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THE "TWO-WINE" THEORY.

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THE "OCCASION" FOR THIS INQUIRY.

The "occasion" for this inquiry is: 1st, That it seems to be a living, growing issue. The two leading and powerful temperance organizations in our land, "The Woman's Christian Temperance Union," and the "Anti-Saloon League," advocate the "two-wine" theory. The leaflets of the first organization (the "W. C. T. U."—for brevity's sake) are wedded to this theory, and are scattered with tireless industry and as thickly as the leaves of autumn through every section of the country. The Anti-Saloon League's "official organ," "The American Issue," in replying to a defence of the opposite, old and customary view, by one of our best known ministers, declares it to be a "defunct conception of the Scripture," that "it belongs to the Silurian age of fossiliferous theology." The "two-wine" theory is also a source of lively controversy in the secular press; the substitution of grape juice as a "wine" (under the constant encouragement of the two organizations above named), is becoming more and more common. It has even invaded some of the most conservative churches of the Presbyterian faith in the North, and several of the other leading Protestant denominations in the conservative South have almost wholly given way to it.

## A MODEL PREACHER.

REV. WALTER L. LINGLE, D. D.

The artist keeps his models and ideals constantly before him. So must the preacher. There are numerous sources from which he may draw these ideals. I have found books on preaching and on the duties of a minister of immense value. The most helpful I have read are, "Lectures on Preaching," by Phillips Brooks, "The Cure of Souls," by Dr. John Watson (Ian Maclaren), "Lectures on Preaching," by R. W. Dale. "The Christian Pastor," by Washington Gladden, "The Ideal Ministry," by Herrick Johnson, and "The Christian Minister and His Duties," by Oswald Dykes. All of these hold before us high ideals. It has been said that every minister ought to read one book of this kind every year, and I believe it is true. After he has read two or three he may find nothing new in the others, but they keep the models constantly before him.

The biography of Christian ministers is another line of reading that will help the young minister to form and hold high standards. I never read such a life without wanting to be a better minister. I have just laid down the life of Dr. John Watson, by W. Robertson Nicoll. It is better than a book on homiletics. It leaves me with an earnest longing to be a better minister and to do better work than I have ever done. The life of Dr. George Matheson, the great blind preacher of Scotland, leaves one heartily ashamed of himself and brings him to his knees in renewed consecration, when he sees what a man with such a terrible handicap can accomplish by the grace of God. There are four "Lives" in our own church which every minister ought to own and read. They will raise his ideals and renew his energies wonderfully. These are the lives of Drs. Thornwell, Dabney, Palmer and Hoge.

Yet the further I go in my ministry the more fully persuaded do I become that the great source for models and ideals is found in the Holy Scriptures themselves. It was Dr. James Stalker who first

put this thought in my mind. I read his "Preacher and His Models" in my seminary days. I have not seen it since, but it has not ceased to influence me. In that book Dr. Stalker shows us how full the Scriptures are of models for the preacher. It is a revelation. I am convinced that we need more and more to go back and study those original models.

As this request comes to me for an article for the Magazine. I can think of nothing better than to jot down some of the things which have occurred to me as I have studied the preaching of the greatest of all these Scriptural models. It was the apostle Paul who was in my mind when I wrote the title above this article, and I was thinking especially of his ministry at Corinth, as described in his own words (I Corinthians, 2: 1-4). There are three points about this preaching which we will notice.

#### I. THE MANNER OF HIS PREACHING.

It was not with excellence of speech nor with enticing words of man's wisdom. He came with none of the rhetorical flourishes, nor glittering phrases, nor lurid pyrotechnics which characterized some of the orators of Athens and Corinth in those days. He came with the simple story of the Cross and told it in the simple everyday language of the people. This opens before us a world of thought. The pulpit is no place for flaming oratory. It is no place for mere flower gardens. It is not a place for cultivating even beauty for beauty's sake, but beauty always and only for Christ's sake.

He was a stranger. I met him on a train. He was telling me of his minister and his wonderful eloquence. He said: "I will never forget a flight of eloquence in his sermon on last Sunday. It was a description of the mists on a mountain top. It was the finest piece of eloquence I ever heard." I was interested and inquired as to the sermon and text, but they were gone. He remembered only the mists on the mountain top.

The most telling piece of criticism I ever heard in the seminary chapel on Wednesday night came after an unusually flowery ser-

mon. The opening sentence of the professor who led the criticism was this: "I am afraid the sword of the Spirit was so wreathed with flowers to-night that it did not cut anybody."

Yet we must not misunderstand the simplicity of Paul and of the Scriptures. It is always a chaste simplicity. The common people heard Jesus gladly, but it was not because of the crudity of his speech. His language was always marked by simplicity. I do not remember that he ever used a long or difficult word. But it was a simplicity that was chaste and beautiful.

I once heard Dr. Moses Hoge say that royal thoughts ought to wear royal robes. That is splendidly put. Nobody ever said it better. But we who are ministers ought first of all to be sure that the thought is royal and then we ought to remember that royal robes are not gaudy robes. When it comes to the thought world, there is danger of a speaker's trying to put the purple on a pauper. My observation and reading have led me to believe that great preachers have been men who first of all had something to say, a message, and then said it in the most direct and simple way that was possible. I think of Spurgeon and Moody and Chapman among the great evangelistic preachers. Their sermons are made up largely of simple Anglo-Saxon words. They use the direct address and speak in the language of the people. Some of us may never hope to acquire a beautiful literary style, but we would do well to live more with the models given us in the Holy Scriptures and cultivate their directness and simplicity.

## II. THE MATTER OF HIS PREACHING.

"For I determined to know nothing among you save Jesus Christ and him crucified." What shall I preach? I once thought of devoting this entire article to that one question. I would not have asked it two years ago. It is a burning question with me now. Urgent requests come frequently to preach on the most remarkable themes and they come from astonishing sources. Along with many other ministers, I have received requests to take sides in my pulpit in a gubernatorial campaign, to advocate the cause of a certain candidate for mayor, to preach on the convict lease sys-

tem, to advocate this or that prohibition bill, to tell of the iniquities of a protective tariff, to urge my people to clean up their back yards, and to plead the cause of the dumb brutes, with especial reference to homeless cats. These requests for the most part do not come from "cranks" and fanatics, but from people who are in good standing in the community and in the church. A few of these are in the Presbyterian church. I realize that some of the subjects open up questions of far-reaching importance in the moral world. They are questions that pertain to civic righteousness. Some of them are worthy of all consideration. But, shall I preach on them?

In the meantime a sentence from an editorial in the last Congregationalist published in Boston will show us the character of preaching that is being done in some parts. "It is doubtful whether any one subject besides the Gospel has ever claimed the attention of the pulpits of this country to the extent that Abraham Lincoln will receive it next Sunday." The same article tells us that requests have come from five hundred ministers in the South for Lincoln literature on which to base sermons. Some of the largest churches in my own city will observe the day. I think it is safe to say that the whole country is coming to admire Lincoln just as it is coming to admire Lee. But shall we preach on our heroes?

I might also speak of the demands that science and literature and philosophy are making upon the pulpit in these latter days, and the attention they receive in some pulpits. But I will not go further.

Amid this babel of voices, what shall the minister preach? There is but one place to learn. To the Law and to the Testimony. Let the minister examine his commission again if he is in doubt. It says, "Preach the word." Let him study the Scripture models again. The greatest of them says: "I determined to know nothing among you save Jesus Christ and him crucified." Out of this confusion of voices there is arising in my mind a stronger conviction than ever that the minister must abide strictly by his commission, and that he will do well to follow this example that the inspired Apostle has raised for him in the passage just quoted.

“Jesus Christ and him crucified.” At first that may seem to be a rather restricted theme for the ministry of a life time. But as we grow in grace and knowledge and Christian experience, as we learn to know Jesus better, as we understand more and more of the meaning and mystery of the Cross, our theme begins to fill the whole universe and we begin to wonder if we will be able in one short life to tell the whole story of Jesus and his love. There are two distinct divisions to the theme. Perhaps we have not all noticed that and thus we have made the theme more limited than Jesus ever intended that it should be. We will look at these two divisions.

“Jesus Christ.” The whole universe opens before me. He is infinite. He is God. I have not gone far until he tells me that he came to reveal the Father. That brings us to the study of God the Father and all his attributes. Again we are told that he came to bring life and immortality to life. Life and immortality open before us. In themselves they make an almost infinite theme. In another place we find him putting his impress upon the Scriptures and commanding us to search them because they testify of him. We often hear the cry “Back to Christ.” We go back to him and he says, Back to the Old Testament and forward to the apostles. The whole of the Scriptures open before us, and we soon find that, as all roads led to Rome, so all things in the Scriptures lead to Christ. These are a few of the worlds into which he brings us the moment we come to him. If we go into none of them but remain by his side and study only him and his word and works we will have a subject large enough to fill the ministry of a long life. We have here at a glance the Incarnation, the sinless life, all of the teachings of Jesus, the miracles, the parables, and everything that Jesus was and did. There is nothing limited in these.

“And him crucified.” This brings us to the Cross. No man can say that he has a restricted subject in the Cross. It brings before us at once the great doctrines of sin and salvation and atonement and infinite love. A Gospel without the Cross is no Gospel at all.

The modern minister cannot linger too long at the Cross. He cannot dwell upon it too long in his preaching. The people want us to take them often to Calvary. Not long ago I told my people that I would preach for a while at our evening services upon suggested subjects. A young business man made the first suggestion. It was this: "How does the death of Jesus affect the individual?" That question takes us to the very heart of the Gospel. It centers in the Cross. It shows the direction in which the minds of the young business men often run.

A ministry that neglects the Cross must fail. Here is a significant paragraph from a recent book, "The Cross in Christian Experience" by Rev. W. M. Clow. "A few years ago Henry Drummond, a forever endeared name, himself a fully consenting believer, was preaching a Gospel which did not focus on the Cross. His brilliant gifts and his mesmeric personality gave his subject a potent charm. Crowds of young men flocked to his meetings. The movement has passed and is little more than a tender memory."

But shall the ministry forever dwell upon the doctrines of grace and never touch upon the great question of civic righteousness? I believe that the Scriptures readily answer that question. The Scriptures upon which Jesus places his seal set forth high and holy qualifications for office both in church and state. Let the minister preach these with all emphasis. There his duty ends. He is not authorized to point out any individual and say, "There is the man for the place." That is the business of the Christian citizen. Jesus and the Scriptures stand for temperance and righteousness. Let the ministry preach these with all the earnestness of his soul. There his duty ends. He is not authorized in his commission to put his finger on any particular bill or measure and say as a messenger of God, "This is the bill." It is the duty of the Christian citizen to discover the wisest measure. And let not the Christian minister dwell too long even upon these Scriptural themes. Let him rightly divide the word of truth. Let him get back to the Cross. There is where the New Testament places the emphasis.

**III. THE POWER OF HIS PREACHING.**

“But in demonstration of the Spirit and of Power.” I will not take the space to develop this point. We see at a glance where the power of Paul’s preaching lay. The secret of his power was not in his massive intellect nor in his great learning, nor in his invincible logic. It was in his absolute reliance upon the Spirit. In these latter days, when the church is loaded down with all manner of machinery and organizations, and when we are looking to this machinery for power, there is just one message that we preachers need to hear, “Not by might, nor by power, but by my Spirit, saith the Lord of hosts.”