

The FOUNDATION



Gammon Theological Seminary
Office of the President
Atlanta, Georgia

Go Preach

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First Quarter 1950

ALUMNI NEWS

Alumni news trickles very slowly into the office of the FOUNDATION. Why not sit down right now and send us in an item of interest? You know of something that has happened. Let us know about it.

Perhaps you would like to know the officers of the Alumni Association.

President	C. H. Dubra
Vice President	G. W. Carter
Vice President	J. H. Taggart
Vice President	L. S. Allen
Vice President	D. M. Williams
Secretary	A. S. Dickerson
Ass't Secretary	C. P. Payne
Treasurer	E. W. McMillan

Rev. James S. Todd of the class of 1900, one of our oldest living graduates, died in December. His life was a constant blessing to the people whom he served. Bishop Bowen had charge of the funeral in Jacksonville, Fla. and President Harry V. Richardson was also one of those who participated in the service. Dr. Todd's memory will be perpetuated here at Gammon through a scholarship given by his daughter dedicated to his memory.

Another remembrance came to Gammon recently. Aaron Lash who only received a certificate from Gammon so appreciated his study here that he gave \$500.00 in his will to his old school. He passed away last year and the money is now in the hands of our trustees.

Every now and then we have some of the alumni on the campus. Since the opening of school in September we have seen Douglass Ray, John Graham, John Greene, C. F. Golden, Arthur Howard, U. Z. McKinnon, Robert Reid, M. L. Harris, and many local Alumni.

Bishop Willis J. King of Liberia is now in this country and is thrilling audiences with his tales of his work in Liberia. He is seeking to interest more young preachers to become a part of his

work in that very needy country. We hope to see him on our campus and have the opportunity of hearing of his successes.

The Thirkield Lectures were delivered the first week in March by Dr. Paul T. Fuhrmann, head of the department of the History of Christianity at Gammon. His lecture titles were: "The Legacy of Luther," "The Origin of Anglo-Saxon Puritanism," "The Contribution of the Baptists," and "The Evangelical and Social Zeal of Wesley." The lectures were very well attended. We hope in a later FOUNDATION to have a part of one of the lectures.

You who have attended Gammon remember the woods back of the campus. Before summer these will all be cut down and a new Federal housing project will be erected there for Negroes. Also on the other side of South Pryor another large private Negro housing unit for about 200 families will be built. So Gammon will find herself surrounded by people very soon, at least 1000 new families.

Ennis Lee Taylor of the class of 1941 died in January following a brief illness. He was in the midst of a very successful pastorate in the Washington Conference.

THE FOUNDATION

R. S. GUPTILL, M.A., Editor and Manager
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Harry V. Richardson, Ph.D.

Frank W. Clelland, Ph.D., James S. Thomas, M.A., Charles B. Copher, Ph.D., Stanley E. Grannum, Ph.D., Paul T. Fuhrmann, Th.D., Ph.D., Grant S. Shockley, M.A.

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The FOUNDATION

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NUMBER 1

DR. RICHARDSON ADDRESSES UNIVERSITY CENTER CONVOCATION

What the college student needs to be concerned with today as much as his studies in the liberal arts and sciences and his interest in civil rights and integrated education is the problem of how to live. Doctor Harry V. Richardson, president of Gammon Theological Seminary, told an audience containing more than 1,000 college and graduate students at the Eighth Annual University Center Convocation sponsored by the six Atlanta institutions of higher education for Negroes. "If there is not immediate concern for this problem," he asserted, "then the outcome is failure and it may become fatal."

In the opinion of the head of the theological school, the key to happy progressive and the cultural living is the mastery of self discipline. He provided evidence of the widespread concern for the problem of living in the publication of such as *PEACE OF MIND, PEACE OF SOUL, GUIDE TO CONFIDENT LIVING, AND THE WAY TO POISE AND POWER*. "All of these have come now," he stated, "because some of our very thoughtful leaders have discovered that while we have learned much in recent years, we have not learned how to live."

Although he had no fault to find with the amount of time and effort consumed in producing healthy bodies and the pursuit of economic security, he, nevertheless, made it clear that many people who have been successful in capturing both oftentimes have become those persons of whom the entire nation is ashamed.

Such admonishments as choosing the right type of companionship and making the right moral and cultural choices were offered by Dr. Richardson to those who have become confused and who find difficulty in learning to live. He suggested that successful living might be found in little impulses, little good desires, and those ordinary things which are almost unnoticed because they are considered unimportant.

President Rufus E. Clement of Atlanta University presided at the Convocation and presented the speaker to the audience. President Benjamin E. Mays of Morehouse College offered the prayer, President Florence M. Read of Spelman College read the scriptures, and President William A. Fountain of Morris Brown College pronounced the Benediction.

All of the music departments in the participating colleges were represented on the program. A contralto solo, "Fear Not Ye, O Israel," was sung by Dorothy Ellison of Morris Brown College; Clark College was represented by Esther Franklin, who sang the soprano solo, "Come Unto Him," and the music from the colleges of the affiliated institutions was provided by the Atlanta-Morehouse-Spelman Chorus, which sang the oratorio, "I Waited For the Lord."

The Convocation was sponsored by the six institutions of the Atlanta University Center, Atlanta University, Morehouse College, Spelman College, Clark College, Morris Brown College and Gammon Theological Seminary.

—V. Hodges

WANTED

A Teacher For A Class In Sunday School

One who believes in the truths of the Bible.

One who has a vision of the Master, and has felt the call to service.

One who has convictions, and not impressions only.

A teacher who realizes the urgent need of the young folks in their fight for culture and character, and will engage, with them, in the battle.

One who can smile under criticism, who can carry on when others fail, who can look beyond and wait.

One who is willing to make sacrifices of his time and of his inclination that others may be benefited; one who is thus willing to repay part of the debt he owes others who taught him in the years gone by.

For such service what shall be the reward? Hard work? Lack of appreciation? Hours of discouragement? Unmerited criticism? Yes, all of these and more, but in the end victory, and for every honest effort the Master's commendation, "Well done, good and faithful servant."

—Selected.

FOUNDER'S DAY ADDRESS GAMMON THEOLOGICAL SEMINARY

December 8, 1949

by

Roger S. Guptill

Theological Education for Negroes in Atlanta did not start at Gammon, even though we would like to think so. The beginning of theological training starts with men and women back in the shadows of the 1860's who dreamed dreams, prayed fervently and gave sacrificially to train ministers to preach the Gospel. Without these people, there would have not been the Gammon that you and I know.

ONE DREAMER

Let us recall with a heart full of gratitude that Bishop Davis W. Clark had become so interested in the lot of the freed slaves that he had finally caused the Methodist Episcopal Church to form a Freedman's Aid Society and had gained the assistance of a number of noted people. He preached, lectured and pleaded for money. And in the fall of 1836, Nov. 1, to be exact, through his efforts the work was started in the Southern states, and there were 40 teachers teaching all sorts of subjects in many places. Bishop Clark wanted every school to teach theology, and at least four of them did; for he was most insistent that we have a trained ministry.

Atlanta, Georgia, was the place where Bishop Clark wanted to start a separate theological school. He met obstacles. The first was that the Freedman's Bureau (a government agency), refused to assist two institutions in Atlanta. They were already assisting Atlanta University, then under the American Missionary Association. But that did not stop the Bishop. He kept on working and even put in his will that the money from his estate go to the founding of this school. Then death cut short his brief work for the Negro, but in the 17 months he had caused \$58,477 to be raised. And schools were in Tennessee, Georgia, Alabama, Mississippi, Louisiana, Kentucky, Virginia, West Virginia and Florida.

THE DREAM PERSISTS

Dreams have a way of coming true. Some felt so sure of this that in February 1872, in the Lloyd Street Methodist Episcopal Church here in Atlanta, Georgia, Clark Theological Seminary was opened. A New England minister, who was here for his health, Rev. L. D. Barrows, was selected as president, and he had to assist him Dr. Fuller, Rev. J. H. Knowles and Rev. J. R. Lee. These white brethren were preaching in Atlanta churches. But before commencement in June, Rev. J. W. Lee was acting president. The students passed their examinations successfully.

Here is what they were examined in: reading, spelling, arithmetic, grammar, Latin, Greek, algebra, natural philosophy, Binney's "Theological Compend," Crosby's "Bible Manual and Moral Philosophy." I do not know how many were enrolled.

From 1872 to 1881 things went on about the same. There were four of the many schools that we were conducting that had theological departments:

	Biblical Students
Central Biblical Institute, Baltimore, Md.	23
Clark Theological Seminary, Atlanta, Ga.	20
Baker Institute, Orangesburg, S. C.	20
Thomson Biblical Institute, New Orleans	30

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HE MADE DREAMS COME TRUE

But it seemed that at Clark University, there was a better job of training being done, and there was one man who was responsible for that. He was William H. Crogman who taught New Testament, Greek and Exegetical Theology. This professor left his mark on many a man in his long teaching career in Clark and over 40 years was always affectionately known as "The Old Roman." He also taught Latin and Greek in the College. He was a life-long trustee of Gammon, Secretary of the Trustee Board and a great Christian. (Two of his daughters married preachers who afterwards became Bishops. The older became the wife of Rev. Richard Wright, of the A.M.E. Church, the other became the wife of Rev. Robert N. Brooks of the Methodist Church.)

ANOTHER DREAMER WHO ACTED

Professor Crogman was assisted by President E. O. Thayer, and these two men carried on. But in the spring of 1882, things began to happen. Bishop Henry White Warren came to take up his residence in Atlanta. He had been aware of the dream of Bishop Clark. In 1881, the year previous, this grand tract of 300 acres had been bought for the new Clark Campus, and the buildings were already erected. With the new set up came new ideas. Bishop Warren's brother was president of Boston University where there was a Theological Seminary, and I am sure Bishop Warren hoped to duplicate his brother's feat at Boston. In the fall of 1882, he had convinced the Clark authorities that they should employ a young man who could head up a theological department and relieve the president of a lot of details. So in the fall of 1882, Wilbur P. Thirkield was on the Clark faculty teaching Systematic Theology and Practical Theology. All classes were in Clark. Before the year was over, Bishop Warren had so interested himself in the prospects of a growing theological school here that he interested Mr. Elijah H. Gammon of Batavia, Illinois, in assisting him in building Gammon Hall. The building was started in the spring of 1883. The corner

stone was laid on May 12th, and the building was in use in October and dedicated on December 18, 1883. That is the present Gammon Hall. In it were the Chapel, Library, classrooms, President's offices and dormitory rooms. I do not think the dining hall was in the building. But it may have been. This building served most of these purposes until we had a separate library in 1888 and a separate dining hall in 1917, and in 1923 this Thirkield Hall, where we now are.

THE DREAM A REALITY

But this benefactor who made Gammon Hall possible gave Gammon \$20,000 to endow the professorship held by Dr. Thirkield. Then he paid for the third of this Gammon Hall. (It was named Gammon Hall at its dedication as a surprise to the donor.) But by that time he had seen the eager students and had seen what they were doing in the churches, so he gave Bishop Warren \$20,000 and told him to build another hall and let him pay for all of Gammon Hall. He watched his investment in Negro men as carefully as he watched his investment in the Farm Machinery business. (He came here often to see what was going on) and then made some suggestions. One was that they have three other professors. Two came the second year that the Gammon Hall was in use. Rev. James C. Murray, professor of Exegetical Theology, and Professor Edward L. Parks, professor of Systematic Theology. Dr. Thirkield was dean and professor of Practical Theology.

But Brother Gammon was not through. He built a home for the Dean (where Dr. Clelland now lives) and a home for Professors Murray and Parks (where Dr. Copher and Dr. Fuhrman live). Then Dr. Gammon really got the dream-to-come-true spirit. For he gave Gammon \$180,000 under the condition that they would become a separate institution. He was a trustee of Garrett and had seen the advantages of separation. Of course, it took little urging on the part of the Freedman's Aid Society to elect a new Board of Trustees and to seek a charter from the State of Georgia. This was done after two classes had graduated (the class of 1886 and 1887) and after five years of theological work had been done Gammon became a separate institution. First under the title "Gammon School of Theology," but very soon altered by petition to the State to Gammon Theological Seminary.

On December 21, 1888, the Gilbert Haven Library corner stone was laid. This was also donated by Dr. Gammon. That fall a new professor was on the campus, Rev. William H. Crawford, who taught Church History. Brother Crawford had married a niece of Mr. Gammon, and this benefactor did the same for this couple that he had done for the other professors. He built them a house but with a bit of difference. He built

extra rooms upstairs so that he might stay with them when he chose to come to Atlanta. The winter previous to his death, he spent on the Gammon Campus. That house has fireplaces in almost every room. It is now the home of the President of Gammon.

Now, let us go back to the library corner stone ceremony in December, 1888. It was a big day. Addresses were delivered by Bishop Joyce, Rev. J. C. Hartzell, later Bishop for Africa, and Prof. William H. Crogman. Rev. C. H. Payne gave the dedication address, and Rev. Pezavia O'Connell, a graduate of the class of 1888, gave the Founder's Day Address. I have been unable to find the subject of his address. Also, I have not been able to determine whether his was the first Founder's Day Address at Gammon Theological Seminary, but I rather think it was. Two years later, the date was shifted to December 23, which was Mr. Gammon's birthday, and for many years it was always held on that day regardless of what day of the week it happened to be.

Founder's Day Addresses have been delivered in many places, in the Chapel, in Gammon Hall, out of doors, in Bowen Hall and in Thirkield Chapel. Some have been in the evening, others in the forenoon and still others in the afternoon. The date remained in December until 1920. Then it was held on January 11, and Bishop Thirkield was the speaker. It was a great occasion for it was to commemorate the 100th birthday of Rev. Elijah H. Gammon. I expect the change from December 23rd to January 11th was to get Bishop Thirkield as the speaker. But that was a great occasion. The following year, it reverted to December 23. In 1928, due to the two-semester system and the Christmas vacation, the Founder's Day celebration moved to January and was held on the night of registration day for the second semester. But this was followed only during the presidency of Dr. Clapp. Once, in 1936, it was held on December 15th to have Bishop Oxnam deliver the memorial address for Bishop Wilbur P. Thirkield, who had even before his death become considered as one of the Founders of Gammon.

Men have appeared before the students and faculty in the past on Founder's Day who have deemed it an honor to travel to Gammon in order to show us new light on subjects that were of mutual benefit. I consider it as an honor to have the same opportunity even though I am a member of the faculty and not a visiting dignitary. Just to read the list of speakers on former Founder's Days reads like Who's Who. A few, however, follow: Pezavia O'Connell, 1889 professor in many schools and one time professor here at Gammon; Rev. H. M. Brown of the Class of 1886, first man to be handed a Gammon Theological Seminary diploma in that very first class.

He spoke on the topic, "The Founder's Aim." Dr. George W. Arnold, 1888, member of the Atlanta Conference all his life, a professor at Gammon and a great Christian. One of his daughters is the wife of Bishop Willis J. King. His theme was "The Ministry for Which Gammon Theological Seminary Stands." Then dear old Professor William H. Crogman, "the old Roman," spoke on "Christian Scholars for Negro Pulpits." President J. C. John, the first white man to have the address, spoke on the theme, "He Hath Built Us a Synagogue." Dean Buell, of Boston, spoke on "The Shepherd's Crook and Club." But enough of this in detail, I have made a list of all of the speakers and of their subjects, and I know that student generations have been greatly enriched by the messages that have been given. Let me state further that Bishop A. P. Camphor, 1895, has spoken here, also Bishop Robert E. Jones, 1897, Bishop Leete, Bishop Luther Wilson, Bishop Clair, Bishop Lorenzo King, 1903, Max Yeargan, W. W. Alexander and Bishop John W. Moore.

Former students in addition to those already listed who have delivered the Founder's Day address are: John P. Wragg, '88; John P. Morris, '88; J. B. L. Williams, '83; E. M. Jones, '88; J. W. Tate, '98; J. H. Hubbard, '04. It would seem that speakers were chosen from older living alumni when former students were considered.

And finally, some Founders have not been mentioned, for instance, Rev. William F. Stewart, who has given the Seminary a lot of money, not because of any intended slight but due solely to the lack of time to gather fresh material on the Stewart Missionary Foundation. But we have caused to pass before you this morning a list of great men whom I chose to single out as pioneers, if not Founders of Gammon: Bishop Davis W. Clark, Professor William H. Crogman, Dr. E. O. Thayer, Bishop Henry White Warren, Dr. (later Bishop) Wilbur P. Thirkield, Professors Parks, Murray, and Crawford and Dr. Elijah H. Gammon. "These all having obtained a good report through faith, received not the promise (the present-day place Gammon holds in the Methodist Church) God having provided some better thing for us (which we must guard with virtuous lives and consistent work here and in our charges) that they without us should not be made perfect." Brethren of the yester-years, whose spirit we feel in these halls today, we pledge to you that we will carry on and make of this Gammon of your dreams the best Seminary we know.

"Lead on O King, Eternal, the day of march
has come,
Henceforth in fields of conquest, thy tents shall
be our home.
Through days of PREPARATION Thy grace
hath made us strong,
And now O King, Eternal, we raise our Battle
Song."

BOOK REVIEWS

WHEN THE CHURCH WAS YOUNG

By Clovis G. Chappell

Abingdon-Cokesbury Press, 1950.

When the church was young, it was faced with ignorance, doubts, lukewarm co-operation, and unlimited opportunities. Today the same challenges await our laymen and our ministers. How these problems were met—and how they can be met today—is at the heart of these seventeen sermons based on Acts.

Each of these forceful messages is concerned with some striking episode in the life of the Early Church—the first service, serious persecutions, the sending out of the first missionaries. Each brings vividly to life the valiant men who took part—and points to their universal solutions of the problems of every age.

When The Church Was Young contains all the rich illustrations, the gentle humor and powerful statement, the clear organization and direct purpose that have made Dr. Chappell's books helpful to both ministers and laymen. Based on the timeless truths of the Bible, it is written specifically for the twentieth-century Christian—as an inspiration and guide to the Christ-centered life.

PERSONALITIES IN SOCIAL REFORM

By G. Bromley Oxnam

Abingdon-Cokesbury Press, 1950.

Price, \$2.00

When Bishop Oxnam speaks those who know about it crowd to hear him. When he writes there are many who wish to read what he says. He is a careful writer and one who knows how to appeal to his readers to want to do something about social issues.

This book is an elaboration of a series of lectures given at Drew Theological Seminary. There are biographies of six people, two of them being husband and wife, Sidney and Beatrice Webb. The others are Walter Rauschenbusch, David Lilienthal, Mohandas Gandhi and Albert Schweitzer. Here we have a couple working tirelessly and successfully in social reform in England. Then we have the morning star of American social Christianity Walter Rauschenbusch. When we come to Lilienthal we have a contemporary social reformer in the realm of public utilities as conducted by the Federal Government. Many will disagree with the bishop's reasoning but they will have to admit that he has made them think.

Gandhi will remain a subject for discussion long after all of us in this century are gone. His moral victory in India will be studied and possibly patterned after. We see new light on this truly astounding character. And who can keep from the popular hero worship that is being accorded to Schweitzer. Africa may be his home but his home is still in the hearts and minds of many. Here is an invitation to read this book and "Wake up and Live."

—R.S.G.

ABUNDANCE

There isn't much of worldly goods, I know,
That I can claim or really call my own;
But I'll be rich wherever I may go,
Because I've had a friend, and I have known
A peaceful joy that someone trusted me,
That someone cared because I suffered pain.
I'm rich because I'm privileged to see
God's earth, to see the sun and feel the rain.
My wealth is greater than a miser's gold;
And so, at last, as life will onward wend,
I'll find a treasure, all that I can hold,
For I have faith in God, and have a friend!
—Christine Grant Curless.

THE PSALMS

Translated and Interpreted in the Light of Hebrew Life and Worship.

By Elmer A. Leslie

Abingdon-Cokesbury Press, New York, Nashville, 1949.
448 Pages. Price \$5.00.

One of the most fruitful methods of Psalm study—the product of recent biblical scholarship—is that which seeks to discover the life situations in which the Psalms arose and were used, and to classify the Psalms according to these situations. Making use of the findings produced by this method, and enriching the findings with a deep religious experience, Dr. Elmer A. Leslie, head of the Department of Old Testament in the Boston University School of Theology, has written a singular volume that embodies his own translation and interpretation of each Psalm in the Psalter. Written in a clear style, and free of weighty critical discussions, the volume is easily within the grasp of the ordinary layman and minister while being of signal value to the scholar as well. In his presentation the author has opened new doors for all to the great treasure house of devotional and sermonic material such as the Psalter contains.

After an initial chapter, in which the reader is introduced to the Study of the Psalms “in accordance with their setting in Hebrew worship,” the volume deals with the Psalms under eleven major classifications: The Hymn in Hebrew Worship; The New Year Festival in Israel; Hymns, Songs, and Prayers for the Hebrew Year; Hymns of the Revelation of God; Psalm Liturgies; National and Congregational Laments; Psalms Concerning the King; Songs of Personal Thanksgiving; Prayers of the Falsely Accused; Prayers of the Sick and the Penitent; Songs of Trust and Wisdom.

In addition, each Psalm is given a title which characterizes its contents—a contribution that in itself should prove valuable for private and group devotional and especially for sermonic purposes. Particularly suggestive titles, for instance, are *The Symphony of the Heavens* (Psalm 8); *The Enthronement of the King of Kings* (Psalm 47); and *The God-Examined Life* (Psalm 139).

The aim of the volume as stated in the Preface is to “make the reading of the Psalms an intelligible, interesting, and inspiring experience” . . . for ministers, laymen and students. As a book that achieves its aim, this reviewer heartily recommends it to all.

—Charles B. Copher

AS A MIGHTY STREAM

By Dr. Julian Morgenstern

Philadelphia, Pa., The Jewish Publication Society of America, 1949. 442 Pages. Price, \$4.00.

The author of this volume, Dr. Julian Morgenstern, is President Emeritus of Hebrew Union College, the oldest rabbinical seminary in the western hemisphere. For a period of forty years Dr. Morgenstern served the College as Professor and President, representing in such capacities a leading voice in so-called Reform Judaism.

The book consists of fourteen essays and addresses, written over many years. Nevertheless, it possesses a remarkable unity, having as a central theme, “that Judaism is a historic religion, the outgrowth of a process of historic evolution, of which our modern Judaism, Reform Judaism so-called, is merely the latest, the most recent, but by no means the final stage, and that this historic evolution will surely continue through the generations of our children and our children’s children.

Following his theme, the author declares further that “the only eternal, the only self-perpetuating Judaism is Reform Judaism.” His understanding of Judaism is that of a religion unfolding in history, “with its varying,

compelling, irresistible laws, which (have) made Judaism what it is today and will make it all that it will be tomorrow . . .”

History the author views as the dynamic of Judaism. Or, viewed according to another figure of speech, “Judaism, impelled by divine will and purpose, is like the mighty stream of which the prophet Amos spoke, flowing onward surely, majestically, with constantly increasing depth and breadth and power, through life, through time, through history, into eternity.”

This reviewer recommends the volume as a whole to all Christians for an understanding and appreciation of Reform Judaism. Chapters I and II, entitled “The Foundations of Israel’s History” and “Behind Closed Doors,” should prove very beneficial for both fundamentalist and liberal Christians, owing partially to the fact that most Christians accept the Old Testament as Holy Scripture along with the Jewish people. Chapter III, “World-Empire and World-Brotherhood,” makes a strong appeal to both Christians and Jews. From a Christian viewpoint, Chapter VII might be termed “The Defense of Judaism Versus Christianity,” and a Christian might, after reading it, say, “Almost thou persuadest me to be a Jew.” Chapter VIII, “The Reform Process In Jewish History,” together with Chapter I should be required reading for seminary students in Old Testament History and Literature.

The book is written in clear, simple language; and should prove interesting and informative reading for many Christian laymen as well as clergymen.

—Charles B. Copher

JESUS’ TEACHING CONCERNING PRAYER

by

Dr. John R. Van Pelt

“Lord, teach us to pray.” So his disciples asked. And Jesus answers with “Our Father,” which is indeed the prayer that Jesus teaches to pray. It seems clear that Jesus did not give it as a fixed formula but as the line along which prayer should follow. Yet, it is doubtless eminently proper that we should use it through the ages as it has been handed down to us. For in the most wonderful way—in its grand simplicity and perfect comprehensiveness—it is a model of what true prayer is. The “Our Father” shows perfectly the true spirit and intent of prayer; “after this manner pray ye.”

Jesus taught by several wonderful parables, which emphasize certain points. He taught also by example. And the “Our Father” was given by example. The request of the disciples came after Jesus had prayed. In the prayer prayed in the Garden of Gethsemane also Jesus left us an example of prayer.

In the discussion of prayer from the pulpit or in Bible lectures to the people perhaps the most interesting and helpful way would be to follow the lines of one of the parables, or of the Lord’s

prayer in its several parts, or of Christ's example in prayer. But since I hope that at least a few of my hearers will take the trouble to follow out the suggested lines of thought, I choose to consider in order the main questions that must arise in the study of our theme, and seek the answers in Jesus' own teaching. Some of the points can be touched upon only very briefly, while others may be considered a little more fully.

I. *The reality of prayer.* Is prayer in reality only a talking with ourselves, while we fancy ourselves talking with God? Is there reality in prayer—no mere earnestness? Is God too distant or, is there merely a forced power in prayer that rests in our *desire*? If there is no God who answers prayer we are helpless. Jesus taught that prayer is real. It is more than desire; it is the soul's *converse* with God. Psalm 91 sets forth to a degree this belief of Jesus:

He shall call upon me, and I will answer him;
I will be with him in trouble:
I will deliver him, and honor him.

II. *The source and basis of prayer.* Jesus' teaching the disciples to say "Our Father" is greater than all philosophy. Both the source and basis of prayer lie in God himself. Our need is the source of prayer, but if he did not move us to pray, saying, "Seek ye my face," we could not force ourselves into converse with him. Jesus knew God as Father, and teaches us to call upon Him as Father. In the fatherhood of God is the basis of prayer. God wants his children gathered about his feet at home. We know that we are his children and by his spirit call out Abba, Father. Our need provokes prayer, but the basis or ground of prayer is the good fatherhood of God.

III. *The divine purpose in prayer.* The divine purpose in prayer is not that we have our own way, or that we get what we want for the satisfaction or selfish desires and lusts, but that we know and do God's will. We are to *ask* in prayer for the glory of God. He would draw his children into fellowship with himself and teach them to seek the realization of his will. This is clearly set forth when Jesus teaches his disciples to pray: "Thy kingdom come. Thy will be done . . ."

IV. *The elements of true prayer.* As we come to God Almighty as Father, there must be self-humiliation, confession, praise and thanksgiving

even before we dare make requests. Interest in the kingdom and in our fellowmen should be expressed also. But then, doubtless, petition also has an essential place. It is here that most of us fall short of the Gospels, wherein Jesus teaches, "Ask and it shall be given; seek and ye shall find; knock and it shall be opened unto you." This is not, to be sure, an "open sesame," but an opening of the treasuries of Grace.

V. *The scope of petitionary prayer.* Petitionary prayer is to be offered *in* everything, not *for* everything. It has limits. A merely selfish prayer is devilish. Prayer may properly be made for things good and noble and pure. It may be made for Grace with which to meet our struggles and tasks, for courage and God's favor. We may pray *in* everything—bring everything to God—but we may not pray *for* everything.

VI. *Conditions of acceptable prayer.* We are to come to the *Father* as true *children*: in loyalty, seeking God's glory. We are to come "in faith," that is, putting our trust in God and not trusting in our own skill or tricks. Then, again, we are to come "in the name of Jesus"—in the *spirit* as Jesus shows us.

VII. *How God answers prayer.* We must do our best to answer our own prayers. Many gifts are not given, dropped down ready made from heaven. Every law of life enters in. God's ways are past finding out, but he knows what he is doing. Often he denies our specific request, but he never denies a *true prayer*. He answers in ways past finding out.

My fancied ways why shouldst thou heed?

Thou com'st down thine own secret stairs;
Com'st down to answer all my need,

Yea, every bygone prayer.

—George Macdonald

(Resume of a lecture delivered at Gammon by
Dr. Van Pelt—C. B. C.)

IT'S UP TO YOU

Life itself can't give you joy,

Unless you really will it;

Life just gives you time and space—

It's up to you to fill it.

—Unknown.