

**THE SOCIAL
MESSAGE OF THE
MODERN PULPIT**

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The Social Message of the Modern Pulpit by Charles Reynolds Brown

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CHARLES REYNOLDS BROWN

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TO

Alice Tufts Brown

P R E F A C E

WHEN the invitation to deliver the Lyman Beecher Lectures at Yale University for the year 1905-6 came to me, I very naturally, in the selection of a theme, consulted the main lines of interest in my own work as a Christian minister. I have been for some years especially interested in expository preaching as a suitable and profitable method of presenting religious truth to a congregation, and in the application of the principles of the Gospel to social conditions. After consultation with the Dean of the Faculty, it seemed to me possible to combine both of these interests in the course of lectures which I was asked to give.

I have accordingly embodied in this course a brief study of the Book of Exodus, dealing with it entirely on the sociological side, both as an illustration of this method of relating ancient Scripture to modern life and for the sake of the real content of the book as it bears upon "the social message of the modern pulpit," which is my main theme.

I am deeply indebted to many older and wiser men who have studied and worked in the field of interest here traversed, a number of whom I have quoted in this volume. I also wish to express my personal gratitude to two laymen in my own congregation—Mr. Charles Z. Merritt and Mr. Warren Olney, Jr.—who were so kind as to read the lectures before they were delivered, and to give me the benefit of many helpful criticisms and valuable suggestions.

In the course of the discussion I have naturally touched upon many controverted points. It is needless to say that no responsibility whatever for the opinions expressed attaches to the members of the faculty of the Yale Divinity School, although nothing could have exceeded their kindness and courtesy to me in connection with the service which I had been asked to render.

It is my own conviction that the Christian minister in these days occupies a position where rare privilege and serious responsibility are mingled in an unusual way—the average pastor is neither a capitalist nor a wage earner, neither an employer nor an employé, as those terms are currently used; and he is therefore in a position where he ought to be able to render a genuine service to all those parties in interest whose personal fortunes are more directly involved in the problems here discussed than are his