

CHURCH TRAMP ARTICLES

Having To Do With A Real Revival Of Religion In Christian Homes By GENERATION AND REGENERATION

The Birth of Holy Children (1 Cor. 7:14) and Their Nurture By Christian Parents, in Christian Homes, Directed and Supported By The Christian Churches

DECEMBER 13, 1931.

He Proposes a Revival of Household Religion—Christianity in the Christian Home, Supported by The Christian Churches

The times seem to be ripe for a real revival of religion. The question is being discussed everywhere. The opening of a new year—the time of universal peace—the unbounded beneficence of a Merciful Creator in sending such a year as this—such property annually as were never known before, cannot but impress thoughtful minds with a sense of religious gratitude to the Giver of every good and perfect gift.

On Wednesday, Nov. 28, the Rev. Josiah Strong, D. D. was inaugurated at New York as president of the new Institute of Social Service.

This Institute is fitted to render a great and peculiar service, not merely to this country, but to all countries. Apparently it is proving to be the beginning of a world movement and is being recognized by the statesmen of many different countries as a necessity in each and all of these countries in order to facilitate the readjustment of social relations to the new conditions created by the modern industrial revolution.

A year after that Dr. Strong issued a book, entitled "The Next Great Awakening." It is a good book which would advise everybody to read it. But I do not think the author has struck the keynote of the coming revival. His claim is that each of all former religious awakenings "came in connection with the preaching of a neglected scriptural truth which was precisely adapted to the peculiar needs of the day and of the century."

Since the publication of the book just alluded to, the Rev. Dr. John Watson of Liverpool, Ian MacLaren, D. D., the dean of the great cathedral of St. Paul's, London, and the Jonathan Edwards-down-to-Moody as type are now a "spent force" and that all such peculiar methods are "now obsolete".

Two discourses of ordinary length, covering only 60 pages. But the first edition was soon exhausted, and a second edition was issued, to which Dr. Bushnell added a chapter on "Argument for a revival of religion in the home." He says in the preface, "The organic unity of the family, and 'The scene of Pentecost.'" In 1861, when the author was in his sixtieth year, and 15 years before his death, which occurred in 1876, this one of his masterly works, being long since out of print, a third edition was published by Scribner's at New York. This edition, in addition to the two original discourses and one on "The organic unity of the family," which first appeared in the second edition just alluded to, contained 13 new essays, which, as Dr. Bushnell says in the preface, are "in the form of discourses, though never used as such, but written simply for the discussion of a subject."

He Presents the Second of Three Articles Suggesting a Near-by Revival of Real Religion—Church Buildings and Their Pastors; Church Members and Their Homes; Christian Children and Their Schools; With Various Analogous Illustrations and the Developing Remedies for Evils that Exist.

Having, last week, roughly shown why I think the times are now ripe for a real revival of religion in our midst—quoting some suggestions I made two years ago along the same lines—I now propose to more particularly unfold my view and develop my plans.

At the close of my third year's peregrinations, just before going away on my last vacation, I announced to a number of my friends that I wished to "write a few numbers giving an account of some lessons I had learned during a year's tramp among the churches." I have since concluded that all such lessons I have

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ship, the worshippers being laid out, considered, accordingly so long as there was ample space for the worshippers to assemble in very little more than the comfort or convenience and, relatively, the same rate apply now. But in the case of the "worshiper" the great, cold, draughty atmosphere of the so-called "worshiper" is something done to draw him in, to keep him there when he is caught. But in the case of the "worshiper" the great, cold, draughty atmosphere of the so-called "worshiper" is something done to draw him in, to keep him there when he is caught.

First, it may be asked, "What do you mean by real religion?" I answer: I mean religion that is real, not sham; not a pretense, not a mere profession, not a religion put on for social or business advantage, but a religion that affects the heart, the mind, the will, the conscience, the life; a religion that is the opposite of all that is meant by "worldliness," a religion that realizes the fact that it is to glorify God and enjoy him forever.

Next, I have often wondered why the poor overworked, much-abused pastor, who is always expected to make a large salary, is not more often a "bargain" than a "bait." A few, a very few, are fairly well paid, but the majority have a salary of less than \$2,000 a year, and are a set of ecclesiastical nonentities who manage to get on by their wits and a very little of brass and spiritual assurance.

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I would say that (a) pastors do not get their money because they do not love their congregations. (See Heb. 13:17) They love their congregations because they love their money, who hand them their money. They foolishly accept such money as salary, as a quid pro quo for services rendered, rather than as an honorary stipend, reward, and inappropiate commendation with the stipulations of the duties of their high offices as ministers of Jesus Christ.

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