an unsteady start it moved on to capture the movie-goers of the country to such a degree that it gave 20th Century-Fox their finest box office returns in the year 1955.⁷⁰

It must be recognized that the film was not purely a portrayal of the preaching of Peter Marshall, but the fact that Hollywood could include a record amount of preaching in the film and still make a box-office success of it would seem to suggest that immediate reaction to the portrayed preaching of Peter Marshall was clearly not negative.

One other immediate result of the publication of the books and the distribution of the film was the flood of mail, first from the United States and then from many parts of the world, which inundated Catherine Marshall.⁷¹ The recorded reactions were often specific, indicating that help in the solution of problems of human behavior and interpersonal relationships had been derived from the reading or from the viewing.⁷²

Thus, even in the less-direct media of the printed page and the moving picture, the preaching of Peter Marshall brought extensive and generally favorable reaction.

Evidences of delayed reaction.--Before considering delayed reactions to Marshall's preaching, it might be well to recall that, as of this writing, Peter Marshall has been dead for over fourteen years.

⁷⁰Marshall, To Live Again, p. 286. and this study, p. 20.

⁷¹Marshall, To Live Again, pp. 159-170.

⁷²Marshall, To Live Again, pp. 285-289.

While this brief lapse of time may not grant us the mature perspective of "history," it does remove us slightly from Marshall's day, and it does afford us a view of a completed life record.

Catherine Marshall's most recent book, Beyond Our Selves, was published in 1961. Therefore, any record of reactions to Peter Marshall's preaching revealed in this book would represent almost the extreme limit of delayed reaction. This is likewise true of the reactions recorded in the responses to the questionnaire on the preaching of Dr. Marshall to which reference has already been made. The questionnaire was sent out in the summer of 1961, and the responses were still coming in September of that year.

It seems significant, therefore, to note some of the reactions revealed through these more recent communications regarding the preaching of Peter Marshall. For instance, in her Foreword to Beyond Our Selves, Catherine Marshall states that three persons especially "have had a part in the explorations that made this book possible."⁷³ She then identifies Peter Marshall as the second of these three persons, as she observes:

... When I was a college girl in Atlanta, Peter first caught my attention by the recurring note in his preaching of conviction based on personal experience. In a hundred different ways he said, "I know this is so, because I have experienced it."

He had much to say about Christianity being a joyous life. . . Other men listened to him, because he was walking proof.

To us college girls, the surety of his conviction and firsthand faith were more fresh and more impressive than any preaching we had ever heard.

⁷³Catherine Marshall, Beyond Our Selves, (McGraw-Hill Book Company, Inc., N.Y., 1961), p. xi. Cited hereafter as Marshall, Beyond Our Selves.

. . . So far as Christianity is concerned, I sat at his feet as did thousands of others. I find now that his ideas, his convictions, even his word-pictures, have become a part of me, tissue and sinew. That is why any book I write is Peter's book too.⁷⁴

And Catherine Marshall wrote these words after she had been married to Leonard LeSourd for two years.

Catherine Marshall's delayed reactions to Marshall's preaching are largely confirmed by the reactions of the respondents to the questionnaire. The testimony of each of them is recorded in the Appendix of this study,⁷⁵ but some excerpts are especially to the point in that they show persistence of behavioral changes after a dozen years. Reports one active youth leader:

. . . I'm convinced that my hand was in God's when I was led to NYA.
. . . It was from him (Marshall) I learned that Truth will, indeed, make you free.⁷⁶

A WAVE reports:

I felt that I, as a 20 year old WAVE, with only a high school education, could understand his messages easily and could learn real answers to real problems of youth through them.⁷⁷

Says an experienced business man:

. . . To this day I can close my eyes and hear him and remember things he said and described. To read over some of his sermons is almost like having him preaching before me. This can be said about few others that I have known. His sermons were simple, easy to follow, left you with something to remember and ponder and appealed to the average man who went away with

⁷⁴Marshall, Beyond Our Selves, pp. xii-xiv.

⁷⁵See Appendix III, pp. 560-628.

⁷⁶Respondent 19, on Questions 10, 11.

⁷⁷Respondent 20, on Question 15.

something to live by.⁷⁸

One who was then a single, young adult, recalls:

As far as I'm concerned, there never was and never will be another person quite like Peter Marshall. He was perfect and I'll never forget him. I am more than grateful for having known him and heard him.⁷⁹

In an interview with the author, one lady who had first attended Marshall's church upon the urging of a girl friend, stated that it was the preaching of Peter Marshall that brought to her insight and grace and peace of mind. Though she felt that at the end of his ministry her spiritual needs were moving beyond what Marshall was offering, she has continued along the way to which his preaching led her, and will forever sense her great debt to him.⁸⁰

Summary.--A comparison of the reports of the immediate with the delayed reactions to the preaching of Peter Marshall reveals an essential consistency and continuity. Patterns of behavior which were immediately changed by his preaching have remained quite consistently in the lives of the individuals and groups initially affected, although, as might be expected, some individuals report a maturing of their views and experiences since the close of Marshall's ministry.

The Legacy of Marshall Sermons

Six hundred manuscripts.--On the matter of what Peter Marshall

⁷⁸Respondent 39, on Question 15.

⁷⁹Respondent 40, on Question 10.

⁸⁰Interview granted the author by Alma Deane Fuller-MacConomy, December 26, 1960 during lunch at the "Copper Skillet," Connecticut Avenue, Washington, D.C.. Mrs. MacConomy lived in the Marshall home as housekeeper during Mrs. Marshall's illness and convalescence. Cited hereafter as MacConomy interview.

actually preached, Catherine Marshall has recorded the fact that he "left some six hundred sermon manuscripts piled in three worn black and white cardboard boxes."⁸¹ She alludes also to "a long, slim, wooden box filled with Peter's sermons which had been printed locally in pamphlet form." The project of printing these sermons had been initiated by a group of the church women at New York Avenue, soon after the Marshall's moved to Washington. These sermon pamphlets, which sold for ten cents, had been distributed during the war years, to any serviceman or woman who had asked to be on the mailing list. Consequently, the distribution of the pamphlets had been global.⁸² Since Marshall used the manuscript method of preaching, it may be assumed that the 600 sermon manuscripts represent quite fully the bulk of what Marshall actually preached during the eighteen years of his ministry.

Published sermons.--As discussed earlier in this chapter, the preaching of Peter Marshall has primarily been made known to the world through the writings of Catherine Marshall and the feature film based on her book, A Man Called Peter.

The book publication, Mr. Jones, Meet the Master is a collection of twelve Marshall sermons selected and introduced by Catherine Marshall. In A Man Called Peter six more sermons are presented in full with excerpts from, and allusions to, fourteen more. And in the later books, To Live Again and Beyond Our Selves excerpts from Marshall sermons are numerous. These four books contain the published legacy of the sermons of Peter Marshall. Presumably Catherine Marshall selected what she felt

⁸¹Marshall, To Live Again, p. 53.

⁸²Marshall, To Live Again, pp. 251-252.

would most vividly present the convictions and beliefs of Peter Marshall to the larger reading audience.

Sermon recordings.--From a rhetorician's viewpoint, perhaps the most significant record of Peter Marshall's preaching was obtained in a very insignificant manner by two men in the New York Avenue Presbyterian Church. With great difficulty S. Jack Ingram persuaded Dr. Marshall to permit him and a colleague, Charles Chapman, to make tape recordings of his Sunday sermons. Marshall gave his consent on the basis that these taped sermons would be used for the shut-ins and the elderly. These recordings, made in the kitchen beneath the New York Avenue pulpit, actually covered the last year of Marshall's life and preaching. The voice recorded on Sunday, January 23, was silenced on the Tuesday morning of January 25.⁸³ It must certainly be evident to all students of rhetoric that the taped sermons offer the rhetorical critic a number of vital advantages over any printed record.

Catherine Marshall holds these taped sermons in her possession and is rightfully ensuring their preservation. In several instances she has made available for the author's study second copies of a few of these sermons.

The Caedmon recording company of New York City has issued a disk recording of two of the sermons which Ingram and Chapman had tape-recorded in the basement of the New York Avenue Church. The two are entitled, "Trial by Fire" and "Trumpet of the Morn." While the setting for the original recording was far from ideal, Caedmon has made

⁸³Marshall, To Live Again, pp. 251-252.

a remarkably useful reproduction.⁸⁴

It is worthy of note that the two sermons on the Caedmon recording were among those heard by Mr. Samuel C. Engel, of Twentieth Century-Fox Studios, when he decided to make A Man Called Peter into a motion picture. They were also among the taped sermons to which the British actor Richard Todd listened before he decided that he wanted to play the role of Peter Marshall in Mr. Engel's production.⁸⁵

The Setting of the Case Studies of Marshall's Preaching

Case study approach.--The reasons for the case study approach to the preaching of Peter Marshall have been fully presented in the Introduction to this study and therefore will not be repeated here. It may be appropriate, however, to reiterate the author's declared purpose to explore a cross-section of Peter Marshall's preaching in considerable depth, as opposed to making a broader, less intensive, approach to all of the preaching which he did in his lifetime.

Washington ministry.--For purposes of the case study approach, the final year of Marshall's ministry in Washington, D.C. will be the area of concentration. The Washington ministry opened October 1, 1937 and was terminated by Marshall's death on January 25, 1949 - a period of eleven years and almost four months.⁸⁶

⁸⁴Caedmon record TCR 101 - Peter Marshall Speaks, (Caedmon Publishers, 277 Fifth Avenue, New York City.)

⁸⁵See Caedmon record cover, TCR 101 - Peter Marshall Speaks, and Marshall, To Live Again, pp. 253-256.

In late 1962 the Caedmon Company released a second record of Marshall sermons, TC 1160 - Peter Marshall Speaks Vol. 2.

⁸⁶Marshall, A Man Called Peter, p. 85.

After the New York Avenue Presbyterian church first heard Marshall as a supply preacher in July, 1936, the congregation waited some fifteen months for his consent to become their pastor.⁸⁷ A young businessman, McChesney by name, had heard Marshall preaching in Atlanta and had urged upon the members of the Committee on Pastor that Marshall be invited to preach in the historic "church of the presidents."⁸⁸ The outcome of this invitation was the formal call for Marshall to accept the pastorate of the prominent Washington church.

It was the call to Washington which gave Marshall's ministry its prominence and led to his appointment to the chaplaincy of the United States Senate. This appointment, in turn, helped to make Marshall a national figure and gave that aura to his lifework that helped to make the portrayal of the man, in books and film, romantically appealing and dramatically significant to many - "From immigrant to chaplain of the U.S. Senate in twenty short years!"

New York Avenue Presbyterian Church.--The setting and occasion for the sermons which are to provide the case studies for this rhetorical analysis of the preaching of Peter Marshall, center in the historic New York Avenue Presbyterian Church of Washington, D.C.

The church edifice in which Marshall preached had occupied its prominent downtown site since 1859.⁸⁹ Its prominence was suggested by its outstanding position on a triangular lot formed by H Street and the

⁸⁷Respondent 30, on Question 9.

⁸⁸According to Marshall interview.

⁸⁹Historical Brochure, 1960, The New York Avenue Presbyterian Church, Washington D.C. (7 pages unnumbered) Cited hereafter as Brochure.

angling New York Avenue, and by the fact that it was just two blocks east of the White House, and within three blocks of the State Department.⁹⁰ The classic portico pillars and the colonial lines of this "flat-iron" edifice, surmounted by its tiered steeple, were such as to arrest attention and to dominate the environs.⁹¹

The "church of the presidents" traces its history to a small group of Scottish stone masons in the early 1790's who gathered together for worship in a carpenter's shop on the grounds of the White House during its construction.

Under the name, Associate Reformed Church of F Street, the group called a Dr. James Laurie from Scotland in 1803. They erected a building in 1807 at the corner of 14th and F Streets, the first such building for Protestant worship erected in the city. It acquired the name of F Street Church.

In 1819 a group of Presbyterian families broke away from the Bridge Street Presbyterian Church in Georgetown because of problems of travelling distance, and beginning to meet in a building almost on the site of the present church, they organized as the Second Presbyterian Church.

In 1859 the two congregations - the F Street and the Second Presbyterian - combined to form the New York Avenue Presbyterian Church. As pastor they chose Dr. Phineas D. Gurley, who had been called to the F Street Church following Dr. Laurie's death in 1853. The membership at that time stood at 291, but the members built for the

⁹⁰Marshall, A Man Called Peter, p. 85.

⁹¹The present edifice, which Marshall did not live to see, is on the same site, is similar in architecture, and similarly dominates its environs. See also p. 155

future, for the new sanctuary (including the gallery which was added later) accommodated approximately 1,000 persons.

Nine presidents have been associated with the church, giving rise to the name, "church of the presidents." John Quincy Adams, Andrew Jackson, William Henry Harrison, James K. Polk, Franklin Pierce, James Buchanan, Abraham Lincoln, Andrew Johnson, and, before his presidency, Benjamin Harrison, attended the church.

It is Abraham Lincoln, however, who lends the church its greatest claim on American history; and consequently, it has often been known as "The Lincoln Church." During the Civil War, a warm friendship developed between Mr. Lincoln and Dr. Gurley, the pastor. By arrangement with Gurley, Lincoln would sit in the unlighted pastor's study during the mid-week prayer meeting, while the partially opened door permitted his sharing in the spirit of the service. Shortly after the president was shot, Dr. Gurley was called to his side, and he later conducted the funeral in the East Room of the White House. As a memorial to the beloved president, the Robert Todd Lincoln family donated to the New York Avenue Church in the year 1928, the Lincoln chimes, the tower clock, and the tower which housed them.

An aura of President Lincoln still haunts the church because of the Lincoln Pew which, conspicuously different from the more modern pews with which it is now surrounded, occupies its traditional place "seventh from the front row on the right-hand side of the center aisle." And on the ground floor of the church there are the Lincoln Chapel and the Lincoln Parlor in the second of which is exhibited the original manuscript of the first draft of President Lincoln's first proposal to

abolish slavery. This document, which is written in Lincoln's own handwriting, was presented to the New York Avenue church by Mr. Barney Balaban, President of Paramount Pictures. On February 8, 1953, in the presence of President and Mrs. Dwight D. Eisenhower, it was unveiled by Mr. Balaban and dedicated by the present pastor of the church, Dr. George Docherty.

In 1948, during the Marshall ministry, the membership made the decision to raze the old church and to construct a larger building on the same site. The last service was held in the former church on January 31, 1950. The cornerstone of the present church building was laid on April 3, 1951, by President Harry S. Truman, and the new structure was dedicated on December 20th of the same year. Resembling the original building sufficiently to permit the filming of its exterior for the picture, A Man Called Peter, the enlarged structure seats 1350 in the main sanctuary.⁹² It has colonial architectural lines, and the location of the sanctuary on the second floor is reminiscent of the old Presbyterian meetinghouse style.

Undoubtedly, Peter Marshall would have been delighted to know that the large dining and recreation room on the fifth floor of the new church is appropriately named for him "whose joy and zest in witnessing for Christ attracted many--particularly young people--to the church."⁹³

When Peter Marshall preached in the New York Avenue church the

⁹²Marshall, To Live Again, p. 259.

⁹³Brochure (Source of historical data on New York Avenue Church)

year before his installation as pastor, the membership stood at 1206.⁹⁴ But the church program and attendance had been such that a staggering debt of \$130,000 burdened the membership. The pulpit had been vacant almost a year and a half, and a procession of ministers of prominence both from this country and from abroad had been heard during that time. Still the majority of the membership seemed determined to wait for Peter Marshall, and the Pastoral Committee reflected this willingness perfectly.⁹⁵

As might be expected of a church with the rich historical background of the New York Avenue Presbyterian, there were within its organization, persons with vested interests and cherishers of long-standing traditions and formalities. Leading members and officers of the church were often drawn from prominent social, economic, and professional circles in the capital city. This formal influence was perhaps reflected in the appointment of a church quartet to provide the responses and anthems for the worship services.⁹⁶ It may also have been reflected in the fact that there were but twelve members in the Youth groups of the church.⁹⁷

Marshall's own youth and enthusiasm led him to institute a program of change and expansion when he became pastor of the historic church. The quartet was soon replaced by the Westminster Plan of

⁹⁴Marshall, A Man Called Peter, p. 77.

⁹⁵Marshall, A Man Called Peter, p. 81.

⁹⁶Marshall, A Man Called Peter, p. 144.

⁹⁷Marshall, A Man Called Peter, p. 111.

Choirs which drew scores of young people into its ranks, and within a short time there were 200 in the Youth groups and their numbers were steadily growing.⁹⁸ As one young lady observed, "I joined the choir in order to have a seat in the services!"⁹⁹ These were volunteer musicians, and they were formed into a morning and evening choir of some 100 voices each, for the Sunday services.¹⁰⁰

Peter Marshall's Washington ministry opened formally in the New York Avenue church on October 3, 1937. His morning sermon was on "Salvation's Paradox." In the evening he chose to speak on "The Failures of Christ." He was installed as pastor on October 20, with Dr. Albert Joseph McCartney, of the Covenant-First Presbyterian Church, preaching the sermon. The Reverend John A. Wood, father of Catherine Marshall, gave the charge to the youthful minister; and Dr. Albert Evans, the Associate Pastor of the New York Avenue church, gave the charge to the congregation.

The large crowds present for the services of installation grew steadily during the first year of Marshall's Washington ministry until as many as 500 persons were being turned away on a Sunday morning because of the lack of seating for them. And before this situation had developed, loudspeakers had been installed in the Lincoln Chapel and in the downstairs lecture room to handle the overflow crowds. To avoid the increasing embarrassment of turning hundreds away, the officers of the church decided that there must be two identical services on Sunday

⁹⁸ Marshall, A Man Called Peter, pp. 111, 114.

⁹⁹ MacConony interview. See also Marshall, A Man Called Peter, p. 183.

¹⁰⁰ Marshall, A Man Called Peter, p. 102.

morning--one at nine, and one at eleven.

These large congregations, especially during the critical years of World War II, were made up of government workers, military personnel, out-of-town visitors, as well as the regular citizenry of the capital.¹⁰¹

Large attendances and the necessity for double services continued almost to the end of Marshall's ministry. Thus, when Marshall was stricken with a heart attack during the early service on Sunday, March 31, 1946, the associate minister, Mr. Burroughs, had to step in to take the eleven o'clock service.¹⁰²

Such increase of activity at the New York Avenue Church had a beneficial effect upon the finances of the church. Although for some time prior to 1938 the church had shown a deficit at the end of each fiscal year, the first year of Marshall's ministry showed a credit balance and there was a steady increase in receipts thereafter. In five years, the \$131,050 debt was paid in full.¹⁰³

The above description of the New York Avenue Church provides the setting for the Washington ministry of Peter Marshall and for those sermons which are to provide the case studies of his preaching.

Final year of sermons recorded.--As has been mentioned earlier in the chapter,¹⁰⁴ the final year of Marshall's Washington sermons was recorded on magnetic tape by Ingram and Chapman, men who were ardent

¹⁰¹Marshall, A Man Called Peter, pp. 103-104.

¹⁰²Marshall, A Man Called Peter, pp. 212, 214.

¹⁰³Marshall, A Man Called Peter, p. 142.

¹⁰⁴See this study p. 150.

followers of Marshall's preaching. Certain of these magnetically-recorded sermons are to provide the bases for the case studies for the analysis and evaluation of Peter Marshall's preaching.

This year of preaching came during those two years of ministry which Marshall rendered following the heavy heart attack which he sustained in the Spring of 1946, - an attack from which his doctor gave him only a fifty-fifty chance of recovery.¹⁰⁵

Shortly after the resumption of his pastoral duties in the early fall of 1946, Marshall received his appointment to the chaplaincy of the United States Senate, and into the two years from January 1947 to January 1949 he packed an even more intensified and effectual ministry.¹⁰⁶ The recorded sermons which were made available for this study came from the closing five months of Marshall's preaching.

Sermon topics selected for study.--Reference to the Introduction to this study will provide the line of reasoning which led to the case study approach to the preaching of the late Dr. Peter Marshall.

In correspondence with his widow, Mrs. Catherine Marshall-LeSourd, initiated by the author on July 1, 1958, it soon became evident that Mrs. Marshall was willing to entrust to the temporary care of the author a limited number of the magnetically-recorded tapes of the Marshall sermons in those instances in which she had a duplicate copy available.

Negotiations and correspondence with Mrs. Marshall were

¹⁰⁵In the thrombosis which occurred, one artery to the heart had been completely blocked. See Marshall, A Man Called Peter, pp. 216-217.

¹⁰⁶Marshall, A Man Called Peter, pp. 240-241.

interrupted by two extended trips which she made to Europe and by the moving of her home from Washington, D.C. to Carmel, New York, at the time of her marriage to Mr. Leonard Earl LeSourd, editor of Guideposts magazine, in December, 1959.¹⁰⁷ Ultimately, in May 31, 1960, in a letter to Mrs. Marshall, the author requested access to:

One "best" sermon from each of the listed subject areas (with possible variation, in the light of your overview of the materials), that is available:-

1. The resurrection and life-after-death areas.
2. America - the "Manifest Destiny" concept.
3. Divine Guidance - especially in the individual life.
4. The role of the Church.
5. Traditional Church Occasions - Thanksgiving, Christmas, Easter, etc.
6. Basic Christian Doctrines - God the Father
Christ the Son
The Holy Spirit
Faith-Obedience
Sin-Salvation
The Nature of Man
The New Birth
The Scriptures
The Sacraments
Prayer etc.
7. The Christian Home (Marriage). etc.

If it be asked why the author selected these subject areas in his request, the answer may be simply stated. A thorough reading of the published works of Catherine Marshall and of the sermons therein included led the author to believe that topic areas 1, 2, 3, and 7 were areas of special emphasis in all of Marshall's preaching, areas in which he had an intense interest and in which he seemed to make effective contributions to the Christian faith of his hearers. Areas 4, 5, and 6 were selected as being basic to the preaching of any Christian minister, concerning as they do the role of the church, the calendar of special services of the church, and the basic doctrines of the church.

¹⁰⁸ Marshall, Beyond Our Selves, p. xiv.

In reply to the request for tapes, Mrs. Marshall made available seven, stating that these were the only ones of which she had duplicates and could thus entrust to the mails. With these, Mrs. Marshall graciously sent copies of the manuscripts of the sermons, stating: "These are as they were originally typed by Dr. Marshall. On the one, 'The Lost Art of Wonder,' you will find some notations in his handwriting."¹⁰⁹

Initial comparisons of the manuscripts with the taped recordings of these seven sermons quickly revealed that Peter Marshall's interpolations were frequent, often extensive, and rhetorically significant. It was also found that most of the areas of sermon topics which had been requested by the author were covered, either fully, or in part, by the tapes made available.

A further request for sermons specifically in areas 1 and 7, brought four more tapes, but no available manuscripts. Mrs. Marshall's correspondence also indicated that her resources for meeting specific needs and requests for sermon materials had reached their limit.¹¹⁰

Thus the seven sermons made available by Mrs. Marshall, and the two which have been published by Caedmon records, will provide the material for the case studies which will constitute the core of the attempts which will be made to evaluate the preaching of Peter Marshall. Because of the significance of making a comparison between the manuscript and the recording, the second group of four tapes will not be included as full case studies, though they will serve useful and specific purposes in this study.

¹⁰⁹Letter to the author from Catherine LeSourd, June 21, 1960, appearing in Appendix IV, pp. 629-630.

¹¹⁰Letter to the author from Catherine LeSourd, November 2, 1960, appearing in Appendix IV, p. 631.

CHAPTER IV

THE IMPACT OF HIS LIFE AND TIMES UPON THE PREACHING OF PETER MARSHALL

Introduction

The first two chapters of this study have portrayed the factual record of both the life and the times of Dr. Peter Marshall. With these two chapters as a basis of reference, it is the purpose of the present chapter to go behind the facts in search of reasons for Marshall's choice of lifework, for sources of his ideas, for trends and relationships in both his life and preaching. Such a search is based on the assumption that a man is the composite of all the forces and influences that have been brought to bear upon him throughout his life.

In this attempt at analysis and interpretation, there can be no dogmatism in linking possible causes to known effects. Sometimes, however, Marshall himself assists by identifying specific cause-effect relationships, either in his preaching, or in other communications.¹

Forces Involved in Marshall's Choice of Lifework

Parental influences.--In no instance in his life did Marshall ascribe more specific cause for an effect than in the credit which he gave to his mother, Janet Findlay, for his religious experience and his

¹The subjective nature of Marshall's cause-effect assertions should also be recognized.

selection of the Christian ministry as his vocation. The depth of Janet Findlay's religious devotion, which has been indicated earlier,² was the basis for a tribute which Marshall paid in a letter addressed to her following Mother's Day, in May, 1929. After explaining the American Mother's Day institution to her, Marshall said:

But I felt during the day how much I owed my mother, and although I was 5,000 miles away from you, your influence, your faith in me, and your hopes in me were and are always near and real to me. You have planted well, and the seed which you have planted is bearing fruit.

I esteem your pride in me more precious than all the honours I have received since coming here. When I come home, and you hear me preach, your "well done" will be sweeter music than the platitudes I hear continuously.

So I send you not gifts, but appreciations that must be taken for granted, until I can show you by my presence and my life that I mean what I say. You have given me memories that are precious. You have furnished me with the background upon which I am trying to paint the picture you have dreamed of. Anything accomplished by me is not the result of my own efforts, but the result of your prayers and your dreams for my success--not in material things, but in the things that count, that are eternal.

The values I have of life and eternity are mostly the heritages of some mysterious influence you have exerted in my early life. I must be faithful and exemplify the ideals you have always cherished in your heart. May you be satisfied some day when you see the fruits.³

Although Marshall thus speaks of his mother as the major influence in the choice of his lifework, there is evidence that he was affected also by the knowledge he had of his father, limited as that was. In fact, Catherine Marshall records that all his life Peter Marshall had shown a hunger for any additional knowledge which he could acquire about his father who died when he, Peter, was but four years of

²See this study, pp. 1-2.

³Marshall, A Man Called Peter, pp. 32-33.

age.⁴ In part, his motivation for Christian service came from the knowledge that his father had once volunteered for foreign mission work.⁵

Influence of Congregational Kirk.--In the Congregational Kirk where his father had been choirmaster, Peter Marshall became an active member, and his later preaching often alluded to the influences of the evangelical, Scottish faith. For example, in his sermon, "The Tap on the Shoulder," Marshall makes reference to John Knox, the foremost Scottish Reformer, and to the famous missionary-explorer, David Livingstone. The latter, particularly, made a vivid impression upon Marshall's receptive mind in his Sunday School days.⁶ And Marshall might well have added the names of George MacDonald, Robert Moffat, James Chalmers, and Peter T. Forsyth, for they were all products of the Congregational movement in Scotland, with its evangelical spirit, liberal outlook and its democratic processes.

The history of the Christian faith in Scotland was marked with independence, devotion, and willing sacrifice of life itself, if need be, for the propagation of the faith. In the sixteenth century, Patrick Hamilton and George Wishart were both burned at the stake for their preaching of the reformed faith. John Knox was twice forced to flee to Europe to escape his persecutors, and still endured 19 months' slavery in French galley ships. He returned to his native land, however,

⁴Marshall, A Man Called Peter, pp. 32-33.

⁵See p. 6 of this study.

⁶Marshall, Mr. Jones, Meet the Master, p. 25.

armed with Bible evidence to show "that the papal religion is but an abomination before God," and called upon his hearers to "flee out of Babylon that ye perish not with her." So it was that when Mary, Queen of Scots, returned to Scotland in 1561 with the purpose of reinstating the Catholic domination of that kingdom, Knox stood his ground, and in 1567 Mary was forced to abdicate in favor of her son, and the Acts of the Scottish Parliament, which in 1560 had established the Scottish Confession of Faith, were upheld.⁷ The crusading dedication of such as John Knox lingered in the Buchanan Street Evangelical Union Congregational Kirk where Peter Marshall was a member.

Challenge of youthful associates.--Since the Scottish Congregational Union has been a strong supporter of the London Missionary Society, it is understandable that the ambition to become a foreign missionary was early implanted in the mind of Peter Marshall. Reports by missionaries on furlough from China, and knowledge of the call of several of his friends and peers to mission service, crystallized Marshall's own determination to offer himself for a mission appointment.⁸

Specific providential leadings.--Marshall's attempts to find opportunities for Christian service abroad, or even at home, were frustrated by his lack of pre-university schooling. In a sermon, he later spoke of his difficulties in working ten or twelve hours a day

⁷L. B. Froom, The Prophetic Faith of our Fathers, The Historical Development of Prophetic Interpretation, (Washington, D.C.; Review and Herald Publishing Association, 1948), Volume II, pp. 443-449. Cited hereafter as Froom, Prophetic Faith.

⁸See p. 6 of this study.

and trying to attend school at night. He had distinct difficulty with French, twice failing the qualifying examination. However, it was at that same time that Marshall's cousin, James Broadbent, visited him with an offer to help him to emigrate to America, where he might more readily work his way through ministerial training, and find a place in the ministry. This offer was an attempt to repay the kindness of Marshall's father, who had paid Broadbent's immigrant fare to America some twenty years earlier.⁹

This providential opening was the capstone to Marshall's determination to give his life to God's service; and as he contemplated the four specific occasions on which his life had been remarkably preserved, and gave himself to a program of prayer, there developed within him a "clear-cut strong inner conviction, quite unmistakable, that God wanted (him) in the United States of America." He then devoted himself to the carrying out of the conviction.¹⁰

Although Peter Marshall's first five months in the Eastern United States were not happy ones, and in later years he was reticent to discuss them, he found that the providential aids to his entering the ministry resumed when he reached the Southland. Especially did Marshall become indebted to the Reverend Trevor Mordecai, pastor of the First Presbyterian Church in Birmingham, Alabama. Giving expression to this debt, Marshall once declared, "To (him) I owe more than I shall ever be able to repay. The first time he saw me, he felt that

⁹Marshall, Mr. Jones, Meet the Master, pp. 26-27.

¹⁰Marshall, A Man Called Peter, p. 20, and this study, pp. 6-7.

there was a deep significance in our meeting, and that somehow it was laid upon him to help me."¹¹

While Dr. Mordecai and his congregation had not been the initial cause in Marshall's choice of the ministry as his lifework, they gave him the practical and monetary encouragement that was indispensable to his education for the ministry.¹² By their assistance he was soon enrolled at Columbia Theological Seminary, in Atlanta, and in due course he completed his training and was ordained to the ministry of the Presbyterian church.

Forces Molding Marshall's Attitudes, Beliefs, and Philosophies

Home influences.--Although Peter Marshall, chaplain of the Senate, received one of the highest civil appointments open to an American minister of the gospel, he absorbed his attitudes, beliefs, and philosophies from Fundamentalist simplicity.

In Marshall's life experience this simplicity was nurtured within him from earliest childhood. As already indicated, both his parents were devout believers in the evangelical form of the Scottish Reformed faith which involved implicit faith in God, in the authority of the Bible, and in the power of prayer as an aid in daily Christian living. And these basic beliefs, according to Marshall's own testimony, were absorbed from his parents.¹³

Marshall apparently found nothing incongruous in the admonition

¹¹Marshall, Mr. Jones, Meet the Master, p. 28.

¹²See pp. 8-9 of this study.

¹³See pp. 162-163 of this study.

which his mother gave him when first he left home at the age of almost twenty-one:

Dinna forget your verse, my laddie. 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.' (Matthew 6:33)
Long ago I pit ye in the Lord's hands, and I'll no be takin' ye awa noo. He will tak' care o' you. Dinna worry.¹⁴

There is no mistaking the fervent religious emphasis in his mother's thinking. But in spite of it, all did not continue well in the home life.

Three years after the death of his father, Marshall acquired a step-father whom he learned to fear. As he was later to recall in the sermon, "The Tap on the Shoulder"

...he was a jealous man with a violent temper.
It was worse when he had been drinking, for he was one of those who felt it necessary, for business reasons, to serve alcoholic beverages at home to business friends and associates.¹⁵

This situation cast a shadow over Marshall's youth. Normal childhood enjoyment of birthday and Christmas were forbidden, and any mention of his own father and family was repressed.

These contrasting and often painful experiences at home made for an intolerable situation which climaxed "in a harangue and a violent scene in which (Marshall's) stepfather, under the influence of drink, gave (him) an ultimatum to leave the house."¹⁶

Perhaps Marshall's lifelong opposition to the liquor interests may be attributed to his unhappy experiences with Peter Findlay, his

¹⁴Marshall, A Man Called Peter, p. 10.

¹⁵Marshall, Mr. Jones, Meet the Master, p. 22.

¹⁶Marshall, Mr. Jones, Meet the Master, p. 24.

stepfather. In any case, the social problems associated with the use of alcoholic beverages received frequent attention in Marshall sermons.¹⁷

The unhappiness of Marshall's childhood home may account also for his comparatively late marriage, for he was 34 years of age before he established his own home.¹⁸ It may also account for the deep personal interest which he then took in the decorating, furnishing and arrangement of the home, and in the care of the garden.¹⁹

The unpleasantness created by his stepfather may have accentuated Marshall's affection for, and appreciation of, his mother. This close bond with his mother may well have been the basis for the pure and exalted role which he idealized for womankind. His sermon, "The Keepers of the Springs," expresses this idealism, and claims that "the emancipation of womanhood began with Christianity, and it ends with Christianity." With meaning born of experience he could declare:

If (women) desert their posts or are unfaithful to their responsibilities, the future outlook of this country is black indeed. . . If the home fails, the country is doomed. The breakdown of the home life and influence will mark the breakdown of the nation."²⁰

Closely entwined with Marshall's respect for womankind, as symbolized by his mother, was his deep, patriotic attachment to his home country, Scotland. This attachment grew not only from the ardent religious fervor of the Scots, but from other notable characteristics.

¹⁷ A random survey of some twenty-eight of his sermons shows the liquor problem given attention in seven of them.

¹⁸ See this study, pp. 14-16.

¹⁹ See this study, pp. 17, 26-27, and Marshall, A Man Called Peter, pp. 116-117.

²⁰ Marshall, Mr. Jones, Meet the Master, p. 149.

Some of these were observed by Catherine Marshall when she first visited her husband's family and homeland. She found herself wondering what impact Scotland might have had upon him and upon his preaching; what difference it might have made had Marshall left home at five, instead of twenty-five.

First, Mrs. Marshall cites Peter's sensitive appreciation for all beauty. As she saw the natural beauties of Scotland for herself, she realized that Peter Marshall had grown up in a land whose physical features had nourished in him this appreciation of the beautiful. It is true that Marshall lived in the industrial center of Coatbridge, yet within a very few miles of the city were the rugged mountains of Scotland. Repeatedly, Marshall's sermons would contain colorful allusions to the beauty of his native land, as in the following:

We know full well that there is beauty in every land. . .
 There is the grandeur of Switzerland. . .
 There is the majesty of Norway. . .
 There is the charm of pastoral England. . .
 Yet somehow, they are all combined in the scenery of Scotland
 . . .²¹

And again, in an address before the Burns Club, in Atlanta, Georgia, on January 25, 1935, he had thus expressed the Scotsman's longing for home:

We love Scotland in the sunshine.
 We love her in the rain.
 We love her hills, now and again rearing their heads above
 the blankets of mist, and pushing the shrouds down, to roll
 wet among the heather. . .while whitewashed cottages nestle
 fondly in their protecting shelter, and surround themselves
 with flower-filled gardens
 bright in the mist

²¹From "Pardon the Scottish Accent," quoted in Marshall, A Man Called Peter, p. 92.

colorful even in the rain.²²

Secondly, Catherine Marshall felt that Peter's gift for warm, vital word-pictures may well have been derived from the sense of the continual presence of history to the Scottish child. She found, as she travelled among the Scottish people, that they talked with her about the leading characters of Scottish history as though they were still living, and were personally known by the present generation.

In addition to the vivid sense of history, Mrs. Marshall detected among the Scots an independence that scorns hardship, a tenacity of purpose which some would call stubbornness, and a deep appreciation of religious and political liberty, with the will to defend it at any cost.²³ This Scottish love of freedom Marshall transferred to the noble concepts laid down by the Founding Fathers of the United States of America, and to these concepts he transferred his allegiance. Thus in his sermon, "The American Dream" he declared:

Religious liberty to worship God according to the dictates of one's own conscience

and equal opportunity for all men. . .

These are the twin pillars of the American Dream.²⁴

In close association with his love of liberty, is the Scotsman's willingness to defend it at awful cost. As Peter and Catherine Marshall toured Scotland, shortly after their marriage, they observed that almost every tiny village and hamlet had its war memorial, inscribed with the names of those who had died for the cause of freedom.

²² Marshall, A Man Called Peter, pp. 92-93.

²³ Marshall, A Man Called Peter, pp. 94-97.

²⁴ Marshall, A Man Called Peter, p. 281.

Particularly impressive was the war memorial in Edinburgh, where the Scottish people have expressed in a unique way the grief of the nation in a cross-shaped building of stone and stained glass. As the Marshalls made the rounds of the separate memorials for each regiment, on which are listed the battles in which each had participated, Marshall began to read one of the inscriptions aloud, in a voice hushed with respect and emotion. When his voice broke, so that he could not continue, Catherine noticed that the eyes of this tall Scot were overflowing with tears. "Perhaps," Catherine has suggested, "it is the terrible price that the Scots have had to pay for their freedom that causes them to cherish it so dearly."²⁵ Whether that is so, or not, it is demonstrable that some of the most eloquent and moving passages in Marshall's sermons were tributes to the Scottish dead. In the recorded sermon, "Trumpet of the Morn," he recalled his feelings at a St. Andrew's Day celebration:

And in memory I saw a battalion of the Gordons, swinging down
from Edinburgh Castle on to Princess Street when I was last
in Scotland in '37,

 . . .the pipes skirling
 the kilts swinging
with the pride that only Scotsmen can fully know.

And I thought of the Fifty-first Division, left at St. Valerie
to cover the retreat to Dunkirk, and their replacements at
El Alamein going through the German mine-fields to the blood-
tingling call of the bagpipes.

And I thought of home. . . of long ago. . . and choked back
many a lump in my throat.²⁶

Such memories as these, such attitudes, and emotions, Marshall derived

²⁵Marshall, A Man Called Peter, p. 98.

²⁶See Case Study, No. II, p. 280.

from his beloved home and home country.

Influence of early associates.--Part of the complex that was "home" to Peter Marshall was provided by his early associates, who, as already indicated, were a wholesome and happy group of Christian youth. Together they enjoyed games, sports, hikes and music. They gave leadership to choirs and youth groups, and banded together to raise funds for a young missionary couple under appointment. Marshall must have found their association particularly attractive in view of his unhappy home situation with his stepfather. It may well be that this happy, youthful association was responsible in part for Marshall's lifelong enthusiasm for games of all types, and for his contention that "Christianity Can be Fun."²⁷ In his sermon, "Do Whatever He Tells You," he said:

God is a God of laughter, as well as of prayer. . . a God of
singing, as well as of tears.
God is at home in the play of His children.
He loves to hear us laugh.

We must try to make the distinction between worship
and work
and play
less sharp. . .

If you can't take God into your recreation
there is something wrong with the way you play.
If God, for you, does not smile,
there is something wrong with your idea of God.²⁸

The influence of Sunday School and Kirk.--Marshall's social associations were closely linked with the Sunday School and the Kirk. In fact, the Dunbeth YMCA was the center of these social activities.²⁹

²⁷See this study, pp. 5, 23-27.

²⁸Marshall, A Man Called Peter, pp. 138-139.

²⁹Marshall, A Man Called Peter, p. 12.

Both the social and the spiritual impressions stayed with him through the years of his ministry. Though his allusions to his own Sunday School experiences are not frequent, they are positive and appreciative in tone, and Marshall showed a crusading spirit in behalf of the work of the Sunday School during his ministry. In his sermon on homes and mothers, entitled, "Keepers of the Springs," Marshall said:

All around us, living in the very shadow of our large churches and beautiful cathedrals, children are growing up without a particle of religious training or influence.

. . .

Our modern broadmindedness has taken religious education out of the day schools.

Our modern way of living and our modern irreligion has taken it out of the homes.

There remains only one place where it may be obtained,
and that is in the Sunday School,
But it is no longer fashionable to attend Sunday School.

The result is that there is very little religious education,
. . .³⁰

This concern for the work done for the children of the congregation was shown also in Marshall's sermon on World-wide Communion Sunday, in 1948. Paying tribute to those who were caring for children so that parents might attend the services unhampered, he said:

They never get to sing any of the hymns; they never get to hear any of the anthems or any of the sermons. But are you going to say that they are not worshiping? I think they are-- in a way that will be most acceptable to Jesus.³¹

And this appreciation, in part, grew out of Marshall's own sense of

³⁰Marshall, Mr. Jones, Meet the Master, p. 153.

³¹Recorded sermon "World-wide Communion Sunday," October 3, 1948. See Appendix V, pp. 632-637.

indebtedness to the influences of the Sunday School for his own interest in Christian service.³²

The part played by the Congregational Kirk and its services, in leading Marshall to his lifework, has been previously discussed.³³ But beyond this specific influence upon Marshall's thinking, it may be assumed that his association with the Buchanan Street Kirk for the first twenty-five years of his life left other lasting and significant impressions upon Marshall's mind. Some of these impressions may well have been the basis for his frequent and earnest efforts to portray to his congregations the true role of the church in the world today.

Seminary influence upon Marshall.--It scarcely needs to be said that Marshall's attitudes regarding the church, and numerous other concerns of the Christian minister, must have been affected by his three-year stay at the Columbia Theological Seminary in Atlanta, Georgia. But in the sermons under study, there are no specific references to the ideas which he may have received at the Seminary.

While there is no definite evidence of the influence of the Columbia Seminary upon Marshall's beliefs and attitudes, there is clear evidence, presented by Marshall himself, to show that in his development as a preacher he owed much to one of his professors at Columbia. In his later ministry he expressed this indebtedness in a letter:

I shall never forget how you encouraged me to be a preacher; how you wisely insisted that I be myself, that I try to develop by God's help whatever talent He had given me. . . .It

³²See this study, p. 164.

³³See this study, pp. 164-165.

was you who saw to it that it was Peter Marshall that graduated and not a student trying to imitate somebody else.³⁴

Marshall also gave credit to one of his professors at Columbia for his own later use of the pictorial type of sermon. The professor had said: "Gentlemen, in writing your sermons, I beg of you, use a sanctified imagination." This was a concept that proved most appealing to Marshall and became the key to his preaching, and in its development and application Marshall perhaps made his greatest contribution to the art of sermon making.³⁵

In addition to Columbia's contribution to Marshall's preaching style, it might be assumed that Marshall's great love for singing was deepened at Columbia, where he was a member of a male quartet that made singing and preaching tours of Southern churches. This love of hymns could have been implanted earlier, in Sunday School and Kirk, but Marshall's fondness for gospel hymns of a type especially appreciated in the "Bible Belt" of the Southland, may well have been acquired at Columbia.

It is of interest to note that Marshall frequently quoted stanzas, and sometimes entire hymns, as parts of his sermon. While the majestic hymns of the church, such as "Rock of Ages," "Onward Christian Soldiers," and "Lead Kindly Light," are quoted, Marshall also drew upon such gospel songs as, "Have Thine own way, Lord," "In the Sweet Bye and Bye," "Marching to Zion," "When Peace, Like a River," "Take my life and

³⁴Marshall, A Man Called Peter, pp. 205-206.

³⁵Marshall, A Man Called Peter, p. 201. How successfully Marshall used this concept of the "sanctified imagination" will be considered in the Case Studies to follow. See pp. 228-501.

let it be," and "I'll go Where You want me to Go."³⁶

The Bible as the key source of Marshall's ideas.--Closely allied with Marshall's ready acceptance of Christian hymnody as a source of his ideas was his persistent and unhesitating acceptance and use of the Holy Scriptures as an infallible, authoritative source of ideas which Marshall would term "truths." Even a casual perusal of his sermons would demonstrate this fact. A more careful examination would reveal that Marshall's sermon language was drawn heavily from Scriptural allusions and expressions.

Some impression of the frequency of Marshall's use of the Scriptures can be drawn from the fact that in twenty-eight sermons surveyed, there were at least 70 direct Scriptural references, apart from illustrations and occasional terminology drawn from the Bible. Only twelve of the seventy were drawn from the Old Testament, and only thirteen of the 58 references to the New Testament were not taken from the four gospels, a preponderance of these being taken from Matthew.³⁷

Marshall's acceptance of the "inspiration," the "authority" of the Bible was indicated in his sermon, "The Problem of Falling Rocks," when he said:

The promises of the Scriptures are not mere pious hopes or sanctified guesses.
They are more than sentimental words to be printed on decorated cards for Sunday School children.
They are eternal verities.
They are true.

³⁶Marshall, Mr. Jones, Meet the Master, p. 40. Marshall, A Man Called Peter, pp. 217-218, 271, 337. Appendix V, pp. 632-637. Case Study V, pp. 378-379, Case Study VIII, p. 460.

³⁷For a listing of the Bible references used, see Appendix VII, p. 643.

There is no perhaps about them.³⁸

For Marshall, the Bible's recording of an event carried the weight of history. So in his sermon, "The Touch of Faith," he described vividly the occasion on which a sick woman pressed her way through the throng surrounding Jesus Christ in order to touch Him. She succeeded in touching only the hem of his garment, and the Scriptures record that she was healed of her disease. After he had given the woman an opportunity to tell what had happened to her, Christ said to her, "Daughter, thy faith hath made thee whole. Go in peace. . . and be healed of thy plague." After quoting these words from Mark 5:34, Marshall stated:

That is the record. These are the facts.³⁹
It is a matter of history.

Still more specifically, in his sermon, "Let's Take Time Out," Marshall held up the Scriptures as the only rule of faith and practice for the Christian. As he endeavored to show his hearers the way to find divine direction for the solution of the problems of everyday life, Marshall referred to the words of the Psalmist: "I thought on my ways, and turned my feet unto Thy testimonies; I made haste. . . to keep Thy commandments." (Psalm 119:59) Then he proceeded to identify the "testimonies," and to show what they could do for the believer:

The psalmist turned his feet to the testimonies of God. That is the Bible. . . the record of God's dealings with men and women all down through history. And you know that God's Word is the only book wherein we find the rules for happy living. . . the spiritual laws that govern our peace

³⁸ Marshall, Mr. Jones, Meet the Master, p. 169.

³⁹ Marshall, Mr. Jones, Meet the Master, p. 184.

You'll find them nowhere else.

And if you this morning are at the place where you are wondering what you should do, there is the Bible. still the only infallible rule of faith and practice."⁴⁰

While Marshall accepted the authority of the Scriptures, and used them also for illustrations in his sermons, he did not frequently demonstrate powers of exegesis. In twenty-eight sermons he made only three slight allusions to the Greek derivation of certain terms, and then for the enrichment of meaning. He did, however, use a modern translation occasionally, such as Goodspeed's New Testament.⁴¹ But here again, he seemed not so much concerned with the clarification of interpretation, (as in exegesis), as in the facilitation of communication with a modern congregation. In fact, he recommended that his hearers buy for themselves a modern translation, such as Goodspeed's or Moffatt's, for their own reading and study.⁴²

Marshall does not anywhere discuss his reasons for his acceptance of the Scriptures as an authoritative, "inspired" source. He seems not to recognize any vulnerability in his position, for there is no element of the apologetic or of the defensive in his use of the Bible. Yet it would seem incredible that he would not have come into contact with modernistic views of the Scriptures which would tend to

⁴⁰Case Study III, p. 317.

⁴¹Edgar Goodspeed, The New Testament: An American Translation (Chicago: The University of Chicago Press, 1931). See Marshall, A Man Called Peter, p. 294.

⁴²James Moffatt, The Bible: A New Translation (New York: Harper and Brothers, 1922, 1924, 1926, 1935). See Marshall, A Man Called Peter, p. 314

regard them more as a collection of folklore, an interesting and valuable set of ancient documents having varying and often highly-questionable historical significance.⁴³

Literature, history, and current affairs, as sources of Marshall's ideas.--Since Marshall ascribed to the Scriptures such a prominent role in his preaching, it is understandable that other sources of ideas and illustrations were not used frequently. Thus, for example, the same series of sermons which yielded some seventy scriptural references, contained only seven references to literature, and ten to history, with American history predominating. There were four references to "great men" of history, five allusions to the atomic bomb and its implications, eight references to other general international problems, ten references to World War II, and seventeen observations regarding social and political problems of national concern. It should be noted, however, that in the aggregate, these "secular" references almost equal the references to the Bible. This fact seems to suggest that Marshall was well aware of, and concerned with, the affairs of the world about him, though he tended to seek their explanation and solution in the principles enunciated in the Bible.

It appears that Marshall was never a man "given to much reading." Early in his ministry this gave his wife cause to believe

⁴³In the interview with Catherine Marshall, the question of Marshall's "Fundamentalist" position relative to the Scriptures was discussed. Mrs. Marshall declared her husband's position to be that portrayed in his sermons. He took, most literally, the historical Protestant position concerning the authority of the Scriptures as "the inspired word of God," and as the only "infallible rule of faith and practice." In the Case Studies, to be presented later in this study, it will be seen that Marshall freely used the Scriptures as having "proof" value.

that he could never become a "great preacher," and she endeavored to persuade him to change his ways in this respect. She was not successful.⁴⁴ In the light of this fact, it is not surprising that Marshall made few references to literature. It is interesting to note again, however, that the few references made were not so much to literature as a source of ideas, but to literature as a source of effective illustrations, or to literature as a source of an effective turn of phrase which pleased Marshall's taste. Thus he would use an occasional phrase from Shakespeare, find an illustration in Plato's Republic, quote a poem by G. R. Holland or by Francis Thompson, would find an extensive illustration in a Billy Rose column, and find a stirring sermon appeal in a Christmas editorial in Life magazine.

In the area of historical references, Marshall drew frequently upon United States History in substantiation of his recurring theme of "Manifest Destiny." The "Mayflower" Compact, the Declaration of Independence, the American Constitution and Bill of Rights were the historical documents to which Marshall made most frequent reference. His allusions to great men of history were primarily to the Founding Fathers. The very few other historical references were brief allusions to early church history.⁴⁵

In the area of current affairs, however, the picture of Marshall's concerns is quite different. While he was by no means obsessed with the atomic bomb, he was quite conscious of its existence

⁴⁴Marshall, A Man Called Peter, p. 205.

⁴⁵See "The American Dream," Marshall, A Man Called Peter, pp. 279-292.

and its power to produce complexes of guilt, worry, and tension, in American society. Thus, in his sermon, "Research Unlimited," he made reference to the disappointment which science had brought to the "millennial" expectations which marked the turn of the century.⁴⁶

Concerning this disillusionment with science, Marshall said:

All the high hopes built on scientific gifts and invention have crashed to the ground, as we have been forced to face the realistic fact that man can be so insane and so corrupt that the more power you give him, the more widely will he destroy himself.

That is why the atomic scientists, those brilliant men who delved into the secrets of nuclear energy, are so troubled and conscience-stricken.⁴⁷

In November, 1948, Marshall described the current American fear of a third world war fought with atomic weapons, and what its impact might be upon the city of Washington:

We cannot imagine what the next war would be like, but we try to shut out from our minds horrible pictures of Washington in ruins from an atomic bomb - the city shattered - the radioactive ruins. . .contaminated water. . .utter desolation.⁴⁸

And again, in an earlier sermon, "The Problem of Falling Rocks," which puts faith forward as the Christian's antidote to worry, Marshall said:

When Christ turns the searchlight of His penetrating insight and decisive intellect upon worry,
He defines it in a very simple way.
He sees it as nothing more or less than lack of trust in God.

With regard to the rocks that may fall upon us, and in these days of the atom bomb, they are heavy and sinister, the only happy way to deal with them is the way of faith--

⁴⁶See this study, pp. 29-30.

⁴⁷Marshall, Mr. Jones, Meet the Master, pp. 65-66. See also this study, pp. 93, 106.

⁴⁸Case Study VI, p. 399.

. . . faith in the power of God to deliver us in any trouble.

Only when we have faith can we be free from fear.⁴⁹

Apart from the atomic bomb, Marshall was concerned with other problems of an international character, and with their effect upon the people of America. In his sermon, "The American Dream," he recognized the emerging struggle between the United States and the U.S.S.R. for world leadership, and was concerned that America should shake off her reluctance, and pay the high price of world leadership.

In the same sermon he urged that America should export her faith, her ideals, her philosophy of life, rather than increase her gifts of dollars, tractors, and guns through foreign aid.⁵⁰ He addressed himself also to the problem of war, and proposed that if all men would accept and keep the commandments of God, "there would be no war."⁵¹ Likewise he considered the question of world unity, (a reflection, perhaps, of Willkie's "One World")⁵² and discussed the efforts of Communism to unite the world by violence, and of the United Nations to unite it by charter and treaty. He predicted that neither effort could truly succeed, and claimed that only in Christ could the nations be permanently and truly united.⁵³

Marshall's concerns for the postwar world were unquestionably

⁴⁹Marshall, Mr. Jones, Meet the Master, p. 165.

⁵⁰Marshall, A Man Called Peter, pp. 289-290.

⁵¹Case Study III, p. 319.

⁵²See this study, pp. 81-82.

⁵³See Appendix V, p. 632, and this study, pp. 95-97, and 102-105.

an outgrowth of his knowledge of, and experience in, the two World Wars. While his sermon references to World War I were relatively few, he clearly recognized that World War II was essentially the outgrowth of the failures of the peace arrangements following World War I. He levels criticism at the United States Senate for its failure to take statesmanlike action in 1920:

It seems to any student of history that God has been preparing this great nation to fulfill a destiny in the world. There are many who believe that her first great chance came in 1920 when the Christian idealism of a great man, Woodrow Wilson, was not shared by many in power in the Congress, who lacked the vision and the idealism of the President. America refused to accept her destiny in 1920.

It may be that God is giving her another chance now. . .
The issues are becoming clearer.
Will we fail again?⁵⁴

Even more specific were his references to World War I in the sermon, "Were we Worth It" which Marshall preached on Remembrance Day Sunday, in 1948:

The 11th day of November was for many years a day of Remembrance. We marked the signing of the Armistice that ended the first World War, and the sacrifices that were made in that war which we thought, was to end wars.

Then came the Second World War, to be fought by the sons of those who fought the first one, but the second holocaust did not cancel the Day of Remembrance. Perhaps it gave us the more to remember.⁵⁵

Marshall was not only cognizant of the historical implications of World War I, but he could call upon his own memories of the war as it affected Scotland. One telling illustration, based upon those memories, gave the keynote to his sermon, "Under Sealed Orders," which he wrote

⁵⁴Case Study I, p.234 . See also, this study, pp. 36-38, 41-42.

⁵⁵Case Study VI, p.399 . See also, this study, pp. 29-30.

in 1933:

I do not know what picture the phrase "Under Sealed Orders" suggests to you.
In these terrible days, it may have several connotations. . .

To me, it recalls very vividly a scene from the First World War, when I was a little boy, spending vacations at a Scottish seaport.

I saw a gray destroyer slipping hurriedly from port in response to urgent orders. . .
I watched the crew hurry their preparations for sailing, watched them cast off the mooring hawsers. . .
Saw the sleek ship get under way, as she rose to meet the lazy ground swell of a summer evening. . .
with her Morse lamp winking on the control bridge aft. . .
Watched her until she was lost in the mists of the North Sea.

She was a mystery vessel.
She had sailed "under sealed orders."
Not even her officers knew her destination or the point of rendezvous.⁵⁶

But if Marshall had romantic memories of the first World War, his concern with the second was of a different nature, for the New York Avenue Presbyterian Church was a continual haven for military personnel passing through Washington, and a canteen was established in the church basement to help to meet their social needs. Marshall's wartime sermons often questioned whether the sacrifices which had been made by the dead and wounded had been worthwhile, whether the American people would prove worthy of the sacrifices made for the preservation of their freedoms.⁵⁷

The impact of these military affairs upon Peter Marshall was blended with his Scottish pride manifested in key military actions in

⁵⁶Marshall, A Man Called Peter, p. 10.

⁵⁷Case Study I, pp. 236-238.

World War II. He manifested a knowledge of detailed actions and place names, Allied and American losses. The R.A.F. Battle of Britain, the Scottish regiments covering the British retreat to Dunkirk, the bombing runs over Berlin, the landings at Salerno in Italy, at Tarawa and Guadalcanal in the Pacific -- these were the kind of events which he described, often in vivid detail.⁵⁸

It was when Marshall described the kind of military action just listed that he made his most eloquent pleas for loyalty to the principles of freedom and government which were laid down by the Founding Fathers of the American nation. At such times also he made his most passionate pleas for the practice of Christianity by the people of the United States -- not en masse, but as individuals whose aggregate influence and behavior would truly create a nation "under God."

The impact of social problems upon the thinking of Marshall.--

Since Marshall was concerned with the relationships of international problems to the Christian way of life, it is understandable that he would be equally concerned with national problems that concerned the welfare of the people. There is evidence that this was so. There is evidence also that Marshall was concerned with a broad catalogue of human problems which, for him, were so many symptoms of the disease of sin. Thus, in his Remembrance Day sermon in 1948, Marshall declared:

Our national mood is dangerous, for it is essentially selfish. We want more wages. . .and we want lower prices. We want to guarantee wages. . .but refuse to guarantee production. Unions prevent workmen from doing as much work as they could

⁵⁸ See Marshall, A Man Called Peter, pp. 280-282, 291; Case Study I, p.237 ; and Case Study VI, p. 400. See also, this study, pp. 88-90.

do. We want something for nothing. . . and many radio programs encourage our people in believing that it is possible to get it.⁵⁹

And again, in "Keepers of the Springs," Marshall said:

We have in the United States today a higher standard of living than in any other country, or at any other time in the world's history.

We have more automobiles, more picture shows,
more telephones, more money
more swing bands, more radios,
more television sets, more night clubs,
more crime, and more divorce
than any other nation in the world.⁶⁰

In addition to these general observations of the American scene, Marshall expressed specific concerns in the areas of labor relations, conservation of national resources, housing, moral values, race relations, divorce, alcoholism, crime, machine politics, and the pace of modern living.

Concerning the labor question, Marshall said:

. . . while we know that the lot of the workman in America is better than that of the workman in any other nation, yet we seem to have more difficulty in labor relations here than in any place else in the world.
That is a paradox.
It is something very hard to understand.

Now before you get me wrong, I want to make it clear that I was a member of a union.
When I left Scotland I was a mechanical engineer.

. . .
I know what it is to be unemployed,
to be out of work because other men are on strike.

. . .
I know about incentive plans, and I know about slowdowns.
I want it clearly understood that I not only believe in, but I am willing to defend labor's right to organize
labor's right collectively to bargain

⁵⁹Case Study VI, p. 401.

⁶⁰Marshall, Mr. Jones, Meet the Master, p. 152.

labor's right to strike.

But I am also prepared to defend the right of a man to work, if he would rather work than strike.

I am also prepared to defend the right of an employer to hire whom he will, and to fire those who are no longer necessary to his operation, or who, by laziness or disobedience, or by any other cause, are no longer acceptable to his employ.

I am also ready to defend the right of a man to join a union, if he wants to, and also the right of another man to stay out of it, if he would rather.

I believe that is concerned with fundamental rights in the American Bill of Rights.⁶¹

Having identified the Bill of Rights as the source of his attitude on this issue, Marshall proceeded to relate his early experiences as a laborer in the United States, when he sought a job in steel-construction on a skyscraper in New York. He was instructed to join the union, which he said he would be glad to do. He was also told to pay \$50 to an individual who was pointed out to him. This Marshall declined to do. In explanation, he said later,

I decided that that was not my understanding of the American way of life,

that I was not going to buy a job. . .

that I was not going to bribe anybody,

nor was I going to recognize the right of one man to collect at the expense of other men who needed work.

In his sermon, "The American Dream," in which he made these extensive observations regarding the labor problem, Marshall gave his opinion to the effect that labor in the United States did not know how well off it was. Neither did its leaders recognize that with power comes responsibility, that to every right there is attached a duty, and that these things are joined together "by the eternal laws of God."⁶²

⁶¹ Marshall, A Man Called Peter, pp. 285-287.

⁶² Marshall, A Man Called Peter, pp. 285-287.

In the issues between management and labor, Marshall was certain that if both sides would keep God's commandments "there would be no strikes, or any need of strikes. . ."⁶³ This was a solution to social problems which Marshall continually stressed.

If Marshall was concerned about labor's use of its freedom, he was also concerned about management's abuse of national resources. Thus, in the same sermon, on "The American Dream," he said:

The story of the waste of this nation's riches, for example, is a sad story of the misuse of "freedom," Consider the philosophy which for far too long pervaded the thinking of those who settled and developed our southland. Their philosophy was "plow and plant
plow and plant
plow and plant, until the land is exhausted,
and then we'll move farther west and repeat the process."

Consider the philosophy of those who went into our forests to cut timber, feeling no responsibility to replace what they took by reforestation, so that we cut into vast tracts of good timberland and left it open,
with no windbreak. . .

with no barrier against erosion. . .
with nothing to prevent dust-bowl storms. . .and the removal of hundreds of thousands of acres of irreplaceable topsoil, which year after year was washed into the Gulf of Mexico.

. . .
I needn't say anything about the extravagant misuse or abuse of our wild life.
There are many of you who, as hunters, know perfectly well that only the stupidity and greed of so-called sportsmen are responsible for the elimination of so many duck and wildfowl, once so plentiful, now nonexistent. . .⁶⁴

In these observations it was possible that Marshall was reflecting impressions received during his decade in the South, although he could have gained these impressions by other means. In either case it was one

⁶³Marshall, A Man Called Peter, pp. 285-287.

⁶⁴Marshall, A Man Called Peter, pp. 283-284, and see this study, pp. 47-48.

of the rare occasions on which Marshall made any specific reference to the unique problems faced by the people of the South during the depths of the Depression, the period of Marshall's ministry there.

The selfish exploitation of resources in rural areas was not unlike the exploitation of human needs for housing in the cities, especially following World War II with its vast wave of wartime marriages. In Washington, in 1948, Marshall was indignantly aware of this problem, perhaps from his own observations as a pastor and counsellor of a church that enjoyed a considerable youth membership, or from his general awareness of what was going on about him:-

Everybody knows of the desperate need of housing. . .but where is the spirit of crusade to provide shelter for those who have it not? What might well be a joyous combined effort to build places for people to live in has become a political football. . .kicked around by all those who see in the housing emergency a chance to make some money. Whether it is the real estate lobby. . .the contractors and builders. . .all seem to be concerned first about their cut of the profits. Meanwhile young married couples feel an intolerable strain on their marriages after years of doubling up with strangers or with their inlaws. . .dreaming of having a place of their own some day. . .with a little real privacy.⁶⁵

One aspect of the housing question with which Washington was concerned following the second World War was the influx of Negroes into the capital city, and the resulting movement of the white population to the suburbs. Some of the racial tensions within the city may have made Marshall more aware of the racial problem than he would probably have been in the South in the decade, 1927-37. In his postwar sermon on "The American Dream" Marshall saw racial distinctions as a denial of basic American freedoms:

⁶⁵Case Study VI, pp. 401-402, also see this study, p. 87.

The Bill of Rights applies to all men equally. . .
 Yet where is the man who considers others equal to himself. . .
 who feels that other men are his brothers. . .
 who is ready to agree that liberty, except for himself, is
 a good thing?

. . .

"All men are created equal," says the Declaration of Independence.

"All men are endowed by their Creator with certain unalienable rights." . . .

And this applies to red men
 and yellow men
 and black men
 as well as white men.

There is nothing in the Bill of Rights that says:

"This applies only to men with white skins
 or to people from Virginia."

But we must confess with troubled heart that not yet are the
 black men in our land wholly free.

They are even yet half-slave in this "land of the free and
 home of the brave."

A democracy that boasts of freedom and still keeps some of
 its citizens in bondage is not worth defending.

Let the implication of this sink into every American heart.⁶⁶

Just how far Marshall would favor present integration attempts cannot be asserted with confidence. But it is clear that as World War II was drawing to its close he asserted that "the seeds of racial hate and intolerance have been sown, and we will reap a bitter harvest."⁶⁷

Marshall's ten years in the South, however, may have left an impression upon his racial views. On this point, one of his parishioners made the observation that Marshall's views on racial relations stopped somewhat short of equality. The member reported that Marshall once told the Young Adults to be polite and courteous to Negroes, but did not give

⁶⁶Marshall, A Man Called Peter, p. 285.

⁶⁷Case Study I, p. 231.

the impression that he considered them equal to whites.⁶⁸ While such a statement is insufficient to determine Marshall's detailed position on the question of race relations, it could reflect his reservation on the matter of absolute social equality and intermarriage without constituting a denial or contradiction of the attitudes which he expressed in the sermons quoted.

Along with labor, housing, and racial problems, Marshall noted other needs in the social order, which order he once described as being "a structure that is all out of joint, with so much to be done. . .so much need. . ." ⁶⁹ He was concerned about the growing rates of divorce, alcoholism, and crime. His panacea for divorce was a return to obedience to the commandments of God, a return that would eliminate selfishness and strife.⁷⁰

On the matter of crime, Marshall observed that:

. . no nation on earth has more laws, and yet more lawlessness than this nation.

There exists a current philosophy which you and I have accepted, more or less, that

if we don't like a law, we need feel no obligation to keep it.

Any philosophy which thus makes the will of the people its norm for morality and righteousness is a false philosophy.

The test, after all, is not whether a certain law is popular but whether the law is based upon fundamental justice

fundamental decency and righteousness

fundamental morality and goodness.

What we need is not law enforcement--but law observance.

In a modern society there is no real freedom from law.

There is only freedom in law.

⁶⁸ Respondent 2, Question 10.

⁶⁹ Case Study II, p. 284.

⁷⁰ Case Study III, p. 319.

On the problem of criminal influences in politics, Marshall
said:

Our government is in danger of control by corrupt party machines,
and even by gangsters--

cynical

ruthless

self-seeking lovers of power. . .

a fact which should challenge every true patriot and summon
all who love America to roll up their sleeves and make this
once again a "government of the people

by the people

for the people." . . .⁷¹

On the question of alcoholism, Marshall was more explicit than
on most other social problems. He was, of course, advocating an un-
popular position relative to the use of alcoholic beverages, and he
undoubtedly sensed the need to present factual evidence for persuasive
value. His sermon, "Mr. Jones, Meet the Master," was essentially a
sermon on the alcohol problem. Though he did not state the experience
to be his own, Marshall portrayed a minister in contact with a steel
magnate at a dinner attended by men prominent in government, business,
and the military. The magnate, Mr. Jones, was seated beside the minister,
who had been invited to give a patriotic address. Mr. Jones enjoyed
the champagne provided with the dinner, while the minister left his
untouched. A frank conversation ensued as to the minister's scruples
against taking the champagne. The minister was speaking:

"Week days," he said, "I have a steady stream of people who
need help coming to my study in the church.
Their lives are all messed up, and I guess you'd be surprised
to know how often liquor is involved in the mess.

"They're from every walk of life
rich and poor
young and old

⁷¹Marshall, A Man Called Peter, p. 283. See this study,
p. 109.

men and women.

They. . .tell me things awful enough to rock a man back on his heels.

. . .
 "I hear these stories, until I have come to the place where, watching the faces of passers-by, as I walk along the street, I wonder if anywhere in this country there is any real decency and honesty
 and purity walking around on two legs.

"I hear these stories, and I don't have to delve very deep into any one of them to find that liquor in some form--sometimes in very fashionable form--has aided and abetted this moral chaos."

Mr. Jones claimed not to see much connection between the stories and the glass of champagne, but the minister continued:

"Well, to continue. . .It seems to me that behind every sin
 every vice
 every mess
 is a lack of self-discipline. . .of God's discipline.

. . .
 "In a democracy, citizens have to be self-disciplined, or the country goes down, defeated from within by moral rot. . .

"There's going to have to be a total lack of compromise. I think liquor is one of our greatest problems.

"It is a problem that has every thoughtful American worried.

"It is not the 'blue-noses' this time.

"It is the doctors, the sociologists, the educators, the law-enforcement people, the employers who see its effects in absenteeism, people like them who are really worried."

The minister went on to predict the moral collapse of the nation if the liquor question were not tackled seriously and immediately. He asked Mr. Jones if it were not strange that the nation's capital consumed more hard liquor proportionately than any other city in the land.⁷²

Not only was Marshall concerned with liquor consumption in

⁷²Marshall, Mr. Jones, Meet the Master, pp. 132-134.

Washington, and its effects upon clear thinking in government, but he was concerned by the new increase in the consumption of alcoholic beverages by women. In "Keepers of the Springs," his sermon exalting the place of womankind, Marshall declared:

And so it is, that in the name of broadminded tolerance a
man's vices have now become a woman's.
Twentieth century tolerance has won for woman
the right to become intoxicated
the right to have an alcoholic breath
the right to smoke
to work like a man
to act like a man--
for is she not man's equal?⁷³

Marshall was disturbed also with what he regarded as America's failing sense of values; and in expressing his concern, he called attention to the fact that Americans spent almost ten billion dollars in 1947 for hard liquor, ten millions of dollars every day for beer. . . but only three thousand dollars a year for a high school teacher's salary.⁷⁴

Thus it may be seen that Marshall was alert to leading moral and social problems of his time, but it seems clear also that Marshall had no "social gospel" to preach. Practically without exception, he proposed that the gospel of Jesus Christ, transforming the lives of enough individuals in the nation, would provide the only true solution to the ills of America and for that matter, of the world.

The role of experience in the formation of Marshall's ideas.--

It has already been demonstrated that Marshall's attitudes, beliefs, and philosophies were drawn from a variety of areas, but with the Bible

⁷³Marshall, Mr. Jones, Meet the Master, p. 151, and Case Study I, p. 232.

⁷⁴Case Study III, p. 314.

dominating as the key source by virtue of the authoritative quality which Marshall attributed to its writings. It will now be of interest to see what weight Marshall gave to experience, to empirical knowledge, in the formation of his beliefs and attitudes. It may be said, at the outset, that whereas Marshall made no apology for alluding to personal experience as a satisfactory source of knowledge and of attitudes, he was also prepared to give weight and significance to the experiences of others as a source for himself. He deals with this issue of personal experience in his sermon, "The Tap on the Shoulder:"

Every man in public life
 every speaker who takes the rostrum
 every preacher who mounts the pulpit
 has certain reticences.

The modern preacher, particularly, hesitates to inject personalities into his preaching.
 He is reticent about using illustrations out of his own experience or that of his congregation.

But the apostolic preachers and writers observed no such restraints.
 Their sermons were full of their own experiences.

"What we have seen and heard, declare we unto you," they said.
 They never tired of telling what the Lord had done for them. . .
 What they had been before. . .
 what they were now. . .
 And in the simple telling, there was power--sheer power.

Lately I have had a feeling of compulsion to tell my own story once again.
 I do not know why it was laid on my heart to tell it right now.
 I do not need to know.
 Nor do I need to offer an apology for doing so, for did not Christ say, "Go home and tell thy friends what great things the Lord hath done for thee."⁷⁵

The essentials of the story which Marshall then related about his own life, and particularly his call to the ministry - "The Tap on the

⁷⁵Mark 5:19; Marshall, Mr. Jones, Meet the Master, p. 21.

Shoulder" - have been presented already in this study.⁷⁶ This personal experience of God's "call" to him became a foundation stone of Marshall's lifework. It was a basic premise from which he developed broader views and philosophies. This recurring theme was expressed in his sermon, "Trial by Fire;"

Do you know what God wants you to do? Do you know what God wants you to be?

He will tell you if you ask Him,
He will speak, if you give Him a chance
if you listen.

. . .
He has a plan for every human life.
He has a plan for you. . .and for me.
He has a plan for America.

. . .
Men can be in touch with God.
In every situation, men can know the will of God. . .They can know exactly what God wants them to do. . .and to be. . .
God's guidance and God's power are always available.⁷⁷

Essentially, his argument was, As God has led and directed Peter Marshall, so He can and will lead you. And he enlarged the concept to say that, If enough people in America will be individually led by God, the nation will be led by God, and all will be well.

Marshall was interested in helping his hearers know how God guides men today. In the sermon, "The Touch of Faith," he laid down the conditions on which divine guidance may be received. In part, he said:

Then when He speaks to you--as He will--do what He tells you. He may not tell you audibly. You may not hear your voices--as did Joan of Arc. You may not see any writing in the sky and have any unusual experience. God could if He wanted, send you messages in that way, but that is not His usual method.

⁷⁶See this study, pp. 5-7.

⁷⁷Case Study I, p. 235.

It generally comes through your own conscience--a sort of growing conviction that such and such a course of action is the one He wants you to take. Or it may be given you in the advice of friends of sound judgment--those that love you most.

God speaks sometimes through our circumstances and guides us, closing doors as well as in opening them.⁷⁸

On these very bases, Marshall himself had made the decision to emigrate to the United States, to leave the East for the South, to take a small pastorate first, then to accept the call to Atlanta, and finally to Washington, D. C. to the pastorate of New York Avenue Presbyterian Church, and the chaplaincy of the United States Senate, the last decision being made after he had sustained a heavy and dangerous heart attack.⁷⁹ For Marshall, this empirical knowledge of God's guidance was basis enough for teaching others to seek guidance in the same way.⁸⁰

In two other areas, beside personal guidance, Marshall leaned heavily on empirical knowledge. These areas involved the problems of sickness and healing, and the problem of death. Concerning the first, Marshall had little personal experience until his first heart attack.⁸¹ Concerning the second, he inevitably had to rely on the experience of others. However, in each of the problems, Marshall's work as a minister

⁷⁸Marshall, Mr. Jones, Meet the Master, pp. 187-188.

⁷⁹See this study, pp 11-12, and 17-18.

⁸⁰Marshall, A Man Called Peter, p. 309.

⁸¹In 1938, Marshall's second year in Washington, his doctor urged that he reduce his work-load, find time for relaxation, and proper exercise, and eight hours of sleep. The doctor further detected "the suspicion of an ulcer" in the stomach or duodenum. See Marshall, A Man Called Peter, pp. 120, 142, and this study pp. 24-26, and p. 159.

During the interview granted by Mrs. Marshall, she stated also that her husband had a medical history of hypertension.

gave him opportunity to make first-hand observations of the experiences of others.

The confidence which he so freely expressed in the miracles of the Bible was only substantiated by empirical knowledge in his own day, for he said: ". . .you see, there are still miracles being performed. I have seen them happen."⁸² Here, Marshall may well have been speaking of the experience of his wife Catherine, in the restoration which came to her following a three year period of confinement to her bed with a "closed case" of tuberculosis.⁸³ Since her confinement placed a heavy burden upon her husband and child, Peter John, and deprived the manse of the effective support of its "lady," it was but natural that Catherine Marshall should have felt some anxiety over her condition. Marshall was undoubtedly referring to his wife's case in his sermon, "Praying is Dangerous Business," in which he said:

A woman had been ill in bed for a long time.
She had constantly prayed that God would make her well.
She thought she wanted health more than anything in the world.

But one day, as she prayed, it seemed to her that God said,
just as He had to the impotent man at the Pool of Bethesda--
"Do you really want to be made well?"

As the woman pondered this strange question, suddenly she
realized that there was a sense in which she had grown fond of
her quiet life--
no dishes to wash
none of the petty details of living
all the time she wanted to rest and think. . .

She saw that God's will for her was health all right, but that
it was actually going to stretch her to attain it.

⁸² Marshall, Mr. Jones, Meet the Master, p. 71.

⁸³ See this study, pp. 16-17.

"Climb out of bed," Christ said to her.
 "As you take up active life again, you'll get well."
 And she did get well.⁸⁴

Essentially, this is the same account as Catherine Marshall gave of her experience.⁸⁵ Marshall had been cautious about accepting the evidence of Catherine's "healing," but once his mind had accepted it, then for him it was factual, authentic, and basis for the encouragement of others.

Catherine Marshall's experience of healing had been inspired in part by an account of the healing of a missionary woman. The report of the incident was included in a small pamphlet on the subject of healing, which Marshall had brought home from the church office. In the sermon on prayer, just referred to, Marshall described the experience:

In a little pamphlet, I saw a story about a former missionary who had been stricken by illness and bedridden for eight years. During these eight years, she had steadily and persistently asked God: "Why?"

. . .

The burden of her prayers was that the Lord should make her well in order that she might return to do His work. But nothing happened.

. . .

Finally, worn out with the failure of her prayers, and with a desperate sort of resignation within her, she prayed:

"All right, Lord, I give in.
 If I am to be sick for the rest of my life, I
 bow to Thy will. . ."

In two weeks she was out of bed, completely well.⁸⁶ And in somewhat similar manner, Marshall quoted a story of the healing of a boy who had been desperately ill with infantile paralysis. Marshall related that

⁸⁴ Marshall, A Man Called Peter, p. 338.

⁸⁵ See Marshall, A Man Called Peter, pp. 170-178.

⁸⁶ Marshall, A Man Called Peter, p. 334.

three days after the offering of a prayer for healing by Pastor Roland Brown, a Baptist minister in Chicago, "the boy was discharged from the hospital with no sign of paralysis left in his body."⁸⁷

Such experiences, and reports of such experiences, were sufficient for Marshall. He was satisfied that miracles were being performed in his day, as in Christ's day, and he urged his congregations to seek such healings. It may be noted, however, that there was nothing flippant about Marshall's interest in modern, divine healings.

As with the problem of sickness, so with the subject of death, Marshall based much of his assurance of "life after death" upon his own observations of the experiences of some who had died when he was present. Thus, in his sermon, "Go down Death," Marshall related three specific deathbed scenes, and used his observations as the basis for encouraging others to believe in "life after death." Concerning these three occasions, Marshall said:

These three deathbed scenes will never fade from my mind.
What have you to say regarding the faith and the certainty of
folks like these?

What made the old man so sure that he was going home?
Why did the boy say that the road **was** not rough, but smooth?
How could a dying man sing on his deathbed?
Was it some process of self-hypnosis?
Was it just psychology?
Were they kidding themselves?
Was it pure fancy--figments of their pain-tortured
imaginings?

At such a time, when one knows surely that he must go away--
go upstage, where we shall see him no more--
At such a time, I say, there is no temptation to deceive or to
play tricks.

⁸⁷Marshall, A Man Called Peter, p. 335.

At that solemn moment before one is ushered into the presence of His maker, surely their evidence and their testimony is reliable! ⁸⁸

And for Peter Marshall, their testimony was completely reliable, so that even after his first, heavy coronary thrombosis, he insisted on living life to the full, without precaution, believing that death would bring him only a change in sphere of service.

Catherine Marshall as a source of ideas.--In concluding this discussion of the sources of Marshall's attitudes, beliefs, and philosophies, some consideration must be given to the influence which his wife, Catherine, claims to have had upon him during their years of marriage. Reference has already been made to the weight of evidence which Marshall was prepared to rest upon his wife's "healing" from a "closed case" of tuberculosis.⁸⁹ And it was apparently during the more than three years of Mrs. Marshall's confinement to her room as an invalid that the collaboration between herself and her husband became most significant.

During those years, Mrs. Marshall says, it was her job to replenish her husband's spiritual resources as he poured himself out in service to an ever-widening congregation. Dr. and Mrs. Marshall collaborated also in some writing for the Board of Christian Education of the Presbyterian Church. She reports, "Not even our closest friends could

⁸⁸Marshall, A Man Called Peter, p. 269. If Marshall had considered the Biblical statements that "The dead know (s) not anything," (Ecclesiastes 9:5) "he returneth to his earth; in that very day his thoughts perish." (Psalms 146:4); or Christ's statement regarding the dead Lazarus, "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep" (John 11:11), he evidently put them aside in favor of such experiences as have been related, and in favor of Bible statements which may seem to give support to such experiences.

⁸⁹See this study, pp. 199-200.

tell where my husband's writing left off and mine began."

Again, she relates:

Increasingly we thought through and talked through Peter's projected sermons together. Frequently I did the spadework, the research, and he the final writing.⁹⁰

Just how much impact Mrs. Marshall had on her husband's ideas is impossible to determine or suggest. Nor is there anything particularly unusual in such collaboration between a minister and his wife. But in the light of Mrs. Marshall's demonstrated ability as a writer of devotional works, in the years since Marshall's death, it is conceivable that her influence was considerable, most helpful, and above the average.

The Impact of his Peers upon Marshall's Preaching

Sense of academic inferiority.--Reference has already been made to Marshall's persistent sense of being inferior to his ministerial associates in the major Protestant churches of downtown Washington. This inferiority seemed primarily due to Marshall's sense of academic failure to gain entrance to a Scottish university.⁹¹

Marshall, with typical frankness, did not hesitate to express to others this haunting sense of inferiority. Thus, on the occasion of his call to the New York Avenue Church, he said, "I do not yet feel that I am ready for such a position as that would be. I lack so much of scholarship, of experience, of everything. . ."⁹² And later, after

⁹⁰Marshall, A Man Called Peter, pp. 237-238.

⁹¹See this study, pp. 19, 3, 4, and 10.

⁹²Marshall, A Man Called Peter, p. 41.

the move to Washington, he protested to a group of his ministerial colleagues, "But I don't even belong in the same room with you boys. I haven't any scholarship or background or degrees."⁹³

The question of Marshall's sense of inferiority is brought in at this point for consideration as a possible factor in the influence that other ministers had upon his preaching. Meriting similar consideration was Marshall's strong and persistent bewitchment with words, choice phraseology and telling figures of speech. So marked was this obsession with language that he would adopt and adapt it freely from any source available to him. Mrs. Marshall related, in her interview with this writer, that if Peter Marshall heard a Sunday afternoon broadcast in which some phrase caught his imagination, then that phrase would probably appear in his sermon that same evening. This would be true even though the particular broadcast presented views to which Marshall himself was strongly opposed.

These two background factors, then -- Marshall's sense of academic inferiority and his bewitchment with words, -- prepare the way for the consideration of a serious charge which has been levelled against Peter Marshall.

The charge of plagiarism.--In the years since the publication of the first collection of his sermons Marshall has been the target, in ministerial circles, of a persistent charge that he was guilty of plagiarism. The accusation is that he "borrowed" pages of sermon

⁹³ Marshall, A Man Called Peter, pp. 110-111. In reality, Marshall held the B. D. degree, and an honorary doctorate. See this study, p. 10.

material verbatim without giving due credit.⁹⁴

In relation to this charge, one or two pertinent facts are available. In the first place, it is clear that Marshall declined to permit publication of his sermons during his lifetime, except as individual sermons were printed in pamphlet form and made available to shut-ins and servicemen associated with his own congregation.⁹⁵ On one occasion, when he was approached for permission to publish a book of his sermons, Marshall answered, "I wouldn't think of it. There are enough second-rate books on the market already. I've no intention of adding more."⁹⁶ So the legal question of plagiarism did not occur during Marshall's lifetime.

It seems equally clear, however, that the issue did arise with the publication of the "best-selling" collection of Marshall's sermons entitled, Mr. Jones, Meet the Master, and, in a much less degree, with the publication of the biography, A Man Called Peter. In a series of "Notes and Acknowledgments" at the end of the first of these two books, Catherine Marshall and her publishers indicate the great difficulty which she experienced in trying to locate "all instances of indebtedness to others." They also explain that Marshall occasionally preached what they call "book sermons," in which he "used the outline and sometimes

⁹⁴Direct documentation of this charge is not available. Oral reports of the charge have been given this writer from several independent sources. That legal action had been contemplated is implied in the letter quoted in Appendix VIII, p. 645.

⁹⁵See this study, pp. 148-149.

⁹⁶Marshall, Mr. Jones, Meet the Master, p. 10.

the actual wording of some outstanding book whose message he wished to pass on to his congregation." Mrs. Marshall claims that informally her husband gave credit to the original volumes from the pulpit. Nevertheless, it must be noted that three of these "book sermons" were omitted from later editions of Mr. Jones, Meet the Master.⁹⁷

Again, in the "Acknowledgments" section of the biography, A Man Called Peter, Catherine Marshall states,

Since Dr. Marshall had no idea that a book of his sermons would ever be published, the sermon manuscripts which he left behind were not completely annotated. Often he gave informal oral credit to others from the pulpit. Such statements were not always incorporated in his manuscripts. Thus the task of uncovering all sources of indebtedness to others has been a difficult one.

In preparing the present volume I have undertaken the most careful and conscientious research, and in footnotes throughout the book have given proper credit in each instance in which I was able to discover that quoted material had been used. It is possible, however, that I have not been able to identify every single instance of this kind. If, therefore, there should remain any unacknowledged quotation in the sermons or the sermon excerpts in this book, I shall welcome information to that effect and shall be glad to credit such material to the proper source in future editions of the book.⁹⁸

The question therefore arises, - Were these acknowledgments and withdrawals from publication merely the results of standard carefulness of an author and publisher, or were they indicators of a sensitivity which had been developed by strong accusations of plagiarism charged against Peter Marshall?

Evidence examined.--Since plagiarism is a serious charge against any man, and particularly a man with the high moral profession

⁹⁷See Appendix X , pp.651-653.

⁹⁸Marshall. A Man Called Peter, pp. vii-viii.

and leadership position of a Peter Marshall, it has seemed essential to give some careful attention to the evidence available. It has also seemed advisable to seek information from someone less personally involved in the matter than Marshall's widow--Catherine. Such information became available through the courtesy of the Reverend Robert T. Bridge who was a close associate of Marshall's from 1944 to 1949, and his Assistant Minister from April, 1948 until Marshall's death in January, 1949. Shortly thereafter, Reverend Bridge was appointed Acting-Minister and Moderator of the Session, and served in these capacities until the arrival of the present minister, Dr. George Docherty, fourteen months later.

In correspondence with Robert Bridge, then one of the ministers of the First Presbyterian Church in Medford, Oregon, this writer solicited an objective analysis and evaluation of the plagiarism charge, and also direction to possible sources that would permit valid judgment of the issue. Reverend Bridge was also asked for his evaluation of Catherine Marshall's rationale for the frequent and sometimes extensive "borrowings."

In his extensive and painstaking reply, Mr. Bridge revealed that he had been in close contact with one of Marshall's peers from whose sermons and writings Marshall had quoted perhaps more extensively than from those of any other one person. During a visit to his home city of London, England in 1951, Robert Bridge made the acquaintance of the minister of the Marylebone Presbyterian Church at the time that Dr. Leslie Weatherhead was the guest speaker for a series of Sunday

services.⁹⁹ The Marylebone minister expressed to Bridge the views of Dr. Weatherhead on the plagiarism issue. Weatherhead felt that people in the United States did not seem to be aware of the seriousness of the issue, and "that while regrets and explanations had been made, that was probably not the end of the matter."¹⁰⁰

While Bridge felt that he could not offer enlightenment regarding the so-called "book sermons," which were apparently preached before his arrival in Washington, he did confirm that on occasion he too had heard Marshall acknowledge from the pulpit, "I am indebted to Dr. Leslie Weatherhead for most of this sermon," and that he had heard him make similar verbal acknowledgments to other men.¹⁰¹

Reverend Bridge took the pains to analyze eighty-eight of the Marshall sermons which had individually been printed in pamphlet form for the use of the New York Avenue congregation.¹⁰² In forty-nine of these, Mr. Bridge found acknowledged quotations. In the others he found practically no quotations, although there were a few incidental references which Bridge felt called for no acknowledgment.¹⁰³

In reply to a question as to whether Marshall had ever given evidence of concern over the question of plagiarism, Mr. Bridge

⁹⁹The book of Marshall sermons, Mr. Jones, Meet the Master, was first published in November, 1949.

¹⁰⁰See copy of the Bridge letter to this writer, in Appendix VIII, p. 645.

¹⁰¹See "Notes and Acknowledgments," Appendix X, pp. 651-652.

¹⁰²See this study pp. 148-149, and 204.

¹⁰³Samples of Marshall's specific acknowledgments have been provided by Reverend Bridge, and appear as Appendix IX, pp. 649-650.

protested against giving the question his consideration. But he proceeded to assert that to the best of his knowledge the issue did not arise at all until after the publication of "Mr. Jones, Meet the Master." Had Dr. Marshall been disturbed about the matter of plagiarism in his own preaching, then, in Bridge's view, he would have been likely to have preached a sermon on the subject.¹⁰⁴

Relationship to religious movements.--Less widely voiced than the plagiarism question is a related charge against Peter Marshall to the effect that he was considerably influenced by certain religious "movements," and particularly by the "Oxford Movement."¹⁰⁵ This claim, like the one on plagiarism, seems to imply that Marshall was lacking in spiritual resources and in homiletic capacity, and thus was compelled to lean heavily on other individuals and organizations for ideas and materials.

While it is true that Marshall, like the Oxford Movement,

¹⁰⁴For full text, see Bridge letter, Appendix VIII, pp. 644-648.

¹⁰⁵This was an upper-class, international and interdenominational religious movement led by Frank Buchman which appealed especially to Presbyterians, Episcopalians and Congregationalists. A drawing-room movement, it stressed God's personal guidance of the individual, moral absolutes, the "life-changing" of the individual through meditation and the influence of others. "House parties" provided the occasion for such influence and meditation.

Strongly anti-Communist, the movement sought the reconciliation of nations, of races, and of management and labor. Its methods are reflected in the present work of Alcoholics Anonymous.

From unpretentious beginnings in 1922 at the Hartford Seminary and the local YMCA, with Buchman's stress on "living by faith" the movement came to be regarded by some as "the most vital international religious movement of the age." Attracting business and professional people rather than the laboring classes, the movement tended to be Republican and was opposed, in the 1930's, to Franklin D. Roosevelt. See article, "Oxford Group" Encyclopaedia Britannica.

stressed divine guidance at the personal level, and was deeply interested in prayer and meditation as sources of spiritual power for Christian living, yet none of these concerns can be thought of as inappropriate in any Christian minister.¹⁰⁶ Or, to express the matter from another viewpoint, many Christian ministers and laymen have been interested in these subjects and experiences without any specific association with an organization stressing such matters.

At the same time, it may be noted that Catherine Marshall has consistently shown far more of a tendency to be influenced by individuals manifesting strong spiritual influences.¹⁰⁷ It is therefore conceivable that these influences reached Marshall through her and that her presentation of his life and work inevitably reflected her interest in such influences.

The above interpretation is somewhat supported by the views of Reverend Robert Bridge, Marshall's Assistant-Minister at the time of his death. Bridge studied the Oxford Group himself and was somewhat influenced by it before his association with Marshall. However, he "did not recognize in Dr. Marshall, either conversationally or in his preaching, any of the marks of the Oxford Group man."¹⁰⁸ He found Marshall interested in "fringe" movements and activities, but slow to identify himself with them. This was even true of the matter of

¹⁰⁶ See this study pp. 195-202, 121.

¹⁰⁷ See this study pp. 15-16, also Marshall, A Man Called Peter, pp. 170-178, and Marshall, To Live Again, pp. 48, 143, 213.

¹⁰⁸ See Bridge letter, Appendix VIII, pp. 644-648.

divine healing, in spite of Catherine Marshall's claim to divine healing from a closed case of tuberculosis.¹⁰⁹

Marshall's encounter with another movement, that of spiritism was brief, specific, and motivated by a particular need in his youth. Desiring all possible information about his father who had died when the son was four, Marshall and two friends visited a man who had what the Scots call "second sight." Through this "medium," incontrovertible facts about Marshall's family were presented. Then came the remarkable advice, "You must never again toy with spiritualism. For you, it is very dangerous." And according to Mrs. Marshall, her husband carried out this advice, though he never lost his deep interest in life "behind the curtain," as he called it.¹¹⁰

Summary.--From the available evidence it would seem true to say that Marshall was considerably influenced by his peers in religion, and that this influence was reflected in his preaching.

Perhaps from a combination of his sense of academic inadequacy and of his bewitchment with effective language whenever found, Marshall borrowed extensively from writings and sermons which held a fascination for him. But there seems little basis for considering him a plagiarist, in the general sense of the term. As will be demonstrated more specifically in the case studies to follow, Marshall was perfectly

¹⁰⁹This observation by Bridge must be balanced against the favorable allusions which Marshall made to divine healing in his sermons. See this study, pp. 199-200.

¹¹⁰Marshall, To Live Again, pp. 201-202.

capable of producing rhetoric comparable with anything that he "borrowed," even when interpolating such passages of some length into his prepared typescripts.¹¹¹ Thus, as Bridge observed in his letter on the charge of plagiarism, "Perhaps you will agree with me that Dr. Weatherhead was given much favorable and free publicity from one who was his peer."¹¹² And this observation could apply equally to others beside Dr. Weatherhead.

While it is impossible to state objectively whether Marshall included more "borrowed" ideas and passages in his sermons than does the average minister, it may be stated with some degree of confidence that if all ministers printed and published their pulpit sermons, plagiarism charges would now be a living and persistent issue in ministerial circles.

In like manner, there does not seem to be evidence to show that Marshall was any more deeply involved with or influenced by other religious movements and personalities than the average Protestant minister.

His lifelong indebtedness to Reverend Trevor Mordecai of Birmingham, Alabama, Marshall freely and frequently acknowledged. Mordecai was Marshall's "father" in the ministry, and it was from him that Marshall adopted the sermon format which lent itself readily to his preaching style.¹¹³

¹¹¹See this study, pp. 520-522.

¹¹²See Bridge letter, Appendix VIII, pp. 644-648.

¹¹³Marshall, To Live Again, pp. 56-57, and this study, pp. 8-9.

That Marshall was influenced in a multitude of ways by his ministerial associates is undoubtedly true, though difficult to document. His friendship with the members of the "gang" of downtown Washington pastors was cordial, highly informal, and intimate. Such interpersonal influences must be recognized although they are impossible of accurate assessment.¹¹⁴

¹¹⁴Marshall, A Man Called Peter, pp. 152-153, and Marshall, To Live Again, pp. 9-10.

CHAPTER V

CASE STUDIES OF THE PREACHING OF PETER MARSHALL

Development of the Case Study Approach To the Preaching of Peter Marshall

Background summary to the Case Study approach.--The first four chapters of this study have provided an over-view of the life and work of Peter Marshall; an extensive survey of the times in which he lived; a survey of the settings, occasions, concerns, and trends in the speaking of Peter Marshall; and an assessment of the sources of Marshall's ideas, beliefs, and attitudes. In these over-views, special attention has been given to the Washington segment of Marshall's ministry since this study is concentrating upon that phase of his life-work. But no attempt has yet been made to examine closely any of Marshall's sermons with a view to discovering in detail what he said, how he said it, why he said it, and to whom he said it. Nor has consideration been given to how successfully he said it or by what means he might have said it better. To make such an examination of Marshall's preaching in the New York Avenue Presbyterian Church, in Washington D.C., is the objective of this chapter.

Problems of textual accuracy.--Those who choose to make a study of speakers and their speaking are continuously confronted with

an aggravating problem--aggravating because of its simplicity, and because of its persistent resistance to attempts at solution. It is the problem of knowing what the speaker actually said. This is one of the elusive elements in the rhetorical critic's quest. Ask any dozen persons what a particular speaker said on a particular occasion, and it is possible to have at least a dozen variations in the reports of what he said. Even if someone skilled in the writing of shorthand had "taken down" the speech (which all too seldom happened), there would still be a number of pertinent questions to be asked and answered. Did the reporter hear correctly? Did he actually write down what he thought he heard? Could he have had some interest in hearing some words a little inaccurately? Did he correctly and accurately transcribe his notes into longhand? Furthermore, did any other party tamper with his report after he had put it on paper? Was any editing done by the speaker, by a supporter, by an opponent, or by any other "interested" party? Suppose that three or four different editions of one given speech prove to be extant. Which one of them is the original? Which one of them is the most accurate? Was the original actually something that would require a blending, a composite of the several editions? These are the problems that confront the rhetorical critic just in knowing what the speaker said.

A problem closely related to knowing what the speaker said is that which raises the question of how the speaker said what he is reported to have said. Presumably when the speech was originally given, all the visible and audible cues of the speaking situation were operative. When that same speech is reduced to print, the entire

visible and audible code is automatically eliminated. In such a situation, how great is the difficulty confronting the rhetorical critic in his attempt to recapture the true image of the speaker speaking in a particular audience in a particular setting on a particular subject on a particular occasion.

In coping with these several aspects of the rhetorical critic's persistent problem in knowing what a given speaker actually said, it may be observed that modern media of communication have made available devices for the transmission of human behavior, visible and audible. There are electronic devices to record the human voice with a remarkably high percentage of accuracy both of what words were spoken and how they sounded. Even the advantages of audience reactions may sometimes be picked up by the electronic recording device.

The fact that reasonably accurate audio recordings of a segment of Peter Marshall's Washington preaching are available seemed to suggest the wisdom of making an intensive Case Study approach to his preaching.

Bases for the selection of the Case Study approach.--A survey of the rhetorical studies of the past forty years readily indicates that no one pattern or methodology has been followed. While some observers may be disturbed by the variety of approaches, others see advantage in that variety. As Everett Lee Hunt noted in his review of the third volume of A History and Criticism of American Public Address:

For me the excellence of the volume. . .lies in its variety, and I hope no attempts will be made to standardize the methods of rhetorical criticism. There is danger that we might draw up a list of the qualities of the effective speaker, and

simply plot a curve for each orator and let it go at that.¹

In this connection, it may be noted that a number of factors combined to indicate the suitability of the Case Study approach to Marshall's preaching.² At the time when a methodology and an approach were being sought, attention was drawn to the suggestion that some rhetorical studies might make greater contributions to knowledge through an intensive examination of smaller segments of a speaker's speaking record than by a broad survey of that record.

A leading exponent of this emphasis is Albert J. Croft, who fears that there has been too little distinction between rhetorical criticism and the writing of biographies, too little difference between the development of synopses of a speaker's propositions and the approach of the political historian, too much of a tendency to attribute causal relationships between speeches and historical events without recognition of the complexity of forces which result in such an event, too much of a tendency to seek out, in the speeches under consideration, a mere catalog of illustrations of the various traditional doctrines of rhetoric. Croft finds this kind of activity lacking in the capacity to make carry-overs from rhetorical criticism to the development or modification of rhetorical theory, which objective he feels should provide the primary justification for rhetorical studies, to make possible what he has called "creative theorizing as a part of criticism." Croft strongly advocates the study of a much smaller segment of a speaker's speaking record to permit

¹Everett L. Hunt, "Thoughts on a History and Criticism of American Public Address," Quarterly Journal of Speech, 42 (1956) pp. 188-189.

²See Introduction to this study, pp. xiv-xviii.

that depth of analysis and evaluation which might possibly result in the modification of rhetorical theory itself.³

In somewhat similar vein, Martin Maloney, in 1951, called for some new directions in rhetorical criticism. He felt that whereas rhetorical criticism had traditionally been evaluative and deductive, scientific research had been typically analytical, descriptive and inductive. Not that Maloney advocated the abandonment of what he called "the old methods of criticism," but he argued that Aristotelian criticism should be regarded less as a standard for evaluation and more as a set of tools for analysis. Maloney's appeal was for more attention to the understanding of the speaker and his speaking before the attempt was made to rate the speaker. Maloney called attention to several recent methods of criticism that could be readily adapted to rhetorical study. He listed for example the quantitative content analysis developed by Harold Lasswell;⁴ the qualitative content analysis used by Lowenthal and Guterman in their book, Prophets of Deceit; the figurative analysis used by Caroline Spurgeon in her book, Shakespeare's Imagery; and the intonational analysis used by Kenneth Pike of the University of Michigan.

Maloney was not limiting his recommendations to the four new

³Albert J. Croft, "The Functions of Rhetorical Criticism," Quarterly Journal of Speech, 42:3, (Oct. 1956), p. 283.

⁴Consideration was given to making a quantitative Content Analysis study of Marshall's sermons; but since no standard rhetorical study had yet been made, and since there was no basis for suspicion of "hidden factors" (which Content Analysis might reveal), there seemed to be no call for such a study initially. See Bernard Berelson, "Content Analysis," in Gardner Lindzey, ed. Handbook of Social Psychology, (Cambridge, Mass. Addison-Wesley Publishing Co., Inc., 1953) Vol. I, pp. 488-522.

methods of criticism discussed, nor recommending their random use. He was trying to call attention to some more specific, more inductive methods of criticism and analysis which the rhetorician might use.⁵ Again it seemed that Maloney's recommendations would be better served by a study in greater depth rather than a broad survey of a speaker's speaking.

Among the various methods of rhetorical research surveyed by Auer in his Introduction to Research in Speech, is the Case Study method. This method seems admirably suited to the carrying out of the recommendations of Croft and Maloney. Auer defines a Case Study as one in which "an intensive, even microscopic, investigation is made, in situ, of an individual case." In the rhetorical field, says Auer, the "case" might be "a speech, a play, or any other act (or cluster of acts) of communication, about which we would gather all available information, trying to create the most complete picture possible of that act in its setting, and establishing the broadest base possible for interpreting it."⁶ Auer's definition of "Case Study" will be appropriate to this rhetorical examination of Marshall's preaching.

Availability of Marshall's sermons.--In the initial investigations into the preaching of Peter Marshall, and in the initial considerations of the methodology to be followed in this rhetorical study, it was quickly recognized that the types of sermon materials available on the preaching of Peter Marshall would lend themselves

⁵Martin Maloney, "Some New Directions in Rhetorical Criticism," Central States Speech Journal, (1953) IV:1-5.

⁶J. Jeffery Auer, An Introduction to Research in Speech, (New York, Harper and Brothers, Publishers, 1959), p. 120.

readily to the Case Study approach. This fact naturally played a prominent part in the decision to adopt this particular method. As already indicated in the chapter dealing with Marshall's preaching, a rich legacy of sermon material is extant. Whether in manuscript form, or published form, all such sermon materials, however, have some of the limitations so frequently inherent in the texts of speeches.⁷ The most obvious and disconcerting of these limitations lies in the bald fact that such materials are generally neither accurate nor complete.⁸ And complicating the matter is the fact that of this legacy of typewritten or printed sermon material, only the sixteen published sermons were accessible for extended study.

The availability, however, of a limited number of tape-recorded transcriptions of Marshall's sermons made an immediate appeal as an accurate basis for Case Studies of Marshall's preaching. It had been readily determined that even Marshall's own "complete" typescripts of his sermons were not an accurate representation of what he actually said because of the frequent and extensive interpolations, modifications, and omissions which he made to and from the typescript form of the sermons. It has been the typescript copy of Marshall's sermons, with some editing, that Catherine Marshall has published.

In this study, the possibility of making a genuine contribution to knowledge of Marshall's preaching by transcribing his sermons directly from available tape-recordings seemed to present itself. For

⁷See this study pp. 148-152.

⁸This generalization is based upon the evidence provided by the Case Study sermons presented in this chapter. See pp.223-501.

with the exception of the two volumes of Caedmon commercial recordings which present four of Marshall's taped sermons, Marshall's world-wide "audience" has not yet received a full and accurate presentation of his sermons. In connection with the first volume of these Caedmon recordings (made from non-professional tape-recordings) a booklet was printed and made available upon request, providing the text of the sermon as it appeared in Marshall's typescript. In the booklet, Caedmon called attention to the fact that differences could be noted between the typescript and the actual words spoken by Marshall.

In the transcription of the tapes made available for this study, it has occasionally been difficult to determine with absolute certainty an occasional word which Marshall used (the difficulty growing out of the relatively poor quality of tapes used in 1948 and the far-from-ideal circumstances under which the recordings were made). In the main, however, it has been possible to make an accurate transcription of what Marshall actually said, even to transcribing his occasional misstatements, his occasional incomplete phrases, and his occasional duplications which approach the level of a slight stammer.

Bases of selection of Case Study sermons.--The question of the availability of tape recorded sermons of Marshall's Washington preaching has already been discussed in some detail in Chapter III.⁹ As indicated there, it had been hoped that at least one sermon might have been available to this study covering each of seven major areas of general emphasis in Marshall's preaching. To a large degree these areas are covered, either by a complete sermon or in part of one, in

⁹See this study, pp. 158-161.

the sermons which have been made available and which constitute the Case Study sermons in this present chapter.

Several factors led to the decision to confine the Case Studies to Marshall's Washington ministry. In the first place, it was at the New York Avenue Presbyterian Church that the sermons which have been made available by Mrs. Marshall were recorded. Secondly it would be a distinct advantage to know with certainty the setting, the occasion, and the audience for the Case Studies. (It would be far more typical of Marshall's preaching ministry to consider his pastoral sermons than those which might have been given on special occasions across the country.) And thirdly, since it was in Washington that Marshall achieved his greatest prominence and rendered his most mature service as a preacher, it might be expected that the most valuable insights into his preaching would be derived from the study of this crowning period of his ministry.¹⁰

Once the decision was made to grasp the advantages to the rhetorical critic provided by the tape-recordings, the question of selection had to be considered. Since Mrs. Marshall held these tape-recordings in her personal possession, and since she was contemplating further publications involving the sermons, the matter of selection was determined primarily by the factor of availability.

Although Mrs. Marshall endeavored to make sermon recordings

¹⁰The Charles G. Reigner Library of Recorded Sermons and Addresses, at Union Theological Seminary, Richmond 27, Virginia, has available a collection of nine tape recordings of Marshall's sermons most of which were given at New Orleans, Louisiana, and/or at Neosho, Missouri, in March and December respectively, of 1948. These tapes, however, are of low fidelity, have no typescripts available, and were made during special series of services.

available which would cover the broad subject areas already delineated,¹¹ the facts remain that Mrs. Marshall's resources of recordings were limited essentially to the final year of Marshall's preaching, and to those of which she had duplicate copies.¹²

The factor of selection thus lay beyond the control of the author, and, in a measure, beyond the control of Mrs. Marshall. An examination of the Sunday dates on which the Case Study sermons were actually presented will show that (apart from the two Caedmon recordings) all seven fell within the compass of fourteen Sundays, that two were presented on consecutive Sundays in October, and the last three on three out of the four Sundays in December, 1948.¹³ This would seem to remove the likelihood that Mrs. Marshall sent only "best" sermons for evaluation in this study. It would seem beyond the level of chance that Marshall's "best" sermons in his final year of Washington ministry should have fallen within such a narrow compass of time. Virtually, the selections represent, chronologically-speaking, a random segment of recorded sermons lifted from the close of what proved to be Marshall's last year of ministry in Washington. He lived to preach four more Sunday morning sermons before his death in January, 1949.

Seven of the tape-recorded Washington sermons and the two sermons in the first volume of Caedmon recordings have been included

¹¹See this study, pp. 158-161.

¹²Mrs. Marshall was not able to accede to requests that copies of other recordings be made especially for the purposes of this study.

¹³See p. 226.

as Case Studies. Typescripts are available for each of these, giving the advantages of comparison between the typescript and the recorded sermon. The Caedmon recording (Volume I) has been included in the Case Studies in part because of its relatively high fidelity, and in part because of its availability to persons interested in the examination of Marshall's audible code of communication.¹⁴

Presentation of the Marshall Case Study Sermons

General factors concerning the Case Studies.--As previously intimated, the setting, occasion, and audience factors involved in the Case Study sermons are common to each of them. Peter Marshall is speaking in the church of which he is pastor, the New York Avenue Presbyterian Church in downtown Washington, D. C. -- the historic church of the presidents. While there will be the normal marginal variation in the audience from week to week, variations typical of any church congregation, there will nevertheless be a central core to the congregation which will be consistent in attendance. In a city like Washington, there would naturally be a considerable number of visitors from time to time who would choose to attend a service in the historic Lincoln church. The factors of occasion, audience, and setting have already been discussed in detail in Chapter III.¹⁵

¹⁴It may be noted that the second volume of Caedmon recordings, issued in 1962, is made from non-professional tape recordings of two sermons which Marshall preached in Detroit, Michigan, in March, 1944. These sermons, however, were preached originally in the New York Avenue Presbyterian Church in Washington. No typescript is available for these, but the fidelity is good in consideration of the facilities available in 1944.

¹⁵See this study pp. 151-158.

The fact that the sermons under consideration were recorded on tapes enables the rhetorical critic to make evaluations on aspects of Marshall's voice, his manner of delivery, and on the canon of memory as it applies to Marshall's unique mastery of his materials for delivery purposes. These factors of delivery will be considered for the nine sermons as a group, since many of the factors of delivery would be common to each of the sermons. This will form a later division of this chapter.¹⁶ By presenting the text of the Case Study sermons first, and following each of the texts with a complete rhetorical examination of factors of arrangement, invention, and style, a base will be provided on which to make observations concerning delivery.

The ordering of the various aspects of the Case Studies.--By considering the dispositional, inventional, and stylistic factors on each of the sermons, emphasis will be given to these aspects of the rhetorical examination of Marshall's preaching. While the aspects of delivery are an essential concern of the rhetorical critic, it is the intention of this presentation to give the most detailed consideration to the development and handling of Marshall's ideas as they related to the particular times, audience, and setting in which they were originally presented. It should be mentioned that apart from the first two sermons (the exact datings of which are not available),¹⁷ the remaining studies are presented in the chronological order in

¹⁶See pp. 509-523.

¹⁷See this study pp. 242 and 290.

which they were preached by Marshall.¹⁸

The titles of the nine Case Study sermons, in order, are as follows:--

CASE STUDY I -- "Trial by Fire"

Caedmon Record, Vol. I (Probably December 1944; or December 1947 or 1948)

CASE STUDY II -- "Trumpet of the Morn"

Caedmon Record, Vol. I (Probably 1943-1944; or 1947-1948)

CASE STUDY III -- "Let's Take Time Out"

(September 26, 1948)

CASE STUDY IV -- "The Idle Word"

(October 10, 1948)

CASE STUDY V -- "Can You Be Wrong?"

(October 17, 1948)

CASE STUDY VI -- "Were We Worth It?"

(November 7, 1948)

CASE STUDY VII -- "Somebody Else's Faith"

(December 5, 1948)

CASE STUDY VIII -- "The Lost Art of Wonder"

(December 12, 1948)

CASE STUDY IX -- "The Day After"

(December 26, 1948)

It should be noted regarding the format of the Case Study sermons, that Marshall's typescript arrangement has been followed as faithfully as line-spacing would permit. Capitalized words and phrases (and even parts of words) indicate interpolations to or modifications of the typescript text, while materials in parentheses indicate omissions. These are discernible in a comparison between the typescript and the recorded version. Where the interpolations have proved

¹⁸The men who recorded Marshall's last year of sermons in Washington gave the date and identified the speaker by way of introduction to each of the tapes.

sufficiently extensive, this author has made an arbitrary attempt to imitate the Marshall sermon format.

CASE STUDIES NO. I

"TRIAL BY FIRE"

1. MY TEXT IS TAKEN FROM THE FIRST BOOK OF KINGS, CHAPTER 18 AND VERSE 21:
- 2.
3. "If the Lord be God, follow Him:
4. but if Baal, then follow him."
- 5.
6. The setting of THE text is one of the most dramatic in the Old
7. Testament.
8. The leaders of the nation, including the king, had come together to
9. make a great decision.
10. It was a national emergency.
11. Something had to be done.
- 12.
13. Elijah the prophet had called them to meet on Mount Carmel, to settle
14. no less a question than whom they should worship.
15. It was a day of choice--a day of destiny.
- 16.
17. William Penn said that "men must be governed by God or they will be
18. ruled by tyrants."
19. Here, then, was an ancient Hebrew prophet facing the very same issue,
20. and making his people face it with him.
- 21.
22. They all knew the history of their nation,
23. how that their fathers had come out of the wilderness,
24. out of bondage,
25. into a new land as pioneers.
- 26.
27. Behind them were GREAT leaders--Moses
28. AND Aaron
29. and Joshua--men who had been led
30. by God. They had set up--not a democracy, but a Theocracy--a state
31. governed by God.
- 32.
33. The true God and his holy LAW(s) had been written into the nation's
34. constitution. The Ten Commandments had been to them a Bill of Rights
35. and a Declaration of Dependence.
- 36.
37. The leaders of the young nation had taken God as their King and
38. sovereign.
39. They had ample reason to believe, having seen it worked out in their
40. OWN history, that righteousness alone exalteth a nation, and that
41. THAT nation only WAS blessed whose God WAS the Lord.
- 42.
43. THEY HAD SEEN IT WORK IN THE PAST.
44. Their national history was proof. They had been taught that obedience
45. to the laws of God was the only foundation for national greatness. . .
46. (for) liberty and security.

1. As long as the nation recognized God as supreme, it could stand.
2. But something had been happening in the national life;
3. The faith and the vision of the founding fathers had faded.
4. Moral decay had set in.
5. There was confusion in the minds of the people.
6. They were beginning to forget the principles that had made them
7. a nation.
8. They HAD BEGUN to love things more than principles.
- 9.
10. All around them paganism flourished.
11. Their neighbors WERE NOT WITHOUT GODS, THEY had gods,
12. many of them,
13. convenient gods,
14. gods that could be worshipped in ways that appealed to the lower
15. nature.
- 16.
17. Materialism had a god, and HIS NAME WAS BAAL.
18. HE OFFERED TO HIS DEVOTEES THE THINGS THAT HUMAN INSTINCTS CRAVED
19. He was a god of the flesh.
- 20.
21. His priests encouraged the people to follow their natural inclinations.
22. It was worship in indulgence, expressed in lust, and adored in selfish-
23. ness.
24. It had no inhibitions AT ALL.
25. IT SAID, "Look AFTER number one." "Be yourself." "BE NATURAL."
26. Self-expression in natural instincts was its program.
27. A GOOD TIME FOR EVERYONE ACCORDING TO THE FLESH WAS ITS GOAL.
- 28.
29. No wonder it grew in popularity.
30. But still Israel was confused. The inheritanceS of the past, the early
31. teachingS of their parents were NOT FORGOTTEN.
32. Something of conscience was not yet drugged, and they were confused
33. and uneasy.
- 34.
35. They took a little of JEHOVAH and a little of BAAL.
36. They became, by degrees, more and more broadminded.
37. Was it not a free country?
38. Who wanted to be old-fashioned?
- 39.
40. SO, morality became a relative thing.
- 41.
42. The old absolutes were regarded as FAR too intolerant.
43. (So) the national moral standards were lowered.
- 44.
45. The worship of Baal and Jehovah got mixed SOMEHOW.
46. It was hard to draw A line of distinction.
47. Materialism and idealism were often confused.
- 48.
49. Now Elijah saw the danger.
50. He saw what would happen to the nation when its moral fiber was
51. weakened.
52. He knew the end of confusion and indecision.

1. He believed with all his heart that national ruin and disaster were
2. inevitable, if the nation forsook Jehovah and departed from its
3. charter and constitution.
4. So he summoned the leaders of the country together on this day of
5. destiny.
6. "If the Lord be God, follow Him:
7. but if Baal, then follow him."
- 8.
9. It was A time now for men to take sides. There was no middle ground.
10. They could not be neutral.
11. THEY HAD TO BE ON ONE SIDE OR ON THE OTHER.
12. They had to decide whether they and their nation would be governed
13. by God or ruled by tyrants.
14. ELIJAH SAW THAT ISRAEL AS A NATION COULD NOT GO WITH GOD AND BAAL.
15. IT HAD TO BE GOD OR BAAL.
- 16.
17. HE WAS A VERY FEARLESS MAN, THIS ELIJAH.
18. HE faced the four hundred and fifty prophets of Baal,
19. the king and the nation's leaders.
20. It HAD to be (an) "either--or."
21. They had to get on one side or on the other.
- 22.
23. You remember the dramatic test--the trial by fire!
24. On the slopes of Carmel, with the copper sky above them and the
25. parched sun-baked plains of Jezreel at their feet, the people stood
26. waiting.
- 27.
28. Elijah announced his proposed test.
29. Let the matter be decided once for all.
- 30.
31. Let sacrifices be laid on the altar.
32. Let him be God who would send down fire and consume the offerings.
33. Let Baal have the advantage of priority.
34. Let his priests have the first inning.
35. Everything would be in their favor.
36. The sun climbing to meridian would be at HIS height.
37. There were four hundred and fifty OF THEM, AND IF THEY ALL PRAYED
38. that would be a lot of prayers.
39. Let them call upon their god, and let him answer if he could.
- 40.
41. Then began the weird, pagan performance, with Elijah jibing at them
42. with pointed sarcasm.
43. WHY, his words had blades in them. His taunts were razor sharp.
- 44.
45. "Cry LOUDER, WHY DON'T YOU? . . . Cry louder! (for) He is a god
46. YOU'RE CRYING TO, ISN'T HE.
47. WELL, HE MUST BE TALKING TO SOMEBODY
48. HE MUST BE IN THE CHASE. .
49. OR PERHAPS HE'S GONE FOR A WALK.
50. Peradventure he IS ASLEEP, HE MAY BE TAKING A NAP!
51. CRY LOUDER! WAKE HIM UP.

1. HE TAUNTED THEM ALL DAY LONG, UNTIL THEY WERE ALL AT the point of
 2. (human) exhaustion.
 3. Hoarse with their shouting,
 4. wearied with their dancing
 5. bleeding and wounded since in their frenzy they HAD cut themselves,
 6. hoping that the sight of their own blood spurting from tired arms and
 7. legs might CAUSE Baal TO relent and answer. . . They carried on until
 8. evening.
 9.
 10. "but their was neither voice, nor any to answer, nor any that
 11. regarded."
 12.
 13. Then Elijah, confident and unhurried, called the people closer, and
 14. going over to an abandoned, broken-down Jehovah altar, Elijah had
 15. them set upon it a sacrifice, and drenched it three times with water.
 16. He made the test the more impressive by soaking the whole altar with
 17. water that ran into a trench dug all around it.
 18.
 19. AND then his prayer to Jehovah--not ranting,
 20. OR foaming
 21. or shouting. . .
 22. and its answer in fire that consumed the sacrifice, (and) licked up
 23. the water in the trench, until the people looking on, cried (out) as
 24. they fell on their faces:
 25.
 26. "The Lord, He is God; the Lord, He is God."
 27.
 28. * * * * *
 29.
 30. NOW I SUGGEST TO YOU THAT America needs prophets today--men and women
 31. too--BECAUSE more than once in history a woman's voice has stated the
 32. issues clearly. . . who will set before the nation the essential choices.
 33.
 34. "God, give us Men! a time like this demands
 35. Strong minds, great hearts, true faith and ready hands;
 36. Men whom the lust of office does not kill;
 37. Men whom the spoils of office cannot buy;
 38. Men who possess opinions and a will.
 39. Men who have honour; men who will not lie;
 40. Men who can stand before a demagogue
 41. And damn his treacherous flatteries without winking!
 42. Tall men, sun-crowned; who live above the fog
 43. in public duty, and in private thinking;
 44. For while the rabble, with their thumb-worn creeds,
 45. Their large professions and their little deeds
 46. Mingle in selfish strife, lo! Freedom weeps,
 47. Wrong rules the land, and waiting Justice sleeps."
 48.
 49. Love of power and authority has enslaved the hearts of many Americans.
 50. The seeds of racial hate and intolerance have been sown, and we will
 51. reap a bitter harvest.
 52. Our moral standards have been lowered,

1. OUR NATIONAL MORAL STANDARDS,
 2. --and no nation makes progress in a downward direction.
 3.
 4. The growth of addiction to alcoholic beverages, FOR EXAMPLE, by
 5. women as well as BY men, IN GREAT NUMBERS, is of great concern to
 6. every patriotic American who loves his country and is anxious about
 7. her future.
 8. AND not all of those who are concerned are cranks
 9. (or) bluenoses
 10. or kill-joys.
 11.
 12. Perhaps it is unfortunate that those who speak for temperance in the
 13. newsreels are not particularly photogenic to begin with. . .
 14. but they are usually posed and quoted in such a way as to provoke
 15. derisive laughter in our theaters.
 16.
 17. The cause of temperance is not advanced, and we who are concerned
 18. about it cannot help wondering JUST what will happen to a country that
 19. apparently is no longer aware of the dangers (of alcohol).
 20.
 21. (The) Illustrations could be multiplied, both of the decay of morals,
 22. and of the activity of evil forces in our midst.
 23.
 24. The old time evangelists used to stress the tragedy of men and women
 25. individually going to hell.
 26.
 27. WE DON'T HEAR VERY MUCH ABOUT THAT NOWADAYS. . .
 28. because, THEY SAY, people don't believe in hell. . .
 29. BUT I NOTICE THEY TALK A LOT ABOUT IT in their conversatiONS. . .
 30.
 31. But today we are living in a time when enough individuals choosing
 32. to go to hell, will pull the nation to hell with them.
 33.
 34. The choices you make in moral and religious questions determine the
 35. way America will go.
 36.
 37. (And) we badly need a prophet who will have the ear of America and
 38. WHO WILL say:
 39. "If the Lord be God, follow Him. . .
 40. but if Baal, then follow him."
 41.
 42. We must decide--and decide quickly who is Chief--
 43. whom we will serve!
 44.
 45. Millions of people in America live in moral fogs.
 46. The issues are not clear to them.
 47. They cannot face the light that makes THEM BLACK OR WHITE.
 48. They want grays and neutral tints.
 49. They move in A SORT OF spiritual twilight.
 50.
 51. Modified immorality on the basis of cleverness guides millions of
 52. people.

1. Modified dishonesty within the letter of the law, is the practice of
2. millions more.
- 3.
4. SURELY the time has come, because the hour is late, when we must decide,
5. and the choice before us is plain.
6. Jehovah. . .or Baal
7. Christ. . .or chaos
8. conviction. . .or compromise
9. discipline. . .or disintegration
- 10.
11. I have not stated the matter too strongly.
12. You may agree mildly or YOU MAY disagree violently, but the time has
13. come for us to face the duties and obligations of our citizenship and
14. willingly TO assume the disciplines imposed by the things we believe
15. in, before we are forced to accept the disciplines of tyranny.
- 16.
17. I FOR ONE AM RATHER TIRED ABOUT HEARING ABOUT OUR RIGHTS AND PRIVILEGES,
18. AS AMERICAN CITIZENS.
19. THE TIME HAS COME, IT NOW IS, WHEN WE OUGHT TO HEAR ABOUT THE
20. DUTIES AND RESPONSIBILITIES OF OUR CITIZENSHIP.
21. (And) IT'S just as plain and clear as that.
- 22.
23. The average church member has FORGOTTEN AND forsaken the old disciplines.
24. He attends service when it is convenient.
25. His contribution of time and money is seldom such as to involve
26. sacrifice ON HIS PART.
- 27.
28. The Church
29. the WORD
30. (and) the Sacraments
31. (seem to) have no compulsion over his life, APPARENTLY.
- 32.
33. Of course, to be honest about it, the fault is not alone that of the
34. church member.
35. The ministry (and) the church officers are also involved in blame.
36. BECAUSE the church has failed to challenge the faith and the vision
37. of the lay PEOPLE in the pews. . .
38. The programs of too many churches have called for neither EFFORT nor
39. SACRIFICE.
40. All of that is sadly true.
- 41.
42. The remedy for this sad state of affairs will lie, I believe, in the
43. seeking of God's will for the individual church, and the adopting of
44. A daring program to which He is challenging US ALL.
- 45.
46. Our strength is limited only by our faith in asking God's help.
47. "According to your faith be it unto you." THAT is a measure that
48. would enable us to move mountains--
49. or if OUR faith be limited--cause us to stumble over mole-hills.
- 50.
51. So also in the affairs of the nation. . .

1. "If the Lord be God, follow Him:
2. but if Baal, then follow him."
- 3.
4. NOW, let us be honest about it.
5. If we have thrown away our national heritage. . .
6. if we no longer believe that this nation was founded under God. . .
7. if contrary to what is stamped upon our coins, our trust is not in
8. God -- but in something else -- let us say so. Let us at least not
9. be hypocrites.
- 10.
11. A nation led by God would lead the world.
12. The world today has many open doors--open to the Gospel of Jesus
13. Christ. . .peoples ready and waiting for the spiritual leadership that
14. could steer the storm-tossed ark of humanity away from the rocks of
15. war and the shoals of selfishness and greed.
- 16.
17. Our own country, with all its sophistication, is filled with people
18. who are hungry for the Gospel, satiated with the materialistic
19. philosophies that filled our stomachs and starved our souls. . .
20. that supplied gadgets while they forgot God.
- 21.
22. America's future depends upon her accepting and demonstrating God's
23. government.
24. If AMERICA listens to God, IF AMERICA OBEYS GOD, THEN she can be
25. great among all nations.
- 26.
27. Here in America we have the people
28. WE HAVE the means of communication. . .
29. WE HAVE the genius and the skill. . .
30. WE HAVE the political forms. . .
31. the wealth. . .
32. the natural resources. . .
33. the prestige. . .
34. and the ability. . .
35. to lead the whole world into a new and (a) bright tomorrow, in which
36. the dreams and hopes of the human heart may be achieved, and the
37. desires and prayers of the nations all realized.
38. IN a world where there can be life
39. AND liberty
40. and the pursuit of happiness
41. available to all men, regardless of their race
42. or their color
43. because that is precisely what God wishes for all his CREATURES.
- 44.
45. It seems to any student of history, that God has been preparing this
46. great nation to fulfill a destiny in the world.
47. There are many who believe that her first great chance came in
48. nineteen hundred and twenty
49. when the Christian idealism of a great man, Woodrow Wilson, was not
50. shared by many in POWER IN THE Congress,
51. who lacked the vision and the idealism of the President.

1. America refused to accept her destiny in nineteen-twenty.
- 2.
3. IT MAY BE THAT God is giving her another chance now (and in the days
4. that follow,)
5. the issues are becoming clearer.
6. Will we fail again?
- 7.
8. We need to learn and TO understand that God can guide and
9. CAN control in government
10. in business
11. in labor (and) in management
12. in the home
13. and in the heart of every individual,
14. until the whole nation is under God's control.
- 15.
16. Men can be in touch with God.
17. In every situation, men can know the will of God. . .THEY CAN know
18. exactly what God wants them to do. . .and to be. . .God's guidance
19. and God's power are always available.
- 20.
21. When men seek God. . .they find Him and are found of Him.
22. When men listen. . .God speaks.
23. When men give God a chance. . .He works out His plan.
- 24.
25. He has a plan for every human life.
26. He has a plan for you. . .and for me.
27. He has a plan for America.
- 28.
29. AND all who truly love America will want America to follow it. But
30. America cannot follow it, until we--UNTIL you and I --as individuals
31. follow it.
- 32.
33. DO YOU KNOW WHAT GOD WANTS YOU TO DO? DO YOU KNOW WHAT GOD WANTS YOU
34. TO BE?
35. HE WILL TELL YOU IF YOU ASK HIM,
36. HE WILL SPEAK, IF YOU GIVE HIM A CHANCE
37. IF YOU LISTEN.
- 38.
39. It is not enough that our leaders should be guided of God. . .
40. The people must be guided ALSO.
- 41.
42. It is not enough that the minister of the church should seek to
43. discover THE WILL OF GOD. . .
44. The congregation likewise must discover it. . .
45. and follow it.
- 46.
47. One challenge that these critical days have flung down to the church
48. people is that we begin to be truly Christian in all our relation-
49. ships. . .
50. or stop pretending.

1. When our fighting men come back from Italy
2. from Germany
3. and from Japan,
4. they are going to be brutally frank and honest.
5. They will see through hypocrisy.
6. They know--now--the things that really count in life--and they will
7. not be deceived by displays of piety
8. or by sham or show.
9.
10. They will look for changed lives. . .
11. For different ways of living. . .
12. For different ways of dealing with servants. . .
13. with employers and with employees. . .
14. different standards of values. . .
15. different outlooks upon life. . .
16. different dispositions.
17.
18. IT'S A LOT OF NONSENSE WHAT THE BEAUTIFULLY-COLORED ADVERTISEMENTS
19. ARE SAYING IN OUR MAGAZINES
20. THAT OUR FIGHTING MEN WANT TO COME BACK TO AN AMERICA--A TOTALLY
21. UNCHANGED (America)
22. THAT IS NONSENSE!
23.
24. THE MEN WHO ARE ON THE FIGHTING FRONTS NOW KNOW FULL WELL,--KNOW FAR
25. MORE CLEARLY THAN THEY EVER DID BEFORE--THE THINGS IN AMERICA THAT
26. MUST BE CHANGED, IF THEIR SACRIFICE IS TO BE WORTHWHILE.
27.
28. We must not be the same people they left behind.
29. We must be worthy of their sacrifices.
30. We must be worthy of the blood that has been and will be shed.
31. SURELY the issue is crystal clear.
32.
33. AND THEY ARE RETURNING NOW ON HOSPITAL SHIPS.
34. THEY ARE BEING GUIDED DOWN THE GANGPLANK WITH BANDAGED EYES
35. THEY ARE COMING, CREAKING--SWINGING ON CREAKING CRUTCHES TO
36. STAND AGAIN ON WOUNDED FEET ON AMERICAN SOIL.
37. THEY ARE COMING WITH THEIR ARMS IN SLINGS
38. WITH EMPTY SLEEVES TUCKED IN TUNIC POCKETS.
39. THEY ARE COMING WITH TROUSER LEGS PINNED UP, TO STAND AGAIN ON THE
40. AMERICA FOR WHICH THEY FOUGHT AND BLED.
41.
42. AND THEY ARE HEARING IN THEIR EARS THE NEWSBOYS CALL THE HEADLINES,
43. "TWENTY-THOUSAND MEN ON STRIKE!"
44. WHAT FOR? FOR HIGHER WAGES?
45. NO, NOT THIS TIME.
46. FOR BETTER LIVING CONDITIONS?
47. NO, NOT THIS TIME.
48. WHAT THEN, IN GOD'S NAME, WHAT FOR?
49. BECAUSE OF STRIFE AND DIFFERENCE BETWEEN RIVAL LABOR UNIONS,
50. JURISDICTIONAL DISPUTES
51. MEN SEEKING POWER AND INFLUENCE.

1. MEN SEEKING TO EXALT THEMSELVES
 2. MEN SEEKING SELFISHLY THEIR OWN INTERESTS IN A TIME OF
 3. NATIONAL CRISIS.
 4.
 5. THEY HEAR OF SQUABLES IN THE SENATE AS TO HOW THE SOLDIERS ARE TO
 6. VOTE.
 7. THEY HEAR--OH, WITH WHAT DISILLUSIONMENT, THEY HEAR--
 8. OF SO MANY OF THEIR FELLOW-COUNTRYMEN AND COUNTRYWOMEN WHO
 9. SEEM TO BE TOTALLY UNAWARE OF THE ISSUES INVOLVED.
 10.
 11. AND THEY LOOK AT THE EMPTY SLEEVES STUCK IN TUNIC POCKETS
 12. THEY LOOK AT TROUSER LEGS PINNED UP TO STUMPS OF LEGS,
 13. THEY LOOK AT THE WOUNDS OF THE SCARS
 14. AND THE BANDAGES
 15. AND THEY ASK THEMSELVES, "WAS IT WORTH IT?"
 16.
 17. WAS IT WORTH IT TO STORM TARAWA?
 18. WAS IT WORTH IT TO FLY OVER THE ACK-FILLED SKIES OVER BERLIN?
 19. WAS IT WORTH IT TO LAND AT SALERNO
 20. AND LEAVE A LEG AT SALERNO?
 21.
 22. WAS IT WORTH IT, TO COME BACK TO A COUNTRY THAT WANTS TO BE THE SAME,
 23. APPARENTLY
 24. THAT WANTS TO HAVE ITS SELFISHNESS ENTRENCHED
 25. AND ENCOURAGED
 26. AND ENFORCED.
 27.
 28. IS IT WORTHWHILE TO SHED YOUR BLOOD FOR PEOPLE WHO DO NOT SEEM TO
 29. REALIZE THAT THEY'VE GOT TO CHANGE,
 30. THAT AMERICA MUST BE WORTH THE SACRIFICES THAT ARE BEING MADE
 31. FOR HER NOW ON EVERY BATTLE FRONT.
 32.
 33. WAS IT WORTHWHILE?
 34. WE MUST MAKE THE ANSWER,--"YES, BY GOD, IT WAS!"
 35. WE MUST SOMEHOW CONVINCE THEM--WHO HAVE GIVEN UP LEGS
 36. AND ARMS
 37. AND EYES
 38. AND LIVES --
 39. WE MUST CONVINCE THEM THAT IT WAS NOT IN VAIN.
 40.
 41. LIFE MAGAZINE, IN ITS CHRISTMAS ISSUE HAD A MAGNIFICENT EDITORIAL
 42. FROM WHICH I SHOULD LIKE TO QUOTE THIS PARAGRAPH:
 43.
 44. "The lackadaisical days when it didn't matter much whether you
 45. were a Christian or not, may be numbered. IF THE REASSERTION
 46. GROWS STRONG, you may have to declare yourself more definitely
 47. than you ever expected, as to whether you believe in the work
 48. of Christ--or do not.
 49.
 50. "This choice, if it is really forced on the Christian world, may
 51. be the choice that leads finally to the long-awaited religious

1. revival; a revival born in the hearts of the citizens of our
2. time, who, when forced to choose, will find no truth, no
3. comfort, and no inspiration elsewhere."
- 4.
5. We need a prophet who WILL have the ear of America and say to her
6. now:
- 7.
8. "How long WILL YOU HALT AND STAND between two opinions?
9. If the Lord be God, follow Him;
10. but if Baal BE GOD, follow him
11. and go to Hell."

SERMON CONTENT OUTLINE

CASE STUDY I - "Trial by Fire"

I -- INTRODUCTION

- A. Announcement of the text - 1 Kings 18:21
- B. Reading of the text

II -- DISCUSSION

- A. Elijah's challenge to Israel at Carmel
 - 1. A time of national emergency in Israel
 - 2. Elijah summons nation to Carmel
 - a. To make a choice
 - b. Between God and tyrants (Penn)
 - 3. Her national history known to Israel
 - a. The great leaders of past
 - b. Government by theocracy
 - c. Divine law as constitution
 - d. God as King
 - e. Righteousness accepted as exalting a nation
 - 4. Onset of moral decay
 - a. When things outrank principles
 - b. Heathen gods present challenge
 - c. Materialism appeals through Baal-worship
 - d. Sensuality appealed to through Baal-worship
 - 5. Conflict between the old and the new
 - a. As compromise sets in
 - b. With lowering of national moral standards
 - c. Jehovah mixed in with Baal
 - 6. Elijah sees the danger
 - a. The consequences of compromise
 - b. The national ruin inevitable without reform
 - 7. The issue at Carmel
 - a. Baal put to test by fire first
 - b. Baal fails to answer the test
 - c. Elijah calls on Jehovah
 - d. Jehovah's response by fire wins the issue

B. America needs a prophet like Elijah today

1. "God give us men." (poem by Josiah Gilbert Holland)
2. There is compromise in America's national life
 - a. Lust for power
 - b. Racial hatred
 - c. Alcoholic addiction
3. Nation apparently hell-bound
 - a. Older evangelists pleaded with individuals to avoid hell
 - b. "Hell" only an expletive now
 - c. But enough individuals will pull nation down to hell
4. Urgent need of prophet to confront America with a choice
 - a. God or Baal
 - b. Americans in moral fog
 - c. Time to consider duty more than privilege
5. Church has vital role to play
 - a. Revival needed in local churches
 - b. Faith is the measure of the churches' power
6. Remedy for the nation's condition
 - a. Same as for the church
 - b. Time to return to "Manifest Destiny"
 - c. Or declare abandonment of it
 - d. We could lead the world
 - e. Our own citizens need spiritual help
 - f. Connection with God would renew greatness

C. "Manifest Destiny" is in jeopardy

1. America a favored land
 - a. Resources in personnel
 - b. Resources in multiple skills
 - c. Resources in material
2. Enjoys advanced form of government
3. Has God-given destiny
 - a. Challenged by Wilson to fulfill it in 1920
 - b. This is our second chance, now
 - c. Failure must not be repeated
 - d. All must learn of God's guidance
4. God stands ready to guide
 - a. Individuals, and
 - b. The nation
5. You are the determinants of the course of the nation

D. Present challenge to the church and nation

1. God's guidance to be learned
 - a. By leaders
 - b. By laymen
2. We must be Christians in all things
3. We must not disappoint expectations of returning war veterans
 - a. Looking for changed lives in America
 - b. Not looking for the unchanged America of the advertisements
 - c. We must not disappoint them
 - d. We must consider the sacrifices they have made
 - e. We must not disillusion them with our selfish squabbles
 - f. They must know their sacrifices were not in vain
 - g. They must know their country intends to be different
4. Church must answer the challenge of the veterans
 - a. Show their sacrifice was not in vain
 - b. Respond to Life editorial calling for the "end of lackadaisical days"

III -- CONCLUSION

- A. How long halt ye between two opinions?
- B. Make your choice
 1. God or Baal
 2. Heaven or hell

"TRIAL BY FIRE"

Rhetorical Examination of Case Study I¹⁹

Sermon arrangement.--The sermon, "Trial by Fire" does not lend itself readily to the standard, three-fold arrangement of Introduction, Discussion, and Conclusion. Neither does it fall neatly into one of the standard classifications of sermons.

Marshall introduces and reads a text, but immediately launches into an extensive sketching of its historical background. The first third of the sermon is devoted to this purpose. Since the text contains the theme which Marshall is to develop in the sermon, and since the over-all setting of the text provides one extensive analogy to be applied to modern times, Marshall spares no pains to make the

¹⁹This sermon is not specifically dated, but on the cover story of the Caedmon recording of it Mrs. Marshall places it in the winter of 1947-48. Elsewhere she states that the tape-recordings of Marshall's sermons covered the final year of his preaching. Marshall died January 25, 1949.

There is no internal evidence by which to date the sermon with certainty. Certain ideas in the sermon were drawn from a book which was first published in June, 1944. A Life magazine Christmas editorial is quoted, but a careful search of those editorials for the years 1943-48 does not reveal the quotation.

The military actions referred to occurred in 1943, and the Senate "squabble" over the soldier vote occurred in 1943-44.

Two possible solutions to this dating problem suggest themselves. One is that this sermon was recorded elsewhere than in the New York Avenue Church, and thus possibly earlier than Marshall's last year of preaching. (This is true of the second volume of Caedmon recordings of Peter Marshall Speaks - for which the tape recordings were made during Lenten services in Detroit, Michigan during the week, March 5-10, 1944) The other possibility is that the sermon was originally preached in 1943-44 and was repeated in 1947-48, and recorded at that time.

parallel complete in all pertinent details.

If this first third of the sermon be regarded as the Introduction, then the transition to the Discussion or Body of the sermon is conspicuous for its abruptness and directness. There is simply an immediate application to modern America of the analogy drawn from the experience of ancient Israel. This application then sweeps relentlessly through the second two-thirds of the sermon, with the exception of the last four lines. And although these return to the theme of the Introduction and the wording of the text, they constitute a climactic challenge and application of the theme of the text to the Twentieth Century as symbolized by Marshall's hearers.

There is another way to look at the arrangement of this sermon, and that is to consider the announcement of the text as the Introduction, and to regard the setting of the text as the first subdivision of the Discussion. This is closer to a conventional arrangement and provides a more logical relationship between the analogy and its application.

In either case, the arrangement of the sermon is simple and clear with regard to its major divisions, and it serves Marshall well, in the light of the evident purpose of what he says. But the problem of classifying the sermon by content and structure remains.

The classification of sermons, as in the classification of all speeches, is essentially an arbitrary distinction, and must often be highly subjective on the part of the one making the classification. As Blackwood acknowledges, there is much overlapping between the several sermon classifications which only increases the element of

subjectivity in making such distinctions.²⁰ This sermon of Marshall's does not comply with the standard definitions of textual or expository sermons. In broad terms it is topical, but it is strongly hortatory, and in its use of the analogy, highly pictorial. With its persistent emphasis upon America's "Manifest Destiny," it might well be classified as a patriotic sermon, though this is to stress the theme rather than the structure.

To facilitate examination of the themes and structure of the sermon, reference can be made to the content outline which has been developed.²¹ There, examination of content (the inventional factors) and of structure (dispositional factors) can proceed simultaneously.

It will be seen that Marshall adheres consistently to his major theme, that there is an effective coherence and unity to all the parts of the speech, and that there is an on-going movement to the speech composition which leads consistently and effectively to the climax.

Sermon content--evidence and lines of reasoning.--In the sermon, "Trial by Fire," Marshall dips back into the Old Testament for what he regards as "one of the most dramatic" of its settings--the experience of Elijah on Mt. Carmel when, singlehanded he challenges the nation of Israel, her king, her queen, and four hundred priests of the "false-god" Baal to a pragmatic test between the power of Jehovah and the power of Baal.

²⁰See Andrew W. Blackwood, The Preparation of Sermons, (New York Abingdon-Cokesbury Press, 1948), pp. 27-34, 55, 64, 90. Cited hereafter as Blackwood, The Preparation of Sermons.

²¹See pp. 239-241.

With concise marshalling of evidence, he paints a picture of the deteriorating conditions in Israel which have led to the crisis. He immediately follows this with a graphic word-picture of the action which takes place on Mt. Carmel, maximizing the dramatic element of conflict and suspense in the narrative, with the test completely vindicating Jehovah and his servant Elijah, and demonstrating conclusively the impotence of the Baal-god.

There is nothing in the Marshall presentation of the Carmel episode to suggest that he regards the narrative as anything else than accurate, historical, and literal.

With the Carmel episode as his base, Marshall proceeds to an extended argument by literal analogy, in which he contends that there is a close parallel between the experiences of Israel leading to the Carmel confrontation and the situation facing America in the years immediately following World War II.²² The solution to Israel's need is to return to recognition of Jehovah as the only true God, and submission to the divine leadership and law which has been the foundation of government under the theocracy. The solution to America's needs (and through her, the needs of the world) is likewise to be found in a return to the recognition of the "Manifest Destiny" of this "chosen nation." This is the essence of the basic lines of evidence and reasoning in Marshall's invention.

In this sermon Marshall gives evidence of the possible impact which the stream of world events paralleling his lifetime has had upon his thinking. Reference to Chapter II of this study will

²² For a presentation of the postwar situation, see this study, pp. 92-111.

provide an overview of that stream of world events spanning the two World Wars.²³

As a youth in World War I Marshall was old enough to be aware of the immeasurable cost of war in terms of human misery, sorrow, and loss. Having sought his first job in a time of postwar depression in Scotland, he could see, in retrospect, why it was so vital that the Allies should have won the peace, as they had won the war.²⁴ He could, in retrospect, sense the tragedy of Wilson's futile efforts to build a humane peace in a reconstructed Europe.²⁵ Marshall's arrival in the United States, and his decade in the South (1927-1937) had coincided with early signs and the full development of the Great Depression.²⁶ His early ministry in a cotton mill town in the desperately depressed South had given him every opportunity to see the long-range economic devastation which war had brought to the richest continent on the face of the earth. He had witnessed the complex efforts of the New Deal to save the country from increasing devastation and to restore her to a place of leadership in a world that was quaking before the threats of rising demagogues. He had heard, also, the discordant voices of American demagogues each claiming the ability to lead the nation to a new day of prosperity and security for all.²⁷

²³ See this study, pp. 28-111.

²⁴ For the record of conditions in Scotland during Marshall's youth, see this study, pp. 30-41.

²⁵ See this study, pp. 37-42.

²⁶ See this study, pp. 45-54.

²⁷ See this study, pp. 52-74.

In his move to Washington, D. C. in 1937, Marshall was thrust into the heart of a nation whose capital was astir with the foreign policy conflict between the interventionists and the isolationists. He lived through the inevitable drift of Britain and America into the world conflict. He had actually addressed the graduating midshipmen at West Point on the very day that the Japanese bombed Pearl Harbor.²⁸

He had seen the United States in her swift transition to the role of the "arsenal of democracy." He could sense the vast potential of this nation when aroused to wholehearted effort. As pastor of a leading downtown church in Washington, he felt keenly the steady departure of the young men of his church for the fighting fronts of the world. In the canteen which was established in the church basement, he witnessed the coming and going of hundreds more whose assignments brought them to Washington.²⁹

In common with his countrymen, he had followed the cruel losses and the hard-won gains of the Allied forces in the European and Pacific theaters of war. Through his congregations he had learned something of the personal price which had been paid for military victory. As a responsible leader of men, he could but sense the awfulness of the destruction of Hiroshima and Nagasaki, and the advent of the Atomic Age.³⁰

All of this rich background of knowledge and experience, and

²⁸ See this study, pp. 74-84, 131-132.

²⁹ See this study, pp. 84-88.

³⁰ See this study, pp. 88-94.

the responsibility for reconciling the realities of earth with the promises of heaven must be considered as intentional potential in Marshall's preparation of this sermon, "Trial by Fire." While a mere fraction of the potential actually appears in the evidence and reasoning of the sermon, it must be recognized that the pathos and ethos elements of the presentation draw strength from this unspoken potential.

It may be assumed, therefore, that Marshall is keenly aware of the danger that America (and the world) will repeat in 1945-1948 the tragic errors of 1918-1925. In essence, he is contending that the early errors and their dread consequences will be repeated unless America does what she failed to do in the 1920's--choose Jehovah above Baal in every aspect of national and international life.

Without cluttering his presentation with statistics, Marshall proceeds to bring in evidence to support his line of argument by analogy. In the process he persistently emphasizes that the American nation can be no more dedicated, no more moral, no more God-oriented than can the aggregation of the many segments of her society, right down to the individual citizen. The Church, in Marshall's line of reasoning, has an especial responsibility, in view of her God-oriented profession. But again, the argument is brought down to its application to the individual member of the churches constituting "the Church."

Marshall portrays America as a favored land whose material and spiritual resources can enable her to give the lead to the brave new world so desperately needed after the devastations and disillusionments following in the wake of World War II. He takes strong exception to the current contention that our veterans would wish to return to an unchanged America. Should they return to the same

America, Marshall argues, then their sacrifices, and those of the men who will not return, will have been in vain. To him, jurisdictional disputes by labor, and contention over the soldier vote by Congress are symptomatic of the selfishness which will perpetuate the corruption of the prewar years, and prevent this nation from fulfilling her divine destiny.

In final support of his over-all argument, Marshall quotes from a Christmas editorial of Life magazine, to the effect that the Christian world might definitely be facing its ultimate challenge, in response to which each individual professing Christianity will have to make his choice as to where he will place his active loyalty.

Marshall's line of reasoning, the force of his arguments, is strong, given the premises on which he bases his thesis. As indicated earlier, Marshall accepts the historicity and authority of the Bible implicitly.³¹ Therefore, once he has accepted the premise that "righteousness alone exalteth a nation,"³² and that "that nation only is blessed whose God is the Lord,"³³ he has a sound basis for his developed position. His attitude toward American "Manifest Destiny" is expressed as a matter of belief, a belief shared by "any student of history." Of these students "many," according to Marshall, believe that America had her first great opportunity for world

³¹See this study, pp. 122-123, 177-180.

³²Proverbs 14:34. Apparently Marshall has supplied the qualification, "alone."

³³Psalms 33:12. The qualification, "only" is not in the KJV. The qualifications are hardly distortions of the intent.

leadership in 1920.³⁴

How accurate his evaluation of the extensiveness of these beliefs of historians could be a matter of debate, and it would seem that Marshall was a little optimistic. It must be observed, however, that his basic premises would not be cancelled by the non-acceptance of the "Manifest Destiny" concept by "many students of history."

In evaluating the force of Marshall's "logical proofs" in this sermon, it should be recognized that he prepared them for a congregation oriented to the Bible, to Christianity, and to Peter Marshall. For the majority of them, his basic and secondary premises were probably sound.

The previously-discussed problem of "plagiarism" in Marshall's sermon preparation confronts the rhetorical critic with maximum force in this sermon.³⁵

The booklet issued by the Caedmon Publishers providing the typescript for this sermon has a notation of "Acknowledgments" on the inside front cover, which reads:

For certain ideas in the sermon, "Trial by Fire," Dr. Marshall was indebted to Our Fighting Faith by Dr. Blanton Belk. (John Knox Press, Richmond, Va., 1944).

Investigation of Dr. Belk's book reveals that it contains the essence of five addresses "delivered in St. Giles Presbyterian Church

³⁴ For a description of Wilson's role in 1920, see this study, pp. 36-38, 42-43.

³⁵ For a general consideration of the "plagiarism" issue see this study, pp. 203-213.

over radio station WRVA." The fifth of these addresses, entitled, "The Government of God," is the one to which Marshall is "indebted."

No evidence of this indebtedness is evident in Marshall's oral presentation of the sermon, "Trialing Fire," nor in the typescript form.

In all justice it seems to this author that Marshall's "indebtedness" to Dr. Belk has even been understated. Marshall's text, his Carmel theme, the quotation from William Penn, and the basic arguments of the sermon are all drawn from Belk's address. In addition, three or four paragraphs are borrowed, almost verbatim, and a score or more phrasings of concepts are borrowed likewise.

It must be acknowledged, however, that Marshall takes these concepts and arguments presented by Belk and completely transcends his presentation of them. There is no evidence to suggest that Marshall had to "lean on" Belk. Rather, it is the impression of this author that Belk's little volume was brought to Marshall's attention, that Marshall's imagination saw the potential in this address, "The Government of God," and he unhesitatingly proceeded to use it, and in doing so gave it a power in presentation that completely transcends the original.³⁶

Sermon content--psychological factors.--While it has been demonstrated that Marshall gave his sermon a sound undergirding of

³⁶ It is noteworthy that Dr. Belk, in this address, makes specific favorable reference to Frank Buchman, leader of the Oxford Movement, quoting Buckman's basic premises.

For additional discussion of Marshall's relationship to the Oxford Movement, see this study pp. 209-211.

evidence and reasoning that would have convincing power with respect to his particular congregation, it is recognized that relatively few decisions are made solely on the basis of logical factors. In spite of himself, Man is a creature of wants, needs, drives, motives, and emotions, and since these physiologically-based forces are more elemental in determining his behaviors, they must be recognized and allowed for in the persuasion-attempts of any effective speaker. It is recognized, of course, that the presentation of a speech or sermon is an on-going experience that is not a segmented process; that in reality it is not possible to segregate the logical and psychological elements of the speech. The same words may well have both logical and psychological significance and effects simultaneously, and the relative proportions of these two factors of persuasion may vary from listener to listener in a given audience.

Perhaps the primary psychological factor in the presentation of ideas is the factor of attention. As Minnick defines attention, it

. . . is merely the process of selecting a particular stimulus of the many available in one's perceptual field and focusing upon it until it becomes sharp and clear while other stimuli recede in indistinctness.³⁷

Certainly then, no communication can occur without the factor of attention being operative, and if the persuader is to have any measure of success in his persuasion-attempts, he must succeed in presenting the focal stimuli within the perceptual field of his audience, at least during those times when he is presenting his most essential concepts and the relationships of those concepts. And when

³⁷Wayne C. Minnick, The Art of Persuasion, (Boston: Houghton Mifflin Co., 1957), p. 38.

it is recognized that contending stimuli do not have to be physically present (but can be drawn from the stores of memory and the creative functions of imagination), it can be seen that the speaker's formidable first and continuing task is to gain and to maintain attention.

In the sermon under consideration, Marshall's first words are simply the announcement of the text (1 Kings 18:21) and the reading of the text: "If the Lord be God, follow Him:
but if Baal, then follow him."

Since it is Marshall's frequent practice to introduce his sermons with a text, he can expect to gain the attention of his regular congregation by this method of introduction.³⁸ Even a visitor to the church will tend to await further developments with some element of curiosity, for the text is brief, direct, and challenging in tone.

Marshall then says enough about the setting of the text to assure the congregation that an interesting issue is about to be considered. The words, "dramatic," "decision," "emergency," "choice," and "destiny," will have served to create this assurance. Then Marshall draws upon a universally-respected builder of early America for a restatement of the issue intimated in the text: "Men must be governed by God or they will be ruled by tyrants." With the support of one who would stir feelings of patriotism and national pride in the congregation, Marshall immediately foreshadows the parallelism that is to be the underlying structure and argument of the sermon:

Here, then, was an ancient Hebrew prophet facing the very same issue, and making his people face it with him.

³⁸For the strength of Marshall's ethos as a factor of attention see this study, pp. 13-14, 19-27, 138-140; and Appendix XI, pp. 654-657.

At this point in the presentation, the direction of gaze is from the modern to the ancient, with the modern as the base of reference. This is both appealing to the pride of the modern congregation and likely to make the presentation of an ancient narrative more palatable. Thus far, there has probably been no occasion for loss of attention, either. The groundwork has been swiftly and skillfully laid.

The next one hundred lines of the sermon are a masterful description of the steady spiritual retrogression of the ancient Israelites -- a retrogression which Marshall sees as perfectly repeated in the history of the United States of America. But by presenting the experience of Israel first, -- the experience of a people who had received such signal manifestations of God's presence and leadership under the theocracy, -- Marshall is giving his congregation the advantage of a "look at them" attitude, and giving himself the advantage of repetition and reinforcement by describing the paralleling experiences.

The history of Israel which Marshall rehearses will be generally familiar to the members of his established congregation, and it will be a history that will be designed to stir in them hallowed memories of stories learned "at mother's knee," and in the Sunday School. To combat the danger of boredom with the familiar, there are occasional salt-pits of interest and attention planted in unexpected places along the way:

--they had set up--not a democracy, but a Theocracy--

--The Ten Commandments had been to them a Bill of Rights
and a Declaration of Dependence.

In addition, the description of Israel's moral and spiritual decline

is couched in terms that are drawn from the early history of America and the modern concepts of permissive educational psychology. This novel treatment of the familiar is calculated to enhance attention, while the Carmel analogy is established in readiness for its application to the listening generation of Americans.

The next fifty lines of the sermon are then devoted to a vivid and dramatic presentation of the scene on Mt. Carmel. The elements of narration, description in sensory detail, dialogue, irony, sarcasm, humor, even elements of horror --all are present, and climaxed with the marked contrast between the fiendish incantations of the priests of Baal and the calm, confident, yet reverent performance of Elijah, with its compelling response from heaven which led the apostate people of God to cry out:

The Lord, He is God; the Lord, He is God.

Then with all the attention-arresting power of this description and climax working for him, Marshall springs the trap of his analogy on his half-suspecting congregation:

NOW I SUGGEST TO YOU THAT America needs prophets today. . .
who will set before the nation the essential choices

and to fortify his contention, Marshall gives an oral interpretation of the poem, "Wanted," by Josiah Gilbert Holland. It is a stirring and challenging summation of the nation's need for men--men who cannot be bought, men who have opinions and a will, men of honor, men who will not lie. For want of such men, "Freedom weeps, Wrong rules the land, and waiting Justice sleeps."

With appeals to national pride, and to fear of national failure and defeat, Marshall proceeds to specify some of the symptoms

and causes of the decline of the national moral standards. Racial intolerance and increasing alcoholic addiction come in for especial attention. With a touch of droll humor, Marshall then alludes to the current indifference to the "hell" that the old-time evangelists used to preach about: "BUT I NOTICE THEY TALK A LOT ABOUT IT in their conversations." A sense of personal responsibility for the welfare of the nation is appealed to in the assurance that if enough individuals choose to go to hell, they will drag the nation down to hell with them.

Adopting the prophetic role, Marshall then takes the nation and the church to task for its smug selfishness in an hour of incomparable crisis. At first sight this might seem a psychological error, but Marshall proceeds to assert that only righteousness exalteth a nation, and that unless America rediscovers the faith of the founding fathers and fulfills her divine destiny, she is doomed to ruin, and, failing a needy world, she will doom it with her. Thus it is a question of survival:

Jehovah. . .or Baal
 Christ. . .or chaos
 conviction. . .or compromise
 discipline. . .or disintegration.

The psychological appeal is strong, especially for professing Christians:

Now, let us be honest about it.
 . . .if contrary to what is stamped upon our coins, our trust is not in God--but in something else--let us say so. Let us at least not be hypocrites.

The powerful motives of pride, patriotism, altruism, preservation, and conformity (to the nation's original goals), all are brought

in repeatedly and effectively.³⁹ The very fact that Marshall implies that an individual's relationship with God, and the consequent life he would live, could have an uplifting effect upon the nation as a whole and aid her in the fulfillment of her destiny would invoke a wide spectrum of motive appeals.

Marshall is not sparing of the church people. He challenges them to be truly Christian or to stop pretending. This challenge is reinforced by his crusading appeal that America shall not be the same as she was before her fighting men left for foreign fronts. And it is at this point in the sermon that Marshall makes his most intensive psychological appeals. Using all the devices of vivid imagery, he paints a picture of the veterans returning on the hospital ships, and (as they land) hearing the newsboys shouting the headlines that thousands of men are on strike over a selfish, jurisdictional dispute, and that there are squabbles over the soldiers' vote in the national elections. The portrayal commands attention.

It is at this point in the sermon that Marshall quietly draws upon the Christmas editorial from Life magazine, as a type of argument from authority to reinforce his own interpretation of the times.

With that, the sermon is brought swiftly and surely to a close. The claim is reiterated that America needs a prophet who will challenge the nation with the ancient issue: God or Baal. Probably no sermon could have been closed with a stronger shock effect

³⁹ See discussion of motive appeals in Kenneth G. Hance, David C. Ralph, Milton J. Wiksell, Principles of Speaking, (Belmont, California: Wadsworth Publishing Company, Inc., 1962), pp. 78-80. Cited hereafter as Hance et al. Principles of Speaking.

than this one, with a phrase that would be stamped upon the memory of the hearer, to give him occasion to meditate upon it in the future:

If the Lord be God, follow Him;
but if Baal BE GOD, follow him
and go to Hell.

It is possible that Marshall may have risked offending some in his congregation with this last phrase, which could have been interpreted as a touch of profanity, coming from the pulpit. Theologically and logically, the phrase was defensible, in the light of Marshall's beliefs, and those professed by his hearers. It is probable, therefore, that Marshall gained more than he lost by the use of this unusual conclusion.

Sermon content--and the speaker's credibility.--Since it is impossible to divorce a speech from the speaker, and vice versa, it has been a concern of rhetoricians since ancient times to recognize and to attempt to measure the impact of the speaker upon his speech (and audience), and the impact of the speech upon him (and his audience's image of him).

As a speaker comes to a speaking situation, he has what the ancients called an ethos that is registered in the mind of the audience. It is based on audience reaction to everything that the man is, or is reputed to be (even though the reputation prove false). As he speaks, this image of the speaker (in the mind of the audience) undergoes modification resulting from the response of the audience to his speaking.

The rhetorical critic is concerned with all aspects of this variant which the ancients called ethos, and which their modern counterparts have in mind, essentially, in speaking of "source

credibility"--the believableness of the speaker (or other communicating source) when speaking on a chosen topic in a specific situation.

That aspect of ethos which the speaker brings with him to the speaking situation can scarcely be thought of as the application of speaking method, (though it may have been affected by his previous application of method.) Thus, the rhetorical study of the sermon, "Trial by Fire" will not yield information on this aspect of Marshall's ethos. This general aspect has been considered in other areas of this study and will not be repeated here.⁴⁰

Attention is called, however, to the impact of Marshall's times upon his attitudes, beliefs, and ideas, as it has been presented earlier in this Case Study.⁴¹

It seems impossible to read and hear Marshall's sermon, "Trial by Fire" without hearing the overtones of the speaker's ardent sincerity and profound emotion. It is as though from a lofty peak Marshall has looked backward over the tragic world events that have paralleled his own lifetime, and from that same peak he has looked forward. The forward view fills him with apprehension for he foresees the perfect repetition of the tragedies of the past (only on a greater and more devastating scale)--unless. Unless an Elijah can arrest America (and the world) in her course, as Israel was arrested in hers, there is no hope. This is the conviction which gives Marshall the courage to condemn and to plead with his generation so forcefully. The whole weight of the events portrayed in the chapter, "Peter

⁴⁰See this study, pp. 13-14, 19-27, 138-140.

⁴¹See pp. 245-247.

Marshall and his Times" must be recognized as forming the basis and burden of Marshall's ethos in this sermon.⁴²

The impact of what Marshall says, in this sermon, upon the "image of the man" can be looked at as the application of method. But the critic must enter the uncertain realm of imputing motives to the speaker--of claiming that the speaker said this in order to create that impression--a highly subjective and uncertain realm.

If there is one thing, however, which all observers of Marshall have agreed upon, it is the absolute sincerity, humility, and dedication of the man.⁴³ Any conscious effort on his part to shape his message to enhance himself in the estimation of others seems incongruous.

There is, nevertheless, a unique aspect of ethos which calls for consideration when the speaker is a minister of religion, especially a minister of Marshall's type and persuasion. Such a man sees himself as the mouthpiece of God, as having a divine commission and responsibility--standing as it were as an intermediary between the people and their God. Of this sacred calling Marshall was deeply conscious. (He refused to limit his preaching load following his severe heart attack in March, 1946. His argument was that God had called him to preach, and that, as yet, God had not released him from that call.)

In a very real sense, what Marshall said in the sermon, "Trial by Fire" would have an impact on this image of him, as a man called to speak for God. And Marshall himself, though protesting his unworthiness

⁴²See this study, pp. 28-94.

⁴³See summary of questionnaires, Appendix III, pp. 560-628.

of such a calling, would speak in such a manner as to strengthen this image of himself in the mind of his congregation. In this respect, Marshall may be thought of as using ethical proof as a method, and from this point of view his methodology will be examined here.

Without question, for his "Bible-believing" congregation, Marshall's use of a Bible text and a Scriptural analogy as the basis of this sermon is designed to strengthen his ethos as a spokesman for God. This impression is supported also by the few non-Scriptural authorities quoted:--

1.--William Penn, a devout patriot and builder of early America--the kind of man Marshall would want to quote as supporting his basic contention--"Men must be governed by God or they will be ruled by tyrants."

2.--Josiah Gilbert Holland (not mentioned by name in the sermon)--author of the poem, "Wanted." The emphasis here not being placed upon the author, but upon the virile challenge of the poem--and Marshall's intensive oral interpretation of it--"God, give us Men! a time like this demands strong minds, great hearts, true faith and ready hands;--" Marshall's selection of such sentiments for quotation confirms the divine-spokesman image of the man.

3.--The quotation attributed to a Christmas editorial from Life magazine, asserting that "The lackadaisical days when it didn't matter much whether you were a Christian or not, may be numbered. . ." again, by association, by "halo-effect," was designed not only to support Marshall's basic theme of the sermon, but to strengthen his ethos as a man of God--a prophet, challenging the nation to a reaffirmation of her divine destiny.

It is not contended that Marshall's presentation of the sermon, "Trial by Fire" was designed to make him the adored idol of all his listeners. As an immigrant, he ran considerable risk of revulsion on the part of his hearers as he roundly condemned what he regarded as the crass selfishness of contemporary Americans -- in spite of the fact that, by choice, he had become an American citizen. But it has

seldom been the experience of prophets that they were the recipients of unanimous acceptance and adulation.

If Marshall is seeking to establish himself in the role of a prophet (a forth-speaker) for God, he chooses to say the right kinds of things, when he says:

I FOR ONE AM RATHER TIRED ABOUT HEARING ABOUT OUR RIGHTS AND PRIVILEGES AS AMERICAN CITIZENS.
THE TIME HAS COME, IT NOW IS, WHEN WE OUGHT TO HEAR ABOUT THE DUTIES AND RESPONSIBILITIES OF OUR CITIZENSHIP.
(and) IT'S just as plain and clear as that.

But the mood is not all chastisement. As the ancient prophets knew how to "bind up" the hearts which they had "broken", so Marshall knows how to speak words of tender concern, assurance, and invitation:--

Men can be in touch with God.
In every situation, men can know the will of God. . .THEY CAN know exactly what God wants them to do. . .and to be. . .God's guidance and God's power are always available.

When men seek God. . .they find Him and are found of Him.
When men listen. . .God speaks.
When men give God a chance. . .He works out His plan.

He has a plan for every human life.
He has a plan for you. . .and for me.
He has a plan for America.

And all who truly love America will want America to follow it.
But America cannot follow it, until we--UNTIL you and I--as individuals follow it.

DO YOU KNOW WHAT GOD WANTS YOU TO DO? DO YOU KNOW WHAT GOD WANTS YOU TO BE?
HE WILL TELL YOU IF YOU ASK HIM.
HE WILL SPEAK, IF YOU GIVE HIM A CHANCE
IF YOU LISTEN.

And in the mind of his congregation there is the knowledge that this man who is speaking thus has demonstrated, to his own satisfaction at least, that throughout his own checkered and remarkable career,

God has guided him.⁴⁴

For those willing and able to accept Marshall's basic premises, the foundations of his faith, the sermon "Trial by Fire" was designed to enhance his ethos as a divine spokesman. For those not so willing and able, Marshall's method could have met with strong revulsion, or at best, a respectful non-commitment to him. Such persons would scarcely continue long as members of Marshall's weekly congregation unless a radical change occurred in their attitudes and beliefs.

Sermon style.--It has already been noted in this study that Marshall devoted himself to the mastery of arresting and effective language, and to the intelligent use of a "sanctified imagination."⁴⁵ That Marshall possessed these homiletic skills was noted by many of the respondents to the questionnaire on Marshall's preaching, to the degree that after the passage of a dozen years some claimed to remember many of the actual phrases which Marshall had used to express particular concepts.⁴⁶ Thus it may be anticipated that the examination of Marshall's style will prove particularly illuminating in the search for the distinctive characteristics of his preaching.

It should be observed, at this point, that Marshall's use of a full sermon typescript provided the medium for anticipated and planned word choice, sentence structure, and paragraphing form. It will also be significant, however, to note the elements of style

⁴⁴ For details of such "guidance" in Marshall's life, see this study, pp. 5-11, 165-167, 195-198.

⁴⁵ See this study, pp. 133-134, 170-171, 176, 204.

⁴⁶ See Appendix III, pp. 581-582, 619-622.

involved in the considerable interpolations and modifications which Marshall made in some of his sermons when he actually delivered them. To a degree, such interpolations and modifications might be expected to demonstrate possible shades of difference between oral and written style, although the written material was prepared for oral presentation.⁴⁷

Rhetoricians have generally considered that style involves all facets of language as a vehicle for thought and that language has characteristics unique to each individual speaker, much as physical features and vocal qualities are unique indices of the individual personality. Perhaps this is the reason that some have contended that "style is the man," and "the man is the style." Unless a deliberate attempt is being made to act a part, or to mislead, the Biblical platitude is probably valid, that "out of the abundance of the heart, the mouth speaketh."⁴⁸ In other words, while training and conscious preparation may modify style, the elements which go together to create the style are to a considerable degree intuitive and innate.

While an attempt is to be made to isolate factors of style, (in order to describe, analyze, interpret, and evaluate them), it is recognized in advance that style is deeply intertwined with all the factors of arrangement, of invention, and of delivery.⁴⁹ Thus there

⁴⁷ As indicated previously, in the presentation of the Case Study texts and in the excerpts here presented, the capitalized portions indicate interpolations and modifications, the parenthetical materials indicate omissions.

⁴⁸ Matthew 12:34.

⁴⁹ See Hance et al., Principles of Speaking, pp. 182, 192-193.

may be considerable repetition and overlapping between this and other aspects of the rhetorical examination of the sermon, "Trial by Fire."

Among the many facets of style, the most commonly recognized are word choice, sentence structure, paragraph form; qualities of clarity, forcefulness, and vividness; characteristics of oral (as opposed to written) style; and adaptation to audience, subject, and occasion. These are the aspects of style that will be considered in this study.

Word choice:

A perusal of the sermon, "Trial by Fire" provides evidence of the simplicity of the words with which Marshall dresses his ideas. It is difficult to find an obscure word, or a word that is used with an uncommon significance. In a total of some 3500 words, the most complicated are: theocracy, materialism, devotees, jibing, taunted, addiction, intolerance, photogenic, compromise, disintegration, heritage, hypocrites, sophistication, satiated, jurisdictional, and disillusionment. These words indicate that Marshall commanded more than an elementary vocabulary, but the occurrence of sixteen moderately-difficult words among 3500 is an indication of simplicity of vocabulary rather than an indication of complexity. It must be remembered also that Marshall's congregation was above-average in culture and education, and that the context of these few difficult words provides strong clues as to the intent of most of them. Marshall's predilection for short, simple words provides a key ingredient for general clarity of style.

Marshall uses words that are simple and clear, but he does not sacrifice vividness or forcefulness to simplicity. He shows a

mastery of specific, concrete terms, and of words that stimulate a response from the human senses. This ability is particularly evident in the narrative passages which occur frequently and extensively in Marshall's sermons. Nowhere is this penchant demonstrated more definitely than in the interpolated passage in which Marshall describes the veterans of World War II returning from overseas on hospital ships:

THEY ARE BEING GUIDED DOWN THE GANGPLANK WITH BANDAGED EYES
 THEY ARE COMING, CREAKING--SWINGING ON CREAKING CRUTCHES TO
 STAND AGAIN ON WOUNDED FEET ON AMERICAN SOIL.
 THEY ARE COMING WITH THEIR ARMS IN SLINGS
 WITH EMPTY SLEEVES TUCKED IN TUNIC POCKETS.
 THEY ARE COMING WITH TROUSER LEGS PINNED UP, TO STAND AGAIN ON
 THE AMERICA FOR WHICH THEY FOUGHT AND BLED.

Concerning another aspect of word choice it may be said that although the passing of the years modified Marshall's early fascination with alliteration and onomatopoeia, nevertheless, in this his last year of preaching he demonstrates a considerable use of these devices, as in the following excerpts from "Trial by Fire:"

--The faith and the vision of the founding fathers had faded.
 --the day of destiny
 --not ranting, or foaming, or shouting
 --and not all of those who are concerned are cranks,
 bluenoses
 or kill-joys.
 --the choice before us is plain;
 Jehovah. . .or Baal
 Christ. . .or chaos
 conviction. . .or compromise
 discipline. . .or disintegration
 --THEY ARE COMING, CREAKING--SWINGING ON CREAKING CRUTCHES

Such use of language devices can but give emphasis to the ideas presented and also aid in the perpetual need for maintaining audience

interest and attention.

Sentence structure:

It is difficult to decide whether Marshall's typescript format aids in the development of his varied sentence length and structure, or whether the variation of his sentence length and structure leads him to the adoption of his unique form of typescript. It is certain, however, that Marshall is a master of variation in these two aspects of sentence construction. And yet, by means of repetition, subordination, parallelism, and coordination, Marshall tends to make his longest sentences understandable to the mind and pleasant to the ear. It must be said, moreover, that he is far more inclined to the shorter sentence than to the longer. When sketching a sweep of history or a series of events, his sentences are conspicuously brief and simple, as in the following examples:

Moral decay had set in.
 There was confusion in the minds of the people.
 They were beginning to forget the principles that had made
 them a nation.
 They HAD BEGUN to love things more than principles.
 Now Elijah saw the danger.
 He saw what would happen to the nation when its moral fiber
 was weakened.
 He knew the end of confusion and indecision.
 . . .
 . . .
 Let sacrifices be laid on the altar.
 Let him be God who would send down fire and consume the
 offerings.
 Let Baal have the advantage of priority.
 Let his priests have the first inning.
 Everything would be in their favor.
 . . .

At the same time, for purposes of summary, or in the presentation of a concept made up of several parts, he can pull together an extensive

sentence, as in the example:

HE TAUNTED THEM ALL DAY LONG, UNTIL THEY WERE ALL AT THE POINT
OF exhaustion.
Hoarse with their shouting,
wearied with their dancing
bleeding and wounded since in their frenzy they HAD cut
themselves, hoping that the sight of their own blood spurting
from tired arms and legs might CAUSE Baal TO relent and answer
. . .they carried on until evening.

Or in this:

Here in America we have the people
WE HAVE the means of communication. . .
WE HAVE the genius and the skill. . .
WE HAVE the political forms. . .
the wealth. . .
the natural resources. . .
the prestige. . .
and the ability. . .
to lead the whole world into a new and bright tomorrow, in
which the dreams and hopes of the human heart may be achieved,
and the desires and prayers of the nations all realized;
IN a world where there can be life
AND liberty
and the pursuit of happiness
available to all men, regardless of their race
or their color
because that is precisely what God wishes for all His
CREATURES.

In general, Marshall's sentences in this sermon are simple
and direct in form. Variety and emphasis, however, are occasionally
achieved by various forms of inversion. Thus, in the following
example, certain of the modifying phrases gain emphasis by their
position at the beginning of the sentence:

The growth of addiction to alcoholic beverages, FOR EXAMPLE,
by women as well as BY men, IN GREAT NUMBERS, is of great
concern to every patriotic American who loves his country
and is anxious about her future.

Paragraph form:

Marshall's paragraph construction and arrangement are far

from standard. A glance at any one of the Case Study sermons makes this point immediately evident. Whereas the standard paragraph is made up of a group of related sentences that expand a statement by explaining it, or illustrating it, or proving it, Marshall makes his paragraphs suit the convenience of his eye in the task of delivering his sermons from manuscript. It is not a matter of convenience, merely, but it involves factors of rhythm (as in the arrangement of lines and phrases in poetry), factors of imagery (in the separation, sometimes, of the smallest, self-contained image into a paragraph) and factors of movement (each paragraph being a forward step, of varying length, in the on-going movement of the sermon).

For Marshall, a short, simple sentence of subject, verb and modifier can, on occasion, constitute a complete paragraph, as for example:

Morality became a relative thing.

Many paragraphs were of just one-sentence length, although seldom as simple, or as brief as the above example. This is one of the factors that makes the outlining of a Marshall sermon so arbitrary and so subjective a task.

In the typescript of the sermon under consideration, there is but one indicated division, and that falls between the Mt. Carmel analogy and its application. The division is indicated by a line of asterisks across the page.

It is not possible, therefore, to judge the paragraphing form of a Marshall sermon by normal standards. His paragraphing, like his typescript format, is a law unto itself.

Oral style emphasis:

One facet of style which may be demonstrated in the sermons of Peter Marshall is the much-debated distinction between oral and written style. As a preacher preparing his weekly Sunday morning sermon, Marshall made a complete typescript of his message, and when read in that original form, it is found to be complete and self-contained. It was prepared for oral presentation by a man who knew his congregation, who had seventeen years of formal ministry behind him, and who was keenly aware of the necessity for audience-orientation in all of his speaking. Yet, in the actual, oral presentation of his sermon, Marshall made numerous minor modifications as well as major interpolations of additional concepts, images, or amplifications of the same.

It may be shown that the majority of these minor modifications are made in the direction of those facets of style which have generally been thought to reflect the oral rather than the written emphasis,-- those which are more personal, more direct; those more involved with factors of repetition, with facilitation of instant intelligibility; and those showing trends toward greater informality through contractions, fragmentations, colloquialisms, and minor variations from formal grammar. Furthermore, the act of listening to a recording of a Marshall sermon, (the eye following a corrected and completed typescript) will show that rhythm may be the motivation for many a modification.

The personal emphasis -- the use of the first and second person pronouns--is noticeable in a number of the modifications, even

though the typescript already contained considerable personal emphasis. The contrast can be observed in the following parallel presentations of the original and the oral presentations of certain excerpts:

--America needs prophets today --

NOW I SUGGEST TO YOU THAT America needs prophets today--

--Such preaching has gone out of date. . .

WE DON'T HEAR VERY MUCH ABOUT THAT NOWADAYS. . .

because people don't believe in hell. . .
because, THEY SAY, people don't believe in hell. . .

although they still mention it frequently in their conversation

BUT I NOTICE THEY TALK A LOT ABOUT IT in their conversations

--the adopting of the daring program to which He is challeng-
the adopting of A daring program to which He is challeng-

ing His church.
ing US ALL.

The entire excerpt which follows is interpolated and is personal in emphasis:⁵⁰

DO YOU KNOW WHAT GOD WANTS YOU TO DO? DO YOU KNOW WHAT GOD
WANTS YOU TO BE?

HE WILL TELL YOU IF YOU ASK HIM,
HE WILL SPEAK, IF YOU GIVE HIM A CHANCE
IF YOU LISTEN.

The tendency of a speaker toward directness in his oral presentation is illustrated by the preceding quotation and by an interpolated declaration of a Marshall conviction:

I FOR ONE AM RATHER TIRED ABOUT HEARING ABOUT OUR RIGHTS AND
PRIVILEGES, AS AMERICAN CITIZENS.

THE TIME HAS COME, IT NOW IS, WHEN WE OUGHT TO HEAR ABOUT
THE DUTIES AND RESPONSIBILITIES OF OUR CITIZENSHIP.

⁵⁰ It will be recalled that capitalizations in these excerpts indicate interpolated or modified words and phrases.

Repetition is a conspicuous characteristic of this sermon by Peter Marshall --planned repetition, incorporated in the typescript, and spontaneous repetition manifested in modification of the typescript. Undoubtedly the use of the device of repetition is frequently motivated by the need for emphasis, but it may as often be motivated by a desire for balance, for rhythm in the language flow. Thus, in the description of the Mt. Carmel scene, Marshall writes:

Let sacrifices be laid on the altar.
 Let him be God who would send down fire and consume the offerings.
 Let Baal have the advantage of priority.
 Let his priests have the first inning.

And in the application of the Carmel analogy:

When men seek God. . .they find Him and are found of Him.
 When men listen. . .God speaks.
 When men give God a chance. . .He works out His plan.

and:

They will look for changed lives. . .
 FOR different ways of living. . .
 FOR different ways of dealing with servants. . .
 different standards of values. . .
 different outlooks upon life. . .
 different dispositions.

In describing the potential America holds for world leadership, Marshall, by interpolation, says:

Here in America we have the people
 WE HAVE the means of communication. . .
 WE HAVE the genius and the skill. . .
 WE HAVE the political forms. . .
 . . .
 to lead the whole world. . .

And in description of the returning war veterans, he says:

AND THEY LOOK AT THE EMPTY SLEEVES STUCK IN TUNIC POCKETS
 THEY LOOK AT TROUSER LEGS PINNED UP TO STUMPS OF LEGS,
 THEY LOOK AT THE WOUNDS OF THE SCARS
 AND THE BANDAGES

AND THEY ASK THEMSELVES, "WAS IT WORTH IT?"

WAS IT WORTH IT TO STORM TARAWA?

WAS IT WORTH IT TO FLY OVER THE ACK-FILLED SKIES OVER BERLIN?

WAS IT WORTH IT TO LAND AT SALERNO

AND LEAVE A LEG AT SALERNO?

WAS IT WORTH IT, TO COME BACK TO A COUNTRY THAT WANTS TO BE
THE SAME APPARENTLY

In practicing another oral style characteristic closely related to the repetition device, Marshall frequently provides synonyms or synonymical phrases for terms that might possibly be a cause for misunderstanding by his hearers. Examples can be drawn both from the Carmel narrative and from its application, both from the typescript and from the interpolations.

It was a day of choice -- a day of destiny.

They had set up -- not a democracy, but a Theocracy -- a state governed by God.

THEY HAD SEEN IT WORK IN THE PAST.
Their national history was proof.

Self-expression in natural instincts was its program.
A GOOD TIME FOR EVERYONE ACCORDING TO THE FLESH WAS ITS GOAL.

They could not be neutral.
THEY HAD TO BE ON ONE SIDE OR ON THE OTHER.

Then began the weird, pagan performance, with Elijah jibing
at them with pointed sarcasm.
WHY, his words had blades in them. His taunts were razor sharp.
. . . .

BECAUSE OF STRIFE AND DIFFERENCE BETWEEN RIVAL LABOR UNIONS,
JURISDICTIONAL DISPUTES

In this sermon, as actually delivered, Marshall introduces a few of the informal characteristics of oral style. As might be expected, these occur in the interpolated passages. Thus, contractions are evident in the description of Elijah's mockery of the priests of

Baal, in which Marshall causes the prophet to say:

"Cry LOUDER, WHY DON'T YOU? . . . Cry louder! (for) He is a
god YOU'RE CRYING TO ISN'T HE. . .
. . .PERHAPS HE'S GONE FOR A WALK.

While Marshall's preparation of a typescript saves him from the frequent fragmentations of words and phrases which can characterize the impromptu and extemporaneous methods of delivery, yet occasionally fragmentations do occur, and when they do, they occur more often in the interpolated passages. Thus, when Marshall attacks the magazine advertisements which are advocating the status quo of American life, he says:

IT'S A LOT OF NONSENSE WHAT THE BEAUTIFULLY-COLORED ADVERTISE-
MENTS ARE SAYING IN OUR MAGAZINES,
THAT OUR FIGHTING MEN WANT TO COME BACK TO AN AMERICA--A
TOTALLY UNCHANGED. . .
THAT IS NONSENSE!

And again he says, in his description of the disembarking veterans:

THEY ARE COMING, CREAKING--SWINGING ON CREAKING CRUTCHES. . .

Other characteristics of oral style, such as the occurrence of colloquialisms and lapses of grammar are not evident in this particular sermon.

Clarity, forcefulness, vividness:

In this sermon, "Trial by Fire," Marshall incorporates extensive passages of description, narration, and dialogue. In these passages he demonstrates the ability to recreate a scene or setting in the imaginations of his hearers. He makes constant use of terms which are specific, concrete; of imagery which elicits a response from the senses of the listener. At the same time, the language remains simple, the vocabulary uncomplicated, and clarity is maintained.

It is not alone in the extended passages, however, that Marshall achieves the desired stylistic qualities of clarity, forcefulness, and vividness. He achieves these qualities often in a brief phrase, a single sentence. And it may be observed at this point, that the majority of the devices that have already been considered in this examination of Marshall's style have been contributory to these three desirable characteristics of style.

As an example of clarity, attention may be called to Marshall's succinct summary of the checkered history of the ancient people of Israel:

Their national history was proof. They had been taught that obedience to the laws of God was the only foundation for national greatness. . .
(for) liberty and security.

As long as the nation recognized God as supreme, it could stand. But something had been happening in the national life; The faith and the vision of the founding fathers had faded. Moral decay had set in.
There was confusion in the minds of the people.
They were beginning to forget the principles that had made them a nation.
They HAD BEGUN to love things more than principles.

The outstanding examples of vividness are found in the description of the action on Carmel, and in the landing of returning war veterans on American soil. In the first of these, Marshall says:

HE TAUNTED THEM ALL DAY LONG, UNTIL THEY WERE ALL AT the point of (human) exhaustion.
Hoarse with their shouting,
wearied with their dancing
bleeding and wounded since in their frenzy they HAD cut themselves, hoping that the sight of their own blood spurting from tired arms and legs might CAUSE Daal TO relent and answer. . . They carried on until evening.

And in the second, he says:

AND THEY LOOK AT THE EMPTY SLEEVES STUCK IN TUNIC POCKETS

THEY LOOK AT TROUSER LEGS PINNED UP TO STUMPS OF LEGS,
 THEY LOOK AT THE WOUNDS OF THE SCARS
 AND THE BANDAGES
 AND THEY ASK THEMSELVES, "WAS IT WORTH IT?"

For forcefulness, few passages could exceed that in which Marshall demands that America prove herself worthy of the sacrifices which her armed men have made for her survival, as he asks:

WAS IT WORTHWHILE?

WE MUST MAKE THE ANSWER, --"YES, BY GOD, IT WAS!"
 WE MUST SOMEHOW CONVINCE THEM--WHO HAVE GIVEN UP LEGS
 AND ARMS
 AND EYES
 AND LIVES--
 WE MUST CONVINCE THEM THAT IT WAS NOT IN VAIN.

The use of an expression which, outside of a sacred setting, would generally be regarded as approaching blasphemy, is what gives the main element of forcefulness to this passage.

In a similar manner, the closing challenge of the sermon is extremely forceful with its proper use of an "improper" term:

If the Lord be God, follow Him;
 but if Baal BE GOD, follow him
 and go to Hell.

If these two examples seem to suggest, however, that Marshall can gain forcefulness only by the use of language almost questionable from the pulpit, assertion to the contrary can readily be supported. For example, in his challenge to the Church, he says:

One challenge that these critical days have flung down to the church people is that we begin to be truly Christian in all our relationships. . .
 or stop pretending.

. . .
 IT'S A LOT OF NONSENSE WHAT THE BEAUTIFULLY-COLORED ADVERTISE-
 MENTS ARE SAYING IN OUR MAGAZINES
 THAT OUR FIGHTING MEN WANT TO COME BACK TO AN AMERICA--
 A TOTALLY UNCHANGED. . .
 THAT IS NONSENSE!

Words from the pulpit could scarcely be more forceful, more unequivocal.

Adaptation to audience, occasion, and subject:

If it be accepted as axiomatic that the most effective form of communication is that which is appropriate to the audience being addressed, the subject being presented, and the occasion or situation obtaining, then, in spite of the claim that "style is the man," that style must be considered most effective which is best adapted to the demands of audience, occasion, and subject.

In presenting the sermon, "Trial by Fire," Marshall is confronted with a familiar occasion (the Sunday morning service), and a known audience (his congregation), and a planned subject (his Sunday morning sermon prepared in typescript form).⁵¹ In general, it may be said that the setting and occasion are more formal than informal, the audience above average in levels of education and sophistication, and the subject based on exalted themes and virtually addressed to the nation with the overtones of a message from a prophet.

Careful reading of the sermon (and more especially, careful listening to Marshall's recorded delivery of the sermon) leads to the general conclusion that Marshall's style is appropriate to the audience, occasion, and subject matter. Elements of powerful, even shocking exhortation are balanced by reverent, even tender appeals and assurances to the individual bewildered by the complexity of life in the capital of the "arsenal of democracy" in a world devastated by war. And the

⁵¹ For a description of the congregation and its setting, see this study, pp. 152-158.

listener finds himself casting Marshall in the role of the prophet whose voice, he says, America needs to hear, as Israel needed to hear the voice of the fearless prophet, Elijah.

Without cheapness, without triviality, with little humor, but with forceful challenge, rebuke, and exhortation, Marshall confronts his congregation in the historic "church of the presidents" with the unavoidable issue, "Jehovah or Baal." If Marshall does not appear nor sound incongruous in such an exalted role, then his style may justly be recognized as worthy of the occasion, the audience, and the chosen subject.

CASE STUDIES NO. II

"TRUMPET OF THE MORN"

- 1.
- 2.
- 3.
- 4.
- 5.
6. MY TEXT IS TAKEN FROM THE GOSPEL ACCORDING TO MARK, IN CHAPTER
7. FOURTEEN AND VERSE SIXTY-EIGHT:
- 8.
9. "AND he went out into the porch; and the cock crew."
- 10.
11. There are not many cities in the heart of which you may suddenly
12. hear the crowing of a cock.
13. That is one sound, I CAN ASSURE YOU, WHICH is not likely to arouse
14. the guests in any ONE of Washington's downtown hotels.
- 15.
16. One will never hear it in Times Square
17. NOR at Broad and Market IN NEWARK
18. NOR ON PEACHTREE at Five Points IN ATLANTA
19. NOR along Michigan Boulevard IN CHICAGO
20. OR WILSHIRE AT - IN LOS ANGELES
21. NOR EVEN at Woodward and Michigan.
22. AND yet even to this VERY day you may hear it in Jerusalem,
23. BECAUSE Jerusalem is different.
- 24.
25. One who was visiting the Holy City, was enjoying the quiet of his
26. room, when suddenly the silence was pierced by the shrill crowing of
27. a cock, and he immediately thought of a man named Peter, for whom
28. the trumpet of the dawn opened the floodgates of memory.
- 29.
30. What would it do for some lonely homesick young woman IN ANY OF OUR
31. GREAT CITIES, IN YOURS OR MINE, if, before the city had yawned
32. itself into action, she were to hear the familiar bugle of the
33. barnyard.
- 34.
35. In a tide of sudden nostalgia she would be back home
36. again--on the plains of Kansas
37. among the red barns of a farm in Ohio
38. or the green hills of Pennsylvania.
- 39.
40. There is many a young man in the city, BRIGHT LIKE NIGHT IN THE DAY
41. TIME, his pulses racing with the throb of jungle drums and the moan
42. of the saxophone, intoxicated with the lure of the city and in
43. strong temptation, who could be saved were he to hear once again on
44. the heavy night air the lowing of homeward-driven cattle and the calls
45. of the old farmyard.
- 46.
47. It is in mysterious and different ways that God CALLS TO MEN,
48. IN MYSTERIOUS AND DIFFERENT WAYS THAT HE comes to the rescue.
49. He has a hundred ways of plucking at a man's sleeve.
50. He nudges some. . .
51. Others He taps on the shoulder. . .

1. To some He comes in music, to some in a picture, TO OTHERS IN a
2. story or a chance meeting on the street.
3. ALL OF these are used by God who keeps watch over His own.
- 4.
5. LAST St. Andrew's Day--a date all Scotsmen remember, I attended
6. the annual banquet of the Baltimore society and had an emotional
7. experience I shall not soon forget.
- 8.
9. The Irish flaunt the shamrock in March,
10. and the English remember Saint George and the dragon in June.
11. But to the Scot the 30th of November is one time when he throws
12. aside his accustomed modesty and forgets THAT he has always been
13. outnumbered by the English eight to one, for this night is his own.
14. It is the night of the tartan and the haggis. . .
15. the night for thoughts of home. . .
16. a night for memories.
- 17.
18. The hotel was filled with bagpipe music.
19. The skirl of the pipes, indescribably thrilling to the Scot, came
20. dancing into every conversation, and must have made them wonder who
21. had no ScotS blood.
22. There was a full pipe band, from York, Pennsylvania,--and a good
23. one it was.
- 24.
25. AND there were the old Scottish songs, and the Doric--the broad
26. Scots tongue, soft and kindly and warm.
27. There were the kilts and the glengaries, the Balmorals and the red
28. honest faces of the sons of the land of the mountain and the mist.
- 29.
30. My, what memories came back as the drumsticks twirRRRled above the
31. BASS drum, and the kettledrums rolled. . .
32. and our feet tapped out the time to "Cock o' the North". . .
33. "The Forty-FEA". . .
34. and "Hieland Laddie."
- 35.
36. AND in memory I saw a battalion of the GordonS (Highlanders),
37. swinging down from Edinburgh Castle on to Princess Street when I was
38. last in Scotland IN '37. . .the pipes skirling
39. the kilts swinging
40. with the pride that only Scotsmen CAN fully know.
- 41.
42. AND I thought of the Fifty-first Division, LEFT AT ST. VALERIE
43. TO COVER THE RETREAT TO DUNKIRK, AND THEIR REPLACEMENTS at El Alemein
44. going through the German mine-fields to the blood-tingling call of
45. the bagpipes.
- 46.
47. AND I thought of home. . .OF long ago. . .and choked back many a
48. lump in my throat.
49. We sang the old songs. . .the "songs my mither sang". . .and many
50. an eye was misty.
51. We didn't say very much BECAUSE words were useless.

1. We just averted our eyes and blinked a bit and swallowed hard.
 2.
 3. Memories. . .how they come surging back into the heart to make it
 4. clean again. . .or to accuse it.
 5. TO THE SCOT THEY WILL ALWAYS RETURN TO THE STRAINS OF THE PIPES
 6. . . .to some it is IN music. . .or IN song
 7. to others IN THE picture. . .
 8. or the face of a friend. . .
 9. but to Simon Peter it CAME IN the crowing of a cock.
 10.
 11. He had followed the Master all the way down from the garden on the
 12. hill--not too close--for he was STILL smarting under Christ's rebuke.
 13. The sudden stab with his long dagger--his impulsive gesture of
 14. protection that wounded Malchus, had been rebuked.
 15.
 16. Now there was shame and bewilderment
 17. and with dazed uncomprehending eyes he had watched
 18. them tie Christ with ropes.
 19. AND Peter's fists clenched, AND his knuckles were white, and
 20. the veins stood out IN his forehead.
 21.
 22. They moved down the twisting trail, the swinging lanterns leading
 23. the way like giant fireflies among the trees, and the slinking Judas
 24. at the head.
 25. Not until they were almost out of sight did Peter move, then to
 26. stumble blindly after them, twigs lashing his face, HIS BRAIN IN A
 27. WHIRL, and all Hell raging in his heart.
 28.
 29. Still some distance behind, he followed them to the high priest's
 30. palace, going in through the gate with John, under the suspicious
 31. scrutiny of a servant girl who admitted them,
 32. AND WHO ASKED AS THEY BRUSHED PAST,
 33. "ART THOU ALSO ONE OF THIS MAN'S DISCIPLES?"
 34. AND PETER ABRUPTLY AND ROUGHLY ANSWERED,
 35. "NO, I AM NOT."-- SO THAT JOHN LOOKED AT HIM STRANGELY,
 36. WONDERING, BUT SAID NOTHING.
 37. Christ they had already taken TO the high priest.
 38.
 39. Peter wandered over to a brazier of coals placed in the courtyard,
 40. for the night was cold. The breezes that tugged at his robes
 41. seemed honed on the snow-capped CRAGS of the towering mountains.
 42.
 43. He joined the group AT the fire, WARMED HIMSELF AT THE FRIENDLY
 44. GLOW OF THE COALS.
 45. There were soldiers in the group, temple guards and (the) palace
 46. servants, WHO HAD LAID ASIDE THEIR BROOMS, AND HUNG UP THEIR KEYS
 47. TO TAKE SPEARS AND SWORDS TO ARREST THE NAZARENE.
 48. Their laughter, like their humor, was coarse.
 49.
 50. Peter was not paying VERY much attention HOWEVER to their conversation,
 51. staring with unseeing eyes into the flickering flames, until one of

1. the soldiers nudged him and said:
2. "Thou also art one of them?"
3.
4. It was a question, as much as a challenge, but Peter said:
5. "No I'm not."
6.
7. The minutes dragged slowly by. There was nothing to do but wait. . .
8. wait for something to happen.
9. What was keeping them so long with Jesus?
10. The group around the fire did not - COULD NOT - know.
11. It was difficult to get witnesses to agree.
12. Sleepless men with tempers raw and irritated, were trying to find
13. some reason that they could submit to Pilate that would justify
14. their demands for the death of Jesus.
15.
16. But in the courtyard they did not know.
17. They could only wait.
18.
19. Then a soldier who had just come out of the palace, joined the
20. group around the fire.
21. As he greeted his friends in the circle, his eyes fell on Peter.
22. He looked him over very carefully, and Peter, feeling THIS SCRUTINY
23. of the newcomer, looked ROUND as the soldier asked:
24. "Did not I see THEE in the garden with Him?" jerking his
25. head in the direction of the palace.
26.
27. And another man CHINED in: "WHY certainly he must be one of the
28. Galileans, HIS SPEECH BETRAYETH HIM, (just) listen to his accent."
29.
30. AND the soldier stubbornly went on: "I'm sure I saw him in the
31. garden, for my kinsman, Malchus, YOU KNOW, was wounded by one of
32. them -- who drew a sword -- and IF I'M NOT MISTAKEN, it was this
33. very fellow.
34.
35. AND then Peter began to bluster, HE DENIED; he used language he
36. had not used for THREE years.
37. It was vile LANGUAGE. He shouted: "I tell you I . . know NOT the
38. Man."
39.
40. WHY, they were shocked at his vehemence;
41. They looked at him in amazement.
42. BUT it was his face that startled them BECAUSE it was livid
43. IT WAS distorted.
44. His eyes were blazing.
45. AND his mouth was snarling like a cornered animal.
46.
47. There was a shocked silence -- a silence so intense that the crowing
48. of a distant cock SOMEWHERE SOUNDED like a bugle call.
49.
50. Immediately, Peter remembered Christ's prophecy:
51. "Before the cock crows twice, thou shalt deny me thrice."

1. He caught his breath. His face flushed.
2. Hot tears came to his eyes. He turned away from the fire, and
3. through the mist of tears he saw ahead some movement on the stairs
4. that led to Pilate's palace, FOR it was just at that moment that
5. Christ was being led FROM THE HIGH PRIEST to appear before Pilate.
6.
7. The Lord had heard--HE HAD HEARD every hot searing word!
8. He had heard EVERY blistering denial. . .
9. THE FOUL, FILTHY FISHERMAN'S OATHS
10. He had heard THEM all!
11.
12. Christ paused on the stairs. HE looked down over the rail--looked
13. right into the eyes of Peter.
14. AND the eyes of THESE two met.
15.
16. But Peter could not look. His tears overflowed and with a mighty
17. sob, he turned and ran out ON to the porch. With great sobs shaking
18. HIS STRONG FRAME, AND his heart broken within him, the bite of the
19. morning air fanned his cheek. . .
20. and in the stillness of the early morning,
21. he heard the crowing of the cock.
22.
23. What memories it summoned to him in that bitter hour!
24. He thought long, long thoughts of his highland home in Galilee.
25. Once again he heard a voice that first had said to him;
26. "Come after me, fisherman, and I'll teach you how to FISH. . .FOR
27. men!"
28. And the last thing that same voice had said was: "Before the cock
29. crows twice, thou shalt deny me thrice."
30.
31. The cock had crowed twice.
32. There had been the first time, the time of warning,
33. the time for memory to hold him back.
34. But NO, he had blundered on. . .and the second time. . .he remembered
35. . . .too late.
36. He had denied three times. The SAVING memory HAD COME too late.
37.
38. Perhaps we have never done justice to that cock-crow.
39. Clearer than a Roman bugle it came to Peter, but he did not heed.
40. How could he have forgotten so soon?
41.
42. Of course there was a tumult within him.
43. He was caught in the toils of passion.
44. A blind rage was in the saddle.
45. Disappointment was eating his soul away.
46. Shame and remorse were in a tug of war with resentment and pride.
47. All of heaven was in his sobbing prayer, and ALL OF hell was in
48. his heart.
49.
50. He stood on the porch, the threshold of another life that might have
51. led to an end like that of Judas -- at the end of a dangling rope.

1. He was in the vestibule of desperation, stung by memories, haunted
2. by hopes that once had seemed so possible.
- 3.
4. And then the bird of dawning spoke, heralding the arrival of a new
5. day.
- 6.
7. It was a new day, A day of (a) new hope for Peter,
8. for he remembered that the Voice that said: "Before the cock crows
9. twice, thou shalt deny me thrice," had also said: "But I have
10. prayed for thee, THAT THY FAITH FAIL NOT."
- 11.
12. There was hope then.
13. He was not lost. All was not gone. . .
14. And he turned back from the porch.
- 15.
16. CH, if only we could speak to the men and the women standing in the
17. porches of life today!
18. For it is in the porch that danger lies.
19. There is the temptation to turn our backs on the past forever.
20. The uppermost thought MAY BE to get away from it all, to dismiss
21. with a gesture of futility the dream that has haunted us, as too
22. lovely ever to come true--FAR too impractical for us hard-boiled
23. realists.
- 24.
25. There are many in every city, facing this dangerous hour. . .
26. standing somewhere. . .in the porch.
27. There are many obstacles that seem to loom up in the path of some
28. who (really want) deep down in their hearts REALLY WANT to have a
29. satisfying Christian life and CHRISTIAN experience.
- 30.
31. Some find the church of today unattractive
32. insipid
33. ineffective
34. They are the persons who are keenly aware of the needs of the hour
35. in the social order
36. a structure that is all out of joint
37. with so much to be done. . .so much need. . .
38. so much real distress all around us. . .juvenile delinquency
39. malnutrition
40. crime
41. sordid living
42. suffering
43. bad housing conditions
44. economic tensions
45. race bigotries.
- 46.
47. All these (conditions) CRYING out for attention, and the churches,
48. rich and comfortable, drowning out the moaning of human derelicts
49. with the hollow music of their praise.
- 50.
51. Some of them are tempted to turn their backs on the church altogether,

1. and go from this porch of real concern into some desperate action
2. without the church at all.
- 3.
4. In all sympathy, and sharing the impatience that consumes them,
5. I am constrained to plead with them. A church is more easily
6. improved from within, than from without.
- 7.
8. And there are others ON the porch, tempted by the social standards
9. of the pagan city to conclude that somehow the church is out of step,
10. AND that the joys of life are to be found elsewhere than in the
11. narrow interpretations of morality in traditional religion.
- 12.
13. The social customs of our day, that pay conventional tribute to
14. religion, but lack the fire and the heart-throb of a vital experience,
15. attract many a young man and woman--
16. It is easy, oh IT IS so easy, to mistake the bright lights and the
17. laughter for happiness. . .IT is so easy to make compromises that
18. purchase a few hours of delight at the cost of a sleepless night
19. and a pillow wet with tears.
- 20.
21. You may be standing ON SUCH A porch EVEN now.
22. Will you listen to the crowing of the cock?
23. Do not turn your back on your heritage.
24. Do not repudiate the great name you bear. Christ has said:
25. "And ye shall be witnesses unto Me."
26. "Ye are witnesses of these things."
- 27.
28. You are a witness, you see, whether you realize it or not.
29. YOU ARE WITNESSING TO SOMETHING
30. BUT to what are you witnessing? THAT IS THE IMPORTANT THING.
31. Come and give us the (help of your) advice, AND THE HELP, and the
32. support of your sympathy.
- 33.
34. God knows. . .and He knows the hearts of us all. . .we want to do
35. His will.
36. We want to do the work He is calling us to do.
37. AND if you see it clearly, WHAT WE OUGHT TO DO, THEN come and share
38. your vision with us.
39. We only need to know WHAT WE SHOULD DO. . .what we can do. . .and
40. how WE CAN do it.
- 41.
42. There are mysteries here OF COURSE. In the church there are A GREAT
43. many things we cannot explain.
44. RELIGIOUS EXPERIENCE CANNOT ALWAYS BE POURED INTO THE COLD, UN-
45. SYMPATHETIC MOULDS OF SPEECH. YOU CANNOT ALWAYS GIVE FEET TO THE
46. EXPERIENCES THAT LIE DEEPEST IN YOUR HEART.
47. THEY CANNOT WALK INTO THE HOME OF ANOTHER,
48. THEY CANNOT EXPRESS THEMSELVES TO THE HEART OF ANOTHER.
49. THERE ARE THINGS THAT WE SIMPLY CANNOT EXPLAIN.
- 50.
51. BUT do not be afraid of mysteries!

1. How God could come into human life in the form of a man, we do not
2. know. We cannot explain:
- 3.
4. "I know not how that Bethlehem's Babe,
5. Could in the Godhead be;
6. I only know the Manger Child
7. Has brought God's life to me.
- 8.
9. "I know not how that Calvary's cross
10. A world from sin could free;
11. I only know its matchless love
12. Has brought God's love to me." (Author Unknown)
- 13.
14. NOW while you may beware of the man who tries to explain everything,
15. we must also beware of the man who insists UPON having everything
16. explained.
- 17.
18. There are difficulties in the way.
19. Yes, we must honestly confess it.
20. We are not yet matching our faith with our works.
21. We are not doing all we could DO.
22. Our greatest difficulty lies--not in knowing WHAT IS God's will for
23. our lives--but rather in being willing to do it.
- 24.
25. That's my difficulty. Is it not yours also?
26. MY PROBLEMS WITH THE BIBLE ARE NOT WITH THE PASSAGES THAT I DO NOT
27. UNDERSTAND,
28. MY PROBLEMS LIE WITH THE PASSAGES THAT I UNDERSTAND ALL TOO WELL
29. THE PASSAGES THAT ARE SO CLEAR AS TO ADMIT OF NO
30. MISUNDERSTANDING.
31. THERE IS WHERE MY PROBLEM LIES, BECAUSE THEY PRESENT A WAY OF LIFE
32. A WAY OF THOUGHT
33. AND A WAY OF ACTION
34. THAT IS SO CLEAR
35. AND SO UNEQUIVOCABLE, THAT I DARE NOT EVADE IT.
- 36.
37. BUT MY PROBLEM LIES IN BEING WILLING TO DO WHAT IT SAYS.
38. IS NOT THAT YOUR PROBLEM?
- 39.
40. So let no one linger in the porch.
41. "You will deny Me," said Jesus, to his self-assured disciple.
42. But he promised him that he would hear the bird of dawning crow.
43. And when a man hears that, he cannot linger ON the porch.
- 44.
45. Whatever misgivings or suspicions or doubts may be TEMPTING your
46. soul now, listen for the call that will summon you back to faith
47. and hope
48. and service.
49. And the cock crew. And Peter remembered.
- 50.
51. WOULDN'T IT BE WONDERFUL IF TODAY THE COCK WOULD CROW FOR YOU?

1. AND YOU TOO WOULD REMEMBER NOT ONLY THE VOWS YOU ONCE MADE, BUT THE
2. PROMISES CHRIST HAS MADE TO YOU.
3. AND WITH THE RETURN OF THESE MEMORIES THERE COULD BE THE BEGINNING
4. OF A NEW LIFE
5. AND THIS WOULD BE A NEW DAY
6. THE DAY THAT WOULD USHER IN A NEW
7. FELLOWSHIP WITH GOD THROUGH CHRIST,
8. A NEW DEDICATION OF LIFE AND HEART
9. A NEW JOY AND PEACE, SUCH AS YOU HAVE
10. NEVER KNOWN BEFORE.
- 11.
12. IT COULD BE TODAY.
13. WOULDN'T IT BE WONDERFUL IF TONIGHT, WHEN YOU LAID YOU DOWN TO SLEEP,
14. YOU COULD THANK GOD THAT YOUR LIFE BEGAN TODAY?
- 15.
16. If the cock has crowed for you, you cannot stay in the porch.
17. Why not stand beside the people who are on Christ's side. . .
18. that together, you and we, as people of faith and hope, may face
19. the new day that is dawning, and by God's help, be ready?
- 20.
21. "Watch therefore: for ye know not when the master
22. of the house cometh, whether at even, or at
23. midnight, or at cock-crow."

SERMON CONTENT OUTLINECASE STUDY II - "Trumpet of the Morn"

I -- INTRODUCTION

- A. Announcement of the text - Mark 14:68
- B. Reading of the text

II - DISCUSSION

- A. How the cock can crow in different lives
 - 1. Few cities in which cock can be heard
 - a. Not in Washington, Newark, Atlanta, etc.
 - b. But in Jerusalem, yes
 - 2. It would be a saving for some to hear the cock
 - a. A homesick farm girl in a great city
 - b. A young man forgetting his upbringing
 - 3. God has different ways of speaking to men
 - 4. Different nations celebrate different memorial days
 - a. For the Scots it is St. Andrew's Day
 - b. It always brings back touching memories
 - c. Such memories cleanse or accuse the heart
- B. How the cock crowed for Simon Peter
 - 1. For Peter, memories came with cock crow
 - a. He smarted from failure to protect Christ in Gethsemane
 - b. He followed the capturing mob to the high priest's palace
 - c. He violently denied Christ to the servant at the door
 - d. He joined soldiers and servants in the courtyard
 - e. He denied Christ to a soldier
 - f. He denied Christ again, with cursing
 - g. He heard the cock crow
 - 2. The cock crow signalled a decision for Peter
 - a. He remembered Christ's prophecy
 - b. His eyes met those of Christ
 - c. He saw love, forgiveness
 - d. Broken-hearted, he ran to the porch
 - e. Memory brought all details back
 - f. Should he follow Christ, or Judas?
 - g. With the further crowing of the cock, Peter decided for Christ

C. The cock must crow for multitudes today

1. Many stand in the porch of life today
 - a. They face a decision
 - b. Some are confused by the margin between the Church's profession and its deeds
 - c. Some are bewildered by the life of the city
2. Make your decision to help rather than forsake the Church
 - a. There are mysteries to faith
 - b. The incarnation is a mystery
 - c. Let us first practice what is clear and unequivocal
 - d. Do not linger in the porch
3. Hear the cock crow for you today
 - a. Let there be a new beginning for you
 - b. It could be today

III -- CONCLUSION

- A. If the cock has crowed for you, make the decision for Christ
- B. Watch therefore
 1. You know not when the Master will return
 2. It may be anytime
 - a. At even
 - b. At midnight
 - c. Or at cock-crow

"TRUMPET OF THE MORN"

A Rhetorical Examination of Case Study II⁵²

Sermon arrangement.--The sermon, "Trumpet of the Morn," in common with the sermon, "Trial by Fire," lends itself to several possible divisions as Introduction, Discussion, and Conclusion. The lines of demarcation among these three standard divisions are not clear, and could be made in each case in one of several places in the sermon.

Arbitrarily, the Introduction is considered to include the announcement of the text, Mark 14:68, and the reading of the text: "And he went out into the porch; and the cock crew."

The body of the sermon involves a setting up of the concept that God has different ways of speaking to men, of bringing back to them memories of earlier experiences which will tend to remind them

⁵² This sermon is not specifically dated, but Mrs. Marshall places it in the winter of 1947-48 as one of the sermons recorded during Marshall's final year of preaching.

The only internal clues show that the sermon was given after Dunkirk and the Battle of El Alemein in the fall of 1942.

It seems extremely doubtful that the sermon was first preached in 1948, since Marshall made reference to no later military actions than those just mentioned. The Scottish regiments to whom he paid tribute had participated in many equally valorous actions after 1942, and it would seem likely that Marshall would have used some more recent examples of their bravery by 1947-48.

As with the first Case Study there is the possibility that the sermon was first preached about 1943 or 1944 and was repeated in 1948 and recorded at that time.

Attention is called to the fact that where the various phases of rhetorical examination have been discussed at some length in the evaluation of Case Study I, they will not be repeated in this or the following Case Studies. Additional principles calling for attention will be discussed in detail.

of the highest and noblest concepts which have had a place in their past thinking. There follows a description of the experience of Christ's disciple, Simon Peter, and of the crowing of a cock which brought memories flowing back into Peter's mind--memories which led him to a turning point in his relationship with Jesus Christ. Then the application is made that the cock must crow in many lives today. There is some discussion of how this experience might come to the individual and what the results of that experience might be. Possible obstacles to accepting the message of the crowing of the cock are briefly dealt with.

The Conclusion of the sermon is a simple and brief appeal to listen for, and to heed the crowing of the cock. The matter is made urgent because the time of the Master's (Christ's) return is unknown. He may return "at even, or at midnight, or at cock-crow." This is the simple organization of the sermon, "Trumpet of the Morn."⁵³

Although Marshall introduces this sermon with a text, it is essentially a topical sermon. There is no attempt at exegesis; there are no divisions to the text to be developed. The sermon is definitely pictorial in emphasis with a vivid portrayal of the experience of Simon Peter in the denial of his Lord, his subsequent conversion, and the part played in that conversion by the crowing of the cock. Essentially the methodology of the sermon is very similar to that used in the first Case Study--a Scriptural incident is vividly described and then the spiritual implications of the incident are applied, first

to the persons involved in the original experience, and then to the modern listening audience.

In this sermon again, Marshall holds consistently to his major theme as he moves the sermon smoothly and consistently toward its final appeal in the Conclusion of the sermon.

Sermon content--evidence and lines of reasoning.--In the sermon, "Trumpet of the Morn," Marshall calls upon a dramatic incident in the New Testament--the turning point in the relationship of the disciple Simon Peter to his Lord, Jesus Christ--as the basis of his argument. Marshall presents this incident as real, literal, and historical.

With the experience of Peter as his base, Marshall proceeds to make application of the experience to his listeners in an argument by literal analogy. Essentially what he is saying is that what Christ did for Simon Peter he can do for the listeners. Just as Simon Peter was "turned around" (converted) by the crowing of a cock, so there can be, and there will be, in each individual experience some such turning point. As Peter made the right decision, which transformed his life and made him a fearless and effective witness for Christ, so men today may be transformed by divine grace. Marshall's argument is as clear and simple as that. More than one third of the sermon is occupied with this word picture of Simon Peter.

It is readily seen that the weight of Marshall's argument hangs entirely upon his acceptance of the words of Scripture as true, accurate, and revelatory of the mind and will of God and of His relationships with men. Marshall calls no other sources or authorities to his aid. His argument stands or falls upon his hearers' acceptance

of the experience of Simon Peter as being real and a parallel to the experience that could come to each of them. Provided that his congregation accepts Marshall's basic premises and his unqualified confidence in the Scriptures, then it may be said that the force of his argument is sound.

In the application of the analogy, Marshall places great emphasis on the implications of Peter's experience for each individual, but he makes a broader application to the Church as a whole. Here he is speaking of the Church as a world-wide entity rather than as the church congregation before him. He sees the Church oftentimes weak and apathetic in the face of great social needs with which he is surrounded. Marshall specifies some of these: juvenile delinquency, malnutrition, crime, sordid living, suffering, bad housing conditions, economic tensions, racial bigotries. To these things, he argues, the Church should be giving her energetic attention. Her failure to do so in so many instances is the reason, he feels, that many individuals who stand on the porch with Simon Peter turn away from the Church, feeling that it is failing to come to grips with the realities of modern society.⁵⁴

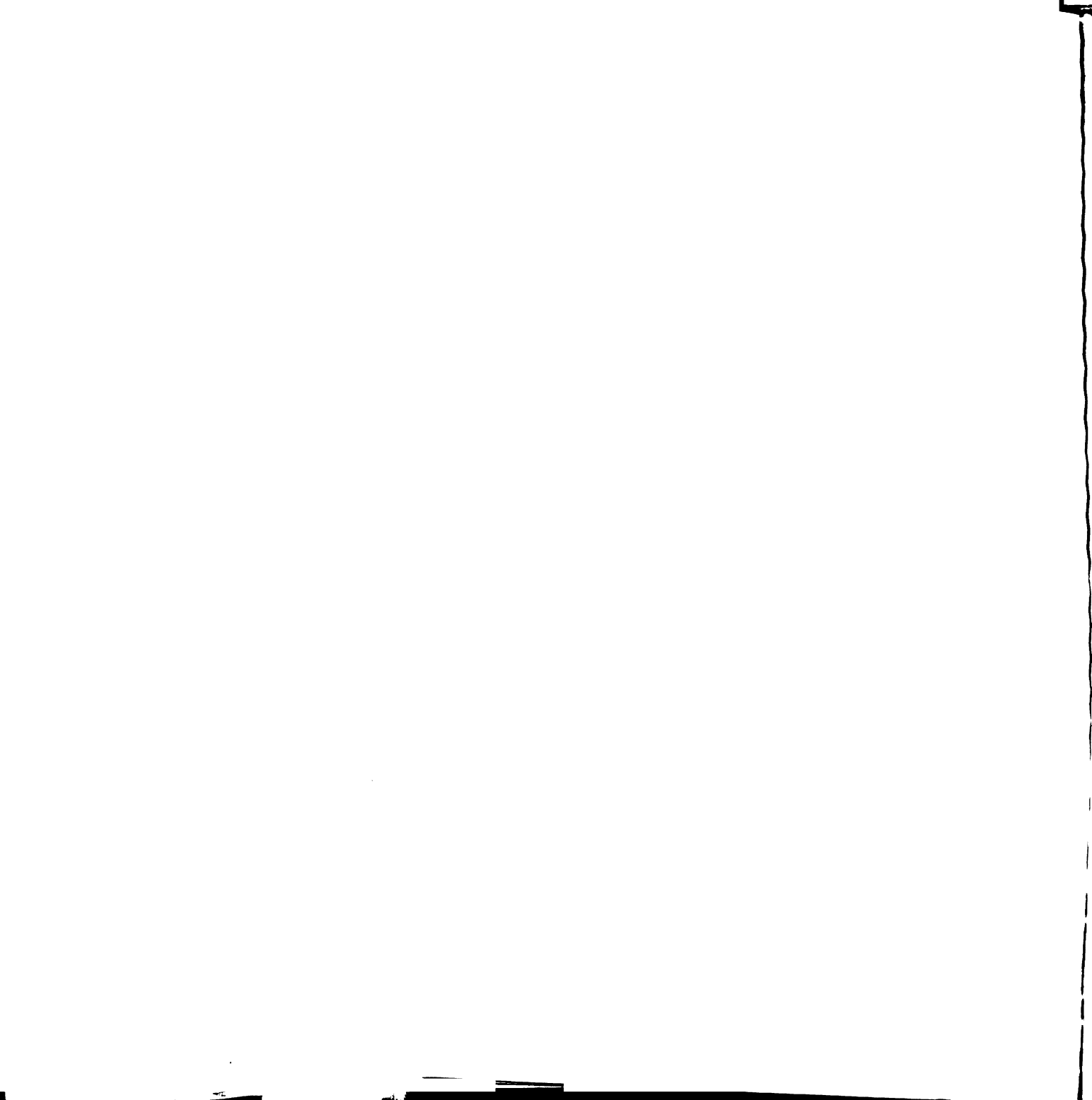
Marshall's answer to such a problem is to argue that the Church

⁵⁴ Attention is drawn to Marshall's concern for the state of society and the Church's responsibility to that state. As in Case Study I, the overtones of Marshall's life experiences are heard here. That he has lived through a period in which "juvenile delinquency, malnutrition, crime, sordid living, bad housing conditions, economic tensions, (and) race bigotries" have been recurring problems in society becomes evident by reference to Chapter II. There, the whole stream of events,--the political, social, economic, and moral climate--against which Marshall's life and ministry can be seen and measured, is presented in detail and as a unit. See pp. 28-111, but especially, pp. 30-34, 38-54, 60-72, 97-104, 106-108. Also see pp. 186-195.

is more easily improved from within than from without. If these individuals, faced with the choice between the Church and the world, perceive the weaknesses and failings of the Church, let them not abandon the Church in her weakness but come into the Church and devote their strength to her task. Inevitably, Marshall contends, each individual is a witness to something. The question is, To what is he witnessing?

He admits that it is not a matter of knowing what ought to be done; there is the greater problem of knowing how to do what ought to be done in the realm of Christian living and Christian service. That there are mysteries in the Christian concept, Marshall freely admits, but pleads that life itself is full of mysteries. He points to the mystery of the incarnation, whereby "God could come into human life in the form of a man." In expressing this mystery of the incarnation, Marshall quotes from an unknown author a poem, the essence of which is: Though I do not know how God could have clothed Himself with humanity, nor how Calvary's cross could free a world from sin, yet I do know that these mysteries have brought to me a knowledge of God's love.

Marshall makes a strong appeal here to those with honest doubts, those who are baffled by the mysteries of the Christian message. But, he asserts, "While you may beware of the man who tries to explain everything, we must also beware of the man who insists upon having everything explained." Marshall then acknowledges that in his own experience his difficulty is not with the things which he cannot understand, but with the things which he understands all too well but is not willing to perform.



Marshall finally appeals: Do not stand looking at all the perplexities and mysteries that would hold you back from the Christian life and Christian service but "listen for the call that will summon you back to the church and service." The strong implication here is that Marshall is appealing to persons who have laid aside, or who have neglected, the Christian faith which once they knew.

The first one-third of the sermon contains several illustrations of ways by which tender memories might be revived in the human mind. In this series of illustrations, Marshall devotes almost one-eighth of the sermon to a vivid description of an experience which he shared on the previous St. Andrew's day. In this description Marshall shows clearly why this occasion was one to stir the memories of the Scotsmen present, and he builds into this description something of the patriotism and the pride which the Scots feel toward their mother country. He refers to the old songs, to the Scottish dress, to the pride of Scottish uniforms, bands, and regiments--particularly those which had brought glory to themselves in the early days of World War II. This experience is brought in at this point to prepare the way for the accounting of the experience of Simon Peter. Virtually what Marshall says is this: As the sound of the bagpipes brings vivid memories to the mind of every Scotsman, so the sound of the crowing of a cock--the trumpet of the morn--brought vivid memories to Simon Peter, the disciple.

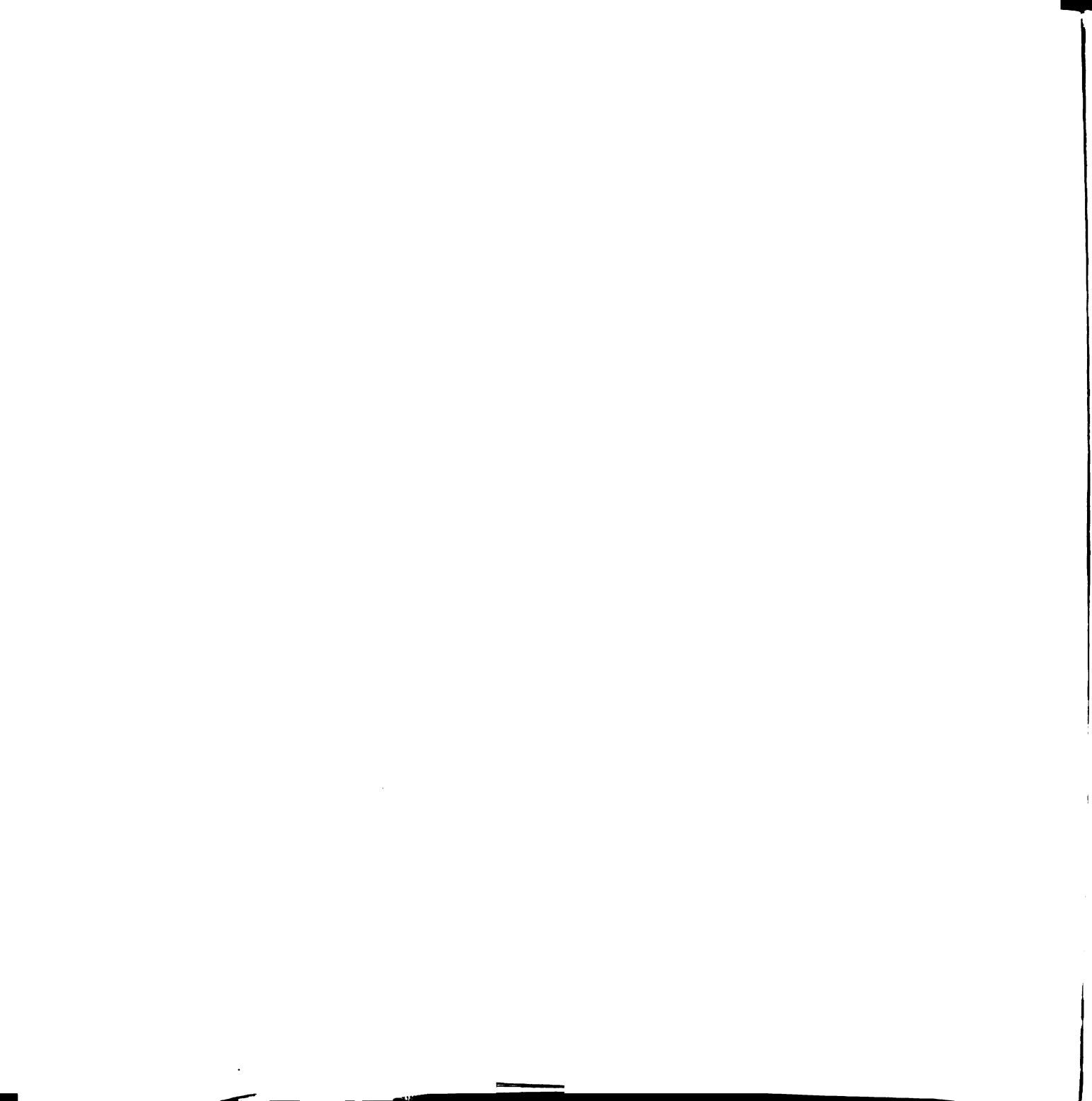
While it has been contended that Marshall's main argument in this sermon is an argument by literal analogy, it must be recognized that there is a strong figurative element in the basic concept underlying this sermon. Thus, the expression, "the crowing of the cock,"

comes to stand figuratively for any means by which God stirs in the mind and conscience of an individual, memories of vital experiences of the past.

Sermon content--psychological factors.--The reading (or hearing) of this sermon, "Trumpet of the Morn," stamps it immediately as one having strong psychological appeals for the hearer. Its very emphasis upon memories of past experiences and upon the power of little incidents to call up these vivid and often tender memories is in itself laden with emotion-stirring potential.

In the basic and vital psychological factor of attention, so indispensable to all attempts at persuasion, it can be demonstrated that Marshall's sermon possessed considerable attention-arresting and attention-maintaining power. The brief phrase drawn from the announced text, "And he went out into the porch; and the cock crew" is designed to arouse curiosity, to lead the hearer to wonder what application might be given this phrase as the theme of a sermon. With that element of curiosity whetting attention, Marshall moves the action of the text into a modern setting, giving his hearers the assurance that hearing the crowing of a cock is not an experience to be found readily in any modern American city. With attention now brought from the ancient text to contemporary settings, Marshall lists some of the main street intersections of leading American cities, and his very use of specific place names has the power to hold attention, as the hearer finds himself attempting to match intersections with respective cities.

Just as swiftly Marshall transfers his hearers back to the



Bible setting by relating the experience of one who recently visited the Holy City and heard the morning crowing of the cock and immediately thought of a man named Peter for whom the trumpet of the dawn opened a floodgate of memory. Thus swiftly Marshall has laid the groundwork for the main theme, argument, and illustration of his sermon.

Attention is keyed again by the specific mention of rural areas of the United States from which some youth might have migrated to the big city (of Washington). Marshall intimates his theme of application briefly by saying, "What would it do for some lonely homesick young woman IN ANY OF OUR GREAT CITIES, IN YOURS OR MINE, if before the city had yawned itself into action she were to hear the familiar bugle of the barnyard." Likewise a young man in the city, lured by its pace and its bright lights could be saved in an hour of strong temptation could he hear once again, "the lowing of homeward-driven cattle and the call of the old farmyard."

Having identified such experiences as calls from God, Marshall then relates his experience in the celebration of the previous St. Andrew's day. Here again, by means of his power to paint vivid word pictures, Marshall should have held the attention of his audience.

With no loss of pace, he switches back to the story of Peter and portrays the story in colorful detail, using vivid imagery, dialogue, colorful narrative, sense of conflict, of tension, and of decision, as means of holding attention.⁵⁵

Again at the peak of attention, as his key illustration has

⁵⁵ In the recorded version of this descriptive passage Marshall's dramatic skill becomes evident in his portrayal of Peter's denial.

been brought to a climax, Marshall makes application of the analogy to his immediate hearers,--"Oh, if only we could speak to the men and the women standing in the porches of life today." And it seems that it would be difficult for one who had been caught up in the emotion and action of the story to fail to give attention to the application of this experience to his own personal needs.

Marshall does not elaborate upon the social conditions that challenge the mission of the Church today, but stresses the need for those who are willing to make their decision to stand with the Church in its assigned task of witnessing. The element of "identification" as defined in Kenneth Burke's concept of persuasion should be operating here to hold attention.

Marshall's candor in his reference to the mysteries of religion, the difficulties in the way of understanding and acceptance, could but hold the respectful attention of an openminded, though unbelieving listener. He then varies the flow of language by his use of a poem and quickly closes the sermon with a personal appeal for those who have heard the crowing of the cock not to stand debating in the porch of life but to make their decision for Christ, for time is short. For a congregation with the beliefs and attitudes and backgrounds which Marshall's membership appears to have, the attention-arresting and attention-holding factors of this sermon were undoubtedly strong.

There are many effective motive appeals permeating this sermon. The nostalgic allusions to the sights and sounds of home, the suggestion of sympathy for the "lonely homesick young woman in the city," or for the young man in the city, intoxicated with its lure "and in

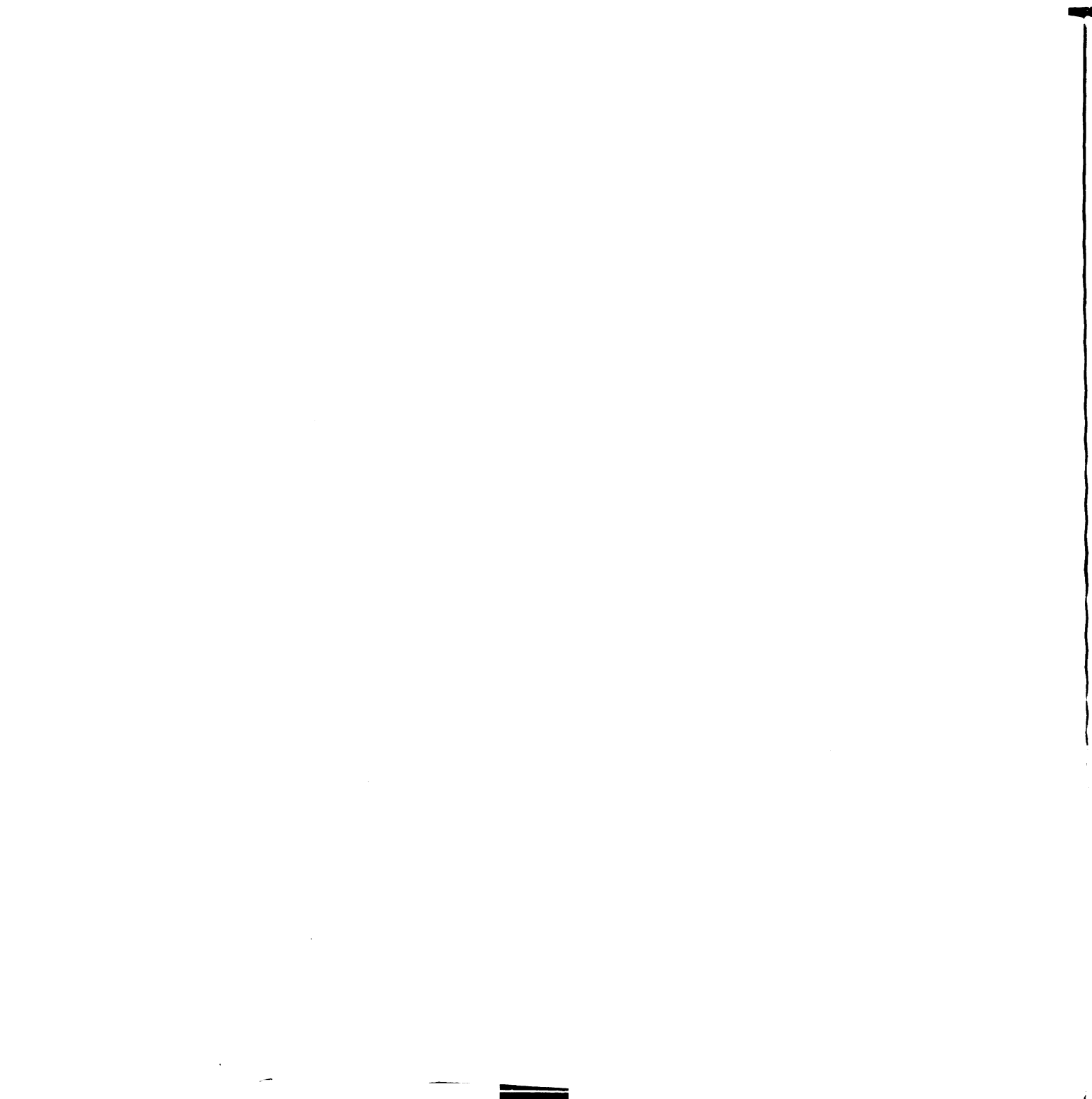
strong temptation"--these all appeal to love of home and family, and to the human desire for security and for uprightness of living.

By means of the powerful description of the St. Andrew's Day celebration, Marshall should have swept his congregation empathically into his own strong feelings of patriotism, of love of home, and of admiration for the symbols of the nation's glory and pride, and for the willingness of men to sacrifice themselves for the honor of their country.

Again by means of empathy the congregation should have been caught up emotionally in the experience of Simon Peter. Marshall's hearers have known the sense of being slighted, of having best intentions misunderstood, of acting impulsively with good intentions and of making a failure of those good intentions; and they have known the depression which comes with failure in a time of crisis. These are the emotions of Peter as he stands in the courtyard, wanting to follow Christ, yet fearing to identify himself fully with Him.

Because all have known the insecurity of being "put on the spot" before an aggressive and unfriendly group of persons--of feeling utterly forsaken--so all should understand the strong human instinct of self-defense which comes to the forefront in Peter, and leads him to resort to cursing and swearing in his vehement denial of his Lord, to resort to behavior which he had put behind him three years before. All have known the temptation to revert to old ways and old habits under conformity pressures; and by empathy, Marshall's hearers should again have entered into the experience of Simon Peter.

Sympathy for and empathy with Simon Peter should again well up



in the congregation as Peter is confronted by the eyes of Jesus Christ, as he senses his guilt, as he realizes that he had betrayed his dearest friend in a moment of self defense. By empathy the congregation should stand with Peter in the porch of decision, debating the fierce conflict in his soul. Shall he continue to deny the new life that he has known for three years, or shall he swallow his resentment and pride? Shall he begin a new life, or shall he join his fellow-disciple Judas "at the end of a dangling rope."

It would seem that Marshall's hearers could but sense relief in Simon Peter's decision (prompted by the crowing of the cock) to respond to the promised love of his Lord who had told him in advance, "before the cock crew twice thou shalt deny me thrice." This same Lord had also said, "But I have prayed for thee, that thy faith fail not." It was in the memory of this same prophecy and this promise--a memory sharpened by the crowing of the cock--that Peter made his decision to "turn back from the porch." Marshall's appealing application of the lesson to his modern hearers scarcely needs to be expressed, for by identification with Peter, the congregation should already have lived the lesson emotionally.

Marshall goes on, however, to appeal to a sense of national pride, to civic duty, to a sense of altruism and pride of achievement as he portrays the multiple needs of a social order that is "all out of joint," and which social order cries out for the attention of the Church. This should appeal to the pride of the churchmembers, but Marshall enlarges his appeal to include those who are skeptical of the Church's motives and critical of the Church's failure to come to

grips with the practical realities of everyday life in the city. Marshall appeals to largeness of heart, to largeness of vision, to the pride of his hearers, by challenging that if they know what the Church ought to do, will they not come and help her to do it. His frankness in recognizing the failures of the Church and in understanding the legitimate impatience of onlookers with the sad contrast between the Church's profession and her deeds should have proved appealing to their sense of justice and fairness. His portrayal of mysteries in Christian faith and experience should have appealed to the innate human tendency to reverence and fear that which Man cannot understand or explain. And the acknowledgment of his own failures and his own inability to measure up to what he knows to be right, should have made Marshall appealing to his hearers as being one with them--again the sense of identification should have been strong.

The final appeal of the sermon is to the human desire for happiness and peace, which Marshall offers as a consequence of a new life in Christ Jesus. He gives immediacy to the appeal, and a sense of urgency, by reminding his hearers that they do not have an unlimited time in which to respond to the appeal of Christ. Following scriptural teaching, he implies that time is limited, that men have a probation in which to reveal the way that they will take, that when the Master of the house returns there will be an accounting, there will be a day of reckoning. And, says Marshall, no one knows when that may be, "at even or at midnight or at cock crow."

Sermon content--and the speaker's credibility.--Since Marshall in this sermon, "Trumpet of the Morn," is speaking to his own regular

congregation, his ethos will have been long-established with the majority present and it is likely that even visitors to the church will have heard enough about Marshall to have a fairly clear expectation of the man prior to his speaking. In these Case Studies, the purpose is to consider the the impact of Marshall's speaking upon his ethos and also the probable impact of his ethos upon the particular speaking done on the particular occasion. Perhaps the essential factor to be determined is the degree to which Marshall, in his speaking, measures up to his congregation's expectations of him as their pastor, as a minister of religion speaking to them.

From such a viewpoint it can be stated that this sermon, on the basis of content and delivery, tends to establish Marshall more strongly in the role of the gentle, understanding, compassionate pastor or shepherd of his spiritual flock than in the role of prophet and reformer (as demonstrated so specifically in Case Study I, in the sermon, "Trial by Fire.") This simply means that Marshall is revealing himself in a slightly different phase or emphasis of his work as a spokesman for God--the traditionally-established role of a Christian minister.

Such an image is established, for example, by Marshall's recognition of the fact that a young woman from the country could be lonely and homesick in a great city; of the fact that a young man reared in the simpler atmosphere of the countryside could be lured by the lights of the city and its strong temptations. The fact that Marshall reveals the capacity to empathize with young people in such a situation would seem to reinforce the image of the man as the

tender, considerate pastor, one whose presence and personality would invite the confidence and goodwill of the congregation (and especially the youth).

That he can be touched emotionally by the experience of a St. Andrew's Day celebration, be moved by the old songs of home, by the music of bagpipes, and that he can remember vividly the thrill and pride of home and homeland; that he has to choke back "many a lump in (his) throat"--such portrayals should strengthen the image of Marshall's humanity, of his capacity to respond as a human being to human experiences.

Marshall's sympathetic understanding of the experience of Peter-- his ability "to get inside" Peter and feel with Peter and to reveal Peter's feelings and reactions in the experience of denying his Lord is again to show Marshall as a man of understanding, a man of sympathy for human beings in their weaknesses, in their defeats.

His understanding of the difficulty experienced particularly by youth in accepting the mysteries of the Christian faith should only confirm the image of Marshall already described. Likewise, his sympathetic sensitivity to the social injustices of his time shows him to be alert to the needs of humanity as a whole, as well as to the needs of those who make up the Church. That he can recognize the weaknesses and failings of the Church is to make him appealing to the intellectual, to the young, to those whose eyes are not blinded by tradition. There is no pride in his position, no spiritual pride in behalf of the Church but candor, humility, and a sense of personal inadequacy and group inadequacy, and a willingness to accept help from

those who see that help is needed. That he understands the allurements that lead the youth to mistake the "bright lights and the laughter for happiness" should make him appealing to the youth. To portray himself as not fully measuring up to his spiritual opportunities, as not practicing fully what he preaches, should endear Marshall to those who are as honest as himself, those who recognize their failures and find some consolation in knowing that others, even in high spiritual positions, have to face failures too.

In the Conclusion, Marshall sounds as though he genuinely thinks it would be wonderful if someone should this day be standing in the porch with Peter and if he could thank God that his new life in Christ had begun today. Then in his final appeal Marshall almost resumes the prophetic role of the previous sermon when he warns that it is time for decision and that such an opportunity may not always be available.

All in all, the sermon should have reflected upon Marshall favorably, enhancing his ethos as a thoughtful, understanding, humble, and kindly-disposed pastor of his flock.

From the standpoint of what Marshall's ethos would do to the acceptability of the sermon, it may be said that there is nothing in Marshall's life (as portrayed in the earlier chapters of this study) that would seem inconsistent with the theme and message of this sermon. The fact that he reveals the capacity to conceive such ideas and can see a lesson in Simon Peter's experience is to present him as a man of spiritual sensitivity who recognizes the forces producing human behavior. Marshall's credibility as a source should have proved

effective with his congregation in this sermon.

Sermon style.--In this examination of the sermon, "Trumpet of the Morn," style is regarded as having a prominence comparable with that expressed by Donald Bryant when he said:

Style must not, it cannot usurp the principal place in the attention of the rhetorical critic, but it deserves a place only less than coordinate with invention, of which it accomplishes the ultimate fruition.⁵⁶

With such a close correlation between style and invention being recognized, it must be considered inevitable that there will be some overlapping of observations between what has gone before and what is now to be presented in this examination.

The facets of style which will be examined in this study include word choice, sentence structure, paragraph form; qualities of clarity, forcefulness, and vividness; characteristics of oral (as opposed to written) style; and adaptation to audience, subject, and occasion.

Word choice:

A word-by-word survey of the sermon, "Trumpet of the Morn," confirms the previous impression of the relative simplicity of the vocabulary used by Peter Marshall. Truly obscure words without contextual clues to their meaning do not occur. Out of a total of some 2700 words, the most complicated are: floodgates, nostalgia, intoxicated, accustomed, indescribably, impulsive, uncomprehending, honed, scrutiny, livid, distorted, searing, resentment, vestibule, futility, bigotries, morality, unequivocal, and usher. A few

⁵⁶Donald C. Bryant, "On Style," Western Speech, XXI (Spring, 1957) p. 117.

words unique to Scottish environment are included in Marshall's description of the St. Andrew's Day celebration--such words as tartan, haggis, glengaries, and Balmorals. These serve, however, to heighten the reality of the word picture provided. For Marshall's particular audience it is questionable whether any of these words as used in the sermon would have created a break-down in the process of communication, and such over-all simplicity of word choice is a basic ingredient of clarity of style.

Again Marshall reveals his mastery of words in the painting of vivid word pictures particularly in the extensive narrative passages of this sermon. This is especially evident in his use of specific and concrete words with the capacity to stir sensory responses in the hearer. He talks of being "back home again--on the plains of Kansas," "among the red barns of a farm in Ohio," and "(amid) the green hills of Pennsylvania." The young man in the city hears once again "on heavy night air the lowing of homeward driven cattle and the calls of the old farmyard." For Marshall the call of the bagpipes is a "blood-tingling" call.

Visual, auditory, tactual, and kinaesthetic imagery is employed repeatedly in Marshall's narrative and descriptive passages.⁵⁷ As Peter watches Christ being tied with ropes, his fists "clenched, and his knuckles were white, and the veins stood out in his forehead."

Later, the mob moved down the twisting trail the swinging lanterns leading the way like giant fireflies among the

trees. . .Not until they were out of sight did Peter move, then to stumble blindly after them, twigs lashing his face, his brain in a whirl, and all Hell raging in his heart.

Marshall's skill in word choices is not confined by any means to the single word but manifests itself in the use of alliteration and his skill with simile and metaphor. From numerous examples in this sermon the following are selected:

- his pulses racing with the throb of jungle drums and the moan of the saxophone
- The trumpet of the dawn opened the floodgates of memory
- As the drumsticks twirrrled above the bass drum, and the kettle drums rolled.
- The pipes skirling, the kilts swinging
- The breezes that tugged at his robes seemed honed on the snow-capped CRAGS of the towering mountains
- Staring with unseeing eyes into the flickering flames
- But it was his face that startled them because it was livid, it was distorted, his eyes were blazing, his mouth was snarling like a cornered animal
- The Lord had heard--HE HAD HEARD every hot searing word, he had heard EVERY blistering denial. . .the FOUL, FILTHY FISHERMAN'S CATS, He had heard THEM all
- the great sobs shaking his strong frame
- He was caught in the toils of passion. A blind rage was in the saddle. Disappointment was eating his soul away. Shame and remorse were in a tug-o-war with resentment and pride
- the bird of dawning spoke

In this sermon, Marshall makes special use of selected words (already mentioned) and phrases that have a distinctly Scottish "flavor" to them, and he uses them freely in the description of the St. Andrew's Day celebration:

- The night of the tartan and the haggis

--skirl of the pipes
 --the kilts and the glengaries, the Balmorals
 --"Cock o' the North"
 --"The Forty-TWA"
 --"Tieland Laddie"
 --the kilts swinging
 --"songs my mither sang"

Sentence structure:

In this sermon Marshall again demonstrates great variation in the length and structure of his sentences. One sentence is seventy words in length, while another has only three words. Examples are available of variations in structure produced by parallelism, subordination, repetition, and the inversion of modifying phrases. In this sermon, however, the great majority of the sentences are relatively short, simple, and direct in structure. This observation is significant as it reflects the quiet, personal, sincere tone and theme of the sermon as a whole.

Paragraph form:

The observations made about Marshall's paragraphing in Case Study I apply equally to this sermon, "Trumpet of the Morn." The paragraph is strictly a tool in Marshall's hand in the construction of his typescript, a tool of convenience for oral reading, a tool for determining emphasis and aiding in the rhythm patterns of language. Perhaps it can be said, in general, of the paragraphs in this sermon that there are fewer extremes in paragraph length and fewer extremes

in paragraph structure as compared with Case Study I; and again it may be observed that this relative absence of extremes harmonizes with the tone and purpose of the message of this sermon.

Oral style emphasis:

It may be noted at the outset that the sermon, "Trumpet of the Morn," shows far less interpolation than did the sermon, "Trial by Fire." Some 29 lines of interpolated material in this sermon are to be contrasted with some 48 lines of interpolated material in "Trial by Fire." There are also fewer modifications in the direction of oral style. There is less use of the first and second person in this sermon, although the oft-mentioned experience of the St. Andrew's Day celebration is strictly a personal experience of Marshall's and is recounted throughout in the first person. But direct appeals to the congregation are comparatively infrequent. In the application of an analogy of Simon Peter's experience to the listening congregation there is considerable use of the third person. Only toward the end of the sermon does Marshall slip into direct, personal style, and not extensively even then. For example, he says:

You may be standing ON SUCH a porch EVEN now
Will you listen to the crowing of the cock?
Do not turn your back on your heritage.
Do not repudiate the great name you bear. Christ has said:
"And ye shall be witnesses unto me."
"Ye are witnesses of these things."

You are a witness, you see, whether you realize it or not.
YOU ARE WITNESSING TO SOMETHING
BUT to what are you witnessing? THAT IS THE IMPORTANT THING.
Come and give us the (help of your) advice, AND THE HELP, and
the support of your sympathy.

When he expresses the Church's need of the help of those

without who can see the need within, Marshall speaks in behalf of the Church in the first person, and in his interpolated acknowledgment of his own difficulties in carrying out Christian duty he becomes strongly personal.

The final appeal in the Conclusion of the sermon is again strongly personal in emphasis; and more than half of it is interpolated, suggesting again that Marshall's interpolations tend to be stimulated by his desire to speak to his congregation even more directly and more personally than he had planned to do in his prepared typescript.

There are fewer factors of repetition in this sermon, fewer attempts to facilitate instant intelligibility, and almost no contractions, fragmentations, colloquialisms, or variations from standard grammar at all. This again would seem justified by the directness, the simplicity, the earnestness, and the warmth of the theme and "burden" of this sermon. The only occasion on which Marshall's language seems at all confused is in a brief misreading of his typescript in which the original reads: "There is many a young man in the city, bright in the night time like day. . ." which Marshall reads orally as: "There is many a young man in the city, bright like night in the daytime. . ." This may have been a simple misreading of the text or it may have been an attempt to clarify the relationship between the qualifying phrase and the term qualified. Whatever the reason for it, the result was inaccurate, but probably noticed by few in the congregation.

Clarity, forcefulness, vividness:

In the aspects of Marshall's style already presented, a

number of observations have been made about his use of vivid imagery, and of factors of clarity in word choice and sentence and paragraph structure. These will not be repeated here, but in the matter of forcefulness, this sermon is not to be compared with the sermon, "Trial by Fire." Rather, there is a contrast between the two sermons which harmonizes with the role of the preacher in the two sermons. In the first, Marshall is the vehement prophet, almost angry with his people for their spiritual blindness, for their blundering, for their willingness (apparently) to repeat the costly mistakes of their forefathers. He is a prophet crying out against the apostasy and waywardness of a blind and stubborn people. In this second sermon Marshall (as already stated) is the earnest, pleading, appealing pastor seeking to win and woo the minds and hearts of those especially among his hearers who have forsaken, or are in danger of forsaking, the faith of their fathers; who are standing with Peter in the porch, at a point of transition, at a fork in the road of experience. Marshall will not attempt forcefulness in speaking to such a group. His is the approach of the rational, thoughtful, frank, and winsome persuader. Therefore the forceful passages which mark "Trial by Fire" are not to be found in "Trumpet of the Morn." The nearest thing to forcefulness in the latter is in Marshall's narrative of the experience of Simon Peter, and here he is not being forceful with the congregation, he is merely being forceful in a dramatic sense in portraying the intensity of Peter's emotions in his hour of decision.⁵⁸

⁵⁸The accuracy of this analysis of Marshall's forcefulness of style in this sermon is reflected in the delivery as it is heard on the tape recording.

Adaptation to audience, occasion, and subject:

The question of adaptation has been dealt with indirectly in the other facets of Marshall's style already considered. Suffice it to say that the style used in this particular sermon, "Trumpet of the Morn," is in keeping with Marshall's purpose in this message. It is in keeping with his pastoral role, and it is the kind of style most likely to appeal to those persons who were the object of his particular attention and endeavor in this sermon. Although it could be argued that the essential choice which Marshall is presenting in each of these sermons is exactly the same--the issue between God and Baal--the kind of persons whom Marshall is seeking to reach and the experience of those persons call for a different treatment and a different presentation of the issue. This difference Marshall achieves both in his choice of material (the inventional factors) and also in the closely correlated factor of style.

CASE STUDIES NO. III

"LET'S TAKE TIME OUT"

IN THE 119TH PSALM, YOU READ WHERE THE PSALMIST SAYS:

"I thought on my ways, and turned my feet unto Thy testimonies; I made haste . . . to keep Thy commandments."
(and delayed not)

There are only two ways of getting through this world of ours; one is to stop thinking, the other is to stop-- and think. BUT many people don't want to stop and think. . . so they keep going. . . rushing about. . . into all SORTS of activities. . . simply because they DARE NOT LET THEMSELVES THINK.

They daren't stop.

(As Weatherhead says)--"When they stop, they make a silence, and in THAT silence God speaks." AND THEY ARE RATHER AFRAID OF WHAT GOD MIGHT SAY, AND SO THEY KEEP GOING.

We SEEM TO have a horror of silence.

IS NOT this illustrated in our radio programs?

The unpardonable sin in broadcasting is TO HAVE "dead air" - that is, a few seconds of silence. THE PROGRAM DIRECTOR WILL NEVER FORGIVE IT. JUST A FEW SECONDS OF SILENCE.

It simply mustn't happen. Every second must be filled with sound. I THINK TO A LARGE EXTENT, the same thing is true of MANY OF our church services.

The congregation becomes uneasy when there is silence (during the service). . . SUPPOSE, FOR EXAMPLE, DURING THE PRAYER, THERE SHOULD BE A PAUSE OF TEN SECONDS. I KNOW WHAT WOULD HAPPEN. THERE

WOULD BE eyes opened here and there ALL OVER THE CONGREGATION, LOOKING TO THE PULPIT TO SEE IF THE PREACHER WERE STILL

STANDING ERECT. AND IF THE SILENCE WENT ON FOR FIFTEEN OR TWENTY OR TWENTY-FIVE SECONDS, I-I-I AM RATHER AFRAID THAT SOME OF

YOU WOULD BECOME QUITE ALARMED, AND MAYBE SOMEONE WOULD MAKE THEIR WAY AROUND HERE TO SEE IF PERHAPS THE PREACHER NEEDED MEDICAL

ATTENTION. THE CONGREGATION BECOMES UNEASY WHEN THERE IS SILENCE, EVEN - EVEN A LITTLE PAUSE.

This is an age of rush. . . the cry IS FOR SPEED AND-AND MORE SPEED. We want to go faster AND FASTER. NOW WE WANT TO GO FASTER than sound can travel, SO THAT WE'LL BE THERE BEFORE THE SOUND ARRIVES. AND WHY? WE SAY WE HAVEN'T TIME TO THINK. WELL, IF WE HAVEN'T TIME TO THINK NOW, WHAT'S GOING TO BE THE SITUATION WHEN WE ENTER THE SUPERSONIC AGE? MAYBE THEN WE WON'T HAVE TIME TO BREATHE.

AND yet we find time, WE-WE TAKE time. if you please, for the trifles of the day. . . THE BUSY, BUSY MAN,--THE BUSY, BUSY JUNIOR-EXECUTIVE CAN YET FIND TIME TO FOLLOW THE DOINGS OF NANCY every morning. WE. . . find time for a game of bridge. . .

1. THERE'S time for a movie. . .time to read the latest best-
 2. seller. . .time for any number of things which in them-
 3. selves are not wicked. . .but which make no eternal contribu-
 4. tion to our WELFARE.
 5.
 6. Why is it that we do not WANT TO think, with the psalmist, on our
 7. ways?
 8. Why are we so afraid to ponder our way of living, to ask
 9. ourselves: What is this getting me?
 10. What am I seeking out of life?
 11. What is it I want?
 12. am I living right? what kind of life AM I-am I making?
 13. What SORT of character am I building?
 14.
 15. 1. WELL, in the first place, OF COURSE, we are too concerned WITH
 16. things. They are too important in our lives.
 17. WE-we've lost OUR perspectives. We have forgotten, if
 18. we ever learned, that "man's chief end is to glorify God
 19. and to enjoy Him forever." AND, AND THAT A MAN'S LIFE
 20. CONSISTETH NOT IN THE ABUNDANCE OF THINGS WHICH HE POSSESSETH.
 21. WE HAVE FORGOTTEN, IF WE EVER LEARNED.
 22.
 23. Our sense of values is all out of focus.
 24.
 25. As the late Archbishop of Canterbury put it: "The world, as we
 26. live in it, is as a shop window, in which some mischievous
 27. person has gotten in during the night and shifted all the price
 28. labels around, so that the cheap things have the high price
 29. labels on them, and the really precious things are marked low."
 30.
 31. NOW, think of how we Americans spend our money.
 32. Almost ten billion dollars last year, 1947, for HARD liquor-TEN
 33. BILLION DOLLARS. . .AMERICANS SPENT ten millions OF dollars EVERY
 34. day for beer. . .three thousand dollars A YEAR for a high school
 35. teacher'S SALARY. . .and a hundred times that for a radio
 36. comedian. . .a greater reward for making people laugh, (AND
 37. THEY DON'T ALWAYS DO THAT), than for making people think.
 38.
 39. Surely it'S the height of folly to be more concerned about
 40. passing the time. . .than ABOUT WHERE AND HOW we SHALL PASS
 41. eternity.
 42.
 43. Our lives are so geared these days, that contemplation is
 44. very difficult. It is not easy to do any serious thinking,
 45. I KNOW. I REMEMBER TRYING it on the top of the Washington
 46. monument, and EVEN THERE I found it WAS not possible. I
 47. well remember leaning--LOOKING out of one of the windows,
 48. five-hundred-and-fifty feet above Washington. . .wondering how
 49. the city must have looked in the time of John Quincy Adams
 50. . . .when Pennsylvania Avenue was a muddy road, rutted with
 51. carriage wheels. . .AND WHEN-ER WHEN-ER HOGS FED ALONG THE SIDE
 52. OF IT. . .

1. I WAS trying to think of the past. . .and of some of the
2. great events that have changed our nation's capital,
3.

4. AND I WAS LOST IN REVERIE, ONLY TO BE interrupted by a
5. voice OF THE ATTENDANT at my elbow (saying)
6. "Keep moving please. . .KEEP right on Around, RIGHT ON
7. AROUND."
8.

9. (Yes) I know that it is VERY hard to find time to do any serious
10. thinking, but there is another reason why we do not think
11. upon our ways, and that is BECAUSE we are moral cowards.
12. We are afraid to face the issues involved in an honest
13. appraisal of the way we are living.
14.

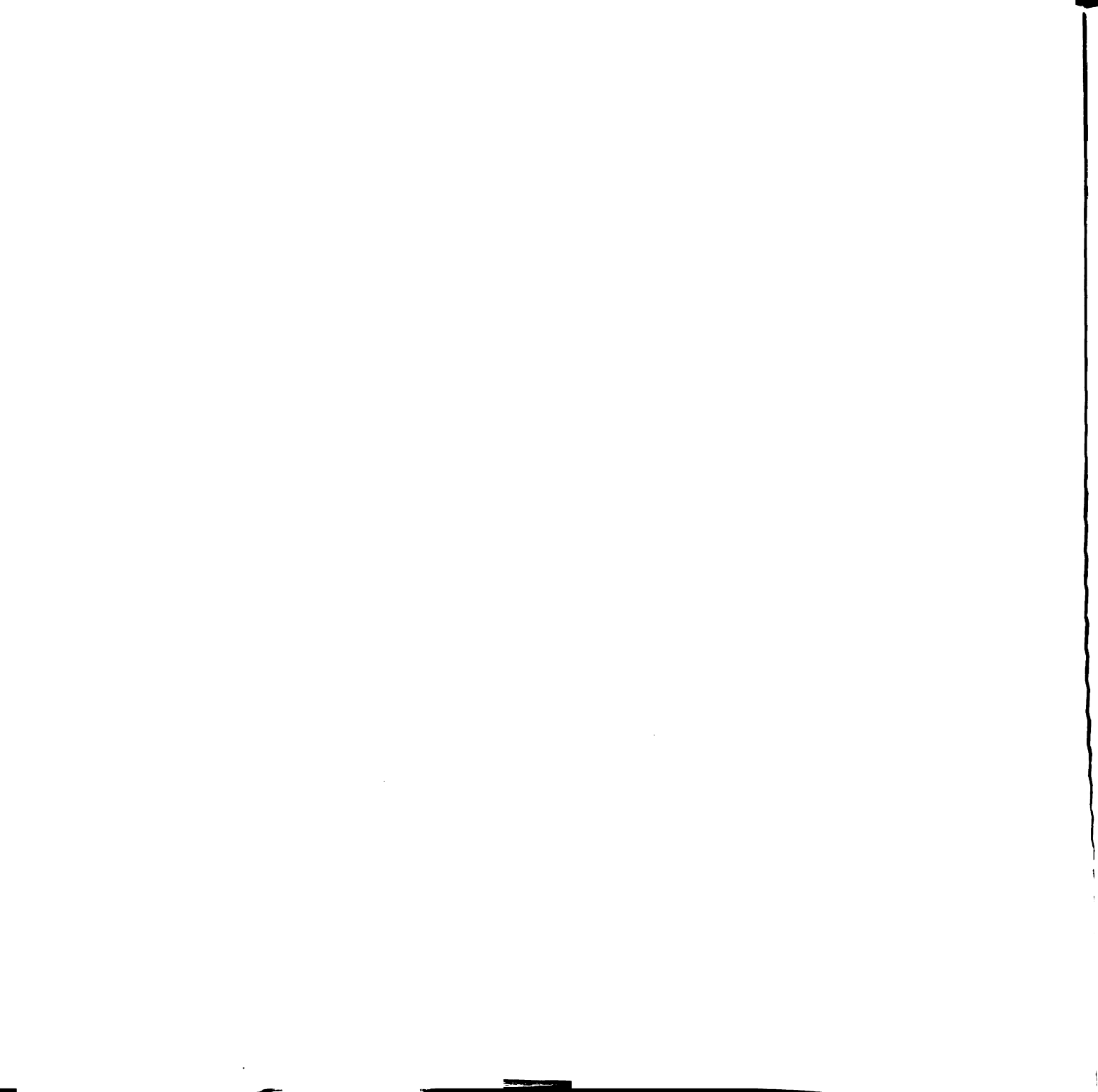
15. We keep putting it off. We deceive ourselves by thinking that
16. the temptations to which we have yielded YESTERDAY won't come
17. back tomorrow. . .OR that IN THE MEANWHILE, we'll change for
18. the better. But we simply won't face the issue-- namely
19. that we are not doing right (just) now. AND YOU KNOW,
20. in order to sin, a man cannot, AND - AND DARE not think.
21.

22. Oh, I know that sometimes we do think --RATHER seriously-- and
23. WE DO look into our hearts, AND EXAMINE OUR WAYS. . .as, for
24. example, when we are in the hospital. . .OH, YOU'LL DO SOME
25. THINKING THEN, OR-OR WHEN WE STAND BY A GRAVESIDE, YOU CAN'T
26. HELP IT, SOMEHOW, YOU-YOU DO SOME SERIOUS THINKING THEN. . .
27. or sometimes in church, when we are particularly moved by THE
28. MUSIC, BY A-A-N ANTHEM, by a sermon, (in such moments high
29. resolves are born). YES, THEN we WILL turn over new
30. leaves, BUT-but only in our minds, ONLY MENTALLY. WE'LL
31. BECOME DIFFERENT PERSONS, BUT ONLY IN DAY-DREAMS. YOU SEE, IT
32. is not translated into action, AND THE high resolves are still-
33. born.
34.

35. Emotion is good and EMOTION can inspire good action. . .but
36. more than emotion is required. . .an act of will is necessary.
37.

38. I WONDER IF WE THIS MORNING MIGHT ASK OURSELVES: What am I
39. AFTER ALL? Why am I here? What am I? this strange paradox
40. that longs for the highest AND-AND chooses the lowest. . .
41. THIS bundle of ideals and dreams. . .
42. tied together by a string of fears and hopes. . .
43. rushing down town in car or bus. . .
44. selling this, (and) buying that. . .
45. tapping out letters on chattering typewriters. . .
46. talking into telephones. . .
47. eating, drinking, making friends,
48. making love,
49. making moneyfor what? WHY?
50.

51. The tempo of our lives has been accelerated. . .you know that. . .
52. we hate LIKE THE DICKENS TO MOVE--to miss a single panel of a revolving



1. dear. . .

2. EVERYTHING'S BEEN SO speeded up. . .BUT-but. . .people are-

3. ARE RUNNING Away from reality. . .THEY'RE trying to escape --

4. ESCAPE WHO? ESCAPE WHAT? RUNNING away from God? COULD BE.

5. BUT the only thing to do is to stop and think. . .and in a

6. lovely phrase FROM DR. HUTTON--WHO HAS MADE CAMBRIDGE FAMOUS

7. BY HAVING BEEN BORN HERE, --DR. HUTTON SAID, "OUR inability to

8. think any more becomes GOD'S tap on THE door." NOW, ISN'T THAT

9. NICE? IT'S TRUE. WHEN WE GET TO THE PLACE WHERE WE CAN'T THINK ANY

10. MORE /SOUND - KNOCKING ON PULPIT/ GOD MAY BE KNOCKING ON THE DOOR.

11.

12. (There are a lot of people here who are afraid of having a

13. nervous breakdown. . .and well they might. . .for this kind of

14. life we are living will have that effect.)

15.

16. NOW, you men here,

17. When your wife says to you, "HONEY, YOU'RE - YOU'RE working too hard;

18. TAKE CARE, YOU'LL have a breakdown.

19. Take it in the spirit in which it is said, but don't believe it,

20. BECAUSE IT'S not true.

21. What SHE really means IS,

22. "My dear, you are getting very hard to live with THESE

23. DAYS."

24.

25. NOW, your mind is so constructed that it can go at almost any

26. speed so long as it is going in one direction.

27. The trouble comes when the mind is being pulled two ways at

28. once; breakdown(s) comes when man IS pulling one way and God IS

29. Pulling ANother (way).

30.

31. AND YOU KNOW PERFECTLY WELL THAT it is tension that causes a breakdown.

32. and WHAT IS tension BUT THE RESULTANT OF two opposite forces?

33. THAT'S--THAT'S TENSION. YOU WANT TO GO THIS WAY AND GOD WANTS YOU

34. TO GO THAT WAY, AND SO, THERE'S--THERE'S TENSION.

35. Are you living under ANY tension?

36. WHY NOT HAVE a look (at yourself). . .this morning AND

37. SEE?

38. "I thought on my ways," says the psalmist.

39. THAT IS RATHER - RATHER GOOD ADVICE, ISN'T IT?

40. RATHER A GOOD EXAMPLE.

41. HOW ABOUT THINKING ON YOUR WAYS? AND THEN BECAUSE

42. he was. . .a practical PERSON,

43. (and) THIS led him to do something about it.

44.

45. 2. "I thought on my ways, and turned my feet unto thy

46. testimonies."

47.

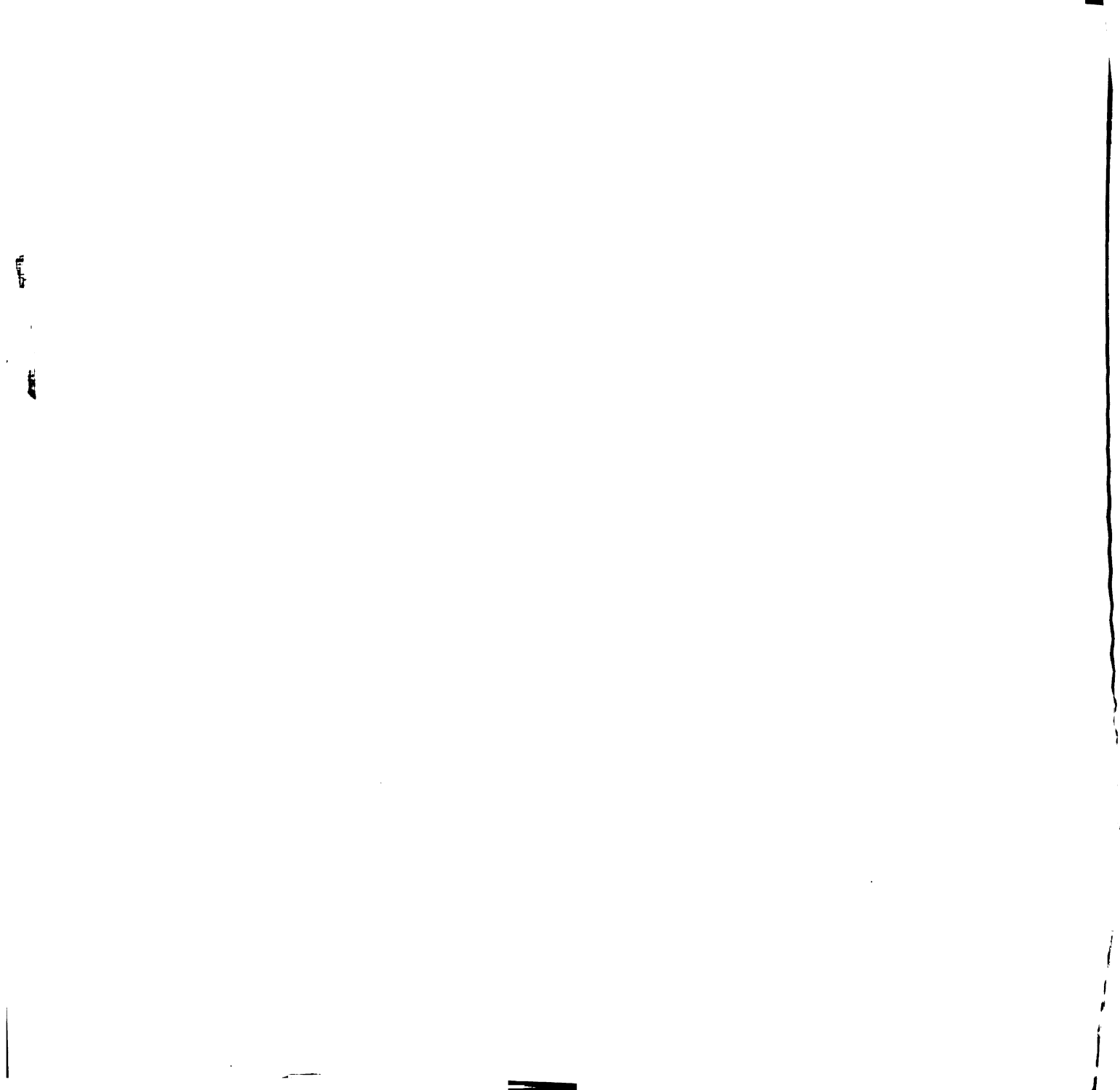
48. NOW, the choice of the right (way) must be followed by a

49. deliberate change of habit. YOU CAN'T SAY THAT YOU HAVE CHOSEN

50. THE RIGHT THING TO DO IF YOU DON'T DO IT. The psalmist does

51. not HERE say that he waited for God to turn him, or that he

52. could not turn of himself.



1. Man is always active in conversion.
 2. AND IF YOU DOUBT THAT, LISTEN TO JESUS, GOING UP AND DOWN, EXHORTING
 3. MEN TO REPENT. "REPENT YE," HE SAYS, "REPENT YE," and repent
 4. SIMPLY means to change YOUR MIND, TO CHANGE YOUR way of thinking. . .
 5. (their point of view)

6. NOW, Jesus. . . (certainly) never would have ASKED men to do
 7. something THAT they could not do. HE WOULD NOT HAVE SAID, "NOW
 8. GO AHEAD, REPENT," IF HE KNEW PERFECTLY WELL THAT THEY WERE INCAPABLE
 9. OF REPENTING.

10.
 11. OH, I KNOW THAT GOD HAS TO ENTER INTO IT. BUT-BUT MAN HAS SOME-
 12. SOMETHING TO DO. THAT IS THE ONLY POINT I WANT TO MAKE. BUT MAN
 13. HAS A PART TO PLAY. HE-HE'S ACTIVE IN IT. SO THAT AFTER YOU THINK
 14. ON YOUR WAYS, AFTER YOU DETERMINE THE WAY YOU SHOULD GO, THEN YOU
 15. HAVE TO MAKE UP YOUR MIND TO GO IN IT. YOU HAVE TO MAKE UP YOUR
 16. MIND TO ACT. AND IF you have not yet acted. . . what are you waiting
 17. for?

18.
 19. You might say that you are waiting for God to do something,
 20. whereas the fact is that God is waiting for you to do something.
 21. Life is full of turning points. . . A GREAT MANY FORKS ALONG THE
 22. WAY. . . It may be a proposal of marriage. . . IT'S A VERY IMPORTANT
 23. TURNING POINT, ISN'T IT, YOUNG LADIES? IT MIGHT BE A
 24. PROPOSAL OF MARRIAGE, IT MIGHT be the offer of another
 25. position, SOMEWHERE. . .
 26. IT MIGHT BE AN OPPORTUNITY TO FIND another place to live. . .
 27. IT MIGHT BE the challenge of some PIECE OF service you are
 28. asked to DO. . .

29. I know that some of you are at such turning points this
 30. very minute.

31.
 32. SO, what are you going to do? The psalmist turned his feet to the
 33. testimonies of God. That is the Bible. . . the record of God's
 34. dealings with men and women all down through history.

35. AND YOU KNOW THAT God's Word is the only book wherein we
 36. find the rules for happy living. . . the spiritual laws that govern
 37. our peace.

38. You'll find them nowhere else. NOWHERE ELSE WILL YOU FIND
 39. THEM. The architect, the engineer, the scientist, the
 40. botanist, the farmer. . . all, these are aware of what we call the
 41. natural laws. . . they use them. . . THEY HARNESS THEM. . . and-AND
 42. thus THEY are enabled to achieve. But there are other
 43. laws that we call THE spiritual laws. . . by which character is
 44. built. . . BY WHICH peace of mind is achieved, BY WHICH SALVATION
 45. IS OBTAINED.

46.
 47. AND if you this morning are at the place where you are
 48. wondering what you should do, there is the Bible. . . still the only
 49. infallible rule of faith and practice.

50.
 51. There is prayer. If you want to know what God wants you
 52. to do, ask Him. . . in prayer. . .

1. When Saul of Tarsus was confronted by the RESURRECTED Lord on the
 2. road to Damascus, he said: "Lord, what wilt Thou have me to do?
 3. And Jesus told him. . .

4. AND HE DID IT.
 5. (He will tell you too. . .if you ask Him.)
 6.

7. 3. NOW a third step IS necessary. The psalmist not only thought on
 8. his ways. . .HE not only turned to the testimonies of God. . .
 9. but he then began to keep God's commandments.

10.
 11. AND here is where so many of us are making our lives
 12. complicated and unhappy. We long for God's peace. . .but do not
 13. obey God's will. We pray "Thy will be done on earth," AND yet
 14. we want our own way.

15.
 16. It's not difficult to get people to make up their minds to be
 17. good; the real difficulty is to get them to carry it out.
 18. We can be persuaded in church on Sunday. The problem is to change
 19. our habits on Monday(morning in the office) and to act
 20. differently on Saturday night.

21. THAT'S THE PROBLEM.
 22.

23. All our goodness is done by fits and starts. We put on a
 24. spurt, AND THEN WE STOP, (and) we relapse BACK into the old stagnation
 25. . .and fall victims ONCE again to the same old temptations.
 26. Our sin becomes monotonous.

27.
 28. If only we could DISCOVER how fresh and exciting and THRILLING AND
 29. STIMULATING the Christian life is. We would need no artificial
 30. stimulants.

31. Our fellowship with Jesus would be enough to keep life fresh
 32. AND exciting AND happy AND thrilling every minute.

33.
 34. Why is it that our high resolves HAVE such a short LIFE?
 35. and our good resolutions last only a day or two?

36. I think the commonest cause is that we do good upon impulse and not
 37. upon principle.

38.
 39. THERE WAS A DEAR OLD LADY DOWN IN NEWTON COUNTY IN GEORGIA. SHE
 40. WAS THE OLDEST LIVING MEMBER OF THE CHURCH THERE IN COVINGTON, AND
 41. SHE USED TO IMPRESS ME WITH-WITH THE SOUND WISDOM OF HER PRECEPTS,
 42. AND SHE WOULD SAY, AS GOOD PRESBYTERIANS WILL SAY, THAT ONLY LINE
 43. UPON LINE, AND PRECEPT UPON PRECEPT, DO WE TEACH ANYTHING. AND I
 44. THINK THAT'S TRUE.

45. BUT SHE WOULD SAY THAT ONE OUGHT TO DO RIGHT BECAUSE IT IS RIGHT
 46. TO DO RIGHT.

47. EXACTLY. THAT IS WHY WE SHOULD DO IT. BECAUSE OF PRINCIPLE. NOT
 48. BECAUSE OF A RESOLUTION THAT CAME SAILING ACROSS OUR SKY LIKE THE
 49. GRACEFUL SEAGULL THAT SWEEPS IN LOVELY ARCS. NO, WE OUGHT TO
 50. BE -TO SET-TO SET OUR-OUR COURSE TO DO RIGHT SIMPLY BECAUSE THAT'S
 51. THE RIGHT THING TO DO.

52. SO the heart of the whole matter is this: Are we willing to

1. keep God's commandments -- to do what God wants us to do?
- 2.
3. We know perfectly well, that if the nations of the earth DID keep
4. God's commandments, there would be no war. . . YOU KNOW THAT, DON'T
5. YOU? SURELY THAT-THAT IS PLAIN AND OBVIOUS.
6. If management and labor would keep God's commandments, there
7. would be no strikes, or need of strikes. . .
8. if husbands and wives would keep God's commandments,
9. there would be no divorce, no broken homes. . .
10. we all know THAT perfectly well.
- 11.
12. But what we forget is that none of these things can possibly come
13. true until we as individuals begin to keep God's commandments.
14. THE NATIONS CANNOT DO IT UNTIL THE INDIVIDUAL CITIZENS
15. IN THE NATIONS BEGIN TO DO IT,
16. MANAGEMENT CAN'T DO IT UNTIL ALL THE MANAGERS DO IT,
17. LABOR CAN'T DO IT UNTIL EVERY LABOR UNION MEMBER
18. DOES IT.
19. THE HUSBANDS CAN'T DO IT UNTIL WE INDIVIDUAL
20. HUSBANDS BEGIN TO DO IT.
21. THE WIVES CAN'T DO IT UNTIL ALL YOU WIVES DO
22. IT.
23. DON'T YOU SEE?
24. Nations are not changed en masse. . . but only as
25. individuals. Management (only) acts ONLY as individual
26. managers act. . .
27. AND SO God deals with people one by one. . .
- 28.
29. So DON'T YOU SEE, IT-it comes RIGHT down to you. . .
30. and (to) me.
- 31.
32. We know what we've got to do. . . the only question is. . .
33. Are we WILLING to do it?

SERMON CONTENT OUTLINECASE STUDY III - "Let's Take Time Out"

I -- INTRODUCTION

- A. Announcement and Reading of the Text - Psalms 119:59, 60
- B. Many fear to stop and think
 - 1. They create perpetual activity
 - 2. In silence, they fear God will speak
 - a. Radio programs fear silence
 - b. Silence in church service creates alarm
 - c. This is an age of rush
 - 3. There is time for trifles
 - a. Comics
 - b. Bridge
 - c. Movies

II -- DISCUSSION

- A. Why do we fear to think?
 - 1. To ask: What am I doing with life?
 - 2. To ask: What character am I building?
- B. Our values are confused
 - 1. Things mean more than the glory of God
 - 2. The labels in the shop window have been misplaced
 - a. We pay more for indulgence than for instruction
 - b. We have no time or place for contemplation
 - c. We fear to face issues
 - 3. Emotion-based decisions do not last
 - a. The grave-side decision is forgotten
 - b. A dedication in church fades
 - 4. We live at too fast a pace
 - a. Perpetual rush dominates us
 - b. Could we be running away from God?
 - 5. Conflicts of interest create tensions

- a. Examine your life for such conflicts
- b. With the psalmist - Think on your ways

C. We need to seek God's will for us

1. The psalmist did not wait for God to turn him
2. Man must be active in conversion
 - a. "Repent" said Jesus
 - b. To repent is to change your mind
 - c. Christ meant us to do it
 - d. God does help
3. Life is full of turning points
 - a. A proposal of marriage
 - b. A new place to live
 - c. A new job
4. You need guidance
 - a. The psalmist turned to the testimonies
 - b. You have them in the Bible
 - c. God's testimonies are infallible laws
 - d. Prayer is another means of guidance
 - e. Like Saul, ask, "Lord what wilt thou have me to do?"

D. Action must follow thought and guidance

1. Failure to act brings defeat
 - a. Obedience brings peace
 - b. Carrying through our intentions is the problem
 - c. We are only good in spurts
 - d. Our resolves are so short-lived
2. We should do right because it is right
 - a. This is good Presbyterian doctrine
 - b. It is based on principle
3. Willing obedience to God's law would solve all human problems
 - a. There would be no war
 - b. There would be no strikes
 - c. There would be no broken homes
4. The individual is the key to the nation's right choices
 - a. All managers must obey
 - b. All laborers must obey
 - c. All husbands must obey
 - d. All wives must obey
 - e. God deals with individuals

III -- CONCLUSION

- A. The issue rests with each of us
- B. Will we do what we know is right?

"LET'S TAKE TIME OUT"

A Rhetorical Examination of Case Study III⁵⁹

Sermon arrangement.--The sermon, "Let's Take Time Out," is one in which Marshall himself gives some clues as to its arrangement into three main divisions of the Discussion. These clues are provided in the three-part breakdown of the sermon text which he himself indicates in the typescript form of this sermon. Again, however, there is no clear indication of the transition from Introduction to Discussion or from Discussion to Conclusion. These have to be arbitrarily determined and are indicated in the sermon content outline provided.⁶⁰

This sermon comes close to meeting the elementary requirements of a textual sermon. Marshall finds three emphases in the text and uses each of them as a main head for the Discussion section of the sermon. In another sense the sermon is strongly topical and carries out the emphasis of the title--that it is essential for individuals to devote time to the business of being Christians. The textual division simply sets up three related phases growing out of the meeting of this need to "take time out."

Marshall holds well to his basic theme and emphasis. Thus the sermon has a unity and coherence which we find commendable.

⁵⁹This sermon was preached in The New York Avenue Presbyterian Church on Sunday morning, September 26, 1948.

⁶⁰For sermon content outline of this Case Study see pp. 320-322.

It moves forward steadily and consistently toward its climax. There are a few interpolated passages, several of them being quite extensive. In the main they seem to consist of illustrations which come to Marshall's mind as he is speaking, and he inserts them as means of reinforcement of the points which he is making.

The Introduction consists of the announcement and reading of the text, and this could be considered the entire Introduction. In this sermon, however, it seems that a slight elaboration upon the theme of the text could be considered as a part of the Introduction. In this instance Marshall is stressing the need, in this intensified age of rush, for quiet periods of meditation, earnest thought, and prayer. The transition to the Discussion follows in Marshall's inquiry into why we fear to "take time out" to think.

The Conclusion is extremely brief, simple, and direct. It simply says, in essence: So now you see what we have to do. The question is, Are we going to do it?

Sermon content--evidence and lines of reasoning.--In this sermon, "Let's Take Time Out," Marshall builds an argument by authority--the authority being the inspired Word of God. In this instance the words are written by the psalmist advocating a pattern of behavior. Marshall takes this pattern and insists that it should be followed by Christians today. This basic line of reasoning is supported by illustrations, by reasoning from experience, and by one or two quotations from authorities in the spiritual realm. But basically Marshall simply lays down the psalmist's three-fold pattern of advocated behavior and shows by illustration and application why it

should be beneficial if followed today.

The three phases to the psalmist's pattern of behavior are: thinking about one's life, what one is doing; turning to God's testimonies for guidance, instruction, and direction; and then making haste to do what God's testimonies advocate. Marshall is quick to point out that these testimonies are to be found in the Scriptures and that it is here that one will find the pattern of the will of God. Thus Marshall presents the Scriptures as the authority and basis of his argument.

In contrast to the first two Case Studies already considered, this sermon contains no Biblical incident or experience presented extensively and pictorially by Marshall. The element of argument by analogy is not prominent here. Perhaps by implication it could be said that the experience of the psalmist is analogous to the experience which Marshall is advocating for his congregation, but this is not prominent in the line of reasoning.

Certainly there is no depth of exegesis in this sermon. The text contains three simple, obvious concepts (reports of the conduct of the psalmist), and Marshall simply elaborates upon each of them and shows how they could profitably be applied today.

If it be asked whether Marshall's evidence and lines of reasoning are sound and effective, it would have to be answered that provided his congregation shares his implicit confidence in the authority of the Scriptures, then the question can be answered positively.

The sermon opens with a bold assertion that "there are only

two ways of getting through this world; one is to stop thinking, the other is to stop, and think." Whether this statement could be accepted as logically sound or true is probably a matter of opinion. Marshall is probably trying to arrest attention by a play on words as much as anything. He proceeds with a further assertion that people dare not let themselves think, and he attributes the frenzied activity of modern times to this fear of real thinking. In his typescript he indicates a quotation from Leslie Weatherhead to the effect that, "when they stop, they make a silence and in that silence God speaks." In the actual presentation Marshall omits the source of the statement.⁶¹ He proceeds to argue that our fear of silence is a fear of what God might say to us in a time of silence. He goes on somewhat amusingly to give illustrations of our fear of silence--the unpardonable dead air space of radio, the agitation which would arise in the congregation should there be a long pause during a prayer from the pulpit.⁶²

The fact that this illustration is interpolated would confirm the idea that it was an impulsive action on Marshall's part to include

⁶¹ Marshall's failure to mention Weatherhead's name in the actual delivery of this sermon is of interest in view of the plagiarism issue discussed in this study on pp. 204-213. It seems most likely here that Marshall omitted Weatherhead's name in the interest of maintaining continuity of thought from what he had just been saying. The fact that Weatherhead's name was in the typescript would indicate that Marshall had every intention of giving him the credit for the statement.

⁶² Marshall is being a little facetious here, perhaps, since he suffered his first heart attack while preaching in the very pulpit from which he is now speaking. It is almost as though he is teasing his congregation for its anxiety about his physical condition. He might especially be teasing his wife, Catherine, who, after his heart attack and the resumption of his ministry did everything possible to get his load lightened, even to entering into conspiracy with the officers of the church to reduce his obligations and appointments. See Marshall, A Man Called Peter, pp. 239-241.

it here. The third illustration is drawn from our anxiety to travel more rapidly. Why, Marshall asks, do we want to travel so quickly, especially since we find time for things which in themselves might not be considered evil but which do not aid achievement of an eternal destiny. He interpolates a particular thrust at the "busy junior executive" who can find time to follow the comic strip doings of "Nancy" every morning.

A number of Marshall's assertions in this introductory section might be challenged for their accuracy. He indulges in a number of broad generalizations, but perhaps they can be accepted as sound since this is indeed an age of rush and decreasingly an age in which to engage in quiet, intensive meditation. Now Marshall is ready to present the pattern of the psalmist's behavior as the answer to the modern way of living. Thus he presents a battery of questions to stir the thinking of the congregation and to point up the direction which the sermon is about to take:

Why is it that we do not WANT TO think with the psalmist, on our ways?
 Why are we so afraid to ponder our way of living, to ask ourselves:
 What is this getting me?
 What am I seeking out of life?
 What is it I want?
 am I living right? What kind of life AM I-am I making?
 What SORT of character am I building?

In the discussion of the first division of the text, Marshall argues that his hearers have lost their sense of perspective. He quotes words familiar to the church-goer to the effect that "man's chief end is to glorify God and to enjoy Him forever," and interpolates a statement made by Christ and recorded in Luke 12:15: "A man's life consisteth not in the abundance of the things which he possesseth."

These are things that we have forgotten, Marshall argues, and as a result our sense of values is out of focus. Then it is that he quotes the Archbishop of Canterbury, who asserts that the world's sense of values has been confused, that someone has shifted all the price labels so that the cheap things have the high-priced labels on them and the precious things are marked low. Building on this argument, Marshall points to the vast sum of money spent in 1947 for hard liquor and the amounts spent daily for beer. He then seems to contrast this sum with a high-school teacher's salary, and goes on to compare that with the salary of a radio comedian.

It might be contended that Marshall is not making fair comparisons here in speaking of the ten billion dollars spent for hard liquor in a year and the ten million dollars spent daily for beer and immediately following that with the three thousand dollars a year of a high-school teacher's salary. The contrast is valid; but if all the salaries of all high-school teachers for a year were added together, the presentation would be a little more fair. What Marshall is really trying to do, undoubtedly, is to contrast the salary of a teacher with that of a comedian, who earns one hundred times as much as the teacher. It is perhaps a coincidence that there is no division between the discussion of expenditures on liquor and of expenditures on high-school teachers' salaries. At least, the essential soundness of Marshall's comparisons is unassailable. In this sermon he does not elaborate on his views of the liquor industry; but as indicated elsewhere, one of Marshall's most persistent grievances is against liquor and its effect upon human beings.⁶³

⁶³See this study pp. 168-169, 193-195.

He then returns to his contention that there is little time or place for contemplation in modern life and experience. As an illustration he gives a personal experience of his in visiting the Washington Monument. From the position 550 feet above the city he was meditating upon the city's past history when he was interrupted by the attendant ordering him to keep moving around. Obviously Marshall was not being too serious in this illustration but was giving an extreme example to make a point.⁶⁴ Marshall follows this touch of humor with the assertion that we fail to find time to think because we are afraid to face the issues. It is a part of our tendency to put off dealing with the difficult.

Marshall tempers his sharp contention by acknowledging that there are times when people think seriously. He mentions the experience of being in hospital, or at a graveside, or in a church service (some phase of which makes an impression), but he contends that decisions made under these emotional stimuli do not seem to last.

Marshall's theme of the incessant rush of modern life recurs in a vivid word picture of that life. But Marshall's question is, What are we running for? Could we be running away from something or someone? Could we be running away from God? The answer, he says, lies in our stopping to think; and he quotes a Dr. Hutton of Coatbridge, Scotland, who said: "Our inability to think anymore becomes God's tap on the door."⁶⁵

⁶⁴ Audience reaction to this Washington Monument incident was instantaneous. A wave of laughter swept through the congregation.

⁶⁵ Coatbridge is Marshall's birthplace, in Scotland.

Again he relieves the severity of his accusations and contentions with a touch of humor in which he says that wives who express concern that their husbands are working too hard and may have a breakdown really don't mean that. What they really mean is that the husbands are getting difficult to live with.⁶⁶ But immediately Marshall is back into a serious vein, contending that tension is the result of opposing forces; that it is the mind that is pulled in two directions that is likely to break down under tension. Wanting to go one's own way when God wants one to go His way will be a source of tension.

Only now does Marshall actually quote the words of the psalmist which constitute the first division of his textual presentation. "I thought on my ways and turned my feet unto Thy testimonies." It is useless, says Marshall, to say you choose the right thing if you don't do it. The psalmist does not wait for God to turn him; he turns himself. This observation leads Marshall into an earnest consideration of conversion, and repentance as a part of that conversion--and particularly man's part in this process by which lives are changed. He argues that Christ exhorted men to repent; therefore it must be possible. While God provides the power for change, man has a part to do. This is the point that Marshall says he wants to make. Man is active in the change. Having thought on his ways, having decided the way to go, then there must be an action of the mind, an action of the will.

Life is full of such turning points, Marshall argues. Perhaps one is a proposal of marriage, or the task of finding a new place to

⁶⁶ Again audience reaction registered on the tape recording is evident at this point. Sustained laughter greets this illustration.

live, or the accepting of a new position, deciding whether or not to do a task presented. What are you going to do? How are you going to know what you should do? The answer, says Marshall, will come in turning, with the psalmist, to the testimonies of God in the Bible. Here he makes a forceful and sustained contention that it is in the Bible that the rules for happy living are to be found, that in it is the only "infallible rule of faith and practice." Marshall thus stakes the entire strength of his position in this sermon (and in his ministry) upon the authority of the Bible.

He also offers prayer as a means by which the individual may learn the will of God. In support, he cites the experience of Paul of Tarsus at his conversion on the road to Damascus. He asked the Lord what he should do. The Lord told him what to do, and he did it. And immediately Marshall is at the third step in the text. He reviews the first two steps briefly, and then adds that the psalmist began to keep God's commandments: "I made haste. . .to keep thy commandments." Here is the source of much unhappiness, says Marshall. We repeat the Lord's Prayer, "Thy will be done on earth," but we don't mean it. We make right decisions in church on Sunday but fail to change our habits on Monday morning, and to act differently on Saturday night. Marshall again is making assertions and generalizations without any particular attempt to prove his positions, but he blames actions based upon impulse for the weakness and brevity of many good intentions. Then, by interpolation, he quotes one of his early parishioners in Newton County, Georgia, who contended that "one ought to do right because it is right to do right," and not because a sudden impulse or idea comes

into the mind.

In summing up, Marshall says the question is: Are we willing to keep God's commandments, to do what he wants us to do? If we are willing, he then argues that all of society's basic problems will find solution. The conflicts between management and labor will be resolved without strikes, there will be no war, there will be no divorce, no broken homes. Marshall does not attempt to prove these contentions; he simply states that his congregation knows perfectly well that if the nations of the earth were to keep God's commandments, these problems would be resolved. But he throws the responsibility back immediately upon the individual. The nations cannot do God's will until the individual citizens do it. Management can't do it until all managers do it; labor can't do it until every union member does it. Each individual husband and each individual wife must do it. Thus in these few sentences Marshall offers the solution to the basic problems of the world and of society. Is he guilty of over-simplification, of presenting an idle dream? Without a doubt Marshall himself knows well that there is no prospect of having the nations of the world accept God's commandments, but he is talking to a Christian congregation and asserts their personal responsibility for their individual lives, and for their influence on society to carry out God's commandments. There seems little basis to doubt that if there were universal obedience to God's commandments, then the solutions which Marshall offers to the world's problems would be realized. Thus he leaves his listeners with the issue facing them individually and personally. "We know what we've got to do. . .the only question is. . .Are we willing to do it?"

In evaluating Marshall's use of evidence and reasoning in this sermon, one is led to marvel at the simplicity of the means which he presents for the solution of intensely complicated human problems. The main emphasis of the sermon as a whole is upon the individual's personal experience, his relationship to God and his relationship to life. It is only in the summation of his argument that Marshall spreads the individual personal solution into a solution for society. In a way, the argument cannot be gainsaid. If society is simply a composite of individuals, and all the individuals find the solution to life's problems, presumably the composite will find the solution to its problems also. As in the two previous Case Studies it is interesting to note that the persistent and vast problems of war and of management-labor conflicts and the intense problems of divorce and broken homes bear in upon Marshall's consciousness. When he thinks of the world and its needs, these are key emphases in his thinking. One can scarcely doubt that this sense of responsibility for these problems is, in part at least, an outgrowth of his own life experience and the impact of the stream of events upon his thinking.⁶⁷

Once more, the soundness of Marshall's logical proofs hinges upon his audience's acceptance of his acceptance of the complete authority of the Bible as the Word of God and as the way of life. If one may judge by the persistence of Marshall's large following, one may assume that for the majority of Marshall's hearers, his basic premises are apparently acceptable and thus his lines of reasoning

⁶⁷ For a full presentation of the stream of events occurring in Marshall's life see Chapter II of this study, pp. 28-111.

equally acceptable.⁶⁸

Sermon content--psychological factors.--By contrast with the first two Case Studies, this sermon, "Let's Take Time Out," does not seem to be effectively conceived in terms of its pathetic proofs. There seems to be an underlying mood of scolding on the part of the speaker, a persistent element of condemnation in reminding the listeners of their failures, their weaknesses, and their inconsistencies. Almost the only relief to this underlying tone is provided by certain of the illustrations which have in them a touch of humor for the particular audience listening to the sermon. Only briefly is the vision of saving the nation (and even the world) presented to challenge the congregation to measure up to the way of life advocated. Even the colorful experience of the psalmist who is quoted in the text of the sermon is not brought in at all to serve as an example to the modern listener. In fact, almost no examples are brought in which demonstrate the fulfillment of the ideals which Marshall is advocating. The tone is definitely one of condemnation and exhortation with the occasional relief material alluded to above.

This is not to contend that Marshall's basic position is unsound or does not apply. That there is constantly need to remind moderns that they need to "take time out" is self-evident, especially if the time taken out is for meditation upon spiritual things. But in this sermon Marshall seems to have lost some of his sensitivity to the needs, wants, urges, and desires of his congregation. At least, he

⁶⁸A survey of all responses in the questionnaires gives no basis on which to doubt this conclusion. See Appendix III, pp. 560-623.

is failing to link his objectives with these motive forces within his audience.

In the matter of the speaker's need to arrest and maintain attention it may be said that here also Marshall does not come up to the standard of the first two Case Studies. After announcing and reading his text, his play on words in the opening statement tends to arrest attention:

"There are only two ways of getting through this world of ours; one is to stop thinking, the other is to stop and think."

But then the element of scolding comes in immediately, saying in essence that people "dare not let themselves think," that they are rather afraid of what God might say and so they keep going.

The illustration of the "unpardonable sin" of radio is understandable and familiar and therefore should tend to restore attention, and the teasing about what would happen if there were silence in the pulpit during a prayer certainly gains attention (as is evidenced by audience reaction). The allusion to the age of rush to which we have come and the tendency of this age to want to travel faster and faster should be appealing to this generation, but then the scolding resumes with the complaint that we find time for unessential things but fail to make time for things of eternal consequence.

That Marshall is trying to prepare his congregation to do some thinking is evident from the battery of philosophical questions which he presents, on the theme: What is life all about anyway? Where am I going? Such questions should involve the audience sufficiently to hold attention. But again, they are plunged into a mood

of scolding and are told that they have lost their sense of perspective, and the intimation is given that some have never learned what spiritual values are. Illustrations of skewed values are brought swiftly from expenditures for liquor, for teachers' salaries, and for comedians' salaries. And there is almost a little bitterness in the "aside" that though the comedians are paid so much for making people laugh, they are not always successful. The tape recording reveals that attention and good will are restored with the illustration familiar to Washingtonians of visiting the Washington Monument and of viewing the city from the lofty elevation of 550 feet. The thought of their pastor's being asked by an attendant to keep moving has a strong appeal for the audience's sense of humor (as indicated by their laughter), but they are scolded once again by the assurance that they do not think because they are moral cowards, because they are afraid to face the issues. They postpone issues, hoping that postponement will result in an improvement in the situation. And they are told by implication that they do not think because they wish to sin.

It seems as though Marshall must be out of mood on this date, for almost peevishly he acknowledges that while people do think seriously on occasion (when they are sick in the hospital, or stand by a graveside, or are touched by something in the church service), he feels that only the emotions are working at such times and that people seldom carry into action the resolutions stimulated on such occasions. Emotion is good, he tells his people, and can inspire to action, but emotion will not be adequate without the act of the will.

Then the tempo of the sermon picks up a little, and it sounds

more like the Marshall of the previous sermons when he gives a vivid word picture of the pace of modern life. All the typical Marshall mastery of style comes to life in this paragraph.⁶⁹

Probably the attention quotient gained considerably when Marshall presented this paragraph:

The tempo of our lives has been accelerated. . .you know that . . .we hate LIKE THE DICKENS TO MOVE--to miss a single panel of a revolving door. . .

Here Marshall is back on the borderline of the epithet. This expression, "like the dickens," is only a euphemism for "like the devil," or "like the deuce." At this, the liberals in the audience might have sat up in appreciation, while the conservatives might have sat up with varying degrees of horror, but at least attention would have been arrested by this interjection. But the scolding resumes. We hurry because we are running. Why we are running we are not sure. Perhaps we are trying to escape from reality, from God, Marshall concludes. He then throws in a little touch of Scottish pride in quoting a Dr. Hutton, who, he says, made Coatbridge famous by having been born there. Such an introduction to the quotation from Dr. Hutton is designed to appeal to those who are partial to Scotland and to Marshall.

Then another "salt pit" of humor relieves the pressure of scolding as Marshall portrays the apparent concern of a wife for her overworked husband and her expression of fear that he will have a breakdown, which concern, Marshall says, is not to be accepted as genuine. (One cannot but hear the overtones of Catherine Marshall's

⁶⁹

This paragraph will be presented in detail in the section on style.

worrying about Peter's having a breakdown from overwork because of his accelerated pace following a very severe heart attack in the spring of 1946. One can imagine the regular members of the congregation turning to look at Catherine to see how she is reacting to this observation.) What your wife really means, Marshall asserts, is that you as a husband are getting very hard to live with these days.

The recording reveals that the audience thoroughly enjoys this little piece of banter, but it really prepares the way for a serious consideration of what it is that produces tension in modern life. And here Marshall should have gained attention and goodwill by showing his concern for people who are living under tension. He asserts that tension is not due to pulling hard in one direction, but it is due to being pulled in two conflicting directions. So, he advocated, let us examine ourselves this morning and see which way we are going; let us with the psalmist think on our ways.

As the second main head of the textual development opens, the mood of exhortation returns strongly but perhaps tempered by an appeal to the pride of the congregation in believing that their individual salvation is up to them, that they individually have a responsibility in the matter. In fact, if they fail to discharge their part of the transaction, there will be no salvation for them. But Marshall speaks almost sharply in this section as he asserts that the individual has to make up his mind what he should do and then do it. And he asks, "And if you have not yet acted. . . what are you waiting for?" Such language is scarcely designed to create goodwill and build a strong sense of rapport between speaker and audience.

But the pace picks up again and the attention should be restored as Marshall indicates that he knows that some in his congregation are at important turning points in their lives just now. He tries a little sally in the direction of the young ladies in the audience by saying,

. . .it may be a proposal of marriage. . .
IT'S A VERY IMPORTANT TURNING POINT, ISN'T IT, YOUNG LADIES?
IT MIGHT BE A PROPOSAL OF MARRIAGE. . .

Without doubt such a topic should call for attention and response from the young people particularly and others indirectly.

Marshall follows this with the assertion that it is in the Bible, God's Word, that guidance in all spiritual matters will be found, and that such guidance is available nowhere else. This is an unequivocal assertion; and even if not accepted by all, it has the power to arrest the attention of all and to stimulate thought. Although the architect, the engineer, the scientist, the botanist, and the farmer all know and use natural laws, only in the Bible can be found those spiritual laws which will lead to the development of character and bring peace of mind. In this assertion Marshall is getting a little closer to the needs and wants of his audience. Perhaps if he had developed this positive theme of how to find peace of mind through the Scriptures and through prayer (his next sub-topic), he might have been more winsome and persuasive with this sermon.

He moves into the third phase of the text, indicating that action in obedience is necessary. Deep thought is good, turning to God's testimonies is essential, but these are not sufficient. There must also be action. This should be appealing to the congregation. Most human beings with any ambition at all are interested in action

rather than in mere theorizing. But the scolding tone returns. It is easy, says Marshall, to get people to make good resolutions in church on Sunday; but it is another thing for them to act out these resolutions on Monday or on Saturday night. We readily make new beginnings but quickly fall back under old temptations. He does offer a thrilling, stimulating life in Christ that will be exciting, happy and thrilling in every minute. He does not, however, in this sermon elaborate upon how such a life is to be lived. Instead, he reverts to the question of the short life of good resolutions; and, quoting one of his early parishioners from his first pastorate (in the cotton-mill town of Covington, Georgia) he asserts that it is the failure to act on principle that is the basis of weakness, that it is the impulsive action which underlies failure.

As the sermon moves toward its close, Marshall tends to be quite didactic in word (and, incidentally, in tone) to the effect that his hearers should certainly know that if men would keep God's commandments, all the problems of the world would be solved. There is perhaps some appeal to altruism in the assertion that each individual, in the discharge of his personal responsibility, can hasten the day when social groupings within the nation will fulfill their true commission and thus, ultimately, resolve the problems of the world. This kind of appeal should have stimulated a response on the part of church-oriented persons. To the end of this sermon, however, the high level of challenge and inspiration which marked the first two Case Studies is, to a large degree, lacking; and with it the attention potential is reduced.

The possibility is recognized that Marshall may not have been merely "out of mood" in presenting this sermon. It is possible that with his knowledge of his congregation, he may have felt that there was a need for the "scolding" tone of this sermon. He may have had reason to feel that the more positive approach had failed to produce the reaction which he desired. Nevertheless, it would seem that Marshall's performance in Case Study I would show him to be capable of making a more psychologically-effective approach to his subject and congregation than he appears to make in this sermon.⁷⁰

Sermon content--and the speaker's credibility.--By virtue of Marshall's relatively poor performance in the psychological appeals of this sermon, it can only be argued that his ethos would tend to be somewhat tarnished by this sermon. This is not to say that a single sermon is going to break down the loyalty of a congregation to a beloved pastor. That minister has probably never lived who gave only first class sermons in his ministry. (There are too many intangible factors operating in a preacher-congregation situation to guarantee top-level performance and response on all occasions.) But inevitably a tone of scolding on the part of the preacher tends to erect barriers between him and his listeners, and gives the listeners a feeling of wishing to withdraw--if nothing else, to withdraw from the scrutiny of one who is finding fault in spiritual matters.

As for the ministerial role which Marshall is playing in this particular sermon, it is undoubtedly more that of the prophet than of

⁷⁰ Hearing the tape recording of this sermon only heightens the general impression of scolding and didacticism in Marshall's presentation.

the pastor. The prophets of the Old Testament could give severe expression to their disappointment in the waywardness of the chosen people of God, and they could be quite severe in their rebukes and denunciations. Certainly Marshall is speaking more in that mood and in fulfillment of that role than in that of the tender shepherd of the sheep binding up the wounded and carrying the lambs in his bosom, which is the "Good Shepherd" image under which Christ portrayed Himself to His generation.

The damage to Marshall's ethos is probably not too severe on account of this sermon. His parishioners would grant him the right to point out wherein he felt that his people were failing, and it must be acknowledged that he tended to speak in the first person in describing these weaknesses. But it is doubtful whether a visitor to the church on this occasion would have felt that empathy and identification which Marshall elicited in many of his sermons, and which he must frequently have called forth in order to attract overflow crowds. In the closing paragraphs, when Marshall alludes to some of the problem areas in society--the problems of war and of labor strife and of broken homes--his image is strengthened as a responsible leader of men and spokesman for God. But this element comes late in the sermon, and is expressed quite briefly.

All in all, Marshall's ethical proofs in this sermon, being tied so directly to his psychological proofs, tend to be below the level indicated in the first two Case Studies. The most probable reaction to this sermon from the congregation would be an acknowledgment that Marshall was logically right, that his evidence and reasoning were sound, but that he could have presented his evidence and

reasoning with much greater appeal and therefore with greater effect.

Sermon style.--As might be expected, the style of the sermon, "Let's Take Time Out," is below the standard established by the first two Case Studies--expected because the factors of interest and attention are not as strong in this sermon, and it is impossible to isolate stylistic factors from inventional factors. Only occasionally are there flashes of style comparable with those found in Case Studies I and II.

Word Choice:

In this sermon of some 2100 words there are again few difficult or obscure words. The most difficult are: supersonic, reverie, appraisal, paradox, tempo, accelerated, exhorting, incapable, achieved, infallible, complicated, stagnation, and stimulants. With the available contextual clues to meaning, none of these words should have been beyond the comprehension level of Marshall's congregation. Thus again, as far as vocabulary is concerned, the style is simple and in that respect understandably clear.

There are relatively few vivid word pictures in this sermon--a reflection of the fact that the mood is largely hortatory and therefore limiting of narrative and descriptive passages. An occasional simile or metaphor which is unique and telling is in evidence; but, comparatively speaking, the language of the sermon is somewhat prosaic.

One particular passage in this sermon stands out as an example of Marshall's mastery of vivid imagery. The passage in its completeness follows:

I WONDER IF WE THIS MORNING MIGHT ASK OURSELVES: What am I
 AFTER ALL? Why am I here? What am I? This strange paradox
 that longs for the highest AND-AND chooses the lowest. . .
 THIS bundle of ideals and dreams. . .
 tied together by a string of fears and hopes. . .
 rushing down town in car or bus. . .
 selling this, (and) buying that. . .
 tapping out letters on chattering typewriters. . .
 talking into telephones. . .
 eating, drinking, making friends,
 making love,
 making money. . .for what? WHY?

This passage demonstrates also Marshall's mastery of rhythm. The
 very pace of the passage suggests the hurried activity involved.
 There are elements of alliteration and onomatopoeia operating also to
 add to the effectiveness of the image. But this is the only such
 passage in this entire sermon.

Sentence structure and paragraph form:

Any examination of Marshall's sentence structure and length
 must be seen in the light of his relative disregard of common sentence
 patterns. Marshall will go on multiplying qualifying phrases almost
ad infinitum, for he is not concerned with written accuracy, he is
 concerned with an impression to be received from words spoken. The
 passage just quoted, as the one outstanding example of his powers of
 description, involves perhaps the longest sentence in this sermon.
 The entire paragraph may be practically regarded as a single sentence.⁷¹
 In this same sermon Marshall has many extremely brief sentences, also,
 such as: "DON'T YOU SEE," and "There is prayer." The average sentence,

⁷¹It should be noted again that in these sermon texts the
 interpolated passages have been given their typewritten form arbitrarily
 by this author in some attempt to imitate the Marshall sermon format.
 Marshall's unique format will be commented upon in greater detail
 following the basic analysis of the Case Study sermons.

however, lies somewhere between these two extremes. There is nothing about Marshall's sentence structure in this sermon that has not already been discussed in the first two Case Studies.

There are almost no examples in this sermon of the series of items presented in paralleling form such as was seen particularly in the first Case Study. This adds to the feeling that this sermon is relatively prosaic. The paragraphs are far more standard in appearance and somewhat uniform in length. This also harmonizes with the rather direct, hortatory mood of the sermon message.

Oral style emphasis:

The modifications and interpolations of this sermon are quite numerous and also extensive; and the changes resulting are frequently in the direction of the more personal, direct speech. The first and second persons are used quite freely, for there is nothing of the indirect approach which marked the second Case Study (that was designed to appeal to those who were feeling aloof from the Church and its responsibilities). The tone of this message is direct and personal.

A conspicuous aspect of the personal emphasis in this sermon is in the number of occasions that Marshall calls upon his congregation to admit their knowledge of certain points of which he reminds them. The didactic emphasis is also present in a number of very direct interpolations:

--AND YOU KNOW PERFECTLY WELL THAT it is tension that causes a breakdown.

--HOW ABOUT THINKING ON YOUR WAYS?

--YOU CAN'T SAY THAT YOU HAVE CHOSEN THE RIGHT THINGS TO DO IF YOU DON'T DO IT.

--AND IF YOU DOUBT THAT, LISTEN TO JESUS. . .

--SO THAT AFTER YOU THINK ON YOUR WAYS, AFTER YOU DETERMINE THE WAY YOU SHOULD GO, THEN YOU HAVE TO MAKE UP YOUR MIND TO GO IN IT. YOU HAVE TO MAKE UP YOUR MIND TO ACT. AND IF YOU HAVE NOT YET ACTED. . .What are you waiting for?

--SO, what are you going to do?

--AND YOU KNOW THAT God's Word is the only book wherein we find the rules for happy living.

--You'll find them nowhere else. NOWHERE ELSE WILL YOU FIND THEM.

--If you want to know what God wants you to do, ask Him. . . in prayer. . .

--We know perfectly well, that if the nations of the earth DID keep God's commandments, there would be no war. . . YOU KNOW THAT, DON'T YOU? SURELY THAT-THAT IS PLAIN AND OBVIOUS.

--DON'T YOU SEE?

--So DON'T YOU SEE, it-IT comes RIGHT down to you. . .and (to) me.

One or two other characteristics of oral style are evident in this sermon. Marshall uses contractions quite freely; but they are not extraordinary for an oral presentation, simply the contractions on such combinations as: daren't, mustn't, haven't, what's, there's, don't, won't, isn't, it's, can't. Such are perfectly legitimate in the oral situation and are somewhat more conspicuous in the interpolated or modified passages.

As orally presented, the sermon has many examples of duplications of words (particularly pronouns) amounting almost to a slight stammer. In listening to Marshall, however, the impression is gained that he is groping for just the right phrase or is perhaps wishing to give the impression that he is groping for just the right

way to say what is coming next. It seems that these duplications are psychological in base. For example, he says:

--I-I-I am rather afraid that some of you would be somewhat alarmed. . .

--Yet we find time, we-we take time if you please.

--We-we've lost our perspective. . .

--When-er when-er hogs fed along the side of it.

--That's-that's tension. . .and so, there's-there's tension.

--But-but man has something to do. . .He-he's active in it.

--No, we ought to be-to set-to set our-our course to do right simply because that's the right thing to do.

The one conspicuous euphemism in this sermon:

. . .We hate LIKE THE DICKENS TO MOVE--to miss a single panel of a revolving door. . .

is an interpolation and quite strongly oral rather than written, prepared, "thought-out" style.

Clarity, forcefulness, vividness:

The weaknesses that have been pointed out in the style of this sermon, as compared with the first two Case Study sermons, would suggest without further elaboration that Marshall does not have the clarity, forcefulness, or vividness in this sermon which he had in the other two. This harmonizes with the observation made earlier that the general tone of this sermon is quite prosaic. The paucity of extensive narrative passages, of vivid imagery, of lively dialogue, explains at least in part, the absence of vividness. There is no essential problem of clarity. As to forcefulness, Marshall is direct enough and didactic enough in this sermon; but the craftsmanship in

finding arresting ways of expressing concepts old and new, of stimulating audience imaginations to identify with high and noble objectives--this type of forcefulness is lacking in this particular sermon.

Adaptation to audience, occasion, and subject:

It must be admitted that if Marshall felt that his congregation needed rebuke or reproof on the subject of this sermon, then, it might be argued, he used a style appropriate to such an objective. Marshall has demonstrated however, in the sermon, "Trial by Fire," that he can achieve ends similar to those which he apparently sought in this sermon and yet do it in a far more appealing manner. Perhaps the simplest explanation here is that the emphasis in this sermon seems to be negative rather than positive, rebuking rather than challenging, correcting rather than stimulating. If it were asked what should Marshall have done to achieve his objectives more effectively, the answer would be that he would have to approach his objective in a different mood, that he would have to feel toward his audience differently from the way in which he apparently felt on this occasion. A different attitude and approach would lead to a complete reconstruction of this sermon, and a complete change in every phase of its invention and style.

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DR. PETER MAHLO
PART TWO
presented

Gordon Mahlo

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of the requirements
Ph.D. degree

—✓

Date November 1, 1963

CASE STUDIES NO. IV

"THE IDLE WORD"

- 1.
- 2.
- 3.
- 4.
- 5.
6. (Two weeks ago, I heard a radio program, one in the series "The
7. Greatest Story Ever Told," and that inspired this morning's sermon.
- 8.
9. The stalls in the marketplace were filled with fruit and vegetables,
10. delicacies and homemade good things for the table --all temptingly
11. arranged and artistically displayed-- that is, all except one stall.
12. It was not as tidy as the others, yet it seemed to be every bit as
13. busy-- for the owner of the stall, David, was blind.
- 14.
15. People came to David's stall to chat with him, and he had regular
16. customers who came every day to buy something in order to help the
17. lad. His patron and good friend, JEPHNNIAH, had helped him to get
18. started in business. NOW JEPHNNIAH was very popular in the town,
19. highly respected, a man whose good deeds were well known. AND David
20. adored him.
- 21.
22. Every day JEPHNNIAH would stop at David's stall and read to him a
23. PORTION of the Scriptures. And then he would hurry away, having
24. business, urgent business that had to be attended to before dark.
25. JEPHNNIAH never said what THE business was (and) David never asked
26. HIM.
- 27.
28. But Nathan was more curious. Nathan had noticed JEPHNNIAH'S daily
29. schedule, how regular it was, and HE wondered about it. Moreover he
30. had observed JEPHNNIAH going out of the town carrying something covered
31. in a napkin. Each evening, just as dusk was falling, JEPHNNIAH would
32. make his way, not--NOT furtively, but CERTAINLY not seeking company,
33. and Nathan wondered where he went.
- 34.
35. One day Nathan asked David where JEPHNNIAH went after he left him (and)
36. David suggested that he ask him himself. And so it was that the
37. man's curiosity got the best of him and he did ask JEPHNNIAH about it.
38. "I am not at all sure that it is any of your business, Nathan,"
39. JEPHNNIAH replied.
- 40.
41. "BUT - but why all this mystery," persisted Nathan. "Surely it is
42. nothing to be ashamed of."
- 43.
44. "Oh no, I am not ashamed of it, Nathan. BUT I still think it's none
45. of your business."
- 46.
47. Nathan was not satisfied. "It seems mighty strange to me that you
48. would be so mysterious about it, if it is nothing to be ashamed of. . .
49. hiding things this way. . .sneaking out every evening with something
50. hidden in that napkin."
- 51.
52. AND the more Nathan thought about it, the more strange it became.

1. What (else) could be hidden in THE napkin? WHY, NOTHING but food,
2. OF COURSE, food, that's what it was. . . BUT WHY-why (this) carrying
3. . . food out of the city AT NIGHT? Decent people don't do things
4. like that." Nathan was working himself up into a state of righteous
5. indignation.
6.
7. "No, I don't suppose decent people would do it," admitted JEPHTHAH,
8. and he turned on his heel and walked away.
9.
10. "You heard what he said, David. YOU'RE a witness. He said that
11. decent people wouldn't do it." Nathan was NOW EXCITED. "I'LL tell
12. you what I think. JEPHTHAH'S taking food to-TO bandits UP in the
13. hills, that's it. You never can tell what a man will do. . . , OR how
14. he gets his money. And all THIS-ALL THIS pretending. He's so righteous
15. . . HE'S SO GOOD, . . . putting on airs. . ."
16.
17. David's protests went unheard. DAVID was very miserable. He knew
18. that JEPHTHAH was a good man and that these horrible suspicions of
19. Nathan's were UTTERLY without foundation. He knew THAT, BUT HE KNEW
20. ALSO THAT NATHAN WAS A DANGEROUS MAN. DAVID KNEW THAT JEPHTHAH WOULD
21. NOT DO ANYTHING wrong, but he was frightened at the things Nathan was
22. saying.
23.
24. AND SO the gossip spread. AND NATHAN'S SUSPICIONS WERE PASSED FROM
25. PERSON TO PERSON TILL THE WHOLE TOWN WAS POISONED. People stopped
26. coming to David's stall, and when David asked Nathan why, he was
27. shocked to be told that it was because of the company he (David) was
28. keeping. People were avoiding JEPHTHAH now, and David was suffering
29. IN this boycott.
30.
31. Other people took up the tales about JEPHTHAH, whose excursions out-
32. side the town still went on. Finally Nathan began to follow him, and
33. established the fact that JEPHTHAH DID MAKE his way to a cave where
34. he stayed a little while and RETURNED empty-handed.
35. It looked bad, Nathan thought, and he found many people to
36. agree with him.
37. Ugly rumors grew until there was a threat of violence. It
38. was then David decided that something must be done. SO he ran, . . .
39. groping his way through the streets, falling down, bruising himself
40. on the way, until he reached the elder's house, and there he poured
41. out his story.
42.
43. WELL investigation HAD TO be made. JEPHTHAH must be followed and the
44. facts made known. SO it was arranged that the elder, David and
45. Nathan would, that very night, follow JEPHTHAH TO see what happened.
46. SO they did. . . cautiously in the moonlight, they followed JEPHTHAH.
47. They could see how carefully he carried the napkin. OH, it
48. did not look good and David began to have doubts. JUST FOR THE FIRST
49. TIME TINY DOUBTS BEGAN TO CREEP INTO HIS HEART.
50.
51. When JEPHTHAH was almost at the cave, he discovered their
52. presence and HE invited them to come ON up and see for themselves.

1. He warned them that they would not like what they SAW, but Nathan was
 2. all the more anxious to expose, as he thought, the treachery of
 3. JEPHTHAH.

4.

5. At the cave's mouth JEPHTHAH stopped and called out names. Out
 6. into the moonlight came two men. JEPHTHAH told them to turn their
 7. faces so THAT the moonlight could fall on their features, and THE
 8. two men with the blind lad saw that they were lepers.

9.
 10. "I have been bringing THEM food," SAID JEPHTHAH, "for I could not
 11. BEAR TO see them starve. Decent people wouldn't do it, Nathan. I
 12. wanted them to gain some strength back, for tomorrow I want to
 13. take them and David to the Master for healing."

14.

15. Nathan was ashamed. AND MORE, he was troubled, FOR HIS conscience
 16. gave him no rest, SO HE RESOLVED TO MAKE his way to the Master and
 17. confess what he had done, and how HIS suspicions AND THE ugly
 18. rumors HE HAD BRED had almost destroyed a good man.

19. He was truly penitent, and it was then, the radio
 20. program suggested, IT WAS THEN that they heard Jesus say:

21.

22. "A good man out of the good treasure of the heart
 23. bringeth forth good things: and an evil man out
 24. of the evil treasure bringeth forth evil things.
 25. But I say unto you, that every idle word that men
 26. shall speak, they shall give account thereof in
 27. the day of judgment."

28.

29. NOW you will notice that in the Authorized version, the phrase is
 30. "EVERY idle word." In other translations it is rendered "careless"
 31. or "light" word. But the context would lead us to believe that
 32. Jesus had in mind criticismS or judgmentS, OR CONCLUSIONS spoken with-
 33. out realizing how damaging they can be.

34.

35. I imagine that most of us HERE this morning would have to stand
 36. beside Nathan, were Jesus to appear among us, and confess that we
 37. too, had been guilty of EXACTLY the same thing.

38. We all criticize. . .we all judge other people. . .we ALL
 39. jump to conclusions. . .and even when we give other
 40. people "the benefit of the doubt" as we put it, there
 41. is a core of criticism and judgment in our minds
 42. STILL, if not in our mouths.

43.

44. The conjunction "but" is a IS-IS a VERY tragic little word. SOMETIMES
 45. I THINK IT HAS DISTILLED WITHIN IT ALL THE TRAGEDY, AND ALL THE-ALL
 46. THE SORROW OF LANGUAGE. We use it so often, and nearly always when
 47. speaking of other people, it BECOMES A CONJUNCTION to introduce
 48. something unpleasant, or negative, or critical or unkind.

49.

50. SO we say: "OH, YES, so-and-so is a good man. HE-HE'S-HE'S ALL
 51. RIGHT,--but". . .AND THEN WE BEGIN TO MODIFY, TO QUALIFY, TO DETRACT,
 52. TO SUBTRACT.

WE SAY, "OH YES, that minister is a good preacher
 . . . but . . ." ALWAYS THAT NOTE OF QUALIFICATION,
 ALWAYS THAT NOTE OF JUDGMENT.

WE SAY, "MARY-Mary is a good-looking girl,
 YES, ISN'T SHE--but." . . .

(Always that qualification, that added note of judgment).

Some good thing said, and then some other thing that is not
 good (some measure of praise or commendation) some compliment,
 and then the judgment. . . then the added word that robs the
 good of all its value, and leaves the final impression of
 criticism. Yes, that little word "but" has a sting, (and)
 the sting remains, SO THAT often we remember the criticism when
 we have forgotten the praise.

Our idle or careless words unfortunately are usually unkind, untrue or
 unprovable stories about other people's weaknesses, faults, follies
 or sins.

And the strange thing is that THESE ARE THE THINGS THAT WE
 PASS ON. . . (and on) whereas the good things that people might say
 about us never get around. WE DON'T SAY TO PEOPLE, "DID YOU HEAR
 THAT SO-AND-SO HAS JUST DONE SOMETHING VERY GENEROUS?" WE DON'T DO
 THAT. "DID YOU HEAR ABOUT SO-AND-SO?" ALWAYS SOMETHING UNPLEASANT,
 UNKIND, AND IT MAY BE, UNTRUE.

When gossip about our weaknesses, our faults, and our
 sins (does) begin to circulate, denial is worse than useless. IT
 DOESN'T DO US ANY GOOD TO TRY TO DENY IT BECAUSE not only would THE
 DENIAL BE unable to catch up with the gossip, but it would actually
 make MANY people raise their eyebrows and conclude in that unthinking
 cruelty, "WELL, where there's smoke, there'S BOUND TO be fire."

Shakespeare put it this way:

"Who steals my purse, steals trash; 'tis something,
 nothing;
 'Twas mine, 'tis his, and has been slave to thousands,
 But he that filches from me my good name,
 Robs me of that which not enriches him
 And makes me poor indeed."

Dr. Alexander Whyte, of Edinburgh, that saintly man of God, great
 preacher, BELIEVED pastor and healer of wounded spirits, found his
 own charity strained to breaking point by lack of charity in others.

He had printed on a small card this motto:

"Is it true?

Is it kind to repeat it?

Is it necessary to repeat it?

I know full well that if we applied these tests to the things we are
 about to say, MOST of them would REMAIN UNSAID. We would then
 become dead ends for gossip, instead of . . . (being) through-streets.
 Gossip would be stopped when it reached us, and if there were enough
 of us determined to be dead ends, WE COULD STOP IT. MAYBE it can'T

1. be dealt with IN any other way.
- 2.
3. I have read of the great difficulty that arose after the First
4. World War in disposing of the reserves--THE RESERVE stocks of
5. poison gas.
6. A munitions factory near Cologne had a lot of it.
7. The City Fathers tried to burn it, but the country folk
8. objected, saying it affected vegetation.
9. Next they buried it, but THEY had to dig it up
10. again when they found that it contaminated the subsoil water supply.
11. What to do with it? They thought about burying it at sea. . . THAT
12. would be a very risky business, getting it there. Finally it was
13. buried in an immense concrete coffin in a deserted moor which
14. was to remain closed for years and years AND YEARS.
15. It was comparatively easy to make the poison gas, but
16. how hard IT WAS to get rid of it.
17. AND so it is with gossip. It is easy to say it,
18. and WE LOVE TO say it.
19. How does one get rid of it?
- 20.
21. Applying these tests WOULD be helpful.
22. Is it true? If there is the slightest question about the truth of
23. something you hear, it were far better to let it die
24. with you. History is full of examples of how famous persons
25. were slandered by gossip which was absolutely without
26. foundation in fact. YOU CAN THINK OF SOME OF OUR PRESIDENTS,
27. AND THEIR WIVES. AND YOU CAN THINK OF SOME OF THE PROMINENT
28. PEOPLE IN PUBLIC OFFICE TODAY.
29. AND YOU CAN THINK OF THE STORIES THAT WERE SPREAD ABOUT
30. THE YOUNG WOMEN WHO SERVED IN THE WOMEN'S AUXILIARY CORPS
31. IN THE UNITED STATES ARMY. AND YOU CAN THINK OF SOME OF THE
32. STORIES THAT WERE CIRCULATED ABOUT THE "WAVES." OH, YOU CAN
33. THINK OF A HUNDRED-AND-ONE SLANDEROUS TALES, UTTERLY WITHOUT FOUND-
34. ATION, THAT HAVE RUINED FAMOUS MEN AND WOMEN, NOT ONLY HURTING
35. THEIR HEARTS AND WOUNDING THEIR SPIRITS, BUT SHATTERING AND
36. DESTROYING THEIR LIVES.
37. IS IT TRUE? DO YOU KNOW IT TO BE TRUE? CAN YOU
38. ESTABLISH IT? CAN YOU PROVE IT? IF NOT, THEN, FOR GOD'S
39. SAKE, KEEP QUIET!
- 40.
41. Is it necessary to repeat it? Let your conscience answer that one.
42. If your telling some unpleasant truth about--IF YOUR TELLING
43. THIS TRUTH ABOUT ONE PERSON WILL HELP ANOTHER PERSON, WILL-
44. WILL WARN ANOTHER PERSON, WILL keep THAT OTHER PERSON FROM
45. being hurt in SOME way, THEN--then it--IT might even be your
46. duty to tell IT. I SAY, IT MIGHT BE. . .
- 47.
48. So much of the gossip we hear and pass on does not fall into that
49. category AT ALL.
- 50.
51. Is it kind to repeat it? Why do we take such a delight in discovering
52. and making known the sins of others? Is it because we

1. think that by so doing WE CAN MAKE our own sins appear
2. less obnoxious? THIS modern "Debunking" process seems to
3. find great joy in ferreting out the faults of the great and
4. revealing their feet of clay.
- 5.
6. Why do people say mean things about other people ANYWAY?
7. Well, because they don't like them-- that's why, BECAUSE
8. THEY DON'T LIKE THEM.
9. But Jesus is more penetrating THAN THAT.
10. Here is what JESUS says:
- 11.
12. "A good man out of the good treasure of the heart
13. bringeth forth good things: and an evil man out of the evil
14. treasure bringeth forth evil things."
- 15.
16. Our desire to listen to, and to pass on gossip about someone else
17. comes from our own evil hearts. That is the verdict of Jesus.
- 18.
19. So what we need then is a change of heart, ISN'T IT? A CHANGE OF
20. HEART toward the people we gossip about.
21. In place of criticism and judgment, there OUGHT TO be love.
22. There is no other way. We've got to get to that point
23. sometime.
24. Here is the better way, as Paul states it in that LOVELY thirteenth
25. chapter of 1st Corinthians,
26. "Love knows no jealousy;
27. love is never glad when others go wrong,
28. love is gladdened by goodness, always slow to
29. expose,
30. always eager to believe the best. . ."
31. THAT'S LOVE.
32. There we have it. What we need is that kind of love.
33. How do we get it? We can't say: "Well, beginning
34. tomorrow morning at ten o'clock I'M GOING to love JOE DOAKES."
- 35.
36. No, OF COURSE NOT. Love, like faith, is a gift of God. Only He can
37. give it to us.
38. So it is clear what we should be praying for.
39. "God, give us love for each other, that we may truly love Thee."
- 40.
41. AND when we begin to love people, we don't gossip about them, for
42. "love is never glad when others go wrong. . .love is always eager to
43. believe the best."
44. Meanwhile, until God gives us that kind of love for other people,
45. let us resolve to be dead ends for gossip. If it comes to us,
46. THEN let us see to it that it goes no farther, for the
47. words of Jesus are VERY very solemn:
48. "I SAY UNTO YOU THAT every idle word that men shall
49. speak, they shall give account thereof in the day
50. of judgment."
51. AND THAT IS VERY SOLEMN.

SERMON CONTENT OUTLINE

CASE STUDY IV - "The Idle Word"

I -- INTRODUCTION

A. The story of Jephthah, David, and Nathan

1. Jephthah had helped blind David to start a stall in the market, and befriended him
 2. David adored the respected Jephthah
 3. Jephthah daily had an urgent task outside the town to be completed before dark
 4. Nathan began to wonder about this daily routine of Jephthah's
 5. David could not tell Nathan what Jephthah did, and Jephthah declined to do so
 6. Nathan became increasingly suspicious and began a whispering campaign
 7. Jephthah and David became ostracized by the town
 8. David became so distressed that he appealed to the elder of the city to arbitrate and investigate
 9. It was discovered that Jephthah had been feeding two lepers, to strengthen them to be taken to Jesus (with David) for healing
 10. Nathan acknowledged his wrong and sought pardon from the Master
- B. Jesus then said: Men shall give account of every idle word in the day of judgment--(Matthew 12:36)

II -- DISCUSSION

A. Christ's true meaning in the phrase "idle word"

1. Other versions render "idle" as "careless," "light"
2. Context alludes to criticism, judgments, etc.

B. We, with Nathan, would stand condemned by words of Christ

1. The conjunction, "but" is key to critical language
 - a. "He is a good man, but. . ."
 - b. "But" precedes qualification, detraction
 2. "Idle" words usually beyond evidence, truth, or kindness
 - a. Little reporting of good things
 - b. Always of unpleasant
 3. Shakespeare's insight into "gossip"
 4. Tests of gossip set up by Dr. A. Whyte
 - a. Is it true?
 - b. Is it kind to repeat it?
 - c. Is it necessary to repeat it?
- C. Application of 3 tests of gossip
1. Illustration of difficulty in disposing of gossip
 - a. Trouble in disposing of poison gas stocks
 - b. Parallels problem in disposing of gossip
 2. First test - Is it true?
 - a. History full of examples of violation of this test
 - b. Stories of U. S. presidents and their wives
 - c. Stories of prominent contemporaries
 - d. Stories of WAACs, and WAVES
 - e. If not true, keep quiet!
 3. Second test - Is it necessary to repeat it?
 - a. If your telling will possibly help or warn another, then all right
 - b. Little of gossip qualifies on this test
 4. Third test - Is it kind to repeat it?
 - a. Why do people speak hurtfully of others?
 - b. They cannot like them
 - c. Motive is in evil of our hearts (Matthew 12:35)
 5. Solution to gossip is a change of heart
 - a. So Paul teaches in 1 Cor. 13
 - b. Love knows no jealousy
 - c. Always believes the best
 6. Such love is a gift of God--like faith
 - a. We should pray for such love
 - b. We will not gossip about those we love
 - c. Love always believes the best

III --CONCLUSION

- A. Until God gives us love--let us be dead ends for gossip
- B. Solemn words of Jesus--Men shall give account of every idle word

"THE IDLE WORD"

A Rhetorical Examination of Case Study IV⁷²

Sermon arrangement.--In this sermon, "The Idle Word,"

Marshall leaves no doubt as to what constitutes the Introduction to the sermon. Without any preliminaries, without any announcement of a text, he plunges into the heart of a narrative illustrating the power of gossip to create an extremely difficult situation in human relationships. The story is set in New Testament times and climaxes with the words of Christ from Matthew 12:36 to the effect that in the day of judgment men shall give account of every idle word.

With the narrative as the key illustration of the sermon, Marshall proceeds to the discussion of what Christ means by "idle words" and how men fall under the condemnation of this expression, "idle words," in daily conduct. Then from Dr. Alexander Whyte he borrows three tests to be applied to gossip. The remainder of the Discussion consists of the presentation and application of these three tests. As the Discussion closes, Marshall presents what he believes to be the permanent solution to the gossip problem; and his Conclusion pleads that until men can find this true solution, they should at least be "dead ends" for gossip, for the words of Jesus are very solemn--that men shall give an account of every idle word.

Thus the arrangement of this sermon is extremely simple,

⁷²This sermon was preached in New York Avenue Presbyterian Church on Sunday morning, October 10, 1948.

understandable, and clear. The sermon moves forward smoothly and consistently, adhering to the main topic.⁷³

Sermon content--evidence and lines of reasoning.--This sermon combines two types of argument--argument by analogy and argument from authority. The extended illustration with which the sermon opens provides an analogy in which, to a greater or less degree, each member of the congregation can see a reflection of certain of his own past experiences. The argument from authority is based upon the words of Jesus Christ declaring that every idle word spoken will be called into account in a day of judgment to come. Marshall seeks no other authority for his main theme, which is that words that are untrue, that are unkind, that are undermining of the character of others will have to be accounted for before God. Marshall could simply argue that interpersonal relationships are marred by gossip and that life would be much happier for everyone without gossip, but his consideration goes farther. He brings to bear the weight of an accounting to be made in a day of judgment before God. The real weight of the argument hangs upon his congregation's acceptance of the authority of the words of Jesus Christ, as recorded in the gospels.

Although a quotation from a text is the key force behind this sermon, it cannot be classified as a textual sermon. It is topical, and quite strongly hortatory. At the same time, the extended illustration used in the Introduction would make it possible to label this as a narrative sermon.

⁷³ For content outline of this sermon see pp. 355-357.

Apart from the Scriptural sources, Marshall draws only on the authority of Dr. Alexander Whyte. He describes this Dr. Whyte of Edinburgh as a "saintly man of God, great preacher, beloved pastor and healer of wounded spirits." He cites Dr. Whyte as the source of the three tests of gossip, which are somewhat self-evident and have been quoted so extensively as to seem to be general knowledge. Few persons would be aware of their source, and some might be led to question whether these three key questions have an identifiable origin in one individual. The three key questions to be applied to gossip are: "Is it true? Is it kind to repeat it? Is it necessary to repeat it?" He does quote Shakespeare in a very effective statement regarding the great loss suffered by one whose good name has been "filched" from him, but one would not think of Shakespeare as being used here as "an authority," but rather as one who has aptly expressed the problem under discussion.

In speaking of "idle words," Marshall calls other versions than the King James Version to witness to the meaning behind the word, "idle," and asserts that the context in which Christ spoke these words indicates that he had in mind the use of "idle words" in criticism and judgment. A check of the context and of the original language here supports Marshall's exegesis of this particular text.

As in the discussion of the previous Case Studies, it would have to be agreed that to the degree that Marshall's congregation accepted his evaluation of the Scriptures as a source of authority (as having virtual proof value), to that degree his evidence and lines of reasoning would prove acceptable and effective.

From the point of view of rhetorical invention there is one interesting aspect of the introductory illustration that merits examination. As will be seen by reference to this narrative, the first seven lines which appeared in Marshall's typescript were not actually spoken by him in the delivery of the sermon. In these first seven lines the source of the story is revealed, and acknowledgment made that the sermon has been inspired by this story which was told on the radio program series, "The Greatest Story Ever Told." Just why Marshall omitted these seven lines is not clear. And their omission could make a hearer wonder what Marshall had in mind when, at the close of the narrative, he says "he was truly penitent, and it was then, the radio program suggested, it was then that they heard Jesus say. . ." (the words found in Matthew 12:35, 36). This apparently is the only clue that the congregation hears as to the source of the narrative, and it comes at the very end of the story.

The opening words which Marshall actually used, "David was blind" make an effective opening, and he may have decided (on the spur of the moment) that the first seven lines would prove something of a hindrance to the effectiveness of the story. Another change which Marshall made in the actual delivery of the narrative is in the name of the character, Jephthah. In Marshall's typescript version, Jephthah was Enoch. There seems to be no clue whatsoever for this change of name.⁷⁴

⁷⁴One possibility is that since the original Biblical Enoch was a well-known Old Testament character, Marshall decided to change the name for this story in a New Testament setting. The problem is that Jephthah is also an Old Testament character, but not well-known. See Judges 11, 12; 1 Samuel 12:11.

The degree to which the narrative dominates this sermon will be recognized in the fact that more than one-third of the total sermon is consumed with this single narrative.

As Marshall introduces the story, there is no way to date it nor even to locate it. It would seem, then, that it would come as something of a surprise to Marshall's hearers to discover that these three characters, Jephthah, David, and Nathan are contemporaries of Christ. The story, of course, is purely fictional; but there is nothing about it that is inconsistent with the spirit and theme of the gospel stories.

There is one other illustration which Marshall uses to intensify the need for the application of the three tests of gossip. In this illustration he speaks of the problem which confronted the people of Cologne after World War I in having to dispose of large stocks of poison gas. After some detailed discussion of the considered solutions to the problem, Marshall applies the point readily that whereas it was relatively easy to make the poison gas, it was hard to get rid of it, and, he says, "so it is with gossip." With this illustration as introduction, Marshall then presents the three tests of interpersonal communications--tests that will determine whether or not such communications should be passed on. (The illustration is extremely apt, although one wonders why it was inserted between the introduction of Dr. Whyte's three tests and the elaboration upon them. As suggested earlier, it may have been inserted at this point for purposes of intensification.)

Sermon content--psychological factors.--Although this sermon,

"The Idle Word," is highly hortatory, the mood and the psychological approach in which it is presented are much more in keeping with the artistry which Marshall has shown in the first two Case Studies. The device of an extensive illustration, or an analogy, which was used so effectively in each of the first two Case Studies, is used with equal effect here. The only distinction lies in the fact that in the first two Case Studies, the analogies were drawn from Scriptural incidents, whereas the analogy for this sermon was drawn from fiction, constructed, however, in the mood of the New Testament. Here Marshall has the advantage again of coming up on his congregation indirectly. They have an opportunity to listen to an extensive narrative about someone unknown to them, and, to their knowledge, far removed from them. Their own feelings of resentment against the man who is guilty of false interpretation of another's character (with all its sad consequences), would probably create in them a sense of indignation against this individual who was so unfair, so unjust, in his attitudes and behaviors. But the congregation cannot sit back in pious enjoyment of the narrative for long, for they are suddenly confronted with the fact that the principles illustrated in the narrative are now being applied very forcefully to them, with the added warning that if they do not do something about this problem, they will find themselves in condemnation in the day of final reckoning of men's words as well as their deeds. But the way has been much more acceptably prepared for the congregation to receive this strong admonition by the very method which Marshall has used in this sermon.

As to factors of attention, they are utilized well in this

opening narrative, which has elements of the unknown and elements of conflict which have the power to arouse and maintain interest and attention. The paragraphs immediately following the narration begin the application of the analogy to the listening congregation. In it, a kind of dialogue is going on in which Marshall is virtually taking the part of listener and speaker, and this is done in quite informal language that is designed to sustain attention and interest. The listeners could hardly avoid hearing a reproduction of their own attitudes and words in the language that Marshall is using. Of course, because his hearers are recipients of the damage of gossip, as well as the distributors of it, an element of self-pity might be stirred up by Marshall's assertion of the hopelessness of combating gossip with denials.

Then the application of Dr. Whyte's three tests of gossip is made brief and pointed. The people living in Washington know what kind of examples of gossip Marshall has in mind in speaking of Presidents and their wives, and members of the WAAC and the WAVES who suffered from slanderous tales. Their interest is likely to be keen in just what Marshall might actually say about these examples of gossip.

The question, "Why do people say mean things about other people anyway?" is one which every individual asks himself at some time or other, and the waiting congregation is likely to give attention to the answer, which is simply and briefly from Paul's chapter on love, in the first Epistle to the Corinthians. The quotation from Paul is extremely apropos; and the argument which Marshall presents

is unassailable, that love is the solution to the gossip problem. But, he indicates, a person cannot just turn on love at will; therefore, the congregation would be interested to know where this love can be obtained. Marshall points to God as the source and to prayer as the means of obtaining the supply of love that is needed.

Thus this comparatively brief presentation on the subject of gossip has attention-arresting and attention-maintaining potential quite consistently throughout, and from that point of view provides the possibility for an effective attempt at persuasion.

The motive appeals in this sermon are not numerous but they should prove effective with a Christian congregation. The narrative which is the key to the sermon is designed to arouse indignation at the injustice done to the innocent, and then a sense of satisfaction in the knowledge that the injustice is exposed, acknowledged, and confessed by the guilty party. This type of story has power to stimulate identification of the hearers with the hero of the story. The exoneration of the good man is always a theme to create a deep sense of satisfaction in the audience. Thus it could be asserted that the audience should be thoroughly involved with the issue of the sermon by the time this extended narrative is completed.

Another powerful motive appeal in the sermon is that of fear. The threat dimension of "the day of judgment" is a strong one in the mind of the individual who believes in such a day of reckoning. And so, as Marshall presents the fact that gossip is going to meet with divine justice in the day of judgment, the gossip problem becomes associated with that threat dimension. Marshall's hearers need a

solution to this gossip problem or else they are to be condemned in the day of judgment. This type of presentation is certainly designed to create strong motivation on the part of the listener to discover and apply the solution to his problem.

The motivation to altruism is fostered also, as Dr. Whyte's three tests are applied to statements of gossip. For what individual does not wish to be thought truthful, and kind, especially if he is a professing Christian. By implication Marshall makes it very clear that a person cannot be kind nor truthful and still indulge in typical gossip.

Having strongly created what Monroe calls "the need step" in his persuasion process, Marshall moves on swiftly to the solution. Here again there should be strong motivation for the audience to accept the solution. Its adequacy is virtually self-evident as Marshall reads from Paul's epistle that "love knows no jealousy, love is never glad when others go wrong, love is gladdened by goodness and is always slow to expose, always eager to believe the best." When God is pointed out as the source of this love and the assurance is given that this love is available as a gift from God through faith and prayer, there is every reason to believe that the congregation would feel a great sense of gratitude to know that there is a solution to this problem with which it must otherwise be confronted in the day of judgment.

Marshall's conclusion goes back virtually to the fear motive as he warns his congregation of what Jesus said:

. . .The words of Jesus are VERY very solemn:
"I SAY UNTO YOU THAT every idle word that men shall

...speak, they shall give account thereof in the day of judgment." AND THAT IS VERY SOLEMN.

These last are Marshall's final words in the sermon.

Sermon content--and the speaker's credibility.--If this sermon had been preached early in Marshall's ministry in Washington, some in his congregation would have suspected him of using the pulpit as a means of self-defense, for Marshall was a victim in his earlier ministry of some strong misinterpretations if not misrepresentations.⁷⁵ Perhaps he has not forgotten those earlier days. Possibly some recent examples of gossip have come to his attention and motivated him to present this particular theme on this occasion.

Be that as it may, this sermon is very much in line with the congregation's expectations of Marshall's preaching. He is urging a higher standard; he is urging a closer adherence to true Christian principles; he is warning his congregation to avoid that kind of behaviour which is displeasing to God and which will receive His special condemnation in the judgment day. There is here a mixture of the prophetic and pastoral elements in Marshall's concern for his congregation.

Any pastor knows that gossip can be a vicious divider of a congregation, and Marshall's would be no exception to this possibility. As a good pastor he would be anxious for his people to be free from this dividing, devastating influence in his church. The urgency with which he urges his congregation to become "dead ends" at least for gossip, if they cannot bring themselves to the permanent solution,

⁷⁵See this study pp. 135-137.

seems to suggest that he has some recent occurrences in mind in the experience of his congregation.

Everything that Marshall says in this sermon should have the effect of strengthening his congregation's image of him as a man of God and a mouthpiece for God. Gossip is one of mankind's most universal activities and weaknesses, and the fact that Marshall is concerned about it and is prepared to take such a strong position against it, should tend to exalt his spiritual and moral status with his hearers.

Just what Marshall's source credibility rating would be on this subject it is difficult to state. Reference to Catherine Marshall's reports of his ministry, however, would suggest that Marshall was a recipient of much confidence on the part of his parishioners, and was the source of much personal counseling for his members. Were he to have betrayed this kind of confidence by this stage of his ministry, then certainly his source credibility on this particular topic would have reached a low level. On the other hand, if he had failed to maintain confidences, it would seem obvious that his members would have ceased to communicate with him on a confidential basis. But since there is no evidence to suggest such a drawing away of the membership from its pastor, it may be assumed that Marshall himself was at least a "dead end" for gossip. It is clear from his sermons and his prayers that in all sincerity he sought the true and complete solution to the gossip problem--the solution that is to be found in receiving the love of God in the heart.⁷⁶

⁷⁶The extensive pastoral prayers of Peter Marshall are available on most of the tape recordings for these Case Studies. A number of these prayers are at least 10 minutes in length and are intensely intercessory in nature. Marshall pleads with God for those graces which he needs in common with his people.

Sermon style.--Perhaps the most obvious statement to make about the style of this sermon, "The Idle Word," is that it is inconspicuous. This sermon does not contain the vivid imagery nor the exalted challenges that were noticeable in the first two Case Studies. And it seems that the explanation must lie in the nature of the theme being presented and Marshall's objective through that theme. The problem of gossip originates at the individual level, although its consequences may be widespread, and its solution must likewise lie at the individual level of interpersonal relations. The subject of gossip can hardly be conceived as one of the exalted themes of the Scriptures or of spiritual thought. Yet it is a practical problem which exists almost universally except where high and noble motivations suppress it. Marshall wishes to resensitize his congregation to the gossip problem, its evils and its possible solution--the temporary solution of declining to pass gossip, and the permanent solution found in the motivation of love for all men. A relatively prosaic theme seems to have been couched in a relatively prosaic style.

It is a little difficult to do justice in evaluating the stylistic aspects of the extensive introductory narrative, because Marshall obtained this story from a broadcast program. Just how much, or how carefully he imitated the original style cannot be determined. There are several possibilities to be considered. Marshall might have sent for a copy of the script of this program; he might have made notations of the essential theme of the story and then have couched it in a compromise of its original style and his own, he might have relied solely upon his memory of the story as originally given. Be that as it may, there are not the passages of vivid imagery, colorful

description, lively dialogue, or unique phraseology in this narrative to be compared with the stories of Elijah on Carmel or of Peter in Gethsemane. And yet this does not seem to detract from the effectiveness of the narrative nor of the sermon as a whole. In other words, it seems that the style is appropriate to the topic and to the purposes Marshall had in mind in presenting the topic.

Word choice:

There is little to say about Marshall's word choice in this sermon as far as clarity and simplicity are concerned. The pattern established in the first three Case Studies in this respect is maintained in this fourth study. This sermon is a little shorter than the three preceding, but in proportion it has about the same number of more difficult words.⁷⁷ The type of imagery so amply illustrated in the first two Case Studies (and for which Marshall has been noted by many of his hearers) is not apparent in this sermon, probably because there are so few narrative passages. Even the elements of parallelism and the series of rhetorical questions which Marshall has sometimes demonstrated are not in evidence here. Even the typescript looks far less typical of Marshall than do a number of the other typescripts under consideration.⁷⁸

⁷⁷The more difficult words in this sermon are as follows: In the introductory narrative--artistically, persisted, furtively, suspicious, penitent. In the remainder of the sermon--criticism, distilled, conjunction, modify, qualify, detract, commendation, munitions, slanderous, debunking, obnoxious, penetrating.

⁷⁸Marshall's stylistic features and typescript features are much affected by one another. This will be discussed more fully at the close of the basic evaluations of the Case Studies.

Sentence structure and paragraph form:

Again there are no unique observations to make on these two facets of style as they apply in this Case Study. The variation which Marshall uses in sentence length and in sentence structure is carried through fairly consistently in this sermon, although the extremes of sentence length are a little less in evidence as might be expected in view of the generally moderate style which marks this sermon.

Oral style emphasis:

In harmony with the theme and mood of this sermon the language is intensely personal. The address of Marshall to his congregation is more in the first person than in any other. The second person is occasionally used, and the third person scarcely at all. This is in harmony with the fact that Marshall is talking with his people about a delicate personal problem which has serious repercussions in the Church and in the Church's witness to the world. He wishes, therefore, to create an impression of confidence, and for this purpose makes frequent and appropriate use of "I" and "we." This personal emphasis is evident in the typescript, and it may be said that there are relatively few modifications in this sermon and almost no true interpolations at all. There is but one notable interpolation-- that in connection with the first of Dr. Whyte's tests of gossip, in answer to the question, "Is it true?" The observations which Marshall makes in this section about our presidents and their wives and about the WAAC and the WAVES are interpolated.

Thus to say that Marshall's modifications and interpolations in this sermon move in the direction of oral style in the more

frequent use of personal address is scarcely accurate. In preparing this sermon, Marshall must have been thinking strongly in the personal dimension.

The level of informality indicated by colloquialisms is absent from this sermon, but contractions, fragmentations, and duplications do occur. Occasionally these duplications, when heard on the recording, sound almost like a modified stammer, but perhaps are an expression of tentativeness on the part of the speaker. He may wish to give the impression of uncertainty, of groping for just the right thing to say. As a whole, however, it appears that Marshall did not feel as great a need to modify his typescript in the direction of oral emphasis as he did in the first three Case Studies.

Clarity, forcefulness, vividness:

In harmony with the observations made in Case Study III, this sermon has the attribute of clarity but is limited in vividness and in forcefulness of language. This is not to suggest that the ideas presented are weak or impractical. On the contrary, but the mood is contemplative and personal, and the style of language used matches the mood.

Adaptation to audience, occasion, and subject:

The audience and occasion for this sermon are standard to each of the Case Studies. Marshall, as the pastor, is speaking to and with his congregation in the Sunday morning service. His treatment of the delicate subject of gossip should have proved tactful, personal, and appealing to a Christian congregation. Both stylistically and

inventionally, Marshall here reveals his skill in adaptation to his subject and purpose.

CASE STUDIES NO. V

"CAN YOU BE WRONG?"

- 1.
- 2.
- 3.
- 4.
- 5.
6. THE TEXT THIS MORNING, FROM THAT PASSAGE OF SCRIPTURE, A PORTION OF
7. THE SERMON ON THE MOUNT WHERE WE HEAR JESUS SAY SOMETHING VERY
8. PUZZLING, SOMETHING THAT SEEMS TO BE VERY DIFFICULT, AND WHICH MIGHT
9. EVEN STRIKE A-A CHORD OF DISMAY IN HUMAN HEARTS, WHEN HE SAID,
10. "EXCEPT THY righteousness (shall) exceed the righteousness of the
11. scribes and Pharisees, ye shall in no wise enter into the Kingdom of
12. Heaven."
- 13.
14. AT FIRST GLANCE THAT SEEMS IMPOSSIBLE OF ATTAINMENT, AND MAKES US
15. ALARMED, "EXCEPT YOUR RIGHTEOUSNESS SHALL EXCEED THE RIGHTEOUSNESS
16. OF THE SCRIBES AND PHARISEES, YE SHALL IN NO WISE ENTER. . ."
- 17.
18. The young minister whom WE hear in the summertime told us in the
19. course of a sermon, of an encounter he had with a traffic cop, YOU
20. KNOW THAT SOMETIMES DOES HAPPEN TO PREACHERS. THIS YOUNG MINISTER
21. had driven to another town to confer with the pulpit committee of a
22. church that wanted to give him a call.
- 23.
24. The meeting had been quite late, and now he was anxious to get home
25. to tell his wife all about it. There was very little traffic on the
26. road and thinking about this call, and the decision he would have to
27. make, he stepped on the gas until he was racing through the night.
- 28.
29. His musings, HOWEVER, were rudely interrupted (however) as he became
30. aware of the wailing of a siren behind him, growing louder and louder,
31. and with sinking heart he -He saw a motor-cycle policeman draw along-
32. side and wave him to a stop.
- 33.
34. He rolled down the window of his car as the officer approached and
35. was just about to offer an explanation, when the policeman said:
36. "DON'T SAY A WORD, Don't say anything! I get so tired of
37. every driver claiming he's done nothing wrong. HE'S always
38. right. . .He wasn't speeding AT ALL. . .the light wasn't red
39. when he ran through it. . .he did too stop at the stop sign. . .
40. HE'S ALWAYS HOLDING his hand out AND MAKING HIS SIGNS: he's
41. always right. They've always got an explanation. . .AND an
42. alibi. . .to explain it away AND to justify themselves. It
43. sure would be a relief SOMETIME, just once, to hear some-
44. body say: 'Officer, you're absolutely right. I was
45. SPEEDING, I'M IN THE WRONG. I'M SORRY. What's my penalty?'"
- 46.
47. WELL naturally after that, the young preacher couldn't say ANYTHING--
48. and HE didn't.
- 49.
50. But I-I THINK that traffic cop put his finger on a trait of human
51. nature which we all share. WE ALL WANT TO MAKE OURSELVES OUT TO BE
52. RIGHT. NOW, why are we like that? Why do we always try to justify

1. ourselves?
- 2.
3. I know IT'S true of me. Even when I have to confess TO having made a
4. mistake, OR done something wrong, I always want to add A WORD OF explana-
5. tion, some statement WHICH-WHICH SOMEHOW SEEMS to make what I did less
6. wrong, OR even justifiable. Don't YOU all have that tendency?
- 7.
8. That time you were so unfair to the children--NOW THAT, OF COURSE, WAS
9. when you were very tired WASN'T IT? AND THAT shady business about the
10. money--the one you've almost forgotten ABOUT--THAT came when you were
11. very hard up DIDN'T IT? YOU WERE REALLY BETWEEN A ROCK AND THE HARD
12. PLACE. AND-AND that something you were going to do for somebody else. . .
13. and-AND never got around to it. . .well you didn't know, OF COURSE THAT
14. you were going to be kept so busy and you just didn't have the time. OH
15. I-I-I know. I understand; AND I'm just the same way. We all are.
- 16.
17. Every time we fail to behave decently, to do the right thing, we
18. instinctively begin to make excuses, to find extenuating circumstances,
19. to offer alibis.
20. It doesn't matter if the excuses are not very good ONES. . .
21. the point is we believe in decent behaviour, and we
22. can't bear to face the fact that we are not living up to the
23. best we know. That's why we make excuses. That's why
24. we try to shift (the) responsibility.
- 25.
26. For you notice that it's only for our bad behaviour that we find all
27. these explanations. WE DON'T NEED TO EXPLAIN GOOD BEHAVIOR, BUT YOU FEEL
28. THAT YOU NEED TO EXPLAIN BAD BEHAVIOR. We put our bad temper down to be-
29. ing tired, or worried or hungry, or MAYBE IT'S the weather. But our
30. good temper WE PUT down to ourselves. THAT'S BECAUSE WE'RE-WE'RE GOOD.
- 31.
32. The fact is, we want to be right. THAT'S a VERY deep instinct within
33. EACH ONE OF US. Henry Clay voiced it when in speaking of the
34. Compromise Measures he SAID, "Sir, I would rather be right, than be
35. President." I WAS ABOUT TO MAKE A COMMENTARY ON THAT STATEMENT, BUT
36. I SHALL REFRAIN.
- 37.
38. Think of a - THINK OF A compass. A mysterious unseen power pulls
39. that sensitive needle and swings it ROUND to the magnetic north.
40. But let some metal--SOME OTHER FOREIGN METAL--come near the compass
41. and the needle becomes erratic. But even when prevented from pointing
42. to the north, it-IT will strain in that direction--because that's
43. what IT'S designed to do. It-IT'S made that way.
- 44.
45. AND similarly, with us men. God made us for righteousness. GOD
46. designed us FOR right LIVING, AND FOR LIVING IN RIGHT RELATIONS WITH
47. HIMSELF AND WITH OUR FELLOW MEN. When we do right, we are happiest.
48. When we live right, we are well. When we think right, we are WISE.
49. Deep within each one of us a mysterious power is at work which no one
50. can quite understand, but which no one can safely explain away.

1. We feel the pull of this power, pulling us toward the right thing.
2. That is why, when we do wrong things, we (must) OFFER excuses.
- 3.
4. But I have known at least one man who did not act that way.
- 5.
6. In Birmingham, Alabama, WHICH I STILL FONDLY THINK OF AS MY FIRST
7. AMERICAN HOME, a Presbyterian preacher so endeared himself to the
8. whole city that he was affectionately known as "Brother Bryan."
9. Everybody loved him, and his love included them all, of all races
10. and classes and creeds. No man ever believed more implicitly in
11. prayer than DID he, and never were prayers more unconventional.
- 12.
13. One day in front of a large hotel I THINK IT WAS THE "TUTWILER,"
14. Brother Bryan turned his car around in the middle of the block and
15. ran SMACK head-on into a car from another state.
- 16.
17. The INFURIATED driver OF THE FOREIGN CAR got out and started off by
18. calling Brother Bryan "an old fool" and then continued in a tirade
19. which Brother Bryan cut short by saying:
20. "Hold on, my brother. HOLD ON, BROTHER. It was a'll
21. my fault. Let us pray and thank God that we weren'T
22. hurt."
- 23.
24. The stranger had never met a man like that, and completely taken by
25. surprise he bowed his head while Brother Bryan prayed. AND when the
26. prayer was over, without another word, THIS DRIVER climbed into his
27. car and drove away. YOU KNOW IT WOULD BE AMAZING TO EXPERIMENT WITH
28. THAT METHOD. I WONDER HOW MANY TROUBLES OF THE WORLD MIGHT BE
29. CIRCUMVENTED IF WE APPROACHED THEM IN THAT SPIRIT, THE SPIRIT THAT
30. WOULD BE SELF-ABASING, THAT WOULD BE HUMBLE ENOUGH TO SAY,
31. "YES, IT'S MY FAULT, I WAS WRONG. I-I'M AWFULLY SORRY. LET'S
32. PRAY ABOUT IT." OH, NOT, NOT THAT PRAYER WOULD BE A CRUTCH TO EVADE
33. ONE'S RESPONSIBILITY. I DON'T MEAN THAT. BUT THE ATMOSPHERE OF
34. PRAYER WOULD CERTAINLY TAKE AWAY A LOT OF BITTERNESS AND RECRIMINATION,
35. AND NAME-CALLING, WOULDN'T IT? IT WOULD BE WONDERFUL.
- 36.
37. NOW, - now HOW was Brother Bryan able to act like that?
- 38.
39. WELL, OF COURSE, because he was AS EVERYONE KNEW, utterly humble. HE
40. WAS COMPLETELY SELF-LESS, WHY self never was in the picture at all.
41. He had no pride-- the sort of pride that refuses to admit a mistake.
42. He was willing to admit when he was wrong, without any excuses or
43. ANY attempt to justify himself.
- 44.
45. So, we have a deep instinct within us that wants to be right. We
46. know that we ought to be right, BUT we also know that we are often
47. wrong. . .
- 48.
49. That's what Jesus was talking about when He told His disciples that
50. their righteousness MUST exceed the righteousness of the scribes and
51. Pharisees.
52. What SORT of righteousness did they have?

1. Well, theirs was the SORT OF righteousness that kept the
2. letter of the law.
3. AND the law was very explicit. THE LAW split hairs for
4. exactitude. It specified certain regulations that
5. one could check off on a chart.
- 6.
7. They would say that they did not steal. They WOULD SAY THAT
8. THEY (had) never killed anybody. They did not commit adultery.
9. They fasted twice in the week. They went regularly to the
10. synagogue. They gave one tenth of their income, EXACTLY
11. ONE TENTH OF THEIR INCOME, to the church. They never fell
12. foul of the law, (were never arrested) they had no police record.
13. They were respectable citizens, and they prided themselves on
14. their integrity. (No one could point a finger at them for any
15. violations of the law.)
- 16.
17. AND yet Jesus said that their righteousness was not good enough. He
18. went on to point out THAT while a man may never have taken the
19. life of another (by the shedding of his blood) he YET MAY KILL some-
20. thing IN THE LIFE OF ANOTHER MAN by slander, and innuendo, OR by
21. wrong attitudes.
22. "Thou shalt not kill" SAID Jesus. No plunging of a dagger in
23. another's breast. . .no. . .not even being angry with
24. your brother without a cause. That too shall bring you into judgment
25. OF THAT COMMANDMENT.
- 26.
27. So you scribes and Pharisees. . .your hands have never squeezed OUT
28. THE life (out) of another. . .
29. no dagger thrust of yours has spurted human blood.
30. No. . .but your hearts have been angry (and) YOUR HEARTS HAVE
31. BEEN cold (and). . .your spirits HAVE BEEN HARD toward your fellow-
32. man whom God loves as much as He loves you.
- 33.
34. The Pharisees were very careful about the tithe - and that was good
35. as far as it went. But Jesus would take them fArther. "If thou bring
36. thy gift to the altar, and there rememberest that thy brother HAS
37. SOMETHING against YOU; THEN leave (there) thy gift before the
38. altar and go thy way; first be reconciled to thy brother, and
39. then come and offer thy gift."
- 40.
41. Attitude is more important than action. Gifts have no value if the
42. heart be not (given) IN them.
- 43.
44. And Jesus goes on mercilessly: "Thou shalt not commit adultery:
45. But I say unto you that whosoever looketh on a woman to lust
46. after her hath committed adultery. . .(with her) already in
47. his heart.
- 48.
49. There is a lustful spirit, says Jesus, that may never be expressed
50. in overt action but which is just as bad as the act itself.
- 51.
52. JESUS had something to say about love. The old tradition of the law

1. was
2. "Thou shalt love thy neighbor and hate thine enemy." But
3. Jesus corrected that too. "I say unto you, love your
4. enemies, bless them that curse you, do good to them
5. that hate you, and pray for them which despitefully
6. use you, and persecute you; IN ORDER that ye may
7. be the children of your Father which is in
8. heaven. . .
- 9.
10. BE YE therefore perfect, even as your Father which is
11. in heaven is perfect."
- 12.
13. Righteousness according to Jesus, is not a matter of a chart, against
14. which you (can) grade yourself. . .
15. it is not a matter of doing certain things, or refraining
16. from doing other things.
17. It is also a matter of disposition and attitude, IT'S a
18. matter of spirit and motive.
19. When any man among us will measure himself according to
20. these standards, he must come to the conclusion that what
21. he thought was his righteousness is nothing but filthy rags.
- 22.
23. But when the proper spirit is cultivated, and the proper-PROPER
24. attitudes are developed within us, then our spiritual
25. perceptions are sharpened, and we become more aware than ever of
26. our OWN shortcomings, so that the better we become, the worse we
27. feel ourselves to be.
- 28.
29. Are you guilty of false reasoning? Do you feel that because
30. you have not committed any of the grosser sins. . . THAT because you
31. HAVE NEVER CHEATED on your income tax return. . . because you
32. attend church regularly. . . (and) BECAUSE YOU HAVE GIVEN to the
33. Community Chest and the Red Cross. . . because you are a
34. kindly person. . . hospitable AND A GOOD NEIGHBOR. . . that after all,
35. you are a pretty good sort of person. . . AND that God SOMEDAY will
36. reward you by letting you enter the Kingdom of Heaven?
- 37.
38. If you reason that way, your reasoning is false. You are still
39. relying on your own goodness and you fail to understand what
40. Christianity is.
41. For Christianity is more than doing something - it is being
42. something.
- 43.
44. It is having A proper attitude(s) toward other people. . .
45. having the right spirit in the things you do. . .
46. and being guided by motives that God would approve. . .
- 47.
48. We know that we have to say with the hymn-writer: "Not the labors of
49. my hands
50. Can fulfill Thy law's demands;
51. Could my zeal no respite know,
52. Could my tears forever flow,

1. All for sin could not atone;
 2. Thou must save and Thou alone.
 3.
4. This idea of trying to get a holiness of your own, and then have
 5. Christ reward you for it is CERTAINLY not His teaching. HAVE you
 6. NOT already found out that you can't get a holiness anywhere. . .
 7. try as you might. . .WELL, why THEN do WE keep on trying?
 8.
9. Christ Himself is our holiness. He will give us holiness
 10. (and) HE ALONE CAN PROVIDE THE righteousness which WILL satisfy the
 11. law of God. NOW that'S why Christ lived among us DON'T YOU
 12. SEE. . .to live out a perfect righteousness so that He could
 13. give it to us.
 14.
15. When a man comes to the place when he realizes that all he
 16. thought was righteousness is as nothing. . .IT'S incomplete,
 17. IT'S far short of perfection. . .THEN HE HAS TO SAY TO HIMSELF,
 18. "ALL THAT I HAVE BEEN TRYING TO CREATE AND MANUFACTURE IS-IS-IS
 19. WORTHLESS AND USELESS", HE MUST COME TO REALIZE that the self he
 20. has been trying to justify all THROUGH HIS Life is wrong.
 21. THAT the righteousness he has manufactured does not impress
 22. God and has no merit in His sight.
 23. Is not THAT what Christ meant when He said, Whosoever SHALL lose his
 24. life for My sake, shall find it"?
 25. When we are willing to give up what we have always thought of as the
 26. "right to ourselves". . .that is, the right to make our own
 27. decisions,-- THE RIGHT to have our own way.--THE RIGHT to do
 28. AS WE PLEASE--when we are willing to give that up--then and
 29. only then will Christ take over.
 30.
31. When a man is convicted of the lack of love in his heart. . .
 32. the wrong attitudes he has towards other people. . .
 33. the real motives that inspire the things he does. . .
 34. when he gets a good honest look at his desires. . .
 35. somehow he no longer finds any comfort in the fact that
 36. he has observed the letter of this law AND THE LETTER OF that
 37. law. He knows that he has fallen FAR short. . .that he has violated
 38. the spirit of the law. . .and therefore HE is indicted and convicted.
 39. AND WHEN HE COMES TO THAT PLACE, THEN HE IS READY FOR THE GOSPEL.
 40. WHEN HE COMES TO THAT PLACE, HE IS READY TO HEAR THE KNOCK AT THE
 41. DOOR. WHEN JESUS SAYS, "BEHOLD I STAND AT THE DOOR AND KNOCK. IF ANY
 42. MAN WILL HEAR MY VOICE, AND WILL OPEN THE DOOR, I WILL COME IN AND
 43. SUP WITH HIM AND HE WITH ME."
 44.
45. THERE NEED NOT BE DESPAIR WHEN WE HAVE REACHED THAT POINT,
 46. else you and I. . .and all of us would have no hope. No. . .it is
 47. NOT in that mood, BUT RATHER IN THAT MOOD OF UTTER HUMILITY WHERE
 48. THERE IS SILENCE, A SILENCE, DEEP ENOUGH TO HEAR THE VOICE OF CHRIST
 49. SPEAKING AS FRANCIS THOMPSON HEARD IT:
 50.
51. "Alack, thou knowest not
 52. How little worthy of any love thou art!"

1. Whom wilt thou find to love ignoble thee,
2. Save Me, save only ME?
3. All which I took from thee I did but take,
4. Not for thy harms,
5. But just that thou might'st seek it in My arms.
6. All which thy child's mistake
7. Fancies as lost, I have stored for thee at home:
8. Rise, clasp My hand, and come."

SERMON CONTENT OUTLINE

CASE STUDY V - "Can You Be Wrong?"

I -- INTRODUCTION

- A. Announcement of text -- Matthew 5:20
- B. Reading of the text

II -- DISCUSSION

- A. Story of minister and policeman illustrates human tendency - to want to be right and excuse own wrongs
- B. Numerous devices for excusing our wrongs
 - 1. Too tired
 - 2. In great difficulties
 - 3. Kept so busy
- C. Why do we seek to excuse our wrongs?
 - 1. We make no excuse for good deeds
 - 2. We want to live up to the best we know
 - 3. We take credit for our good deeds
- D. Instinctively we want to be right
 - 1. Henry Clay--"I would rather be right, than president."
 - 2. The compass struggles to point "North"
 - 3. So man is made for righteousness and is happiest when following it
 - 4. When we fail, we make excuses
- E. We do not have to make excuses
 - 1. Illustration of pastor in Birmingham, Alabama
 - 2. Secret of his power,-- humility

3. Hence Christ's teaching - "Except your righteousness exceed that of Scribes and Pharisees. . . ."
 - a. Their righteousness strictly legal
 - b. Could be checked off on a chart
4. External righteousness inadequate
 - a. Anger a form of murder
 - b. Harmony with men, greater than gifts for God
 - c. Adultery in the mind is adultery
 - d. Enemies must be loved, as well as friends
 - e. "Be ye therefore perfect" -- (Matthew 5:48)
 - f. Our righteousnesses are as filthy rags

F. Only Christ can give us righteousness

1. Do we list our good deeds as a demand for entry to Christ's kingdom
2. Christianity is more than doing, it is being
3. Hymn quoted - "Not the labors of my hands
can fulfill Thy law's demands. ."
4. Why do we seek righteousness apart from Christ?
 - a. A man must sense his need
 - b. A man must "lose his life for Christ's sake"
 - c. When we surrender our "rights" Christ takes over
5. When men understand their true condition, they are willing to receive the help of Christ
6. "Behold I stand at the door"--Jesus

III --CONCLUSION

- A. Reality must not bring despair
- B. Humility prepares us to hear and receive Christ
(Poem of Francis Thompson quoted)

"CAN YOU BE WRONG?"

A Rhetorical Examination of Case Study V⁷⁹

Sermon arrangement.--This fifth sermon in the series of Case Studies confronts the rhetorical critic with a now-familiar problem in determining the breakdown of the sermon into Introduction, Discussion, and Conclusion. On an arbitrary basis, therefore, the Introduction is being considered as limited to the announcement and reading of the text. It may be noted that Marshall invariably interpolates a few sentences or phrases in announcing and reading his text by contrast with what he actually has written on the typescript. Thus on the typescript in this instance, he simply has written:--

Text, Matt. 5:20 "Except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no wise enter into the kingdom of heaven."

This is quite typical of what can be found on the earlier typescripts; and yet, in actually introducing this sermon Marshall says:

THE TEXT THIS MORNING, FROM THAT PASSAGE OF SCRIPTURE, A PORTION OF THE SERMON ON THE MOUNT WHERE WE HEAR JESUS SAY SOMETHING VERY PUZZLING, SOMETHING THAT SEEMS TO BE VERY DIFFICULT, AND WHICH MIGHT EVEN STRIKE A-A CHORD OF DISMAY IN HUMAN HEARTS, WHEN HE SAID, "EXCEPT THY righteousness (shall) exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven."

The reading of this text seems to be designed to create a sense of need, for Marshall says that at first glance this text seems impossible of attainment and gives cause for alarm. Having created

⁷⁹This sermon was preached in the New York Avenue Presbyterian Church on Sunday morning, October 17, 1948.

this sense of need, Marshall proceeds to elaborate upon it in the Discussion and to offer the solution. The Conclusion, which seems typically brief, constitutes an appeal couched in a poem from Francis Thompson.

Once more, it is difficult to classify this sermon with any degree of assurance. The text is announced; and it provides a Scriptural basis for the sermon, although the text is alluded to directly only once in the sermon after the Introduction. Certainly, the sermon cannot be classified as textual. To a degree it contains an element of exegesis in the attempt to explain what Christ meant by saying that entrance into the kingdom of heaven would require a righteousness that would exceed that of the scribes and Pharisees, but essentially the sermon must be classified as topical. It may be called expository, since it explains the teaching that righteousness adequate for the kingdom of heaven can be found only in a personal arrangement with Christ. There are several illustrations in the sermon, but they do not constitute major factors as illustrations have done in Case Studies I, II, and IV. On no grounds could this be labelled a pictorial sermon. It could be described as evangelical, for it certainly presents the essence of the gospel of salvation clearly, simply, and (from a Fundamentalist and evangelical point of view) soundly.

The various divisions of the sermon and the main headings of the Discussion follow one another clearly, logically, and with adequate transitions, so that the sermon holds together well and keeps very much to its central theme and moves forward efficiently toward its climax.⁸⁰

⁸⁰For content outline of this sermon, see pp. 381-382.

Sermon content--evidence and lines of reasoning.--Peter

Marshall makes very few main points in presenting this sermon, "Can You Be Wrong?" Essentially he says:

- Instinctively all men want to be right, or at least to be thought right.
- Why do men want to be thought right?
- Men are made to be right as the compass is made true to its pole
- Can men make himself right?
- No, man's best efforts cannot make him righteous or holy.
- But if he is not righteous, he will miss the kingdom of heaven.
- How can he then be righteous and be saved in the kingdom?
- By complete self-surrender and by complete dependence upon the merits of Christ, man by faith can be counted righteous, and by the grace and power of Christ in his heart he can be made righteous and thus have a title and a fitness for the kingdom of heaven.

In developing this line of reasoning, Marshall relies implicitly upon the authority of the Scriptures, and especially his announced text, Matthew 5:20, which is drawn from the Sermon on the Mount. In support of these contentions he quotes quite extensively from the Sermon on the Mount to show that the righteousness of the scribes and Pharisees was strictly a legal righteousness, a "self-generated" righteousness that lacked love as its motivation.

To a degree, Marshall uses argument by analogy in showing that what Christ said to the Jews of His day, in the Sermon on the Mount, applies to the Twentieth Century. In other words, the activities of the Jews which were considered acts of righteousness in Christ's day have a counterpart in the activities of "good people" today. But, argues Marshall, men can no more make themselves righteous in this day than could the Jews in the days of Christ. Christianity, he says, is not a matter of doing something it is a matter of being something. He decries the concept that the doing of certain works of

righteousness would build a credit of merit, of goodness, as a basis for demanding entrance into the kingdom of heaven.

Marshall uses no other authority than that of the Scriptures, and particularly in this case the words of Christ in the Sermon on the Mount. He does quote briefly from two Christian writers-- Augustus M. Toplady (1776), the writer of the universally beloved Christian hymn, "Rock of Ages," and Francis Thompson, a Christian poet. It does not appear, however, that Marshall is quoting these writers as supporting authorities. Rather, it seems that he quotes them because they express in effective verse the sentiments which he is expressing in prose.

If it be asked whether Marshall's sources of evidence and his lines of reasoning are sound, and if they are effective with the particular congregation to which he is preaching, then it must be admitted that it does seem almost incredible that such a Fundamentalist and evangelical type of preaching could be acceptable to a congregation with the sophistication which one might expect in an historic church like the New York Avenue Presbyterian Church. The fact remains, however, that in the Case Studies presented thus far, and in the published sermons previously reviewed, there is a consistent pattern to Marshall's preaching that is both Fundamentalist and evangelical, that is in perfect consonance with his position relative to the inspiration and authority of the Holy Scriptures.⁸¹

It is interesting to contrast Marshall's emphasis in this sermon with his emphasis in the first Case Study, "Trial by Fire,"

⁸¹See this study, pp. 118-134, 167-202.

where he expressed great confidence in the "Manifest Destiny" of the United States of America. His concern for world conditions and for national social injustice (as indicated particularly in the first Case Study, and somewhat in the second) is completely missing in this sermon. If anyone were tempted to classify Marshall as a preacher of a "social gospel," he would meet a complete refutation in this sermon, "Can You Be Wrong?" There is no trace of a social gospel. This is essentially the gospel of man's innate sinfulness, of his inability to create righteousness within himself (no matter how he strives), and of the fact that he can be redeemed from his lost condition only through the life, death, resurrection, and saving power of an indwelling Christ.

A more evangelical gospel could not be preached. Is there incompatibility between the emphasis of the first and the fifth Case Studies? Marshall would say not. He would say that the tragic social conditions are an outgrowth of the lost and fallen nature of mankind and that the only true solution to those social problems is not to be found in legislation, not even in education (especially secular education), but it is to be found in sufficient individuals being redeemed by the grace of Christ. Such grace will cause them to take a different attitude toward their fellowmen and the needs of their fellowmen and to act out those changed attitudes in works of mercy, justice, and equity toward all. This, Marshall would argue, is the limit of the solution that can be found in this world for this world's problems. The ultimate and eternal solution of such problems would be found only in the establishment on the earth of the kingdom

of Jesus Christ at his second coming.⁸²

In sum, what may be said again in this Case Study (as in the preceding ones) is that for Marshall's congregation, accepting a man with Marshall's basic premises and beliefs, his evidence, his lines of reasoning, and his conclusions would be sound.

Sermon content--psychological factors.--The pervading psychological factor operating in this sermon is that of involvement or identification. It is made very clear to Marshall's hearers that their eternal destiny hinges upon their acceptance and performance of the proposition which he lays down. Since it has already been concluded that the majority of Marshall's hearers do share the beliefs underlying his proposition that all men are sinners needing the gospel, there is no doubt that this element of involvement would be operating in this sermon.⁸³

This very element of concern or of involvement is a prime factor in gaining and maintaining attention, so that Marshall does not need to use many other factors of attention. He does, however, make effective use of two illustrations which have a humorous appeal. Each is a story of the experience of a minister. The first is the account of a minister who forgetfully exceeds the speed limit and is stopped by a motorcycle policeman who will not permit him to make the standard excuses. The second is the story of a well-known and beloved pastor in Birmingham, Alabama, who was involved in a downtown traffic accident,

⁸²For further consideration of Marshall's views on social problems and the establishment of Christ's Kingdom, see this study pp. 121 (item #8), 181-195, and 125-126.

⁸³See Case Study III, p. 334.

and who subdued a torrent of abuse from the offended party by offering a prayer of thankfulness for their escape from injury. That each of these illustrations was appreciated by the audience was evident from the laughter recorded on the tape.

Another element in this sermon which has considerable power to hold attention is found in Marshall's skillful portrayal of a universal characteristic of human nature--namely, that of wanting to excuse one's own wrongs and in wanting to be thought right. It is difficult also for the hearer to shrug off as non-applicable the penetrating analysis of human behavior which Christ gives in the Sermon on the Mount, and which Marshall presents in this sermon. The fact that righteousness consists in more than a legal performance of certain prescribed behaviors and is, rather, a matter of transformation of attitude and motive is of concern to every hearer.

When it is made clear that Man in himself does not have the capacity to live the kind of upright life that he wishes others to think that he lives, then there is a willingness to consider, and even to seek, the only solution to this problem--a solution which Marshall says is to be found in a complete surrender of the life and its motives to the indwelling presence of Jesus Christ. Here again the compelling element is operating to create a high level of interest and attention. As in Case Studies III and IV, so in this sermon there is little evidence of Marshall's skill in narrative and vivid imagery. Such factors of attention are scarcely called upon at any point in this sermon. Even the two illustrations concerning preachers are not couched in the highly descriptive language of which Marshall has shown

his mastery in the first two Case Studies.

A number of motive appeals are potentially at work in this sermon. Obviously, their effect may vary from person to person in the congregation, but there is some element of appeal to fear, to the desire for security, and to the desire for eternal survival. For the kind of congregation that is listening to Marshall, however, there is also the appeal to altruism in the challenge to be what the Scriptures reveal as God's plan for His creatures to be men "in His own image." What Marshall is offering, obviously, is a "better way of life," a higher standard of behavior than is common and "natural" to mankind.

Sermon content--the speaker's credibility.--Of the sermons examined thus far in the first five Case Studies, this one, "Can You Be Wrong?" is outstanding in its portrayal of Marshall as a preacher of the gospel of salvation through faith in Christ alone. For a minister of Marshall's convictions and persuasion this is undoubtedly what he would regard as the height of ministerial responsibility, the crowning element of ministerial experience. The apostle Paul spoke freely of the "foolishness of preaching," and pointed to preaching as the mysterious means by which God brings to men knowledge of a deliverance from their natural tendencies, habits, ways of life, and transforms them by divine grace into the likeness of Jesus Christ, counting them as "Sons of God" and daily restoring more perfectly in them the image of the Son of God.⁸⁴ In this sermon Marshall is fulfilling this most significant and rewarding phase of a minister's calling. (Catherine Marshall has spoken of the lifelong satisfaction which Marshall derived

⁸⁴ See 1 Corinthians 1:21, 3:19; 2 Corinthians 3:18; Romans 8:29.

from the memory of the transformation which came into the lives of his first converts in his parish at Covington, Georgia.) It can be seen, then, with what intensity of purpose and commitment Marshall would enter into a sermon of this type. Listening to this sermon on tape only confirms the impression of Marshall's intense earnestness and dedication in preaching to his congregation this clear, simple message of the "everlasting gospel."

For Marshall's loyal congregation it would seem that the inevitable consequence of this sermon would be the strengthening of Marshall's ethos as a minister of the gospel, as a lover of men and a winner of souls. As far as the impact of his ethos upon the sermon is concerned, Marshall's whole life and ministry have been a demonstration of the power of God to take hold of a man and make him over, even to make him into a mouthpiece for God. And so, here again, there is no conflict between Marshall's living and his profession as represented in this sermon. This is not to suggest at all that Marshall himself did not need the grace which he offered to others. A careful examination of Marshall's phraseology in this sermon shows that he identifies himself completely with his hearers as being utterly dependent upon the grace of God and the imputed righteousness of Christ for salvation.

It would seem that Marshall could only have strengthened the bonds between himself and his congregation by the preaching of this sermon. The concepts to which he gives expression are perhaps among the noblest that the mind of man has conceived or can conceive. Inevitably, it would seem that the very expression of such concepts

could only strengthen and elevate the image of the man in the minds of his hearers.

Incidentally his choice of illustrations involving two ministers would seem to suggest that he is perfectly capable of being laughed at and of laughing at himself, even though vicariously in this instance. It is obvious, in the first illustration especially, that Marshall himself could very easily have been the participant in the speeding incident with the policeman.

Sermon style.--As might be expected from an examination of the inventional factors in this sermon, "Can You Be Wrong?" there is no demonstration here of the exalted, vivid, dramatic style which marked the first two Case Studies. As in the sermon, "The Idle Word," and in the sermon, "Let's Take Time Out," Marshall is talking earnestly and intensively with his congregation. He is concerned for their salvation and is seeking to create a concern in them for their own salvation. He does not attempt to do this by the lofty imagery which attended his portrayal of the "American Dream," in which he was challenging America to become the leading redemptive force of the whole world. He is concerned here for individuals on an intensely personal basis, and the style is in proportion to Marshall's purpose and mood.

This sermon perhaps comes as close as any of the Case Studies to illustrating Marshall's capacity for exposition. Apart from the two brief illustrations already alluded to (involving ministers), the balance of this sermon is almost entirely expository. Marshall is trying to make plain the all-essential way of eternal life. For this purpose he borrows extensively from Christ's words in the Sermon



on the Mount, which in itself is an exposition of the fundamental principles of Christ's Kingdom--an explanation to people who had completely misinterpreted the revelation of God given to ancient Israel as they mistook external and ceremonial strictness for heart-righteousness. In fact, much of Marshall's exposition in this sermon is simply an elaboration upon the pithy statements of eternal principles enunciated in the Sermon on the Mount.

Word choice:

Since the Sermon on the Mount is couched in such simple terms, and since Marshall's sermon is largely an exposition of the Sermon on the Mount, it is only to be expected that Marshall's style would be marked by simplicity and clarity. That this is so is suggested by the level of vocabulary used throughout the sermon.⁸⁵

Sentence and paragraph structure:

With respect to sentence structure and paragraphing, there is nothing unique to observe in this sermon as compared with the previous Case Studies, with the possible exception of the fact that the paragraphs as a whole are somewhat more uniform in length and structure. Marshall's singular typescript format is even less conspicuous in this sermon than in some others. In fact, it is hardly evident at all.

⁸⁵The most difficult words in this sermon of some 2000 words are: dismay, attainment, encounter, confer, justify, tendency, instinctively, extenuating, alibis, implicitly, unconventional, infuriated, tirade, circumvented, recrimination, explicit, innuendo, perceptions, and utter. As in previous Case Studies, contextual clues and the educational level of the congregation should have made any of these words clear and meaningful to Marshall's congregation.

Parallelism and the "doorstep" type of indentation are not in evidence. This is perhaps again in harmony with the contemplative and earnest mood of the sermon.

Oral style emphasis:

The general tenor of this sermon, "Can You Be Wrong?" is personal in spite of the fact that the third person is used in relating the illustrations involving the two preachers and in the exposition of the teachings of the Sermon on the Mount. The personal mood of the sermon is created by the development of a sense of involvement, of identification, and of sharing between speaker and congregation.

By presenting the principles of the Sermon on the Mount in reported form, Marshall brings the weight of Christ's authority to these principles. He is thus able also to speak of delicate, intimate problems of human conduct in an indirect manner, but in a public situation. While this may have had the disadvantage of reducing the sense of audience involvement in these matters, it may have had the advantage of reducing the possible embarrassment of a direct confrontation.

There are relatively few interpolations in this sermon, and the few are brief and not particularly in the direction of personal emphasis. This may be explained by the fact that the prevailing mood of the prepared sermon is one in which the confidence of the congregation is solicited in the consideration of the most vital topic possible within the Christian persuasion at least.

There is little informality evident in this sermon. There are no colloquialisms, but contractions and fragmentations do occur much as in Case Studies III, and IV. There are still a number of duplications,

resulting from the hesitating manner which has been noted previously. In fact, the impression is almost growing that this type of hesitation, this duplication of pronouns at the beginning of phrases, is habitual with Marshall.

Apart from these elements, the sermon does not contain the modifications in the direction of oral style that the earlier Case Studies showed. The sermon seems to have been prepared with a strong, inbuilt oral style.

Clarity, forcefulness, vividness:

The observation has been previously made in other connections that this sermon has no problem in the area of clarity. It is essentially an expository sermon, and Marshall shows considerable skill in making spiritual concepts clear and understandable. It is evident from the element of repetition, from the varied approach to the same point, from the very language used, that Marshall is in the mood of a patient teacher, seeking above all things to have his students comprehend the concepts being presented. Nowhere is this element of clarity more in evidence than in Marshall's explanation of what constitutes righteousness:

Righteousness according to Jesus, is not a matter of a chart, against which you (can) grade yourself. . .

it is not a matter of doing certain things, or refraining from doing other things.

It is also a matter of disposition and attitude, IT'S a matter of spirit and motive.

When any man among us will measure himself according to these standards, he must come to the conclusion that what he thought was his righteousness is nothing but filthy rags.

And again in his treatment of the false concept that heaven can be

purchased by good deeds, he clearly asks:

Are you guilty of false reasoning? Do you feel that because you have not committed any of the grosser sins. . . THAT because you HAVE NEVER CHEATED on your income tax return. . . because you attend church regularly. . . (and) BECAUSE YOU HAVE GIVEN to the Community Chest and the Red Cross. . . because you are a kindly person. . . hospitable AND A GOOD NEIGHBOR . . . that after all, you are a pretty good sort of person. . . AND that God SOMEDAY will reward you by letting you enter the Kingdom of Heaven?

If you reason that way, your reasoning is false. You are still relying on your own goodness and you fail to understand what Christianity is.

For Christianity is more than doing something - it is being something.

A vividly forceful style is not called for, is not in harmony with the prevailing mood of this sermon in which Marshall seeks to draw his congregation into earnest consideration of intensely personal and confidential matters -- matters involving each individual's salvation. That there are some forceful passages, however, in the exposition of the Sermon on the Mount and in Christ's presentation of the emptiness of Pharisaical righteousness is evident both from the previous and the following excerpts:

They would say that they did not steal. They WOULD SAY THAT THEY (had) never killed anybody. They did not commit adultery. They fasted twice in the week. They went regularly to the synagogue. They gave one tenth of their income, EXACTLY ONE TENTH OF THEIR INCOME, to the church. They never fell foul of the law, (were never arrested) they had no police record. They were respectable citizens, and they prided themselves on their integrity. (No one could point a finger at them for any violations of the law.)

AND yet Jesus said that their righteousness was not good enough. He went on to point out THAT while a man may never have taken the life of another (by the shedding of his blood) he YET MAY KILL something IN THE LIFE OF ANOTHER MAN by slander, and innuendo, OR by wrong attitudes.

"Thou shalt not kill!" SAID Jesus. No plunging of a dagger in another's breast. . . no. . . not even being angry

with your brother without a cause. That too shall bring you into judgment OF THAT COMMANDMENT.

So you scribes and Pharisees. . .your hands have never squeezed OUT THE life (out) of another. . .

no dagger thrust of yours has spurted human blood. No. . .but your hearts have been angry (and) YOUR HEARTS HAVE BEEN cold (and). . .your spirits HAVE BEEN HARD toward your fellowman whom God loves as much as He loves you.

As far as vividness is concerned, imagery is not conspicuous in this sermon. The two or three illustrations that are used are given effectively, and the point is well carried in each of them, but they simply do not deal with situations which call for vivid imagery, for heights of descriptive power and narrative skill. The timing in the illustrations is effective. The potential for humor in each of them is thoroughly utilized, but no part of this sermon could be thought of as being vivid in the sense in which that word has been applied in the consideration of the first two Case Studies.

Adaptation to audience, occasion, and subject:

In the sphere of adaptation to audience, occasion, and subject Marshall here shows considerable skill. This skill is revealed in the astute manner in which he leads his hearers from the consideration of a common human foible (the desire to be right) to the consideration of the most vital phase of Christian doctrine (the way of salvation through a personal involvement with Jesus Christ).

The style is in harmony with the subject, with Marshall's purposes and objectives in this sermon. It is not incongruous in any respect. Even the humorous illustrations have underlying principles which are presented sympathetically and understandably. Marshall's

hearers should have no reason on this occasion to feel that their pastor has lost touch with them or with his subject. The style is appropriate to hearers, subject, and occasion.

CASE STUDIES NO. VI

"WERE WE WORTH IT?"

- 1.
- 2.
- 3.
- 4.
- 5.
6. A VERSE FROM THE OLD TESTAMENT, IN WHICH WE HEAR THE CRY OF THE
7. PROPHET, PLEADING WITH HIS COUNTRY: "Ye that have escaped the sword,
8. go away, stand not still; remember the Lord afar off, and let
9. Jerusalem come into your mind." JEREMIAH CHAPTER 51, VERSE 50.
10. "YE THAT HAVE ESCAPED THE SWORD, GO AWAY, STAND NOT STILL: REMEMBER
11. THE LORD AFAR OFF, AND LET JERUSALEM COME INTO YOUR MIND."
- 12.
13. The 11th day of November was for many years a day of Remembrance. We
14. marked the signing of the Armistice that ended the first World War,
15. and the sacrifices that were made in that war which we thought, was
16. A WAR to end wars.
- 17.
18. Then came the Second World War, to be fought by the sons of those who
19. fought the First one, but the second holocaust did not cancel the
20. Day of Remembrance. Perhaps it gave us the more to remember.
- 21.
22. It is good for us to HAVE a Day of Remembrance--A DAY to be filled
23. with deep solemnities and HIGH RESOLVES. It is a time of heart-
24. searching and A TIME OF INSPIRING MEMORIES. We may as well confess
25. that we are a frustrated and A somewhat apprehensive people. WE MAY
26. AS WELL CONFESS THAT WE ARE actually afraid that another war--A
27. THIRD WORLD WAR--might break out at any moment.
- 28.
29. SO THAT we feel like walking on tip-toe, lest we shake down this
30. flimsy thing THAT we call peace. The INTERNATIONAL atmosphere is
31. breathless like that before a thunderstorm. The air is still, but-
32. BUT WE FEEL THAT the wind could come screaming AT any MOMENT.
- 33.
- 34.
35. We cannot imagine what ANOTHER WORLD war would be like, but we try to
36. shut out from our minds horrible pictures,--PICTURES of Washington
37. AFTER an atomic bomb--the city shattered--AND THE ruins RADIOACTIVE,
38. THE WATER contaminated AND EVERYWHERE utter desolation.
39. Yet there are elements of hope too, in this grave crisis in human
40. history which bid us lift up our hearts.
- 41.
42. These words of Jeremiah refer to a situation vastly different, OF
43. COURSE, from our own, and actually THEY have a widely different
44. meaning, AND yet, if we regard them as words which might have been
45. written for us today and IF WE look at them in the Divine Light, they
46. may guide us and others into the way of a nobler peace--that peace
47. for which our poor shattered world is yearning.
- 48.
49. We are beginning at LAST, to be aware of our deeper needs.
50. People who never thought of God OR His commandments are
51. thinking hard.
52. We find in unexpected places acknowledgements that our problems

1

2

1. must have spiritual solutions. There is evidence that consciences
 2. are being awakened. . .
 3. and that only God's guidance can lead us out of this present
 4. muddle.
 5.
 6. To begin with, let us look at ourselves as survivors of two world
 7. wars, and LET US recall the sacrifices of those who made it possible
 8. for us to survive.
 9. "YE who have escaped the sword." Were we really
 10. worth all the strain and the struggle and the pain?
 11. WERE WE WORTH IT? I WONDER HOW MANY VETERANS OF THE
 12. FIGHTING OVERSEAS THINK, EVERY NOW AND THEN, OF THAT
 13. QUESTION. I WONDER IF THEY IN THEIR OWN HEARTS ASK THAT
 14. QUESTION AS THEY LOOK AT THE COUNTRY THEY SAVED AND AS
 15. THEY REMEMBER THEIR COMRADES WHO DID NOT RETURN. I
 16. WONDER IF THEY ASK, WERE WE WORTH IT?
 17.
 18. We have such short memories. Unless we were there, or UNLESS WE
 19. mourn those who were there and did not return--it is hard for us to
 20. recall the horrors they knew.
 21. All too soon we forget.
 22. We can't get along with the Russians
 23. . . .we complain about high prices, and the
 24. high cost of living. . .
 25. WE HAVE THE PROBLEM OF finding a place to live. . .
 26. and OF getting a new car--THESE IN FAR TOO many
 27. cases ARE the burning issues of the hour.
 28. Forgotten is the fact that we have escaped the
 29. sword because of what others did for us.
 30.
 31. Tarawa is but a dim memory. We are not haunted by pictures of
 32. Higgins boats stuck on coral reefs and marines wading ashore
 33. being mowed down until the water was red.
 34. Guadalcanal is only a name to most of us. We hear no jungle
 35. noises making the SCReaming night a screaming torture. We SEE no
 36. rotting death in thick jungles. . .
 37. We never think of desert sands glaring HOT in the daytime and
 38. freezing cold at night. . .or of the mud and rain of Italian
 39. mountains. What our men endured at Anzio and Cassino we never try to
 40. imagine. All that is past.
 41. Other things occupy our minds now.
 42. We escaped the sword - so what?
 43. We escaped the sword, but only because men stormed ashore
 44. from landing craft determined to finish the job-- a bloody (job a)
 45. hellish job--for us.
 46. They hit the beaches in Normandy, and Omaha beach was washed
 47. by waves that turned red. BUT we are no longer thrilled by such
 48. names as St. Lo AND Bastogne, Arnheim, OR the Bulge. Our sleep at
 49. night is not troubled by the crump of falling bombs.
 50. We are not flying through flak-filled skies. OH, WE MADE POPULAR
 51. FOR a while A SONG THAT TALKED about coming home on a wing and a
 52. prayer. But it was only a song--for us--but for FAR TOO MANY others

1. it was a grim reality.

2.
3. Our memories are VERY short. But the ruins of France and
4. Holland and London are still eloquent. Italian hills have scars
5. . . and on many a Pacific island, the indecent haste of the
6. jungle to cover up all traces of war has not yet blotted it out.

7.
8. Only in our ungrateful hearts has there been any forgetting.
9. Listen again to Jeremiah: "Ye that have escaped the sword, go
10. away, stand not still".

11. We dare not stand still and do nothing.

12.
13. Yet that appears to be our national mood AT THE MOMENT. The
14. people of America don't want to do anything. A strange lethargy
15. seems to have gripped us.

16.
17. LESS THAN ONE HALF OF THOSE WHO COULD HAVE VOTED WENT TO THE
18. POLLS IN THE PRESIDENTIAL ELECTION LAST WEEK. The appeal of
19. the Community Chest is ignored. AND some who refused to give anything
20. AT ALL offered the alibi that maybe they would not be here after
21. January--so. . . as if that relieved them from the
22. obligation to help those in need. THOSE WHO ARE IN NEED
23. WILL BE HERE AFTER JANUARY IF THEY LIVE THAT LONG.

24.
25. Our national mood is dangerous, BECAUSE it is essentially
26. selfish. We want more wages. . . and we want lower prices.
27. We want A guarantee OF WHAT WE'RE GOING TO GET WITHOUT MAKING ANY
28. GUARANTEE OF WHAT WE'RE GOING TO GIVE.

29. Unions prevent workmen from doing as much work as they could
30. do.

31. WHEN I ARRIVED IN THIS COUNTRY IN 1927, I KNOW THAT BRICK-
32. LAYERS UNDER A MILD INCENTIVE PLAN WERE ABLE TO LAY TWENTY-
33. SIX AND TWENTY-EIGHT HUNDRED BRICKS A DAY. NOW THE UNION FORBIDS
34. THEM TO LAY MORE THAN 800. We want something for nothing. . . and many
35. radio programs encourage our people in believing that it is possible
36. to get it.

37.
38. Everybody knows of the desperate need of housing. . . but where is the
39. spirit of crusade to provide shelter for those who have it not? What
40. might well be a joyous combined effort to build places for people
41. to live has become a political football. . . kicked around by
42. all those who see in the housing emergency a chance to make
43. some money. . .

44.
45. Whether it be the real estate lobby. . . WHETHER IT BE the
46. contractors and builders. . . WHETHER IT BE the suppliers of
47. materials. . . or WHETHER IT BE the men who lay bricks and
48. saw timbers. . . all seem to be concerned first about
49. their cut of the profits.

50.
51. Meanwhile young married couples feel an intolerable strain on their
52. marriages after years of doubling up with strangers or with their

1. in-laws. . .dreaming of having a place of their own someday. . .
 2. with a little real privacy.

3.
 4. Meanwhile a charwoman earning less than a hundred dollars a
 5. month pays fifty DOLLARS a month for ONE single tiny room.

6. These things ought not to be--and we all know THAT--
 7. but there is no crusade. . .too many people are thinking selfishly.

8.
 9. I should like to read again some of the memorable words of the Jewish
 10. chaplain of the 5th Marine Division who spoke at the dedication of
 11. the Marine cemetery on Iwo Jima:

12.
 13. The chaplain, speaking of the fallen, said: "All that we
 14. even hope to do is follow their example. . .to show the same
 15. selfless courage in peace that they did in war. . .

16. AND FURTHER ON, HE SAID. . ."To one thing more do we consecrate
 17. ourselves in memory of those who sleep beneath these crosses
 18. and stars. We shall not foolishly suppose, as did the last
 19. generation of America's fighting men, that victory on the battle-
 20. field will automatically guarantee the triumph of democracy at home.

21.
 22. "This war, with all its frightful heartache and suffering, is
 23. but the beginning of our generation's struggle for democracy.

24.
 25. "When the last battle has been won, there will be those at
 26. home--THE CHAPLAIN SAID--THERE WILL BE THOSE AT HOME as there were the
 27. last time--who will want us to turn our backs in selfish isolation on
 28. the rest of humanity, and thus to sabotage the very peace for which
 29. we fought. . .

30.
 31. "When the final cross has been placed in the last cemetery, once
 32. again there will be those to whom profit is more important than peace."
 33.
 34. OH how sad it is that the chaplain's words proved so terribly
 35. prophetic and right.

36.
 37. That is why the cry of Jeremiah is germane for our time:

38. "Remember the Lord yonder: let Jerusalem come into your
 39. mind.--

40. YE WHO HAVE ESCAPED THE SWORD."

41.
 42. Jeremiah knew that the remembrance of God always brought to Israel a
 43. steady and a fortifying power.

44. Every Jew knew full well that it was God Almighty who
 45. had led Israel out of bondage and brought her into nationhood with the
 46. opportunity to become God's own people.

47.
 48. So likewise should every American remember what George
 49. Washington saw so clearly that the hand of an almighty Providence was
 50. upon this nation, preserving it and binding it together to provide
 51. the opportunity for a better life in a better land.

1. God has blessed this good land, and brought her to the
2. threshold of world leadership for such an hour as this. . .with all
3. the opportunities and responsibilities that weigh SO HEAVILY upon us
4. (so heavily) at this time.
- 5.
6. "Remember the Lord Yonder". . .yes, but REMEMBER not only His
7. goodness to us who are unworthy of that bounty, REMEMBER NOT ONLY the
8. sacrifices made on our behalf by those who gave their lives in war. . .
9. yes, remember not only His goodness. . .remember also His
10. righteousness. . . REMEMBER His moral judgments.
- 11.
12. God is not indifferent to what we do. God is watching
13. America.
14. God will not forget.
15. We need to be reminded that there is such a thing
16. as judgment--the judgments of God. AND He will not hold
17. us guiltless if this opportunity for peace--so dearly bought--is lost
18. by default--by selfishness--or by stupidity.
- 19.
20. "Let Jerusalem come into your mind" cried Jeremiah, and I plead with
21. you in this day likewise: "Let Jerusalem come into your mind."
22. For Jerusalem to the Jew meant the temple--the symbol of a
23. people's faith--the place where worship was wont to be made--
24. in other words, the place of God in human affairs.
- 25.
26. AND where all that is forgotten any nation becomes weak and vulnerable.
27. Take the case of France. When France fell in 1940, it was not
28. because of the strength of Hitler's Panzer divisions alone. . .it
29. was not SIMPLY because France had fallen victim to a Maginot Line
30. philosophy imagining HERSELF safe behind HER row of forts. . .IT
31. WAS rather because France had become weak morally. France was weak
32. because she had lost her faith and with it her morals. Her people
33. were anti-clerical, and that virtually meant anti-religious.
34. There was agnosticism (and) THERE WAS practical atheism
35. IN FRANCE. Dissipation had sapped the nation's virility and HER loss
36. of faith had undermined her morals.
- 37.
38. Much more than her army collapsed. YOU SEE her morals had collapsed
39. before that.
40. France had failed to remember the Lord yonder. France
41. had put Jerusalem out of her mind.
- 42.
43. In Plato's Republic, he tells of the crew of a ship who decided that
44. their pilot was mad because they noticed that he took observations of
45. the stars. They argued, as practical men will, that a ship sails
46. on the sea and is influenced by the winds and tides and currents
47. and - AND that star-gazing was a foolish and impractical affair.
48. They therefore LOCKED the pilot IN the hold and sailed on--
49. on to shipwreck. These sailors did not realize the necessity
50. in navigation, of a fixed point beyond the relatives of-OF land and
51. waves without which a true course cannot be set.

1. Which things are of course a parable--a parable which has
 2. an urgent message for our own day. We may be at sea about many
 3. things in these troublous times. . .but we are certainly not with-
 4. out a fixed star as a guide to use in the storm.

5.
 6. Here in this welter of conflicting claims and confused
 7. thinking, God STANNIES US INTO a silence and says: "This is the way:
 8. walk ye in it."

9. In God's revealed will we have AN ULTIMATE, an absolute
 10. standard AS a stay and anchor by which we could ride out any storm.

11.
 12. If we in the past have failed, it was because, like Plato's sailors
 13. we refused to look beyond the earth. . .we tried to find our standards
 14. and principles somewhere among the tides and winds and shifting
 15. currents of human life and expediencies and compromises.

16. What we have done has too much been done on the basis of self-
 17. interest,

18. AND it didn't help VERY much TO call it "enlightened self-interest."
 19. BECAUSE (in fact) that PHRASE is a contradiction OF terms--to speak of
 20. self-interest being "enlightened."

21. If we would look up at the star. . .the fixed star of
 22. God's revealed will we would then act on the basis of God's will, and
 23. in the light of His Kingdom and His commandments.

24.
 25. "Let Jerusalem come into your mind". . ."Let the Church
 26. come into your mind." LET THE HOLY SPIRIT WHO IS HERE TO GUIDE,
 27. COME INTO YOUR MIND--THE HOLY SPIRIT WHO IS TO LEAD US INTO ALL
 28. TRUTH--LET HIM COME INTO YOUR MIND.

29. Remember that Christ has set up His church as the
 30. vehicle through which He will work in His world. He has chosen THE
 31. CHURCH because He loved THE CHURCH, and gave Himself for THE CHURCH,
 32. and He has declared: "On this rock (of faith in Me)--ON THIS ROCK
 33. will I build my church. . .and the gates of Hell shall not prevail
 34. against it."

35.
 36. Still God calls upon THE Church to be the church. . .to be God's
 37. chosen instrument. . .to become a redemptive society in a world
 38. that has lost its way. . .A WORLD that is hungry for peace. . .
 39. AND weary of war. . .and blundering from one impasse to another.

40.
 41. NOW the Church has something to say to the nations of the earth. . .
 42. we have a story to tell to the nations. . .we have the secret--the
 43. secret of peace--the secret of joy--the secret of power in human
 44. life--the secret of fellowship and communion with God. . .and
 45. we do not well if we hold our peace.

46. This is a day of good tidings. . .woe be unto us if we
 47. keep silent.

48.
 49. The greatest thing the Church can do for peace is to practice
 50. what it preaches. AND THAT is humbling--as it should be. How can
 51. we, who have escaped the sword, be anything but very very humble on
 52. this day of Remembrance. FOR IF YOU REMEMBER THAT YOU HAVE ESCAPED

1. THE SWORD, AND IF YOU REMEMBER THOSE WHO STOOD BETWEEN YOU AND ITS
 2. SHARP EDGE, YOU WILL WALK VERY SOFTLY, AND YOU WILL TALK IN WHISPERS,
 3. AND YOU WILL OFFER PRAYERS OF GRATITUDE, AND YOU WILL BECOME VERY
 4. GENTLE WITH OTHER PEOPLE, AND YOUR HEART WILL BECOME VERY SOFT AND
 5. WARM AND TENDER. AND MAYBE IN THAT MOOD GOD WILL SHOW YOU HOW TO
 6. LIVE, THAT BY YOUR DEEDS YOU WILL RESEMBLE ONE WHO HAS ESCAPED THE
 7. SWORD. YES, WE OUGHT TO BE VERY VERY HUMBLE. WE ARE ALIVE and they
 8. are dead (for us). But humble to what end? To the end that, standing
 9. before God, our clamoring self-interest may be mute; AND our purblind
 10. preoccupation with ourselves may be relieved and we may become creators
 11. with(CO), that His will may be done UPON THE earth. AND no theoretical
 12. love of God will SUFFICE. NOT BY THE HEAD, BUT BY THE HEART, WE
 13. MUST LOVE, BECAUSE. . .

14.

15. "If any man say, I love God, and hateth his brother, he is a
 16. liar; for he that loveth not his brother whom he hath seen,
 17. cannot love God whom he hath not seen"

18. Maybe on that note, I ought to leave you. I think it points the way
 19. to the answer.

20. "YE THAT HAVE ESCAPED THE SWORD, GO AWAY, STAND NOT STILL: REMEMBER
 21. THE LORD YONDER, AND LET JERUSALEM COME INTO YOUR MIND."

1

SERMON CONTENT OUTLINECASE STUDY VI - "Were We Worth It?"

I -- INTRODUCTION

- A. Announcement of text-- Jeremiah 51:50
- B. Reading of text
- C. November 11, Day of Remembrance
 - 1. World War I --"War to end wars"--has left memories
 - 2. World War II-- added memories
 - 3. Fear of World War III

II -- DISCUSSION

- A. Application of words of Jeremiah
 - 1. Some wresting from context to make present application
 - 2. People today beginning to awaken to spiritual needs
- B. "Ye that have escaped the sword"
 - 1. Were we worth the sacrifices of the veterans?
 - 2. Our memories are short
 - a. Foreign policy problems trouble us
 - b. We complain about domestic problems
 - 3. Grim realities of fighting in World War II forgotten
 - a. Tarawa, Guadalcanal
 - b. Anzio, Cassino
 - c. Normandy
 - d. St. Lo, Bastogne, Arnheim, the Bulge
 - e. Song --"A wing and a prayer" only a song
 - 4. We dare not forget-- and do nothing
 - a. Voting and public charities neglected
 - b. National mood is selfish
 - c. Labor deliberately slowing production
 - d. Desperate housing needs exploited
 - 5. Words of chaplain dedicating Marine cemetery, Iwo Jima
 - a. We must follow example of the dead

- b. We shall not forget, as before, that this is but the beginning of the struggle for democracy
- c. Profit must not mean more than peace

C. "Remember the Lord yonder"

- 1. Remembrance of God strengthened Jews
- 2. Jews knew their divine origin and destiny
- 3. Americans must remember theirs
- 4. Their responsibilities are heavy
- 5. God is righteous, as well as good
 - a. His judgments will come
 - b. God is watching America
- 6. "Let Jerusalem come into your mind."
 - a. Jerusalem temple, the center of worship
 - b. Neglect of worship, creates weakness
 - c. France defeated inwardly before World War II
- 7. Need for fixed points of guidance beyond ourselves
 - a. Story from Plato's "Republic" of crew rejecting pilot who checked course by stars
 - b. God's revealed will is a fixed ultimate
 - c. Self-interest has confused our reckoning

D. Let the Church (Jerusalem) come into your mind

- 1. Church is the vehicle of God's will
- 2. Christ the Rock on which Church is built
- 3. Church has duty to reveal God and Christ to the world
- 4. Church must practice what it preaches

III -- CONCLUSION

A. "Ye that have escaped the sword"

- 1. Awareness of sacrifice for us needs to be revived
- 2. Such awareness is humbling

B. Humility must be followed by love

- 1. Cannot love God, and hate our brother (1 John 4:20)

2. Not by the head, but by the heart, we must love

C. Final reading of the text -- Jeremiah 51:50

'WERE WE WORTH IT?'

A Rhetorical Examination of Case Study VI ⁸⁶

Sermon arrangement.--The arrangement of the Discussion of the sermon, "Were We Worth It?" is determined by the text which Marshall uses as the basis for the sermon. He finds three divisions to the text, and in a rather general way uses these three divisions as main heads in the Discussion of the sermon. There is, however, the usual difficulty in determining just where Marshall makes the separations among Introduction, Discussion and Conclusion.

The Introduction is arbitrarily considered as including the announcement and reading of the text, together with a reference to the increasing significance which the tragedies of World War II and the pressing fear of World War III have given to the observance of Remembrance Day.

It seems fitting then to begin the Discussion with Marshall's justification for using the text, Jeremiah 51:50 as the basis for his message. He first admits that the text is pulled somewhat from its context and proceeds to make his personal application of it to the theme of his sermon. The three divisions of the text:--"Ye that have escaped the sword," "Remember the Lord Yonder," "Let Jerusalem come into your mind." -- constitute the remaining three divisions of the Discussion.

⁸⁶This sermon was preached in New York Avenue Presbyterian Church on Sunday morning, November 7, 1948--Remembrance Day Sunday.

The Conclusion consists of an appeal to those whose lives have been spared in World War II to manifest love for God and love for fellowmen--then the final reading of the sermon text.

By following the divisions of the text, Marshall assures some degree of coherence to the sermon, a faithfulness to its central theme, and a forward-moving unity and simplicity to its arrangement.

Although Marshall takes a text and uses its divisions as headings in the Discussion, it is difficult to call this a textual sermon. It may very well be called an occasional sermon because of the commemorative nature of the service of which this sermon is a part. It is also a topical sermon, dealing with the question of whether those who have survived the two world wars are worthy of the sacrifices that were made in their behalf. It is strongly hortatory in its advocacy that the survivors prove themselves worthy of the sacrifices which have been made for them. Arbitrarily, this sermon may be classified as an occasional sermon since it is devoted to the theme of a special occasion, and it will be examined primarily as a sermon of this type.⁸⁷

Sermon content--evidence and lines of reasoning.--It is impossible to read the sermon, "Were We Worth It?" without hearing strong echoes of the sermon of the first Case Study, "Trial by Fire." "Manifest Destiny" is the underlying theme of this sermon, implying that America has a God-given responsibility to discharge to the world. The opportunity to discharge her responsibility comes to her again as a result of the sacrifices made in World War II (as well as World

⁸⁷For content outline of this sermon, see pp. 406-408.

War I); and the question is, What will she do with it? If America will live up to her destiny, then the sacrifices of World War II might not have been in vain. If she fails, then the observance of Remembrance Day is an empty mockery. This is the essence of the argument, the theme of the message which Marshall endeavors to communicate. In this sermon, however, he does not use one Biblical incident as an analogy as he did in "Trial by Fire." Instead he uses a text from Jeremiah 51:50 and finds in it three divisions, each of which emphasizes one aspect of what Marshall wishes his people to comprehend on this Day of Remembrance. It is true, nevertheless, that Marshall is comparing the experiences and responsibilities of the ancient Jews with the experiences and responsibilities confronting America today. In that sense, there is a type of running analogy which permeates this sermon, but not a specific incident such as the confrontation on Mt. Carmel between Elijah and the prophets of Baal.

Marshall's use of the divisions of a text to provide the main emphasis of this sermon is not an example of true exegesis. He candidly admits that he has pulled the text out of its context when he says:

These words of Jeremiah refer to a situation vastly different, OF COURSE, from our own, and actually THEY have a widely different meaning, AND yet, if we regard them as words which might have been written for us today and IF WE look at them in the Divine Light, they may guide us and others into the way of a nobler peace--that peace for which our poor shattered world is yearning.

It is simply that in this text Marshall finds convenient phraseology which has the aura of the Sacred Word to suit his purposes. Actually the context for Marshall's quotation from Jeremiah portrays the

situation among the Jews in the days prior to their removal to Babylon as captives. Jeremiah seems to be pleading with the survivors of the repeated national tragedies to turn their thoughts to Jerusalem and to remember that in Jehovah is their strength found. To this degree there is a parallelism which Marshall finds between the emphasis in the text and the emphasis which he wishes to give in this sermon.

Thus Marshall takes the first phrase of the text, "Ye that have escaped the sword" and presents one of his graphic word pictures that is so strongly reminiscent of the word pictures in the first Case Study--a word picture of the critical military actions of World War II, and of the sacrifices which made victory possible in those actions. And the account is interwoven repeatedly with the question, "Were We Worth It?" This very phrase is one that occurred repeatedly in the extensive, interpolated passages in Case Study I.

The second phrase, "Remember the Lord yonder" is used to point Americans to their divine destiny, to their religious heritage, to their need to rely upon and be guided by God, if they are to discharge their heavy responsibilities--responsibilities made heavy not only by a general divine destiny but by the awful price paid to restore America to the position from which she can lead the world.

The final phrase, "Let Jerusalem come into your mind," Marshall interprets as "Let the Church come into your mind." His essential argument here is that it is through the Church and the fulfillment of the Church's duty that America may lead the world. It is not that Marshall is not mindful of America's material advantages, of her wealth and of her educational opportunities, but all of these

he finds subservient to the essential duty of the Church, which is to reveal God and Christ to the world. It is as though Marshall is arguing that to the degree that the Church in America fulfills her duty, to that degree will America as a nation fulfill her duty and obligation to the world. There can be no separation, in Marshall's mind, apparently, between spiritual responsibility and international statesmanship responsibility.

In the course of this sermon he chides Americans with their apparent apathy toward their destiny--their tendency to revert to self-indulgence and the establishment of their own comforts and securities, instead of pursuing their arduous, God-given responsibility. Here again is a repetition of the emphasis of Case Study I.

In an evaluation of the soundness and the effectiveness of the evidence and lines of reasoning in this sermon, nothing can be said of this one that is essentially different from what was said of the first Case Study. The argument is an exact parallel. It was agreed that for Marshall's congregation, sharing his attitudes toward the Scriptures, and sharing his belief in the doctrine of "Manifest Destiny," the argument as a whole would be sound and effective. For a listener with Marshall's premises it would seem difficult to avoid acceptance of Marshall's conclusion.

Sermon content--psychological factors.--The psychological factors operating in this sermon cannot be fairly evaluated without a recognition of the emotional potential associated with the Day of remembrance. Inevitably, in a congregation the size of Marshall's, there must be scores if not hundreds of persons who have lost someone very closely related to them either in World War I or in World War II.

The very fact that this Sunday morning service is devoted to the Day of Remembrance should be sufficient to call up vivid and emotional memories of lost loved ones. The mood prevailing over the congregation, therefore, during the service would tend to be one of tenderness and sensitiveness to begin with. Therefore anything that Marshall says that would normally touch the emotional make-up of the congregation would be heightened on this occasion. That Marshall takes advantage of this sensitivity to press home one of his strongest and most persistent convictions (as evidenced by the frequency with which he presents the "Manifest Destiny" theme), must be recognized.⁸⁸ But the listeners can scarcely take exception to this emphasis because it is the sacrifice of their own loved ones that is being urged as the argument and motivation for their favorable response to Marshall's proposition.

Marshall opens the sermon in a reflective mood, after the reading of his text, by making a brief allusion to the special occasion commemorated by this service. He simply stresses that it is good to have a Day of Remembrance, that World War II has only added to the need to remember the sacrifices of World War I; and he moves immediately into the threat of World War III which has already become evident by 1943. Thus he says:

. WE MAY AS WELL CONFESS THAT WE ARE actually afraid that another war--A THIRD WORLD WAR--might break out at any moment. SO THAT we feel like walking on tip-toe, lest we shake down this slimy thing THAT we call peace. The INTERNATIONAL atmosphere is breathless like that before a thunderstorm. The air is still, but--BUT WE FEEL THAT the wind could come screaming AT any MOMENT.

Marshall intensifies this apprehension with a brief

⁸⁸ See this study, p. 121, item #5, and pp. 183-186.

visualization of Washington after an atomic attack. Obviously such a presentation could only heighten a sense of involvement on the part of the congregation, reminding them of their unspoken fears, of their desire for self-preservation, of their pride in the city as the capital of the leading nation of the Western world, and of their desire to preserve it. Marshall then reverts to his text, making the observation that he is pulling it out of its context but claiming that the text can have a special message for this time.

With a brief reference to the growing recognition that the world's problems have spiritual dimensions and that only in the recognition of these spiritual dimensions can a true solution be found, Marshall plunges into his main theme, "Were We Worth It?"--as that theme relates to the sacrifices that have been made in behalf of this generation. After a brief reminder of petty details of everyday living which consume his hearers, Marshall proceeds to a most graphic description of battle action in many parts of the world. It is interesting to notice that he mentions many actions which occurred later than those referred to in the first Case Study.⁸⁹ It is interesting also to notice that Marshall refers to some of the same battle events in both sermons. Tarawa seems to have left a particularly strong impression on Marshall's mind, and the Italian campaign likewise. It seems difficult to believe that such portrayals of military action could fail to stir the congregation emotionally--pride,

⁸⁹This strengthens the suggestion that Case Study I was undoubtedly not first preached in 1948 but rather in 1944, probably before the Normandy invasion at least, which came in June, 1944.

patriotism, reverence, tender regard for loved ones lost--it would seem that all these emotional factors would be operative at this point in the sermon.

In the face of these sacrifices, Marshall points to the indifference shown in national and international affairs. He alludes to the small vote in the presidential election of the previous week, the declining support for the Community Chest, and the alibis given on the basis that many in Washington might not be there after January when the results of the election would go into effect.⁹⁰

Marshall is stirred by what he considers the essential selfishness of the majority of people in America at this time. He seems particularly concerned with the selfishness of the labor movement, but he decries also the desperate housing crisis with its impact upon society and especially upon the returning veterans seeking to set up their homes after risking their lives in behalf of their country. He deplores the opportunism which is rampant in dealing with the housing problem.

Marshall almost tries to shame his hearers into changing their selfish ways by reminding them of the words spoken by the Jewish Chaplain of the 5th Marine Division at the dedication of the Marine cemetery on Iwo Jima. He ends his quotation from the Chaplain's speech with these words:

⁹⁰To everyone but Harry Truman, it was a foregone conclusion that the Republicans would win the election of 1948 with the resultant overturn of affairs and personnel in Washington. History has already recorded the upset to all the predictions in the victory of Harry Truman. For consideration of this period of American history, see this study, pp. 99-100.

"When the final cross has been placed in the last cemetery, once again there will be those to whom profit is more important than peace."

Listening to Marshall on the tape recording of this sermon, one can sense his deep and perhaps righteous indignation which leads him to cry out against these manifestations of selfishness when contrasted with the awful sacrifices made to provide a peaceful life for Americans again.

In the second emphasis drawn from his text, Marshall points out that for the Jews, remembering the Lord was always a source of strength. When they were reminded of their divine origin as God's chosen people, and of their destiny as His lightbearers to the world, they tended to return to the ways of Jehovah. This Marshall makes analogous to America's need to "remember the Lord yonder." Here he reminds the nation that:

God is not indifferent to what we do. God is watching America.

God will not forget.

We need to be reminded that there is such a thing as judgment--the judgments of God. AND He will not hold us guiltless if this opportunity for peace--so dearly bought--is lost by default--by selfishness--or by stupidity.

So Marshall says:

"Let Jerusalem come into your mind" cried Jeremiah, and I plead with you in this day likewise: "Let Jerusalem come into your mind."

Here are strong echoes of the parallelism of Case Study I, where the words of Elijah on Carmel calling for the people to choose between God and Baal were applied by Marshall to his own generation. In similar manner, he takes the words of Jeremiah and makes application of them.

Using the Fall of France in World War II as an illustration, Marshall points out the danger of a country's becoming corrupted morally and spiritually from within before it is defeated by its enemies from without. He is virtually warning America that she may share the fate of France. The motive appeals operating here should stir the desire for national and personal preservation.

Marshall borrows also an illustration from Plato's Republic, wherein a superstitious crew locks the pilot in the hold of the ship because he studies the stars when they think he should be studying the winds and the waves. Marshall warns America that she may also be shutting away the men who can best guide her destiny, men who refer to heavenly, eternal, and spiritual things above temporal and immediate things.

If any in Marshall's congregation have behaved in such ways and have used such poor judgment as he has described, it would seem difficult for such persons to avoid a sense of conviction, an accusing of conscience under the persistent attack which Marshall makes upon self-interest. The desire to be forgiven, to be made clean from association in such guilt, would probably be strong, especially on this day, with its special memories being brought forcefully to mind.

Then comes the final emphasis in the third division of Marshall's text--the emphasis upon the responsibilities and privileges of the Church. He is unequivocal in his claim that it is to the Church that God has entrusted the "secret of power in human life," and he pronounces a woe upon the Church if she keeps the secret to herself. What does Marshall want the Church to do?

The greatest thing the Church can do for peace is to practice what it preaches. AND THAT is humbling--as it should be. How can we, who have escaped the sword, be anything but very very humble on this day of remembrance.

The Church is to "become a redemptive society in a world that has lost its way." In a most appealing climax to the sermon, Marshall indicates that if those present realize and appreciate what it means to escape the sword, if they remember those who stood between them and "the sword's sharp edge," they should be very humble and walk softly and quietly before God; and in the quietness, says Marshall, God may show them how to live--not in intellectual astuteness, not by business acumen but by spiritual and moral sensitivity motivated by the love of God.

The problem of attention in this sermon has been largely cared for by the close correlation between the special occasion and the theme which Marshall has presented. The emotionally-charged situation upon which Marshall capitalizes provides an attention-compelling element throughout the sermon.

Sermon content--and the speaker's credibility.--Persons who have heard Marshall preach over a period of years in his Washington ministry will find this sermon, "Were We Worth It?" very much in harmony with their expectations of Peter Marshall on such an occasion as a Remembrance Day. Marshall says the kinds of things which he has been saying throughout his ministry. As already observed, the theme of America's "Manifest Destiny" is a recurrent and persistent one in Marshall's preaching. It is the basis for his ardent patriotism toward the land of his adoption--a patriotism which is the more remarkable because of his former devotion to his own native Scotland.

He feels that America has a divine destiny which she is not fulfilling, and that someone must call her back to her rightful relationship with God and His purposes for this world. To the fullness of his capacity as a pastor of an historic church Marshall is going to give this call of God to the nation. It is in the prophetic rather than the pastoral role that he ministers to his people on this solemn occasion, and it is in this capacity that Marshall seems to rise to the heights of his calling as a spokesman for God. It seems, therefore that his congregation will find him operating within the role of their expectations on this occasion, and his ethos to that degree will be strengthened. In turn, as in Case Study I, his ethos prior to the speaking occasion should serve to enhance the impact of the message. Here is a man who by choice has adopted America as his country, and he is apparently more concerned for her and for her destiny than are many who claim America as the land of their birth.

There are two respects, however, in which Marshall's ethos might suffer in this sermon. The first lies in the fact that this sermon is so much like the one presented in the first Case Study. There is scarcely a new line of thought or reasoning presented here. There is a change of examples and illustrations, but from an analytical point of view the two sermons are a duplicate of each other. If Marshall's congregation is conscious of this duplication, it could be that the question would arise, Is this man not capable of producing some new lines of thought on an old topic? Of course it is impossible to determine what proportion of the congregation might be aware of the duplication and whether or not it would concern them. This is,

nevertheless, one possible area in which Marshall's ethical appeal might be weakened. In the second place, it must be recognized that Marshall's exhortations to native Americans could be resented by some who do not know him well, since he is an immigrant. There were occasions in his ministry when he was resented on such a basis.⁹¹ For those hearers who might react negatively to his "chastening," his ethos would be adversely affected.

Sermon style.--Since a close parallelism in inventional matters has been recognized between this sermon and the first Case Study, it might be expected that there would be a close parallelism between them in matters of style. Such seems to be the case, for throughout this sermon, "Were We Worth It?" can be heard the overtones of the style of "Trial by Fire." In fact, it is hard to compare the two sermons without wondering if Marshall had gone back to the earlier sermon in making his preparation of this one. Some of the paragraphs are almost identical in idea and in expression except that in the first sermon the most vivid and colorful passages were interpolated material whereas in the sermon now under consideration, the vivid passages are a part of the typescript. In fact, this particular sermon has relatively few interpolated passages whatsoever. One has the feeling that this sermon lacks something of the effectiveness of the earlier one, in that it has no dramatic analogy quite the equal of the Mt. Carmel incident. To that degree, however, this sermon has a refreshing distinction from the first in that it tends to follow the division of a text as its structural framework.

⁹¹See Marshall, A Man Called Peter, pp. 144-147.

Word choice:

There are no fresh observations to make about Marshall's use of language in this sermon, "Were We Worth It?" The level of word choice seems to run very much in harmony with the pattern established in the first five Case Studies.⁹²

As might be expected, there is a return to the sensory imagery, vivid description, and effective narrative which marked the first two Case Study sermons. Similes and metaphors are more in evidence than in the intervening three Case Studies. Alliteration and onomatopoeia operate again with telling effect. Perhaps one of the most vivid descriptive passages in the entire sermon is that which describes key military actions in World War II:

Tarawa is but a dim memory. We are not haunted by pictures of Higgins boats stuck on coral reefs and marines wading ashore being mowed down until the water was red.

Guadalcanal is only a name to most of us. We hear no jungle noises making the sCRearing night a screaming torture. We SEE no rotting death in thick jungles. . .

We never think of desert sands glaring HOT in the daytime and freezing cold at night. . . or of the mud and rain of Italian mountains. What our men endured at Anzio and Cassino we never try to imagine. All that is past.

Other things occupy our minds now.

We escaped the sword - so what?

We escaped the sword, but only because men stormed ashore from landing craft determined to finish the job-- a bloody (job a) hellish job--for us.

They hit the beaches in Normandy, and Omaha beach was washed by waves that turned red. BUT we are no longer thrilled by such names as St. Lo AND Bastogne, Arnheim, OR the Bulge. Our sleep at night is not troubled by the crump of falling bombs.

We are not flying through flak-filled skies. OH, WE MADE POPULAR FOR a while A SONG THAT TALKED about coming home on a wing and a

⁹²The following are the most difficult words used in this sermon of some 2200 words: solemnities, apprehensive, acknowledgments, lethargy, incentive, intolerable, default, agnosticism, dissipation, ultimate, impasse, preoccupation.

prayer. But it was only a song--for us--but for FAR TOO MANY others it was a grim reality.

For examples of similes and metaphors the following might be cited:

- so that we feel like walking on tip-toe, lest we shake down the flimsy thing that we call peace
- the international atmosphere is breathless like that before a thunderstorm
- We may be at sea about many things in these troublous times but we are certainly not without a fixed star, a guide to use in the storm
- To build places for people to live has become a political football kicked around by all those who see. . .a chance to make some money

And occasionally there are examples of alliteration and onomatopoeia:

- The city shattered and the ruins radioactive
- We hear no jungle noises making the screaming night a screaming torture
- Our sleep at night is not troubled by the crump of falling bombs
- We are not flying through flak-filled skies
- the place where worship was wont to be made
- this welter of conflicting claims and confused thinking

Sentence and paragraph structure:

Again there is a closer parallel between Marshall's sentence and paragraph structure in this sermon and that of the first Case Study. The extensive parallelism, the repetitions of phrases or single words within a paragraph become conspicuous, especially toward the close of the sermon. There is greater variation in sentence length and in paragraph length here than in the intervening Case Studies, and this is perhaps what might be expected in view of the more dramatic nature

of Case Study I and this sermon. No clearer example of the paralleling structure is available than the following:

"Remember the Lord Yonder". . .yes, but REMEMBER not only His goodness to us who are unworthy of that bounty, REMEMBER NOT ONLY the sacrifices made on our behalf by those who gave their lives in war . . .yes, remember not only His goodness. . .remember also His righteousness. . .REMEMBER His moral judgments.

or in this excerpt:

NOW the Church has something to say to the nations of the earth. . . we have a story to tell to the nations. . .we have the secret--the secret of peace--the secret of joy--the secret of power in human life--the secret of fellowship and communion with God. . .and we do not well if we hold our peace.
This is a day of good tidings. . .woe be unto us if we keep silent.

Oral style emphasis:

Since the occasion is a Day of Remembrance Sunday, and the sermon is designed to stimulate memory, it is not surprising to find that the sermon is largely in the first person plural. Preacher and congregation together are to remember that they have escaped the sword, that they need to remember the Lord yonder, and that they need to let Jerusalem come into their minds. Thus, even in its typescript form, this sermon is strongly personal. Only when Marshall is giving illustrations from Jewish history or when he is probing sensitive areas (such as the political expediency associated with the housing shortage), or when he is quoting from some other source does he move into the third person. There is very little of the direct or didactic element in this sermon. A little occurs occasionally when Marshall quotes Jeremiah as saying, "Remember the Lord yonder" and Marshall tends to carry on in direct speech briefly, but he soon reverts to the first person. The only significant use of direct speech, otherwise, is

found in the interpolated passage in the Conclusion in which Marshall says:

FOR IF YOU REMEMBER THAT YOU HAVE ESCAPED THE SWORD, AND IF YOU REMEMBER THOSE WHO STOOD BETWEEN YOU AND ITS SHARP EDGE, YOU WILL WALK VERY SOFTLY, AND YOU WILL TALK IN WHISPERS, AND YOU WILL OFFER PRAYERS OF GRATITUDE, AND YOU WILL BECOME VERY GENTLE WITH OTHER PEOPLE, AND YOUR HEART WILL BECOME VERY SOFT AND WARM AND TENDER. AND MAYBE IN THAT MOOD GOD WILL SHOW YOU HOW TO LIVE, THAT BY YOUR DEEDS YOU WILL RESEMBLE ONE WHO HAS ESCAPED THE SWORD.

As previously mentioned, there is little interpolated material in this sermon. Thus it is scarcely possible to say that Marshall moves much closer to oral style in delivery than in preparation because the sermon is so strongly oral in its typescript form. He does interpolate, however, a personal experience and a personal reflection in which he uses the expression, "I wonder," in a series of three or four sentences.

There are no colloquialisms in this sermon, and almost no contractions and none of the fragmentations or duplications which have particularly marked the last three Case Studies considered. This lack of informality could be explained by the formal nature of this special occasion, by the solemnity of its mood which might bear upon Marshall both in his preparation and presentation of this particular message.

Clarity, forcefulness, vividness:

This sermon, "Were We Worth It?" shares the clarity of language which has been a consistent characteristic of the five previous Case Studies considered. In the choice of words, in the clarity of sentence structure and thought, in the overall clarity of the concepts presented there has been quite a consistent pattern.

Clear exposition is one of the dominant characteristics of Marshall's sermons thus far.

As to forcefulness, there is not quite the same level of forcefulness here that was noted in the first Case Study, "Trial by Fire." For example, Marshall does not exhibit quite the same degree of indignation with his fellow citizens. The explanation for this may again lie in the nature of the special occasion on which Marshall is speaking. Perhaps the righteous indignation which marked the sermon, "Trial by Fire" is tempered here by the degree of sorrow occasioned by the observance of Remembrance Day.

While there are few passages in this sermon that gain the type of forcefulness which comes from the use of direct speech, there is no lack of forcefulness in the sermon from an inventional point of view. It is rather in the language style that the forcefulness of this sermon is moderate.

Vividness of language is more in evidence here than in any Case Study since the first two. The passages demonstrating this vividness have already been quoted and discussed under word choice; but in this respect also this sermon is not quite the equal of the first Case Study, although it might be closely compared with the second. As already indicated, the illustrations and quotations which Marshall uses in this sermon seem to be designed to provoke serious thought and strong motivation and in these respects they should have proved successful.

Adaptation to audience, occasion, and subject:

There is no question about the suitability of this message to

the special occasion for which it is prepared. While memories are stirred with tenderness and compassion, Marshall wishes to show due respect and appreciation for the sacrifices which have been made for this country's survival; but he wishes also to challenge his hearers to prove themselves worthy of those sacrifices.

By some measure of self-restraint (indicated both in the choice of language and in the manner of delivery) it would seem that Marshall has adapted well to this two-fold purpose.

He seems to capitalize also upon his congregation's probable awareness of the social and political forces operating within the nation's capital at this time, and he does wisely in drawing illustrations from these areas.

Thus, from several points of view, it may be claimed that Marshall again shows his skill in adaptation to audience, occasion, and subject.

CASE STUDIES NO. VII

"SOMEBODY ELSE'S FAITH"

THE TOPIC OF THE MORNING'S SERMON IS "SOMEBODY ELSE'S FAITH", AND THE TEXT IS TAKEN FROM THE SECOND CHAPTER OF THE GOSPEL ACCORDING TO MARK AND FOUND IN THE FIFTH VERSE. "When Jesus saw their faith, He said unto the sick of the palsy, Son, thy sins be forgiven thee." WHEN JESUS SAW THEIR FAITH, HE SAID TO SOMEONE ELSE, THY SINS BE FORGIVEN THEE.

Up to the time of this dramatic incident, Jesus had been heralded with open admiration and affection. BUT, from now on, He was hated and eyed with suspicion by the religious leaders of His day.

All through His short ministry of three years, there were those who fought a sort of guerilla warfare with Him, sniping at Him, needling Him with trick questions, conducting a whispering campaign against Him.

But now the conflict was out in the open, to go on until at last they saw His hands stretched out on the gibbet and fastened with nails.

Sitting in a humble home, probably that of Peter, Jesus was surrounded by a crowd that filled the house. They squatted on the floor, THEY lined the walls, and blocked the doorway SO THAT it was impossible for another person to squeeze inside.

Jesus was preaching to them and what a message it was! They had NEVER BE- never before heard such teaching. He spoke as no one else had ever spoken TO THEM. FOR there was a ring IN his voice that carried authority. He knew what He was talking about. He was sure.

He spoke about the Kingdom of God that had come among them, so that there might be right relations between God and men, and among men themselves. . .

He spoke of God in a new way--God as our Father in Heaven--Who IS more anxious to give us good things than we ARE to ask for them. He described God His Father, as a God Who knew us individually. . . A God Who knows folks names. . . A GOD WHO knows where they are. . . what they are doing. . . the things they need. . . and Who IS willing to supply THESE needs, if only PEOPLE would trust Him.

The people hung on the words of Jesus, for their hearts were hungry for such a message.

They watched Jesus intently--watched His shining eyes. . .

watched His expressive hands. . . and they remembered that

His fingers had touched blind eyes and brought back sight.

Not a man moved. They stood transfixed, so that they failed to notice

1. some commotion at the door. . .or if they did notice it. . .it was
2. only to make a mental note of the crowd and how impossible it would
3. be for anyone else to get in.

4.
5. In the audience were some who were frankly jealous of their prerogatives.
6. They had achieved power and influence OVER the people, and they were
7. not disposed to see someone like this Carpenter usurp their
8. positions.

9. They were unfriendly, THEY WERE critical, touchy, un-
10. sympathetic. They had come to have it out with Jesus.

11.
12. The question in their minds had been aired many times. It
13. concerned the authority of Jesus. They wanted to know what right He
14. had to make the claims He MADE. . .and could He prove His statements?

15.
16. They asked Him: "How do you know that what you say is true? Who are
17. you anyway? What is the secret of your power to work miracles?
18. BY WHAT AUTHORITY DO YE THESE THINGS?"

19.
20. These were the questions they asked Him. Strangely enough, these
21. very same questions are still being asked TODAY. For men are still
22. unwilling to grant the uniqueness of Jesus.

23. ("Why should the Christian be so sure that his religion is the
24. right one?")

25. "Does it matter very much how men worship God? Is it not true
26. that all men believe ultimately in the same God? Isn't one
27. faith as good as another?" THESE ARE THE ARGUMENTS
28. PRESENTED TODAY.

29.
30. The scene changes, the setting is different, but even with different
31. actors, the script is the same--the authority of Jesus of
32. Nazareth is challenged.

33.
34. Peter's house was a one-story structure with a flat roof. Across
35. the top of the wall, they usually laid rafters and over these,
36. poles and branches and perhaps straw. . .and then the whole roof
37. was coated with a layer of mud or clay WHICH soon baked
38. and hardened into a fairly WATER-TIGHT roof.

39.
40. As the debate grew more tense, and the tempers of Jesus' questioners
41. more brittle. . .there was an interruption. Overhead there was
42. a pounding and a sudden tearing noise. . .

43. AND then pieces of hard clay. . .tufts of straw and dust
44. fell down upon their heads.

45.
46. They looked up. . .and what they saw was utterly fantastic. They saw
47. daylight through the ceiling. . .and the hole grew larger and
48. larger as pieces of debris fell into the room. . .causing those
49. below to duck and shield their heads as they coughed in the
50. dust.

51.
52. With a tremendous tearing and cracking, a gaping hole was made, and

1. they could see four men on the roof. THEY WERE carrying something,
 2. they could not make out what it was.
 3.
 4. They saw four eager faces peering down through the broken roof,
 5. and then, incredible as it seemed, there was lowered down, right on
 6. top of them, a cot bearing a (sick) man.
 7.
 8. The rabbis might frown at THIS grotesque interruption. . .
 9. AND Peter might object to the damage to his roof. . .
 10. but these men were determined to do something for their friend.
 11.
 12. Here was a sick man. . .there was His Healer. . .and it was their
 13. business, somehow, to BRING the two together.
 14. The sick man's friends believed passionately, that the Master
 15. could heal their friend. If they could not get in through the
 16. door--well, they would get in through the roof.
 17.
 18. I wish it had been recorded for us the expression that was on the
 19. face of Jesus as He watched. None of the men spoke a word
 20. throughout the entire incident.
 21.
 22. The man who was paralyzed lay helpless on the cot. . .HE said
 23. nothing. His four friends did not need to say anything. Their faces
 24. were expressive enough, and their action more eloquent than any
 25. words they might have spoken.
 26.
 27. Jesus saw their faith in the gaping hole in the roof, and heard it
 28. in their labored breathing as they lowered their friend to the floor.
 29.
 30. Mark writes: "And when Jesus saw their faith, He said to the
 31. paralytic: "Thy sins are forgiven thee."
 32.
 33. No sooner had Jesus said this than pandemonium broke loose. The
 34. debate now became bitter. Voices were raised. Above the confusion,
 35. the excited gesticulation and the general commotion, a voice
 36. rang out: "What right have you to forgive sin? How doth this man
 37. thus speak blasphemies? Who can forgive sins but God only?"
 38.
 39. Clearly this was the showdown. Jesus had claimed the prerogatives
 40. of God. Only God could forgive sins. They all accepted that. But
 41. just as clear was the fact that only God could heal disease at a
 42. command, THAT WAS JUST AS CLEAR. No man went about commanding
 43. devils to get out of people. . .not even the most skillful
 44. doctor among them could make a lame man walk just by telling
 45. him to. . .If God alone could do the one. . .then surely
 46. God alone could do the other.
 47.
 48. Which was easier--to tell a man that he was forgiven (and) to give
 49. him that release from guilt and shame that only God's pardon can
 50. provide. . .or to tell a lame man to walk? Which would you think
 51. is the easier of the two? If Jesus, claiming to be the Son of
 52. God could do the one--could He not also do the other?

1. So He challenged them: "Whether IT IS easier to say to this man who
2. is paralyzed, Thy sins be forgiven thee: or to
3. say TO HIM, Arise, take up thy bed, and walk?"
4.

5. EACH WAS clearly a WORK of God. Jesus had claimed that He came out
6. from God to do His will. . . that God had given unto Him all
7. power and authority in heaven and in earth.
8.

9. Let this then be a demonstration. It was as if Jesus had
10. said: "I will make this a test. You all know that this man has been
11. paralyzed a long time, with no power in his legs at all. He would
12. walk if he could WALK.
13.

14. "I will heal this man and ask him to get up and walk away. If
15. he gets up and can walk will you believe that My claims have been
16. vindicated?
17.

18. "So, in order that you may know that I have power to forgive
19. sins,
20.

21. "You, my son, get up from that cot, take it with you and
22. go on home."
23.

24. The Master staked His claims to power and authority on this
25. demonstration, knowing full well that in any case, they would
26. still be unwilling to believe, for many of them saw even more
27. wonderful things than this, and still refused to believe.
28. The hardness of their hearts and the stubbornness of their
29. wills He was not able to break down in three years of
30. ministry among them.
31.

32. It was a daring thing to do. . . but for the Lord of Glory it was as
33. easy to do the one as to do the other, since each is the
34. prerogative of God.
35.

36. Perhaps you had not thought of it before, but did not
37. Jesus take a risk here?
38.

39. Suppose for instance, after the man on the cot felt strength surging
40. into his body. . . the tingling awakening of long-unused muscles. . .
41. and the coming to life of nerves that had been dead for years. . .
42. suppose THAT he had declined to get up?
43.

44. "Absurd!" you say? OH, I am not so sure. He might have been
45. afraid. . . afraid to risk it. . . uncertain of what he felt. . .
46. unsure of himself. . . PERHAPS too embarrassed to get up, al-
47. though if he looked at Jesus he would find all the encouragement
48. he needed in these eyes.
49.

50. He could have been afraid of the leaders of the people,
51. who even now were watching him from beneath shaggy eyebrows as they
52. stroked their beards. . .
53.

54. Yes, he might well fear them and what they might do to
55. him afterwards.
56.

1. But be that as it may. The man, at the command of Jesus, sat upright,
 2. and scrambled to his feet. He did not even need to hold on to
 3. anyone to steady himself. He appeared to be QUITE steady and
 4. confident, and for a moment or two, he stood there, his
 5. face spreading into a broad smile, his eyes sparkling,
 6. and with just one hurried look at Jesus--a look that
 7. spoke volumes and promised more. . .he stooped down again, lifted the
 8. light cot in which he had been carried, and swinging it under his
 9. arm, he HURRIED towards the door, the crowd pushing back to make a
 10. passage for him, and he walked out of the house.
 11.
 12. NOW that was the end of the matter. There the interview ceased.
 13. There was nothing more THAT they could say. They had accepted the
 14. challenge and they had lost. Jesus had been vindicated by a
 15. man made over. And that has THE note of challenge for us today. Is
 16. it any different now? Is it not still true that the Kingdom of God
 17. is vindicated in the character of its witnesses?
 18. The truth of Christianity is made plain in the lives of those
 19. who practice it. AND the best argument for the power and grace of
 20. God is to be found in the conduct of those who bear His
 21. name.
 22.
 23. Jesus never once asked anybody to win the world by arguments. . .or
 24. by reason. . .or by debate.
 25. He did ask, more than once, that we simply tell what we know. . .
 26. THAT WE say what we have seen and DESCRIBE WHAT WE HAVE
 27. heard. . .THAT WE reveal what God has done for us.
 28. That's all. HE ASKS US TO give our testimony.
 29.
 30. There's far too little of that these days. Is it
 31. because we have so little to talk about? Is it because we are
 32. reticent to talk about the things that happen to us?
 33. I think not. I have not noticed any reticence on our
 34. part to talk about our own affairs. On the contrary, our (own)
 35. difficulty OFTENTIMES is in finding an audience.
 36.
 37. But we can always find people who are eager to know what God has done
 38. for (other people) US IN ORDER THAT THEIR FAITH MIGHT BE INSPIRED
 39. TO BELIEVE what God can do for them. AND I AM QUITE SURE THAT
 40. THERE IS NO ONE WITHIN SOUND OF MY VOICE NOW WHO IS UTTERLY BEREFT OF
 41. TESTIMONY.
 42. I AM QUITE SURE THAT NOT ONE AMONG YOU IS SILENT
 43. FOR LACK OF WITNESS. EVERYONE HAS SURELY ONE ANSWERED PRAYER.
 44. EVERYONE, SURELY HAS A SINGLE EXAMPLE OF GOD'S GUIDANCE.
 45. EVERYONE SURELY HAS SOME EXPERIENCE OF THE
 46. REALITY, THE PRESENCE AND THE POWER OF GOD, WHICH, IF PASSED ON,
 47. COULD HELP SOMEBODY ELSE. WHY IS IT THAT WE ARE SO LOATH, SO RELUCTANT
 48. TO TALK ABOUT GOD? WHY IS IT THAT WE ARE SO STRICKEN DUMB IN
 49. THE PRESENCE OF OTHER PEOPLE WHEN IT COMES TO
 50. SPIRITUAL REALITIES.
 51. WE WILL DISCUSS OUR FEARS. WE WILL DISCUSS OUR PHOBIAS.
 52. WE WILL DISCUSS OUR NEUROSES.

1. WE WILL DISCUSS OUR OPERATIONS.
 2. WE WILL DISCUSS OUR SPECULATIONS
 3. OUR POLITICS,
 4. OUR OPINIONS, --
 5. WHY NOT OUR FAITH?
 6. WHY ARE WE SO STRANGELY RETICENT TO ACKNOWLEDGE WHAT WE BELIEVE, AND
 7. TO GIVE SOME REASON FOR THE FAITH THAT IS IN US?

8.
 9. As never before, people are discussing Christianity, and asking
 10. ABOUT its validity. They are comparing it with other religions.
 11. They want to know what CHRISTIANS have that other(s) PEOPLE lack.
 12. AND most of the time, we who call ourselves Christians, don't
 13. know. At any rate, we are silent when we ought to speak.

14.
 15. The uniqueness of Christianity lies--not so much in its creeds. . .
 16. not at all in its ritual and worship. . .not in its cathedrals. . .
 17. no, not in these things, but in its power to transform
 18. the lives of men and women.

19.
 20. The Lord appeared to be willing to stake His reputation
 21. upon His influence over those who loved Him. He was always saying
 22. to His disciples: "Ye are the light of the world. . .Ye are the salt
 23. of the earth. . .ye are My witnesses."

24.
 25. For the proof of Christianity lies not in profession--but in
 26. performance
 27. not in mental acumen. . .but in moral passion. . .
 28. not in intellectual greatness. . .but in simple faith.
 29. There is no need for us to defend Christianity. The only thing we need
 30. to do is to live it.

31.
 32. NOW you will notice that apparently the cure came to this man on the
 33. cot--not as the result of His own faith--but because of the
 34. faith of his friends.

35. WE ARE NOT TOLD WHETHER THE MAN HAD ANY FAITH OF HIS OWN OR NOT.
 36. THERE IS NO NEED TO SPECULATE.

37. BUT THE POINT IS MADE UNMISTAKABLY CLEAR THAT THE CURE
 38. CAME BECAUSE OF THE FAITH OF HIS FRIENDS.

39. IT WAS BECAUSE HIS FRIENDS BELIEVED, THAT HE WAS ENABLED TO GET
 40. UP OFF THE BED AND WALK HOME FOR THE FIRST TIME IN YEARS.

41.
 42. NOW, this OUGHT TO encourage those of us who pray for other PEOPLE. . .

43. THIS OUGHT TO ENCOURAGE THOSE AMONG US WHO FOR YEARS HAVE
 44. BEEN KNOCKING ON THE DOOR, AND HAVE NOT YET FOUND THE
 45. DOOR TO OPEN. THIS OUGHT TO ENCOURAGE THOSE OF US

46. WHO ARE TEMPTED TO WONDER SOMETIMES ABOUT INTERCESSORY PRAYER. SHOULD

47. WE PRAY FOR OTHER PEOPLE? WILL IT DO ANY GOOD TO PRAY FOR OTHER

48. PEOPLE, WE WHO ARE UNWORTHY OURSELVES? CAN OUR PRAYERS

49. HAVE ANY MERIT ON BEHALF OF OTHERS WHO MAY BE FAR BETTER THAN WE ARE?

50. SHOULD WE DARE TO PRAY FOR THEM? SHOULD WE PRESUME FOR ONE MOMENT

51. THAT OUR PRAYERS CAN TIP ANY BALANCES IN HEAVEN? WELL, LET

1. US FIND SOME ENCOURAGEMENT IN THIS NARRATIVE, THIS DRAMATIC
2. INCIDENT, THAT TELLS US SO CLEARLY THAT JESUS HEALED
3. THE MAN WHEN HE SAW THE FAITH OF HIS FRIENDS.
4. OUGHT NOT THIS TO ENCOURAGE a father WHO IS PRAYING for
5. a careless daughter. . .
6. OUGHT NOT THIS TO INSPIRE a mother WHOSE PRAYERS HAVE
7. GONE UP CONTINUALLY IN WEEPING for an erring son. . .
8. OUGHT NOT THIS TO KEEF ON HER KNEES A wife WHO POURS
9. OUT HER HEART for a drinking husband. . .
10. OUGHT NOT THIS TO SUPPORT AND STRENGTHEN a sister WHO
11. PRAYS CONTINUALLY for a suffering loved one. . .
12. OUGHT NOT THIS TO JUSTIFY THE PRAYERS OF a mother for
13. her CHILD?
14. Our faith can be used to heal others. . .to bring blessings to
15. their lives.
16. OH, MY FRIENDS the Bible is full of examples, and on the
17. authority of the Word of God I say to you. . .KEEP ON PRAYING FOR
18. OTHER PEOPLE. If you believe. . .someone else may be blessed.
- 19.
20. DID YOU NOTICE IN THE READING FROM THE SCRIPTURE THIS MORNING,
21. IN THAT READING FROM THE ANCIENT BOOK OF JOB, THAT it was when
22. Job prayed for his friends, that the Lord turned his affliction.
23. IN OTHER WORDS THE VERY MOMENT THAT JOB FORGOT HIMSELF AND HIS
24. OWN MISERIES,
25. AND HIS OWN WORRIES,
26. AND HIS OWN TROUBLES AND BEGAN TO THINK OF OTHER
27. PEOPLE, THE MOMENT HE BEGAN TO PRAY FOR OTHER
28. PEOPLE, HE HIMSELF WAS BLESSED.
- 29.
30. NOW THAT'S PLAIN ENOUGH ISN'T IT? WHY IT'S SO PLAIN YOU CAN'T
31. POSSIBLY MISS IT. I WONDER IF THAT COULD BE WHY SOME OF US ARE
32. NOT HAVING RESULTS IN OUR PRAYER LIVES. I WONDER IF IT IS BECAUSE WE
33. ARE PRAYING TOO MUCH ABOUT OURSELVES.
- 34.
35. WHAT DO YOU SUPPOSE WOULD HAPPEN IF WE COVENANTED WITH
36. GOD THAT FOR A WHILE WE WOULD NOT PRAY ABOUT OURSELVES AT ALL BUT
37. ABOUT OTHER PEOPLE.
38. I BELIEVE, YOU SEE, THAT THE LORD KNOWS WHAT WE NEED AND WE
39. DON'T HAVE TO SEND HIM A LIST.
40. WE DON'T HAVE TO WRITE OUT A WANT LIST, AS SO MANY
41. OF US ARE DOING LITERALLY AT THIS SEASON BEFORE
42. CHRISTMAS.
43. WE DON'T HAVE TO DO THAT WITH THE LORD. BUT IF WE WILL PRAY FOR OUR
44. FRIENDS, IF WE WILL PRAY-PRAY FOR OTHER PEOPLE, I BELIEVE THEN
45. BLESSINGS WOULD COME TO US, SO THAT THERE WOULD BE a double
46. blessing from prayers on behalf of others.
- 47.
48. (Both) They, and we, may be blessed.
49. So LET US keep on praying, KNOWING THAT when jesus sees your
50. faith, things will happen.
- 51.
52. DON'T GIVE UP. DON'T SAY, OH I'VE BEEN PRAYING ALL THESE YEARS AND

1. MY PRAYER ISN'T ANSWERED. . . KEEP ON PRAYING. DON'T STOP.
2. KEEP ON BELIEVING.
3. KEEP ON PRAYING.
4. IF THE LORD IS WAITING, HE KNOWS BEST WHY DELAY IS GOOD.
5. KEEP ON PRAYING. REMEMBER THAT WHEN THE LORD SAW THEIR
6. FAITH, HE SAID TO THE MAN WHO WAS PARALYZED,
7. "SON, THY SINS ARE FORGIVEN THEE." AND WHEN THEY
8. WOULD QUIBBLE ABOUT IT AND DEBATE ABOUT IT, AND WHEN THOSE AROUND
9. HIM SAID, "YOU CAN'T DO THAT. WHY DO YOU SAY THAT? YOU'VE
10. GOT NO RIGHT TO SAY THAT."
- 11.
12. REMEMBER HE SAID, "WELL, I CAN SAY THAT, OR I CAN SAY, GET UP
13. FROM THE BED AND-AND WALK. I CAN SAY EITHER ONE, BECAUSE BOTH
14. ARE MY PREROGATIVES. I CAN HEAL, I CAN FORGIVE."
15. AND I'M INCLINED TO THINK THAT THERE WERE CASES
16. IN THE BIBLE WHEN THEY WERE SYNONYMOUS TERMS.
- 17.
18. IT IS A GOD WHO IS ABLE TO DO BOTH, AND WHO WILL DO BOTH, TO WHOM
19. WE PRAY. SO KEEP ON PRAYING.
20. DON'T STOP.
21. BECAUSE OF YOUR FAITH, SOMEBODY ELSE
22. MAY BE BLESSED.

SERMON CONTENT OUTLINE

CASE STUDY VII - "Somebody Else's Faith"

I -- INTRODUCTION

- A. Announcement of the text--Mark 2:5
- B. Reading of the text

II -- DISCUSSION

- A. Narrative of the healing of the paralytic
 - 1. This incident stirred new enmity against Christ
 - a. Opposition had been underhanded to this point
 - b. Opposition now in the open
 - 2. Setting for the narrative
 - a. Home of Peter crowded with listeners
 - b. Christ teaching message of His Kingdom
 - c. Christ teaching the nature and love of His Father
 - d. People absorbed by His words
 - e. Subconsciously aware of a disturbance at the door
 - 3. Opposers of Christ in the crowd
 - a. The repeated question of Christ's authority is presented
 - b. The same question, in essence, is repeated today
 - 4. Interruption of Christ's discourse
 - a. Peter's house described
 - b. Breaking up of his roof described
 - c. Lowering of paralytic into the house described
 - 5. Christ's forgiveness of sins of paralytic
 - a. Sick man had been brought to the Healer, with difficulty
 - b. No requests spoken
 - c. Jesus responds to acted faith--"Thy sins be forgiven thee"
 - 6. Fierce opposition to Christ's statement
 - a. Enemies challenge Christ's right to forgive sins
 - b. Such is prerogative of God only
 - c. Healing of disease also God's prerogative
 - d. Which is easier!
 - e. Christ challenges His enemies--"That you may know that I have power to forgive--"
 - f. He orders the man to get up and go home

7. A daring demonstration on Christ's part
 - a. Suppose paralytic had not cooperated
 - b. Embarrassment might have hindered him
 - c. Fear of rabbis might have hindered him
 8. The man is healed
 - a. He scrambles unaided to his feet
 - b. Gathering up his bed, he runs out of the house
 - c. Christ is vindicated by action
- B. **Strength of Christianity is deeds more than words**
1. Christ does not seek to win by argument
 - a. He asks us only to tell what we know
 - b. Why such reticence to do so?
 - c. Not for lack of willingness to talk about ourselves
 - d. Everyone here has some testimony to bear
 - e. Why so loath to speak for Christ?
 - f. Why so willing to talk of everything else?
 2. Christianity is under new examination these days
 - a. It is being compared with other religions
 - b. People are seeking to know Christianity's claims
 3. Uniqueness of Christianity declared
 - a. Not in its externals, but in transformed lives
 - b. Christ calls men as His "witnesses"
 - c. Proof of Christianity lies in performance, not profession
- C. **Faith of some can save another**
1. When Jesus saw the faith of his friends--paralytic was cured
 2. This is encouragement to pray for others
 - a. Some have prayed for years
 - b. Should they pray for others?
 - c. This healing incident should encourage all who are burdened for someone else
 3. Reference to morning's Scripture lesson
 - a. When Job prayed for his friends, a change came
 - b. He himself was blessed
 - c. Perhaps we pray about ourselves too much
 - d. What if we covenanted to pray only for others for awhile?
 - e. God does not need a list of our needs (as Christmas lists)
 - f. Others and ourselves would be blessed if we prayed only for others for a time

III -- CONCLUSION

- A. Don't give up your faith

B. When Jesus sees your faith, things will happen

1. Don't stop praying
 - a. Answers will come
 - b. God has a reason for delaying the answer
2. Christ claimed power to forgive and to heal
 - a. He is able to do both
 - b. Keep on praying
 - c. Because of your faith others may be blessed

"SOMEBODY ELSE'S FAITH"

A Rhetorical Examination of Case Study VII⁹³

Sermon arrangement.--It would be very easy to divide this sermon into two parts, illustration and application of illustration, just as it would have been easy to make such a division of Case Study I. In fact, since Marshall devotes over half of his time to the narration of a Scriptural incident in this sermon, it would be even more justifiable to make this type of division. It is equally easy to classify this sermon. It is definitely a narrative, pictorial type of sermon.

This sermon, however, can also be divided into the traditional, three-fold division of Introduction, Discussion, and Conclusion, in which case the Introduction consists again of the announcement and reading of the text. The first head of the Discussion consists of the narrative concerning the healing of the paralytic as related in the second chapter of Mark's gospel. The second head of the Discussion emphasizes the proposition that the strength of Christianity is to be found in deeds rather than in words. A third head stresses the thesis that the faith of one individual can have a saving effect upon the experience of another. The Conclusion of the sermon consists of an intensive appeal to Marshall's hearers not to give up their faith--especially an appeal to those who have been carrying a heavy burden of

⁹³This sermon was preached in the New York Avenue Presbyterian Church on Sunday morning, December 5, 1948.

prayer for some individual or need over a period of years--not to give up believing, not to give up praying, but to be assured that answers will come, that others will be blessed through their prayers. And that is just how simple this sermon is in its arrangement. The unity and consistency of its theme are self-evident.⁹⁴

Sermon content--evidence and lines of reasoning.--The element of simplicity which marks the arrangement of this sermon carries over into the evidence and lines of reasoning. Marshall's argument can be summarized very readily thus: Jesus Christ forgave the sins and healed the disease of a paralytic in response to the faith of the friends of the paralytic who brought him to Jesus. Therefore, if an individual today will have faith in behalf of another individual, and will pray in his behalf, God will honor that faith and will respond to that prayer. The authority for this bold assertion is the authority of the Scriptures. The Bible records it; therefore it is so. Argument by Scriptural authority and from Scriptural analogy is becoming standard for Marshall in these Case Study sermons.

In the process of developing this main line of argument, Marshall, of course, gives expression to a number of other interesting principles. One of the most outstanding of these is the claim that for God (as represented by God the Son, Jesus Christ) to forgive sins and to heal disease are equal acts. The evidence behind this assertion lies in the fact that when Jesus assured the paralytic that his sins were forgiven and the scribes and Pharisees present contested his

⁹⁴ For content outline of this sermon, see pp. 436-438.

right to do so (claiming that only God had such power), Jesus declared His intention to heal this paralytic; and he did heal him. As far as Marshall is concerned, that one Scriptural incident is sufficient evidence to establish the principle.

There is one respect in which Marshall's argument may be challenged in that he suggests that it was not the faith of the paralytic which led to his healing and restoration but the faith of his friends who brought him to Jesus. He argues thus because the Scripture says, "When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee." (Mark 2:5) The context shows that the word "their" refers to the men who carried the paralytic to Jesus. Marshall assumes that the saving faith exercised in this instance was exclusively the faith of the friends who carried the paralytic to Jesus. He may sense that he is on uncertain ground as he admits, by interpolation:

WE ARE NOT TOLD WHETHER THE MAN HAD ANY FAITH OF HIS OWN OR NOT. THERE IS NO NEED TO SPECULATE.

BUT THE POINT IS MADE UNMISTAKABLY CLEAR THAT THE CURE CAME BECAUSE OF THE FAITH OF HIS FRIENDS.

IT WAS BECAUSE HIS FRIENDS BELIEVED, THAT HE WAS ENABLED TO GET UP OFF THE BED AND WALK HOME FOR THE FIRST TIME IN YEARS.

It is just as logical, from an exegetical point of view, to include the paralytic himself in the faith which is covered by the expression, "their faith." That is to say, there is nothing in the language, either in the English nor in the original, to preclude the paralytic himself from exercising faith. The fact that Christ first forgave the man's sins may even suggest that his sense of guilt may have been to him an even greater burden than the disease (which

possibly could have been the result of a life of transgression).

It is conceivable also that the man asked his friends to take him to Jesus and that when they found the doorway blocked by the great crowd surrounding the house, it may have been his suggestion that they carry him up on the flat roof and make an opening through which to lower him into the presence of Jesus.

Thus Marshall is not in the strongest position exegetically in basing his entire argument on the interpretation of this one expression, "When Jesus saw their faith,"--as excluding the faith of the paralytic. Conversely it must be acknowledged that the faith of the friends is operative in the situation. For the record does not say, When Jesus saw his faith; but it says, "When Jesus saw their faith," and this is clear not only in Mark, but in the paralleling Gospels that relate this incident. Thus the faith of the friends is operative in the situation.

One thing is very clear from comparable incidents in other parts of the Scripture--God does not force his blessings upon those unwilling to receive them. The consistent message of the Scriptures is, "Whosoever will, let him come."⁹⁵ So to suggest that Christ would have healed this man, and would have forgiven his sins had he not given the consent of his will is to fly in the face of consistent Scriptural teaching on this point. To carry the argument a little further, it could be asked: Would Jesus have healed this man on the basis of the faith of his friends if the man himself has been unwilling

⁹⁵ See Revelation 22:17.

to exercise, "a grain of mustard seed" of faith? Were he an irrational person like the demoniacs of Gargesa or the son possessed of a deaf and dumb spirit, the answer would be in the affirmative. But certain it is that God does not respond with special manifestations of his grace and power in behalf of those who not only do not believe, but who do not wish to believe. On this point the declaration of Scripture is unequivocal. "He that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him." (Hebrews 11:6) To this degree it seems that Marshall is on weak ground when he says:

BUT THE POINT IS MADE UNMISTAKABLY CLEAR THAT THE CURE
CAME BECAUSE OF THE FAITH OF HIS FRIENDS.

IT WAS BECAUSE HIS FRIENDS BELIEVED, THAT HE WAS ENABLED TO GET
UP OFF THE BED AND WALK HOME FOR THE FIRST TIME IN YEARS.

This is probably carrying the argument a little further than the evidence warrants.

Why would Marshall adopt such a position as this when, as he himself acknowledges, there is no statement as to whether or not the man had faith of his own? It is difficult to come to any other conclusion than that Marshall would have felt that his main thesis in this sermon would have been spoiled by recognition of the possibility that the man exercised any faith himself also. Perhaps Marshall does not mean to be as exclusive of the faith of the paralytic as he sounds. Perhaps at some other time he could have preached another sermon in which he would acknowledge the faith of the paralytic. But just now Marshall's desire is to stress the possibility of one person's exercising faith and interceding with God in behalf of another. This is the point which he wants to make.

That there are numerous other incidents in the Scriptures which

would support Marshall's main contention is readily acknowledged. Marshall himself alludes to one (which he evidently read in the Scripture lesson for this Sunday morning) from Job 42:10, where, after Job's experience of extreme and unprovoked suffering, he turned from his own miseries to pray for his "friends." Then it was that "the Lord turned the captivity of Job" and "gave Job twice as much as he had before." Marshall cites this incident as a supporting argument--that when Job prayed for his friends, something happened in his own experience--he himself received a blessing.

Similarly the experience of Moses could be cited in leading ancient Israel through the wilderness. Repeatedly the people would plead with Moses to intercede with God in their behalf after they had committed some obvious transgression of God's will. When Moses did intercede for them, the punishment was allayed or diverted or mitigated in some way; and the people professed a return to their God.⁹⁶ Elijah the prophet prayed for the restoration of the son of the widow of Zarephath, and the child was restored to life in answer to his prayer.⁹⁷ Peter in New Testament times prayed for the restoration of dead Dorcas and she was restored to her loving ministry for the poor and needy.⁹⁸

Because the Scriptures are replete with such incidents, it seems a little strange that Marshall would stake his argument so strongly on this one in the book of Mark.

⁹⁶See especially Exodus 32, 33, 34.

⁹⁷1 Kings 17.

⁹⁸Acts 9:36-43.

Perhaps Marshall has found in the incident a wonderful story; and he cannot resist the desire to present it in all its dramatic significance, especially since he sees in it a source of encouragement for those who for many years have prayed for wayward sons, for unfaithful daughters, for the conversion of friends, for the deliverance of drunkards, for the healing of those in sickness; and seeing no results, have been tempted to give up their intercession. Marshall wants to bring the full weight and beauty of the story of the healing of the paralytic to bear upon such problems and to provide the assurance that it is worthwhile to keep on praying. It is with this assurance repeated and repeated that Marshall closes the sermon.

Sermon content--psychological factors.--Intimation has already been given to some of the leading psychological factors operating in this sermon. The problem of attention is readily resolved by Marshall's skill in narration. As already mentioned, over half the sermon is consumed with his masterful telling of the story of the healing of the paralytic; thus it can be safely assumed that no problem of initiating and maintaining attention is faced through the first half of this sermon. In the application of the lessons which Marshall would draw from the incident, it has already been made clear that these are such as to be vital to the congregation, especially to any who are suffering under discouragement because of heavy burdens borne over a long period of time without apparent solution. With such a strong measure of audience involvement and identification in the application which Marshall makes, there could be little difficulty in maintaining attention to the end of the sermon.

In this sermon Marshall makes a strong altruistic appeal as he demonstrates to his congregation that their primary service in this world is to bear witness to what Christ has done for them, and he illustrates from the narrative how easy it is to bear such witness when there is an experience to relate.

It is possible that Marshall could sense strong emotional responses on the part of his congregation to this narrative of the healing of the paralytic and, also, to the basic lessons which he draws from it, for it seems that he is loath to close the sermon. He interpolates extensively and repeatedly the assurance that God does and will respond to the prayers and faith of His children. He just seems unwilling to close down, unwilling to cease his appeals and assurances to his congregation. And it may very well be that he feels led to do this in response to the evident involvement of his congregation in the proposition which he lays down.⁹⁹

Sermon content--and the speaker's credibility.--What has just been said about Marshall's psychological appeals to his congregation in the Conclusion of the sermon is indicative of the impact which this sermon is likely to have had upon Marshall's ethos as it stands registered in the minds of his hearers. The prevailing mood of the sermon is one of encouragement and deep empathy with the burden bearers

⁹⁹ Marshall is usually very clear and brief in his conclusions. In fact, the sermon often sweeps to its conclusion so swiftly and certainly that the termination comes with an element of surprise to the hearers. There is seldom any element of undue repetition, seldom any wandering around seeking a way to close. Marshall's close is pre-planned on the typescript, and in the previous six Case Studies he has tended to adhere quite closely to his planned conclusion.

in the congregation, and it seems impossible that Marshall could present such a sermon without having his people sense his concern for them and his genuine sympathy for them in their need.

In turn, Marshall's own life experience, his own strong faith in the face of disappointments, difficulties, and discouragements would give weight to his words. He would be a credible source for the kind of message he is presenting in this sermon. By 1948 most of his congregation will have heard, indirectly if not directly, Marshall's life-story, which is an unusual procession of faith experiences. They, therefore, could but believe that Marshall knows from personal experience at least something of the power of the faith which he is recommending to them in this sermon.

That he is the kind of man who can see a profound spiritual significance in such an incident as the healing of the paralytic should identify Marshall as a man with strong spiritual preceptions and sensitivities. This has universally been considered a vital attribute of the Christian minister, and Marshall seemingly demonstrates it in this sermon to a very satisfactory degree.

Sermon style.--It is in the use of narrative that Marshall shows his greatest mastery of language, and in no Case Study examined thus far has narrative played a more conspicuous role than in this sermon, "Somebody Else's Faith." Hence in the narrative section of the sermon there are repeated examples of Marshall's effective presentation of sensory imagery.

Word choice:

In the matter of clarity, this sermon is comparable with the

1

2

previous Case Studies. The vocabulary is not unduly difficult nor involved.¹⁰⁰

There are virtually no examples in this sermon of similes or metaphors. The narrative is a literal, historical narrative as far as Marshall is concerned. It is replete with dramatic action, elements of conflict, of tension and uncertainty, and of surprising turns of events, and needs no addition of devices of language to give it attention-arresting power. Likewise in the application of the story to modern times, Marshall is extremely forthright and direct. He is counseling with his congregation in a pastoral mood, and so again there is no attempt at display of oratory or oratorical devices. Even Marshall's apparent penchant for alliteration and onomatopoeia is not in evidence in this sermon. He is apparently very much in earnest and concentrating strictly on the ideas which he is presenting rather than on any tendency toward cleverness or form in which the ideas are couched.

Many of the standard varieties of sensory imagery are used in Marshall's extensive narration. The following examples are typical of many:

--They squatted on the floor, THEY lined the wall, and blocked the doorway SO THAT it was impossible for another person to squeeze inside.

--As the debate grew more tense, and the tempers of Jesus' questioners more brittle. . .there was an interruption. Overhead there was a pounding and a sudden tearing noise. . . AND then pieces of hard clay. . .tufts of straw and dust fell down upon their heads.

¹⁰⁰The most difficult words used in this sermon are: heralded, guerilla, transfixed, commotion, prerogatives, usurp, gesticulation, vindicated, reticence, reluctant, phobias, neuroses, intercessory, quibble, synonymous.

--They saw four eager faces peering down through the broken roof, and then, incredible as it seemed, there was lowered down, right on top of them, a cot bearing a (sick) man.

In the extended appeal with which the sermon closes, Marshall chooses words that convey tenderness and sympathy and deep feeling, but mostly he seeks to achieve his effect by an unusual degree of repetition of practically the same words and the same thoughts. As indicated earlier, this is something new thus far in the series of Case Studies.

Sentence and paragraph structure:

There are many brief sentences in this sermon--sentences of three words only--but there are not any examples of the greatly extended sentences such as were found in the first Case Study.

If anything the paragraphs are more brief, on the average, than in the earlier sermons, especially in the narrative section. It is as though each of Marshall's paragraphs provides an additional brush-stroke as he paints his word picture of the incident of the healing of the paralytic. There is variety of sentence length and paragraph length but not in the extreme that has been demonstrated previously.

In the application of the narrative to the listening congregation, numerous examples of Marshall's paralleling structure occur and some of the most conspicuous ones are almost entirely interpolated. For example, in making the observation that modern believers are reticent to speak of spiritual realities, Marshall says:

WE WILL DISCUSS OUR FEARS. WE WILL DISCUSS OUR PHOBIAS.
WE WILL DISCUSS OUR NEUROSES
WE WILL DISCUSS OUR OPERATIONS.

WE WILL DISCUSS OUR SPECULATIONS
OUR POLITICS,
OUR OPINIONS,--
WHY NOT OUR FAITH?

and in his encouragement to those who carry heavy burdens for others in prayer, Marshall says:

 OUGHT NOT THIS TO ENCOURAGE a father WHO IS PRAYING for a careless daughter. . .

 OUGHT NOT THIS TO INSPIRE a mother WHOSE PRAYERS HAVE GONE UP CONTINUALLY IN WEeping for an erring son. . .

 OUGHT NOT THIS TO KEEP ON HER KNEES A wife WHO POURS OUT HER HEART for a drinking husband. . .

 OUGHT NOT THIS TO SUPPORT AND STRENGTHEN a sister WHO PRAYS CONTINUALLY FOR A SUFFERING LOVED ONE. . .

 OUGHT NOT THIS TO JUSTIFY THE PRAYERS OF a mother for her CHILD?

Such extreme examples of repetition raise the question as to why Marshall uses this device in this manner and, of course, it is not possible to give an answer with certainty. The rhetorical critic might find the device calling so much attention to itself as to make it distracting. The attention of the hearers, however, might be drawn to what Marshall is saying by the very insistence that is suggested by his use of repetition. Perhaps Marshall sees in it a means of driving home the point which he has in mind.

While some persons might find the repetition irritating, nevertheless it is obvious from these Case Studies that Marshall takes that risk often in using to an extreme degree this method of phrase repetition and sentence structure. It is possible that the congregation derives a distinct impression that Marshall is very much in earnest when he is willing to repeat himself so obviously. It might be noted that because a number of these repetitive devices occur in interpolated passages, one may say that they are not premeditated, but are presented

impromptu. And it is possible to believe that they occur where Marshall himself is the most deeply stirred in response to the psychological appeals of his own sermon.

Oral style emphasis:

Since more than half of this sermon is a single narrative in the third person, it could be said that this sermon lacks the personal emphasis that pertains to oral style. This is not to give a true picture, however, because the narrative could scarcely be presented in any other manner than in the third person. There are few interpolations in the narrative and only an occasional modification; otherwise Marshall presents it exactly as he had planned in the typescript.

In the application section of the sermon, interpolations become frequent and extensive. In fact, it may be noted that the closing two pages of the sermon are almost entirely interpolated; and in these portions either the first or second person is used consistently. The unusually lengthy Conclusion of the sermon is entirely in the second person, for here Marshall is speaking very directly to those in his congregation who bear heavy spiritual burdens. Thus it is demonstrated once again that Marshall's interpolations tend to be given in the first or second persons, and these have generally proved more typical of oral style than of written.

As far as other characteristics of oral style are concerned, there are no colloquialisms in this sermon, remarkably few contractions--an occasional use of "don't" or "isn't" in the interpolated portions--and scarcely an instance of the type of duplications or hesitations which have marked a number of the earlier Case Study sermons. Thus

it would seem that the characteristics of informality often associated with an oral style are not present in this sermon.

It is not especially difficult to explain this absence of informality in the narration (which does occupy an unusually large proportion of the sermon), but it is difficult to explain its absence in the application section. A number of possibilities suggest themselves: Marshall may be better prepared than usual to present this sermon, and thus he has a more complete mastery of it than has sometimes been evident in the Case Studies; or he may be so intent upon bringing aid and comfort to those with special needs in his congregation that his very intensity results in a greater measure of control of language than he has sometimes shown. The intimate, but earnest, mood of the latter portion of this sermon, where the pastor speaks intimately with his congregation, may preclude informality in a man with Marshall's spiritual sensitivity.

Clarity, forcefulness, vividness:

All three of these characteristics of effective style are manifest in the narrative portion of this sermon. It should be observed, however, that the dramatic type of forcefulness lies in the oral presentation of the account of the healing of the paralytic.

In the latter portion of the sermon, as might be expected on the basis of earlier observations, the forcefulness of the interpolated passages grows out of the intense personal and direct emphasis of the language used. The successions of rhetorical questions and repeated admonitions have compelling power of a type which Marshall has not demonstrated so conspicuously in the other sermons studied.

The elements of vividness and clarity are somewhat subordinated to the earnest forcefulness which marks the latter half of the sermon. This is especially true of the closing two pages in which Marshall abandons his customarily swift progression to the climax of the sermon.

Adaptation to audience, occasion, and subject:

This is a regular Sunday morning sermon that Marshall is presenting. It is, therefore, perfectly appropriate to such a service that Marshall should seek to strengthen the Christian witness of his congregation and to confirm the faith of those who have been exercising intercessory prayer in their past experience.

Both in the manner in which he presents the analogy-narrative, and the manner in which he presents its application to his people, Marshall uses an appropriate style which is well-adapted to his purposes. One possible adverse criticism might be directed toward his seeming uncertainty in his conclusion, in that it appears to lack the finesse with which the other Case Studies have terminated. However, as indicated earlier, it is possible that Marshall was receiving signals of response from his congregation which made him particularly loath to close the sermon, to stop expressing to them his confidence, to stop repeating to them his assurance that all would work together for good if they would but trust and keep on believing, and keep on praying.

CASE STUDIES NO. VIII

"THE LOST ART OF WONDER"

1.
 2.
 3.
 4.
 5.
 6. I SHOULD LIKE TO SHARE WITH THE CONGREGATION THIS MORNING SOME OF THE
 7. INSPIRATION THAT I RECEIVED LAST WEEK WHEN I WAS IN NEOSHO, MISSOURI,
 8. AT THE INVITATION OF THE NEOSHO LAYMEN'S COUNCIL--AN ENGAGEMENT WHICH
 9. I HAD MADE SOME TIME PREVIOUSLY, BUT HAD TO CANCEL BECAUSE OF MY
 10. ILLNESS, AND NOW, WAS FULFILLING.
 11.
 12. SOME OF YOU MAY REMEMBER IN ONE OF OUR NATIONAL MAGAZINES THE STORY
 13. WAS PROMINENTLY AND VERY WELL WRITTEN OF HOW THESE LAYMEN IN NEOSHO,
 14. PRIOR TO CHRISTMAS LAST YEAR, HAD A SERIES OF PRE-CHRISTMAS SERVICES
 15. AT SEVEN O'CLOCK IN THE MORNING, FOR MEN ONLY, AND HOW MEN CAME TO
 16. THOSE SERVICES DRESSED AS THEY WOULD FOR THE LABORS OF THE DAY. THERE
 17. WERE MEN IN OVERALLS, MECHANICS AND ARTISANS WITH THEIR LUNCH PAILS,
 18. FARMERS, MERCHANTS, CLERKS, BANKERS, ALL SEATED TOGETHER FROM ALL OF
 19. THE CHURCHES, REGARDLESS OF--OF CREEDS OR OF DENOMINATIONAL DISTINCTIONS.
 20.
 21. THEY WERE ALL THERE TOGETHER, AND THE SERVICES WERE CONDUCTED ENTIRELY
 22. BY LAYMEN. MINISTERS HAD NOTHING TO DO WITH IT. THAT IS PERHAPS ONE
 23. REASON WHY THEY WERE SO SUCCESSFUL. AND EVERY MORNING THESE MEN
 24. GATHERED FOR PRAISE AND PRAYER. THEY JOINED THEIR VOICES AND UNITED
 25. THEIR PRAYERS, SO THAT CHRISTMAS IN NEOSHO LAST YEAR HAD MORE MEANING
 26. THAN PERHAPS IT HAS EVER HAD BEFORE. AND THEY FELT THAT THEY WOULD
 27. LIKE TO-TO CONTINUE THIS JOINT EFFORT IN MASS MEETINGS WHICH MIGHT
 28. BE AVAILABLE FOR ALL OF THE CITIZENS AND ALL OF THE COMMUNITY. AND
 29. SO THE SERVICES WERE HELD IN THE AUDITORIUM WHICH SEATED 1500 PEOPLE.
 30.
 31. THE POPULATION--THE TOTAL POPULATION OF NEOSHO IS LESS THAN SIX
 32. THOUSAND. THE AUDITORIUM WAS CROWDED TO OVERFLOWING EACH NIGHT. IT
 33. MEANT THAT PERHAPS ONE-THIRD OF THE TOTAL POPULATION MET EACH NIGHT
 34. IN THESE SERVICES OF WORSHIP,--THESE JOINT SERVICES.
 35.
 36. THINK WHAT THAT WOULD MEAN FOR WASHINGTON. IT WOULD MEAN THAT WE
 37. WOULD HAVE TO HAVE SOMETHING LIKE 330,000 PEOPLE, ON THE SAME RATIO.
 38.
 39. MAYBE YOU DON'T KNOW WHERE NEOSHO IS--IT IS IN THAT PART OF MISSOURI
 40. WHERE--THAT IS CALLED THE TRI-STATE AREA,--WHERE ARKANSAS AND OKLAHOMA
 41. AND KANSAS CONVERGE UPON THE SOUTHWESTERN CORNER OF MISSOURI.
 42.
 43. IN TELEPHONIC COMMUNICATIONS WITH NEOSHO--I WAS STAYING WITH FRIENDS
 44. IN A FARM OUTSIDE IN THE COUNTRY--AND I NOTICED THAT THE TELEPHONE
 45. OPERATOR WOULD--WOULD ALWAYS MENTION STARK CITY. SO WHEN PEOPLE ASKED
 46. ME WHERE NEOSHO WAS, I WOULD SAY, "WELL, IT IS A HUNDRED-AND-FORTY
 47. MILES FROM KANSAS CITY. NOW DO YOU KNOW WHERE IT IS?" AND IF THERE
 48. WAS STILL SOME VAGUE LOOK IN THEIR FACES I WOULD SAY, "WELL, IT IS
 49. TWENTY MILES FROM JUTLAND. DO YOU KNOW WHERE THAT IS?" AND STILL IF
 50. THAT DID NOT PINPOINT IT, THEN I WOULD SAY, "IT IS VERY CLOSE TO
 51. STARK CITY." AND OF COURSE THE JOKE IS THAT WHEN I GOT OUT HERE I
 52. DISCOVERED THAT STARK CITY WAS A PLACE WITH A HUNDRED AND FORTY-SEVEN

1. INHABITANTS, AND EIGHTEEN STREET LIGHTS. THEY DIDN'T HAVE A TRAFFIC
 2. LIGHT.
 3.
 4. BUT THE SPIRIT IN THAT COMMUNITY IS THE MOST WONDERFUL I HAVE FOUND
 5. ANYWHERE IN THE UNITED STATES--ALL CO-OPERATING. THE CITY COUNCIL,
 6. THE RADIO, THE PRESS, THE FIREMEN, THE POLICEMEN -- ALL OF THE CHURCHES,
 7. ALL OF THE MERCHANTS--
 8.
 9. I'VE NEVER SEEN ANYTHING LIKE IT. THE CHURCH CAME FIRST, THE CHURCH
 10. WAS OF TREMENDOUS IMPORTANCE. THE HOLY SPIRIT WAS SURELY THERE. THE
 11. CHOIR WAS DRAWN FROM ALL OF THE CHURCHES, AND NO ONE COULD TELL
 12. WHETHER THEY WERE BAPTISTS OR METHODISTS, OR LUTHERANS, OR CONGREGATION-
 13. ALISTS, OR PRESBYTERIANS.
 14.
 15. IT WAS JUST WONDERFUL, WE HAD A GRAND TIME. AND I AM STILL LIFTED UP
 16. WITH THE ENTHUSIASM OF IT. THIS CHRISTMAS, THE PRE-CHRISTMAS SERVICES
 17. ARE TO BEGIN ON WEDNESDAY MORNING. I'M SURE THEY'RE IN FOR EVEN MORE
 18. WONDERFUL THINGS IN CHRISTMAS, 1948.
 19.
 20. IT WAS JUST -- WONDERFUL, AND WE WERE ALL EXCLAIMING HOW WONDERFUL IT
 21. IS. AND SO IT IS QUITE FITTING THAT THE TOPIC OF THIS MORNING'S
 22. SERMON IS: "THE LOST ART OF WONDER." IT MAY BE LOST IN MANY PARTS OF
 23. THE UNITED STATES, BUT I CAN ASSURE YOU, IT IS VERY REAL IN NEOSHO.
 24.
 25. THE TEXT COMES FROM THE SECOND CHAPTER OF THE GOSPEL OF LUKE, THE
 26. EIGHTEENTH VERSE, WHERE LUKE TELLS US THAT "All they that heard it
 27. wondered at those things which were told them by the shepherds."
 28.
 29. Yes, in the beginning they wondered about Jesus. They were filled
 30. with wonder at the things they told about His birth. The whole New
 31. Testament lives and moves and has its being in an atmosphere of
 32. wonder.
 33.
 34. But somehow or other, we have lost it. We no longer wonder at the
 35. things around us.
 36. We have become biase and sophisticated so that we accept
 37. wonderful things with never a thought as to how
 38. wonderful they are.
 39.
 40. We reach out a languid hand, twist a knob, and from a
 41. little box, glorious music fills the room, BUT if we don't happen to
 42. like it, we twist the knob again and return to our bored
 43. silence.
 44.
 45. Television, the latest plaything, does not seem to fill us
 46. with wonder,--WONDER that we can bounce pictures along the country-side
 47. and pick them out of the air and see on a screen in our living room,
 48. events taking place hundreds of miles away.
 49.
 50. NO, WE DO NOT WONDER ABOUT IT SO MUCH AS (we) complain
 51. about the images not being clear, AND the transmission being faulty
 52. or the program being dull. . . (but) never a word about the

1. wonder OF IT ALL.

2.

3. So many every-day things are wonderful. . .but we are not filled with
4. wonder concerning them.

5. The telephone, by which we can pick out a house on the
6. other side of the country and-AND WHISPER OVER roof-tops
7. and ACROSS mountains is taken for granted.

8.

9. Electric light, which at a flick of the finger chases
10. away the darkness, we have assumed as part and parcel of the
11. wonderful age IN WHICH WE LIVE, but we NO LONGER wonder about it.

12.

13. We have lost our sense of wonder at the things we have made.
14. Is it surprising therefore, that we have missed the wonder of the
15. glory of God?

16.

17. Christmas is rushing upon us once again, and already we have begun to
18. feel the pressure. Just so many shopping days before Christmas--with
19. so much to be done--presents to be bought AND cards to be mailed
20. AND oh so many things to do. . .and we are rushed. I HAVEN'T STARTED
21. RUSHING YET--I HAVEN'T BOUGHT A SINGLE CHRISTMAS PRESENT. BUT I AM
22. UNEASILY AWARE THAT THERE ARE ONLY SO MANY SHOPPING DAYS LEFT.

23.

24. If only we could catch the- THE wonder of THE CHRISTMAS SEASON, WHY
25. IT would mean so much MORE to us, and perchance we might meet Him
26. Who made Christmas in the first place.

27.

28. When the people first heard of the birth of Jesus, they
29. wondered.

30. The shepherds had to tell of wonderful things. . .
31. how in the night vigil on the hills of Judea there was
32. light all around them. . .

33. dazzling light. . .and-AND singing. . .and-AND angels. . .

34. and the shepherds "sore afraid" were reassured
35. by a celestial messenger: "Fear not: for behold I
36. bring you good tidings of great joy, which shall
37. be to all people. For unto you is born this
38. day in the city of David a Saviour which
39. is Christ the Lord."

40.

41. AND then the shepherds hurried down to Bethlehem to "see this thing
42. which WAS come to pass."

43.

44. Still blinded by the light and terrified by the choir of
45. angels, they might have concluded that it was all a dream. . .but they
46. all saw the light. . .they all heard the singing. . .EVEN THE
47. SHEEP Huddled TOGETHER FOR WARMTH. . .EVEN THE SHEEP WERE AWARE
48. OF THIS MAGNIFICENT INTRUSION. . .AND AFTER THE LIGHT HAD
49. FADED AND THE SONG HAD DIED AWAY, THE SHEEP STILL BORE THEIR
50. SILENT TESTIMONY TO THE WONDER OF IT IN THEIR FACES. AND
51. THEN they (all) decided to leave their sheep there on the
52. hillside. . .and they came DOWN to Bethlehem and found
the Babe.

1. No ordinary child this. . .with a light about Him. . .A LIGHT
 2. that was not of this world. . .
 3. AND yet a child indeed, cradled in a woman's arm.
 4. This was the Saviour of the world!
 5. How tiny. . .how weak. . .how small the hands. How
 6. could they know that these hands would one day be SPREAD UPON A
 7. GIBBET AND FASTENED WITH NAILS. . .HOW COULD THEY KNOW that on that
 8. little head they would push down a ridiculous crown twisted
 9. from a branch of the long-thorned briar?

10.
 11. The stories of the Birth of Jesus go on in wonder. For next
 12. come Wise Men from the East, bearing gifts of gold and frankincense
 13. and myrrh. . .and they fall down and worship this tiny Babe lying in
 14. the arms of Mary.

15.
 16. A wandering Star had guided them. . .over mountains,
 17. down into the valleys. . .across the wadies. . .
 18. through the towns until at last it had stood
 19. over an inn. . .and there they found Him.

20.
 21. Wonderful. . .wonderful. . .at the end of the incredible trail
 22. of a wandering star. Yet thousands had noticed the brightest star
 23. in the sky. . .and had not even wondered.

24.
 25. This feeling of wonder does not end with the birth narratives.
 26. BUT YOU WILL FIND IT all through the New Testament. Mark
 27. especially felt it, and never got away from it.

28.
 29. As the story of Jesus unfolds in the narratives you find people
 30. marveling at the things they had seen and heard. There are those who
 31. say: "No man ever spoke like this man" and there are those who
 32. exclaim "We never saw anything like this."

33.
 34. Was it not a wonderful thing that no man could find any
 35. fault in him?

36. Who like Him, has ever dared to challenge
 37. accusation:
 38. "Which ONE of you accuseth ME of sin?"

39.
 40. The most wonderful life ever lived. . .the only perfect life THAT
 41. WAS ever SEEN filled people with wonder. They wondered then at
 42. His character as much as at the things He did.
 43. Certainly they wondered at His miracles. . .walking on the
 44. water. . .
 45. stilling the storm with a word of command, and even
 46. the wind and the waves obeyed Him. . .healing the blind with a
 47. touch. . .and the lame with a gesture. . .feeding the
 48. multitudes. . .thousands and thousands to wonder. . .raising the
 49. dead. . .astounding stories to be carried by word of mouth
 50. from village to village and over the frontiers by the
 51. caravan drivers who dwelt on their wonder as their camels
 52. lurched mile after weary mile.

1. They wondered at His teaching--such wisdom--such profound
 2. wisdom--AND YET such simplicity--such directNESS--right to the
 3. very heart of the matter--no SPLITTING hairs. . .no quibbling. . .
 4. no hedging. . .no fear. . .no compromise. . .no evasion. . .no
 5. confusion.
 6. Everything so clear. . .And simple. . .like cut crystal.
 7. AND when He spoke, there was nothing ELSE to be said.
 8.
 9. They wondered. . .and wondered. . .and some of them became
 10. accustomed to wondering, and they forgot how wonderful it was.
 11.
 12. The story moves on to its tragic climax. . .CLIMAX that was
 13. foretold from the beginning.
 14. For it was wonderful and terrible. . .that from the very start. . .
 15. the shadow of a cross lay upon Him.
 16.
 17. and when at last they hoisted Him fastened by nails to a gibbet,
 18. wonderful things took place. The sky grew strangely dark. . .a
 19. darkness no noon had ever known. . .
 20. and when He died. . .the earth shook. . .and terror struck the
 21. hearts of the people AND FILLED THEM WITH WONDER AND FEAR.
 22.
 23. But that too died away. . .and on the third day. . . they found the
 24. grave (was) empty. More wonder. . .angels again. . .and the
 25. body that had been pierced with nails appeared unto witnesses
 26. . . .was seen. . .and touched. . .and spoke. . .and with many
 27. infallible proofs showed the victory over death.
 28.
 29. AND the wonders do not end there. . .but go on. . .into the Acts of
 30. the Apostles. . .where a violent enemy of Jesus, now His devoted
 31. slave, cries out in triumph:
 32. "I can do all things through Christ WHO GIVETH ME THE STRENGTH."
 33. "Thanks be to God who gives us the victory through our
 34. Lord Jesus Christ."
 35.
 36. AH! There can be no doubt about it--the first Christians were
 37. inspired by wonder.
 38. To them Jesus Christ was indeed "Wonderful." "WONDERFUL
 39. COUNSELLOR, MIGHTY GOD."
 40. They had seen (Him do) SO many wonderful works. . .
 41. AND He did wonderful things for them. . .and in them. . .and through
 42. them.
 43.
 44. AND when He left them, it was AGAIN amid elements of wonder. They saw
 45. Him ascend (up) into the heavens. . .and for a little time they began
 46. to feel bereft and alone.
 47. But not for long.
 48.
 49. He had promised not to leave them or forsake them. He
 50. definitely GUARANTEED that they would not be left orphaned. . .that
 51. He would send His Holy Spirit to be with them. . .even to the
 52. uttermost parts of the earth.

1. And then again wonders. . .WONDERS at Pentecost. . .when they,
 2. simple folk, fishermen, shepherds, clerks, hard-working women,
 3. simple folk even as you and I,
 4. were filled with the Holy Spirit.
 5. Life was changed for them, and they were changed for
 6. life.

7.
 8. AND this is the wonder that is still going on.
 9. The Saviour that was born at Bethlehem so long ago. . .
 10. born to be a Saviour. . .is still saving men and women. . .
 11. still tapping them on the shoulder. . .still whispering them
 12. in the ear. . .still changing THEM FOR life, AND CHANGING
 13. LIFE FOR THEM. That is the wonderful thing about the Christ we
 14. worship.

15.
 16. He is with us still. . .wonderful to think that He is at our
 17. side. . .walking beside us every day. . .guiding. . .inspir-
 18. ing. . .giving strength. . .AND grace and guidance. . .isn't
 19. it wonderful that every day can be Christmas Day in the
 20. sense that He can come. . .in winsome power. . .to
 21. simple folk?

22.
 23. This year, as in past years, Christmas for many people will be
 24. merely a holiday season vaguely associated with the birth of Christ.
 25. It will be rather mixed up. . .
 26. a curious medley of jingle bells and church bells. . .
 27. of holly and mistletoe. . .
 28. of christmas trees and Santa Claus. . .

29.
 30. There will be feasting and revelry, in a world where desperate
 31. multitudes are starving to death. Gifts will be exchanged, and many
 32. givers will hardly know why they give. . .(them) and people
 33. will say of their friends and loved ones:
 34. "They are so hard to shop for. . .they have everything."

35.
 36. Yes, everything, everything but the things you can't buy in a store. . .
 37. everything but peace of mind. . .everything but joy in their
 38. hearts. . .
 39. everything but something really worth living for. . .
 40. everything but a purpose in life that is worth-while.

41.
 42. AND there will be toys. . .surely there NEVER WERE so many offered
 43. for sale. . .I'VE NEVER SEEN SO MANY TOYS IN ALL MY LIFE.
 44. Toys to make our children covetous. . .TO MAKE THEM restless
 45. and dis-satisfied. . .
 46. toys to be played with a day or two and then, taken to
 47. the attic. . .AND I WONDER IF IT'S A BLESSING TO HAVE
 48. AN ATTIC, I WONDER VERY MUCH.
 49.

50. But not EVERY DAY WILL WE CELEBRATE CHRISTMAS MERELY--NOT EVERYONE
 51. will celebrate Christmas merely as a holiday. . .Millions will sing

1. "O Holy Child of Bethlehem!
2. Descend on us we pray,
3. Cast out our sin and enter in,
4. Be born in us today."
- 5.
6. MILLIONS WILL SING THAT PRAYER. And the wonder is that exactly that
7. can happen! THAT THAT CAN TAKE PLACE. THAT Christ can SOMEHOW be
8. born AGAIN in us, CAUSING US IN TURN TO BE BORN AGAIN.
9. Think of the wonder of it. . .you who confess you have never
10. met JESUS. . .you to whom He is just a name. . .OH HE IS (even) a
11. holy name. . .THINK OF THE WONDER OF IT, THAT YOU may come to know
12. Him PERSONALLY as YOUR OWN Saviour and friend. As Saviour from
13. leering lust and enslaving habit. . .AS Saviour from loneliness and
14. fear. . .AS Saviour from bitterness and defeat. . .
15. That Saviour can be born in you today. Isn't that wonderful!
- 16.
17. In these days of television and radar. . .DAYS of atomic energy and
18. jet propulsion. . .
19. in these days of wonders. . .THE Christ who made them all. . .
20. THE CHRIST who designed them (all). . .THE CHRIST WHO SET THEM
21. IN MOTION, AND WHO SUSTAINS THEM IN BEING. . .THAT CHRIST can
22. come to you. . .and will dwell with you. . .never to leave
23. you alone. . .
24. never to let you down. . .never to have you defeated any more.
25. ISN'T THAT WONDERFUL?
26. To make you victorious over circumstances. . .
27. triumphant over temptations. . .
28. conqueror of sorrow. . .
29. with eternal life and everlasting peace.
- 30.
31. Isn't that wonderful?
32. What could possibly be more wonderful than that?
- 33.
34. ISN'T THAT THE JOY OF CHRISTMAS? MAY YOU FIND THIS CHRISTMAS TO BE
35. VERY, VERY HAPPY.

SERMON CONTENT OUTLINE

CASE STUDY VIII - "The Lost Art of Wonder"

(Prelude: Recounting to the congregation of Marshall's experience in a preaching mission in Neosho, Missouri from which he had just returned)

I -- INTRODUCTION

- A. Announcement of text - Luke 2:18
- B. Reading of the text

II -- DISCUSSION

- A. The early Christian art of "wonder" has been lost
 - 1. The shepherds wondered at the message of the angels
 - 2. The New Testament breathes the spirit of wonder
 - 3. We have lost the sense of wonder
 - a. Radio often bores us
 - b. We complain about the image, and program of television
 - c. The telephone is taken for granted
 - d. The electric light is taken for granted
 - 4. Is it surprising that we cease to wonder at the glory of God?
- B. Christmas should be a time to wonder
 - 1. The Christmas rush is upon us
 - a. So many shopping days left
 - b. I have done no shopping yet
 - 2. If only we could catch the wonder of Christmas
 - a. The shepherds wondered at the birth of Christ
 - b. The Wise Men's experience was full of wonders
- C. Christ's whole life is an occasion for wonder
 - 1. People marvelled at His words and deeds
 - a. His sinless life was cause for wonder
 - b. His miracles were cause for wonder
 - c. The depth in simplicity of His teaching was cause for wonder

2. Christ's death was the climax of wonders
 - a. Nature was in a turmoil
 - b. Terror struck the multitudes
3. The resurrection created more wonder
4. The wonders go on into the Acts of the Apostles
5. The ascension was an occasion for wonder
6. Pentecost was an occasion for wonder
7. The wonderful Christ still seeks men's hearts today

D. Let us wonder at this Christmas season

1. Christmas, for many, is a mixture of Christianity and the world
 - a. There will be revelry
 - b. There will be gifts that are often unappreciated and unwanted
 - c. There will be toys to make children selfish
2. But not all will fail to catch the Christmas message
 - a. Millions will sing sincerely, "O Holy Child of Bethlehem"
 - b. he can "be born in us today"
 - c. Isn't that wonderful?

III. CONCLUSION

- A. The Christ of all wonders will dwell with you today
- B. Could there be a greater wonder?

"THE LOST ART OF WONDER"

A Rhetorical Examination of Case Study VIII¹⁰¹

The sermon, "The Lost Art of Wonder" is essentially a topical sermon. It was given on the second Sunday before Christmas; and although it is not an occasional sermon, it is infiltrated with the spirit of the coming Christmas season and the significance of Christmas. It is not in any way expositional of a text. There is no exegesis. Its theme is simply the suggestion that Christians today have lost the art of wonder, even at Christmas time.

Sermon arrangement.--The arrangement of this sermon is quite simple. It has, by way of Introduction, an extensive report on Marshall's recent series of services held at Neosho, Missouri. In the strictest sense, this cannot be thought of as a part of the sermon; but Marshall does attempt a strained transition from it to the sermon. Strictly speaking, it is a prelude and not an integral part of the sermon. The Introduction of the sermon consists of the announcement and reading of the text from Luke 2:13. Then the Discussion is a progression upon the basic idea that the lost art of wonder needs to be restored in Christian life and should ever be present with the Christian. Under the first head Marshall stresses the fact that the art of wonder which marks the records of the early Christians has been

¹⁰¹This sermon was preached in the New York Avenue Presbyterian Church on Sunday morning, December 12, 1948.

lost; and under the second head, that Christmas should especially be a time for wonder; under the third head that not only Christ's birth but His whole life is an occasion for wonder; and under the fourth head, that the forthcoming Christmas season is an invitation to wonder. The Conclusion is simple and brief to the effect that the greatest wonder of all is that Christ can dwell in human hearts today.

The sermon holds to its theme consistently. It moves forward with unity and logical development.¹⁰²

Sermon content--evidence and lines of reasoning.--Essentially, in this sermon Peter Marshall tells again the story of the life, death, resurrection, and ascension of Jesus Christ and of the impact of these events upon those who became His followers. He tells the story under the theme of "wonder." Every event which he mentions is an occasion for wonderment. Thus his summation is that the whole life and mission of Christ to this world was wonderful, and that this wonderful mission was accomplished to make it possible for just such a wonderful life to be lived in anyone who will believe. And this, asserts Marshall, is the most wonderful thing of all.

Underlying this main theme there is a secondary one to the effect that moderns have not only lost the sense of wonder in the story of Jesus Christ but also are rapidly losing the capacity to wonder at the inventive marvels with which their lives are continually surrounded.

Marshall does not call upon any authorities by way of proof. He does not try to reason his position at all. He simply presents

¹⁰² For content outline of this sermon, see pp. 461-462.

the gospel story as a composite from the Gospels and the Acts of the Apostles. He gives it without apology, without defense. He presents as factual the miraculous birth of Christ (the incarnation), his miracles during his ministry, the miraculous events associated with His death, the miracle of the resurrection, the miracle of the ascension, the miracle of the conversion of Saul of Tarsus--all of these are presented simply as being factual. Thus if Marshall is arguing from authority at all, it is simply from the authority of the Scriptures.

The actual theme and title of the sermon are drawn from the text in Luke 2:18, which reads: "All they that heard it wondered at those things which were told them by the shepherds." This wonderment that met the announcement of the birth of Christ, Marshall sees carried into the remainder of the New Testament.

Again it must be acknowledged that the effectiveness of Marshall's evidence and line of argument hinges upon his congregation's sharing with him his basic premises of confidence in the Scriptures. It must be recognized, however, that a member of the congregation could derive some level of inspiration from listening to Marshall purely as an effective communicator, without necessarily accepting the full weight of his theological bases. It would have to be said, however, that such a person would receive Marshall's communication only in part, and in Marshall's estimate, undoubtedly, the least significant part of his communicating objective and purpose.

With respect to the placing of the report of the Neosho meeting at the beginning of this sermon, it must be admitted that Marshall has to strain to make a connecting link between the report and the theme of

his sermon. Thus, having completed the factual report, he goes on to say:

IT WAS JUST--WONDERFUL, AND WE WERE ALL EXCLAIMING HOW WONDERFUL IT IS. AND SO IT IS QUITE FITTING THAT THE TOPIC OF THIS MORNING'S SERMON IS: 'THE LOST ART OF WONDER': IT MAY BE LOST IN MANY PARTS OF THE UNITED STATES, BUT I CAN ASSURE YOU, IT IS VERY REAL IN NEOSHO.

Just what Marshall's motivation might be in giving this report is difficult to ascertain with any degree of certainty. It is evident, however, that his home congregation often resented his absences for these prolonged series of services out of town.¹⁰³ And it may be that he sought to mollify this resentment by telling what wonderful blessings the people at Neosho received. He does, however, present the matter very humbly, stressing the prominent role played by the laymen themselves in an annual series of interchurch meetings, organized and conducted entirely by laymen. His primary report, in fact, is of the laymen's meetings and of the remarkable attendance which they enjoyed. Marshall then goes on to indicate that he spoke in a special series of night services that also were remarkably attended. He makes a great deal of the fact that there were no denominational distinctions, that the choir was drawn from all the different Protestant churches of the city, and that he himself is still lifted up with the enthusiasm of the meetings.

Perhaps it is Marshall's hope that this report will inspire the laymen in his own congregation to greater endeavors, and certainly the meetings were an illustration of the type of ecumenism which Marshall favors.¹⁰⁴ It may be noted that he flavors this report with

¹⁰³See this study pp. 113-115.

¹⁰⁴See Appendix V, pp. 632-637.

a few touches of humor to which there is a considerable audience response (according to the taped recording) and thus it might be assumed that good will was created by this prelude to the sermon proper--and, of course, good will is a great advantage to a speaker.

Sermon content--psychological factors.--In considering the vital psychological factor of attention, it must be said that the report of the Neosho meetings probably gains for Marshall the attention of his congregation. He presents the report very tactfully, stressing the role of the laymen and minimizing, therefore, the role of the ministry in the city. The humor alluded to above would be a means of gaining and maintaining attention and of creating a receptive mood toward the sermon to follow. Then with the quick announcement and reading of the text, Marshall moves immediately into his theme on the element of wonder in all that is connected with Jesus Christ on this earth. He moves the story along so swiftly, without cluttering details, that it would seem likely that attention would be readily maintained throughout the sermon.

With the Christmas season less than two weeks away, his selection of a Christmas theme and his several allusions to aspects of Christmas shopping harmonize with what the people are thinking about anyway and capitalize upon this seasonal interest. Marshall seems to make a special effort in this sermon to use language that will capture the imagination and thus hold attention. He uses similes and metaphors effectively. By carrying the running narrative throughout the sermon, Marshall takes advantage of the tendency for a congregation to listen to a story, even a familiar story, if it is effectively and refreshingly told.

As to the motive appeals which might be operative in this sermon, it must be said that there is a strong appeal here to what psychologists might wish to term the "superstitious" element in human nature, the tendency to worship that which cannot be explained, that which the Scripture portrays as miraculous. (Marshall would resent the suggestion of "superstition" in this story, for to him it is the truest story ever told, with all its wonders.) There is the appeal to altruism in moving away from the purely selfish celebration of Christmas and into the recognition of its deep spiritual implications which should result in transformed lives--lives patterned after the image of Jesus Christ. This appeal is prominent as the essential burden of this sermon. There is perhaps also an appeal to the pride of those who claim to be acquainted with Christ today to reveal the constant state of wonderment which marked the faith of Christ's early followers.

Certainly all of the treasured childhood memories associated with Christmas and the Christmas story will be called up by Marshall's presentation. The psychological impact of these childhood impressions cannot be overemphasized. Especially in matters of religious faith, the emotional potential of childhood experience is perhaps superior to that of any other stage of human life. In linking his message with the "starry-eyed" element of wonder that is often associated with the Christmas season, Marshall, it would seem, is utilizing most effectively the available psychological potential and making it work for him in this message pointing to the greatest wonder of all--the wonder of a life in which the likeness of Jesus Christ is seen.

Sermon content--the speaker's credibility.--If Marshall at this stage in his ministry needs to build his ethos, the accounting of his services at Neosho, Missouri, should certainly have been a help. The fact that a community in which the laymen have taken such a strong and effective lead in spiritual affairs on an interdenominational basis--that such a community should have invited Marshall to hold a series of meetings in their midst--should do Marshall's ethos no harm. Add to that the remarkable attendance at his series of meetings (for he says that similar meetings in Washington would have to be attended by something like 330,000 people on the same population ratio), and it will be seen that this portrayal of Marshall as one who gathers the crowds for religious services should again build his ethos as a successful preacher.

There is, in this prelude, the first specific and direct allusion which Marshall has made in these Case Study sermons to his heart attack. He mentions the fact that he should have held this series of meetings earlier but that he had been prevented by his previous illness from fulfilling the appointment. For some in the congregation it would seem that this direct reference would tend to increase admiration and respect for Marshall in his complete dedication of himself to a full-scale ministry following his critical heart attack. Of course there could be others who could take the position that he was simply acting foolishly in assuming such an extreme load, knowing full well that his heart had received heavy damage. The old problem of distinction between faith and presumption would be operative here in determining whether Marshall's ethos would be strengthened or weakened in the mind of each individual by his allusion to his

previous illness.

It must also be recognized that some of Marshall's congregation could have reacted negatively to the whole report on Neusho, feeling that he was simply trying to toss them a palliative for another of his protracted absences from the home church and congregation. That there were those who resented these absences has been indicated elsewhere in this study.¹⁰⁵

In respect to the impact which the preaching of this Case Study sermon might have upon Peter Marshall's ethos with his congregation, there is no reason to suppose that his ethos might be anything but enhanced by this particular presentation. That Marshall could be so caught up in the mystery and wonder of the Christ story, that he could accept it and believe it so utterly and explicitly, and that he could believe (in measure from his own experience) that this acceptance of the wonderful Christ could transform a human life, could do little else but confirm the image of Marshall as a minister of the gospel of Jesus Christ. Conversely there is no reason to feel that anything in Marshall's life would prove detrimental to the reception of his message by the congregation. His credibility as a source on this subject, with this particular group of people, should remain at the same satisfactory level which has been indicated in the previous seven Case Studies. If anything, this sermon has the capacity to tie him even more closely to his people. There is a strong element of empathy for them in their daily experience and in their attitudes toward the approaching festive season which shows Marshall to be sensitive to the experiences of those to whom he ministers.

¹⁰⁵See this study, pp. 114-115.

Sermon style.--As indicated previously, the prevailing medium used in this sermon is narration--a medium in which Marshall has shown considerable skill in previous Case Studies. It may be said in general that he maintains, and in some respects exceeds, the level and skill of narration in this sermon as compared with those previously examined. These particular skills may be demonstrated under the various aspects of style that are being considered in these Case Studies. But once again, Marshall follows the pattern of following an extended narration with a brief application at the close of the sermon.

Word choice:

The observations which have been made previously about the clarity and simplicity of Marshall's word choices are true of this Case Study perhaps to even a greater degree than in any other.¹⁰⁶ Moreover, there is nothing about this sermon which is difficult. The language chosen is extremely understandable; the word pictures are not difficult to grasp; the story is clear, simple, and uninvolved. If anything, this sermon is more strongly marked by clarity than any studied thus far.

There is considerable use of words that are specific, concrete. There is a vividness to the imagery and a pleasing rhythm to the phrases that makes this sermon pleasant to hear. There are some choice similes and metaphors, frequent examples of sensory images which are unique, demanding interest and attention. The device of alliteration appears occasionally to add interest to the language. Take for example

¹⁰⁶The most difficult words appearing in this sermon are: prominently, blase, languid, transmission, intrusion, wadies, hoisted, and leering--not at all a formidable level of vocabulary difficulty.

Marshall's description of our modern attitude toward the radio:

We reach out a languid hand, twist a knob, and from a little box, glorious music fills the room, BUT if we don't happen to like it, we twist the knob again and return to our bored silence

His description of the wonder of television:

". . .that we can bounce pictures along the countryside. . ."

of the telephone:

". . .by which we can pick out a house on the other side of the country AND WHISPER OVER rooftops and ACROSS mountains. . ."

and:

"Electric light, which at a flick of the finger chases away the darkness. . ."

And equally vivid is his description of the reaction of the sheep to the visit of the angels at Bethlehem:

EVEN THE SHEEP HUDDLED TOGETHER FOR WARMTH. . .EVEN THE SHEEP WERE AWARE OF THIS MAGNIFICENT INTRUSION. . .AND AFTER THE LIGHT HAD FADED AND THE SONG HAD DIED AWAY, THE SHEEP STILL BORE THEIR OWN MUTE TESTIMONY TO THE WONDER OF IT IN THEIR FACES.

Then there is Marshall's magnificent use of contrast in relating the baby hands of Jesus with the hands that were nailed to the cross:

How tiny. . .how weak. . .how small the hands. How could they know that these hands would one day be SPREAD UPON A GIBBET AND FASTENED WITH NAILS. . .HOW COULD THEY KNOW that on that little head they would push down a ridiculous crown twisted from a branch of the long-thorned briar?

The riders in caravans are aptly described as bearers of tales:

. . .astounding stories to be carried by word of mouth from village to village and over the frontiers by the caravan drivers who dwelt on their wonder as their camels lurched mile after weary mile.

There is the unique simile which Marshall has chosen:

"Everything so clear. . . And simple. . . like cut crystal."

the metaphors by which he portrays the call of Christ to the individual:

. . . still tapping them on the shoulder. . . still whispering
them in the ear. . . still changing THEM FOR life, AND CHANGING
LIFE FOR THEM.

And examples of the device of alliteration:

--triumphant over temptations

--leering lusts and enslaving habit

--darkness no noon had ever known

--like cut crystal

--a ridiculous crown twisted from a branch of the long-thorned
briar

Sentence and paragraph structure:

There is nothing unique to point out about Marshall's sentence length in this sermon, "The Lost Art of Wonder," but in the matter of sentence structure this sermon is remarkable for its use of elision points. It is not that Marshall uses these to indicate elision in the standard sense. It is simply that he strings together, in a paragraph or in a sentence, a whole series of descriptive phrases; and because he would have an unwieldy sentence as a result, and a multitude of commas might prove confusing in the reading of the typescript, he seems to prefer the elision points. Especially is this true of his narrative passages; and since this sermon is permeated with narration, these elision points are conspicuous--perhaps more conspicuous in this sermon than in any other studied with the possible exception of Case Study I. Indeed, this sermon in its descriptive passages is more comparable with Case Study I than any other in the

series thus far. There is considerable variety in the length of the paragraphs and in their structure.¹⁰⁷

The repetitive device which Marshall has used with effect in the first two Case Studies is again prominent in this sermon, "The Lost Art of Wonder." Some instances of its use occur in the narrative sections and some in the application sections. For example:

They wondered at His teaching--such wisdom--such profound wisdom--AND YET such simplicity--such directNESS--right to the very heart of the matter--no SPLITTING hairs. . .no quibbling . . .no hedging. . .no fear. . .no compromise. . .no evasion . . .no confusion.

and again:

They are so hard to shop for. . .they have everything.

Yes, everything, everything but the things you can't buy in a store. . .everything but peace of mind. . .everything but joy in their hearts. . .everything but something really worth living for. . .everything but a purpose in life that is worthwhile.

This stylistic device provides relief in the variety of pattern and emphasis in the over-all style of the sermon and has the power to draw special attention to the ideas being presented.

It is interesting to note that apart from the Neosho report (which is entirely an interpolation), this sermon is more free from modifications and interpolations than any other in the eight Case Studies examined thus far. This could either suggest that Marshall has prepared this sermon especially well and is satisfied with it in

¹⁰⁷The paragraphing of Marshall's report on the Neosho meetings is purely arbitrary on the part of the author of this study. Since it was presented in the mood of a report, no attempt has been made to give it the characteristic format of a Marshall typescript.

its typescript form, or that because of his extensive Neosho report he does not feel as free to lengthen the sermon by extensive interpolations.¹⁰⁸

Oral style emphasis:

What has just been said about the absence of frequent interpolations and modifications in this sermon makes superfluous any suggestion that there are signs of a moving in the direction of the personal emphasis of oral style in the interpolated passages.

As would be expected, the report from Neosho is predominantly in the third person, although in his evaluation of the services, Marshall does move over into the first person. Then in the sermon itself there is a switching between the first and third persons throughout, with the third person predominating in the narrative. The first person comes in either where Marshall talks of attitudes toward modern inventional wonders, or where he makes an application to modern times of the lessons of the narration. Direct speech is reserved for the concluding paragraphs of the sermon, in which Marshall is making an appeal to his hearers to enter into a saving relationship with the Wonderful Christ.

Where Marshall wishes to make some observations about selfish practices connected with the current celebration of Christmas, (and perhaps does not wish to accuse his congregation directly of being guilty) he presents such observations indirectly by the use of the

¹⁰⁸ Consideration of the length of all of the sermons in the Case Studies will be discussed in the generalizations later in this chapter.

third person.

The prepared typescript is completely free from colloquialisms, and none is inserted in the interpolated passages. There are a few contractions in the interpolated portions of the sermon, but practically none in the typescript except in the Conclusion, where in his use of direct speech Marshall occasionally uses the contraction "isn't."

The sermon is likewise more free from the hesitations and fragmentations which have been observed in other sermons. There are one or two in the report on Neosho, and there is one complete misreading of the typescript in which Marshall had intended to say, "But not everybody will celebrate Christmas as a holiday." In reality he read it first as, "But not every day will we celebrate Christmas merely--" and then he caught himself in the realization of a misreading, and went on to read, "Not everyone will celebrate Christmas merely as a holiday." This obviously is a fault in reading and could have no deliberate purpose behind it, such as to create a sense of tentativeness which has been suspected in other sermons in which Marshall has hesitated or used fragmentations.

Clarity, forcefulness, vividness:

Mention has already been made of the high level of clarity demonstrated in this sermon, "The Lost Art of Wonder." The simplicity of the vocabulary level, the ease of comprehension of the concepts presented, the vividness of the imagery, all contribute to the ease of understanding demonstrated in this sermon. Marshall shows also here the rhythm of language that was noticeable in the first two Case Studies particularly. As suggested earlier, this rhythm is

partly the result of Marshall's unique typescript format and his concept of paragraphing. There is a continual sense of moving forward in the typical Marshall sermon, and it is particularly noticeable in this one. The paragraphs are quite short; and each contains a single emphasis, a single concept, or a single facet of a composite picture (as the case may be), and the language fits into these neat compartments of thought.

The effectiveness of word choice and the use of sensory imagery have previously been discussed under the heading of word choice and will not be repeated here except to say that throughout the narrative of this sermon there is a marked demonstration of Marshall's gift for the pictorial sermon.

Forcefulness is manifest in the compelling nature of the language--it compels attention, it compels a look at the pictures that are being sketched, a consideration of the challenging thoughts which are being presented. Forcefulness in the sense of directness is limited in this sermon and is confined almost exclusively to the Conclusion, when Marshall in direct speech challenges his congregation to accept the recreative power of the wonderful Christ. This is not to suggest that forcefulness is confined to this portion of the sermon, for there is a power of movement and implied action throughout the narrative portion also.

Adaptation to audience, occasion, and subject:

Since this sermon is presented on December 12, there is but one other Sunday in prospect before Christmas. It is a little early for an "occasional" sermon, and yet "Christmas" permeates the entire

month of December in matters commercial, social, and spiritual. Thus Marshall presents a compromise between a regular Sunday sermon and a "special occasion" sermon. He brings in sufficient of the Christmas mood to satisfy that interest and emphasis, and at the same time he provides his congregation with a forceful presentation of the doctrine of salvation through the Second Birth.

How better could he have challenged his congregation to renew the lost sense of wonder than to present the wonderful story of the gospel--the good news of Jesus Christ? Christmas is a time of wonderment (especially for wide-eyed children); and there is a tenderness, a cheerfulness, a thoughtfulness for others, manifested at this season of the year which too often is not carried over into other seasons of the year. Marshall is capitalizing on these warm elements of the Christmas season to present once again the personal appeal of Jesus Christ to men for their salvation from sin and for their recreation in righteousness. For the purposes and objectives Marshall evidently has in this sermon, the style is well adapted to his congregation in this Christmas season of the year.

CASE STUDIES NO. IX

"THE DAY AFTER"

1.
2.
3.
4.
5.
6. THIS MESSAGE FROM THE GOSPEL ACCORDING TO LUKE. ONE OF THE VERSES
7. IN THAT FAMILIAR NARRATIVE THAT TELLS OF THE BIRTH OF OUR LORD:
8. "AND THE SHEPHERDS RETURNED, GLORIFYING AND PRAISING GOD FOR ALL THE
9. THINGS THAT THEY HAD HEARD AND SEEN, AS IT WAS TOLD (UNTO) THEM". . .
10. THE SHEPHERDS RETURNED. . ." [Luke 2:20]

11.
12. I suppose it is natural that we are aware of a let-down feeling the
13. day after Christmas. IT IS INEVITABLE, I SUPPOSE. WE ALL FEEL IT,
14. MORE OR LESS.

15. The DECORATIONS ARE STILL UPON our Christmas trees, BUT
16. SOMEHOW THEY-~~THEY~~ DO NOT SEEM as bright AND CHEERFUL--

17. Our presents have been unwrapped and the ribbon and the bright
18. paper is wrinkled and torn. AND PERHAPS THEY STILL LITTER THE
19. FLOOR. AND all OF OUR anticipations have been realized or-OR
20. have failed, and in either case it is over.

21.
22. But surely that should not apply to us Christians, for the Saviour
23. who came, is still here. All that Christmas meant last week is
24. still true, and will be true next week and the week after that.

25.
26. Think of the shepherds whose midnight vigil was interrupted by
27. the angels and the singing.

28. THINK OF THE SHEPHERDS

29. who had gone down to Bethlehem TO-"to see
30. this thing which had come to pass." They left their flocks on the
31. hillside, and THEY found the place where Mary was sheltered for
32. the night. They found the Child, and knew that this was the
33. Messiah. They were the first to hear of His
34. coming, and they were the first to greet Him
35. when He came.

36.
37. I like to remember that this message was given first OF ALL to simple
38. humble folk in the middle of their ordinary work.

39. Why do we think that if God is going to speak to us it's got
40. to be on a Sunday. IT'S GOT TO TAKE PLACE WHEN WE'RE IN church,
41. or when we are thinking of Him?

42.
43. In the Bible, I think you will find that God came to people
44. while they were doing their ordinary tasks.

45. God's messenger called David in from the fields to anoint him
46. king. . .

47. Elisha was ploughing when the prophet's mantle was thrown
48. across his shoulders. . .

49. Amos was taken from his sheep. . .

50. Christ's call came to Peter and Andrew as they were
51. mending their fishing nets. . .

52. Matthew was sitting at his desk in the customs

1. house when he saw the beckoning finger that called him to
 2. be a disciple. . .
 3. SO YOU Saw, no duty is too prosaic to be brightened by an
 4. angel. . . NO--NO TASK too ordinary to shut God out.
 5.
 6. Now after the shepherds had seen the Babe, they returned to their
 7. task.
 8. They went back to the hills and to their sheep.
 9. The hills that had been bathed in glory were still the same
 10. hills, now covered with the early morning mists. . . and the
 11. sheep. . . well, they were still sheep-like.
 12. They were still stupid, as sheep have always been, still
 13. willing to follow their leaderS. . . still as vulnerable
 14. to prowling wolves.
 15. AND the boulders were (still) as hard as always and the
 16. shepherds themselves still looked the same to each other.
 17. Yes, everything was just the same--YET--yet everything
 18. was CHANGED--simply because something had happened
 19. to the shepherds. The changes were in them. Not in their
 20. circumstances--not in their environment--not in anything but in themselves.
 21.
 22. The birth of Christ had made the difference. Now there was hope.
 23. There was something to anticipate. The Plan of God WAS put into
 24. operation. Things would be different now. . . now that the Saviour
 25. had come. The dreams and hopes of the faithful would be
 26. realized. It might take time, yes, IT MIGHT TAKE TIME but it
 27. had begun. The child was born.
 28.
 29. The next night when darkness fell, the cries of the wild beasts were
 30. as full of menace as they had been before. AND THE SHEPHERDS
 31. threw more wood on the fire, but there was no angelic vision this
 32. time. No, nor on the night after that, nor ever again.
 33. Night after night made weeks and months and years. Nothing
 34. ever happened again on that field, or to the shepherds. We do not
 35. read of them again in the Gospels.
 36. SURELY, SURELY they would OFTEN think of that night of
 37. glory. AND ONE OF THEM WOULD SAY.
 38. "Remember--REMEMBER THAT NIGHT when the--WHEN THE angels
 39. appeared to us. . . remember the singing?
 40. Remember? Who could forget? Who forgets the moments
 41. when life is lifted above the ordinary, and the splendor of God
 42. shines into human hearts? What man CAN ever forget(s) when he
 43. has seen God's guidance clear and decisive, WHEN HE HAS KNOWN that
 44. the Lord had shown him the way? Who ever forgets the great
 45. moments when great decisions are made, AND life MAKES a turn?
 46. No, those shepherds COULD never forget.
 47.
 48. I am quite sure they remembered it all their lives.
 49. Years later, one of them SURELY MUST have said:
 50. "I wonder what became of the Babe we saw THAT NIGHT in the court-
 51. yard of the inn--THE CHILD lying in the manger. He must be

1. a fine lad now, for THAT was twelve years ago.
 2. He must be growing up. I wonder if we will ever see him again?"
 3. OF COURSE WE DON'T KNOW IF THEY DID.
 4.
 5. But the years rolled by. The shepherds grew old--too old to be out
 6. on the hillside at night--
 7. year after year--and--AND still no--NO NEWS of the wonderful
 8. things they expected.
 9. The young lad was growing in stature, and in favor with
 10. God and man.
 11. Year after year was filed away in the cabinets of the past and
 12. the shepherds were gathered to their fathers.
 13.
 14. AND the Wise Men too, had to go back. Having found the Child
 15. at the end of the trail of THE wandering star they presented their
 16. gifts, and THEY worshipped Him who was born King of the Jews.
 17. They feasted their eyes upon the child, and felt their hearts
 18. warm within them as they gazed upon God incarnate in human flesh.
 19. They looked at Mary and must have told her how they HAD watched
 20. the sky, night after night, for the promised star, and how excited they
 21. were when at last THE STAR appeared. Mary must have wondered
 22. how the promise of the Redeemer had been planted in the hearts of
 23. these men SO far away, men of other nations.
 24. No wonder she pondered these things and kept them in her
 25. heart.
 26.
 27. Having worshipped the CHILD, they TOO had to go back, and so their
 28. camels were headed home, back across the wadies, through the
 29. mountain passes, this time with no star to guide them, back to their
 30. curious scrolls of ancient lore.
 31.
 32. But there was a difference with them too. Now they could face
 33. THE DECISION--the derision--of those MEN who had mocked them as they
 34. set out to follow a star. . .
 35. now they could tell of having seen the Child, and of being sure
 36. that their search and their wait was over. They had worshipped
 37. Him and HAD carried in their hearts the joy and the promise
 38. of His coming.
 39.
 40. So back they go to their study and their contemplation. AND the
 41. years paint their hair whiter, the tramp of time slows their feet
 42. and dims their eyes until they can NO LONGER READ or see clearly
 43. to decipher the ancient scrolls.
 44. But there is hope in their hearts and joy in their souls,
 45. for they have seen the King!
 46. These went back, as they had to, back to what HAD BEEN THEIR ORDINARY
 47. ROUTINES before Christ came.
 48. But it was never the same. FOR Bethlehem had changed everything.
 49. Because of the star that shone that night, no night since has
 50. EVER been so dark.
 51. Because of the song the angels sang, no situation has been utterly
 52. without hope. Bethlehem could never be forgotten.

1. and it can never be ignored.
- 2.
3. So for us Christmas is over. That is, the excitement is ended. Our
4. children have waited for the coming of Santa Claus and-AND he-
5. HE CAME and IS gone.
6. However reluctant we may be, the decorations will soon
7. come down, and we shall gather up some of them and carefully put
8. them away for another year.
- 9.
10. But you can't wrap up the fact of Christmas ITSELF. (and) YOU
11. CAN'T put THAT away. . .Christmas does this to us--if it does nothing
12. more--it reminds us always that God Himself came into human life and
13. tasted its joys and (its) sorrows.
14. No more can men say that God cannot understand what it
15. is to be human. . .for God took upon Himself the form of a
16. servant, was born of a woman, and grew as a man.
17. Jesus grew in stature, and in favor with God and man.
18. The VERY first heresy to trouble the Christian Church was an
19. attempt to deny the full humanity of Jesus. THIS HERESY would have
20. taught that Jesus did not really expose Himself to the limitations
21. of human flesh. BUT GOD WAS, AS IT WERE, WEARING A MASK. HE WAS
22. NOT TRULY MAN AT ALL.
23. But the Church nailed down that heresy, and proclaimed the
24. truth that He was in all points tempted, LIKE as we are, AND yet
25. without sin. But He knew all the weaknesses to which the flesh
26. is heir.
27. He experienced the weariness that comes after a hard day's work.
28. AND I LIKE TO THINK THAT the hands that were laid in blessing on
29. the heads of little children were hands that were calloused
30. with toil. . .hands that knew the feel of a hammer and the
31. grip of a plane.
32. He knew hunger, he suffered thirst. His feet walked
33. many a weary mile and He was tired, even as we. His eyes were
34. filled with tears and He MUST remember TO THIS GOOD DAY the feeling
35. of scalding tears running down His cheeks. He was a Man of sorrows
36. and acquainted with grief. But He laughed too, and His eyes
37. twinkled with humor. AND SMILES TUGGED AT THE CORNERS OF
38. HIS MOUTH.
39. I CANNOT BELIEVE THAT LITTLE CHILDREN RAN TO HIM AND CLIMBED
40. UPON HIS KNEE, IF THERE WAS NOT IN HIS EYES A DANCING MERRIMENT AND
41. IN HIS FACE A JOY THAT IS GOOD TO A CHILD.
- 42.
43. No longer could men say that God knows nothing about pain, for
44. He suffered all the pain THAT we SHALL ever KNOW.
45. The pain of a body wearied in the common round, and wounded
46. with blows, and PIERCED WITH thorns and nails.
47. He knew loneliness and disappointment. There was no
48. human grief to which He was a stranger. . .save only one. . .
49. the grief that comes with regret for sin. THE
50. SHAME AND THE GUILT OF WRONG. That alone He
51. never knew.
52. So because the Babe was born of a woman in Bethlehem of Judea, we DO

1. pray to a God Who understands. . .and Who remembers. . .and Who will
2. make all allowances for our human frailties. When we pray to God
3. in Jesus' name, and when we pray to Jesus Himself, we have the
4. assurance that He DOES know(s) and understand(s), and I for one,
5. am glad.
6. When we jump to conclusions and WE pass judgments on each
7. other, we remember that He condemned us for it, and said: "Judge
8. not, that ye be not judged" but we remember also that He knows how
9. apt we are to do it, and how human it is to do that very thing.
- 10.
11. We know that the flesh is weak, and THAT there are sins of
12. passion and appetite that bring us only brief and passing pleasure,
13. and leave us bitter regret and shame.
14. AND having known every temptation that whispers lusty
15. encouragement and having-AND HAVING conquered them all. . .we have
16. in JESUS, One Who will not only forgive our lapses, but give us
17. (His) strength to resist and to overcome, so that IT IS POSSIBLE FOR
18. US BY HIS GRACE TO hold in subjection those desires and impulses that
19. so easily wreck our lives and destroy our happiness.
- 20.
21. It is because He Himself was man as well as God, that we can
22. pray with confidence that He will understand. . .and remember. . .
23. and forgive.
24. "FOR He knoweth our frame, HE remembereth that we are dust."
- 25.
26. Bethlehem, when God of all the world(s) "Himself a baby deigned to
27. be, and BATHED in baby Tears His deity," gives us a memory whose
28. light must shine, and keep on shining in the heart, even though
29. every star may fall from the canopy of THE night.
- 30.
31. When the Saviour had come, and they had seen Him, everything was
32. changed for the shepherds and FOR the Wise Men. True, their duties
33. were the same, their surroundings were the same, but the spirit in
34. which they performed them, and the hope with which they discharged
35. them, that was different,
36. For the Saviour had come. God was NOW here among men.
37. It was THAT WHICH made the difference.
- 38.
39. Well, what about us, nineteen hundred years removed from those
40. simple shepherds?
41. Is the same not true for us? The Saviour is here. All the
42. things that made the anticipation of Christmas so happy, are still
43. true. The warm feelings of friendship and love that you expressed
44. in your choice of Christmas cards, (and) ALL THE THINGS THAT YOU
45. betokened in your Christmas gifts, these feelings are still there,
46. aren't they?
47. And the friends and THE loved ones who sent you messages,
48. they still-STILL mean them, don't they?
49. And the kindness that Christmas stirred up, it's still
50. there. . .the decency in mankind that came to the front
51. last week. . .it's still there too.

1. Jesus had made THE difference! And JESUS is still here. . .He came,
2. born AS a Saviour.
3. Well, He is still a Saviour. He is able to save you whoever
4. you are. . .HE IS ABLE to change life for you. . .and to change you
5. for life.
- 6.
7. The calendar tells us that Christmas is over.
8. But the angels whisper this morning, that it is still
9. Christmas in that the Saviour has come again. HAS He NOT come to you
10. this morning. . .
11. offering you His love. . .AND His friendship. . .
12. offering you a better way. . .a way of joy and peace. . .
13. with no regrets ever.
14. offering you His help and guidance. . .
- 15.
16. offering to take away that load of sorrow THAT you are carrying
17. right now. . .
18. anxious to deliver you from those nagging fears that
19. make you unhappy. . .
20. so willing to help you that He can hardly wait for
21. you to ask Him.
- 22.
23. It is still Christmas to all those who need Jesus.
24. He has come. He is here. And He may be found.
- 25.
26. If you feel any let-down after Christmas, I think I need only remind
27. you of this glorious promise:
- 28.
29. "Seek ye the Lord while He may be found;
30. Call ye upon Him while He is near.
31. Let the wicked forsake his way, and the unrighteous
32. man his thoughts, and let him
33. return unto the Lord, and He will have mercy
34. upon him, and to our God, for He will
35. abundantly pardon."
- 36.
37. If you are truly penitent, and IF YOU want to be forgiven, then for
38. you, it is still Christmas.

SERMON CONTENT OUTLINE

CASE STUDY IX - "The Day After"

I --INTRODUCTION

- A. Announcement of the text-- Luke 2:20**
- B. Reading of the text**

II. -- DISCUSSION

- A. Christmas is over, but not for Christians**
 - 1. There is a sense of let-down after Christmas**
 - a. Decorations don't look as bright**
 - b. Gifts have brought satisfaction, or disappointment**
 - 2. Christians should not feel the let-down**
 - a. Christ is still here**
 - b. All that Christmas was, still is**
- B. The shepherds were never the same, the day after the birth of Christ**
 - 1. They were the first to greet the newborn King**
 - 2. God speaks to humble men in common places**
 - a. Not necessary to be in church, for God to speak**
 - b. Shepherds doing their ordinary work**
 - c. David called from sheep**
 - d. Elisha called from ploughing**
 - e. Amos called from sheep**
 - f. Peter and Andrew called from their nets**
 - g. Matthew called from customs-house**
 - 3. Life was changed for the returning shepherds**
 - a. Their setting was the same**
 - b. Nothing extraordinary happened to them again**
 - c. But they never forgot the night vision**
 - d. They must have wondered what the Child was doing**
 - e. They grew old, and leaving their fields, died**
- C. The Wise Men were never the same the day after they had seen the Christ**
 - 1. They too had to go back home**
 - a. They had found and worshipped the child**
 - b. They had recounted to Mary the guidance of the Star**

2. They were different men when they returned
 - a. They could face derision
 - b. Their quest had not failed
3. They returned to their scrolls and learning
 - a. Their eyes grew dim
 - b. But new light was in their hearts
 - c. Bethlehem could never be forgotten
- D. The incarnation of Christ, celebrated at Christmas, should not leave us the same as once we were
 1. Christmas for us is over
 - a. Santa Claus has come, and gone
 - b. Decorations will soon come down
 - c. Christmas itself cannot be wrapped and stored away
 2. Christmas declares that God came as man
 - a. God knows and understands man's experience
 - b. Humanity was not a mask for God to wear
 - c. He was in all points tempted like as we are
 - d. He knew toil, sorrow, joy, weariness, hunger, etc.
 - e. God knows pain, more than man can ever know
 3. We serve a God who understands us
 - a. So we pray "in Jesus' name"
 - b. He knows our flesh, our weakness
 - c. He has conquered all
 - d. He forgives our failures, but also
 - e. He offers strength for victory
 - f. The incarnation has put light into life
 4. Those who have seen Christ are never the same again
 - a. The shepherds and the Wise Men were changed
 - b. The spirit in which they worked was different
 - c. What of us, 1900 years later?
 5. All that Christmas brought is still here
 - a. The Savior is here
 - b. The warmth of friendship is still here
 - c. The kindness expressed is still intended
 6. Christ is still a Savior
 - a. The calendar says Christmas is over
 - b. Has Christ not come again this morning?
 - c. He still longs to bear your burdens for you

III -- CONCLUSION

- A. It is still Christmas, no matter how you feel

1. To all who need Him, Christ is still here
 2. "Seek ye the Lord while He may be found. . ."
- B. If you want salvation, it is still Christmas for you

"THE DAY AFTER"

A Rhetorical Examination of Case Study IX¹⁰⁹

Sermon arrangement.--A frequent problem in a majority of the Case Studies has been the arbitrary determination of the breakdown of the sermon into Introduction, Discussion, and Conclusion. This sermon, "The Day After," is no exception. The Introduction has been taken to include the announcement and reading of the text. The Discussion contains four main heads, which may be summarized thus:

1. Christmas is over, and yet it is with us still.
2. Christmas was over for the Shepherds and Wise Men, but its impact never left them.
3. The spiritual realities of Christmas can never be put away.
4. Those who enter the spiritual experiences of Christmas can retain them.

The Conclusion consists of a brief appeal to those who sense their need of Christ to seek Him while He may be found. For those who sense their need of forgiveness and cleansing from sin, it is still Christmas.

Thus once again Marshall has laid out a clear, coherent pattern of thought with an easy progression and an internal consistency that make this, the shortest of the Case Studies, a unified and

¹⁰⁹This sermon was preached in the New York Avenue Presbyterian Church on Sunday morning, December 26, 1948.

consistent piece of communication.¹¹⁰

With respect to classification, it can be asserted that this sermon is not textual. After the initial reading, Marshall never refers to his text again directly; it is simply a point of departure. The sermon is topical; and being presented on the Sunday immediately following Christmas--"The Day After"--it is almost an occasional sermon. It is pictorial in its descriptive passages of the experiences of the Wise Men and of the Shepherds with the newborn Christ. It is expository in its explanation of the doctrine of the Incarnation. It is also strongly evangelical in its appeal to men to receive Christ as a Saviour. Arbitrarily then, it is being considered here as a topical sermon.

Sermon content--evidence and lines of reasoning.--Marshall's main lines of argument in this sermon are extremely simple and may be summarized thus: Christmas is over according to the calendar, but it should not be over for Christians, for the Christ of Christmas is always here. As analogies to this assertion, think of the Shepherds whose lives were never the same after they had seen the host of angels and had seen the Christ Child. The Magi from the East were never the same after they, too, had visited the Child. Although these men returned to their routine duties, these duties were never the same again, for they were brightened and lightened by the memory of the Christ Child. In making note of the fact that God has frequently called to men in humble walks of life as they were about their labors, Marshall holds out the hope that God can and will talk to men in

¹¹⁰For content outline of this sermon, see pp. 485-487.

common walks of life today. The incarnation of Christ, which is celebrated by Christmas, should leave Christians changed men. This great fact of what Christmas really means cannot be stored away. Since God the Son came in human flesh, subject to all its weaknesses, hopes, and fears, the relationship between God and man will never again be the same. A believer can become like his Lord, and the Incarnation (celebrated by Christmas) is the means by which this transformation can be brought about. This privilege and experience remain after the Christmas celebration is over. For all who need Him, Christ is available. Seek Him, therefore, while He may be found.

The forms of argument which are operative here are primarily those of analogy, and the underlying argument of authority once again. Marshall does not enter into an involved Scriptural exposition of the Incarnation, but simply talks about it as though it were factual, true and real, and as though its impact upon human lives can be and is all that he says it is. This is no serious attempt at proof. Virtually, he says, this is the well-known message of the Scriptures, the story of the gospel. Here is what it has done for men and what it purports to do for men now. If you feel your need of it, here it is, accept it, receive it now, for the day will come when you cannot find it, hence the admonition, "Seek ye the Lord while He may be found, call ye upon Him while He is near." This latter emphasis has been expressed before in Case Study II, in which Marshall warned his hearers that the Master may return "at even, at midnight, or at cock crow."

Nothing now can be said about the soundness of Marshall's

arguments. His premises, his evidence are the same throughout the Case Study sermons. He builds the same types of arguments, reaching the same types of conclusions; and it is noticeable that throughout these sermons he speaks as one having unquestioning confidence in his position.

Sermon content--psychological factors.--Marshall shows his empathic capacity and his gift for the "common touch" in his reference to the let-down feeling that comes on the day after Christmas. Such an intimate, human approach should have gained attention and the identification of the congregation with what the pastor is about to say. He moves then into the realm of the familiar--the stories of the Shepherds and the Wise Men which have been heard by the congregation in a dozen ways through the month of December. Marshall deliberately wants to mention the Shepherds and the Wise Men, wants to speak of them in considerable detail as they go back to the ordinary responsibilities of everyday life, back to the nagging routine, back to the tedium of the job. Their contact with Christ has transformed life for them; and indirectly Marshall is offering this kind of change, this sublimation of the mundane, to his congregation, and it would seem that this should be very appealing to them on the day after Christmas.

The little "aside" in which Marshall cites five or six Bible characters who received God's call while at their place of work or business shows him thinking again in terms of the common man, demonstrating the common touch--a sensitivity to the wants and aspirations of ordinary people.

Marshall's exposition of the incarnation of Christ has a

unique appeal for the Fundamentalist Christians in his congregation. Perhaps there is no standard motive appeal to account for the response of a congregation to the story of the Christ Child with its elements of mystery, of wonder, and its elements appealing to the human desire to worship and to look to something or someone above humanity. In a clear and earnest presentation, Marshall declares his belief that Christ was indeed God and man, that He was surely God and surely man, as he explains in describing the early heresy that faced the Church regarding the nature of Christ.¹¹¹ Above all, Marshall is stressing the reality of Christ, the humanity of Christ, because he wants human beings to believe that Christ understands them by experience, and that He was "tempted in all points like as we are yet without sin." (Hebrews 4:15)

Marshall offers a Christ who not only understands, but who also is willing to forgive the repentant sinner and give him strength to resist and to overcome temptation, "so that it is possible for (him) by His grace to hold in subjection those desires and impulses that so easily wreck (his life) and destroy (his) happiness." Such assurances could only hold strong appeal for men and women seeking peace of mind and true happiness. Thus he comes back to his opening theme. Has the warmth of Christmas gone? Has the love expressed in the gifts and cards gone? Was it not real? Was not the good-will

¹¹¹ A reference to the Docetic heresy, which may have been evident before the death of the apostle John. In his first epistle he makes the challenging assertion: "Every spirit which confesseth that Jesus Christ is come in the flesh is of God." (1 John 4:2)

The Docetic emphasis shows up frequently in later controversies led by the Gnostics and the Manichaeans. See Albert Henry Newman, A Manual of Church History (Philadelphia: The American Baptist Publication Society, 1899, 19th printing, 1945) Vol. I: pp. 123, 181, 196.

sincere? Marshall claims it is still here, but that above all, the Christ of Christmas is still here--

"offering you His love. . .AND His friendship. . .
 offering you a better way. . .a way of joy and peace. . .
 with no regrets ever
 offering you His help and guidance. . .

"offering to take away that load of sorrow THAT you are
 carrying right now. . .
 anxious to deliver you from those nagging fears that
 make you unhappy. . .
 so willing to help you that He can hardly wait for
 you to ask Him."

Marshall is making the appeal of the Christ very real and powerful; and he is doing so throughout this sermon with a masterful blending of description, application, and implication such as he demonstrated in the previous Case Study. Attention should thus have been maintained throughout this sermon.

Sermon content--the speaker's credibility.--What has been said about Marshall's intentional skill in logical and emotional factors in this sermon reflects upon the examination of the ethical factors. When a man can empathize with his hearers, when in spite of his high spiritual office he can think down to the level of the ordinary people in his congregation, when he can express happiness that the call of God in the Scriptures frequently came to men in the humbler walks of life, and that he likes to think that the hands which caressed little children were the strong hands of the Carpenter that had known "the feel of the hammer and the grip of the plane"--these are things which are designed to create a strong bond of identification between congregation and minister. Even though many in the congregation may long since have ceased to be laborers with their hands, there is in America an underlying respect and admiration for a man who can work

skillfully in what might be considered humble labor in some countries.

As for Marshall's right to talk in this vein, his congregation well knows that in Scotland he was a worker in a steel mill; that in his early days in the United States he tried a number of jobs in order to keep employed--building roads, building a golf course, laying pipe. The image of Marshall as a working man is clearly established with his congregation, and it will be felt that he has a right to speak as he does in this sermon. Marshall's ethos helps this sermon. It is also true that the sermon helps Marshall's ethos. His faith in Christ is known by the intimate and personal way in which he thinks and talks of Christ, by his declaration of his own need of Christ. Marshall should be a credible source with this congregation with this kind of message.

Sermon style.--To the degree that a speaker's style is a coordinate part of his inventional capacity and to the degree that the inventional factors have been effective, it may be expected that the style manifest will be proportionately effective. Such indeed is the case in this sermon, for Marshall is using here the skill which he has demonstrated in earlier Case Studies for vivid narrative, for unique expression, for new ways for saying old things, for the subtle simile or metaphor, for the compactness with which word pictures are presented. Within this stylistic skill Marshall has the capacity to make that which is remote in history seem both real and immediate. Presumably this is an outgrowth of the "sanctified imagination" which he endeavored to develop from the earliest days of his ministry.¹¹²

¹¹²See this study pp. 119 and 176.

Word choice:

Word choice in this sermon is comparable with the standard maintained throughout these Case Studies--a sufficient variety of vocabulary to retain interest, without a difficulty level to break down communication.¹¹³ Many of the examples of Marshall's use of language illustrate a number of different factors such as the use of concrete and specific terms:

--Our presents have been unwrapped and the ribbon and the bright paper is wrinkled and torn. AND PERHAPS THEY STILL LITTER THE FLOOR.

the unobtrusive use of alliteration:

--Christ's call came to Peter and Andrew as they were mending their fishing nets. . .

the effective presentation of sensory images:

--The next night when darkness fell, the cries of the wild beasts were as full of menace as they had been before. AND THE SHEPHERDS threw more wood on the fire, but there was no angelic vision this time. No, nor on the night after that, nor ever again. Night after night made weeks and months and years.

Marshall can make real and vivid the most familiar events of the Bible story. He seems to do this, in part, by empathy with the Biblical characters. Of the shepherds, in the years following the night of the birth of Christ, he says:

--I am quite sure they remembered it all their lives. Years later, one of them SURELY MUST have said:
"I wonder what became of the Babe we saw THAT NIGHT in the courtyard of the inn--THE CHILD lying in the manger. He must be a fine lad now, for THAT was twelve years ago.

¹¹³The most difficult words in this the shortest of this group of Case Studies, include the following: inevitable, anticipations, prosaic, vulnerable, incarnate, lore, decipher, routines, reluctant, heresy, calloused, betokened.

He must be growing up. I wonder if we will ever see him again?"

And the Wise Men, after they had worshipped the CHILD, and were returning home, are described in realistic terms:

--Having worshipped the Child, they TOO had to go back, and so their camels were headed home, back across the wadies, through the mountain passes, this time with no star to guide them, back to their curious scrolls of ancient lore.

And Marshall makes Christ seem real in the following passage:

--He knew hunger, he suffered thirst. His feet walked many a weary mile and He was tired, even as we. His eyes were filled with tears and He MUST remember TO THIS GOOD DAY the feeling of scalding tears running down His cheeks. He was a Man of sorrows and acquainted with grief. But He laughed too, and His eyes twinkled with humor. And SMILES TUGGED AT THE CORNERS OF HIS MOUTH.

Marshall still finds a phrase which apparently appeals to him particularly. Twice in the previous Case Study, and once in this one he rings the changes on this little play on words: "He is able to change life for you and to change you for life." Such word plays are effective provided that they are meaningful and do not draw attention to themselves. It is doubtful that many in Marshall's congregation would have noted the repetition of this phrase and thus have found its effectiveness spoiled.

There are several effective metaphors in this sermon:

--Year after year was filed away in the cabinets of the past

--AND the years paint their hair whiter, the tramp of time slows their feet

The effective use of comparison and contrast is in evidence occasionally:

--Bethlehem. . . gives us a memory whose light must shine and keep on shining in the heart even though every star may fall from the canopy of THE night.

Sentence and paragraph structure:

There are no unique characteristics of sentence or paragraph structure in this sermon as compared with the others previously presented, but the factor of paralleling repetition of word or phrase which has been noted frequently in Marshall's sermons is particularly conspicuous here. This feature may be regarded as a stylistic method of arresting attention and creating emphasis. It also serves as a rhythmic factor in Marshall's language. There are numerous examples in the sermon, of which the following are outstanding:

--The hills that had been bathed in glory were still the same hills, now covered with the early morning mists. . .and the sheep. . .well, they were still sheep-like. They were still stupid, as sheep have always been, still willing to follow the IR leaderS. . .still as vulnerable to prowling wolves. AND the boulders were (still) as hard as always and the shepherds themselves still looked the same to each other.

--All the things that made the anticipation of Christmas so happy, are still true. The warm feelings of friendship and love that you expressed in your choice of Christmas cards, (and) ALL THE THINGS THAT YOU betokened in your Christmas gifts, these feelings are still there, aren't they? And the friends and THE loved ones who sent you messages, they still-STILL mean them, don't they? And the kindness that Christmas stirred up, it's still there. . .the decency in mankind that came to the front last week. . .it's still there too. Jesus had made THE difference! And JESUS is still here. . . He came, born AS a Saviour Well, He is still a Saviour. He is able to save you whoever you are. . .

Although this sermon is the shortest in the Case Studies series, it contains some of the longest paragraphs that Marshall has used. Just why this should be so is not immediately evident, for Marshall still produces a two-line paragraph. An examination of these extensive paragraphs, however, does indicate that they contain units of thought;

but there seems to be no valid reason why Marshall could not have divided them into shorter paragraphs as he has done so often in other sermons. This observation does raise the question as to whether there is any logical basis for Marshall's variation in paragraph length.

Oral style emphasis:

There are very few interpolations in this sermon. "The Day After," and very few modifications of single words or phrases. Therefore, there is little that can be said about Marshall's tendency to strengthen those characteristics of oral emphasis when he actually delivers the sermon, as compared with what he prepares in typescript. There are just two examples of interpolations which do show oral emphasis, for example:

"AND I LIKE TO THINK THAT the hands that were laid in blessing on the heads of little children were hands that were calloused with toil. . .

And again:

I CANNOT BELIEVE THAT LITTLE CHILDREN RAN TO HIM AND CLIMBED UPON HIS KNEE, IF THERE WAS NOT IN HIS EYES A DANCING MERRIMENT AND IN HIS FACE A JOY THAT IS GOOD TO A CHILD.

Here Marshall is inserting personal convictions which come to his mind as reinforcements of the points which he is already making.

As for the personal emphasis, characteristic of oral style, it is evident to some degree in the typescript itself in those passages which make mention of the passing of the Christmas season and of the reactions which tend to set in with its passing. The narrative passages which predominate in this sermon, of course, are in the third person.

The only direct address in the second person is limited

practically to the last paragraph of the sermon, which typically contains Marshall's appeal to his congregation. Thus, as a whole, it may be said that this sermon is not strong in oral style emphasis in respect to the personal aspect of that emphasis; but since the major portion of the sermon is narration, this is scarcely surprising and is perfectly appropriate.

There are numerous examples of duplication in this sermon. This characteristic of oral style previously noted in some of the Case Studies, returns here in full force. In fact there are about ten examples in this short sermon in which Marshall repeats a word for no evident purpose or reason. Apparently it is simply a form of hesitation. It is difficult to see that an intentional sense of tentativeness would be desirable in this type of sermon, for Marshall is not dealing with a delicate personal weakness which might be shared by many in his congregation. There is no apparent reason for his being apologetic, and thus sounding hesitant or tentative. There are also quite a number of contractions both in the original typescript and in the few modifications. They are of the same type that have been noted in previous sermons.

There is one single example of a complete misreading of the typescript which results in something of a fragmentation. Marshall's typescript reads originally, "Now they could face the derision of those men who had mocked them. . .," but Marshall actually reads, "Now they could face the decision," then there is a hesitation, and he corrects himself and inserts the correct words, "the derision of those men who had mocked them. . ."

Clarity, forcefulness, vividness:

These three aspects of style have been indirectly dealt with in the discussion of "word choice," since it is virtually impossible to separate a consideration of word choice from a consideration of them. It has virtually become standard to expect Marshall to choose simple words, concrete, specific terms; and he does so in this sermon, thus aiding the quality of clarity.

As already indicated, there is little direct speech in the sermon; but there is certainly a compelling quality in the narrative portions and in the applications which Marshall makes to his congregation. There is nothing hesitant in Marshall's presentation, nothing apologetic. The language and the thought alike are forthright, and in that sense forceful.

Marshall's skill in producing vividness through variety of language, figures of speech, sensory imagery, and the factor of rhythm is amply illustrated in this sermon.

Adaptation to audience, occasion, and subject:

It is difficult to see how Marshall could have chosen a more suitable topic for this particular Sunday morning, which happened to fall on the day following Christmas Day. He picks up the most obvious theme that such a coincidence could present and offers this sermon, "The Day After." He immediately thinks back to the first Christmas; and by using his imagination, he thinks of the experiences of persons associated with that first Christmas and what their experience must have been on that first "day after"--that is the first day after they saw the Christ Child.

With respect to adaptation to the audience, it should be realized that while this is Marshall's own congregation that is being addressed, there would be many visitors present on the Sunday of the Christmas weekend--former members of the church, as well as general out-of-town visitors in the nation's capital for the vacation weekend. Marshall shows himself very much in touch with the human element in his congregation--that he understands children, that he understands the needs that can be manifested at the Christmas season--and he suits his message to this very realistic approach to the Christmas season. In sum, it can be said again that the style is marked by its appropriateness to the occasion, subject, and audience.

Summary of the Findings of the Rhetorical Examination
of the Nine Case Study Sermons

The summaries which follow will be generalizations which have suggested themselves throughout the examination of the nine Case Study sermons presented by Peter Marshall in the New York Avenue Presbyterian Church during what proved to be the last five months of his life and ministry.¹¹⁴

Sermon arrangement.--A recurring problem in the examination of each of the Case Study sermons resulted from the difficulty in determining Marshall's transitions between each of the standard divisions of Introduction, Discussion, and Conclusion. Only in Case Study IV was there a clear indicator of a transition, and in that case, the sermon opened with an extensive narrative. In two of the sermons Marshall indicated the main heads of the Discussion.

It was found that, in general, the Introduction consisted of the announcement and reading of the text which provided the theme for the sermon. The Discussion consisted of the presentation of the Scriptural analogy (or analogies) and its application to modern times; and the Conclusion consisted of a brief appeal, assurance, or challenge to the congregation.

All of the sermons demonstrated coherence, simplicity of arrangement, and a swift progression which enabled Marshall to present a complete and unified theme within the compass of some twenty minutes.¹¹⁵

¹¹⁴For observations on the problem of dating Case Study sermons I and II, see pp. 242 and 290.

¹¹⁵For a more detailed consideration of the length of Marshall's sermons, see pp. 510-512.

In spite of the fact that Marshall interpolated frequently (and sometimes extensively) into his prepared typescripts, his sermons revealed a marked freedom from digressions from his subject.

In terms of classification, a distinct pattern emerged in the Case Study sermons. Each of them could have been classified as topical to a degree, and most of them as predominantly topical. There was not a truly exegetical sermon in the entire series. One was strongly expository in treatment, one was distinctly an occasional sermon, and one was a narrative (or pictorial) sermon. The latter description, however, could be applied in a measure to most of the sermons, for the presentation and application of a Scriptural analogy in pictorial or narrative form appeared to be Marshall's most consistent method of sermon development.

Sermon content--evidence and lines of reasoning.--The dominant finding in the examination of Marshall's sources of evidence and lines of reasoning was that Marshall hung his entire advocacy upon the authority of the Scriptures as an "inspired" and unquestioned source of "truth" and as the supreme guide to the will of God for Man.

The most common form in which Marshall presented his argument was that of the literal analogy drawn from a Scriptural source. Supporting illustrations were drawn from warmly human experiences.

The urgent and baffling problems of a social order "all out of joint" were frequently referred to, especially in those sermons which presented the theme of America's "Manifest Destiny." All of the sermons, in fact, gave evidence of Marshall's concern for the needs of people--especially the laboring classes of people.

Marshall's solution for these social disorders and for the wider problems of international concern was found in the individual's entering into a redemptive relationship with Jesus Christ, which relationship would manifest itself in actions and attitudes which would have a healing power upon the ills of the family, the community, the Church, the nation, and the world.

The nine Case Study sermons showed a marked unconcern for theology and exegesis for their own sake. A number of expository passages provided explanations of basic theological concepts, but only as they were essential to the presentation of practical solutions to pressing human problems. These solutions were definitely not to be found in the popular form of the social gospel ; but they were to be found in the power of redemption offered in the gospel of the salvation of innately sinful Man by the grace and power of Jesus Christ, the incarnate Son of God.

In the examination of these sermons the conclusion was reached repeatedly that the soundness and effectiveness of Marshall's arguments (as far as his congregation was concerned) would depend upon the degree to which the congregation shared his implicit faith in the authority of the Holy Scriptures.

Occasionally Marshall cited other religious authorities outside the Scriptures, but seldom did he give the impression that these were being cited for their authoritative value. Rather, he seemed to find that because they had given effective expression to an important concept which he wished to present, he chose to quote them.

In general, it could be said that Marshall's arguments were

forthright and simple, and that, given his premises, they were essentially sound.

Sermon content--psychological factors.--In general, Peter Marshall demonstrated considerable skill in his control of the psychological factors in the Case Study sermons. Only in the third sermon did it appear that he had lost his usual skill, and this was due to the persistent tone of "scolding" which he used.

The vital factor of attention was most commonly supplied by Marshall's skill in narration, in pictorial description, by his marked empathy with mankind in general and with his congregation in particular. Occasional touches of humor and the unique turn of a phrase supplemented these means of holding attention, while the built-in attention potential of a special occasion was not neglected.

Marshall's Case Study sermons were strong in their use of motive appeals which were slanted toward persons with Christian motivations. Appeals were frequently made to Christian altruism--to the Christian's high sense of duty to his family, his community, his nation, and the world at large. Such appeals were conspicuous in the "Manifest Destiny" passages. Marshall also appealed to what he would call "godly fear"--fear to displease Him whom the Christian professes to love and serve.

In the examination of Marshall's use of motive appeals, it was noted that they reflected Marshall's dual ministerial role ranging between the extremes of the chiding prophet of the destined people of America, on the one hand, and of the tender, empathic shepherd of the wandering sheep in the pastoral flock, on the other. It seemed that Marshall could be equally effective at either extreme

and at points between, adapting his powers of invention and style to the respective role.

Sermon content--and the speaker's credibility.--In only one of the nine Case Study sermons did it seem at all likely that Marshall's ethos would have suffered a set-back, and that was on account of the "scolding" referred to in Case Study III.

As a whole, it appeared that Marshall was a credible source for the matters which he presented, and, in turn, that his messages would have strengthened his ethos as a minister of the gospel.

Sermon style.--Perhaps the most significant generalization which can be made regarding Marshall's style, as exemplified in the nine Case Study sermons, is that his style was appropriate to his subject, audience, and occasion. The noblest concepts, the most challenging roles, and the most earnest concerns called forth the most vivid and forceful language, the richest imagery, and the most telling narration. Matters delicate, intimate, and personal were couched in words and images which were proportionately less forceful, but still vivid and clear.

Marshall made fairly consistent use of the three persons. Narration was almost exclusively in the third person; concluding appeals and admonitions were in the second person; and pastoral counsel on the common and intimate human problems were in the first person. If the problem were especially delicate, Marshall might present it indirectly by speaking of it in the third person.

Marshall was intensely personal in his preaching, in the sense that he preached to people about people, and the solutions to the problems of people. Thus his prepared typescripts were strongly

personal in emphasis. Nevertheless, when he actually delivered his sermons, Marshall tended to make modifications and interpolations which intensified the personal emphasis. There was not, however, a consistent pattern to this intensification of the personal emphasis. While several sermons had two or three pages of interpolations, others had practically none.

Marshall's grammar was quite consistently accurate, especially in its oral presentation. In the typescript form, however, there were occasional lapses. But while this characteristic of oral style was not in evidence, another certainly was. Marshall manifested an occasional tendency to repeat words or short phrases at the beginning of a statement in such a way as to sound (on the tape recordings) as though he were stuttering. At times, also, it seemed possible that Marshall was deliberately trying to sound tentative-- to appear to be groping for just the right way to say what he had in mind. At other times there seemed to be no evident basis for the practice. Neither was there any consistency to the occurrence of this characteristic, some of the sermons being marked by its presence, others by its absence.

In the matter of word choice, it may be stated that Marshall did reveal himself frequently as the master of the word picture; but he did not paint such pictures for their own sake. Invariably, a purpose was served.

He worked as a "lightning artist," making every word count as, with swift strokes of his word-brush, he formed the picture vividly before the mind's eye; and the picture was invariably marked by action.

Compact narration and imaginative dialogue were additional tools for his craft.

One of the most consistent characteristics of Marshall's word choice was demonstrated in the level of vocabulary in which he couched his ideas. His vocabulary was far from impoverished, and by no means inadequate, but it did not call attention to itself or to any pretentiousness in its user. Marshall's vocabulary was judged adequate to his purposes and appropriate to the audience.

Rhetorical tools such as rhetorical questions, similes, metaphors, alliteration, and onomatopoeia were used with restraint, but with telling effect as stimulants of interest and attention, and as aids in the production of word-pictures and narration.

Marshall's sentence and paragraph structure demonstrated neither consistency nor purposeful pattern. His penchant for rhythmical language was undoubtedly one of the main factors governing the structure of his language. Certainly there was no lack of variety in sentence or paragraph length, and it has been impossible (by mere observation) to determine the factors controlling these features of Marshall's style.

The format of Marshall's typescripts revealed some poetic elements in the presence of rhythm, parallel phrasing, repetition, and elision. Thus, as read by him, a Marshall sermon is pleasing to the ear, as well as appealing to the imagination. (This judgment is based on the tape recordings.)¹¹⁶

¹¹⁶For a more detailed consideration of Marshall's typescript format, see pp. 518-523.

In sum, it may be said that in most respects Marshall's style has been found consistently appropriate to purpose, subject, audience, and occasion throughout the nine Case Study sermons.

Evaluation of Marshall's Delivery in the Case Study Sermons

While it is not within the scope of this study to make an intensive, scientific analysis of the vocal factors in Marshall's delivery, the tape-recordings of the Case Study sermons do make possible some general observations regarding it.

It is recognized that the attempt to evaluate delivery factors in isolation from the total communication act is fraught with the weaknesses of evaluating an unreal situation. Nevertheless, for purposes of description, analysis, and evaluation, it becomes necessary to make the attempt.

Vocal variety.--It is generally recognized that vocal variety is governed by the combination of four aspects of voice production--pitch, rate, force, and quality. These aspects will here be considered in turn.¹¹⁷

¹¹⁷ In spite of the numerous advantages which are made available to the rhetorical critic by tape-recordings of the speeches being studied, there are still some limitations to the accuracy of the voice reproduction.

The quality of recorders and of tapes available in 1948 was limited, and the pulpit of a large church edifice was not the ideal environment for recording purposes. Also, in the copying and playing back of recordings now, there can be differences in machines which will affect such factors as pitch, rate, and quality, in particular. The volume factor is most obviously within the control of the individual making or playing the recording. Thus, there may be a mechanically-produced differential between Marshall's speaking rate as represented by the two commercially-reproduced Caedmon recordings of Case Studies I & II and as represented by the remaining studies whose copies were not professionally recorded.

Nevertheless, within any one sermon, or between two similarly-recorded sermons, useful comparisons and observations can be made.

Pitch:

Marshall exhibits a wide pitch range in his speaking and, also, the ability to use this range effectively as a means of producing vocal variety and of conveying the emotional colorings of his words. There is no trace of monotony in his pitch levels, and in general, no undesirable pitch pattern. There is a tendency for Marshall to use a rising inflection at the end of many phrases.

Marshall's pitch range moves freely within a median octave rising from "Middle C." He also makes frequent sorties into a higher range of another two-thirds of an octave at emphasis points in a drama, dialogue, or exhortation. In a meditative, counselling mood, or in complete vocal relaxation at the conclusion of a thought, he can drop his vocal pitch another two-thirds of an octave below his median range. This indicates an over-all range of $2 \frac{1}{3}$ octaves. At all the levels indicated, there is no evidence of undue vocal tension.

In the discussion of Marshall's language style, presented earlier, emphasis was given to his ability to paint vivid word-pictures, and it must be pointed out here that Marshall uses every combination and variation of pitch to reinforce the effectiveness of his word choice.

Rate:

While Marshall seldom seems to give the impression of undue haste in the delivery of his sermons, and while he makes extensive use of the vocal factors of quantity (duration of sound within word or participle) and pause (the silence between sounds), the rhetorical critic is compelled to recognize Marshall's skill in covering his

subjects so swiftly that there is little opportunity for interest and attention to lag.

This is the more noticeable because Marshall uses the pause freely and effectively as a means of drawing attention to a word or thought which he wishes to emphasize. Likewise, when he wishes to solicit earnest contemplation of a concept, he reduces his vocal rate accordingly. In the first Case Study sermon, for example, Marshall's overall rate for some 3400 words is 145 words-per-minute. He accelerates his pace, in some passages, to 200 words-per-minute, and reduces it, in others, to 120 words-per-minute.¹¹⁸

In Case Study II (also professionally produced) Marshall's average rate for 3150 words is 141 words-per-minute in spite of the fact that the mood of this sermon is quite different from that of the first one. Thus it may be assumed that Marshall's general rate of speaking is nearer to the range of 140-150 words-per-minute, as represented in these two commercial recordings, than it is to the 118 words-per-minute average indicated by the remaining Case Study recordings.¹¹⁹

¹¹⁸To show the basis for the suspected inaccuracy in the recording rate, it may be noted that in Case Study VI, Marshall's average vocal rate was only 103 words per minute, considerably below the lower extreme of the general average range of speaking rate--120-180 words per minute.

¹¹⁹Timing data on the Case Study sermons are provided in the following table: (see next page)

TABLE OF TIMINGS OF CASE STUDY SERMONS

Case Number	Total words	Sermon Timing	Average Rate*	Number of Pages+	Words Per Page
I	3421	23m. 32s.	145	10.25	334
II	3153	22m. 22s.	141	8.5	371
III	2280	20m. 47s.	110	6.5	350
IV	2462	21m. 39s.	114	6.0	410
V	2668	21m. 39s.	123	6.25	427
VI	2616	25m. 20s.	103	6.5	402
VII	3227	26m. 39s.	121	7.5	430
VIII	2776	22m. 40s.	122	6.75	411
IX	2549	19m. 6s.	133	5.75	444

*Calculated in words per minute.

+Standardized typescripts pages as provided with each Case Study sermon.

Force:

There are limitations to judging the adequacy of a speaker's use of force by the indications of a taped recording. As indicated earlier, force can be controlled quite artificially both by the one recording and by the one playing back the recording. Thus to attempt to judge whether or not Marshall's volume, for example, was adequate for the edifice in which he preached is to go beyond the available evidence in the recording. In any case, the church was of such a size that a public address system was a necessity, especially in view of the fact that numerous auxiliary rooms were equipped with public address speakers in order to care for the overflow crowds. Let it only be said, therefore, that Marshall gives the impression (on the

recordings) that he had more than adequate latent vocal capacity, should he have been called upon to use it.

In the matter of the form, or manner in which Marshall used vocal force, the recordings prove more illuminating. Here, Marshall's vocal versatility is fully demonstrated from the extreme of abrupt, explosive changes in force to the extreme of the smooth, almost imperceptible crescendo. He combines changes in force with changes of pitch and rate to indicate desired vocal stress.

As in the discussion of pitch, it may be said of Marshall's use of vocal force that, in spite of a persistent impression of vocal vigor and aggressiveness (except in distinctly meditative passages), he does not give the impression of over-reaching his vocal potential. He is not shouting or screaming.

Quality:

As with the former three aspects of vocal variety, Marshall shows himself a master of a varied vocal quality. While his basic voice quality has a balanced resonance that is pleasing to the ear, he demonstrates a considerable range of qualities including guttural, aspirate, normal, and orotund.¹²⁰

Marshall's extensive use of narration and dialogue makes frequent calls upon his ability to provide numerous shades of variation in voice quality.

¹²⁰ These terms are here being used with the following values: guttural - throaty; aspirate - breathy, whispered; normal - with pleasing balance between mouth and nasal resonance; orotund - with emphasis on "rounded mouth" tone which gives a ringing, carrying quality.

Marshall's extensive use of narration and dialogue makes frequent calls upon his ability to provide numerous shades of variation in voice quality.

Accent and articulation.--It does not take a discerning ear to recognize that Peter Marshall's speech has a definitely Scottish accent. This fact is most apparent in the "burr" of the heavily-rolled "r" sounds. It is also evident in several of the vowel formations characteristic of the Scots. However, there is no aspect of Marshall's accent that creates a clarity problem. On the contrary, he exhibits unusual skill in enunciation and accurate pronunciation.

The likelihood is that Marshall's accent would be a means of stimulating attention because of its distinct difference from standard American speech.

Additional vocal characteristics.--It has already been suggested that Marshall demonstrates a poetic quality in the content of his prepared typescripts. Now it may be stated that Marshall enhances this poetic element by the music of his voice, which results from Marshall's effective combination of all the vocal factors. His vocal capacities become the sensitive instrument with which he gives expression to the ideas and feelings of his own mind.

As represented by the recordings of the Case Study sermons, Marshall's voice conveys a prevailing sense of urgency and of compelling earnestness in much of his preaching. This is relieved, of course, by a more relaxed tone when less intense material is used. However, one listening to Marshall's recorded voice receives the dominant impression that this man has something to say which he is most anxious that others shall hear, understand, and receive. This impression is

gained from the fact that Marshall's voice sounds high rather than low; his speaking rate, fast rather than slow; his volume, strong rather than weak; and his quality, orotund rather than weak. In spite of this impression, however, the voice does not sound tired or strained, and it does not weary the listener.

The description of Marshall's vocal delivery would not be complete, however, without some allusion to a unique combination of the vocal elements which convey a sense of wistfulness, of plaintiveness, and almost of hurt--perhaps hurt felt by Marshall because of the neglect of the Christ whom he is offering to the Church, the nation, and the world.

By contrast, Marshall can sound disgusted, angry, and disdainful. Frequently, in conveying these moods, he demonstrates an almost phenomenal ability to pour out a stream of words (without pause for breath) with the rapidity and staccato articulation of a machine gun.

In the light of what has been observed above, it seems impossible to reach any other conclusion than that Marshall was an outstandingly gifted and able speaker in respect to the audible code of his over-all communication process.¹²¹

Evidence of Speaker-Audience Reactions in Case Study Sermons

Audible audience reactions.--Earlier in this chapter, in the Case Studies of Peter Marshall's invention and style, limited reference

¹²¹The reader may wish to refer to the readily-available evidence provided by the Caedmon recordings of several Marshall sermons.

was made to the evidence which the tape-recordings provide on audience reaction to Marshall's preaching. More extensive reference will be made here to this useful source of evidence of audience reaction to speaker and message and of speaker rapport with the audience.

The microphone set up on the pulpit for the tape-recording of Marshall's last year of Sunday sermons was evidently of such a type and sensitivity that it was able to pick up many other sounds beside Marshall's voice -- the clatter of a passing streetcar, the wail of a police siren, the peal of the Westminster Chimes in the church tower, the cry of a babe, a wave of sighs, or of laughter, sweeping through the audience.

From many hours spent in listening to these tape-recordings in connection with several aspects of this study, the author can state that Marshall's congregation revealed a ready response and reaction to certain evocative items in his preaching. Laughter, as a reaction to Marshall's touches of humor, was the most common and most obvious form of audible reaction.

The promptness with which these reactions came suggests that there was little or no lag in the attention of the congregation. One listening to the recordings receives the impression that the congregation was "with" Marshall--not in attention only, but in understanding and in feeling. Sometimes the laughter was little more than a murmur, at other times the laughter was open, free, and almost uproarious. One of the most outstanding examples of the latter came in connection with Marshall's quotation of a statement by Henry Clay, and Marshall's interpolated comment on the statement, in the sermon, "Can You Be

Wrong?"

Henry Clay voiced it /the human desire to be right/ when in speaking of the Compromise Measures he SAID, "SIR, I would rather be right, than be President."

There was an extended pause, before Marshall observed, whimsically and haltingly:

I WAS ABOUT TO MAKE A COMMENTARY ON THAT STATEMENT, /a burst of uproarious laughter, dominantly masculine/ BUT I SHALL REFRAIN.

At this, the laughter which had subsided a little, burst forth in louder peals.

Rapport of speaker with audience.--The example just given, of audience reaction to Marshall's touches of humor, may also suggest the level of rapport which Marshall had with his congregation. It does not seem to an observer that the above statement was worthy of the uproarious laughter which it provoked. The statement must surely have held a special connotation for Marshall which was shared by many in his congregation. It could have been a known Marshall attitude toward Harry Truman who was fighting an apparently lost cause to retain the presidency when Marshall gave this sermon in October, 1948.

Similar types of reaction and rapport are indicated in Marshall's account of his personal attempt at meditation on the gallery atop the Washington Monument. The evident delight of the audience at the thought of their well-built, impressive pastor's being asked by an attendant to "move right on around, please" seems to suggest a genuine spirit of camaraderie and of empathy between speaker and audience.

At a different level, Marshall's rapport with the congregation

is indicated in the strong personal emphasis that often marks his style. When he can say, as in the sermon, "Let's Take Time Out":--

Life is full of turning points. . .It may be a proposal of marriage. . .IT MIGHT be the offer of another position, SOMEWHERE. . .TO FIND another place to live. . .
I know that some of you are at such turning points this very minute.

he is indicating a strong sense of empathy with his congregation.

It might be said, also, that the Marshall interpolations which gave personal emphasis to his presentations suggest strong rapport with his people.

Marshall's Use of the Manuscript Method of Delivery

The Marshall typescript format.--Allusion has already been made, in this study, to the manuscript method of delivery adopted by Peter Marshall in his preaching.¹²² In connection with his sermons published since his death there has been considerable comment upon the "unique" typescript method which he used in the preparation of his sermons--the doorstep type of indentation and reverse indentation of paralleling phrases and words, the commencing of each new sentence at the left-hand margin--and its value in Marshall's delivery of his sermons. Likewise, the format of these published sermons has reflected Marshall's typescript layout.

However, after long and frequent examinations of the typescripts of the latter seven of the Case Study sermons, this writer is inclined to observe that, if these seven typescripts are typical of all of Marshall's original typescripts, then they do not exhibit anything

¹²²See this study pp. 220, 226-227 and each Case Study under "Sermon style."

like the neatness, the consistency, or the practicality of the published examples.¹²³

With the exception of the first two Case Study sermons (published on records and in booklet form by the Caedmon recording company) it is the observation of this author that Marshall's typescripts were impractical in several respects:

1. They utilize both sides of the paper.
2. The margins--top, bottom, and side, are extremely limited.¹²⁴
3. The resulting lines of the typescript are too long for easy reading.
4. The "unique" indentations and doorstep parallelisms are seldom in evidence to the degree, in the consistency, or in the good order of the published editions.
5. The typescripts are single-spaced--which makes them difficult to read.

It is a matter of wonder to this author that Marshall was able to read his typescripts as smoothly as he did and to interpolate into and modify his original texts as freely as he did.

Extensiveness of interpolated materials.--In the presentation, earlier in this chapter, of the typescripts of the nine Case Study sermons, it was pointed out that the text in capitalization indicated either interpolations to, or modifications of, the original typescripts.¹²⁵ Where only two or three capitalized words occur together

¹²³The author has in his possession typescripts of these seven sermons. Mrs. Marshall indicated that they were what Marshall used in preaching his sermons from the pulpit. There is the possibility that "more polished" copies were made by his secretary from these held by the author.

¹²⁴Perhaps a reflection on Marshall's Scottish thrift?

¹²⁵See this study, pp. 226-227.

it may be assumed that a modification is indicated. Where a whole phrase, a sentence, or a paragraph, is capitalized, it will obviously have to be assumed that a full-fledged interpolation has been made.

While the clearest picture of the extensiveness and distribution of such interpolations and modifications can be obtained by a perusal of the typescripts already presented, it is worthy of note here that in a total of some 64 pages of typescript material, Marshall interpolated almost 11 pages. This means that 17% of Marshall's material in these nine sermons was interpolated. The degree of interpolation varied from 30% in one sermon to 3.5% in another.

The level of artistry in the interpolated materials.--It is of interest to consider Marshall's rhetorical skill as revealed in the interpolated material in comparison with that revealed in the typescript material. It would be reasonable to expect that the interpolated material might not reveal as high a level of rhetorical skill in view of the lack of opportunity to "think through" and to revise the language and concepts chosen.

As was noted in the examination of Marshall's style, as exemplified in the Case Study sermons, the interpolated passages do reveal many of the characteristics of oral style and do so to a slightly greater degree than the balance of the sermons. Among the noted characteristics of oral style are occasional lapses in grammar, occasional incompletions of thought or phrase, and some increase of personal emphasis.

When Marshall's interpolations in the Case Study sermons are

examined for their rhetorical artistry, however, it has to be stated, initially, that the majority of his briefer interpolations consist of minor elaborations upon a word, a phrase, a concept. Most of those of moderate length consist of brief comments, or opinions, or additional illustrations (often personal experiences), or Scriptural paraphrases which parallel what is being presented. The more extensive interpolations consist, for the most part, of strong personal appeals, or exhortations, or encouragements to the congregation.

In the opinion of this author, in all of the categories of interpolations described thus far, the Case Study sermons reveal no evidence of rhetorical artistry that is markedly superior or inferior to that manifest in the sermon typescript materials. Psychological sensitivity rather than stylistic artistry is manifested in the interpolated materials. The interpolations are often marked by Marshall's strong empathy with his congregation, and possibly reflect his sensitivity to audience reactions.

There is one marked exception to what has been said thus far, however; and that exception occurs in Case Study I, where Marshall, in a passage of some 350 words, interpolates a description of the veterans of World War II returning to their homeland--a homeland that is exhibiting such selfishness as to make it unworthy of the sacrifices of the veterans. This particular passage, in the opinion of this author, matches anything in Marshall's typescripts in terms of rhetorical artistry.

Pertinent aspects of invention, style, and delivery combine to make this one of the most outstanding of Marshall's sermon passages

to come to the attention of this author.¹²⁶

While there may be an inherent weakness in making a generalization from one example, it seems difficult to avoid the conclusion that Marshall was not dependent upon extensive preparation time for the development of passages demonstrating a high level of rhetorical skill.¹²⁷

This observation gives rise to the question as to why Marshall used the manuscript method of delivery since he had such skill in speaking impromptu? It is the opinion of this author that Marshall used the manuscript method because of the more consistent control which it gave him over the inventional and arrangement factors in his preaching. Some emphasis has already been given to the skill with which Marshall adhered to his central theme, avoided digressions, kept his sermons moving swiftly forward with unity and coherence. The manuscript method of delivery may have played no small part in the development of these desirable characteristics of Marshall's preaching.

This author's opinion that there is only one outstanding

¹²⁶For the passage concerned, see Case Study I, p. 236, line 33 - p. 237, line 38.

¹²⁷Two additional observations merit consideration. The first is that Marshall could, even in an interpolation, produce an outstanding passage or a sermon without leaning upon the sermons or writings of other preachers.

The second involves recognition of the assumption that these interpolations were true interpolations, made impromptu at the time when the sermon was presented. None of the evidence available to this author provides any reason to question the spontaneity of the interpolations. That they could have been planned by Marshall (and written out separately) from the typescript proper remains a possibility.

It may be noted that Marshall's pastoral prayers (which were sometimes ten minutes in length) were given impromptu and still reveal a level of stylistic artistry comparable with that revealed in the Sermon transcripts.

example of rhetorical artistry in the interpolated 17% of the content of the nine Case Study sermons may be regarded as an indication that Marshall might not have achieved as high and consistent a level of artistry in his preaching had he used an extemporaneous method of speaking.

The Visible Code of Peter Marshall's Delivery

In the development of the Case Study approach to Marshall's preaching, it was early recognized that no clues to the visible aspects of Marshall's delivery would be readily available, apart from the descriptions given by Catherine Marshall in her publications. Hence, in the development of the questionnaire which was directed to some seventy persons who heard Marshall frequently in his Washington ministry, a special section was devoted to questions about Marshall's visible code of communication. While the full tabulation of the responses is available in the Appendices to this study, certain useful generalizations will be drawn together here as a means of presenting a more complete description and evaluation of Marshall's delivery.¹²⁸

Gestures.--Marshall's gestures were few, conservative, appropriate, graceful, and effective. It is evident that they did not draw attention away from the message being presented, for a few respondents were of the impression that Marshall used no gestures at all.

Bodily movement.--Similarly with bodily movement, the prevailing impression of the respondents was that Marshall moved

¹²⁸Appendix III, pp. 609-614.

very little in the pulpit. When he did, his movements were gracefully appropriate, not calling attention from the subject. It was noted that he used a microphone, and this in itself would tend to inhibit extensive bodily movement. In confidential passages he would tend to lean across the pulpit toward the congregation.

Personal appearance.--Under this head, comment is made on matters of dress, physical build, facial expression, and the "presence" of the speaker.

In respect to dress, Marshall is described as neat, well-groomed, and conservative. He did not wear the clerical collar, but he did wear a Geneva gown over a business suit. A scarlet hood was worn only for the Christmas services. In the hottest weather, Marshall wore a white suit without the Geneva gown.

His build is described as athletic, rugged, dynamic, manly, and virile. Comment is made on the radiance which his countenance reflected, so that he became "illuminated" when preaching. Marshall is described as handsome and masculine in appearance. People felt that he looked pleasant and friendly, though dignified, vital, and intent. Quoting a military term, one respondent noted in Marshall "command presence," presenting a picture of quiet assurance.

Pulpit mannerisms.--The great majority of Marshall's hearers who responded to the questionnaire could not recall any pulpit mannerisms--certainly none that might prove adverse. Several did comment, however, upon Marshall's ability to make the individual feel that he was being addressed personally and directly. Several noted Marshall's tendency to lean over the pulpit and to speak especially softly into the microphone for these personal passages.

Additional factors of delivery.--When given an opportunity to make general comment upon Marshall's preaching, the majority of the respondents referred to Marshall's ability to make the individual feel that he was being personally addressed by the speaker. Almost equally commented upon were Marshall's evident sincerity (which impressed some even more than what he said), and his mastery in painting word pictures (especially of Biblical characters and scenes).

Summary.--On no aspect of Marshall's preaching was there more general agreement regarding his outstanding abilities than on that pertaining to the visible code of his communication. Since some respondents felt free to make negative comment upon some other aspects of Marshall's preaching, it seems safe to assume that this favorable consensus is indicative of Marshall's actual speaking performance.

A Comparison between the Case Study Evaluation of the Preaching of Peter Marshall and the General Image of his Preaching

One of the declared objectives of the Case Study approach to the preaching of Peter Marshall was to provide a means of assessing the validity of the existing world image of his preaching. The completion of the examination of the various facets of the Case Study approach now makes such an assessment possible. The general image of Marshall and his preaching has been created primarily by the Catherine Marshall publications, by the film, "A Man Called Peter," and the two volumes of the Caedmon recordings. To a lesser degree the image of Marshall's preaching was created, for those who heard him in person, by Marshall himself but their number bears little comparison with the number of those who purchased the books and saw the film.

Initially the Case Study evaluations will be compared with those made by Catherine Marshall, directly in her publications and indirectly in the film based upon her best-selling book, A Man Called Peter. It will also be useful to compare the evaluations in the Case Studies with the evaluations made by the respondents to the questionnaire on Marshall's Washington preaching. A further comparison will be made between the Case Study evaluations and the evaluations of preaching made by his contemporaries of the Press and of the Clergy.

Case Study evaluations v. Catherine Marshall evaluations.--

Catherine Marshall certainly gives a very favorable impression of the man and preacher, Peter Marshall, in her several publications. In the biography, A Man Called Peter, she provides, of course, the most complete picture of him.

It is interesting to note that with the exception of her description of the impressions which she had of Marshall before she was ever introduced to him personally, she is careful to let others tell what they think of him. As the author, however, she chooses what shall and what shall not be recorded of all that may have been said, and her selection as a whole is favorable to Marshall. This is not to imply, however, that Mrs. Marshall has failed to write of her husband's weaknesses as a speaker, and of his occasional failures to measure up to his own general level of achievement.

At a romantic twenty years of age, Catherine Wood was obviously charmed by Peter Marshall, in a personal way; but even at that time she recognized "the poetry in this man's soul," and "the deep earnestness of his desire to take men and women by the hand and lead them

to God."¹²⁹

When the New York Avenue Presbyterian Church pressed its call upon Marshall, Catherine questioned how they could be so sure that this young Scot was their man. In answer to her own question, she observed:

They only knew that his preaching was unforgettable, that he made Christ seem real and alive--a commanding Presence among them.¹³⁰

Early in their marriage, Catherine recognized that her husband did not read widely, nor in depth; that he did not spend long hours in pursuit of theological concepts and relationships; that prolonged meditation was not a part of his life. She did recognize his skill in the pictorial presentation of Biblical incidents, his skill in pathetic proofs, and his belief that "emotion, not reasoning, is the real springboard under the will to action."¹³¹ This was not to imply that Marshall disparaged scholarship or intelligence, but he insisted that "Christianity is a matter of perception, not of proof."¹³²

Catherine Marshall portrayed her husband as one who refused to be poured into the conventional moulds of the preacher. He got his ideas for sermons from life, from the needs of the common people learned through conferences and pastoral visits. Reading in periodicals

¹²⁹ Marshall, A Man Called Peter, pp. 52-53.

¹³⁰ Marshall, A Man Called Peter, p. 31.

¹³¹ Marshall, A Man Called Peter, p. 204.

¹³² Marshall, A Man Called Peter, p. 204.

(mostly) kept him abreast of national and world trends. Catherine argued that the effort "to get down deep" and to answer the real questions of real men and women was harder than expounding theology or a pet idea, and that Marshall set the former as his ideal.¹³³

Nothing which has been revealed by the examination of the nine Case Study sermons has in any significant way contradicted Catherine Marshall's comments upon her husband's preaching. The sermons examined generally confirm and exemplify her evaluations.

There may be just two respects in which the Case Studies give a slightly different picture of Marshall from that which Catherine Marshall has given to the world, and they are perfectly legitimate differences. In her publications, Mrs. Marshall has given to the world a selection of the consistently "best" sermons which Marshall preached--those which were the most beloved, or which had registered the greatest impact upon his hearers. It is but natural that she should do this. Her publishers could be little interested in anything less. The Case Studies, however, show that Marshall could occasionally fail to measure up to his own potential in some respects. The criticisms which have been given to the third Case Study in its seemingly poor psychological approach and attitude provide a case in point.

The second respect in which it may be that the picture of Marshall could have been made more accurate concerns the maturing of his own experience and attitudes. The early impression of Marshall in

¹³³ Marshall, A Man Called Peter, pp. 206-207.

A Man Called Peter stresses some of his seeming lack of serious concern--his devotion to games--and this impression does not seem to have been specifically modified by the end of the biography. From the study of the Case Study sermons, given as they were in the closing months of Marshall's ministry, this author has the impression that Marshall had been somewhat sobered by his life experiences, by the strain of his wartime pastoral duties, and by the poor posture of the nations following World War II. At least, at this stage of his ministry, he could go so far as to decry the devoting of time to comic strips, to card games, movies, and novels when men claimed not to have time for contemplation of their eternal destiny.¹³⁴

Case Study evaluations v. the film portrayal.--It is a question whether persons attending the film, A Man Called Peter, gave too much detailed thought to the portrayal of Marshall's preaching which was given there. In spite of the fact that more footage was given to actual preaching (by the actor, Richard Todd) than Hollywood had ever given in a previous film, it was mostly excerpts that were presented, and the tendency would be for them to blend in with the over-all impression created by the film.

For those who had often heard Marshall in person, Richard Todd was strictly a substitute, but in the opinion of this author he made a masterly attempt to portray the spirit and mood of Marshall's preaching. In this opinion, Catherine Marshall concurs. After seeing the film for the first time, she reported:

¹³⁴See Case Study III, p.313, line 49--p. 314, line 4.

The voice was authentic. The message rang true. The words were vibrant with power. The spirit of the man I knew so well was there, coming through, spilling over, glowingly alive again.¹³⁵

Again, no finding developed from the Case Studies is out of harmony with the portrayal of Marshall's preaching given in the film. In fact, a slightly modified version of the second Case Study sermon was the means of persuading Richard Todd to play the part of Marshall in the film, and was the source of much of Sam Engel's inspiration in producing the film in the first place.¹³⁶

Case Study evaluations v. evaluations by respondents.--In this study, reliance has already been placed upon the testimony of the respondents to the questionnaire on Marshall's Washington preaching. In the matter of the visible aspects of Marshall's delivery they have provided a primary source. It is interesting to note that the consensus of their observations accords well with the incidental mentions which Catherine Marshall has made of the visible code of Marshall's communication.

A similar degree of harmony exists between the evaluations made of Marshall's preaching in the Case Studies and the evaluations made of his preaching by the respondents to the questionnaire. The full listing of the responses, made available in the Appendices to this study, is worthy of detailed examination. It is purposed here, however, to note the main emphases of the responses which pertain to Marshall's actual preaching, and to note how they compare with the

¹³⁵See Marshall, To Live Again, pp. 268-269.

¹³⁶See Marshall, To Live Again, pp. 223-225.

observations made in the Case Studies.¹³⁷

In the written comments, and in the ranking of certain characteristics, the respondents found Marshall inspirational, spiritual, and sincere, above all. They did not regard him as scholarly or deeply theological. Most of them made some favorable comment upon Marshall's skill with words, especially in the painting of word pictures of Biblical characters and incidents. Specific observation was made regarding his use of alliteration, repetition, and contrast, the simplicity and understandableness of his language. Simplicity of arrangement and consistency of theme were also noted as outstanding characteristics of Marshall's sermons.

Another dominant impression of Marshall's preaching, shared by most of the respondents, involved the elements of empathy, identification, and personal involvement with the realistic, practical problems of human experience. It was felt by many that Marshall was speaking directly to the individual rather than preaching to a large congregation.

A few discerning observations were made regarding Marshall's skill in obtaining and maintaining attention, and his masterful use of the manuscript method of delivery. Several respondents noted that careful observation was required to recognize that Marshall was reading from manuscript. The fact that he did so was recognized as having a bearing upon the fact that he did not digress from his subject, and that he had thought out the best way to express what he

¹³⁷For detailed listing of responses to questionnaires, see Appendix III, pp. 583-622.

had in mind to say.

One loyal Marshall follower was sufficiently objective to note that although most of Marshall's sermons were "tops," he could have his "off Sundays," like any other minister. Another observer felt that Marshall tended to be somewhat over-emotional, yet expressed the belief that this emotional quality, this "ability to hit people in their soft stupidities and hard pride was the main source of the attraction he held for people."

The respondents could hardly have been more unanimous than they were in their evaluation of Marshall's speaking voice. Most of the comments were in the superlative, and a few were specific and discerning. It is interesting to note that only five respondents out of forty made any mention of Marshall's Scottish accent, and those five made favorable comments on the effect of the accent.

There seemed to be some difference of opinion as to whether or not Marshall had a "deep" voice; but there was consistent recognition of the qualities of clarity, intenseness, forcefulness, and strength. In addition, such adjectives as magnetic, dramatic, arresting, appealing, moving, engaging, compelling, and unforgettable were used to describe Marshall's voice quality.

Highly-favorable comment was made upon Marshall's diction. The absence of a "ministerial tone" was noted appreciatively. One respondent felt that volume range was limited, but adequate. Another commented upon Marshall's capacity for developing extreme variation in volume and rate, with special notice of the effective use made of the pause. Some allusions were made to the poetic element in Marshall's

oral interpretation of his typescripts.

A perusal of the Case Studies and of the responses to the questionnaires will show the remarkable level of agreement between the two sets of evaluations of Marshall's preaching. Since the Case Studies were chosen for their availability rather than for their predetermined typicalness, and since the respondents had heard Marshall fairly regularly over a period of $7\frac{1}{2}$ years (on the average), it would seem feasible to suggest that the Case Study sermons could not have been too far removed from being typical of Marshall's preaching.

Case Study evaluations v. Press and Clergy evaluations.--The American Press is generally thought of as being rather starkly objective in its evaluation of preaching and preachers. In fact, until recent years, it has often been a matter for comment when the Press has condescended to recognize significance in the role of the preacher. It may, therefore, be assumed that Press evaluation of Peter Marshall would tend to be quite objective.

Evaluation of one minister by another might or might not be truly objective, depending perhaps upon the relationship between the two men, and the motives which might be operative on the part of the critic.

The fact remains that Press and Clergy alike tend to give to the preaching of Peter Marshall evaluations that correspond closely (where applicable) to the evaluation made in the Case Studies. For example, following Marshall's preaching at the annual Christmas service sponsored by the Washington Federation of Churches, in 1937,

an editorial in The Atlanta Journal observed that:

he combines with deep religious sincerity an arresting pulpit personality and holds his hearers enthralled by the almost dramatic forcefulness of his delivery. . .¹³⁸

In the Christian Herald of November, 1948, Frank S. Mead wrote:

What Peter Marshall says, you never forget. . . But it isn't how he says it, so much as what he says that goes in like a knife. He has a gift for word pictures, for little dramas and folksie incidents; he takes you out on the road to Galilee and makes you think you belong there, and he brings you back sharply to Main Street. He never preaches over your head.¹³⁹

In January, 1949, the Washington Times-Herald columnist, Tris Coffin, called one of Marshall's "Manifest Destiny" sermons ("The American Dream") "one of the great documents of recent times."¹⁴⁰ And at the time of Marshall's death, an editorial in the Washington Evening Star said:

Most of his scholarly achievement he owed to his own inquiring mind. The magic of his eloquence was a native gift which he shared with Burns and Carlyle, Hugh Miller and John Buchan. But he was a great preacher because of an inner genius, a force of faith which demanded expression in human ministry.¹⁴¹

One of the most analytical evaluations was given by a Washington radio newscaster who had attended Marshall's Sunday evening services for a period, when he observed:

. . . I marveled at his clear diction. At first my attention was held completely by the way this man was saying things. Then my interest shifted rapidly to what he was saying. . .

¹³⁸ See Marshall, A Man Called Peter, pp. 105-106.

¹³⁹ See Marshall, A Man Called Peter, pp. 201-202.

¹⁴⁰ See Marshall, A Man Called Peter, p. 207.

¹⁴¹ See Marshall, A Man Called Peter, p. 254.

It was obvious that God was near and real to him. He used vivid word pictures. . . His wonderful speaking ability, his power of expression--I found out as time went on--always seemed to reach its greatest height in the Lenten season. He could describe Christ, the disciples, the events and persons around them as graphically as a special-events broadcaster on the scene...¹⁴²

The observations of Marshall's ministerial colleagues were equally favorable to his preaching. One close associate (of another faith) who knew Marshall throughout his Washington ministry spoke of his development into "one of the most thrilling evangelical preachers" he had ever heard. Another prominent New York clergyman spoke of Marshall's ability to "preach rings around" his colleagues. The pastor of the Washington Calvary Baptist Church noted that:

There was in Peter (Marshall) the rare combination of poet and prophet. His sermons were poetic prose. His phrases were arresting. His word pictures were unforgettably vivid. When he spoke, men listened. Yet there was something of the Amos in him, crying out against the sins of a pagan world. . .¹⁴³

Still more complete is the evaluation recently made by the Reverend Robert T. Bridge, the Assistant Minister of the New York Avenue Church at the time of Marshall's death:

I believe that the one quality above all others which drew people to Peter Marshall was his ability to enable people to see themselves, to identify himself with them, to help them to see how God was trying to reach them and what God would help them to be and to do. . . One must not overlook the fact that the pastoral prayer was invariably a preparation for the message. . . a spiritual preparation for it. Added to the above was a musical voice, superb descriptive ability, a natural eloquence in which the use of one-syllable words was very effective, and a rising inflection at the end of sentences. . .

¹⁴²See Marshall, A Man Called Peter, pp. 203-204.

¹⁴³See Marshall, A Man Called Peter, pp. 103, 110-111, 149.

. . . Dr. Marshall invariably read his sermons; he was, however, so wrapped up in his subject that one was rarely aware that he was reading. Occasionally he would depart from his manuscript and extemporize, often with brilliance and captivating humor. One other feature of Dr. Marshall's preaching should be noted--the abrupt ending to the sermon. In one, two, or perhaps three brief sentences he would clinch the whole message in a most thrilling manner. There would be a brief prayer and the benediction and people would find themselves in the street with the spell still upon them.

In comparing Dr. Marshall with his contemporaries, I would say that in one or other of qualities some of his contemporaries were his equal and perhaps his superior. However, in what is now getting to be a long ministry, and having heard many eminent American and British preachers, I have never heard one who had so many high qualities in combination.¹⁴⁴

Summary.--A Perusal of the Case Studies, the Catherine

Marshall comments, the observations of Press and Clergy, and the remarks of the respondents to the questionnaire reveals a remarkable level of harmony in the various evaluations of the preaching of Peter Marshall. Such harmony would seem to suggest that Catherine Marshall has given a fair and accurate appraisal of Marshall's preaching, (as reflected in her publications, and in the film, A Man Called Peter), and that the Case Study sermons (although chosen on the basis of availability rather than predetermined typicalness) may be considered reasonably typical of the Washington preaching of Dr. Peter Marshall.

¹⁴⁴ See Bridge letter in Appendix VIII, pp. 644-648.

CHAPTER VI

SUMMARY AND CONCLUSIONS

Summary

The rhetorical examination of the Washington preaching of Dr. Peter Marshall which has been attempted in this study has been based primarily upon a Case Study approach to nine tape-recorded sermons which evidently were preached during the closing five months of Marshall's ministry.

To provide a broad background against which to present the detailed evaluation of the Case Study sermons, a rhetorical biography of Marshall has been drawn from Catherine Marshall's best-selling biography, A Man Called Peter. The evaluative impressions of Marshall's preaching presented in the biography (and the Twentieth Century-Fox film of the same title) have been compared with the cumulative evaluations provided by some forty respondents to a questionnaire on the Washington ministry--respondents who had heard Marshall regularly for an average period of $7\frac{1}{2}$ years.

The concerns of Marshall's preaching have been derived from a survey of his published sermons, the Case Study sermons, and the writings of Catherine Marshall. The possible causative factors which gave rise to his preaching concerns have been sought in the biographical record and in the detailed historical essay of Marshall's

times provided in this study.

In the Case Studies, complete transcriptions of the nine tape-recorded sermons have been provided as a basis for description, analysis, and evaluation of Marshall's Washington preaching. The rhetorical criticism in the Case Studies has been concerned with the factors of sermon arrangement (including sermon classification); sermon content--evidence and lines of reasoning, psychological factors, the speaker's credibility; sermon style--word choice, sentence and paragraph structure; oral style emphasis; factors of clarity, forcefulness, and vividness; and adaptation to audience, occasion, and subject.

Peter Marshall's life practically spanned the first half of the twentieth century. Born in Coatbridge, Scotland on May 27, 1902, he received a standard schooling before his abortive attempts to enlist in the Royal Navy. Declining to return to regular school, he obtained work in a rolling mill and attempted night-school study.

Through a series of "providences" he received a "call" to the ministry and to preparation for it in the United States of America. He arrived as an immigrant in April, 1927. Compatriots encouraged him to go South, where he found employment and pleasant Christian fellowship in Birmingham, Alabama.

Reverend Trevor Mordecai, pastor of the First Presbyterian Church took an interest in Marshall, and through his encouragement and the help of friends Marshall entered Columbia Seminary in Decatur, Georgia, in September, 1928, graduating magna cum laude on May 15, 1932.

Following his graduation, Marshall accepted a small pastorate in Covington, Georgia, moving two years later to the Westminster Presbyterian Church in Atlanta. Only four years later he received overtures from the New York Avenue Presbyterian Church in Washington, D. C. Leaving a most successful ministerial record in the Atlanta area, he was installed as pastor of the "church of the presidents" on October 1, 1937.

Just a year earlier he had married Catherine Wood, a graduate of Agnes Scott College and daughter of a Presbyterian minister in West Virginia.

As in the two Atlanta ministries, Marshall was soon drawing overflow crowds to the downtown Washington church, liquidating its heavy debts, and making church expansion a necessity.

With the development of a national reputation, Marshall was called to all parts of the United States as a guest speaker for special occasions and for series of services. Under this increasing load and the pressure of the war years he suffered a critical heart attack in March, 1946. Making a remarkable recovery, he resumed his ministry in the fall of the same year; and at the turn of the year he accepted the invitation to assume the chaplaincy of the United States Senate.

Rapidly assuming an ever-increasing ministerial load, both in the nation's capital and across the nation, Marshall was stricken with a second heart attack early in 1949, succumbing in the morning of January 25.

Marshall left behind a reputation for the pithy sapience of

his Senate prayers, for patriotic and devotional sermons presented with unforgettable vividness and persuasive power. In published works he left virtually nothing.

Conclusions

The man.--The image of Peter Marshall which the world has received from the publications by Catherine Marshall and from the Hollywood film based on the biography, A Man Called Peter, is remarkably fair and objective. Mrs. Marshall reveals a normal, wifely prejudice in favor of her husband; but in the light of the findings of the Case Studies and the observations of the respondents to the questionnaire, Marshall's homiletic and rhetorical skills have not been overdrawn.

With the exception of the two recorded Caedmon volumes of his sermons, the Marshall sermons which Catherine Marshall has published are, unfortunately, incomplete and somewhat inaccurate. They are also somewhat too consistently "good" to be truly typical of Marshall's week-by-week pulpit performance.

As to Marshall's character portrayal, his devotion to games and sports has perhaps been overplayed. It is also possible that the impact upon Marshall of the post-World War I depression in Britain, and of the suffering South in the United States depression has not been sufficiently recognized. Such impact seems to be reflected particularly in the patriotic sermons with which Marshall stirred his Washington congregation and other audiences.

The questionnaire respondents reveal a whole spectrum of attitudes toward Marshall, from the extreme of adulation on the part

of some (particularly young people and women) to the opposite extreme of a degree of disillusionment on the part of others. While Catherine Marshall has spoken of her husband's early difficulties with some members of his Board of Trustees, she has perhaps not given as clear a picture of Marshall's human frailties as she might--in the light of some of the questionnaire responses.

Some respondents have touched upon several Marshall problems:--

1. His diffidence in dealing with individuals, as opposed to the warmth of his pulpit projection.
2. Resentment toward him over his neglect of the home congregation when invited to speak at distant places.
3. Marshall's ability to provoke, and get provoked.
4. Marshall's variable relationships with those working closely with him--his impatience with his subordinates' imperfection in the performance of their duties.
5. His deficiencies in the leadership aspects of his pastorate in matters of organization, visitation, delegation of responsibility, and having his hand on the pulse of the church-life.
6. Inconsistency between his general Christian emphasis and his attitude toward the Negro. (This may be countered by his pulpit recognition that the "seeds of racial hatred and intolerance" have been sown, and his prediction of "a bitter harvest.")
7. Some inconsistency between his profession and his practice in abandoning th habit of smoking.

Generally, however, the respondents share Catherine Marshall's opinion of Marshall's absolute sincerity in his Christian belief, his personal relationship with his God, and his earnest efforts to put his own preaching into practice.

The message.--That the published Marshall sermon texts are somewhat incomplete and inaccurate is indicated by the fact that in the nine Case Study sermons, 17% of the material is interpolated or

modified. In one sermon the interpolated material accounts for 30% of the whole, in another only 3.5%.

This is not to suggest that the published sermons (which are simply copies of Marshall's typescripts) drastically misrepresent Marshall's preaching. It is rather to suggest that complete justice has not been done to his preaching, since, in general, his modifications and interpolations strengthen certain rhetorical aspects of Marshall's presentation.

The Case Study sermons lead to the conclusion that Marshall is little concerned with clear distinctions between the standard divisions of Introduction, Discussion, and Conclusion. Most commonly the sermon is opened with the announcement and reading of the text, the Discussion consists of Scriptural analogy with its modern application, and the Conclusion a brief appeal, challenge, or assurance to the congregation.

All of the sermons are marked by simplicity of arrangement, unity of theme, and a distinctive on-going quality which keeps the sermon moving swiftly forward.

Most of Marshall's sermons examined in this study could be classified as topical, although they might contain elements of several other classifications, such as expository, occasional, narrative, analogical, and evangelical. No sermon can be classified as exegetical.

Argument by authority and by literal analogy are Marshall's most common means of producing belief. The authority resides in his unquestioning faith in the "inspiration" and the infallibility of the Scriptures, and his analogies are most commonly drawn from Scriptural incidents.

A repeated concern in Marshall's preaching is the chaotic state of the social order, both at home and abroad. In expressing his concern, Marshall reveals an awareness of the stream of events within which his own life has been lived, and of the burden of proof resting upon Christianity to explain these events and to offer a practical solution. Marshall's standard solution resides in the transformation of the individual through a personal relationship with Jesus Christ. As the individual is transformed into Christlikeness, his influence begins to permeate the society of which he is a part. In his solution Marshall gives no place to the "social gospel" which was popular in his time.

Marshall's preaching shows little concern for the intricacies of theology (or its finer points of distinction) or for exegesis as such, but it is intensely concerned with the practical and real problems and tensions of everyday living and their solution within the Christian way of life.

Given Marshall's premises, and the authoritative nature of his sources of evidence, his lines of reasoning are simple, direct, and logically sound. Extra-Biblical sources are quoted occasionally, but seldom for their authoritative weight.

In general, Marshall exercises considerable skill in using psychological factors for persuasive purposes. Attention is arrested and sustained by skill in narration and in description, and by the involvement and identification of the speaker with the needs and desires of the hearers. Touches of humor, human interest incidents, reference to special occasions, and skillful utilization of the several

aspects of the worship service to support the impact of the sermon are additional means used to enhance the psychological appeal of Marshall's preaching.

Motive appeals with a strong Christian bias are freely used in Marshall's preaching, and particularly in the patriotic sermons which challenge American Christians to fulfill the "Manifest Destiny" of the United States.

In his use of motive appeals, Marshall takes two contrasting roles--that of prophet decrying the wickedness and selfishness of his age, and that of gentle shepherd of the flock assuring the timid and faltering of the unfailing love of God manifest in the plan of salvation and in the personal guidance offered to each believer.

In the Case Study sermons there is one conspicuous lapse in Marshall's psychological sensitivity when he indulges a tendency to scold his congregation from the pulpit.

This is the only respect in which it would seem that Marshall's ethos might suffer some setback from his preaching. In general, both in what he says and in the way he lives, Marshall conveys a strong impression of sincerity, of recognition of his responsibility as a mouthpiece for God. Likewise, what he says in his sermons generally tends to support his source credibility in matters pertaining to the Christian way of life.

Marshall's style is capable of considerable variety, from both the intentional and delivery viewpoints. Above all, his style is appropriate to the subject, the occasion, and the audience. His adaptational skill is manifest in his use of the three persons--the

third person for narrative, the second person for appeals and challenges, the first for pastoral counselling on intimate, personal problems shared by the congregation.

Marshall is intensely personal in his preaching--to a high degree in the typescript form of the sermons, to a greater degree in the actual delivery of the sermons. The difference in degree is effected by frequent modifications of the original form.

Despite Marshall's preparation of a typescript, several of the characteristics of oral (rather than written) style are in evidence in his delivery. In addition to the personal emphasis referred to, there are incomplete phrases and frequent repetitions of words or phrases with no apparent purpose. Some repetitions occasionally take the pattern of a stutter. On the other hand, some sermons contain no instances of these aberrations.

Marshall does reveal a mastery of words, in his choice of simple words and in his powers of vivid description, of telling narration, of realistic dialogue--all marked with an impression of swift action.

In the period of Marshall's ministry represented by the Case Studies he shows restraint in the use of rhetorical questions, similes, metaphors, alliteration, and onomatopoeia. Nevertheless, they are used to heighten interest and attention, and as tools of "the sanctified imagination" which Marshall constantly endeavors to exercise in his preaching.

Marshall seemingly is far more concerned with the oral effect of his language than with the literary quality of his typescript.

Sentence and paragraph length and structure are strictly the servants of a free and effective delivery from manuscript--a delivery that succeeds in spite of the limitations of the typescript layout. Rhythm, parallel phrasing, repetition, and elision are prominent characteristics of Marshall's language style.

The method.--Peter Marshall is revealed in this study as a master of the manuscript method of delivery. Apparently, many of his hearers were unaware that he was using a full manuscript. In matters involving the oral and visible code of communication, Marshall reveals considerable skill and aptitude. He uses the standard variables of voice--pitch, rate, force, and quality--with the marked appropriateness to audience, subject, setting, and occasion.

His vocal pitch reveals a range of 2 and 1/3 octaves, his median range being an octave rising from "Middle C." His rate averages 140-150 words-per-minute, with variations from 200 words-per-minute to 120 words-per-minute. He makes most effective use of the pause, for emphasis, or in making amusing "asides." While his use of a microphone in the Washington church obviates the necessity for great vocal force, Marshall gives the impression of forcefulness in speech and of a wide variety of shadings and combinations in the use of vocal force. There is never an impression of strain. In quality, Marshall exhibits considerable resonance which makes the voice pleasing to the ear, and the wide variety of vocal qualities used in narration and in dialogue enhances the attention-maintaining power of the voice.

That Marshall's Scottish accent is an asset to him as a preacher in the United States seems undeniable. The ear is attracted initially to that which sounds different and therefore refreshing.

But comment upon Marshall's accent does not give the impression that this was a key factor in his preaching power. His articulation, on the other hand, is a consistently-recognized and appreciated facet of his delivery.

The poetic element in Marshall's sermon composition is reinforced by the musical element of his voice. Marshall's oral delivery, however, conveys a sense of urgency, a feeling that what he is saying is vital, that it merits the most earnest and sober consideration. This dominant impression is modified by a frequent suggestion of wistfulness, of plaintiveness that is created by a unique, rising inflection pattern at the end of some sentences.

It is virtually impossible to speak of Marshall's audible code of communication without sounding laudatory. There is no denying his vocal gift and the skill with which this gift is exercised.

There is evidence of a ready audience response to Marshall's preaching, a strong sense of rapport between pastor and congregation. According to the recorded audience reactions it is seldom that a Marshall "point" falls unappreciated.

That Marshall's manuscript method served him so efficiently is hard to explain on the basis of the typescripts made available for this study. It would seem that Marshall could easily have arranged his materials to greater advantage for easy reading and for simple handling, and it seems likely that the uniqueness of his typescript format has been somewhat overemphasized--that the publishers and "editor" of Marshall's published sermons must have done considerable "tidying up" to give them their neat appearance.

The fact remains that Marshall used his typescripts so skillfully that one listening to a recording of his sermons would need a completed manuscript before him in order to detect any variation in delivery skill between the original and the interpolated and modified portions of the sermon. Even then, an untrained ear would scarcely detect the variations which amount at most to slight hesitations, misreadings, or observable changes in pace.

While most of the modifications and interpolations are brief in extent and do not change the essential intent of the original material (although they often give added effectiveness to the presentation), occasionally they are of considerable length and reveal a level of rhetorical skill which is quite the equal of any of Marshall's manuscript material. This fact suggests that Marshall is not completely dependent upon prior manuscript preparation for his rhetorical effectiveness, and it also counters any suggestion that Marshall is dependent upon the writings or sermons of other men for his most effective ideas and materials.

The visible code of Marshall's delivery is marked by moderation and restraint. Gestures and bodily movement are limited in frequency of occurrence and in dimension. His pulpit appearance gives an impression of "command presence," dignity, and modesty. Hearers consistently receive the impression that they are being addressed personally, individually, and directly, in a conversational style free from a hackneyed ministerial tone.

The measure of Peter Marshall.--Peter Marshall stands accused of plagiarism, which is a serious charge to be levelled against any

minister of the gospel--still more, one who achieved the prominence enjoyed by Peter Marshall.

There is evidence that Marshall borrowed both ideas and extensive passages expressing those ideas from a number of sources. There is evidence that he frequently made a deliberate effort to acknowledge indebtedness to the original source, if not in his typescript, then orally. In the pamphlet editions of individual sermons, such acknowledgements are frequent, specific and frank. There is evidence that on occasion he failed to give credit in any way. Occasionally he would give credit in his typescript, but would fail to do so orally.

Those who knew Marshall intimately cannot conceive of his being a deliberate "plagiarist." His general code of conduct and his ethical standards would seem to preclude such a possibility. That he constantly felt the inadequacy of his early education is a fact acknowledged by himself, his wife, and his friends. That he had a virtual mania for unique expressions, for challenging presentations of old ideas, for a refreshing turn of phrase (almost regardless of the source), is recognized. That Marshall had no intention of having his sermons published at the point in his career which marked its untimely end is also true.

These facts merit consideration in the evaluation of the "plagiarism charge. Nevertheless, when Catherine Marshall (in all innocence, undoubtedly) published a collection of Marshall's sermons in response to public request, the problem and charge of "plagiarism" suddenly assumed real and difficult proportions.

It is the studied opinion of this author that it was unfortunate that Marshall was not more consistent and careful in giving due credit to his sources, but that it was equally unfortunate and unnecessary that Marshall should have felt any need to lean on others as having a talent superior to his own in powers of expression. His interpolated materials in his sermons and the language of his unrehearsed and unwritten pastoral prayers demonstrate his superior ability in expression.

Perhaps the fact that he knew that he had leaned on others was one of the reasons for Marshall's persistent refusal to have his sermons published, and for his persistent claim that he had yet to produce anything worthy of publication.

It cannot be gainsaid that Marshall had a talent for recognizing concepts and language which made for effective communication, and that he had the delivery skills to present them in a most effective manner. Perhaps there is many a congregation which would be forever grateful to its minister could he discover such gifts and use them.

That Peter Marshall was an intensely effective preacher of the gospel is suggested by the numbers of those who came to hear him preach, whether in Covington, in Atlanta, in Washington, or in scores of cities and communities across the country, for there was nothing "captive" about the congregations to which he preached. It is evident also in the financial support which attended his preaching, so that churches that had long been in dire financial straits dissolved their debts and pushed into extensive programs of expansion. Communication that produces results in terms of voluntary contributions must be

regarded as effective communication, at least in that one respect.

Marshall's effectiveness as a preacher is evident also in the continued testimony of transformed human lives, some twelve years and more after his death. The reuniting of broken homes, the recovery and rehabilitation of alcoholics, the development of selflessness in otherwise self-centered lives is evidence that cannot be sincerely denied. This effectiveness of his preaching sufficiently permeated the publications presenting his life and preaching, and the film based upon them, that from around the world came reports of lives transformed through these secondary and indirect media.

Marshall's effectiveness and artistry as a communicator are evidenced in the fact that after the lapse of twelve or more years, his hearers testify that they still recall specific ways in which he stated specific concepts, and that this is true of no other preaching which they have heard before or since.

This study finds Marshall to be a sincere, earnest, and convinced believer in his own message; a man who empathized so completely with his hearers that they felt themselves identified with him; a man who could couch his message in such language as to capture the imagination of his hearers so that the visionary became real; a man who had the vocal skills and physical presence to derive the maximum effectiveness from what he had prepared to say; a man who recognized the value of having his message so prepared, and in such complete, manuscript form, that he did not digress, did not grope for the effective word or phrase, but with a unique on-going forcefulness seemingly impinged a simple, unified, practical, and meaningful concept

upon the minds of his hearers.

This study does not find Marshall to be a deep theologian, logician, exegete, or Biblical scholar. However, as long as he was able to meet the deepest and highest yearnings in the lives of his people, perhaps he did not need these other gifts, and perhaps, if he had had them, they could have been in his way.

Possible directions of future studies.--This study of the preaching of Peter Marshall has given rise to a number of questions which might merit future study. Some of them are bearing directly upon the speaking of Peter Marshall, others concern aspects of rhetorical theory and practice which might prove worthy of reinvestigation in the light of Marshall's preaching.

The 600 Marshall manuscripts:

When the time comes that the 600 sermon typescripts left by Peter Marshall become available for study, it could prove profitable to compare the findings of this Case Study approach to Marshall's preaching with a study based on the 600 typescripts. There would be an initial handicap to such a comparison, however, in that the typescripts would seldom, if ever, indicate all that Marshall said, or exactly what he said when delivering the sermons because Marshall's frequent modifications and sometimes extensive interpolations would be lacking.

Marshall's occasional speaking:

A man of Marshall's stature was invited to speak on many occasions for purposes other than pulpit ministry. That copies of such addresses

might be extant is indicated in one instance by Reverend Robert T. Bridge, who refers to a privately printed volume of Marshall addresses entitled, The Exile Heart. This is a collection of addresses given by Dr. Marshall at meetings of the St. Andrews Society.

It might well prove profitable and informative to make a comparative study of Marshall's rhetorical skills in his pulpit and non-pulpit speaking.

Marshall's pastoral prayers:

As indicated in this study, Marshall's prayers and other phases of his services did much to prepare the congregation for the spoken message from the pulpit. The pastoral prayers could be quite extended, if one may judge by those recorded with the Case Study sermons.

Since the pastoral prayers were entirely spontaneous and impromptu, it would be illuminating to make a careful comparison between Marshall's rhetorical skills as revealed in his prayers and in his sermons.

Experimental studies:

Marshall's evident success in putting into practice his chosen theories and methods of effective communication suggest that profitable experimental studies might be pursued as a means of testing some aspects of both theories and methods. Studies might involve such areas as the following:

- A comparative study of the advantages and disadvantages of the use of a Marshall type of manuscript for speech or sermon delivery by the manuscript method.

- A comparative study of the advantages and disadvantages of the manuscript method of delivery as compared with other methods of delivery.
- A study of the persuasive effect of the introduction of narration, dialogue, term or phrase repetition, parallelism, alliteration, onomatopoeia, simile, metaphor, and other such rhetorical devices into a given communication.
- A study of the effect of such devices upon the factor of attention.

Other useful studies are suggested by observations which have been made in this study regarding Marshall's preaching. For example:

- What is the effect of introducing the element of an unusual accent (such as Marshall's Scottish accent) into the oral communication of a message?
- What is the prevailing practice in the present-day pulpit regarding the use and acknowledgment of materials drawn from the speaking or writing of others.
- A comparative study of the current theory v. the current practice in the above matter.

It seems to this author that investigations in such directions as have been suggested might result in findings which would have value for rhetorical and homiletical theory and practice today.

APPENDICES

APPENDIX I

LETTER FROM TUBE WORKS

Imperial Tube Works
17th March, 1917

To Whom It May Concern:

The bearer, Peter Marshall, of Laird Street, Coathridge, has been in our services for six years, and leaves now of his own accord, to emigrate.

He was primarily a machinist in our Screwing Section and latterly was charge hand in Poles and Derricks Section. We have found him a steady, reliable, and good workman and wish him success.

For Stewarts and Lloyds, Limited

W. S. Dewey

APPENDIX II

QUESTIONNAIRE REGARDING THE PREACHING OF
DR. PETER MARSHALL

1. Between what dates (approximately) did you hear the preaching of Peter Marshall?

_____, 19____ and _____, 19____.

2. Did you hear him (Please check one)

weekly () frequently () occasionally ()

3. At that time would you have classified yourself as (Please check one)

a child	()	young married	()
a youth	()	middle-aged	()
single young adult	()	advanced age	()

4. What office(s) did you then hold in departments or organizations of the NYA church?

5. Would you best describe your personal relationship with Dr. Marshall as (Please check one)

intimate	()	formal	()
cordial	()	distant	()
personal	()	other	() _____ (Please specify)

6. Would you describe your attendance at NYA Sunday services before Dr. Marshall took the pulpit as

regular	()	frequent	()
occasional	()	not at all	()
		other	() _____ (Please specify)

7. If you did not attend NYA before his coming, what factor(s) led you to attend the first time?

8. After hearing Marshall for the first time, how long was it before you became an enrolled member of NYA?

_____ weeks, _____ months, _____ years, _____ not at all.

APPENDIX II - Continued

9. If and when he became your pastor, what were your expectations of him? (What was your image of the man?)

10. Did he fulfill your expectations always, as your pastor? _____.
If not, would you care to indicate the nature of such exceptions?

11. Would you care to rank the following descriptions of a preacher in the order in which you think they best applied to Peter Marshall. If any do not apply, please strike them out. If you have any to add, please use the extra lines to the right.

_____	devotional	
_____	inspirational	
_____	deeply theological	
_____	logical	
_____	emotional	_____
_____	scholarly	_____
_____	benign	_____
_____	challenging	_____
_____	provoking	_____
_____	sensational	_____
_____	spiritual	_____
_____	sincere	_____
_____	a showman	_____

12. How would you best describe Dr. Marshall's relationships with
(a) the church membership _____

(b) the board of trustees _____

(c) the session _____

(d) the board of deacons _____

(e) the youth groups _____

(f) the children _____

APPENDIX II - Continued

13. Would you describe briefly the degree to which Dr. Marshall "practiced what he preached."
- _____
- _____
14. What words might you use to describe the speaking of Dr. Marshall, with regard to
- (a) gestures _____
- (b) bodily movement _____
- (c) personal appearance _____
- (d) voice quality, power, etc. _____
- (e) pulpit mannerisms _____
15. Could you add any other observations regarding any aspect of Dr. Marshall's preaching?
- _____
- _____
16. Would you care to classify yourself during the Marshall ministry, as to
- (a) educational status _____
- (b) occupational or professional status _____
- (c) marital status _____

APPENDIX III

SUMMARY OF QUESTIONNAIRES - ON QUESTION 1

Between what dates (approximately) did you hear the preaching of Peter Marshall?

_____, 19____ and _____, 19____.

Respondent: #1.

January, 1944 until his death in January, 1949.

#2

April, 1944 and January, 1949.

#3

March, 1945 and January, 1949.

#4

June, 1943 and January, 1949.

#5

1946 and January, 1949.

#6

1937 and 1949.

#7

1944 and his death.

#8

September, 1939 and his last sermon, 1949.

#9

September, 1945 and January, 1949.

#10

? and January, 1949.

#11

June, 1947 until his death.

#12

Fall, 1943 until his death.

#13

June, 1946 and the date of his death, 1949.

#14

July, 1940 and January, 1949.

#15

September, 1946 and January, 1949.

APPENDIX III - Continued

#16

March, 1946 and until death--still attend New York Ave.

#17

October, 1937 and January, 1949.

#18

October, 1937 and January, 1949.

#19

August, 1941 and January, 1949.

#20

August, 1945 and March, 1946.

#21

October, 1936 and January, 1949.

#22

1937-1949.

#23

1937-1949.

#24

September, 1946 and until his death.

#25

April, 1944 and January, 1949.

#26

February, 1945 and January, 1949.

#27

October 1944 and June, 1948.

#28

When he was called to our church, 1937 and January, 1949 at his death.

#29

March, 1937 and January, 1949.

#30

July 19th, 1936 and January 23, 1949.

#31

July 19, 1936 and January 23, 1949.

#32

During his N.Y.A. ministry.

APPENDIX III - Continued

#33

October, 1937 and January, 1949.

#34

Fall of 1943 and January, 1949.

#35

May, 1941 and January, 1949.

#36

October, 1937 and January 23, 1949.

#37

September, 1942 and January, 1949.

#38

October, 1937 and January, 1949.

#39

April, 1941 and January 23, 1949.

#40

October, 1943 and January, 1949.

#41

October, 1941 and his death, 1949.

#42

1946 until death.

#43

January, 1939 to January, 1949.

APPENDIX III - Continued

SUMMARY OF QUESTIONNAIRES - ON QUESTION 2

Did you hear him (Please check one)

weekly () frequently () occasionally ()

	<u>Weekly</u>	<u>Frequently</u>	<u>Occasionally</u>
Respondent #1	X		
#2	X		
#3	X		
#4	X		
#5	X		
#6	X		
#7		X	
#8	X		
#9	X		
#10	X		
#11	X		
#12			X Away at school
#13	X		
#14	X		
#15	X		
#16	X		
#17	X		
#18	X		
#19	X		
#20	X		
#21	X		
#22	X		
#23	X		

APPENDIX III - Continued

	<u>Weekly</u>	<u>Frequently</u>	<u>Occasionally</u>
Respondent #24	X		
#25	X		
#26	X		
#27	X		
#28	X		
#29	X		
#30	X		
#31	X		
#32	X		
#33	X		
#34	X		
#35	X	after November, 1941	
#36	X		
#37	X		
#38	X		
#39	X		
#40	X		
#41	X		
#42	X		
#43	X		

APPENDIX III - Continued

SUMMARY OF QUESTIONNAIRES - ON QUESTION 3

At that time would you have classified yourself as (Please check one)

a child	()	young married	()
a youth	()	middle-aged	()
single young adult	()	advanced age	()

	<u>child</u>	<u>youth</u>	<u>single</u> <u>young</u> <u>adult</u>	<u>young</u> <u>married</u>	<u>middle-</u> <u>aged</u>	<u>advanced</u> <u>age</u>
Respondent #1			X			
#2			X	X		
#3			X	X		
#4			X			
#5					X	
#6			X	X		
#7			X			
#8				X		
#9			X			
#10		X				
#11			X			
#12		X	X			
#13			X			
#14			X	X		
#15			X	X		
#16				X		
#17				X		
#18				X		
#19			X			
#20			X			
#21					X	

APPENDIX III - Continued

	<u>child</u>	<u>youth</u>	<u>single young adult</u>	<u>young married</u>	<u>middle- aged</u>	<u>advanced age</u>
Respondent						
#22					X	
#23					X	
#24			X			
#25		X	X			
#26				X		
#27			X			
#28					X	
#29					X	
#30						X
#31						61-74 X
#32		X	X			
#33				X		
#34			X			
#35			X			
#36		X	X	X		
#37			X			
#38				X		
#39			X			
#40			X			
#41			X			
#42			X			
#43			X	X		

APPENDIX III - Continued

SUMMARY OF QUESTIONNAIRES - ON QUESTION 4

What office(s) did you then hold in departments or organizations of the NYA church?

Respondent #1

Editor of church newspaper

#2

President, Young Adult organization: Elder

#3

Member of the Choir: Staff of NY AveNews: Officer in Young Adult Fellowship

#4

Teacher of Young Adult class 1 year before his death

#5

Deacon

#6

Board of Deacons: Member of the Choir: Men's club Treasurer

#7

None

#8

Choir 1939-1961

#9

None

#10

None

#11

None

#12

None

#13

Member of Young Adults committee

#14

President of Young Adults: Deacon-last year (1948)

#15

Church school teacher: choir member

APPENDIX III - Continued

Respondent

#16

Chairman--young adults: Ran amplification at church for several years

#17

Treasurer, Church Bible School: Active in Choir, probably served as membership Secretary for one section: Active in Young Adults, serving on various committees - held offices as Pres. and Vice Pres. prior to 1937

#18

President Lincoln Fellowship Forum: Teacher in Junior Dept. of Sunday School

#19

Co-founder & first editor of N.Y.Ave-News; various committee offices in young Adult Group

#20

None but active in both choirs, YAF and on the YAF newspaper The Ave-News

#21

Elder

#22

Trustee

#23

Bible school teacher: Deaconess

#24

(no response)

#25

President Westminster Fellowship: active later in Young Adults

#26

None until after his death

#27

No offices--I sang in the choir and was active in the Young Adults

#28

Unimportant--only on committees--Later in 1949, was a deaconess: Was active in Women's association.

#29

6 yrs. member of board of trustees: 2 yrs. church treasurer: 3 yrs. elder: 1 yr. member of building committee: 1 yr. president of men's club

APPENDIX III - Continued

#30

Teacher of women's adult class in the Bible school: President women's Miss. Soc.

#31

Clerk of session: chairman Pulpit supply

#32

Head of Young Adult and dept. deacon

#33

S. S. teacher: S. S. Supt.: Deacon: Elder

#34

Leader of community children: Leader in Canteen work during W. War II
Leader in Young Adult group: S. S. Teacher (intermittently)

#35

Sunday school teacher, junior high dept.: Secretary, Young Adults (one year) (I also took his prayers in shorthand. Most of the selections in The Prayers of Peter Marshall were from my notes)

#36

Reporter for church newspaper: choir member:

#37

Member of the choir

#38

S. S. teacher: sang in choir: active in Parents' club (various offices)

#39

President & treasurer-Young adults 1942-4: hired as financial secretary April 1945-which position I continue to occupy.

#40

(No response)

#41

Deacon

#42

President, young People's group: Church school teacher: secy, community Planning Board: church newspaper staff (briefly)

#43

Secy & Vice-president Young Adults: Sunday School Program Chairman and Christian Outreach, Young Adult Forum

APPENDIX III - Continued

SUMMARY OF QUESTIONNAIRES - ON QUESTION 5

Would you best describe your personal relationship with Dr. Marshall
as (Please check one)

intimate	()	formal	()	
cordial	()	distant	()	
personal	()	other	()	_____ Please specify)

	<u>intimate</u>	<u>cordial</u>	<u>personal</u>	<u>formal</u>	<u>distant</u>	<u>other</u>
#1	X					
#2	X					
#3			X			
#4				X		
#5			X			
#6		X	X (On bowling team with him			
#7			X (played chess together, regularly			
#8			X			
#9		X				
#10		X				
#11					X	
#12					X	
#13		X				
#14			X			
#15		X				
#16	X					
#17		X				
#18			X			
#19		X				
#20					X	
#21	X					

APPENDIX III - Continued

	<u>intimate</u>	<u>cordial</u>	<u>personal</u>	<u>formal</u>	<u>distant</u>	<u>other</u>
#22		X				
#23		X				
#24		X				
#25		X				
#26		X	X			
#27						
#28	X		X			
#29		X				
#30	X					
#31	X					
#32	X					
#33		X				
#34			X			
#35				X		
#36		X				
#37		X				
#38		X				
#39			X			
#40		X				X adored him
#41			X			
#42			X			
#43		X	X			X Business in program planning

APPENDIX III - Continued

SUMMARY OF QUESTIONNAIRES - ON QUESTION 6

	<u>regular</u>	<u>occasional</u>	<u>frequent</u>	<u>not at all</u>	<u>others</u>		
#1	X						
#2							
#3							
#4	Not in Washington						
#5	Not applicable						
#6	X						
#7	I was not in Washington then						
#8		X					
#9			Arrived in Wash. 1945		X		
#10	X						
#11			Not in D. C.		X		
#12			Not in D. C.		X		
#13	Came to Washington in 1946						
#14	Not applicable						
#15				X			
#16			In Service		X		
#17	X						
#18	X						
#19			Moved to Wash. in 1941		X		
#20	Not in D. C. until 1945						
#21	X						
#22	X						
#23	X						
#24				X			

APPENDIX III - Continued

	<u>regular</u>	<u>occasional</u>	<u>frequent</u>	<u>not at all</u>	<u>others</u>
#25	Attended when he was minister				
#26	Did not attend N.Y.A. until Jan. '46				
#27	Was not in D. C. before he took pulpit				
#28	X				
#29	X				
#30	X				
#31	X				
#32					
#33	X				
#34				X	
#35					
#36	X				
#37	He was minister when I came to Washington				
#38	X				
#39					
#40					
#41				X	
#42	X				
#43	X				

APPENDIX III - Continued

SUMMARY OF QUESTIONNAIRES - ON QUESTION 7

If you did not attend NYA before his coming, what factor(s) led you to attend the first time?

Respondent #1

Friend

#2

Friend

#3

Alma Deane (Fuller) MacConomy was the only person I knew when I came to Washington in 1945 and I stayed in the Marshall home a few days.

#4

#5

Personal appeal of the preaching of Dr. Marshall--Friendly fellowship of church members.

#6

#7

I attended a Friday evening open-house social for service men and other young adults and later started coming to the Sunday services.

#8

I saw his picture in the paper; made an appointment immediately. Was deeply impressed by his sincerity.

#9

His sermons, the choir, the young adult program.

#10

I was raised in this church.

#11

Had heard of his ministry in Atlanta before I left there for Washington.

#12

Heard of him through a relative.

#13

A Texas friend Dorothy Leach took me to the church for the first time.

#14

Baptist landlady suggested NYA as having a fine young minister I would like.

APPENDIX III - Continued

#15

Visited several Washington churches. Was impressed by NYA because of perceptual preaching, element of urgency in messages, extraordinary in the ordinary, language facility.

#16

Wife was member of church when I got out of service.

#17

#18

#19

I attended NYA the first Sunday I was in town and never went any place else!

#20

While a WAVE a fellow employee suggested N.Y.A. when he learned I wanted to join a choir, stating that the minister there was "the best."

#21

#22

#23

#24

I attended services with my sister who was already a member of NYA.

#25

Attended with a youth group from previous church.

#26

Heard and talked with Dr. Marshall in New Orleans in Feb. '45.

#27

A co-worker in my office had heard him and recommended that I go.

#28

My family (parents and sister and I) joined in 1913 and attended ever since.

#29

#30

#31

#32

APPENDIX III - Continued

#33

#34

Newcomer to Washington, D. C.

#35

I had heard from friends in South Carolina and Washington, D. C. that Peter Marshall was a great preacher.

#36

#37

A recommendation from someone who knew him at Massanetta, Va.

#38

#39

#40

As a government girl, new in the city, I was interested in visiting historic places and as N.Y.A. was "Lincoln's church," I wished to see it. I had never heard of Peter Marshall before my visit. The first time I heard him, I knew that I had found my preacher, and that which I had been seeking.

#41

Home (Mid-west) minister's suggestion.

#42

To accompany a friend.

#43

Began regular attendance at Church School sessions when Dr. Marshall began a class study group for young people.

APPENDIX III - Continued

SUMMARY OF QUESTIONNAIRES - ON QUESTION 8

After hearing Marshall for the first time, how long was it before you became an enrolled member of NYA?

	<u>weeks</u>	<u>months</u>	<u>years</u>	<u>not at all</u>
#1		X		
#2		3		
#3		2		
#4				X
#5			1½	
#6				
#7				Did not transfer membership until after his death.
#8				I joined the newly formed choir under C.D. Beashler.
#9			1	
#10		several		
#11			1½	
#12			1	
#13				X
#14		6		
#15		2		
#16		3		
#17				Was member prior to his coming.
#18				Was enrolled before his ministry began
#19		3 or 4		
#20		6-8		
#21				
#22				Was member previously

APPENDIX III - Continued

	<u>weeks</u>	<u>months</u>	<u>years</u>	<u>not at all</u>
#23	Was member before he came			
#24	X			
#25		2 or 3		
#26		abt. 12		
#27			X	
#28				
#29	Had been a member for 2 years.			
#30				
#31				
#32				
#33				
#34	Approx.		1	
#35		8 or 9		
#36		6		
#37		X		
#38				
#39		12		
#40		2		
#41		6-12		
#42	weeks or months			
#43	already a member on his arrival.			

APPENDIX III - Continued

SUMMARY OF QUESTIONNAIRES - ON QUESTION 9

If and when he became your pastor, what were your expectations of him? (What was your image of the man?)

Respondent #1

One who knew God personally and who might help me in my own desperate gropings for Him.

#2

Sincere and eloquent Christian.

#3

I was not prepared to like him, because so many people had spoken so highly of him that I couldn't believe he could be so excellent in so many ways. My preconceived image was probably that he was, or that people thought him to be, just one notch lower than God, and divinely governed. It was pleasant to find him very human.

#4

I needed no pastoral service. He was busy and I knew him only slightly.

#5

-Very sincere, very inspirational, heavy in giving of himself.

#6

Dr. Marshall was to me personally the best, most important minister of my life. He brought me closer to the Lord than any other.

#7

A sincere, strong preacher. A man of conviction with human understanding.

#8

I became a disciple. I lived Peter Marshall.

#9

He was a very sincere person, devoted to his Lord, and convinced that God could and did direct his life even in small details.

#10

He was a strong romantic figure because he held up his belief in his Lord for all to see with a vigor and happiness that was contagious. He was a religious man with whom a young person could identify himself without seeming weak or fanatical.

APPENDIX III - Continued

#11

"... I pictured him as a Christian of great energy, driven by a powerful compulsion to serve the Lord and proclaim the message of Christ. Perhaps a bit emotional in his approach. He reminded me of Jesus' Peter, and not because of the name.

#12

...As a teenager and college student, his sermons were very inspiring to me and I had many of the printed ones mailed to me at college.

#13

He did not become my pastor in the accepted sense - that is, I did not join the church and go to him for advice, etc. . I admired him as a fine preacher and a forceful and interesting personality.

#14

I had placed him at the core of the NY Ave's interest in the youth and young adults. He was vitally interested in young people.

#15

A man keenly aware of the "human situation."

#16

An individual who was sincere - had the capacity for understanding - did not pre-judge and one with whom you could be a close friend - as a friend and not as a minister.

#17

Expectations: To preach the Gospel, for the salvation of souls and for enrichment of spiritual life of those already saved. To provide necessary leadership to administer a program for a large downtown church. We wanted a man with new ideas who could appeal to youth.

Image: Manly, reserved; not overbearing, but seeming to have things under control.

#18

I felt that he was young, vigorous and enthusiastic, and that he would prove to be a strong natural leader. I had no idea then that he would prove to be such a stirring preacher.

#19

I was so happy with my many friends in the Young Adult Group and Dr. Marshall's obvious influence on them that I just hoped some would rub off on me! I also feel that the choir was inspired by Dr. Marshall and singing in it was a very important part of my church life.

APPENDIX III - Continued

#20

I'm not sure what I expected of him, but I felt that he could explain to my understanding and satisfaction the Bible, Christianity, and how one ought to live, and with a poetic beauty and color that I had never heard before (and haven't heard since).

#21

Good.

#22

Image was based on Dr. M's past record: "a crusader," "fearless," "fighter," "a great preacher, attracting large crowds," "especially appealing to young people."

#23

I expected that he, as a very sincere young preacher, on fire to preach the simple gospel to everyday people, would be a wonderful influence in Washington, and in our church.

#24

To fulfill my needs for spiritual growth and development in his sermons. Helped me to know what stand the church and Christians should take on problems and crises that face us in our daily lives.

#25

I believed he was a dedicated man who lived and breathed all he had to tell us, his listeners.

#26

Had no special expectations - The acquaintance made in N.O. was greatly deepened and we were much enriched for having come to know Dr. Marshall.

#27

?

#28

Though my mother (Mrs. C. O. Goodpasture) was a member of the committee that chose him, he far surpassed our expectations.

#29

Thought of him as growing and developing.

#30

We were more than anxious he should accept our invitation to become our pastor, and waited for him 15 months to to determine to come to us.

APPENDIX III - Continued

#31

Regular pastoral work - preaching and promotion of the work of the church, particularly young peoples' work.

#32

--

#33

Inspiring preaching, dependable spiritual leader.

#34

As a minister of Christ, to lead his congregation into a deeper knowledge and faith in God through Christ.

#35

An eloquent preacher who believed and practiced what he preached.

#36

Devotional and inspirational, great sincerity. He seemed always to preach on particular problems bothering me, and I have heard many, many others say the same thing.

#37

He seemed to speak personally from the pulpit to each member of the congregation. His sermons could be remembered, related to one's experiences, and applied.

#38

Inspiring preaching. Spiritual leadership in my own personal growth as a Christian.

#39

To hear him preach, one almost thought of him as being nearer to God than most men.

#40

I saw him as a great man and often thought that someday that belief would be widespread. He made me see that religion could be the most wonderful experience in life. He fulfilled my greatest expectations.

#41

Inspiring sermons, life of the party, highly competitive in athletics. Rugged in character and humble.

#42

To be an inspirational leader.

#43

Dedicated, dynamic and a tremendous zest for Spiritual living which was contagious.

APPENDIX III - Continued

SUMMARY OF QUESTIONNAIRES - ON QUESTION 10

Did he fulfill your expectations always, as your pastor? _____.
 If not, would you care to indicate the nature of such exceptions?

Respondent #1

No. I found him-- at home --to be human and capable of normal human errors - a little temper, a bit sensitive, a father who did not always know how to stay close to his son. But these never shook my basic conviction that he was a man of God to whom I owed a great deal in my own receiving of insight and grace. When he did err, I saw him go to the Throne of Grace for forgiveness. And he was very forgiving-- such as the time I wrecked his car!

#2

No. His views on racial relations stopped somewhat short of equality. He once told the young adults to be polite and courteous to Negroes but did not give the impression he considered them equal to whites.

#3

Yes.

#4

--

#5

The great strength of his pulpit presentation seemed to overshadow his personal contact with individuals.

#6

Yes.

#7

Yes.

#8

Yes. He could not conduct discussion groups with young people. He was best when speaking of his own experience. Among friends he was himself. Almost reserved with strangers.

#9

No. His intense writing and preaching engagements prevented him from "mixing" extensively with the congregation except as officially required. He did not have time to support the Community Program which the church sponsored to aid the underprivileged children in the neighborhood. He had limited contact with the youth of the church.

APPENDIX III - Continued

#10

Yes, but. It was said that he was not able to visit his members enough. As a youth I did not notice this. I have since been in churches where visitation was vigorous and I can see its merits.

#11

No. It is to be expected, I suppose, that persons whose approach to life is predominately emotional would tend to discount the value of a cooler view of things. This appeared to me to be the case with Marshall and was the source of some mild disappointment for me. However, I think it was his emotional quality, his ability to hit people in their soft stupidities and hard pride that was the main source of the attraction he held for people.

#12

I hardly knew him as a pastor, for I was away a great deal of the time. However, the need he met for me was, as I believe for many other young people, to inspire, challenge and bolster when I was very young and lonely in a strange large city in the confusion of wartime.

#13

Almost always from the pulpit. Not always in personal contact. I found him rather awe-inspiring, but then I could not claim to know him very well, and I was at that time easily awed.

#14

Yes. As I matured I came to realize that he was like any other man with his problems, a temper at times, he took on human traits and for me he came down off the pedestal so many of us had placed him on.

#15

Yes.

#16

Yes.

#17

Usually. He had spoken at the Gospel Mission and among other things told of giving up smoking-- but when the pressure of the war years came and he had problems at home with the unreliableness of household help and Mrs. Marshall's illness, I once saw him smoke.

APPENDIX III - Continued

#18

Usually. He was disappointed that his leadership was not universally accepted, and sometimes felt that his best efforts were of no avail.

#19

Yes. His sermons were so pertinent and practical and his advice so tactfully given that there was never any doubt in my mind that the Lord was working through him and I'm convinced that my hand was in God's when I was led to NYA.

#20

Yes.

#21

Yes.

#22

Largely, but not always. Too often irritated instead of healing. Insistent on own ideas - no compromise. Was not good administrator or organizer and found it difficult to delegate. Lack of patience with or sympathy for those who disagreed with him.

#23

Yes. In everything that really mattered.

#24

Yes.

#25

Yes.

#26

--

#27

?

#28

Yes, always as pastor and warm personal friend. He and his wife frequent visitors in our home. My mother and sister "introduced" Peter and Catherine to Cape Cod and spent four consecutive summers vacationing there with them.

#29

Yes.

APPENDIX III - Continued

#30

Yes. We were nonplussed at his frequent absences from mid-week prayer meetings, when he would spend an entire week holding protracted meetings usually in the South, which was his first love. I remember in the spring of 1938 his first year with us, ten consecutive midweek meetings including Lent when he was absent.

#31

Yes. Sore objected to his being away during the week a great deal -- but there are many in the church who heard him in their home town before coming to Washington and when they came to the city, many united with our church. Washington is a city that is constantly going through changes of various kinds and new people coming in and others leaving -- like an army marching through the city -- and through the church. The church feels this very much. N.Y.Ave. is a downtown church and to grow at all must have strong leadership. Dr. Marshall was not only a great preacher but had the ability to get his people into the work of the church. He loved games of all sorts and was with the young people bowling and tennis. Always starting the bowling team off with prayer. The young people were devoted to him, his influence over them was very strong.

#32

Yes.

#33

No. At times his impatience showed through his usual genial disposition.

#34

Yes.

#35

Yes. In a congregation of approximately 1,800 it was difficult for him to know everyone. He was reserved except when with people he knew well.

#36

Yes.

#37

--In a small group he did not show the warmth he did in the pulpit.

APPENDIX III - Continued

#38

No. With the tendency one has to idolize one greatly admired, it was always a surprise and shock to discover his "drive" to do well -- in group games, in bowling, in playing bridge, etc. His impatience when things didn't come up to his standards of perfection. I particularly resented his criticism of his wife, but on reflection I realize it was his dissatisfaction with the particular deed and not the person which he was criticizing.

#39

But on more personal knowledge and in the everyday problems of running a church, I soon learned he was "only human." He wasn't perfect as many have thought he was. He could irritate and be irritated. He tried, but did not always practice what he preached. I respected him highly but never felt I knew him intimately, stood a little in awe of him and never counted him as one of my close friends, although I enjoyed being in his company.

#40

Yes. As far as I'm concerned there never was and never will be another person quite like Peter Marshall. He was perfect and I'll never forget him. I am more than grateful for having known him and heard him.

#41

Yes. Only exception is the recognized fact that while most of his sermons were "tops," he had his "off" Sundays, as any minister does.

#42

Yes. It gives me pleasure to recall how he found time to be personal friends with so many young people. We felt especially close to him, as a group.

#43

Yes. Dr. Marshall more than fulfilled my highest expectations. Through the teachings and preachings of Dr. Marshall and his wife, Catherine Marshall, I was introduced to Jesus Christ as my personal Saviour. Many years of spiritual growth have transpired since then, but I shall always be deeply grateful for their witnessing as it made me realize the Kingdom of God (or the Temple of God) is present within all of us. We must learn to believe and accept His presence.

APPENDIX III - Continued

TABULATION OF RANKINGS GIVEN ON QUESTION NO.11*

Question 11. Would you care to rank the following descriptions of a preacher in the order in which you think they best applied to Peter Marshall. If any do not apply, please strike them out. If you have any to add, please use the extra lines to the right.

<u>Item</u>	<u>No. of responses on the item</u>	<u>Aggregate of Rankings</u>	<u>Average Ranking</u>
Inspirational	38	103	2.7**
Spiritual	37	100	2.7
Sincere	37	103	2.8
Challenging	36	138	3.8
Devotional	31	143	4.6
Emotional	27	184	6.8
Logical	25	159	6.4
Provoking	25	163	6.5
Scholarly	19	158	8.3
(Deeply) theological	16	138	8.6
A showman	11	93	8.5
Benign	10	96	9.6
Sensational	7	61	8.7

*Respondents had some difficulty with this question. Semantic problems occurred in interpreting the terms provided. Some respondents struck out a few terms as not applying. Others declined to rank the terms, just checked those which they felt specially applied. Some ranked only four or five items.

** In spite of the above limitations, it is worthy of note that there is a general consensus indicated by the correspondence between the number of respondents who ranked the first five items, and the average ranking given those items.

It is worthy of note that less than half of the correspondents felt that the last five terms applied to Marshall, or merited a ranking. These were the items most commonly struck out on the returns.

APPENDIX III - Continued

Write-in terms included: Humorous; magnetic; humility; powerful; uncompromising; fearless; ability to act out parts of sermons; artist with word pictures; a Will Rogers type of showman; terrific ability to paint word pictures; personal; evangelistic; dramatic; gifted.

APPENDIX III - Continued

SUMMARY OF QUESTIONNAIRES - ON QUESTION 12a

How would you best describe Dr. Marshall's relationships with
(a) the church membership

Respondent #1 - Very cordial - some hero worshippers among them.

#2 - Generally friendly and good.

#3 - Admiration, amazement, warm and friendliness.

#4 - The new sitters - helpful in trying times.

#5 - Excellent - especially from the pulpit.

#6 - Good.

#7 - Popular.

#8 - Electric hold on them.

#9 - Formal for most because of the size of the congregation.
He himself was deeply loved and admired by most.

#10 - Formal with a personal touch - well-loved by the
majority.

#11 - They loved him, in some cases it was almost worship.

#12 - All seemed to love him.

#13 - --

#14 - Very good.

#15 - Good.

#16 - Cordial and friendly.

#17 - Friendly.

#18 - Largely cordial; some cool.

#19 - Excellent.

#20 - Very good as far as I could tell.

#21 - Good.

#22 - Many "worshipped" him, some were neutral, some left or
were critical.

APPENDIX III - Continued

- #23 - Most loved him except the group who wanted nothing changed.
- #24 - Everyone loved and admired him greatly as far as I ever knew.
- #25 - --
- #26 - Greatly loved and highly esteemed.
- #27 - --
- #28 - Warm and cordial.
- #29 - Good (not best with "old timers" or those strong for tradition).
- #30 - Superlatively good.
- #31 - Very good.
- #32 - --
- #33 - Excellent in a high percentage of members.
- #34 - With such a large membership it could not be as close as he would have liked - but he had a deep concern for the total membership.
- #35 - Beloved but held in awe by many.
- #36 - Good.
- #37 - Excellent.
- #38 - Well-liked, preaching appealing and one was eager to attend sermons even if one had to stand up.
- #39 - --
- #40 - Loving, affectionate, understanding, kindly.
- #41 - More effective than with trustees or session.
- #42 - Very good, with some exceptions.
- #43 - Very admirable, in many instances Hero Worship.

APPENDIX III - Continued

SUMMARY OF QUESTIONNAIRES--ON QUESTION 12b

How would you best describe Dr. Marshall's relationships with
(b) the board of trustees

Respondent #1 - Cordial. They were very fond of him and vice versa.

#2 - --

#3 - Annoyed with their lack of faith and practical-mindedness, at times.

#4 - Unknown.

#5 - --

#6 - Good.

#7 - ?

#8 - Loved.

#9 - --

#10 - --

#11 - Not known.

#12 - Not known.

#13 - --

#14 - Very good.

#15 - Good.

#16 - Not known.

#17 - Not in a position to know.

#18 - Polite, but wary; sometimes in opposition.

#19 - As far as I know, it was very good.

#20 - Unknown.

#21 - Good.

#22 - Considerable contention; Dr. M. stopped attending meetings for a period.

APPENDIX III - Continued

- #23 - Friendly and workable although at times slightly strained.
- #24 - --
- #25 - --
- #26 - Do not know.
- #27 - ?
- #28 - Not good - Peter had excellent, new ideas - seldom acceptable to conservative old men who resented any outside ideas.
- #29 - Fair.
- #30 - Plenty of friction.
- #31 - Some friction at times.
- #32 - --
- #33 - Started bad because of domineering board; ended better.
- #34 - Good.
- #35 - Unknown to me.
- #36 - Poor, by his own admission.
- #37 - --
- #38 - --
- #39 - In his early ministry here, he had offended some members of the Board of Trustees so that he and that Board had more discord than agreement.
- #40 - --
- #41 - Not too effective.
- #42 - Good, with exceptions.
- #43 - Very respectful.

APPENDIX III - Continued

SUMMARY OF QUESTIONNAIRES - ON QUESTION 12c *

How would you best describe Dr. Marshall's relationships with
(c) the session

Respondent #1 - Cordial, they were very fond of him and vice versa.

#2 - Cordial, frank, friendly "give and take" spirit in discussions.

#3 - Not over-assertive, generally agreeable.

#4 - Unknown.

#5 - --

#6 - Good.

#7 - ?

#8 - Trusted him.

#9 - --

#10 - --

#11 - Not known.

#12 - Not known.

#13 - --

#14 - Very good.

#15 - Very good.

#16 - Not known (only have "hearsay")

#17 - Not in a position to know.

#18 - Complete support.

#19 - As far as I know, it was very good.

#20 - Unknown.

#21 - Good [same answer given to all of question 12]

#22 - Generally good (I think).

APPENDIX III - Continued

- #23 - Very good and mostly harmonious.
- #24 - Everyone loved him as far as I ever knew.
- #25 - --
- #26 - Do not know.
- #27 - ?
- #28 - As they should be as far as we could observe.
- #29 - Excellent.
- #30 - Fairly friendly.
- #31 - Friendly at all time.
- #32 - --
- #33 - Good from the start. Had its high and low periods.
- #34 - Good.
- #35 - Frank but affectionate.
- #36 - Good.
- #37 - --
- #38 - --
- #39 - Behind him for the most part, but didn't always grasp what he was trying to put across.
- #40 - --
- #41 - Not too effective.
- #42 - Good, with exceptions.
- #43 - Very respectful.

***Presbyterian authority is based on control of a local church by its session of elected elders. The minister-- a teaching elder rather than a ruling elder-- is the nonvoting moderator of the session, but technically works for the regional presbytery. The presbytery can intervene in hiring-firing matters normally left to congregations and their session.**

APPENDIX III - Continued

SUMMARY OF QUESTIONNAIRES - ON QUESTION 12d

How would you best describe Dr. Marshall's relationships with
(d) the board of deacons

Respondent #1 - Cordial, they were very fond of him and vice versa.

#2 - --

#3 - --

#4 - Unknown.

#5 - Excellent.

#6 - Excellent.

#7 - ?

#8 - Completely devoted.

#9 - --

#10 - --

#11 - Not known.

#12 - Not known.

#13 - --

#14 - Very good.

#15 - Good.

#16 - Not known.

#17 - Not in a position to know.

#18 - Complete support.

#19 - As far as I know, it was very good.

#20 - Unknown.

#21 - Good.

#22 - Good.

#23 - Very good and mostly harmonious.

APPENDIX III - Continued

#24 - --

#25 - --

#26 - Do not know.

#27 - ?

#28 - As they should be, so far as we could observe.

#29 - Excellent.

#30 - Fairly friendly.

#31 - Friendly at all times.

#32 - --

#33 - Good. Expected a lot and got it.

#34 - Good.

#35 - Young men who were fond of him.

#36 - Good.

#37 - --

#38 - --

#39 - Younger men (who) would have followed him into anything in most cases.

#40 - --

#41 - Effective.

#42 - Good, with exceptions.

#43 - Very brotherly.

APPENDIX III - Continued

SUMMARY OF QUESTIONNAIRES - ON QUESTION 12e

How would you best describe Dr. Marshall's relationships with
(e) the youth groups

Respondent #1 - Cordial, they were very fond of him and vice versa.

#2 - Showed great interest in them; was well liked by young people.

#3 - Excellent rapport generally; fond of small groups.

#4 - Friendly, inspirational.

#5 - --

#6 - Excellent.

#7 - Loved, respected.

#8 - Always with him.

#9 - Formal with a few exceptions. He generously invited many to visit his summer home in West Harwich, Mass.

#10 - Again formal with a personal touch.

#11 - When directly associated as at meetings, etc., he tended to dominate - probably as a combined result of his own personality and an admiring passivity on the part of many young adults.

#12 - Not known.

#13 - Excellent.

#14 - Very close.

#15 - Good.

#16 - He had the facility for attracting young people.

#17 - Well liked by all as counselor, guide, pastor, and friend--he actively participated in bowling league - loved games - taught class of young people on Sun. a.m. before 11 o'clock service in latter part of ministry.

#18 - Loyal and enthusiastic followers.

#19 - Here's where his influence was the greatest, I believe.

APPENDIX III - Continued

- #20 - Excellent, a much-beloved person.
- #21 - Good.
- #22 - Quite good; he seemed to prefer youth.
- #23 - The young people. . .all loved him and he had a wonderful and lasting influence on them.
- #24 - All the young adults loved and respected him; held him in very high esteem. Occasionally enjoyed Sunday evenings together after church.
- #25 - --
- #26 - He had a special rapport with youth.
- #27 - Not close.
- #28 - The best.
- #29 - Excellent.
- #30 - He had them "eating out of his hand."
- #31 - They were very fond of him and followed closely his leadership.
- #32 - --
- #33 - Excellent. Was an inspiring leader of youth.
- #34 - Good.
- #35 - Many young people were very good friends of his. He understood young people.
- #36 - Excellent.
- #37 - Popular.
- #38 - Very enthusiastic and eager --our good friend.
- #39 - I would say he was most popular with the Youth groups of the church.
- #40 - They adored him; he was their friend.
- #41 - Effective.

APPENDIX III - Continued

#42 - Good, with exceptions.

#43 - Most companionable; very humane.

APPENDIX III - Continued

SUMMARY OF QUESTIONNAIRES - ON QUESTION 12f

How would you best describe Dr. Marshall's relationships with
(f) the children

Respondent #1 - More distant, but cordial.

#2 - --

#3 - I don't think he had much time for that.

#4 - Unknown.

#5 - --

#6 - Good.

#7 - ?

#8 - Adored him.

#9 - --

#10 - They looked upon him with love and admiration -
someone to imitate.

#11 - Not known.

#12 - Not known.

#13 - Fatherly.

#14 - Good.

#15 - Good.

#16 - The children all loved him.

#17 - Gentle and kind.

#18 - Don't know.

#19 - Excellent (they truly loved him.)

#20 - Unknown.

#21 - Good.

#22 - Quite good; he seemed to prefer youth.

APPENDIX VII - Continued

- #23 - The Children all loved him and he had a wonderful and lasting influence on them.
- #24 - --
- #25 - Had a way with them - they loved him.
- #26 - Do not know.
- #27 - --
- #28 - The best.
- #29 - Excellent.
- #30 - He had little to do with the Sunday school at any time.
- #31 - Interested but not active in Sunday School.
- #32 - --
- #33 - Fair. He didn't feel at ease with them.
- #34 - Good.
- #35 - Known only through their parents.
- #36 - Good, gave children's sermon for example, every Sunday.
- #37 - --
- #38 - A little shy-- and yet he could hold rapt attention with stories and sermonettes.
- #39 - He didn't see much of the smaller children of the church school but when he was in their midst, they loved him.
- #40 - --
- #41 - Effective.
- #42 - Good, with exceptions.
- #43 - Lovingly and kindly.

APPENDIX III - Continued

SUMMARY OF QUESTIONNAIRES - ON QUESTION 13

Would you describe briefly the degree to which Dr. Marshall "practiced what he preached."

- Respondent #1 - To a high degree. There were many failures to be perfect, but the failures were consistent with his preaching in that he both preached and appropriated the forgiveness of God in Christ. I know he mourned his seeming lack of "growth in grace."
- #2 - He was sincere and tried to practice what he preached. There was no sham or hypocrisy about him.
- #3 - I think he sincerely tried to.
- #4 - Unknown.
- #5 - I felt that he practiced, or lived his religion, every moment.
- #6 - Dr. Marshall was always aware of his position of minister. Humility was one of his strong attributes.
- #7 - Completely as he saw it, I'm sure--at least as nearly as any of us can follow our beliefs and convictions completely.
- #8 - Amen.
- #9 - He was his own best sermon. He wanted others to know his Lord as he himself had come to know Him.
- #10 - He was so firmly convinced of the hand of God in his life that every action and word seemed guided-- open in joy and intent in seriousness.
- #11 - Have no knowledge of this.
- #12 - I do not know.
- #13 - I believe he did, so far as was humanly possible.
- #14 - He always practiced what he preached.
- #15 - He was what he preached-- he lived deeply and communicated likewise.
- #16 - I believe he tried his utmost to practice what he preached, keeping human failings to a minimum.

APPENDIX III - Continued

- #17 - As far as I know, he did. He had a humbleness and knowledge that we are all sinners saved by grace, and testified to that.
- #18 - If he believed in something he practiced that belief without quibbling.
- #19 - As far as I knew, he practiced what he preached all the time --I, personally, never knew him to misunderstand anybody's words or actions; he always sought the truth.
- #20 - Since I did not know him personally, I cannot answer this.
- #21 - Daily devotions.
- #22 - Believe he sincerely tried to, and generally did. Contact and relations with people individually was difficult for him. Was most effective in the pulpit, as a preacher, speaking to an audience.
- #23 - He was human and realized his own shortcomings, but was always striving to practice what he preached-- and usually did.
- #24 - I believe he practiced what he preached as far as was humanly possible.
- #25 - He practiced what he preached with his whole heart.
- #26 - As completely as any pastor we have known.
- #27 - ?
- #28 - I can think of no occasion when Peter was anything but an honorable Christian gentleman.
- #29 - He was very human, but I would say that he tried to practice what he preached.
- #30 - He often said he would prefer to be "morally right than socially correct."
- #31 - --
- #32 - Fully.
- #33 - Very extensively; probably more than most ministers, although far from perfection.

APPENDIX III - Continued

- #34 - His deep, but simple "child-like" faith was exercised in his daily life.
- #35 - Even though he had great ability as a speaker, I think that the greatest impression that I and many others had was that of a man who truly practiced what he preached.
- #36 - To greatest extent possible for a human being. I feel many ministers fall down here.
- #37 - Because he preached a very human philosophy, he seemed to live it in every way.
- #38 - Yes - his standards for himself were high and he strove to live as Christ would have him.
- #39 - Like so many others, to hear him preach, one almost thought of him as being nearer to God than most men. But on more personal knowledge and in the everyday problems of running a church, I soon learned he was "only human." He wasn't perfect as many have thought he was. He could irritate and be irritated. He tried but did not always practice what he preached.
- #40 - He felt religion should give a person happiness, joy and peace, and his face shone with these qualities.
- #41 - His behavior, both public and private, testified to the sincerity of his eloquent convictions.
- #42 - As far as I could observe, completely.
- #43 - Dr. Marshall stopped smoking when he realized the type of example he was exemplifying before youth, with a Bible in one hand and a cigarette in the other hand.

APPENDIX III - Continued

SUMMARY OF QUESTIONNAIRES - ON QUESTION 13 part 2

Would you care to mention any specific exceptions in this respect.

Respondent #1 - --

#2 - --

#3 - No.

#4 - --

#5 - --

#6 - --

#7 - I don't know any.

#8 - I told him one day he was too tenacious, should relax. During his first hospitalization I sang "O Rest in the Lord" to him for a week till he caught on; and recovered.

#9 - --

#10 - --

#11 - --

#12 - --

#13 - --

#14 - --

#15 - Even though genuinely personal in his relationships, at times preoccupied, a bit distant -- "not with you."

#16 - --

#17 - --

#18 - He loved football. The Redskins played Sunday afternoon, when he felt that he could not attend. He wanted to, but he never did.

#19 - All of my memories of Dr. Marshall were happy ones; if he ever disappointed me when I was looking to him for leadership I don't remember it.

APPENDIX III - Continued

#20 - --

#21 - --

#22 - --

#23 - No specific exceptions stand out.

#24 - --

#25 - No.

#26 - Am not aware of any exceptions.

#27 - ?

#28 - --

#29 - He showed some impatience with his assistants. But he was the leader and his prayer groups were an indication of how well he practiced what he preached.

#30 - For the above reason (that he would rather be "morally right than socially correct,") he was often irritating to those who entertained him.

#31 - --

#32 - --

#33 - Shortcomings were impatience with imperfection. His usual contacts were most Christ-like.

#34 - --

#35 - --

#36 - Called minister of music down from pulpit for singing hymns too fast. Usually, they worked together in planning service with music to fit sermons and scripture.

#37 - --

#38 - --

#39 - He could irritate and be irritated.

#40 - --

APPENDIX III - Continued

#41 - --

#42 - As an "exception," he often seemed to feel a sense of personal inadequacy.

#43 - Dr. Marshall met death so beautifully and excitedly that he proved his teachings of immortality, that life on this earth was truly a preparation for pulling aside the curtain and stepping into the glorious life beyond.

APPENDIX III - Continued

SUMMARY OF QUESTIONNAIRES - ON QUESTION 14a

What words might you use to describe the speaking of Dr. Marshall, with regard to--

(a) gestures

- #1 - Vigorous and graceful.
- #2 - Natural.
- #3 - Natural, forceful.
- #4 - Unpretentious.
- #5 - Few but natural.
- #6 - --
- #7 - --
- #8 - Natural.
- #9 - Appropriate and effective.
- #10 - Designed to direct the thinking and the subject not to the speaker.
- #11 - Made no impression.
- #12 - Some hand gestures seemed to add to realistic quality of storytelling.
- #13 - Restrained.
- #14 - Natural.
- #15 - Natural--few but correlated.
- #16 - Used his hands to help emphasize a point.
- #17 - Very few.
- #18 - Few; simple and restrained.
- #19 - Mild, but effective.
- #20 - Cannot remember any.
- #21 - Mild.

APPENDIX III - Continued

- #22 - Moderate, natural, but very effective.
- #23 - Few, but what he did use were meaningful and eloquent.
- #24 - Few, simple - style of his own repeated each Sun.
- #25 - --
- #26 - Little used.
- #27 - --
- #28 - Very few but those used were just right.
- #29 - Were rather few.
- #30 - Seemed to flow with his speech.
- #31 - Very effective.
- #32 - Excellent.
- #33 - Natural and illustrative.
- #34 - Not excessive; very effective.
- #35 - None.
- #36 - Occasional for emphasis.
- #37 - Appropriate.
- #38 - Not too many but very expressive.
- #39 - --
- #40 - Graceful - natural, meaningful.
- #41 - Effective.
- #42 - Underplayed, as I recall.
- #43 - Freely.

APPENDIX III - Continued

SUMMARY OF QUESTIONNAIRES - ON QUESTION 14b

What words might you use to describe the speaking of Dr. Marshall,
with regard to --
(b) bodily movement

Respondent #1 - Athletic, yes graceful.

#2 - --

#3 - Used to express natural strong feelings.

#4 - Powerful.

#5 - Some but not exaggerated.

#6 - Not extreme.

#7 - --

#8 - --

#9 - Vigorous.

#10 - Designed to direct the thinking and the subject not
to the speaker.

#11 - No impression.

#12 - Did not notice.

#13 - Little.

#14 - Natural.

#15 - Natural and dignified.

#16 - Confident.

#17 - Not exaggerated.

#18 - His speaking voice held your attention from any
movement.

#19 - He mostly stood still in the pulpit but could run
like a deer in a baseball game!

#20 - Very little, never distracting.

APPENDIX III - Continued

- #21 - Mild.
- #22 - Very little.
- #23 - Fairly still--didn't walk around.
- #24 - Very little.
- #25 - None.
- #26 - None.
- #27 - --
- #28 - Very little.
- #29 - Pronounced and emphatic.
- #30 - Seemed to flow with his speech.
- #31 - Often moved about to emphasize certain points in a sermon.
- #32 - Excellent.
- #33 - Not extensive.
- #34 - Reserved and in good taste.
- #35 - He would sometimes move close to the pulpit to be nearer to the congregation (He had a microphone in a large church).
- #36 - Can't recall.
- #37 - Never excessive.
- #38 - Not too many.
- #39 - --
- #40 - Powerful, graceful.
- #41 - Can't recall.
- #42 - Underplayed, as I recall.
- #43 - Graceful.

APPENDIX III - Continued

SUMMARY OF QUESTIONNAIRES - ON QUESTION 14c

What words might you use to describe the speaking of Dr. Marshall,
with regard to--

(c) personal appearance

Respondent #1 - Very attractive

#2 - --

#3 - Neat, "built like an athlete."

#4 - Dynamic.

#5 - Pleasant.

#6 - Excellent.

#7 - Rugged.

#8 - Became "illuminated" when preaching.

#9 - Modestly neat.

#10 - Neat, vigorous, powerful with extreme gentleness.

#11 - Neat, alert, full of physical vitality, (had what the
military calls "Command presence").

#12 - Alert and almost radiant in speaking.

#13 - Pleasant and dignified.

#14 - Always very neat.

#15 - Good.

#16 - Friendly but intent.

#17 - Neat; never wore clerical collar, but wore robe over
business suit without robe in hot weather.

#18 - He liked gay ties, but used restraint in the pulpit.

#19 - Manly, with a radiant smile and impressive facial
expressions.

#20 - Neat, good-looking.

APPENDIX III - Continued

- #21 - Very good.
- #22 - Earnest, confident, informal but dignified.
- #23 - Wore a robe--always neat.
- #24 - Very neat and well groomed.
- #25 - Well-dressed.
- #26 - He was a picture of quiet assurance.
- #27 - --
- #28 - Strong, vigorous, sincere.
- #29 - Not always very dignified.
- #30 - Properly groomed at all times.
- #31 - Very good.
- #32 - Excellent.
- #33 - Impeccable.
- #34 - Excellent.
- #35 - Extremely neat, nice looking.
- #36 - Pleasant and attractive.
- #37 - Virile.
- #38 - Attractive and neat, very masculine.
- #39 - --
- #40 - Handsome, radiant, vital, rugged.
- #41 - Appealing-warm.
- #42 - Good.
- #43 - Excellent.

APPENDIX III - Continued

SUMMARY OF QUESTIONNAIRES - ON QUESTION 14d

What words might you use to describe the speaking of Dr. Marshall, with regard to --

(d) voice quality, power, etc.

Respondent #1 - Very pleasing to the ear--arresting, beautiful.

#2 - Magnetic, effectively used.

#3 - Excellent.

#4 - Moving.

#5 - Natural and exciting scottish burr created confidence and atmosphere of sincerity.

#6 - Excellent.

#7 - Strong.

#8 - His strength, diction were sheer magic.

#9 - Excellent elocution, good power and inflection, good diction.

#10 - Deep resonant, persuasive.

#11 - Strong, clear, masculine.

#12 - Clear, strong and pleasing.

#13 - Considerable, dynamic.

#14 - Excellent.

#15 - Excellent, vital.

#16 - He used inflection of voice to great advantage.

#17 - Very striking, good diction, not shrill or harsh or too loud.

#18 - His voice was clear but not powerful; enunciation careful.

#19 - Fine tone, easily understood.

#20 - Eloquent poetic, talked making word pictures.

APPENDIX III - Continued

- #21 - Very good.
- #22 - Scot's accent most appealing, poetical commanding, pleading.
- #23 - Not a deep voice but had an appealing quality that was very forceful.
- #24 - Excellent, most interesting accent, you could hear a pin drop in the sanctuary.
- #25 - Compelling voice-intense.
- #26 - Limited volume range but clear, strong and very appealing.
- #27 - --
- #28 - Delightful Scottish accent. Fine delivery.
- #29 - Excellent.
- #30 - Suberb speaking voice, dramatic.
- #31 - Great power and dramatic.
- #32 - Extreme variations in volume and rate of speaking including effective pauses.
- #33 - Excellent-best diction of inflection ever heard.
- #34 - Excellent.
- #35 - Pleasing Scottish burr, perfect diction.
- #36 - Vibrant powerful, pleasant timbre.
- #37 - Dynamic.
- #38 - Appealing and expressive slight accent.
- #39 - --
- #40 - No "ministerial tone", unforgettable voice.
- #41 - Rang sincerity, engaging.
- #42 - Magnetic.
- #43 - Forceful and magnetic; eloquent.

APPENDIX III - Continued

SUMMARY OF QUESTIONNAIRES - ON QUESTION 14e

What words might you use to describe the speaking of Dr. Marshall,
with regard to
(e) pulpit mannerisms

Respondent #1 - Leaning across the lectern a bit, sang hymns vigorously.

#2 - No distracting ones.

#3 - --

#4 - Dignified.

#5 - --

#6 - --

#7 - --

#8 - He smiled as he preached with an infectious charm.

#9 - Reverent.

#10 - Devotional.

#11 - No impression.

#12 - Do not remember.

#13 - Few but telling.

#14 - Nothing adverse in any way.

#15 - None.

#16 - --

#17 - Can't remember any.

#18 - None that I can remember.

#19 - He made me feel as if he were speaking directly to me.

#20 - Can't remember any.

#21 - Very good.

#22 - Do not remember any.

APPENDIX III - Continued

- #23 - No definite mannerisms but used gestures to illustrate stories very eloquently.
- #24 - Very sincere, humble, and inspirational
- #25 - --
- #26 - Notable by their absence.
- #27 - --
- #28 - To emphasize a point he often leaned over the pulpit and spoke softly --directly into the microphone, he seemed to be talking right to you--most striking and effective.
- #29 - Attractive.
- #30 - I do not recall any.
- #31 - Do not recall any.
- #32 - --
- #33 - Suffered with hot weather, but took it well.
- #34 - Excellent.
- #35 - None.
- #36 - None that I can recall.
- #37 - Pleasing.
- #38 - --
- #39 - --
- #40 - I wasn't aware of any mannerisms.
- #41 - Can't recall.
- #42 - --
- #43 - Made each individual feel as though the Lord was speaking personally to him.

APPENDIX III - Continued

SUMMARY OF QUESTIONNAIRES -- ON QUESTION 15

Could you add any other observations regarding any aspect of Dr. Marshall's preaching?

Respondent #1 - --

#2 - Had ability to convey eloquently, effectively, understandably his keen sense of presence of God. His preaching had a direct, conversational quality and seemed to be directed to you.

#3 - Inclusion of congregation in sermons with phrases like "wouldn't you?" or "haven't we all felt?"

#4 - Beautiful service from beginning to end. Moving and helpful prayers.

#5 - Terrific (exceptional) ability in use of words, especially in painting living, down-to-earth word pictures - his sincerity, his living what he preached.

#6 - --

#7 - --

#8 - My husband enjoyed hearing him call down the frivolity of women; but they came back for more.

#9 - He had a marvelous gift for eloquently painting word pictures and bringing Biblical scenes to life as if he were an eye witness.

#10 - His word pictures brought scenes to life--making it seem that each listener had been present when the action took place.

#11 - I do not want to give the impression that Marshall's preaching was, so far as I was concerned, purely emotional. It was not characterized either by brilliant logic or scholarly theological expositions. yet it had a clarity, vigor and enthusiasm which conveyed an impression of complete sincerity and uncompromising devotion to Christ.

#12 - --

#13 - My attention seldom wandered, although normally my concentrative powers are strictly limited.

APPENDIX III - Continued

- #14 - He had the uncanny ability to draw pictures in ones mind with words.
- #15 - Dr. Marshall spoke (or preached from the pulpit) to the individual. I heard his messages as for "me." He spoke to the person.
- #16 - He gave the appearance and feeling that he was talking to each member of the congregation as an individual and not to a large group of people that must sit and hear what was to be said.
- #17 - The one thing outstanding to my mind was his sincerity-- you knew he thoroughly believed everything he said -- no sham or hypocrisy. He had a way of making it seem that he was speaking to YOU individually --always, something "hit home," whether it was in the sermon or the prayer --and that something would stay with you to mull over during the week.
- #18 - His choice of words made each idea a living thing. He used alliteration, repetition, and contrast to drive home the point he wanted to make, yet the words and devices never outshone the idea he was stressing.
- #19 - His humbleness and modesty were admirable and, I feel, indicated that he was really Christ's servant.
- #20 - I felt that I as a 20 year old WAVE with only a high school education could understand his messages easily and could learn real answers to real problems of youth through them.
- #21 - Powerful.
- #22 - --
- #23 - Almost more than what he actually said, was the sincerity with which he said it--that you knew he was so completely feeling what he was saying--more than any minister I ever heard, he held his congregations not wanting to miss a word.
- #24 - --
- #25 - --
- #26 - Simple language - short sentences - listeners would feel as if being personally spoken to - vivid word pictures.

APPENDIX III - Continued

- #27 - The prayer hymn sung by the choir right before the prayer was an effective way of getting the congregation in an attitude of prayer.
- #28 - Use of his hands - They were big - strong - expressive to drive home a point yet tender, gentle and sympathetic when you needed comfort.
- #29 - His prayers as is well known were a bit unusual but very effective. In reading the scripture the word emphasis was so important.
- #30 - He always treated even the most hackneyed of texts with great originality and a fresh point of view.
- #31 - Sermons on patriotism were always delivered with great power, deeply stirring his congregation.
- #32 - --
- #33 - His sermons were engineering masterpieces. Easiest to follow I've ever heard. Simple but to the point.
- #34 - He had great talent in use of adjectives, making description and example very colorful, alive and meaningful.
- #35 - He used notes. He spent time thinking the best way to express himself and wrote it down. He never rambled. In fact he wrote out his sermons, but he breathed life into his manuscripts when he read from them.
- #36 - Voice, delivery and content of sermons all most effective, no criticism possible from me.
- #37 - After hearing one sermon I knew that I wanted to attend this church every Sun. both morning and evening.
- #38 - His ability to make people of Bible so real--His Sun. evening (series) sermons on Disciples were excellent.
- #39 - --
- #40 - He always made me feel that he was speaking directly to me; that he had a close relationship to God and expressed it beautifully.
- #41 - His preaching voice sounded like his speaking voice--without pompous clerical affection.

APPENDIX III - Continued

- #42 - When he preached, he was a man of authority, as contrasted to a manner of humility otherwise.
- #43 - Dr. Marshall had a unique way of presenting or putting his sermons across to all present and only on close observation would one realize that he was actually reading a typed format of the sermon.

APPENDIX III - Continued

SUMMARY OF QUESTIONNAIRES - ON QUESTION 16a

Would you care to classify yourself during the Marshall ministry, as to
(a) educational status

Respondent #1 - College graduate.

#2 - College graduate.

#3 - College degree and postgraduate work.

#4 - Personnel advisor.

#5 - College degree.

#6 - Going to accounting school.

#7 - I held my Ph.D in Chemistry.

#8 - --

#9 - College graduate.

#10 - High school student and student nurse.

#11 - College (M.S.)

#12 - College student.

#13 - Secondary school--no university training.

#14 - High school graduate.

#15 - Master's Degree.

#16 - High school graduate with some college.

#17 - --

#18 - College.

#19 - High school graduate, attending G. W. Univ. night school.

#20 - High school graduate.

#21 - College graduate.

#22 - College graduate.

APPENDIX III - Continued

- #23 - 1 year college.
- #24 - College graduate.
- #25 - High school and secretarial school.
- #26 - --
- #27 - College graduate.
- #28 - Graduate dietitian.
- #29 - University graduate.
- #30 - A. B. George Washington University.
- #31 - --
- #32 - --
- #33 - Lawyer-student.
- #34 - --
- #35 - College graduate.
- #36 - Student.
- #37 - College graduate.
- #38 - High school graduate.
- #39 - --
- #40 - High school, 2 years college, widely read.
- #41 - College graduate.
- #42 - High school, business college.
- #43 - Business college and Accounting Degree.

APPENDIX III - Continued

SUMMARY OF QUESTIONNAIRES - ON QUESTION 16b

Would you care to classify yourself during the Marshall ministry, as to
(b) occupational or professional status

Respondent #1 - Housekeeper then public relations.

#2 - Newsman.

#3 - Weather observer - U. S. Weather Bureau.

#4 - --

#5 - Engineering administration.

#6 - Government clerk.

#7 - Research chemist - later professor of chemistry.

#8 - --

#9 - Electrical engineer.

#10 - Student nurse.

#11 - Engineer.

#12 - None.

#13 - Personal assistant to British Ambassador.

#14 - U. S. Army Air Forces board & American Air lines agent.

#15 - Teacher.

#16 - Life Insurance - management.

#17 - Government statistical clerk - and housewife.

#18 - Government accountant.

#19 - Secretary in Defense Department (War Department, it was then!).

#20 - Enlisted WAVE - a new one.

#21 - --

#22 - Retail merchant.

APPENDIX III - Continued

- #23 - Housewife.
- #24 - Interior decorator.
- #25 - Secretary.
- #26 - Interior decorator and commercial attache.
- #27 - Case work.
- #28 - Restaurant business.
- #29 - Government executive.
- #30 - Ex-teacher in a Junior College.
- #31 - --
- #32 - --
- #33 - U. S. Government employee.
- #34 - --
- #35 - Administrative assistant, state department.
- #36 - Teacher and secretary.
- #37 - Teacher. Summer government work.
- #38 - Worked as secretary in government during part of time.
- #39 - --
- #40 - Bookkeeper.
- #41 - Military officer.
- #42 - Personal secretary.
- #43 - Working as secretary. Accounting student during evening.

APPENDIX III - Continued

SUMMARY OF QUESTIONNAIRES - ON QUESTION 16c

Would you care to classify yourself during the Marshall ministry, as to
(c) marital status

Respondent #1 - Single.

#2 - Married December 2, 1946.

#3 - Married by Dr. Marshall in 1946 to Bill Folger.

#4 - Single.

#5 - Married - no children, they came later.

#6 - Dr. Marshall performed our marriage ceremony on
June 26, 1941.

#7 - Single.

#8 - --

#9 - Single.

#10 - Single.

#11 - Single.

#12 - Single.

#13 - Single.

#14 - Single 8½ years--½ year married.

#15 - Unmarried 2 years of his ministry--married 5 months of
his ministry.

#16 - Married--no children.

#17 - Married.

#18 - Married before his ministry.

#19 - Single.

#20 - Single.

#21 - Married.

#22 - Married.

APPENDIX III - Continued

- #23 - Married.
- #24 - Single.
- #25 - --
- #26 - Married.
- #27 - Single.
- #28 - Single.
- #29 - Married - one son.
- #30 - Married since 1905.
- #31 - Married since 1905.
- #32 - --
- #33 - Married.
- #34 - --
- #35 - Single.
- #36 - Young married.
- #37 - Single.
- #38 - Married 1937 and had 5 children between 1939 and 1948.
- #39 - --
- #40 - Single.
- #41 - Unmarried.
- #42 - Single.
- #43 - Single until November 27, 1948. Our wedding was Dr. Marshall's last wedding. Sanctuary ceremonial. Friends present at that ceremony still speak of the lovely message of Divine Love he wove into his union of two souls dedicated to God.

APPENDIX IV

June 21, 1960

Mr. Gordon M. Hyde,
 The Department of Speech
 The University of Michigan
 East Lansing, Mich.

Dear Mr. Hyde,

I am sending you under separate cover seven
 tapes:

Were We Worth It?
 The Idle Word
 The Day After
 Somebody Else's Faith
 Let's Take Time Out
 The Lost Art Of Wonder
 Can You Be Wrong?

These are the only ones of which I have duplicates, therefore the only ones that I dare entrust to the mails. I am enclosing copies of the mss. of the above sermons. These are as they were originally typed by Dr. Marshall. On the one, The Lost Art Of Wonder, you will find some notations in his handwriting. I apologize that after I had gotten these out and before they were prepared for mailing, our four year old got hold of them, and they're a little the worse for it! These you may keep. I do ask that you cherish the tapes practically with your life and if possible return them to me sometime in August.

It may be that you will not be able to get tapes etc. that fit into quite as pat an outline as you indicated. After I get back to the US on August 1st, if you want me to have some of the other tapes copied and the manuscripts copied that go along with them, I shall be happy to do that. I have no idea what the cost of copying the tapes would be. And my problem about the typing is that I don't have a secretary right now. My thought is that this first batch of stuff may, however, give you a start for July.

APPENDIX IV - Continued

I hope that the tapes arrive safely. You may find them a little brittle; they're getting old now. . . All good wishes to you,

Cordially,

Catherine LeSourd

Handwritten postscript

P.S Correction: Dr. M's handwriting also on:

The Day After
The Idle Word
Somebody Else's Faith
Were We Worth It?

APPENDIX IV - Continued

November 2nd, 1960.

Mr. Gordon M. Hyde
Box 2056
Collegedale, Tenn.

Dear Mr. Hyde,

I am mailing you underseparate cover four tapes: Communion Meditation January 2nd 1949; Communion Meditation October 3rd 1948; Compromise in Egypt and the Sermon on Vows. I am afraid that you will find none of these precisely what you wish on the subject of the Christian home from the Ressurrection. Also I fear that this now exhausts the possibilities of subjects that I can send you. The fact is that our only tapes are these that were done during the few months of the last year of Peter Marshall's life and thus by no means represents all of his preaching nor do they cover all the subjects that we might wish.

I do appreciate the care with which you handled the others and of course will appreciate your returning these to me as soon as you are finished with them.

My warmest good wishes to you.

Cordially,

CATHERINE MARSHALL LESOURD.

CM:ph

APPENDIX V*

COMMUNION MEDITATION

October 3, 1948

In Paul's Colossian letter in chapter one you will read these words: "Christ in you; the hope of glory." Christ in you; the hope of glory! Imagine that. Christ in you. "Whom we preach, warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

Notice how many times Paul says "every man" there. The phrase occurs three times in that text. "Warning every man, teaching every man in all wisdom; that we may present every man perfect in Christ Jesus. Now here Paul is stressing the destined unity of every man in Christ and that is the will of God which Paul in his letter to the church at Colosse calls "the mystery of the ages now made manifest to His saints." Only in Christ is this universal unity possible. If all mankind is ever to become one, it must be accomplished through Christ. There is no other way.

Communism seeks unity of all men by violence, by lies and coercion, without God at all. It is bound to fail.

The United Nations is seeking it by charter and treaty, and nations are united by fear of a common need. But they are not truly one and never can be by these means. There is only one way--through Christ. When will the nations realize it? When will they accept it? When will the churches believe it and work toward it? Only in Christ can the individual man become a unity. What the psychologists call an integrated personality can never be achieved apart from Christ. Almost the first thing a thinking man discovers about himself is that he is a sort of battleground of warring and opposing forces. If he is honest he will confess, but there is a constant "tug-o-war" going on within himself.

Paul knew it very well. "I can will what is right" he says, "but I cannot do it,--but I do not do the good I want, but the evil I do not want is what I do." How many of us would have to make exactly the same confession this morning?

Surely you remember when you said something of which later you were ashamed. You said to yourself, "What made me say that?" Or when you did something that hurt somebody else, have you not said, "I don't know what made me do it." Haven't you had such an experience? Maybe you even tried to argue that it wasn't really you that did it at all, but you know perfectly well that such an argument won't stand up.

Our 8-year old son tried out that very thing this summer. He

*No typescript was available with these sermons. Since they are presented here solely as a source of Marshall's ideas on certain key subjects, no attempt has been made to force the material arbitrarily into the format of a Marshall typescript.

APPENDIX V - Continued

went into the kitchen and opened a - a - bottle of Coca Cola, and it bubbled up and ran over onto the floor. He took his drink and went blithely on his way. He was called back to dry up the mess on the floor, but he rebelled, saying that it wasn't his fault--it was the bottle's fault. And we had quite a discussion with him before he could be persuaded that he was responsible. In fact, I'm not too sure that he's persuaded yet.

We cannot evade the responsibility for the things we do, but we do know that it is not our higher selves we express in the things of which we are ashamed. It is almost as if we were two different persons--split personalities if you like--and the only way we can be made one, brought into some harmonious unity is for some power, greater than ourselves to enter into us and weld us or fuse us together. Only when we surrender to Christ and make Him the center of our lives can we really be united.

You will remember that He Himself spoke of making people whole. He used that expression to cover our different diseases. To make people whole. He used that expression when he forgave their sins. And so that leads us to suppose that this unity which Christ alone can provide does actually make us whole--it brings us together again. And salvation, after all, means "wholeness." That's exactly what it means.

Only in Christ do the activities of life become a unity. Men have a way of thinking that God belongs to a certain part of their lives, thinking that activities of a certain area generally regarded as belonging to God and that there are other areas into which God should not enter. Thus God has one day of the week, and only a part of it at that, and God has to get along on the hymns which we sing and the motions through which we go through during the service.

But when life really becomes a unity, then God is just as real on Saturday night as on Sunday morning. And we are aware of God sitting beside us in a restaurant. We are aware of God looking over our shoulder as we open our checkbooks. We feel that God hears the radio programs we listen to and knows the books we read. And we know that we can talk to Him just as well on the bus as in the church. And it is in order that we can worship Him wherever we go and if we go some place where we can't worship God, then we know that we have no right to be there. And don't think for a minute that there are places in this world where God doesn't belong. Because it's His world--he made it; and didn't he make it beautiful?

You can easily tell when a person's life is truly consecrated, for then everything is sacred. There is no such thing as sacred and profane, or sacred and secular. It's all sacred together. Every lit--little task can be to the glory of God.

Maybe -maybe you didn't kiss your wife when you got home. Maybe you didn't call her up in the afternoon to tell her that you still loved her. But if after supper time you told her to sit down and look at the paper or-or listen to the radio and you went into the kitchen and washed and dried the dishes, I - I think you'd probably express your love quite well, don't you?--if you did!

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A rather pious visitor was asking questions at an orphanage. The visitor turned to a certain girl and said to her with a kind of conscious superiority, "Well, my girl, and what do you do for Jesus Christ?"

And back like a flash came the answer, "I scrub floors, Mum."

And why not? Why not? Scrubbing floors can be every bit as consecrated a service as preaching sermons. I know that we have many people in this church who -who are worshiping and expressing their love for Jesus Christ in - in many different ways. (I know that) most of the congregation is unaware of what they do, but God knows, and certainly Jesus is pleased.

There are people right now who are looking after the little children, maybe 20 of them, so that their fathers and mothers can be here. There are members of the staff of our Bible school who are teaching the older children, looking after them, right now while the service is going on, and they -they never get to the sanctuary themselves. They never get to sing any of the hymns; they never hear any of the anthems or any of the sermons. But are you going to say that they are not worshiping? I think they are--in a way that will be most acceptable to Jesus.

And when this unity enters into life, and when men work not for pay, not for honor, not prestige, not to satisfy an earthly master, when there is no difference between sacred and secular, when all work is done for Christ, and in the presence of Christ, the kingdom of God will be on the way. In Christ and in Christ alone can there be unity in the church.

I must confess that I never feel comfortable when singing the great hymn "Onward, Christian Soldiers," because it says some things that aren't, that are not simply true--at least they're not true yet. Remember the line "Like a mighty army moves the church of God?" Well, that's not yet true. Why, there are even groups or sects within this church who say that other groups are not even on the same side and the hymn goes on "We are not divided; All one body we. One in faith and doctrine, One in charity."

Well, it is very sad, but that is simply not true, not yet. But one day it will be. That is God's will, and it is Christ's promise, and it must be so. In the destined unity of the church there will -there will not and cannot be simply an elimination of differences. Why, God made us all different. No two persons in all the world are exactly alike. The differences will remain--tastes, temperaments, language, climate, culture--all these will make differences. But what of it?

Most people like to sing. But if a cult of people all want to sing and all sing different tunes, the result is merely an unpleasant noise. But if they submerge their differences and all sing the same tune in unison, then, of course, there's a great improvement. But if they sing in harmony, the sopranos, and the contraltos and the tenors, and the basses, each singing their own line of melody, then all the parts are woven into real and great music.

APPENDIX V - Continued

The destined unity of the church must be like that. We don't want, and I am quite sure Christ doesn't want, a flat uniformity, else why would He have made us all different, with different temperaments and tastes. No. It must be a harmony wherein each makes his own contribution.

Now, this Sunday is World Wide Communion Sunday. This is one day in which all churches around the world are doing the same thing on the same day.

It began last evening around suppertime, when in Australia and New Zealand, in China and Japan Christians took the bread and the cup in remembrance of Him. And during the night while you were asleep Christians in Burma and in India were gathering around the Lord's Table to do exactly the same thing in His name. And early this morning in Persia and Iran, in Egypt, Christians were taking bread in their fingers and thinking of Jesus on the cross. And while we were at breakfast, churches in Great Britain were holding communion services just like this. Germans and Frenchmen, Czechs and Austrians were hearing the same ageless words: "This is My body which is broken for you." In Sweden and in Norway, and Denmark and Holland they have already done this simple thing in remembrance of Christ who died on the cross.

Is not this a remarkable thing! And yet in different churches there is still disagreement as to what it means. When Christ said, "This is My body," what did He mean? The churches have argued about it for almost two thousand years. Did He mean that the bread actually became his flesh when He said, "This is My Body?" That's what the Roman Catholics believe. But the Protestants differ. It is not a physical presence, we Protestants affirm. But if not a physical presence, then is His - is His spiritual presence somehow in the bread itself? Is it through the bread? Or as Presbyterians and Calvinists believe does it accompany the bread. Is it alongside the bread?

Well. . . The churches still argue. But may we not achieve the true unity of the Spirit by staying close to the simple fundamentals. We do this thing because Jesus asked us to do it. We do it in remembrance of Him. It is a very simple thing. It is a memorial. It is to remind us of what He did on the cross. The broken bread and the grape juice are to remind us of the crucifixion. That was the thing that Christ wanted to - to have remembered.

He did not ask us to remember his birth. He instituted no memory in ser-service in memory of the song the angels sang or the visit of the shepherds or the wise men. No. It was His death he wanted us to remember.

And so we take the bread and the grape juice because He asked us to. And we think of his blood on the cross and we remember that because He died, we shall live. Because He suffered for things He did not do, we shall be forgiven for things we did do. He loved us and gave Himself for us. We remember that and our hearts melt within us.

So we come together at the same time, to do it because Jesus

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asked us to, and we take the same elements, bread and grape juice; we think of the same thing; we are conscious of the same needs; and surely in this act there is true unity.

There is lots of room for overtones or undershades of meaning. Lots of room. If when you take that piece of bread, it means a different thing to you than it does to you, what of it? If you are doing it because Jesus asked you to and if you are thinking of His love on the cross as you do it, and if you remember that Christians all around the world are doing the same thing, if you are conscious that you all need God's help and grace and guidance, that's the important thing. I don't care what else you believe about it. If you do that, surely around the Lord's table the Church could unite.

And yet it is not so. Even at Amsterdam, where the World Council of Churches was set up, there was refusal to sit around a common table. I understand that there were three different communion services. The Church of England had one for itself and wouldn't let anybody else come in. They would! There was one for the Russian Orthodox Church. They had their own service. And then of course there was the great service attended by all the other delegates. Which one do you think Christ attended?

Only in Christ can there be the destined unity of all men. From the very beginning Christianity was for all men. It spilled over frontiers, it overcame barriers of language and culture, it knew neither race nor color. It alone is truly universal, meeting universal needs with a universal Savior. It is the only thing in all the world which can transcend the barriers that men erect, because Christianity sees man not as a member of any race or class or party, but as a child of God. And it is precisely here the sheer necessity of Christianity lies. God has given to Christ a name which is above every name. A name at which every knee shall bow. And one day every tongue shall confess Him Lord. It is a destined unity--that is God's will, and it shall surely come. We can help it or hinder it. One way we can help it now in this place is for us all together, each one of us, to do this simple thing at the same time for the same reason, because Jesus asked us to, in remembrance of Him who loved each one of us, because we are aware of the same spiritual needs to be forgiven, to be made strong to resist temptation, to be dedicated to His will. Are we united in this spirit?

If we are, then we shall take the bread and the cup; and in the name of Jesus Christ and of this church I extend an invitation to everyone here present to partake of this memorial service with us. I don't care whether you are Baptists or Methodists or Lutherans or Congregationalists or Episcopalians, or what you are. If you believe in Jesus Christ, if you acknowledge yourself to be a sinner and you desire to be forgiven, then there is a place for you at this table.

What do you think Jesus thinks when He sees people walk out of the church before this simple service is concluded? What do you suppose He thinks of people who refuse to partake? Jesus said, "Do this." And people say, "No, I won't do it. I won't do it with

APPENDIX V - Continued

these people anyway." What do you think Jesus thinks of that? This is not our table. It is the Lord's table. And He asks you all to do this thing in remembrance of Him. And don't you know that you need it? You need it because when you do this in faith somehow, I'm not going to argue how, somehow God's grace gets inside of you and that's what you need.

(The reading of the Communion Service followed)

APPENDIX VI

SERMON ON VOWS

November 21, 1948

(Sentences announcing the texts distorted in transcription)

"I will pay my vows now unto the Lord now in the presence of all His people." The fourteenth verse of the 116th Psalm.

One of the disquieting features of modern times is that so many people pass through life and all its changing phases without ever feeling called upon to make a really solemn and serious vow.

Vows were more common long ago. Young men used to acknowledge God and make vows when they reached their majority or when they married, or when their first child was born, at their first communion, at the new year, on graduation from college, every significant milestone in life would find thoughtful men acknowledging God, thanking Him for past mercies and blessings and vowing to give themselves to God's service and to express their gratitude in nobler living, vowing to seek life on a higher spiritual level.

The king ascending the throne, the president taking office, these may still make their vows, public or private, but the custom of the solemn, binding vow is dying out. And that is a great pity for the making of the vow is a man's serious attempt to govern himself. It lays down the law to the unruly elements in the kingdom of his own soul. In a moment of high exaltation he charts the course he wants his life to take, knowing that there will come moments of low desire when some other impulse would steer in a less worthy direction.

The making of a vow when the vision is bright, the moral sense keen, and the voice of conscience clear, is a discipline to the soul. When the spiritual doldrums come and the will is becalmed and lethargy compromised and indifferent. The keeping of a vow is a safeguard when other voices whisper and you feel tugs at your sleeve. This is the real significance of vow making. It keeps ever before you the highest and the best when you have to fight within yourself, and you know if you know yourself at all that your toughest battles are the ones that you fight with yourself. That's where the vow can help. It keeps pointing out the way. Keeping the vow will develop your character, your personality--it will make you a real person. Without any such disciplines in life you drift along governed by desire, by what you happen to want, governed by the inclination of the moment. But that doesn't make you strong, it makes you weak. It doesn't make you happy, it simply keeps you miserable.

So the text was chosen because it gives three good hints about making vows: One, they should be made at the right time. "I will pay my vows now." The only time we are sure of, is now. If you are ever going to make a vow it should be at the time when you hear the clear call to a higher dedication than you have known before. Whenever you try to capture some high and serious moment and make it permanent, you make a vow. As soon as some good impulse is connected up with your will, as soon as you have decided to do something about

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it, you have made a vow. It may well be that you cannot immediately translate the vow into action, but the very making of the vow helps to determine what your future action will be.

When Lincoln one day saw a Negro woman being sold in the slave market like a horse he vowed to himself that though he could do nothing then, yet as opportunity arose he would help at whatever cost to banish that sort of thing. Who can tell what tremendous effects hung upon Lincoln's making that vow years before he could do anything at all -all about it.

Next, vows should be made in the right company. "I will pay my vows now in the presence of all this people." It is a sound instinct in our social life which requires that vows and oaths and affidavits should be sworn in the presence of witnesses. It keeps us from foolishness and it prods us to performance. One of the essential functions of the church is to provide that fellowship which inspires us and helps us to keep our vows and channels our highest aspirations into directions of helpful service. It is in doing this that the church most truly does God's will.

And then third, the vow must be paid to the right person. "I will pay my vows unto the Lord." In another Psalm, in the 50th Psalm, we find a clue to another meaning of the vow. "Offer unto God thanksgiving and pay thy vows unto the Most High and call upon Me in the day of trouble: I will deliver thee and thou shalt glorify Me." Now there you see another viewpoint of the vow, namely that the vow was a recognition of a covenant relationship with the God who was willing to make promises and who could be trusted to keep them. If God was willing to enter a covenant relationship with men, it followed that men were willing to make vows unto God. It was a two-way proposition. God said in His promises "If you will do thus and so, I will do thus and so." Always to every promise God ever made there was attached a condition. Oh, the vows must be paid.

How can people imagine that they can get away with broken vows? Why do they suppose that they can make solemn promises to God and not keep them? The vows must be paid. Today I have to remind some of you that you'd better begin paying on some of the vows you've already made.

Do you parents remember the vows you made when your boy was overseas? If God would only let him come home safe and sound you would do this. Not ever again would you do that. You remember how you felt then? You remember how you decided that you had at last discovered life's true values. You had been wrong all along, you had been deceived, but now you knew the things that were of paramount importance. Your whole life was going to be different. Remember? And so you made a vow, a vow with yourself to God. Well, God kept His part of it. It's now your turn to keep yours. Your note is due. It's time for you to make a payment.

And you, young men, do you remember the vows you made when you were far away from home. Shall I show you some of the letters you wrote? "If I ever get back home again safe and sound I'll know what

APPENDIX VI - Continued

things are really important in life. I have found out just how much the church means to me and you can count on me." Oh, yes, there were vows. There were many vows. If only the Lord would bring you home all in one piece, all the things you'd do. You'd be better, you'd help other people, you'd work for peace, you'd be active in missions. Now that you've seen what difference missions made in New Guinea you'd appreciate your home as you never have before. Yes, we remember. God remembers too.

Well, your vows have to be paid. Your note is due. You can't welsh on God and get away with it without hurting yourself. It is well that we be reminded of our vows.

What about the vows we made as we dedicated our children to the Lord in the sacrament of baptism? Parents acknowledged their own faith in Christ and they consecrated their children to Him. And looking to God for help they promised to instruct their children in the principles of our holy religion, to pray with and for their children and to bring them up in the nurture and admonition of the Lord. How often have your children heard you pray for them or seen you pray for them? How often have you prayed with your children? Here is a story that will make its own application. I don't have to hammer at the point; it -it will get home.

To the mother and father it came as a terrible shock to learn that their daughter was contemplating a divorce. At first they simply could not believe that one of their own children would for a moment think of breaking a vow made at the altar of the church. When the first shock of the announcement had worn off, they began to feel that the arguments they had made against that step were so strong that she would not go through with it. They could not get her to promise definitely that she would drop the proceedings; she only said she would let them know very shortly what she would do.

Several days went by before the daughter called to say that she would be over that very evening to tell them her decision. Her voice on the telephone, they thought, sounded as if she had come round to their way of thinking, and that she was ready to accept -to accept the ideas of her parents. She was, but not in the way they expected.

When she sat down to talk to her father and mother she pointed out how well they had taught her the art of breaking vows, even vows taken at the altar of the church. She began by reminding them of their membership in the church in which she had been married. She spoke of the vow they had taken when they joined the church and she called their attention to their promises to God to support the church in its worship and in its work to the best of their ability. She knew how they had failed to keep that promise.

And then she went on while they watched her with eyes that were beginning to be frightened. She reminded them that it was to the same church they had brought her as a baby and presented her before the altar for baptism. She read to them the vow they had given to God in which they had promised to instruct her in the principles of their holy religion as contained in the scriptures, to pray with her

APPENDIX VI - Continued

and for her, and to bring her up in the nurture and admonition of the Lord.

Then she asked them when they had taught her these things and where were the example of the family altar and the instruction in private worship of God? She went on relentlessly and reminded them of the time when they had urged her to join the church. "Yes," they had said, "it's the thing to do. By all means you should join the church. It would make us very happy." She had wanted very much to make a public profession of her faith in Christ and to have the help of her family, her friends and the whole church in leading a Christian life. She had taken seriously the vows she had made to support the church to the best of her ability. She really meant it--every word of it. But there were times, she reminded them, when she wanted very much to go to church and they didn't, and they would not go with her. They would not take her, and they had put her off and given her many reasons why a little girl would not be expected to keep such a vow, and they had given her excuses which they made for themselves. There were times when she pled with them and there were times when she argued, but now gradually her vow was forgotten and her parents finally succeeded in convincing her that the vows she took when she joined the church did not really matter, that the vows she had made to God at the altar really had very little meaning. And so she showed them how one after another the vows they had made themselves and the vows she had made were each in turn broken by her parents.

While they sat in shocked silence, with tears running down their cheeks she came to the matter of her marriage. She asked her parents to explain to her why it was any worse to renounce that vow than it had been to discard these other vows. They had taught her by living examples that the other vows made to God at the altar of the church meant nothing, and now she wanted them to explain why they were making such a fuss when she merely wanted to add another broken vow to the -to the list that they and she together had broken, and upon their answer she said she would make her decision.

As always Jesus has the last word. Jesus said, "A certain man had two sons. And he came to the first and said, Son, go work today in my vineyard. And he answered and said, I will not. Afterward, he repented himself and went. And he came to the second and said likewise. And the second son answered and said, I go, Sir, and went not." "Which of the two," asks Jesus, "which of the two did the will of his father?"

Now, that story is direct and simple. There is nothing obscure about it. Anyone can understand it and we, you and I, understand it only too well. But are we not related to the man who said to his father, "Sure, you can depend on me; I'll work in your vineyard; OK, Dad, I'll do it." But he didn't. Like that son in the story we said we would. Have we? We are the people who have made the vow. We are the professed Christians. We are on record as having made certain commitments, undertaken of our own free will certain obligations. The other son refused to go. His answer was curt, his

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tone was insolent, but afterwards he repented himself; he had a twinge of conscience. He changed his mind and he went, and he did what his father wanted done.

Then comes the simple question of Jesus: which of these two did the will of his father? There is a world of emphasis on the word "did." Which of these two did it? Jesus always stressed performance as being more significant than profession. "Why call ye me Lord, Lord, and do not the things which I command you? Not everyone that saith unto me Lord, Lord, shall enter into the kingdom, but he that doeth the will of my Father which is in heaven. Therefore, whosoever heareth these sayings of mine and doeth them, I shall liken him unto a wise man. Everyone that heareth these sayings of mine and doeth them not shall be likened unto a fool."

To Jesus, worship and conduct were inseparable. Without prayer worthy living is impossible. Yet Jesus plainly said that conduct which disobeys God but afterwards repents to do his bidding will gain heaven, while worship which makes vows only to break them will fall under the curse. Let us therefore take due notice and govern ourselves accordingly.

APPENDIX VII

BIBLE REFERENCES USED IN THE 28 SERMONS
SURVEYED FOR THIS STUDYOLD TESTAMENT:

1 Kings 18:21

2 Chron. 7:14

Job 14:14

Ps. 37:4, 7

103:14

119:59

Isa. 30:4

53:6

55:6,7

64:6

Jer. 51:10

NEW TESTAMENT:

Matt. 3:29

5:20

5:23, 24, 27, 28, 43, 44

6:15

6:24

6:25

7:4

7:11

9:11

9:13

9:29

10:12

10:28

10:39

12:35, 36

20:28

27:42

27:66

28:20

Mark 2:5

5:19

5:31

13:35

14:68

Luke 2:18

2:20

12:15

14:12-14

15:7

16:13

19:10

23:46

24:48

John 8:10

11:25, 26

12:47

14:2, 3

14:12

14:18

14:19

14:27

16:33

19:30

19:6-8

20:11-16

20:24-29

Acts 1:8

2:22-24

9:6

Romans 7:19

8:28

1 Cor. 11:23-26

11:24, 25

13

2 Cor. 12:9

Ephesians 4:32

Philippians 2:10, 11

Colossians 1:27, 28

1 John 4:20

APPENDIX VIII

Rogue Valley Manor
 Apartment 825
 Medford, Oregon
 August 12, 1962

The Reverend George M. Hyde
 Box 2056
 Collegedale, Tennessee

Dear Mr. Hyde:

I have now completed my study of the questions which you submitted to me in your letter of July 31st, and hope that what follows may be of some help to you in your research and in reaching conclusions.

First, a line or two in regard to myself. In April 1944 I returned from London, England, (my birthplace, incidentally), having completed a fifteen month assignment with the American Red Cross. I continued service with that organization on the national headquarters staff in Services to the Armed Forces. Up to that time I had never heard of Peter Marshall. We became acquainted soon after arrival in Washington and I then took part in various activities in the New York Avenue Church. In April 1948, on the invitation of the Session and Dr. Marshall I became Assistant Minister. In February, 1949, on Dr. Marshall's death, I was designated by the Session and Presbytery as Acting-Minister and Moderator of the Session, and continued in that capacity until the arrival of the present minister, fourteen months later. I continued as Assistant with Dr. Docherty until the end of 1951. My association with the church therefore, in one capacity or another, covered a period of seven and three quarters years. From January 1945 to March 1948 most of my Sundays were given to preaching in the churches of the Washington City Presbytery, but there were many opportunities to hear Dr. Marshall, and of course I was regularly with him in the pulpit after joining the staff, participating in the order of worship.

Let me now write what I can regarding the four groups of questions in your letter. I would first draw a distinction between the words 'plagiarism' and 'plagiarist'. While there are instances of failure to acknowledge sources of quotation in the printed volume of sermons, it would be far from the truth to regard Dr. Marshall as a plagiarist. He was too honest and sincere for that, and humbleminded as well. His use of other men's material was not because of any personal inadequacy, but was a compliment to those who, in his opinion, could express themselves better than he on particular subjects.

I have before me a copy of the twelfth printing of "Mr. Jones Meet The Master", at the end of which several acknowledgments of other men's writings are made. I believe that Mrs. LeSourd's explanations

APPENDIX VIII - Continued

are valid. For myself, I only knew that a volume of sermons was in preparation and was greatly surprised when I learned that some of the sermons in the first edition had been withdrawn. How serious the matter was I did not know until, during a visit to London in 1951 I became acquainted with the minister of the Marylebone Presbyterian Church (the name was Dr. Blackburn, I believe). At that time Dr. Weatherhead was holding services in the above church, preaching on three Sundays out of four to the united congregations. Dr. Blackburn questioned me about the alleged plagiarism and said that Dr. Weatherhead felt that people over here did not seem to be aware how serious the matter was, and that while regrets and explanations had been made that was probably not the end of the matter. I could not speak regarding the so-called book sermons, which were delivered before my time, but I could say that I had heard Dr. Marshall say from the pulpit "I am indebted to Dr. Leslie Weatherhead for most of this sermon" and that I had heard him make verbal acknowledgments to other men.

I believe that I can contribute something of more value than that on the subject. As you probably know, Dr. Marshall's sermons were locally printed, week by week, and sold at the book table, the proceeds going to the Goodpasture Bible Class for their Christian work. My wife was the assistant teacher of the class and has kept quite a number of the sermons. I have just completed a review of the sermons which we have here, to see what acknowledgments there might be. Eighty-eight sermons have been examined and in forty-nine of them there are acknowledged quotations. In the others there are practically no quotations, although there are a few incidental references where no name is given and where, in my judgment, no acknowledgment was necessary. In some cases a name would have interrupted the flow and force of the message.

In the printed copies of several of the sermons there are some very specific acknowledgments which I have listed on a separate sheet. These are sufficient to indicate that Dr. Marshall was not unmindful of the obligation to acknowledge quotations. I believe that one may fairly conclude that if he himself had prepared a volume of sermons for publication, he would have been meticulous in making proper acknowledgment of borrowed material. This statement does not reflect in any way on Mrs. LeSourd. It may perhaps have been that the volume was prepared only from actual manuscripts and without access to the printed sermons.

In support of the above surmise there is the case of "The Problem of Falling Rocks" preached on June 15, 1947. This sermon is included in "Mr. Jones Meet the Master" but is not referred to in the Notes and Acknowledgments which appear in the revised edition of the book which is before me. On the inside of the front cover of the sermon, also before me, is the following printed statement: "Grateful

APPENDIX VIII - Continued

acknowledgment is made to Dr. Clarence E. Macartney, First Presbyterian Church, Pittsburgh, Pennsylvania, for the theme of this sermon".

Perhaps you will agree with me that Dr. Weatherhead was given much favorable and free publicity from one who was his peer.

In reply to your query as to whether Dr. Marshall was ever concerned about the issue of "plagiarism" - the question really took me by surprise. To the best of my knowledge (which is however limited) the question did not arise at all until after the publication of "Mr. Jones Meet the Master". I felt that the verbal acknowledgments, along with the printed acknowledgments in the sermon copies, exhibit a fine regard for propriety. If Dr. Marshall had been disturbed about the matter of plagiarism it would have been like him to have preached a sermon on the subject.

In regard to your second question there is nothing much that I can say. Having studied the Oxford Group movement some years previously, and having been influenced somewhat by it, I did not recognize in Dr. Marshall either conversationally or in his preaching any of the marks of an Oxford Group man. While he kept himself informed regarding such "fringe" movements and activities he was slow to identify himself with them. That was true in regard to the matter of divine healing. I was told that Catherine urged Peter to bring the subject more frequently into his preaching, but while references were occasionally made there was no outward evidence of all-out commitment. Catherine's enthusiasm arose evidently from the fact that she had had an experience of divine healing, which seemed to be and has proved to be complete. After Peter's first heart attack there was apparently a complete recovery, in which undoubtedly prayer had a part. The recovery proved to be incomplete, and while Peter was unready to admit this there were occasions when it was very obvious to me that he was far from well. I believe that your surmise in the last sentence of the paragraph is correct.

I find that I have already made reference to the first question in your third question group. As to the two morning services - the earlier service had been discontinued before I joined the staff; how long before I cannot say but possibly a year. The Reverend George Burroughs, now of the First Presbyterian Church, El Paso, Texas, whom I succeeded after a year's interval, could give you accurate information regarding your third group of questions, and on other questions relating to the earlier years of Dr. Marshall's ministry at New York Avenue. As to attendance at other churches - prior to 1948 I occasionally visited other large churches in Washington: they were very well attended but I never had any difficulty in getting in.

Now as to an evaluation of Dr. Marshall as a preacher. What I write will be quite personal. The portrayal of Dr. Marshall in "A Man Called Peter" is undoubtedly accurate, but I saw him and knew him in a different way and prefer to retain my own picture and memory of

APPENDIX VIII - Continued

him. I have seen the movie twice and feel that Richard Todd does not begin to do justice to Peter. How could he?

I believe that the one quality above all others which drew people to Peter Marshall was his ability to enable people to see themselves, to identify himself with them, to help them to see how God was trying to reach them and what God would help them to be and to do. I personally needed help and encouragement when I first talked with Dr. Marshall, and that is how he helped me. One must not overlook the fact that the pastoral prayer was invariably a preparation for the message, - not that there was any reference in the prayer to the morning message but there was a spiritual preparation for it. Added to the above was a musical voice, superb descriptive ability, a natural eloquence in which the use of one-syllable words was very effective, and a rising inflexion at the end of sentences. These features of delivery you will probably have noticed in the recorded sermons which are available.

You know, I am sure, that Dr. Marshall invariably read his sermons; he was, however, so wrapped up in his subject that one was rarely aware that he was reading. Occasionally he would depart from the manuscript and extemporize, often with brilliance and captivating humor. One other feature of Dr. Marshall's preaching should be noted - the abrupt ending to the sermon. In one, two or perhaps three brief sentences he would clinch the whole message in a most telling manner. There would be a brief prayer and the benediction and people would find themselves in the street with the spell still upon them.

In comparing Dr. Marshall with his contemporaries I would say that in one or other of his qualities some of his contemporaries were his equal and perhaps his superior. However, in what is now getting to be a long ministry, and having heard many eminent American and British preachers, I have never heard one who had so many high qualities in combination.

I might mention a source of information and inspiration of which you may not be aware - a privately printed volume entitled "The Exile Heart." This is a collection of addresses given by Dr. Marshall at meetings of the St. Andrews Society. There are some passages in these addresses which are most eloquent and very moving. In addition, they reveal how Dr. Marshall could be at the same time an incurable Scot and a most loyal American. If you have not had access to this volume, Mr. William Kerr, who may be reached c/o the New York Avenue Presbyterian Church, Washington, D.C., would enable you to secure a copy if one is available.

This has become somewhat lengthy and I will close. In regard to the matter of anonymity I will leave that to your discretion. Wherever

APPENDIX VIII - Continued

in your thesis it is essential that reference be made by name please feel quite free to do so. Otherwise, if you feel that my name should be mentioned as a source, I would think that a general reference would suffice.

Thank you for giving me the opportunity to express myself (objectively, I hope) regarding a man who meant and still means a great deal to me. I trust that the course to your doctorate will move along smoothly. If I can be of further help please let me know. Perhaps you would like to see a copy of the sermon which I preached at New York Avenue on the Sunday morning following Peter Marshall's death. I am enclosing a copy, which please return.

Very sincerely yours

Robert T. Bridge

APPENDIX IX

SOME OF THE ACKNOWLEDGMENTS WHICH
APPEAR IN PAMPHLET EDITIONS OF
DR. MARSHALL'S SERMONS

"Go Down Death" (March 12, 1939) The sermon title is identified in the body of the sermon with a poem of the same title by James Weldon Johnson.

"Look The Truth in the Eye" (January 23, 1944) Acknowledgment appears on the inside of the front cover. "This sermon is based upon an address delivered by Dr. William Douglas Chamberlain at the opening of the Louisville Presbyterian Seminary, September 21, 1943." Also, on the outside back cover: The Robe by Lloyd C. Douglas is quoted (page 12) by courtesy of Houghton Mifflin Company."

"In Three Languages" (February 27, 1944) Acknowledgment is made of a two page quotation of a quotation from "Youth Challenges Education" by Dorothy Thompson - Ladies Home Journal, June 1941. Used by permission."

"Beachheads of Peace" (June 11, 1944) Acknowledgment of a two and a half page quotation from the Statement on Christian Principles by the Delaware Conference on "A Just and Durable Peace," 1942.

"The Fighting Peacemakers" (November 11, 1944) Acknowledgment is made on the inside front cover of the printed sermon: "The theme of this sermon was suggested by Chapter X of Herbert H. Farmer's book The Healing Cross."

"The Heart of the Creed" (December 10, 1944) Acknowledgment in the body of the sermon preceding a 100 word quotation: "As George Stewart has so well said. . ."

"Jonah Speaks" (October 21, 1945) Acknowledgment appears on the inside front cover of the printed sermon: "This sermon was suggested by one preached by Dr. James Sprunt of Chattanooga, and I am indebted to him for permission to make use of it."

At the end of the sermon is a quotation from a poem by Vachel Lindsay.

"The Lost Secret" (March 17, 1946) There is a printed acknowledgment on the inside front cover: "Acknowledgment is made of suggestions from Leslie Weatherhead's book The Eternal Peace (Abingdon Press) particularly a chapter entitled "Healing Through Prayer." The body of the sermon contains a page and a half quotation verbatim and credited to Dr. Weatherhead.

APPENDIX IX - Continued

"Behind the Curtain" (?, 1947) In the body of the printed sermon there is acknowledgment and quotation from L'Envoi by Rudyard Kipling, and from The Search by Sara Henderson Hay.

"The War that is not Over" (November 10, 1946) There is a printed acknowledgment on the inside page of the front cover: "The quotations on pages 3 and 8 from The Bomb that Fell on America by Herman Hagedon, copyrighted 1946, Pacific Coast Publishing Company, are used by permission of the author."

"Nothing for Nothing" (January 26, 1947). In the body of the sermon is a quotation from a sermon by Harry Emerson Fosdick, with acknowledgment.

"The Problem of Falling Rocks" (June 15, 1947) Printed acknowledgment appears on the inside page of the front cover: "Grateful acknowledgment is made to Dr. Clarence Macartney, First Presbyterian Church, Pittsburgh, Pennsylvania, for the theme of this sermon."

"Our Covenant Nation" (November 9, 1947) Acknowledgment is made in the body of the printed copy of the sermon of a three-quarter page quotation from John J. Hogan. There is a footnote at the bottom of the page: "Grateful acknowledgment is made to the Mackinac Press, Washington, D. C. for permission to quote from the book, I am not Alone, by John J. Hogan."

"How Long?" (March 14, 1948) A printed acknowledgment appears on the inside front cover: "I gratefully acknowledge my indebtedness to the Reverend James S. Stewart of Edinburgh for considerably more than the outline of this sermon. His study "The Cry of the Martyrs" inspired this message."

"God's Secret Ministry" (June 6, 1948) At the opening of the sermon, immediately following the text, is the following statement: "I am indebted to Leslie Weatherhead for the basic ideas of this sermon, and much of the material is his."

APPENDIX X

NOTES AND ACKNOWLEDGMENTS⁺

Many favorite, well-marked books in Dr. Marshall's library have been patiently examined and compared with his manuscripts in an attempt to locate all instances of indebtedness to others. It has been a difficult task, knowing as I do that he made oral acknowledgments in his sermons which are not to be found in his sermon notes. If there should be--in spite of every effort--any debt of gratitude still unacknowledged in these pages, I offer to such authors and their publishers most sincere regret and apology.

Catherine Marshall

Page	Note No.	
42	1.	Dr. G. A. Buttrick, <u>Jesus Came Preaching</u> , p. 117 (Chas. Scribner's Sons).
45	2.	This thought was first expressed in just this way, I believe, by Dr. Harry E. Fosdick in <u>On Being Fit to Live With</u> , p. 10 (Harper & Brothers).
46	3.	From the Hymn, "Have Thine Own Way, Lord" (Hope Publ Co.).
49	4.	For many of the ideas in this sermon Dr. Marshall is indebted to Claude McKay, <u>Knowing Jesus Through His Friends</u> , pp. 55-63 (Revell Company).
54	5.	<u>Ibid.</u> , p. 57.
55	6.	John 6:9, Goodspeed's translation. (U. of Chicago Press).
59	7.	A search has failed to reveal the source of this child's poem.
81	8.	Mark 1:17, R.S.V. (Int. Council of Religious Education).
87	9.	McKay, op. cit., p. 41
108	10.	Dr. Marshall based this sermon on <u>The Fool Hath Said</u> , by Beverley Nichols (Doubleday Company). Occasionally he preached "book sermons," as in this instance, and used the outline and sometimes the actual wording of some outstanding book whose message he wished to pass on to his congregation. Informally, from the pulpit, he gave credit to the original volumes. When Mrs. Marshall selected and edited the sermons in <u>Mr. Jones, Meet the Master</u> , in some instances she found it difficult to identify passages which her husband had written himself and paragraphs and sentences which Dr. Marshall had culled and quoted now and then verbatim from the works of others. Three such "book sermons" included in previous editions of this book are omitted from this edition and will be omitted from future editions. These are "The Mercy of Magdala" (taken from

APPENDIX X - Continued

by the Student Christian Movement Press.

*Marshall, Mr. Jones, Meet the Master, pp. 191-192.

APPENDIX XI

SENATORIAL LETTERS EVALUATING MARSHALL'S
SENATE PRAYERS*

July 7, 1955

Your letter in regard to the prayers of Peter Marshall has received my attention.

Dr. Marshall's great hold upon the Members of the Senate came through his sincerity and deep spiritual quality. There was an unusual appeal in his personality that drew men to him and they were lifted up by his inspired prayers.

Yours very truly

/s/ John W. Bricker

July 22, 1955

Peter Marshall personified all an individual like myself dreams of being and seldom is.

Even now I feel refreshed from having written to you about one of God's chosen children. . .

In all sincerity, I am

Most cordially

/s/ Harry P. Cain

July 14, 1955

Certainly no man has made a greater contribution to the spiritual welfare of the Nation in recent history than did Peter Marshall.

Sincerely,

/s/ Homer Capehart

*See "A Rhetorical Analysis of the Senatorial Prayers of Peter Marshall." Master's Thesis (unpublished), at the University, Alabama, 1955, by Jimmie Norton Morgan. Appendix IV.

APPENDIX XI - Continued

July 5, 1955

. . . There could be no doubt in the minds and hearts of those who were blessed enough to know and hear the late Dr. Marshall that he was guided by Divinity. . .

Sincerely yours,

/s/ Henry Dworshak

July 12, 1955

. . . It is my strong recollection that the unconventional language which he used gave great effect to his petitions. . . One had to think when listening to Peter Marshall.

Sincerely yours

/s/ Ralph E. Flanders

July 13, 1955

. . . Again without reservation, my impression of him was and remains strong today. Dr. Marshall was not only a most eloquent and able man, but his own faith was so strong and his sincerity so evident and pronounced his prayers were not mere routine. . . They exercised an influence over the Senators and others who heard him, which I am sure continues to remain.

Very truly yours,

/s/ Carl A. Hatch.

July 9, 1955

The hallmark of Dr. Marshall's prayers was, I feel, his great gift for expressing the guiding principles and truths of the teachings of the Master in practical everyday language. The force of his dynamic personality also struck a warm responsive note in the hearts and minds of those who heard him offer the prayers which opened the Sessions of the Senate. I also particularly liked the touches of gentle humor in his personality and his beautiful prayers.

Very sincerely,

/s/ Lister Hill

APPENDIX XI - Continued

July 21, 1955

. . . He spoke with a candor and directness born of his Scottish Highland heritage and buttressed by his own strong personal convictions.

I know that I often felt a reawakening of purpose after hearing Dr. Marshall's opening prayer. . .

Yours faithfully

/s/ Spessard L. Holland

July 12, 1955

. . . One attribute he possessed above all others was his brevity. He could express more in a sentence than can many speakers in a paragraph, and more in a paragraph than can many preachers in a sermon. . . .

Sincerely yours,

/s/ Irving M. Ives

July 19, 1955

. . . I had the privilege of knowing Reverend Marshall rather well. Often I would stand and talk to him after his Senate prayer and occasionally would meet him outside of the Senate.

His prayers were gems of spiritual eloquence. He spoke differently from most men. . . I remember from time to time as I heard his prayers being moved by his choice of words, their aptness and especially by the moving quality which he possessed. It was truly as if we were hearing one who "spoke with authority." . . .

Sincerely yours,

/s/ Claude Pepper

APPENDIX XI - Continued

July 14, 1955

. . . He was one of those rare men who are hard to describe and it is difficult indeed to put your finger on just where his influence was. I can best describe it by saying that when he approached, you felt as if something good and fine was coming, and when he left, you felt you had been helped but that at the same time certain power had been withdrawn from your immediate orbit. My observations were that he had a great sway over people in large congregations at church services, and also other groups at civic and social functions. . .

Your friend,

/s/ John Stennis

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