

A RHETORICAL CASE STUDY OF A SELECTED
SPEECH AND RELATED OUTLINE MATERIALS OF
MELVIN E. TROTTER

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ABSTRACT

A RHETORICAL CASE STUDY OF A SELECTED SPEECH AND RELATED OUTLINE MATERIALS OF MELVIN E. TROTTER

by Howard George Longcore

This study concerns itself with the life and speaking of Dr. Melvin E. Trotter who came to Grand Rapids, Michigan, in February of 1900, to superintend the Grand Rapids City Rescue Mission. For forty years he labored in the rescue mission movement both in Grand Rapids and in sixty-seven other missions across America. Trotter was the most prominent rescue mission personality of the period, and during the period from 1920 to 1940 became a national figure in the field of evangelism as well. It was in these two areas that Trotter made his major contribution to the society and to the religious world until his death on September 11, 1940.

This study searches for the persuasive methods used by Trotter which enabled him to be successful in the work of rescue missions and of evangelism. Materials were limited to one complete sermon manuscript, thirty-five sermon outlines, numerous sermon outline fragments, personal interviews with living colleagues, two books by Trotter, a record containing a short sermon preached by Trotter, mission files, and some newspaper clippings.

The study was organized in the following manner:

Chapter I, The Introduction, includes a brief statement of the purpose, significance, limitations, materials, and method of organization of this study.

Chapter II is a biographical sketch of Trotter with emphasis on significant contributions to the fields of both rescue missions and evangelism.

Chapter III is a historical survey of the Mel Trotter Rescue Mission, Grand Rapids, Michigan, with emphasis on its beginning, and the part Trotter played in its first forty years.

Chapter IV is a study of the doctrines and ideas of Trotter.

Chapter V deals with Trotter's delivery and style.

Chapter VI is a case study of the one available sermon manuscript, "Double Cure."

Chapter VII consists of conclusions and recommendations for future studies.

Also, a bibliography and an appendix consisting of a copy of the sermon, "Double Cure," are included.

Although the researcher did not accomplish all he hoped to accomplish in the discovery of persuasive techniques employed by Trotter some significant items of information were revealed:

1. It was discovered that Trotter was better known to the general public outside the Grand Rapids, Michigan,

area for his speaking in Bible conferences and in evangelism than for his work in rescue missions.

2. The effectiveness of Trotter's speaking seems to be his simplicity, frankness, and power of delivery, coupled with his skill in using illustrative materials. Trotter spoke the vernacular of the common man, and he was greatly hindered in his communicative ability when he attempted to use another style as was illustrated when he went to England to speak.

3. Trotter tended to use a recurring pattern of outlining in his speeches. The pattern was simple in development and logical in structure based largely upon the Bible as his authority.

4. Trotter had a simple, clear, and precise style. Although the language was slanted to the lower social element, it was never crude nor vulgar.

5. Trotter was both interesting and amusing in his sermon style. He had a keen sense of humor which was used much in his speaking, but this was secondary to his main purpose of bringing people into contact with Jesus Christ and, through this contact, eliciting an overt decision.

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MELVIN E. TROTTER

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CHAPTER I

INTRODUCTION

In February of 1900 in the city of Grand Rapids, Michigan, a young man began a ministry which was to last over forty years and have a significant bearing upon rescue mission development across the United States. In the ensuing years this young man made his contribution in the field of evangelism as well, both in the United States and in Northwestern Europe.

It was in January of 1900 that some business men invited a group of converts from the Pacific Garden Mission, Chicago, Illinois, to come and to hold meetings in Grand Rapids with the thought of establishing a city rescue mission. Melvin E. Trotter was a member of the group. He was extended an invitation to become the first superintendent of the Grand Rapids City Rescue Mission. He accepted the invitation and in February of the same year began his life work.

The night the mission opened the crowd was four times too big for the place, and it was a funny bunch. The rich and poor, drunken and sober, washed and unwashed, young and old, all in the same room and singing the same songs and praying to the same God. Three girls were saved on that first invitation, and that's going some.¹

¹Fred C. Zarfes, Mel Trotter, A Biography (Grand Rapids: Zondervan Publishing House, 1950), p. 36.

This was the beginning of a ministry to meet the spiritual need of a social group of people in the city of Grand Rapids not reached by the area churches, and it launched a man into his life work. Trotter was just thirty years old and a Christian² for only three years when he came to Grand Rapids to head up the rescue mission work.

²Melvin E. Trotter, These Forty Years (Grand Rapids: Zondervan Publishing House, 1940), pp. 100 & 118. Trotter's definition of a Christian may differ from many. He believed in a definite conversion to the Christian life which included a decision. Two quotations will clarify this position in regard to this and the conversion experience.

There is no question in my mind, that the greatest day I have ever lived was the 19th of January, 1897, when the Lord Jesus Christ came into my life and saved me from my sin. It was after repeated failures, in fact so many that hope was practically gone. I am positively sure that that was my day; that God the Father, God the Son and God the Holy Ghost planned it, and the stage was completely set for me to be saved that night.

That transaction revolutionized my entire life. It included my mind, my body and my soul.

It is no trouble at all for me to know what is meant "by the new birth." The old things passed away so thoroughly that I have never once wanted the things which dominated my life.

· · · · · Listen my friends. · · · · · Some young man, some young woman · · · · ·
in this room, some older ones, have been trying to do it. They have been church members for years and yet they haven't definitely yielded. I spoke about this thing one night, and at the close of the meeting gave the invitation. A woman in deep mourning walked down the aisle, whom I recognized when she got near the altar, and when I got into the inquiry meeting I said, "Mrs. So-and-so, what are you here for?" I knew her to be a worker in the Church.

· · · · · While I am a member of the church, I have never defi- · · · · ·
nitely on the ground of my sinnership and condemnation yielded myself to Jesus, and heaven is too dear to me now to make any mistake, so I just want to come and give my heart to Christ. Here is what she said, "I have taken my place as a sinner; I have accepted His place in righteousness, and because He has paid my debt I know I am saved."

Soon after the death of Trotter on September 11, 1940, the mission changed its name from the Grand Rapids City Rescue Mission to its present name, the Mel Trotter Rescue Mission.

The purpose of this study is to survey the history of the Mel Trotter Rescue Mission, and to examine the rhetorical procedures and techniques used by this man in persuading people to change their opinion concerning Jesus Christ. I will attempt a search for techniques which made this man particularly effective in two areas of endeavor: (1) The rescue mission endeavor, and (2) evangelistic campaigns, including army posts and factories.

The Mel Trotter Rescue Mission is a charitable religious organization in downtown Grand Rapids, Michigan, ministering to the needy of the city. Many of the people reached by the mission efforts are alcoholics or transients. The mission is not connected with any denominational group, and crosses the denominational barriers to use people in the handling of the many phases of the work.

It is anticipated that through this study answers for the following questions will be forthcoming:

1. Are there some particular techniques which Trotter used that could be adopted today to make the rescue mission work generally more effective?

2. What lines or argument did he pursue?

3. What are some of Trotter's ideas and doctrines, and where did they come from?

4. What kinds of proof did Trotter rely on in his Sermons?

5. What are the characteristics of his delivery and style?

6. What type of arrangement did he use? Did the arrangement have any bearing on his effectiveness as a speaker?

In addition to providing answers to these questions a bibliography will be constructed for future reference and research.

Significance

The rescue mission is in essence the arm of the church working in the deprived area of the city. Trotter says,

It is an institution which has for its object the rescuing, or saving of lost souls. It is the church at work for a class of folks who would not come into a regular church building, so the Mission goes after them.³

It is almost always interdenominational; the church at work in the downtown, where good and bad congregate nightly.⁴

The rescue mission movement has had a definite influence on the city of Grand Rapids, and it has met a spiritual need for a particular social group. It has attempted to rehabilitate some in the slum sections to a life of usefulness.

³Ibid., p. 31.

⁴Ibid., p. 34.

There will be little emphasis in this study relative to the religious and spiritual contribution of the mission, but an attempt will be made to find general methods used by Trotter in regard to persuasive techniques and their value to the mission movement with carry over value to the present day.

In a general survey of the pertinent literature, the researcher finds there have been no studies dealing with the speaking of Melvin E. Trotter, of the Mel Trotter Rescue Mission, or of the relationships that speaking techniques have played in the work of the mission movement. While talking with the Mel Trotter Rescue Mission superintendent, Rev. George Bontekoe, I discovered a genuine need for gathering this material together in a form which could serve as a survey of the history of the mission. There are no other studies underway in this area at the present time.

While working in the Grand Rapids area, I have had the opportunity to speak in the mission which created an interest to do some research and study of the mission and of Trotter. Because of his contribution to both the field of missions and evangelism, I feel Trotter offers sufficient material for an interesting and significant study.

Materials Available

In my search for materials, I was able to discover only one complete sermon manuscript of all the preaching of

Trotter. From Miss Ruth Hartman I received much help in personal interviews, and she had thirty-five complete sermon outlines plus an additional supply of fragments of sermons and notes of Trotter. She also helped me document much of my primary source materials. A former superintendent of the mission has contributed substantially with a biography of Trotter. Trotter himself contributed two books, Jimmie Moore of Bucktown, and These Forty Years. Lee B. Inman contributed an aid in his tribute to Trotter, "Boss" and His Mission. Carl F. H. Henry included Trotter in a chapter of his book, The Pacific Garden Mission. I have one radio tape recording of a message, and a record, Yesterday's Voices which includes a short sermon of Trotter. Personal interviews with Rev. George Bontekoe, and Casey VanderJac, Evangelist, have been of great help. Rev. Bontekoe has been gracious enough to allow me to use mission materials and to work in the personal library of Trotter at the mission. Mr. Trotter had a rather well stocked library which is located in the mission.

Limitations Imposed

For over sixty-five years the Mel Trotter Rescue Mission in Grand Rapids has been a refuge for those less fortunate persons who need a helping hand, a free meal, and a place to sleep for a night or for a short period of time. It has established itself as a landmark in the downtown area, but some of the old landmarks are passing away at the

present time due to the urban renewal program in Grand Rapids. The Mission has had to move to 225 Commerce Street this spring. Many studies could be made of the mission in its present location, both from a social point of view and for its religious significance to the community.

Because of the magnitude of the Mel Trotter Rescue Mission in its many ramifications, this study is limited to: (1) A brief biography of Trotter touching his leadership of the mission over a span of forty years. (2) The general historical survey of the Mel Trotter Rescue Mission because of its significance to the development and understanding of the speaking materials. (3) A case study of one sermon, Double Cure, because it represents the only complete sermon manuscript in existence. (4) Classification and use of thirty-five sermon outlines and various outline fragments and notes of Trotter. This material will be used generally as source materials in comments on ideas, doctrines, delivery, and style.

Method of Study and Organization

This study will be organized in the following fashion:

Chapter I, the introduction, includes a brief statement of purpose, the significance of the study, limitations, materials available, and the method of study and organization.

Chapter II is a biographical sketch of Trotter with emphasis and detail on items significant to his work in the mission movement and the field of evangelism.

Chapter III is a historical survey of the Mel Trotter Rescue Mission.

Chapter IV is a study of doctrines and ideas presented by Trotter in the one sermon manuscript and the outline materials.

Chapter V deals with the delivery and style of Trotter in his speaking performances.

Chapter VI is a case study of the sermon, Double Cure. The rhetorical analysis will include setting and occasion, audience, arrangement, logical proof, personal proof, emotional proof, source of ideas and effect.

Chapter VII will consist of conclusions and any recommendations for future studies deemed beneficial.

CHAPTER II

TROTTER: A BRIEF BIOGRAPHY

Perhaps few of us realize the important role which the rescue mission plays in the life of the derelicts, both men and women, who roam the slum areas in the larger cities. Melvin E. Trotter was acquainted with all this. It was from the derelict life that he was changed, and it was in this area of the social world Trotter left his greatest impression and made his largest contribution to society. The life story of this man points up what many refer to as the redeeming grace of God. The change his life and work took can be understood, not as an accident or of a person grasping an opportunity, but by taking into account the love of God and the power to change lives resident within this love. The measurement of this love came in the pragmatic test of the life which followed.

Early Childhood

Melvin E. Trotter was born in Orangeville, Illinois, May 16, 1870, to William Trotter and Emily Jane Lorch Trotter. For many years William Trotter was an habitual drunkard and an alcoholic. Not only did William drink himself, but he served it to others as a bartender. Melvin's mother, Emily, as he described her in later life, was a

saintly woman, teaching her children to know the Holy Scriptures and to pray. There were seven children in the William Trotter household. With an alcoholic husband, Emily Trotter had a hard task in doing the necessary things for her children's life and health.

Melvin was five years old when the family moved to Polo, Illinois, about 165 miles west of Chicago. Here William Trotter earned his living as a bartender. Under this social influence, Melvin grew into young manhood. The William Trotter family lived in this city for twelve years. During this time Melvin received all of the formal educational training he was to receive. Today, one would consider his training very meager for a leader in religious circles. Melvin considered an education a waste of time and completely unnecessary to success. His parents did their best to keep the lad in school, but he was much more attracted to the vice and to the life he saw in his father's place of business than he was to school work. He skipped school more than he attended according to his own admission.

In this very formative period, Melvin tended to become a product of the social climate and situation into which he was thrown, acquiring a taste for liquor, like his father and his brothers. He often skipped school to follow the footsteps of his father, even tending bar part-time in the saloon where his father worked.

After twelve years of this life in Polo, Illinois, when Melvin was seventeen, the Trotters moved to Freeport, Illinois, where William Trotter bought a saloon. Now came

the chance for which Melvin was waiting. The restraints of home and of his mother were too much. This was the time for his well defined plans for making a fortune to be put into operation. Melvin played the horses, drank, and gambled away his time. At one period of time his gambling and horse betting provided him with plenty of money, but generally he had nothing and even was forced to steal and beg for enough money to buy a drink and a bed in the very cheapest rooming house for the night.

Early Adulthood

At this juncture in his life, Melvin E. Trotter took up the barber trade. When he stayed away from liquor and remained sober, he made a good living. However, it was not long before everyone was calling him "The Drunken Barber." Melvin's comment in later life about this was:

Many say they can drink or they can leave it alone. Every drunkard in the world has been able to say the same thing, and the time passes for nearly everyone. Men who say they can drink or leave it alone, invariably drink. No man starts out to be a drunkard; unconsciously they become slaves to it.¹

During this period, Melvin met a Christian girl, Lottie Fisher, and they were married on April 23, 1891. Lottie was not aware of Melvin's drinking problem, but

¹Melvin E. Trotter, Tape Recording (Chicago: Pacific Garden Mission). This tape includes the reinacted conversion experience of Trotter. It also includes a broadcast of Trotter speaking on the Grace of God.

believed she had married a fine, lovable, and considerate person which he was when sober. It did not take long to find out that Trotter was an alcoholic. After being fired from his barber job, Trotter tried his hand at insurance and various manual labor jobs. His drinking habit had a definite hold on him by now, and it was increasingly more difficult for him to stay sober for sufficient time periods to hold down a job. During this period their only child was born, and they named him Melvin E. Trotter, Jr. With the aid of friends, the Trotters moved away from the city to a country home. This attempt to get away from the city and its degenerating influence upon Trotter with its many temptations of saloons, gambling places, and race tracks, seemed to be just what was needed. By the criteria for measurement of an alcoholic, it seemed as if a miracle had transpired in his life, for he stayed sober for three months.² These three months were only too short, for one cold winter night after Trotter, his wife, and infant had been riding in the buggy, he could stand it no longer and returned to the familiar sights of saloon and gambling house. Selling his horse and buggy, he bought drinks for everyone until all was spent. He ended the night drunk, financially broke, and disgusted with himself for his weakness. Years later, when telling of this experience he said:

²Zarfas, op. cit., p. 16. This is the only known work on Trotter's life. It is very incomplete, but gives a good general sketch of his life.

I would have given my life to have stayed sober, but it wasn't in me. I was nothing but imbecile. I tried my level best. I wasn't the type of man to go down without fighting. I loathed the life I was living.³

His drinking continued with the passion of an alcoholic and the periods of being away from home were longer and longer, many times lasting as long as ten days or two weeks. They had moved back into the city because they no longer had a means of transportation except walking. Their home in town consisted of a single, almost unfurnished room without heat. After nearly two years of this life which included long periods of being absent, Trotter returned one night to find his son dead, and the funeral already planned. Upon seeing their two year old boy dead, Trotter was repentant, promising Lottie he would never drink again. The promise of Trotter, the alcoholic, was not good; for before the day was concluded he was insensibly drunk.

Conversion Experience

There is little known about the next few years in the life of Trotter, following the death of his only son. "Nightmare Alley" and "Skid Row," found in most large cities of that day, became his home. Comparable conditions are found in most large cities today. "Within a stone's throw of gigantic skyscrapers and immense office buildings a veritable no man's land exists--a land of crime, depravity, and

³Ibid., p. 17.

sickness."⁴ It was this area of Chicago, Illinois, which seemed literally to swallow up Trotter for the next few blank years. There is no record of where he stayed or what he did to keep body and soul together during this period. It is in this type of slum area of a city that the rescue mission makes its greatest impact. Melvin spent much of his time in and around the Chicago slums, coming and leaving as he chose by "riding the rods."

On one of his drunken sojourns, as Trotter himself describes it, he "met the Lord." There seems to be no other single traceable incident or experience in the life of Trotter that bears greater influence upon his life, upon his ministry, and upon his preaching than this meeting with God through the ministry of Harry Monroe at the Pacific Garden Mission. It was on the night of January 19, 1897, that Melvin E. Trotter wandered in a drunken stupor on Van Buren Street in the city of Chicago, Illinois. He had just arrived on a freight train, tired, broke and out of work. Trotter had continued the downward course until, in his very own words, he was an alcoholic of the very worst sort. He needed a drink badly; therefore, he sold his own shoes for that drink. Research shows it was his shoes and not the shoes of his dead son that he sold for drinks. The story of selling his son's shoes has been widely

⁴Trotter, These Forty Years, op. cit., p. 62. A historical and autobiographical sketch of the Mission and Trotter's influence of the lives of some individuals.

circulated. As the story continues, Trotter talked the bar-keeper out of a couple more drinks before he was thrown bodily out of the saloon. It was a bitter cold winter night, as it often is in the windy city. Weather bureau records show this to be one of the colder winters for the Chicago area.

With very scanty clothing, no shoes, and no hope left, Melvin started the walk up Van Buren Street, which would end on the shores of Lake Michigan, there to cast himself into the waters and end this torment, torture and misery. Police records in Chicago show more than 2300 people committed suicide in this way in the winter of 1897.⁵

Trotter never arrived at the lake because between the saloon and the lake stands the Pacific Garden Mission.

On the night of January 19, 1897, Tom Mackey, ex-jockey and card shark, was on duty outside the mission. He saw Trotter coming, met him, and invited him into the mission. He literally pushed him through the door, propped him upright against the wall for stability, and left again for his post. Mr. Harry Monroe had charge of the services that memorable night. Though dazed with drink and cold, under the ministering of the Word of God by Harry Monroe, according to the testimony of Trotter, he was thoroughly converted, healed of his appetite for liquor, and set on the course of life as a successful mission personality by the power of the Holy Spirit. Throughout his over forty years of preaching, this experience was one of the highlights. Trotter says:

⁵Zarfas, loc. cit., p. 22.

When I lose the attention of my audience I always go back to the fact that I was saved from an awful life of sin, in the Pacific Garden Mission, in 1897; that always brings the crowd back, and then I go on with my message.⁶

For the following two years Trotter spent much of his spare time reading and studying the Bible. He plied his trade as a barber for a living, and he spent nearly every evening at the Pacific Garden Mission or helping out in the street meeting ministry carried on by the mission. Trotter comments on this period on the following manner:

For nearly two years I never read a newspaper. Finally, my father took me off to one side and told me of many he knew who had lost their minds over religion. My boyish answer, because I had become as a little child although I was twenty-seven years old, was that I could not understand how religion could make anybody crazy, that "Jesus has not given us again the spirit of fear, but of power and of love, and of a sound mind." I guess I made it rather vivid, because my father accepted the same Christ as his Saviour not long afterwards.⁷

Trotter learned his Bible well during this period of his life which was a great help to him later on in his career.

Mission Work

In January of 1900, Harry Monroe, superintendent of the Pacific Garden Mission, was invited to Grand Rapids, Michigan, for the purpose of arousing interest and support for a mission in that city. At the invitation of a group of Grand Rapids businessmen, Monroe brought Frank Wilkinson,

⁶Trotter, loc. cit., p. 62.

⁷Zarfas, op. cit., p. 27.

Tom Sullivan, and Melvin E. Trotter with him. On February 2 through February 4, 1900, the men held meetings at various churches and on Sunday afternoon at the Civic Auditorium in Grand Rapids, Michigan. Over eleven hundred dollars was raised to start a mission. To the surprise of many, Trotter was invited to remain in Grand Rapids to become the superintendent of the mission. The committee of businessmen found a building at 95 Canal Street to house a mission and on February 17, 1900, Melvin E. Trotter, accompanied by his wife, Lottie, came to Grand Rapids from Chicago, to head up the work of the City Rescue Mission. In Chapter III we will discuss the City Rescue Mission in more detail because of its importance in understanding Trotter and his impact on mission work and evangelism. This was his home base and most important work for a period of over forty years.

In 1905, the Presbytery of Grand Rapids recognized Trotter's worth to the Gospel work, and consequently the call went out to Trotter to come before this group for ordination examination. Upon satisfying the Presbytery as to his conversion and calling to the ministry, Trotter was ordained as a Presbyterian minister. Dr. French, president of the Presbytery of Grand Rapids, made this remark:

Who are we to refuse ordination to one who God had ordained? God has put his hand on this man; the⁸ Presbytery of Grand Rapids will follow our Lord.⁸

⁸Trotter, op. cit., p. 66.

Trotter commented that this was a wonderful day in his life enabling him to carry on all branches of the Gospel work.

In 1906, Trotter and his team of helpers began the invasion of Bucktown. Some of the experiences of this work which took place in Grand Rapids' worst slum section were vividly described by Trotter in his book, Jimmy Moore of Bucktown. Trotter knew the language of this group and by his untiring efforts saw many wonderful changes take place among the people. The years that followed showed the result of the untiring effort put forth as some of these persons took their place as prominent citizens of Grand Rapids. A number of these converts went into different segments of the Gospel work, and this whole area no longer was considered "the breeding place of crime and delinquency."⁹ For twenty years following his own conversion, Trotter concentrated his efforts on the rescue mission effort, reaching out to other cities as well as Grand Rapids. During this period he started or helped in the starting of sixty-seven rescue missions. Also, he became known as a gifted speaker and Bible teacher filling in at churches, tabernacles, and Bible conferences.

Camp Work

In 1917, when the United States entered the First World War, Trotter with a quartet from Moody Bible

⁹Melvin E. Trotter, Jimmie Moore of Bucktown (New York: Fleming H. Revell Co., 1904). A few years after this narrative account took place, Bucktown was torn down and rebuilt. Bucktown no longer exists in Grand Rapids.

Institute toured the Army bases for twenty months. The quartet consisted of Joe Overmayer, Warner Gale, George McLeod, and Tom Hinkin. Dr. Homer Hammontree, a gifted soloist, acted as song leader for the meetings. The Herald (Grand Rapids, Michigan) dated January 12, 1919, carried an account worthy of note concerning the quality of the ministry rendered by Trotter and his team among the servicemen.

It was at Camp Merritt, New Jersey, that Mr. Trotter's wonderful embarkation work was done. There three thousand American boys went to the altar and solemnly obligated themselves to follow the teachings of their mothers and the Good Book. As many as ninety thousand soldiers embarked from this place some weeks, and Mr. Trotter frequently talked to as many as nineteen thousand in a single night during his six weeks' stay there.

"We ministered to them in every way," explained the evangelist. "We wrote and mailed letters for them and gave them counsel. After six weeks the influenza came and we had to leave."

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I have seen them change in ninety days from careless, irresponsible youths to serious men. I have seen them develop as they pondered over the dangers of submarines and no man's land and considered the probabilities of not seeing their loved ones again. I stayed with them until they sailed and sent them away men, every one. I said, "Au revoir," to all knowing it meant good-bye for many, and I'll be there to clasp the hands of those who return. This I do not in myself, but in the name of Him who sent me.¹⁰

Evangelism

In this early period of nearly twenty years, Trotter's ministry for the most part was largely limited to rescue

¹⁰Herald (Grand Rapids, Michigan: January 12, 1919).

mission work. During the following twenty years, roughly from 1920 to 1940, Trotter carried on a world-wide evangelistic ministry in conjunction with superintending the mission work in Grand Rapids. Here one observes a transition of emphasis on his ministry. His large evangelistic campaigns actually began in 1921, with his going to Danville, Virginia, to hold meetings in the Ridge Street Tabernacle. The seating capacity was over three thousand. Relying on the accuracy of the newspaper reports, the reporter tells us there were over eleven hundred people converted in this campaign. From the viewpoint of the Christian philosophy it seems that the sign of God's approval was upon this servant and this was the beginning of great evangelistic experiences for Trotter. Howard Hermansen, pianist, was added to the staff which already included: Dr. Homer Hammontree, the American Four Quartet, and of course Trotter himself.

After the war period, the American Four Quartet was disbanded. A new member was added to the Team. Howard Meinardi was added as advance man and organizer for the large evangelistic endeavors. Trotter displayed a unique ability to recognize and choose men who had a particular talent for a special phase of Gospel Work. The Bee (Danville, Virginia) carried this account of the Trotter evangelist meetings:

The revival was unique in many respects. In the opinion of many the magnetism and personality of Mr. Trotter and his aide Mr. Hammontree

dissipated that "reserve" which is often seen in religious revivals of Gypsy Smith, Sam Jones and others who have been here for the past twenty or thirty years, recall the hand-clapping as was evidenced at the recent revival. On one occasion there was a burst of applause when a man came forward to take his stand from the distant rear of the building. The choir was frequently applauded on sheer merit of its performances and last night Mr. Hammontree, after concluding the moving message in the Gospel song of the lost sheep, was roundly applauded.

An unusual number of children took a definite stand and the evangelistic party soon endeared themselves to the city's children generally.¹¹

The Trotter team went on to other campaigns in such towns as Chester, Pennsylvania; Evansville, Indiana; Fairfield, Iowa; Knoxville, Tennessee; Memphis, Tennessee; Bloomington, Illinois; and Rochester, Minnesota. The itinerary of meetings over the next few years of this evangelistic team lead them to the far corners of America. As Trotter's popularity as an evangelist grew to national recognition and acclaim, larger auditoriums were needed than were available in many of the cities. An account on the front page of the Ledger (Fairfield, Iowa) indicated the solution they and many other cities employed.

UP GOES THE BIG TABERNACLE

With a clatter of hammers and swish of saws, volunteer workers, from every trade and profession almost, made quick work of the erection of the big tabernacle today. It looked this afternoon as if the roof might be on before the laborers knocked off for the day.

The rush of work was stilled at the noon hour, while the tired and aching carpenters enthusiastically devoured the free meal at the Baptist

¹¹Bee (Danville, Virginia), undated clipping.

Church, served by the ladies of that congregation. There was an abundance of "hearty" food, and a bit of a program. Gus V. Scott leading in the singing and Dr. E. B. Turner, chairman of the general committee of arrangements, making a clever speech, followed by other short talks.

· · · · ·
The big shed, which rose in two days on the new post office site, Second and Broadway streets, as the result of volunteer labor of many citizens, will be complete and ready for the services. The finishing touches to the building and furnishings are being given today, and everything from the sawdust on the floor to the big trap door in the roof, for ventilation, have been arranged.

The building will seat 1,800 people, and the seats which are strong and staunch are more or less comfortable.¹²

This method of building a tabernacle for a campaign was the outgrowth from the home base in Grand Rapids. A few years earlier, 1916, a city-wide evangelistic campaign was attempted in Grand Rapids. It was necessary to engage the help of many people to erect a tabernacle. Much enthusiasm and personal advertising accompanied this very successful endeavor which had carry-over value in Trotter's later campaigns.

It is of interest to note that Billy Sunday, evangelist, called for Trotter to come to his meetings the last Monday night of each campaign when available. This was Sunday's rest night. When on a number of occasions, in the closing years of Billy Sunday's great campaigns, Mr. Sunday's voice broke from over work, Trotter came in and handled the meeting for him. Also, Trotter helped Dr. Wilbur Chapman in

¹²Ledger (Fairfield, Iowa), undated clipping.

Minneapolis, Dr. R. A. Torrey in Buffalo, and others. It was extremely difficult for Trotter to say "no" when asked to do something in the name of the Lord.

In May, 1924, Billy Sunday and his party opened a tremendous campaign effort in Memphis, Tennessee. It was to be a typical Billy Sunday meeting, with all the special pre-campaign promotion. The meetings had hardly begun, when Sunday became ill and had to be rushed to Rochester, Minnesota. A hasty call to Grand Rapids brought the "pinch-hitter" into the game. Trotter's coming was heralded in The Commercial Appeal (Memphis, Tennessee) in the following manner:

Mel Trotter of Grand Rapids, Michigan, called the "Rescue Mission King of America," is scheduled to reach Memphis today, in time to conduct the noon revival service at the tabernacle. Thus he will be continuing the campaign started by Billy Sunday, which was given such a big push by Gypsy Smith. The Michigan evangelist has founded sixty-seven missions in the largest cities of America. He has been for years a personal friend of Billy Sunday, having been converted in the Pacific Garden Mission where Sunday made profession of faith. His presence in Christian work illustrates a marvelous conversion from a life of drunkenness. When the Light was revealed to him, he was on his way to Lake Michigan to take his life as the best way open to him then to end his troubles.

He was a barber by trade before his conversion and continued his vocation for a year after his conversion, until he opened his first mission in Grand Rapids. Eight years ago he was given up by five specialists to die from cancer. Today he is said to be well. An examination last fall revealed no trace of the cancer he once had. He weighs two hundred

pounds and is a rapid speaker. On the platform he uses the vernacular of the street where he used to live.¹³

Trotter finished out the Memphis campaign for Billy Sunday. An estimated seventy thousand people heard him preach, and over one thousand "hit the saw-dust trail"¹⁴ establishing the fact that people were moved to make a decision and walk the aisle to the front in open expression of this decision. The writer is unable to establish the validity of the remark concerning the cancer mentioned in the Memphis paper. This is the only place I can find it even mentioned.

In 1937, Trotter and his team were invited to tour England, Scotland, and Ireland in connection with a request for Trotter to speak at the Moody Centenary Celebration. The team spent four months overseas with this particular tour, preaching in the aforementioned countries and throughout Western Europe. In the next three years, Trotter and his associates preached and ministered in many different countries as well as in the United States. Trotter was one of the more well known evangelists of this era. Many converts to Christ were the fruit of his labors.

Recognition

In the story, These Forty Years, which Trotter writes about the mission that now bears his name, he mentions a

¹³The Commercial Appeal (Memphis, Tennessee), undated clipping.

¹⁴Zarfas, op. cit., p. 79.

degree which was conferred upon him for the tremendous contribution which he made to mission work as well as to the field of evangelism.

In 1935, the Bob Jones College of Cleveland, Tennessee, conferred the degree of Doctor of Divinity upon me, and I appreciate it all so very much, yet to the gang downtown I am still just plain Mel Trotter by the grace of God.¹⁵

Philosophy

It seems that a biographical sketch would fall short of its purpose if it did not include a small portion of the philosophy of the man characterized. In the material which has been presented, some of the philosophy of Trotter does show, yet from the Spokesman-Review (Spokane, Washington) comes an article which the reporter labels as the philosophy of Trotter. This is the early period of the life and ministry of Trotter. He was out in Spokane to help establish a rescue mission. The reporter draws the following comments which he headlines, "The Philosophy of Mel Trotter, The Great Slum Worker."

The slums are not the creators of vice; vice starts higher and drifts down.

I would rather live beside a fallen woman than beside a fallen man.

There is only one way to reform the slums; that is through their hearts.

¹⁵Trotter, These Forty Years, op. cit., p. 66. The Bob Jones College mentioned is now Bob Jones University.

In the slums are the best men in the world.

The churches are drifting away from the lower classes; the people of the slums are unprovided for in religious matters.

If you do not control the slums, the slums will control you.¹⁶

The reporter continues with the article, but he makes some comments that are of interest that go with the comments of Trotter.

Mel Trotter, the great slum worker, is a large man with a large understanding, and what is more important, a large heart with a firm faith in the ability of human nature to right itself when given a chance. He is large and firm of person. His speech is quick and decisive, and he talks straight English without frills, but he is not blatant.

It is our mission to bring into religion the men who are down and out, to make them decent, and then, when they are clean and fit for publication, [fit to be out in society among people] turn them over to the church of their choice. Most of them choose the church of their mothers.

I want the public to know this. The rescue mission doesn't go out on the street and beg money. That is a prostitution of the Gospel of Jesus Christ. If this work is right its support is righteous. If you invite me I will come once a year and help you. Not one nickel you raise is to go out of this town. This is a home work. How would you like to furnish the money that opened the door of Heaven to some soul?¹⁷

Trotter's philosophy embraced much more than the brief excerpt which has been covered here, but this gives some

¹⁶Spokesman-Review (Spokane, Washington), February 5, 1911.

¹⁷Ibid.

indication of his compassion for those caught in the grip of the slums, and for those without Jesus Christ. His life and his approach to life and other people had a changing effect upon these people as he challenged them with the message of the Gospel of Jesus Christ and the claims he made on a life for service.

End of the Road

Many men have rendered their verdict as the life and work of Trotter, but probably Dr. Bob Jones, Sr. does as ample a description as anyone in the following words:

I seriously doubt that any man during Mel Trotter's day excelled him in force of personality, in native ability, or in spiritual power. He continues, "I have had the opportunity to know most of the great preachers in America and many from other lands who have lived during the past fifty years. I never marvelled at the ministerial technique or gifts of any man more than I marvelled when I heard Mel Trotter preach. The first time I ever saw him was in Northfield, Massachusetts, when I was very young. A number of greatly anointed and gifted preachers stood on the platform and played upon the heart strings of hundreds of Christians, both ministers and laymen, who had come many miles to attend that annual Bible Conference."

I have forgotten what all of these men said and do not remember the theses that these preachers discussed, but I do remember what Mel Trotter said. He said what he had to say in a way that I cannot forget. He painted on his canvas of natural eloquence, the most wonderful picture of Jesus Christ as the up-to-date miracle-working Son of God that I have ever known any man to paint.¹⁸

In the period roughly from 1920 to 1940, Trotter was one of the leading evangelistic figures on the American

¹⁸Zarfas, op. cit., unnumbered introduction.

scene. He preached not only in America, but also carried on a successful global ministry. In 1937, while touring England and Western Europe as one of the Moody Centenary speakers, Trotter suffered a rather severe heart attack which nearly took his life. Upon returning home his friends urged him to rest for a time. He was 67 years old at this time. He did rest for a short time, but it was not very long before he was back in the thick of his religious activity again. In August, 1939, on his way to Florida, Trotter stopped at some friends in Kannapolis, North Carolina, for a time of renewing acquaintances. While visiting and resting for the remainder of the trip, he suffered a very severe heart attack. He was hospitalized in Ashville, North Carolina, and responded very slowly to treatment.

In the spring of 1940, Trotter returned to his summer home at Macatawa Park, near Holland, Michigan. It seemed he was improving and he began answering some of his correspondence and taking some short automobile rides.

On the morning of September 11, 1940, Trotter was awakened and served breakfast. His secretary, Miss Ruth Hartman, checked with him as to the business of the day. She then went to the post office to mail some correspondence and to pick up the mail for the day. Upon returning she entered the room to find Trotter dead.

The funeral was held at the Grand Rapids City Rescue Mission on Saturday, September 14, 1940. The mission was filled to capacity and many could not get into the building.

The service was simple. Under the direction of Dr. Homer Hammontree, long time friends and co-laborer to the end, and by Dr. H. A. Ironsides, renowned Bible Teacher, author and preacher, the service was kept as short as possible. Many of his friends and associates in the Gospel ministry paid their tribute to the memory of Trotter. Lee B. Inman and Ruth Hartman capture some of the tribute paid to Trotter in the book, "Boss" and His Mission.

In Grand Rapids, Michigan, the work Trotter founded and directed for forty years remains as a tribute to the foundation he laid and to the faithfulness he displayed to what he described as the call of God upon his life. The motto of his life, "Everlastingly at it," is now the motto of the mission.

September 11, 1940, marked the conclusion of the life ministry of Melvin E. Trotter, but the work he founded and nurtured so carefully now bears his name. The Mission is now The Mel Trotter Rescue Mission, carrying on the work among the people to which the Lord called his servant, Melvin E. Trotter.

CHAPTER III

MEL TROTTER RESCUE MISSION; A HISTORY

The Mel Trotter Rescue Mission stands in Grand Rapids as an escape for drifters and down-and-out individuals who congregate in the poorer or slum sections of this city. The mission has recently consummated a move to 225 Commerce Street, in the southwestern section of the city to make room for a rebuilding program in the downtown sector. The following historical sketch of the Mel Trotter Rescue Mission is intended to give the reader a background knowledge of this mission and the work done here from its beginning through the forty-year period under the leadership of Dr. Melvin E. Trotter.

The question so often asked when discussing mission work is: "What is a rescue mission?" There are so many kinds of missions that it would be difficult to answer this in a single sentence. Yet it is safe to say that it is an institution which has as its avowed objective and goal "the saving of lost souls." The city rescue mission is the church at work among a social segment of the population who would not come into a regular church building; for this reason the mission, as the arm of the church, goes in search of them. There are several kinds of missions: the rescue mission, the slum mission, the family mission, the

city mission, the industrial mission, the sailor's and seaman's mission, the denominational mission, etc., each taking the church to the people of a particular group which the church cannot reach or get into their regular buildings and services. Each of these mission efforts has as its one main objective the salvation of the soul of individuals.¹

The city of Grand Rapids was no different from many other cities in America at the turn of the twentieth century with respect to meeting the spiritual needs of the people living in its slum area. The churches in Grand Rapids were unable to get these people interested or into their buildings; therefore, a group of people remained in spiritual ignorance and in moral decadence without a knowledge of the Bible and of its message.

Beginning

Prior to 1900, a small mission endeavor had been conducted on Ellsworth Avenue in the city of Grand Rapids. This endeavor was jointly sponsored by a group of women and a group of businessmen. On November 6, 1899, the women met for their annual business meeting. According to the minutes kept by Miss Emma Loomis, they heard a report by Miss Smith on her house-to-house visitation program.

¹Trotter, These Forty Years, op. cit., p. 31.

Having heard of this report from his sister, R. B. Loomis and two other business men (Thomas Peck and W. D. Patton, who headed the group of business men) called the women to meet jointly with them to discuss the possibility of expanding the mission endeavor.

Later at their board meeting, December 2, 1899, a motion was made to expand the mission endeavor and call a missionary to supervise the work. Then, R. D. Patton made a motion to the effect that Harry Monroe, Superintendent of the Pacific Garden Mission in Chicago, be invited to come to Grand Rapids for the purpose of arousing public interest and financial support for a city rescue mission.

A committee was formed: Myron H. Walker, President; W. D. Patton, Secretary; R. B. Loomis, Thomas Peck, the Rev. F. P. Arthur, and the Rev. J. H. Randal as members. They were instructed to arrange the details for Harry Monroe and the group from Pacific Garden Mission to visit Grand Rapids. Mr. Walker then wrote to Mr. Monroe. On January 4, 1900, he received the following letter from Mr. Monroe:

Gentlemen:

Permit me to thank you for your kind invitation. I shall be at liberty the first Sunday in February, I think. May the Lord Bless you and prosper your good work.

"In His Name,"
Harry Monroe²

²Mel Trotter Rescue Mission. This letter is on file in a scrapbook. It is copied as nearly as possible from the original handwriting.

In the ensuing days, Mr. Walker contacted Harry Monroe about the details of the coming meetings and the following letters from Mr. Monroe explains his attention to the details of the coming meetings.

PACIFIC GARDEN MISSION
100 E. Van Buren Street
Chicago, Illinois

January 12, 1900

My Dear Mr. Walker--You have doubtless received my telegram. Will be on hand to begin what I trust will prove a great uplift to the people of God and the beginning of better days for the poor and sinful who need the encouragement that a live wide awake Rescue Mission can impart. Mr. Walker the Success of this undertaking will be assured only by much prayer and faith in God let all the people begin to pray on this line and I believe Grand Rapids will witness a mighty wave of blessing and salvation, such as it has never seen. Now let me suggest a few things. I will send you some of our reports and have them write up the work in that way it will call the attention of the people and acquaint them with the magnitude of the work. You will find this an important factor. (again) I will have printed some square cards announcing our coming. (which I use with profit) these cards are to be hung in drug stores and other public places. It would be wise to have them put in the street cars also. Do not begin to make public (I mean) [sic] the advertising to [sic] soon. The best results will be derived by having everything ready to spring on the people one week before the meetings. once more be careful regarding the program do not crowd to [sic] many speakers in one evening. the singing is very important I will send you 2500 song sheets with say 10 song books containing music. I think a coronet [sic] would be a great help in the singing. confidential have the people expect to help you business men and others meet the men I shall have with me in a social way they are fine fellows and they will inspire confidence in the possibilities of Rescue Mission work in your city.

Pay strict attention to details and we will do
our best as God shall help us
Please find post script

"In His Name"
Harry Monroe³

PACIFIC GARDEN MISSION
100 E. Van Buren Street
Chicago Illinois

January 22, 1900

Dear Mr. Walker

Yours at hand--shall comply in every respect with your wishes when I am on the ground in 15 minutes we can arrange everything O K only attend to detail and then things will fall in line. I think I know what you hope to accomplish and as the Lord shall help me and my helpers we will give the matter our best effort. Regarding the Churches Sunday morning I think you had best secure one more Church I shall have one man with me. The other three men should be used. One in each church would be grand. However do as you think best in the matter. My printers sends you by express 2500 song sheets, 250 cards. 100 board 150 paper please have the board cards put in drug stores and post office and other points tack the paper ones all over town Have your organist learn the songs well a good organist is quite a factor I think of nothing more of importance. Will send you the names of my helpers in a day or so let us hope and pray for great things.

"In His Name,"
Harry Monroe⁴

The arrangements were completed through the business men working with the churches who were willing to become

³Mission, op. cit. This letter was written in long hand, and I have duplicated it as nearly as possible according to its punctuation, capitalization, and spelling even where it is incorrect.

⁴Mission, op. cit. This letter was written in long hand. Punctuation and capitalization are kept the way written as nearly as possible even when incorrect.

involved in a venture of this nature. A series of meetings were planned as follows:

Friday, February 2, 1900 --Park Congregational Church
as 7:30 P. M.
Saturday, February 3, 1900--Division Street, M. E.
Church at 7:30 P. M.
Sunday, February 4, 1900 --City Auditorium
at 3:00 and 7:30 P. M.

On Sunday morning the men were to be spread out to speak in several of the city churches.

Consequently, on Friday, February 2, 1900, Harry Monroe, accompanied by four ex-drunkards, drifters, and gamblers, arrived in Grand Rapids. The name of these "Trophies of Grace" as Monroe referred to them, were Melvin E. Trotter, Charles Palmer, Tom Sullivan, and Frank Wilkenson. They stayed at the Old Eagle Hotel at top prices which were one dollar a day for room and meals at twenty-five cents each.⁵

The arrangements necessary to the meetings had now been completed, and after the first meeting was completed the following letter shows the confidence placed in these men by the committee:

Myron H. Walker, Pres	
W. D. Patton, Sec'y	
R. B. Loomis	Committee
Thomas M. Peck	
Rev. R. P. Arthur	
Rev. J. H. Randall	

⁵Fiftieth Anniversary Brochure, Mel Trotter Rescue Mission, 1950, p. 12.

Grand Rapids, Feb. 3, 1900

Dear Sir:--

You doubtless have observed by the press that the above named committee has secured the services of Mr. Harry Monroe and his Rescue Mission band of Pacific Garden Mission, Chicago, to conduct some services in the interest of Rescue Mission work in our city.

These gentlemen are now here. They conducted the first of these services last evening. A large and enthusiastic audience greeted them.

The committee desires to go on record by saying that they are a most exemplary lot of men, able, earnest, enthusiastic, and filled with the Holy Ghost.

A conference for the discussion of Rescue Mission work will be conducted in the parlors of the Fountain Street Baptist Church this afternoon, five to seven o'clock. Your presence is desired at this conference, and the committee takes this occasion to invite you, and to urge you to be present at this conference and meet these gentlemen from Chicago.

(a light lunch will be served)

Service will be conducted this evening in the Division Street Methodist Church at 7:30.

Yours very truly,
Signed by the Committee⁶

At the conclusion of these meetings, the committee asked Trotter to stay over an extra day. At this time, he was asked if he would consider becoming the superintendent of the mission to be started in Grand Rapids. It seems significant that these men, composing the committee, were paying high tribute to what is considered native ability. Trotter had little educational background and even less

⁶Mission, op. cit. This letter was typewritten and sent out to all those considered interested in an enlarged Rescue mission endeavor for the Grand Rapids area.

experience, only recently was he connected with the Christian movement and with mission work.

No decision was forth-coming at this time, and Trotter returned to Chicago. The following telegrams, in reply to inquiries sent to Trotter, tell us the consequences of the committee's continuing interest and request.

WESTERN UNION TELEGRAPH COMPANY

13 Canal St. Grand Rapids, Michigan

P. M. Feb 9 1900

Dated: Chicago 11
To: W. D. Patton
75-83 Lyon Street

Communication received and accepted as outlined.
I await orders.

Mel Trotter
152 Webster Ave.⁷

POSTAL TELEGRAPH - - CABLE COMPANY

37 DE Wn Vt 8 Part

Chicago Ill Feb 6 1900

W. D. Patton

75 Lyon St Grand Rapids Michigan

Will leave Chicago at noon Saturday with wife.

Mel Trotter
8:16 P. M.⁸

As near as can be determined, these communications were the confirmation of a decision which the committee

⁷Mission, op. cit.

⁸Mission, op. cit.

had presented to Trotter to become their superintendent. On February 24, 1900, Trotter, accompanied by his wife, Lottie, arrived in Grand Rapids. This was to be his start as the mission superintendent and to begin the work which was to have lasting and far reaching effects. In the meantime, the committee for the Grand Rapids City Rescue Mission sent out this letter to those interested and concerned about this type of a ministry for the Grand Rapids area:

February 12, 1900

To the Contributors:

At a meeting held Saturday evening in the Y.M.C.A. building, the following board of 15 was elected:

Rev. L. H. Davis, Wm. Logie, Cornelius Basker, Prof. Albert Jennings, Rev. I. P. Powell, Van A. Wallin, M. B. Van Vranken, James R. Wylie, S. O. Livingston, (Pres. E. E.,) E. B. Thompson, (Pres. E. L.,) Chas. S. Davies, (Pres. B.Y.P.U.) Rev F. P. Arthur, W. D. Patton, Thos. M. Peck, and R. B. Loomis.

The above committee elected officers as noted at the top hereof and are now ready to proceed to inaugurate the work.

Your contribution to this work is now payable, and that no delay or embarrassment to the work be sustained, we request that all contributors kindly make their remittances to Thos. M. Peck, Treasurer, (using the enclosed special envelope), with as little delay as possible, and by so doing very materially aid in the inauguration of the work.

Yours very truly,
W. D. Patton,
Sec'y⁹

R. B. Loomis,
Pres.

⁹Mission, op. cit.

This seemed to handle the financial affairs of the new mission. After one week of the service of Trotter in the Grand Rapids City Rescue Mission, the following letter was sent to all concerned parties, being addressed to each personally, and showing the confidence the committee placed in Trotter.

Grand Rapids, Mich., Mar. 3, 1900

Rev. J.W. TeWinkle,
235 Watson St., City.

Dear Sir,

The Executive Committee of the "City Rescue Mission," 95 Canal St., desires to advise the Pastors and Christian Workers of Grand Rapids, that our Supt. Mr. Melvin Trotter, is now on the field and in full charge of the work.

(Mr. Trotter comes to us from Pacific Garden Mission, Chicago, and the work here will be conducted along the same harmonious lines.)

We have closed the first week's work and with most satisfactory results to all.

The Committee desires to be-speak for Mr. Trotter the warmest co-operation from our pastors and their people. He needs your help and your prayers in the conducting of this most important work in our midst. He is a man of God and here for the Glory of God and the salvation of souls.

We believe that all we ask you will gladly accord.

Will you be kind enough to advise Mr. Trotter if he is at liberty to call upon you for a short Gospel talk, as dates may be arranged for during the year and by so doing greatly oblige?

Yours very truly,
R. B. Loomis, Pres.
Thos. Peck, Treas.¹⁰
W. D. Patton, Sec'y

¹⁰Fiftieth Anniversary Brochure, op. cit., p. 13.

Thus was born in the city of Grand Rapids a rescue mission reaching out to the lower social elements which infiltrate the area referred to, by almost everyone, as the slums. Among these social outcasts the mission has been working faithfully now for sixty-five years.

Movement

The mission was not anchored to one place throughout the many years of its history. Need for larger facilities to accommodate the growing crowds and other problems have necessitated several moves through the years. These moves and the circumstances surrounding them tell an interesting part of the history of the mission and of the ability and the faith on the part of the superintendent.

The Committee had finally found a building at 95 Canal Street which became the birthplace of the Grand Rapids City Rescue Mission. From the very first night the mission drew large crowds.¹¹ It was not easy to maintain order in those early days of the mission. Mel Trotter introduced to the mission movement a form of Christianity known as "muscular Christianity," but he was getting the job done as indicated in the following narrative of Jerry, the policeman on the Canal Street beat.

I am mighty glad that I was on that beat the first month of the mission. I was there every night, and

¹¹Zarfas, op. cit., p. 36.

the crowds were big, and folks were getting saved. But I never have seen such opposition. The devil himself seemed to be going to the meeting. Every night a bunch of young fellows, and sometimes not so young, would try to break up the meeting by talking and laughing and singing dirty words to the songs, as an officer I didn't have a bit of right to go in and stop it unless I was called in . . . They had a scrap every night. Will I ever forget the old song sheet? No. 6 was "More about Jesus", and Miss Smith was at the old organ, and Mel would say: "Sing No. 6" and down he would go. He would grab some fellow and put him into the street, and you only think he would not do it.

His brother George was saved in March, and he put him at the door. George was a young fellow, but husky, and between them Trotters, one in front and one at the back, it was a poor place to start anything.

The gang finally framed on him, and got big Jack, from Leonard's -- their factory was then on Market Street. The boys got him drunk, and started him for the mission. Of course, you all know that Jack was supposed to be the greatest bar-room fighter in town and he would rather fight than eat. I think if I had been at the door right then, I never would have let him in, but no doubt it was the best thing that could happen, because when it was all over, the Ole Man was a little the worse for wear, but we needed an ambulance for Jack. I never saw a man so well whipped. He got fit for publication about two days later and came down to the mission, and gave himself to the Lord, and became one of the workers down there.¹²

Even with all the physical opposition they faced, the crowds kept getting larger and larger. Finances and support from the churches were insufficient for the need, but it was easy to see that the little storeroom on 95 Canal Street would not be large enough to serve the general purpose of reaching this section of Grand Rapids. Very soon Trotter had his eye on a vacant lot right across the street from the Eagle Hotel on Market Street where he was staying

¹²Trotter, op. cit., pp. 18-19.

temporarily. A lease for the property was secured, and a mission building constructed in forty-four days. "Five men gave five hundred dollars each, and the balance was raised by selling bricks at ten cents apiece."¹³

Suddenly at 70-72 Market Street stood the Grand Rapids City Rescue Mission building with a seating capacity of seven hundred and fifty. It was the largest mission building in the country at the beginning of the Twentieth Century. This seemed like more than sufficient space, but the new mission was soon filled to overflowing. A Sunday School was started which later grew in number to six hundred; mother's meetings were organized; the famous Friday night Bible classes were originated, featuring the finest Bible teachers in the country. This Bible class became one of the outstanding features in the ministry of the Grand Rapids City Rescue Mission. It continues today with the same basic format.

A few years later insufficient space forced the mission to build an addition of a two-story unit attached to the original structure. In spite of this new part, within a four year period of time it became apparent to the mission superintendent and its board of supervisors that they were faced with some sort of drastic action.

On the corner of the street opposite from the mission, stood what was known as Smith's Opera House with a seating

¹³Fiftieth Anniversary Brochure, op. cit., p. 16.

capacity of 3000. The action necessary to obtain this piece of property proved difficult and a hard-fought battle ensued. Trotter was not always free from criticism, and it seems that some of these critics were justified when they said that both the businessmen who made up the Board of Directors of the Grand Rapids City Rescue Mission and Trotter had used some poor business procedures in obtaining Smith's Opera House. The Press (Grand Rapids, Michigan) ran an editorial under the dateline of August 18, 1906.

Very many of those who contributed for the purchase of Smith's Opera House for Mission purposes undoubtedly did so with a view of ridding the city of an institution which they regarded as objectionable. Public sentiment has long condemned the sort of theatricals which in the past have made this opera house notorious throughout the state, and when the movement was started to convert it into a mission it met with immediate favor. The apparent failure to put the theater out of business is keenly felt by those who contributed of their money and their efforts to that end.

The Press cannot but feel that the mission authorities have laid themselves open to criticism by the manner in which this business has been handled. Would the very able and conscientious men who compose the Board of Directors have purchased property for their own use which was bound by a contract similar to the one entered into by Mrs. Smith? In all probability the explanation is that the businessmen themselves have been too busy to look after the details of the transaction and left them to the paid superintendent of the Mission. Mr. Trotter is an earnest, enthusiastic leader of meetings, and is sincerely devoted to the work of saving men, but does not pretend to be a businessman. An institution, however, into which so much effort and high Christian purpose is put will be of much more worth to the community if its business is conducted in a businesslike manner, and businessmen who become in a way responsible should look carefully to its conduct in those particulars.

But while the theatrical organization holding the contract for the use of the theater may have the law on its side, the Press is of the opinion that it will

display very poor judgment in insisting on its claim. The Grand Rapids Public has shown clearly its desire with reference to the building by its contributions. The house has been dedicated by the community to mission purposes, and it will not take kindly to those who thwart that purpose. The manager of the Empire Circuit cannot hope to make a success financially in the face of an outraged public sentiment and the sooner they realize that fact the better.¹⁴

The criticism of the action of the mission superintendent and Board of Directors in this venture seems justified from a strictly business standpoint. The editorial points out the carelessness of the Board of Directors in allowing Trotter to pursue such an adventure on rather unsound business tactics.

Nevertheless, the conversion of Smith's Opera House from a burlesque showplace into a house of prayer captured the interest and enthusiasm of the populace of the Grand Rapids area. "On September 30, 1906, the Smith's Opera House was formally dedicated as the Grand Rapids City Rescue Mission at a cost of \$47,000. Throngs filled the place nightly."¹⁵

Mission Work

But the city rescue mission has another job to do which is much greater than the erection of buildings. They are down in this area of the city to reach the unchurched

¹⁴Press (Grand Rapids, Michigan: August 18, 1906), editorial.

¹⁵Zarfas, op. cit., p. 39.

social element living here with the Gospel of Jesus Christ. The social, moral, and physical conditions were deplorable in this part of the city, but without a doubt the poorest of all the slum section of Grand Rapids was the area referred to as Bucktown. Here the mission was able to reach out for Christ and witness of his grace. Many lives were changed and captured for good. The time came when Jimmie Moore, a colorful local inhabitant, was able to make this comment while standing on the corner of Market Street,

"Dis don't look like old Bucktown. Dis is quieter'n a Quaker Meetin'. Why, we don't need a policeman down here, no more than a settin' hen needs crane's legs."¹⁶

Eventually, this area was torn down. It consisted of shacks and miserably run down dwellings. Room was made for new and more comfortable homes and businesses in this area where once was the notorious Bucktown. Some of the romance of the mission work done in this area is captured in Trotter's book, Jimmie Moore of Bucktown, the story of a small boy touched by the ministry of Melvin Trotter.

The year 1907 saw the inception of the Annual January Bible Conference which is the highlight and the celebration time of Trotter's "Spiritual" birthday, January 19, 1897. Each year this conference has continued drawing some of the outstanding men in the religious world from both near and far to minister both in preaching and singing. Dr. Homer

¹⁶Trotter, Jimmie Moore of Bucktown, op. cit., p. 231.

Hammontree, long time friend and associate of Trotter, was the song leader for many years until his death in 1965.

Such work as that done by the Grand Rapids City Rescue Mission could not be handled properly without much assistance of persons other than the superintendent. On December 16, 1913, it called Rev. Gordon Hart as its first full time assistant superintendent. Formerly, this man had been the pastor of the Reformed Episcopal Church in Detroit, Michigan. Because of the absence of Trotter from the Grand Rapids scene, this position took on added significance to the mission work going on in Grand Rapids. Much of Trotter's time was required in his task of establishing or helping to establish sixty-seven missions across America. These missions were all organized and operated in a similar fashion to the pattern of the Grand Rapids Mission.

Through the years of Trotter's mission endeavors, he developed a motto, "Everlastingly at it," which the mission in Grand Rapids maintains as its motto. He established a rule which likewise lasted down through the years; "Everything free as the Lord provides." The mission provides meals every day, seven days a week without charge; they have dormitory facilities for anyone needing a night's lodging without charge; they maintain a reading room and hold Gospel meetings nightly, all at the expense of those of the community with a compassion upon the less fortunate. The work of the rescue mission is generally aimed at the drifters, the homeless, and the derelicts, but it does not

neglect the slum area and the people caught in this social climate. The mission is concerned with meeting the spiritual need of all these individuals, often by the vehicle of physical help.

A Changed Life

The mission movement is really a movement of people using their lives in service to their fellow men. Some of the indications of success from a pragmatic point of view, are the viewing of the changed lives of what were termed "hopeless cases." As Trotter indicated on numerous occasions in interviews with the press, all who walk the "sawdust trail" are not changed, but even if one out of a hundred is changed the effort has been of significant value to the community and to the Lord. An example of this change is recorded in the life of Herb Silliway, one of the early converts at the Grand Rapids City Rescue Mission. This man went on to make a major contribution in the mission movement in the years that followed.

It was only a few weeks after they opened when someone brought old durnken Her Silliway to the mission. The Ole Man [Trotter] was always after barbers. He was one himself, and he thought barbers were the best judges of human nature, and made such wonderful Christians. He got Silliway after he had been on a drunk for four days, straightened him up, got his job back, and gave him some of his own barber tools to go to work. Then came the most awful fight I know of. He lost that fellow six times in four weeks. Twice he tried to kill himself. Hunt, a brother officer, pulled him out of the canal once, and I got him out the other time. But I think it was May 24th when we called the wagon and put him in the police-station in his wet clothes, with no coverings, and the next morning

the Ole Man found him nearly dead. His clothes were all puckered up, and he was trembling like an aspen leaf. He tried to talk to Silliway, but he could only stand and cry. Silliway finally got to the bars, grabbing them said: "My God man, I believe you love me." Mel said: "Yes, Herb, I love you like I love my own soul," and they cried together. Herb said: "You will never be ashamed of me again," and he never was.

Later on Silliway was his first assistant. After more than a year, Mel went over to Milwaukee, and opened a mission and made Silliway the superintendent. Later on they built a new building over there for \$100,000, one of the finest missions in the whole country. Herb was very successful for many years in that work.¹⁷

As in the case of Herb Silliway, many of the mission superintendents in the missions established by Trotter were secured as products of the mission endeavor in Grand Rapids. Trotter trained many of these Grand Rapids converts himself, a fact which may explain why many of the other missions were operated on a similar basis to the mission in Grand Rapids. As the fame of Trotter grew, many outside responsibilities were incurred. Trotter was away from the home base in Grand Rapids more often and for longer periods of time, engaging both in mission endeavors and in an extensive evangelistic ministry which carried him to many parts of the world.

As responsibilities in both evangelism and mission work increased, Trotter found it advantageous to divide his time equally between them and his duties as superintendent of the Grand Rapids City Rescue Mission. Six months of each year he spent away from Grand Rapids, and the six months at home were used strictly in the Grand Rapids work.

¹⁷Trotter, These Forty Years, op. cit., pp. 19-20.

Trotter was a very capable organizer and asked for and received devoted loyalty from the men who assisted him over the years. Many mission centers across the country called upon Trotter to help them raise their annual budget. In all these years, while raising thousands of dollars for other missions who appealed to him for help, his own work did not suffer financially.

It was his joy that not once in the forty years when he directed the work did he fail to raise the budget.¹⁸

This in brief is the life story of the Grand Rapids City Rescue Mission from its inception in the minds and hearts of a few individuals and continuing through the forty years of the Trotter leadership. Twenty-five years have passed since Trotter left the mission to be with the Lord. The Grand Rapids City Rescue Mission has changed its name to the Mel Trotter Rescue Mission in honor of its founder and long time superintendent. This spring it was necessary for the mission to move to a new location, 225 Commerce Street. Here it continues to carry on a strong fundamental ministry to the slum area and to the lower social element of the southwestern sector of Grand Rapids, Michigan.

¹⁸Zarfas, op. cit., p. 104.

CHAPTER IV

DOCTRINES AND IDEAS

The ideas present in the sermons of Melvin Trotter are not always easy to trace for he read broadly, listened to and took notes from other men, and documented very little of his material. He ministered during an era when the cleavage between the "Fundamentalist" and the "Modernist" was flaring into an open theological conflict. Trotter very early identified himself and his ministry with the "Fundamentalist" movement although he did not become embroiled in the conflict. He seemed to feel his work could be most successful as he kept free from open warfare with either group. The ministry of the mission movement was dependent to a large degree to both segments for their support in sustaining the mission program.

I have tried to keep away from a controversial ministry. It is just "Jesus" all the way through. Naturally I am a "Fundamentalist", but have many wonderful friends among the modernists. I am a "Pre", but do not quarrel with the "Posts". I do not agree with the so-called "New Theology" so I still preach "Jesus". Every one knows where I stand, and I have tried my best to let the other fellow do the fighting. The same in College Work.¹

¹Melvin E. Trotter, These Forty Years, op. cit., p. 65.

With this simple paragraph Trotter gives us some of his basic theological position from which it is possible to construct his doctrines of faith with the help of his sermon outlines with a reasonable degree of accuracy and competence.

When Trotter accepted the superintendency of the Grand Rapids City Rescue Mission in 1900, it was mandatory for him to build as well as deliver numerous sermons. The task also required sermons fitted for many different occasions, such as the mission meetings, area churches, business clubs, and outdoor gospel meetings. Likewise, this was true in other cities where Trotter was called to minister the Gospel. Trotter needed a variety of ideas suitable for many different occasions which helps the researcher to develop his doctrinal position.

Doctrines

In the discussion of the doctrines of Trotter, it will not be exhaustive of each, but only what is deemed important, outstanding, or necessary to each particular doctrine dealt with in this study.

The Bible

First of all one needs to examine some of his basic beliefs about the Bible. The great majority of his preaching and speaking engagements called for a knowledge and use of the Bible. Therefore, it is natural to ask the question, "What did Trotter believe about the Bible?" Trotter

believed the Holy Bible to be the true Word of God, once given and complete, and sufficient for the human need. He proclaimed it as such. In the sermon, Which Shall We Believe, God or Man, Trotter expressed his feelings about the Bible in the following manner:

Today it is popular to put great faith in what man says (learned men) but little in what God says. Men of science set the world ablaze, but men of God are discredited. Throw away everthing they cannot understand in the Bible. Swallow all the literary critic, erratic preacher or scientist says. What foolishness. They change daily. God Always right. Never mistaken, unchanging. The opinion of all men no weight against the Word of God. Proven easily. Stood the test for nearly 2000 years. Still going strong. The wise man believes this book against all else, even theologians. Bible says one thing, men another.²

In this same sermon outline, Trotter has included thirty-nine Scripture references in defense of the authority of the Bible. Trotter's usage of the Bible in all his preaching substantiates his confidence in its authenticity. Furthermore, the sermon, How to Read the Bible, indicated Trotter's concern for the Word of God. This sermon shows his ideas of the value of the Scriptures, and in particular the fact that the Bible is the Word of God and does not just contain the word of God. Trotter said the Bible is a message of God to man and not a full history of the race. The following excerpt from the outline bears this out:

²Melvin E. Trotter, Sermon Outlines (Researcher's personal files, 1966). Phrases and the sentence structure lack smoothness, etc., but this is the way the outline reads. This will be true of most of the sermon outlines of Trotter.

History in His Story. You need the author-(knowledge of) to read it.
 You must obey the truth when you find it or the book becomes sealed.
 Bible not a book, but library. It tells how to live. The Book is Jesus on Paper.
 But I don't believe the Bible. Your belief don't change God's Word.
 It's reasonable at least to believe the Word of God. Best folks do. It has stood the test.³

In the sermon outline, How We May Know Jesus Better, the first point discussed is the value of the Bible to the individual. Trotter said, "It tells how to live and the Bible is Jesus on paper."⁴

Trotter summed up his belief in the reliability of the Bible in the following statement:

I claim there is nothing new under the sun, and anything I find in the Bible is mine. Therefore, I stick mighty close to it. One of my friends said, "I always have three points to my sermon; First, I take a text, Second, I leave it, third, I never get back to it. Just the same, God said it, and I will keep right on reading the Bible to the end."⁵

It is of interest that at the very start of his Christian life Trotter had the same feeling toward the Word of God. For a period of two years Trotter spent every available moment in Bible study.

For nearly two years I never read a newspaper. Finally, my father took me off to one side and told me of many he knew who had lost their minds over religion. My boyish answer, because I had

³Ibid.

⁴Ibid.

⁵Trotter, These Forty Years, op.cit., p. 61.

become as a little child although I was twenty-seven years old, was that I could not understand how religion could make anybody crazy, that "Jesus has not given us again the spirit of fear but of power and of love and of a sound mind." I guess I made it rather vivid, because my father accepted the same Christ as his Savior not long afterward.⁶

The importance of the Bible in Trotter's ministry is illustrated in all his sermons by the quantity of Bible quotations used. Frequently, as many as fifty verses are used by Trotter in a single sermon. This is particularly noticeable in the outlines of the sermons; The Christian's Strong Box, How to Read the Bible, Which--God or Man?, Not "To What" but "To Whom," Which Shall We Believe, God or Man? Noah's Carpenters, Law and Grace, and The Power of the Gospel. In these sermons Trotter deals with some of the ideas which men hold concerning the Word of God in contrast with what the Bible claims to be. Trotter speaks of the ancient religions of Buddhism, Mohammedanism, and Confucianism; he also speaks of skeptics and atheists. In the sermon outline, The Christian's Strong Box, Trotter points out six specific ideas in reference to the Bible's claims. The outline lists them as follows:

- I. The Pardon Documents, John 3:16
- II. The Adoption Document, Romans 8:15
- III. The Christian's Insurance Policy, Romans 8:28
- IV. A Will, John 14
- V. A Deed, John 14:2
- VI. A Living, Phil. 4:19⁷

⁶Zarfas, op. cit., p. 27.

⁷Trotter, Sermon Outlines.

In the sermon outline, Which Shall We Believe, God or Man? Trotter points up several different things than already mentioned. In the outline they are first listed as you will see them and then expounded.

1. Existence of a personal Devil.
2. Future judgment.
3. Difference about hell.
4. Future probation.
5. Way of Salvation.
6. Conditions of entering the Kingdom of Heaven.
7. Best time to repent and accept Christ.⁸

In the sermon outline, How to Read the Bible, Trotter concerns himself with a review of the Bible generally, and then he points out: (1) how Jesus took quotations from the Old Testament and applied them to himself and his day, (2) how prophecies had been fulfilled, and (3) how to spend time searching out the truth of repentance, assurance, pardon, and justification.

In each of the outlines mentioned, Trotter was defending the truth of the Bible and its dealing with these ideas in contrast to some men. In general this material indicates that Trotter believed the Bible to be the very Word of God. He claimed it was a divine book, and Trotter used it as his authority for claims made while preaching. Trotter used more internal proofs than he did external proofs for the authenticity of the Bible.

⁸Ibid.

God The Father

In the first half of the Twentieth Century, when Trotter was doing his preaching, there was much division and confusion among church people relative to the concept of God. Trotter, a Fundamentalist in doctrine, presented a clear picture of the person and personality of God according to his belief and doctrinal position. Following his ordination council examination in 1905, which dealt with doctrines, Trotter related the following account of some of the proceedings that day:

My examination started with "Christian Evidences." I said: "What's that?" They said, "Are you saved?" And I said: "You bet." They said: "How do you know?" and I said: "I was there when it happened, in Pacific Garden Mission, January 19, 1897, ten minutes past nine, central time, Chicago, Ill., U.S.A." They all laughed, but that was the truth. Then they asked me what I knew about "Church History." I said: "You know more about that than I do." They said: "Are you Calvinistic or Armenian?" I said: "You can search me, my father is Irish." And in just seven minutes I had finished my theology course. It takes some ministers seven years, but there is a good advantage in being a "Trotter." It is faster.⁹

Actually, Trotter knew rather well what he believed and was capable of the defence of his position as we see by his sermon and the outline materials. He was a Trinitarian, i.e., he believed in one God who manifests himself in three persons, namely: God, the Father; God, the Son, Jesus Christ; and God, the Holy Spirit.

⁹Trotter, These Forty Years, op. cit., p. 66.

In a sermon outline of chapter one of the Epistle to the Romans, Trotter outlines a discussion of the concept of God, the Father in the following manner:

- I. God is Divine.
- II. God is prime mover in the work of grace.
- III. God is all powerful.
- IV. God is wisdom.¹⁰

With this sermon outline is a comment on the intent of the book of Romans: "To build us up in the knowledge of God and to see Jesus Christ in relation to God."¹¹ It seems reasonable to follow this outline of Trotter in an attempt to establish his idea of this doctrine.

From several sermon outlines, it is possible to draw some of the Trotter thinking about God, the Father. Throughout the sermon outlines from which the researcher works, some thirty-five complete and documented outlines, numerous sermon fragments, and some notes evidently taken at various Bible conferences, it is possible to gain a general idea of God. But for specific ideas it is necessary to look rather closely at specific outlines and comments of Trotter.

First, God the Father as a divine being is developed by statement in several sermons and by the attributes of the divine being. In the sermon outline, This is By Beloved Son, In Whom I am Well Pleased, the second major point deals

¹⁰Trotter, Sermon Outlines, op.cit.

¹¹Ibid.

specifically with "The Statement of Divine Satisfaction."¹² In the exposition of Romans Chapter 4 outline, Trotter discusses "divine mercy" and "divine grace." In the sermon outline, Enoch, Trotter makes the statement, "God has never vacated His divine throne."¹³ Trotter made more of the divine nature of God by the characteristics he developed in his sermon outlines. The attribute of righteousness is referred to in the sermon outlines, Romans Chapter 4, Simon and the Woman, Debtorship, and The Foundation of God Standeth.

The divine attribute of love is developed in several sermons. This is one of the themes of the Trotter Sermons. In the sermon outline, Simon and the Woman, Trotter says:

If Jesus a prophet would not permit woman to shower evidence of love and affection upon him. Simon cold self-centered, satisfied in his thinking, utter contempt for woman, believed that he was interpreting the divine attitude. . . . Of the tenderness, compassion, mercy of God he knew nothing. Simon had certain knowledge of God- purely intellectual, of His holiness and righteousness, but nothing of His Grace and Mercy.¹⁴

In the sermon outline, A Little Drama, Trotter develops the attributes of God as "the Invincible Spirit, love, deliverer, master, and the Almighty."¹⁵

Holiness of God is another attribute which is prominent in the sermon outlines of Trotter. Particularly in the sermon outline, Debtorship, Trotter brings this out:

¹²Ibid.

¹³Ibid.

¹⁴Ibid.

¹⁵Ibid.

Paul was not ashamed of the Gospel because it had in it the power to make not ashamed. Because it revealed the holiness and righteousness of God. Because it had power to cleanse after he saved, and because you can have it by faith. Some folks are ashamed of Jesus, therefore debtorship makes no appeal.¹⁶

This is by no means an exhaustive study of the attributes of God, as shown in the Trotter sermon outlines. Some of the other attributes mentioned are as important but less well developed and several will be mentioned in connection with the other aspects of the development of the God Concept.

Secondly, Trotter maintains "God is the prime mover in the work of Grace." This concept is further developed in his sermon outline, The Grace of God. The following basic outline of this sermon gives Trotter's thinking on the subject of Grace.

1. They [sins] are blotted from God's Book
2. They are blotted out with God's hand.
3. They are blotted out for His sake.
4. They are blotted out from His memory.¹⁷

In the second major division of this outline, Trotter amplifies this in the following way:

1. Because God's hand made the record.
He wrote. He blotted.
2. It was His hand against which you offended.
Sin against self and others, but God is the One.
Despised Him and killed His son. Yet his hand
blotted.

¹⁶Ibid.

¹⁷Ibid.

3. The Offended hand blots out. His hand-made worlds, floods, killed Pharoah, saved Israel, yet that hand blotted out.
4. Hand of justice. The same hand wrote "YOUR SIN WILL NOT BE UNPUNISHED." The Soul that sinneth it shall die. This hand blots out what He wrote. "Just and the Justifier." Jesus paid it.
5. The Hand of the Supreme being.
Made worlds, angels, man, heaven and hell.
He Blots.¹⁸

Thirdly, the idea of the omnipotence of God is brought out in a sermon entitled Lot's Choice:

When he left his uncle Abraham and went to the plains, and from there to Sodom, He [Lot] did it, not because it was of God, but of himself, and for self, and when his enemies came in against him, they took him and all he had. Never was it so as long as he stayed with Abraham, for God fought for him, and had it not been for Abraham, he never would have gotten out of it.¹⁹

In a sermon entitled simply, Wisdom, two attributes of God are developed: (1) Omnipotence of God, and (2) Omniscience of God. Some of the comments made are:

Not only God of the Sabbath. God of Providence, nature. Author and director of human life. Always by our side. Works through my hands, brains. All God's wisdom and strength given to Moses, personally.²⁰

In the sermon outline, Elijah's God and God's Elijah, Trotter brings out the power of God in three ways: (1) His is a God who hides his people, (2) His is a God who Provides for his people, and (3) His is a God who Guides his people.²¹

¹⁸Ibid.

¹⁹Ibid.

²⁰Ibid.

²¹Ibid.

Fourthly, Trotter brings out the idea that God is all knowing. In the sermon outline mentioned before, Wisdom, this idea of the all knowingness of God is developed.

God offered to Moses wisdom to know what he ought to say, and power of utterance to say it right. Same spirit is our endowment for service, to which he send us. Becomes mouth and wisdom, which all our adversaries shall not be able to gainsay or resist. If we look at our strength or weakness, or upon wisdom of others we will find our earthly alliance a snare and be taught to depend upon God for all our resources. If He sends, He furnishes power God divinely taught them in hour of need, to device and execute most wonderful designs, perfect and beautiful.²²

Trotter uses this often in his invitations. God is all knowing; therefore, He knows the individual heart need; i. e., the manuscript sermon closes with the invitation for the person to respond because God knows only one way of salvation. God works on our response to Jesus Christ, and not by Church membership, good works, baptism, or anything else that man can do.²³

From the material covered, a concept of the idea of God which Trotter held can be observed. With some degree of assurance, it is possible to say that Trotter believed God to be: a supreme divine being, holy, righteous, all powerful, all wise, merciful, loving, a provider, a defender, and one extending His grace to all who will receive it.

²²Ibid.

²³Ibid.

Christology

Following the development noticed in the doctrine of God, the Father, it is interesting to see what Trotter believed concerning the person of Jesus Christ. In all of the sermon outlines which I have, every one contains some mention or reference to Jesus Christ or to his work in salvation. As mentioned earlier, Trotter steered clear of the theological controversy going on at the time. He identified with the "Fundamentalist" movement throughout his forty years of ministry, but as he said, "it was just 'Jesus all the way through Everyone knows where I stand, and I have tried my best to let the other fellow do the fighting."²⁴ Trotter believed Jesus Christ to be: (1) both divine and human brought together in one person, (2) perfect in his character, carrying the attributes of the divine nature as well as the human nature, and (3) a complete atonement for sin.

Many sermon titles are evidences of the place Trotter gave in his ministry to the person of Jesus Christ. Here are a few of the more expressive titles he used: Jesus The Wonderful, How to Know Jesus Better, The all Inclusive Gift, The Touch that Heals, The Reserve of Jesus, Christ and Pork, Christ and Judas, Jesus and Sinners, Man's shame of Christ, The True Refuge, and The Christ-like Man, Stephen.

²⁴Trotter, These Forty Years, op. cit., p. 65.

First, Jesus Christ according to Trotter was both divine and human in nature. Christ's divinity is pointed out in his sermon outline, This is My Beloved Son, in which he states:

The disciples were looking at three, and also wanted to build tabernacles for them, and in these words, God puts the Son as divine over the others. They were servants and He is a Son, much greater, in that One was a law giver, the other a reformer, and the law was a school master to bring us to the Son, and it always pointed to the Son who would fill it full, in other words, the law given by Moses, was just a looking glass, and Christ was the soap and water of the Atonement.

Elijah the Reformer, or Prophet, called Israel back to God and the Law, and foretold of the coming of the Son. He was more than just a common son. He was beloved of the Father.

In other words, God's hopes of redemption were all wrapped up in Him.²⁵

In an extract from the sermon outline, Jesus the Wonderful, Trotter speaks of both the divine and human natures of Christ:

First Nature

- A. He is a Divine Being.
Divine as no other is divine. He said he was the Son of God Bible makes it plain as day that He was God. Unitarians are Wrong or God is Wrong. He is wonderful as a divine Being.
- B. He is a real Man. John 1:1-3
Became flesh and dwelt among us. Son of God--
Son of Man. . . . Perfect diety--perfect man.²⁶

It is of interest to note that Trotter held up the divine nature of Christ, but he also spoke of the human nature of

²⁵Trotter, Sermon Outlines, op. cit.

²⁶Ibid.

Christ with equal vigor. Trotter had an experiential working knowledge of what could happen in a life, and spoke of it often. In the sermon outline The Cross, Trotter spoke of Jesus Christ first as the substitute for mankind, the just taking the place of the unjust. "He died as a substitute to remove the cause of enmity between God and man."²⁷ Trotter said, in the outline for Jesus the Wonderful, that He is the "Mediator between God and Man--Himself man, Christ Jesus."²⁸

Secondly, Trotter indicates that Jesus Christ was perfect in his character with the attributes of the divine and human natures. In the outline of the sermon, Jesus the Wonderful, Trotter says:

Absolutely perfect without blemish, or spot. For 34 years He lived in a world that constantly sought to find a flaw in Him and could not. For 19 centuries infidels have hunted for some flaw in His character and found none. Flaws in Churches--not in Him.

A. Perfect in Holiness

The Holy one and Just.

Unclean spirits--"The Holy one of God."

Tempted in all points but without sin. Heb 4:15.

B. Perfect in Love.

Love to God. Delight to do thy will, Oh God.

Love to man. Took in all men. John--Nath.,

Man of Gadara, Mary Magdalene.

Rich, but for our sakes became poor.²⁹

In the outline of Romans, chapter 5:1-11, Trotter has included a comment with this same thought:

Delivered for offences. Raised to Justify.
Jesus life is clear of all the offences for which

²⁷Ibid.

²⁸Ibid.

²⁹Ibid.

he was delivered.

Now introduced into God's resurrection power without spot.

It's not a perfectly righteous man living here for our justification, but One has died and been raised by God from among the dead.³⁰

Thirdly, Trotter believed Jesus Christ to be the complete atonement for sin. In the sermon outline on Romans, Chapter 5, previously mentioned, Trotter said:

Believer accounted righteous for God's world.
No stain, sin or reproach. No charge can be brought against him.
We are justified for God's world. All under the administration of our Lord Jesus Christ.³¹

In the sermon outline, Jesus the Wonderful, Trotter comments on the work of atonement:

- A. He made a complete atonement.
Redeemed us from the curse of the Law being made a curse for us.
- B. Saves from Sin's power.
He will set you free from that power. Anyone. Everyone. Cussers into worshippers.
- C. Do more wonderful things in the future.
Raised the dead with His voice.
Be like Him.³²

In the sermon manuscript the comment Trotter made concerning the atonement is similar:

God made Jesus to be sin for me; that is the thing he did. He knew no sin, but God made Him to be sin for me . . . He took my death; I took His life. He took my miserable condemnation and my desert of hell; He absolutely took it and went to hell and gave me heaven If God is going to send Jesus Christ to take my place, and make Him to be sin for me, He must take the punishment that I deserve.

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³⁰Ibid.

³¹Ibid.

³²Ibid.

Some Good friends of mine say, "Trotter, you ought never to talk about Jesus going to hell." I say, "Hold on; if my sin deserved hell; He went." I like the Apostles Creed because the words, "He descended into hell," have not been taken out. He did descend into hell if He was in my place, because my sin demands it and your sin demands it. And if He didn't go, you will. I am preaching substitution pure and simple. There isn't anything else to preach. If He didn't go, you will. Thank God He made him to be my sin, and He must not only take my punishment, but He must take my hell.³³

From Trotter's notes on Colossians which he received from Dr. Gray at a Bible conference at Eagles Mere, New York, the following comment is made on the person of Jesus Christ:

Christ dwells in us and his dwelling in us is our hope of glory. My identification with Christ is all things. He is the head and we His body. This is true of whether we experience it or not.³⁴

Therefore, it is reasonable to conclude that Trotter believed in a complete atoning work in the person of Jesus Christ. He believed Christ to be divine and yet human in one person, and he considered Jesus the perfect person with the Attributes of God.

Pneumatology

The third person of the Trinity is perhaps more difficult to unfold but Trotter gives considerable material in his outlines about the Holy Spirit. Trotter believed the Holy Spirit was: (1) a person and not a force, (2) endowed with the characteristics of the Divine, and (3) known by His work.

³³Ibid.

³⁴Ibid.

Trotter in dealing with the Spirit spoke of Him in the first person. In the sermon outline, The Spirit of Wisdom, Trotter referred to the secret of Joshua's life as coming from the Holy Spirit:

His high qualities of wisdom, strategy, faith courage, perseverance - all given by Holy Spirit. And He can still give to soldier of Christ for conflict, leadership, service, that same power.³⁵

In the sermon outline, Tongues Like as of Fire, the Symbol of the Church, Trotter again uses the first person when referring to the Holy Spirit. Trotter had a sermon which is simply entitled, The Holy Spirit, in which he brought out this point. Trotter preached a sermon for which the outline, The New Birth, bore evidence of the person of the Holy Spirit:

- 3rd. The Method, or How to Be Born.
 - 1. By Holy Spirit's power. He is a living person working on spirits of men, quickening them, transforming, regenerating and imparting new nature to us.
 - 2. Through instrumentality of Word. Water and Spirit. Water means Word. Being born again, not of corruptible seed. Through the Word of God. "By the Word of Truth." Spirit of God works new Birth. Word of God the instrument through which He does it. Preach word in spirit and men are born again. He will do it.³⁶

Secondly, Trotter gave to the Holy Spirit the same characteristics that he accredited to God, the Father, and Jesus Christ the Son. In Trotter's sermon outline, Esau,

³⁵Ibid.

³⁶Ibid.

he develops the idea of the holiness of the Spirit by an explanation of a Bible passage:

I Cor. Says your body is temple of the Holy Ghost.
Its gates closed against all the would insult
His holiness, or deny His love, or be contraty to
His will.³⁷

In the sermon outline, Walk in the Spirit, Trotter said the "Flesh opposed the Spirit by lusting."³⁸ It is noticed when studying the outlines of sermons dealing with the Holy Spirit, Trotter used the concept of God and the Holy Spirit interchangeable in several places.

Thirdly, Trotter mentions much the work of the Holy Spirit. In the sermon outline, The Holy Spirit, Trotter brought this out in his outline headings:

- I. The Holy Spirit is a Person.
- II. Every Believer is Born of the Spirit.
- III. Every Believer is Indwelt by the Spirit.
- IV. Every Believer is sealed by the Spirit.
- V. Every Believer is Baptized by the Spirit.
- VI. Every Believer may be filled by the Spirit.³⁹

Likewise, in a sermon outline, Quench not the Spirit, Trotter continued the development of the Work of the Holy Spirit.

- I. The Need of the Spirit - Because of His "Work"
 - 1. He convicts of sin.
 - 2. He brings regeneration.
 - 3. He reveals Jesus Christ.
 - 4. He leads into all truth.
 - 5. He directs and guides the Christian. Out of bondage of the law.
 - 6. He brings forth the Fruit of the Spirit-- Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.
 - 7. He teaches us to pray.⁴⁰

³⁷Ibid.

³⁸Ibid.

³⁹Ibid.

⁴⁰Ibid.

It appears that Trotter was concerned with the work of the Holy Spirit for it reappears in many of the sermon outlines. In the sermon outline mentioned above, Trotter continued the work of the Spirit when he said:

We must allow Him to design, execute and control our lives. He alone can do this. Hundreds of ways we might walk. He alone knows the right and best one. Loves us so much He is more interested than we are. You can't do it, *Jerm. 10:23*. It is God's plan to guide His child.⁴¹

In brief, Melvin E. Trotter believed in a Trinity which included three personalities and yet all were united in one person. Each had His own duties to perform, each carried the attributes of holiness, righteousness, love, mercy, and power, and each was divine.

Sin and Salvation

It is of interest to note the basic thoughts of Trotter concerning mankind. Considering the Calvinistic religious philosophy of Trotter in particular reference to the estate of mankind, he worked tirelessly in the mission effort and in the field of evangelism to confront people with the claims of Christ. Not only did Trotter recognize and believe in a lost, totally depraved nature of mankind, but he propounded the Scriptural cure. Sin is mentioned or alluded to in every one of the thirty-five documented sermon outlines available to the researcher: in fact, in the notes and outline fragments this same pattern is to

⁴¹Ibid.

be seen. In the manuscript of the sermon, Double Cure, attached as Appendix A, Trotter mentions sin or names the particular sin 106 times. He also points out in very definite terms the cure God provides in the Bible.

Trotter defines what he means when he uses the term "sin" in the sermon, The Serpent in the Hedge:

Sin is a violation of the law of God. The Law of God is the way in which we have the right to walk. Its boundaries or hedges are the rights of God and other men. Sin is refusing to accept these boundaries--breaking through these hedges. All along the way God has set His tablets or signs saying "Thou shalt not break through here."

Sin, then, the breaking of the hedges, is humanity's supreme folly.⁴²

Trotter believed in a definite conversion experience. Many times He would go back while preaching to review his own conversion experience for the audiences. It could happen in many different ways, but Trotter felt there was a definite time when a person must recognize his sinful condition and personally do something about it. At the close of the sermon manuscript, Double Cure, Trotter gives an illustration of this experience:

I spoke about this thing one night, and at the close of the meeting gave the invitation. A woman in deep mourning walked down the aisle, whom I recognized when she got near the altar, and when I got into the inquiry meeting I said, "Mrs. So-and-so, what are you here for?" I knew her to be a worker in the church.

She replied, "You know, Mr. Trotter, I buried my husband."

⁴²Ibid.

I said: "Yes, I know. I saw it in the paper."

She said: "You know I haven't anyone left now except one brother, who is in Idaho. My husband, my daughters and sons, my father and my mother and everybody dear to me have gone to heaven; while I am a member of the church, I have never definitely on the ground of my sinnership and condemnation yielded myself to Jesus, and heaven is too dear to me now to make any mistakes, so I just want to come and give my heart to Christ."⁴³

Trotter made the idea of pardon as plain as he did the place of the sinner. His sermon outlines refer to pardon and forgiveness in many ways: Simply as pardon, repairing the hedge, the Christian's insurance policy, God's deliverance, escape from punishment, and other similar expressions. Likewise, the titles to some of the sermon outlines show his emphasis on sin and salvation: The Wells of Salvation, The Danger of Resisting God, How to be Saved, Saving the Younger Brother, The Verdict, The Brazen Serpent, Christ and Sinners, Christ and Judas, Man's Shame of Christ, Debtorship, Passing over Jordan, The Needy Soul, The Compassionate Christ, God's Fighting Forces, Reconciliation, and The Double Cure. In a sermon outline, The Cross, Trotter develops the universal need:

First He died as a substitute.

Second he died for all.

First Reconciliation.

Removes the cause of enmity between God and Man.

After the flesh--all look alike.

Second Redemption.

Pays my debt. Bought me back.

Ransom for all. Gave His life a ransom for many.⁴⁴

⁴³Ibid.

⁴⁴Ibid.

Trotter made very little change in preaching technique whether to the mission crowd or in a Bible conference or church. The recurring theme of sin and of salvation was used in both places. This theme could be extended a great deal, but it seems unnecessary because of the recurrence of thought in most of Trotter's sermon outlines.

Eschatology

In the doctrine dealing with last things, it is of interest to again bring to attention a comment made by Trotter quoted in the first page of this chapter, which stated: "Naturally I am a 'Fundamentalist,' but have many wonderful friends among the 'Modernists.' I am a 'Pre,' but do not quarrel with the 'Posts'."⁴⁵

Trotter believed in a pre-tribulation rapture of the Church prior to the millennial reign of Christ upon the earth. To break this down into its component parts it would form the following pattern: (1) the rapture of the saints, (2) the judgment of saints, (3) the tribulation period, (4) millennial reign, (5) judgment of sinners, and (6) the new heaven and new earth.

In the sermon entitled, The Judgment Day, Trotter has an outline of things to come and their certainty. "Two future events certain, Jesus is coming back to reward his saints, and the second to judge the world,"⁴⁶ said Trotter.

⁴⁵Ibid.

⁴⁶Ibid.

First Certain.

God hath appointed a day. Men laugh, but can't laugh it away. Judge future by past. Judgment is as sure as Jesus. . . . His guarantee of it is the Resurrection. That is sure. If He rose, He Judges.

Second Universal.

No class judgment, everyone No escape only in Christ. Might escape a policeman (me), unhung murders; criminals not-in-jail, but all will be there Infidels--all will be there. All hypocrites there.

Third Basis of Judgment.

Deeds done in body, not a chance after death All will come before God. Secret things, nobody saw it but God Idle words. Speaking against Christ's deity, Bible, etc. Great basis of judgment day will be what we do with Jesus.

Fourth. The Judge.

Jesus himself.

Fifth. Issue of the day.

They will be eternal

Eternal joy--life--glory. ⁴⁷

Eternal woe--despair--shame.

To continue this idea of future things, Trotter outlined a sermon dealing with death which he called God's Exray. In the second major division, Trotter deals with the judgment of saints.

Judged here not for sins but for works
Rewarded or suffer loss according to works.
What will our life Show? ⁴⁸

In the invitation of this sermon outline is included a reference to "The Judgment seat of Christ." ⁴⁹ Trotter also refers to judgment in his sermon outline, The Foundation of God Standeth Sure, in the following manner:

⁴⁷ Ibid.

⁴⁸ Ibid.

⁴⁹ Ibid.

We are troubled by those in the church who are not Christians. God knows His own. The wheat and the tares grow together until the harvest. Then comes the separation Thank God we do not have to judge. In the last scene, the Judgment, He will separate the sheep from the goats. Because He judges the heart.⁵⁰

The emphasis Trotter placed on the conversion experience of individuals gives some indication of the fervency with which he held the doctrine of future judgment. It is also noteworthy that Trotter looked for the return of Jesus Christ at any moment. He mentioned this in many of his sermon outlines and indicated he expected an imminent return of Jesus Christ. In a sermon based on Heb. 12:2, Trotter brings out that we are to "look toward Jesus as the coming King."⁵¹ Again it can be observed in the invitations to the sermons, The Wells of Salvation, and The Danger of Resisting God. As one goes through the outline material it is plain that this is the invitation plea used for many of his sermons, and is the driving force behind a man concerned with the salvation of individuals.

Source of Ideas

It is interesting to speculate where sermon ideas and materials come from and how this develops into a sermon. Because of the many preaching opportunities which came to Trotter, it was necessary to come up with ideas of various kinds for the general mission meetings, for various church

⁵⁰Ibid.

⁵¹Ibid.

engagements, and for evangelistic and conference occasions. Trotter indicates that the development of sermon outlines was very difficult for him. It seems that his ideas came largely from three areas: (1) ideas from individuals and Bible conferences, (2) reading, and (3) from his own background and experiences.

Ideas from Individuals and Bible Conferences

Trotter was the first to admit the difficulty he had in the development of a sermon. The following quotation indicates the manner one sermon, The Grace of God, was obtained:

Getting outlines is the hardest thing for me to do. Let me tell you of a sermon I have preached for thirty years. I saw a little script in the Institute Tie, by Dr. Robert Speer: "Free from the condemning power of the law; free from the controlling power of sin; free from the conquering power of death." I knew if I could get a text for it, it would make a good outline. John 8:36 made the text; "If the Son therefore shall make you free, you shall be free indeed."

Later on George Johnson Ross preached in Northfield [Massachusetts] on "Forgiveness." He said that with the Bible closed there is no forgiveness in society, in nature, in man. He said that the Church never knew forgiveness until they discovered God was punished Himself in His Son, so I had my point. Studying Romans with Dr. Wm. Newell, I found from 6:11-23, three words, "Reckon, Yield, Obey," and I had my second point. "Yield yourself unto God, and sin shall not have dominion over you." I asked Dr. Gray if he could tell me in just a word how to have victory over sin. He said: "Y-I-E-L-D." Then reading in the report of the Congress of Religions, at the World's Fair, "What after Death?" I found my third point. "Jesus Christ tasted death for every man," and He set me free from the conquering power of death.⁵²

⁵²Trotter, These Forty Years, op. cit., p. 61.

This sermon contains a record of being preached 59 times across the United States, both in churches and Bible conferences.

While at conferences, Trotter took notes on what the other speakers said. From Rev. George Guille, Trotter received a series of messages on the Holy Spirit. From Dr. Gray, he took a series on the book of Colossians. These notes were turned into two sermon outlines which Trotter entitled, Reconciliation, and The Gospel Ministry, respectively.

Across the top of the sermon entitled simply, Adorning the Doctrine, Trotter has placed the words, "This outline I stole. I put the meat on the bones."⁵³

So all the way through, I have grabbed everything I can find, and used it to the glory of God. When Harry Monroe would say something good he would turn around to me and say, "That's gone," and it was. I said to Dr. Chapman one day after he preached on Isa. 43:25: "I am going to steal that." "Steal it," he said, "that's the way I got it." Later on I found that Gratton Guinness had preached it, so I gave him credit for it. Then later on I found that Christmas Evans had preached it a hundred years before, so now it is mine.⁵⁴

Reading Other Than the Bible

As we noticed in the sermon outline, The Grace of God, another way in which Trotter obtained material was reading other than the Bible. At the Mel Trotter Rescue

⁵³Trotter, Sermon Outlines, op. cit.

⁵⁴Trotter, These Forty Years, op. cit., p. 63.

Mission the library of Trotter is maintained. It is quite an ample library for a preacher containing many commentaries on the Bible, devotional books, biographies, expositions of Bible passages, etc. The library of Trotter contains very little secular material; some books of poetry, a few novels. It is easy to speculate where some of the sermon ideas came from, but this would be only speculation based on some of the books contained in the library. Trotter said, "In all my forty years of ministry, I received more help from Dr. G. Campbell Morgan than from all other ministers put together."⁵⁵ One evening at Winona Lake, Indiana, Trotter was preaching from Dr. Morgan's sermon outline. Dr. Morgan stepped through the door of the meeting place:

I looked at him and said to the people, rather embarrassedly: "The message I am to preach to you tonight, I got from Dr. Morgan. I am only telling you this because he just stepped in the door, otherwise you would have thought it was mine." I went on and preached the sermon, and when I had finished, he came to me and said: "You rascal, don't you blame that thing on me. I never heard that in my life." I said: "The trouble with you is that you don't recognize your own child when you find him dressed up in my clothes." Then he said something about the fact that I would look rather queer in his.⁵⁶

Trotter uses De Quincey's Essay, and Marie Corelli's Barabas "to try to make him beautiful in the sermon outline, Christ and Judas."⁵⁷ Trotter also used happenings of the day as illustrative material to point up ideas he

⁵⁵Ibid., p. 62.

⁵⁶Ibid.

⁵⁷Trotter, Sermon Outlines, op. cit.

was developing. In the sermon outline, Not "to What" but "to Whom," Trotter uses the newspaper account of the East-man suicide to illustrate the hopelessness of being without Christ. A sermon entitled Complete Satisfaction contains a poem without identifying the author. The poem is entitled When We Shall See His Face. The size of Trotter's library suggests the possibility that he drew on it quite extensively for material to build his sermons.

Background and Experiences

Many of the illustrations used by Trotter came from his own background and experiences. His conversion experience was used many times, especially with a restless audience.

Then, of course, I always have had my testimony to fall back on. When I lose the attention of my audience I always go back to the fact that I was saved from an awful life of sin, in Pacific Garden Mission, in 1897; that always brings the crowd back, and then I go on with my message.⁵⁸

Trotter had a wide background of experiences from which he could draw for illustrations. Trotter also used the testimony of friends and acquaintances, as in the case of Charlotte Bronte. In the development of the sermon, The Assurance of Immortality, Trotter includes the dying words of Bronte, "God will not separate us now. We have been so happy."⁵⁹

⁵⁸Trotter, These Forty Years, op. cit., p. 62.

⁵⁹Trotter, Sermon Outlines, op. cit.

Some of the other sources came from missionaries and other religious leaders. In the sermon outline, Adorning the Doctrine, Trotter uses the testimony of Aelean Watson as the example and evidence that commends the message of Christ. Trotter uses quotations from men such as: Finney, Whitfield, Moody, Sunday, J. Wilbur Chapman, G. Campbell Morgan, Sir Walter Scott, Bob Ingersol, Sam Jones, Spurgeon, and others.

There are two things which stand out in all of the Trotter sermon outlines and in the manuscript of the sermon, The Double Cure: (1) his use of personal illustrations from all walks and portions of life; and (2) his reliance upon the Bible for stories, illustrations, and proof for the claims he makes concerning Christ and the Word of God. Trotter did not rely to any significant degree on materials of a secular source of literature, but did draw heavily upon religious personalities and their writings for sermon ideas.

In conclusion, the material we have covered indicates that Trotter drew heavily upon other people for his ideas. He was a "Fundamentalist" in his theological position, and because of this his sermons bear the imprint of this religious ideology in contrast with "modernism."

CHAPTER V

DELIVERY AND STYLE

In the production of an effective sermon, delivery can not be overlooked. It is unnecessary to argue the importance of delivery to the person who appreciates the art of speaking. To the person unacquainted with the art of public speaking, delivery brings all the other processes of sermon building into proper focus. The saying of Demosthenes, mentioned by Cicero on numerous occasions, is often grossly misrepresented:

He did not say that the first thing, second thing, third thing in oratory is "action," in the present English sense of that term, but "delivery," for this, as is well known, is what the Latin "actio" signifies. And delivery does not consist merely, or even chiefly, in vocalization and gesticulation, but it implies that one is possessed with the subject, that he is completely in sympathy with it and fully alive to its importance, that he is not repeating remembered words but setting free the thoughts shut up in his mind. Even acting is good only in proportion as the actor identifies himself with the person represented--really thinks and really feels what he is saying. In the speaker this ought to be perfect; he is not undertaking to represent another person, to appropriate another's thoughts and feelings, but aims, or should aim, simply to be himself, to utter what his own mind has produced.¹

¹John A. Broadus, On the Preparation and Delivery of Sermons (New York: Harper Brothers, 1944), p. 335.

Delivery

In the case of Melvin E. Trotter, one becomes aware of these elements taking their place as one studies his habits of delivery. For this reason it is of interest to discuss some of the attributes of the delivery technique of Trotter who was completely in sympathy with the gospel he preached. The material used indicates that Trotter used his expressive and forceful body movements to make plain his message in the minds of the audience. The zeal which he employs as he attacks his message is noticeable.

"Rapid Fire Speaker and whirlwind evangelist arrives in town!" Thus the newspapers used to announce Trotter. One description of him was given this way: "Mr. Trotter leaped out of his chair and into his story of Elijah and almost immediately the Temple echoed with laughter."

Those who heard him said his addresses were marked by "Tender and forceful applications of the truth, with barbed points thrust home by native wit."²

A speech, or a sermon, in the strict sense of the term exists only in the act of speaking or in its delivery. All that goes on before could be properly called preparation, and all that follows could be referred to as a report. For the material in this section, it is exceedingly important that one remembers not to think of speech and delivery as separate entities existing apart and independent of each other. The idea of becoming eloquent through the mere study of voice and gesture is absurd, and yet this will be the two basic elements discussed.

²Zarfas, op. cit., p. 112.

The Athenians set a far greater value than we do upon the art of speaking, or "The statuary and music of oratory."³ They were able to listen to the political and judicial speeches with the same critical bent with which we listen to music or a literary lecture, and even to a sermon. But even taking delivery in its broadest sense, one finds that Desmosthenes by no means treated delivery as the great thing.

He took it for granted that an orator would be careful about materials, arrangement, style, and his orations show that he himself was thus careful in the very highest degree. But delivery, peculiarly important in Athens, had been for him a peculiarly difficult task. Hence his striking, hyperbolical--Delivery is everything.⁴

In his delivery, Trotter used the Bible in his hand as part of his gestures. Throughout the major part of his delivery of a sermon, the Bible was in use.

Contributory sources may be observed as you see him in action on the platform. He wastes no time in getting started on his sermon, beginning to speak as he approaches the pulpit, Bible in hand.⁵

In the early years of the ministry of Trotter, he went to Spokane, Washington, to help them start a mission. The Spokesman-Review (Spokane, Washington) carried an article dated February 5, 1911, which spoke of the philosophy of Trotter and carried with it a series of sketches showing the broad gestures employed by Trotter when preaching.

³Broadus, op. cit., p. 337.

⁴Ibid., p. 338.

⁵Trotter, These Forty Years, op. cit., p. 119.

Trotter was so desirous to communicate the gospel message to those committed to his care that he employed extreme measures. He was known to move away from the pulpit when preaching to be closer to the congregation, and at the mission would walk among the men at times.

The comment so frequently made about speakers and about Trotter as well, "It's not what you say, but how you say it!" is intended to praise highly the art of delivery, but, in reality, it bears the implication that a person may be empty-headed as long as he speaks well. It seems superfluous to say that Trotter was not only effective in the way he presented his material, but that there was a message of vital importance to be delivered.

His teaching is positive and constructive, rarely negative or controversial. You sense the fact that he has a firm grip on the essentials of the Bible and that he loves it. His theology is the experimental kind. He tried it out on himself and then for long years on thousands of desperate cases, high and low. Behold, the doctrine worked! Why should he care to try any other remedy for human sin?⁶

Furthermore, from a pragmatic point of view, his effectiveness as a speaker is illustrated in the two most used sermons. The sermon, Double Cure, has recorded on the outline 42 preaching occasions and 479 overt decisions; while, The Verdict has 51 recorded preaching occasions and 1031 overt decisions.⁷

⁶Ibid.

⁷Trotter, Sermon Outlines, op. cit.

Many speakers fail to communicate their ideas because they fail to think of delivery as an aid to the communication of the message, but as an end in itself. Trotter had something which he felt was important to communicate to his listeners and he used all at his disposal to make the message as plain, simple, and vivid as possible.

Trotter had a tenor voice which had great flexibility. While still under the care and tutoring of Harry Monroe at the Pacific Garden Mission, Chicago, Illinois, Trotter sang tenor for the mission and in street meetings. His personal secretary for twenty years, Miss Ruth Hartman, described Trotter's voice as "not of the high nasal variety of some tenors, but a voice with great feeling and of good tonal quality." However, Trotter was able to develop sufficient volume for his mission work and for evangelistic meetings. Many times he spoke to very large audiences under adverse conditions without the aid of modern electronic equipment. Very few of the auditoriums were equipped with sound equipment of any kind except a sounding board in the early part of the Twentieth Century; therefore, it was necessary for Trotter to communicate the message with whatever talent and ability God gave him.

He wastes no time in getting started on his sermon, beginning to speak as he approaches the pulpit, Bible in hand. The voice is mellow yet penetrating to distant corners, the gestures are in keeping with the man and the message.⁸

⁸Trotter, These Forty Years, op. cit., p. 119.

Some men use several methods of speaking depending upon the audience and the situation under which they are to speak, but Trotter used an extemporaneous method of delivery exclusively. His sermons were outlined, and as far as can be determined never used a manuscript. The only manuscript in existence, as far as this research has shown, is of a sermon, Double Cure. This was not delivered by use of a manuscript, but was delivered from an outline and was transcribed in shorthand by Miss Ruth Hartman, and then it was typed into a manuscript. A copy of the sermon manuscript is included in this study as Appendix A of the thesis. Even though this sermon was preached many times it was never done with the use of a manuscript. Trotter, in his extemporaneous manner of speaking, used an outline to keep him on the theme of the message, but many times deviated from the outline and improvised as the occasion demanded. His outlines are notated where he saw an improvement was needed. If the sermon lacked an appeal or if the appeal needed changing, it was noted in the outline. Trotter had the ability to change and adapt to an audience, particularly when interest was lagging and he needed an appeal to draw the audience back to the message.

Then, of course, I always have had my testimony to fall back on. When I lose the attention of my audience I always go back to the fact that I was saved from an awful life of sin, in Pacific Garden Mission, in 1897; that always brings the crowd back, and then I go on with my message.⁹

⁹Zarfas, op. cit., p. 114.

The Trotter delivery could be described as dynamic, forceful, dramatic, and expressive. He used his voice to great advantage, and he augmented his voice with his body gestures. Miss Ruth Hartman expressed the opinion that the movement and gestures used by Trotter helped in the presentation of the message.

Mel Trotter was called one of the most arresting personalities in the evangelistic world of his day. He was also known far and wide as "King of Mission Men." Somebody writing about him said: "He is the voice of disquiet and challenge; he is the disturber of comfortable peace; he hurries with breathless eagerness from point to point, a human dynamo, always in action; and he carries the lighted torch ever in his hand, the trail of conflagration ever in his wake."¹⁰

Trotter was flexible and able to move with the emotional challenge of the audience. He was sensitive to feedback and responded to it, as was indicated in his ability to sense the audience restlessness and to adjust to it with the story of his own conversion experience.

Style

Cleverly evangelist Trotter moved the heart strings of the people as an harpist moves across the strings on his harp. But it was not all sweet and humorous, again and again his utterances landed with the stunning blows of reality, or like the meteor streaking across the black draping of night. They pierced like a surgeon's knife until one by one his hearers hung their heads and at the invitation walked down the aisle to Jesus.¹¹

¹⁰Ibid., p. 106.

¹¹Ibid., p. 114.

In the art of speaking when one talks about style the main ideas present are vividness, clarity, forcefulness, and adaptability in reference to the words, sentences, and paragraphing of the material. Trotter was not aware of developing a style, I am sure, but some of these items show up in his speaking.

His ready wit and clever phrasing of words stood him in good relationship with his audiences, whether in the American rescue mission or in the foreign English audiences. From an English magazine which is unnamed in the biography of Trotter, an interesting quotation is taken:

A short and true accounting is that God's creative power thirty-five years ago touched the life of a man in the depths of despair; and ever since, God has been renew that power.

He has learned that laughter lies very close to tears, that wholesome humor will relieve the strain of the pathos and tragedy that must be portrayed in any true presentation of life. The sermons are interesting because God's truth is illuminated by significant details of his own or thousands of other lives which have been laid bare to his keen but sympathetic observational powers. At the close comes the appeal to let Christ in--tender, natural, unforced, considerate. Mel Trotter succeeds because he is himself, God's man, an imitator of none, a winner of souls in his own way.¹²

Not only was Trotter's ready wit and good humor recognized by the English audiences and newspapers, but the American audiences and newspapers gave record of this type of dynamic preaching also in a statement already quoted in this study:

¹²Trotter, op. cit., pp. 119-120.

"Rapid Fire speaker and whirlwind evangelist arrives in town!" Thus the newspapers used to announce Trotter. One description of him was given this way: "Mr. Trotter leaped out of his chair and into his story of Elijah and almost immediately the Temple echoed with laughter."

Those who heard him said his addresses were marked by "tender and forceful applications of the truth, with barbed points thrust home by native wit."¹³

In the comments above two interesting observations stand out clearly; (1) his use of time, and (2) his use of wit and humor.

Trotter had a style of speaking which included many characteristic idioms, known and understood best in American rescue mission circles and by American audiences. In 1937, Dr. Harry A. Ironsides and Trotter were invited to speak at the Dwight L. Moody centenary celebration. Dr. Ironsides warned Trotter of the trouble he might expect to encounter because of the difference in the background and culture of the American and English audiences. Ironsides told Trotter that the English audiences would not be nearly so susceptible to his diction and American colloquialisms. Great multitudes gathered in Westminster's Central Hall, London, England, to hear these two outstanding and well known religious personalities on alternate nights.

When Mel first took the platform he was mechanical and stilted and hardly himself. Finally, realizing that he was progressing quite unnaturally and quite unsuccessfully he stopped nervously for a moment, then remarked that he had been cautioned about his

¹³Zarfas, op. cit., p. 112.

diction. "I lost three-quarters of my vocabulary the night I was converted," he said, "and I have to do the best I can with what I have left." Then he drove into his message, slang or no slang. "Remember Lot's wife," he said; "she rubbered and was seasoned forever." The auditors gasped and gaped. "That's all right," reacted Mel, "you'll get it by freight--later!" Back in the crowd Mel's old friend, G. Campbell Morgan, thought he could help breach the gap. He laughed at the top of his voice; the crowd recognized his laugh and joined in the merriment. From that moment onward Mel was in stride. He plunged into the throng and pleaded for souls. Nouns, verbs, adjectives--Americanisms or no Americanisms--flowed forth calling men and women to Christ. When the invitation was given, forty souls responded to the call.¹⁴

Some of Trotter's remarks are of interest because they point out his way of phrasing and use of words. He used these on numerous occasions. These are a few typical examples taken from his biography:

That poor old beggar had been there for thirty-eight years with his back on his bed, but after he met Jesus, he went away with his bed on his back!

They talk about Billy Sunday. Say, unless you catch as big a string of fish as Old Bill you'd better keep your mouth shut and dig bait!

Somebody asked French, "Why don't God kill the devil?" To which French replied, "Because he'd leave so many orphans if he killed your daddy."

There's no joke about death. This business of patting you in the face with a spade, you tell me it's a joke? You know it's no joke!

The fellow that never makes any mistakes never makes anything else.

Character is what you are when you are alone in the dark. Gossiping old hens make a dent in your reputation, but, Thank God, they can never destroy your character.

¹⁴Carl F. H. Henry, The Pacific Garden Mission (Grand Rapids: Zondervan Publishing House, 1942), p. 72.

I never apologize for being a Christian or for being a Christian worker. If I wasn't selling the best goods on earth, I'd sell some other.

No nation will rise higher than its homes.

No one wants to be a drunk, but while the hog is there we carry swill to it.

Lots of people go bugs on religion, but nobody ever went crazy on Christianity.

Don't mistake God for your meal ticket, or a fire escape from hell.

I would have given two years of my life for two drinks of whisky in the old days. But the same passion for whisky then is my passion for Jesus Christ now. I have never wanted any whisky since my conversion.¹⁵

It seems as if the manner of phrasing of his speeches caught the imagination and attention of the audiences and helped to carry and maintain interest toward the message throughout the speech. It is the type of language which gains its greatest appeal among the lower social class. Trotter's language may have been crude at times, but it was not vulgar. He lost the vulgarity when he was converted. In Trotter's book, Jimmie Moore of Bucktown, this language style is used throughout the book to relate a touching story of the slum sector of Grand Rapids, Michigan, long since past.

Wit when used well becomes a valuable tool in the hand of an experienced speaker. Isaac Barrow, English divine of the sixteenth century, speaks of wit in the following manner:

¹⁵Zarfas, op. cit., pp. 114-116.

Wit is proper and commendable when it enlightens the intellect by good sense, conveyed in jocular expression' when it infringes neither on religion, charity, and justice, nor on peace; when it maintains good humor, sweetens conversation, and makes the endearments of society more captivating, when it replies to obloquy; when it counterbalances the fashion of error and vice, playing off their own weapons of ridicule against them; when it is not used upon subjects improper for it, or in a manner unbecoming, in measure intemperate, at an undue season or to a dangerous end.¹⁶

Trotter was full of good humor. Often his audience would rock with laughter, but the humor was directed to the enlightenment of the message.

There was another side to the appeal of Trotter to men which is found in his dealing with the servicemen of World War I. Trotter talked "straight from the shoulder."

Mel's Bible talks to these men went right to their hearts. They knew a man's man when they saw and heard one. Here was a man who came up out of the depths. This man knew the ropes

They listened breathlessly as he told them about the bitter cold night in Chicago when he almost ended his life in the chilly waves of Lake Michigan. . . . They remembered something of their own bitter experiences in a life of sin When the altar call was given the soldiers started to come, until after twenty months of such work over fifteen thousand of them made profession of salvation.¹⁷

On the basis of this information it is possible to say that Trotter's style was simple, not labored or artificial, but freely flowing and natural. In the opinion of the researcher, Trotter deliberately kept his style plain and vivid to minister more effectively to the type of audience, and the particular type of ministry in which

¹⁶Ibid., p. 112.

¹⁷Ibid., p. 69.

he was engaged. This quick observation of the language reveals a forceful or energetic style. His choice of words and phrases was bold and expressive, drawing the picture with clarity. Earlier it was pointed out when Trotter went to England, he attempted to change and adapt to the English audience, but was not effective in his communication until he returned to the style and delivery familiar to himself. The terse sayings which were a part of the Trotter presentation increased the effectiveness of his message. Trotter was not given to verbosity; his messages were short, often running less than half an hour. Trotter was also illustrative in his style using the story and illustration to great advantage in his presentation of his sermon. It could be said that Trotter did not imitate anyone, but developed a style peculiarly his own.

CHAPTER VI

A CASE STUDY: DOUBLE CURE

By the early 1920's Melvin E. Trotter had become a very well known mission personality and evangelist. It was during the 1920 era that Trotter changed his emphasis from a total mission effort to include more outside work in the field of evangelism. Trotter spent nearly half of his time each year in evangelism and the other half in his rescue mission effort in Grand Rapids. The sermon under consideration was preached many times, in many places, and under many differing situations. In an examination of the dates and places in which the sermon was used and recorded on the sermon, it is of interest how often this particular sermon was preached in the 1920's. Evidently it was one of the favorite sermons of this period.

Setting and Occasion

Because of his acceptance as an established speaker in religious circles, and especially in the rescue mission movement in major cities in America, Trotter had many occasions and requests to speak. The sermon, Double Cure, is the only known complete manuscript of any of the Trotter sermons. Another sermon, Grace of God, is on a record, Yesterday's Voices. The Grace of God was probably taken from a

recording and consequently tape recorded because tape recording was not used in this period. I also have a recording on tape of this sermon which I received from the Mel Trotter Rescue Mission files, but it is not the complete sermon used in the regular mission or evangelistic meetings. However, it does give some indication as to the way Trotter spoke, the quality of his voice, pauses, hesitations, etc.

The manuscript for Double Cure was taken down by Miss Ruth Hartman, personal secretary of Trotter, as it was being spoken at a meeting in the Grand Rapids City Rescue Mission during the annual Bible Conference. It was not being delivered from a manuscript. The manuscript does not indicate pauses, movement, hesitations, dropping of syllables, or anything of this nature.

This particular sermon, Double Cure, was used at least forty-two times, and probably many more times than those recorded on the last page of the sermon outline. It is extremely doubtful that this sermon was ever developed again in exactly the same way as the manuscript records it because Trotter delivered it from an outline.

Audience

The audience for this particular sermon under consideration consisted largely of two groups of people:

(1) The first group included the men and women who came to the mission because they were living in or near the mission

and were part of the social group to which the mission work was directed generally, including the drifters, and alcoholics, and (2) the second group was composed of those who came to the special meeting in progress which drew from the churches in the Grand Rapids area. The special meeting was the Annual Bible Conference held around the nineteenth of January of each year to commemorate Trotter's spiritual birthday. This was the conference of 1923. This Annual Bible Conference drew widely from the Western Michigan area, and continues to do so even to the present time.

Arrangement

Probably the outstanding feature of this sermon of Trotter's lies in its simplicity. Each of the three main parts to the sermon body falls very naturally into its place, so that it is extremely easy to follow Trotter's logic. As one looks over the outline of the sermon, it is clear that the introduction plays an important role in the total sermon arrangement. The introduction was the relating of the actual events surrounding and following the conviction of Bill Ceasar for murder and of the higher courts upholding the opinion of the lower court. It was used as a "grand analogy"¹ throughout the entire speech to point up the need of pardon for the problems under discussion. A comment by

¹The term, "Grand Analogy," comes from the course taught by Dr. David Ralph, Speech Criticism, and has reference to the general speech plan of the entire sermon under consideration. The reference to the similarity and comparisons between the story of Bill Ceasar and the teachings of Scripture are used through the entire sermon.

Trotter brings this to a focal point just before the transition paragraph which leads into the main body of the sermon.

Old Bill was up against what you might call the real thing. He was under a double sentence of death. If he were cured, he must die for his murder; if he got a pardon, he must die of his disease. A pardon wouldn't help him; a cure wouldn't help him. What he needed was both.²

The entire sermon divides very easily into three main divisions or parts: (1) the introduction, (2) the main body, and (3) the conclusion. The introduction is the relating of a timely event already discussed. The main body has three divisions; two of the divisions establish the problem and the third gives the solution to the problem. The conclusion brings these points into focus and presses for the decision desired.

The first major division of the sermon body deals with the establishment of the fact that sin is a disease. It begins with a statement of his contention to this effect:

You know very well that sin is a disease. David once said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Isaiah declared, "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores,"--a horrible picture. Paul said, "In me (that is, in my flesh,) dwelleth no good thing."³

It will be noticed that Trotter used three Bible quotations in his claim. This seemed to be a rather normal and frequently used pattern of development for Trotter.

²Melvin E. Trotter, Double Cure, Manuscript (Personal files).

³Ibid.

With the statement made about sin, Trotter proceeds to establish the Bible as his authority. He deals with this by explanation and illustration from the Bible record, and then Trotter draws two personal comments: (1) dealing with the nature of man, and (2) dealing with the responsibility of man.

I don't believe He ever made that man to die or he wouldn't have been made in the likeness or image of God.

Now that is not a very pleasant picture, but it is here and we might as well face it.⁴

Trotter followed these comments with a discussion arranged in syllogistic form with an explanation of its falseness.

1. Adam was made in the image of God.
2. Seth was born in the image of his father, Adam.
3. Therefore, Seth must be like God.⁵

These three statements are taken from the text in respective order, but with the materials of explanation which are tucked in between left out.

With the completion of this argument, Trotter moves to his second major division of the body with a contention:

But sin is not only a disease, it is a crime. In Isaiah 53:6, we have this word, "All we like sheep have gone astray." So you see, it is not only a disease, but a crime. We have all committed the thing. We were not only born in sin; but we have done the thing.⁶

There are two other Bible quotations that go with this statement making it in arrangement similar to the first contention. In the development of this argument, Trotter uses seven illustrations, followed by a story of a young

⁴Ibid.

⁵Ibid.

⁶Ibid.

lady who committed suicide which seems to be a real event. I cannot establish the authenticity of this case, but assume it to be an actual event because of the details included and the nature of Trotter's work. As Trotter moves the narrative along he makes pointed remarks which keep the analogy of the introduction alive. In this second division of the body, Trotter uses a poem. This is not at all his normal type of material, but seems to be used here in the arrangement for effect because of its emotional appeal.

Having established the two problems, Trotter proceeds to offer the solution. Trotter makes known the remedy and followed it by three Bible quotations:

So I have to find a remedy. I have to find two. One thing won't do. A cure is not going to help you. Thank God, you have got to have something more than that and you can find it in Jesus Christ. Did you ever notice Ps. 103:3?⁷

It is at this juncture after the three Bible quotations that Trotter inserts his own conversion experience. He then proceeds to point up the comparisons in the analogy he started in the introduction. He continues with an illustration, a personal conversation, and three short illustrations. These illustrations and his general development are interspersed with short incidental comments.

The purpose paragraph becomes part of the problem solution and the transition sentence into the conclusion of the sermon.

⁷Ibid.

And you know the funny thing about it, if he had turned old Bill Ceasar out of the penitentiary without giving him righteousness forever, Bill would have been pointed out as the old murderer. His little children would have been pointed out as children of a murderer. His old mother could not walk the streets with her head uncovered because her son was a murderer. But thank God, Jesus was made his sin that he might be made the righteousness of God in Christ. And God not only saved him, but He made him as if he had never sinned.⁸

Coupled with this paragraph is the last sentence of the sermon: "Will you give your heart and your life to Jesus Christ to-night?" which forms the real purpose of the sermon.

The conclusion is clear and well defined in its place in the overall structure of the sermon and in the sermon objective. There are two main ideas within the conclusion: (1) to view truth, and (2) to make a response. The motivation for the sermon itself is clear, as it is explicitly stated in the conclusion.

The analogy is never lost from the beginning to the end of the sermon, although sometimes the relating of an illustrative story seems to digress to some degree. Probably the characteristic most prominent, aside from the simplicity, is the use of personal illustration.

By way of classification, this sermon would fall generally into the pattern of "Motivated Sequence" of Monroe,⁹

⁸Ibid.

⁹Alan H. Monroe, Principles and Types of Speech (New York: Scott, Foresman Co., 1939), p. 195.

or into the "Subject-sermon" with the explanation-comparison formula of Broadus.¹⁰

Overall the arrangement is clear, precise, and simple to follow. It leads easily from one major point to another without being forced. This is the general procedure of development of Trotter as indicated by the number of sermon outlines which followed this general pattern.

Logical Proof

Trotter seems to follow a pattern familiar to his general sermon outlining for the development of his arguments in this sermon, Double Cure. The one notable exception to his general pattern is the insertion of a poem, The Ninety and Nine. This is not indicated by his outline materials as general to the development. He uses reasoning from a grand analogy as his point of comparison and relates his sermon and Bible materials to this.

Trotter uses a statement of fact backed up usually by three Bible quotations, but on occasion he will use a stacking method of Bible quotations or illustrations. It is possible to observe this in the second division of the main body of the sermon under consideration. Generally, Trotter follows the same logical pattern which is simple to follow, clearly understood, and well drawn out.

¹⁰John A. Broadus, On the Preparation and Delivery of Sermons (New York: Harper & Bros., 1944), p. 134.

Trotter used a syllogistic type reasoning as a negative development of one point, the first main point of the main body of the sermon, and he goes on to explain its defectiveness.

Emotional Proof

Cleverly evangelist Trotter moved the heart strings of the people as an harpist moves across the strings on his harp. But it was not all sweet and humorous, again and again his utterances landed with the stunning blows of reality, or like the meteor streaking across the black draping of night. They pierced like a surgeon's knife until one by one his hearers hung their heads and at the invitation walked down the aisle to Jesus.¹¹

In the sermon, Double Cure, Trotter used some appeals which dealt with the emotions. The entire analogy of the introduction seems to aim at the problem of need, both overt and innate. Trotter introduced the idea of death seemingly to identify the greatness of the need. The mention of mother and children of Old Bill further add emotional appeal to the analogy.

Trotter uses the discussion of the drunkard and the little girl who committed suicide and drew them out to the point of stirring the emotion of sympathy. He again appeals to the family relationship. This is a strong appeal in this sermon. It is used no less than sixteen times.

Several times in the sermon, Trotter used the appeal of love for family, and the love of God, and he coupled this

¹¹Zarfas, Mel Trotter, A Biography, op. cit., p. 114.

with the idea of forgiveness. On the other hand, Trotter uses some definite fear appeals. He talks about hell in two different places. He talks about judgment in several places. His basic invitational appeal is the escape from judgment. He uses the story of Jesus and the punishment meted out to him; the whipping, spitting, scourging, and mocking of Christ are told with the reference to the possibility of escape from hell and from judgment.

Trotter talks of the death chair; he mentioned the church, patriotism, Red Cross nurse, burial of husband, son and daughter. Trotter mentions heaven in several places in the sermon.

Trotter used his own conversion experience in the sermon. Trotter mentioned that he used this many times to bring back attention when the audience became restless. Trotter was not afraid to use the emotional appeal to make his message of greater significance to his audience. Trotter wanted a definite decision to be made and he involved the emotional nature of the person to get this response in a change of opinion toward Christ.

Personal Proof

It is necessary to consider that when Trotter spoke at the Annual Bible Conference in the Grand Rapids City Rescue Mission he was already well known as a mission personality. His personal proof was well established before he spoke that day. Along with his reputation, there were

some things said within the sermon that would add to his personal proof.

Early in the sermon Trotter established his belief in the inerrant Word of God. He says he is old fashioned which in essence placed him in the religious camp of the "Fundamentalist" group.

I am old-fashioned enough to believe the Bible from cover to cover. The Bible contains the Word of God. No, the Bible is the Word of God; I like it better that way,--then I can get my foot on it anywhere and it won't slip. So I am going to keep on believing what God said about original sin.¹²

Later in the sermon, Trotter expresses his belief and acceptance of the Apostles Creed. He mentions his relationship with the D. L. Moody family which naturally identified him even more closely with the "Fundamentalists" in the mind of the audience.

Implications may be drawn in various places which have a definite bearing on personal proof. Trotter claimed no credit or merit in overcoming his desire for liquor. Here humility highlights personal proof. Throughout the sermon, Trotter attempts to identify with the audience in the problem and in the need of the proper solution. He was no better than they were. He included his personal testimony as an illustration of this fact.

However, the one outstanding feature of his sermon, which I believe lends credence to the things he says, is

¹²Trotter, op. cit.

the broad use and careful choice of Bible quotations and illustrations. His support of his major points, his acceptance of the Bible as final authority, and his use of it rather than secular literary and historical materials seems to help build the speaker's ethos for this type of audience.

He further identified with the audience in his use of the common vocabulary as evidenced in this sermon and as noticed in the sermon outlines also.

Source of Ideas

Trotter used two general kinds of ideas in the development of this sermon: (1) the Bible, and (2) various illustrations. His many uses of Bible quotations and narratives served two functions: (1) to set a basis of argument for a particular idea presented, and (2) to prove a point already under discussion. In the sermon, Double Cure, Trotter made use of a news event, common to the average person of the time, as a grand analogy running through the sermon.

The strongest element of appeal and of interest in the sermon is the use of his own personal experiences. The discourse abounds with these illustrations; some of them have high emotional value.

Trotter indicates that his particular purpose was to discover a cure for two basic wrongs in the human life: (1) the need of forgiveness for wrongs committed, and (2) the need of cure from the desire for wrong. The idea of

forgiveness is present in nearly every sermon outline of Trotter and strongly influenced the Double Cure. The concept of God's forgiving him carries over into this sermon as Trotter relates his own conversion experience. To supplement this testimony, Trotter gives further illustration of this by employing the example of others, i.e., the eighteen year old girl who had taken carbolic acid, the man on the train who harbored a dislike for preachers, or the story of Sam Hadley and his bout with whiskey.¹³ The idea of love is brought out very clearly. Evidenced by his own life, Trotter never knew the love of God until he was converted at the Pacific Garden Mission in Chicago. In this sermon, Double Cure, Trotter reaches back to his Bible knowledge to develop this concept. Trotter knew a mother's love and a wife's love, but not a love that could change his life until that night in Chicago when he was converted. This love is expressed in the conversation between Bill and Jesus, "God so loved the world that He gave me, Jesus, to die."¹⁴

The concept of sin which Trotter brings out is the "Fundamental" Calvinistic view. Trotter deals with this from both the position of original sin and from the position of personal involvement. Undoubtedly, this idea came from his association with those of the "Fundamental" position and from his study of the Word of God.

¹³Ibid.

¹⁴Ibid.

It seems as if the main objective of Trotter in this sermon is to have people realize their need and to show them how it is cured. Throughout the sermon, Trotter supplements his ideas with emotional material. The emotional nature of the sermon is typical of many of the evangelists of this period and it shows in the other outlines of the Trotter sermons.

Therefore, it is possible to say that Trotter drew his ideas and his material from several sources: (1) from the Bible, (2) from his reading of newspapers and other literary material, and (3) from his own personal experiences and encounters with others. All of the materials Trotter gathered and put together in this meaningful way to gain an opinion change on the part of the audience. His effectiveness in accomplishing this was indicated by the number which responded to the invitation at the close of the services.

Effect

The drive which turned Melvin Trotter into a successful rescue mission personality and evangelist has been expressed in a few short statements:

He is the voice of disquiet and challenge; he is the disturber of our comfortable peace; he hurries with breathless eagerness from point to point, a human dynamo, always in action; and he carries the lighted torch ever in his wake.

He follows no lead except that of his own urgent, unquiet spirit, unquiet because he has the whole burden of humanity's salvation on his heart and mind.

He drives straight forward, deaf to the appeals from the right hand or the left; friends cannot persuade him; enemies cannot molest him; parties cannot limit him; he is like the wind that "bloweth where it listeth."¹⁵

Applying this standard to the sermon under consideration gives some idea of the urgency which characterized the appeal. There is no indication on the sermon outline or anywhere else I can discover in my research relative to the effectiveness of the sermon on this particular night. It seems reasonable to conclude that the sermon was successful in as much as he preached this sermon, Double Cure, at least forty-two times and records over four hundred decisions. In a count of the notes on the thirty-five sermon outlines before mentioned, it was discovered Trotter preached these sermons four hundred forty-six times. These are recorded times, and he may have preached them many more times because these are records of the larger meetings. Another indication of the effectiveness of his material, Trotter was invited thirty-one times to speak at the Annual Bible Conference, in honor of D. L. Moody at Northfield, Massachusetts, and was present twenty-eight times.

Perhaps Trotter failed to measure up to what he expected and strived for in his ministry, but the tribute other preachers and associates have paid to the man and his ministry are an indication of his effectiveness:

¹⁵Zarfas, op. cit., p. 106.

Mel Trotter's oral ministry was unique. Using words of another, God seemed to make one Trotter and then tossed the mold aside. What human can safely estimate the souls that will be in heaven through his great mission work, evangelistic campaigns and preaching in war camps during 1917 and 1918! Few men could draw the evangelistic net as could Mel Trotter. His evangelistic appeal brought many thousands from all walks of life to definite decision for Christ.¹⁶

One charm about him was that of his human interest, and his humor was ever sparkling over. His message was pre-eminently for the "Down and out," but there are those who are "Up," and "out." It was remarkable how he reached these also.¹⁷

As he speaks, you realize that he has not only looked into the Book, but into human hearts, hungry or self-satisfied, proud or stricken, broken, despairing. Every week he has come to close grips with human need. Out of all this rich experience comes illumination for his Bible texts--life stories that are thrilling, pathetic, humorous, told in perfect taste. He has learned that laughter lies close to tears, that wholesome humour will relieve the strain of that pathos and tragedy that must be portrayed in any true presentation of human life Mel Trotter succeeds because he is himself, God's man, an imitator of none, a winner of souls in his own way.¹⁸

¹⁶Lee B. Inman, "Boss" and His Mission (Cameron, Wisconsin: Lee B. Inman, 1940), pp. 128-129.

¹⁷Ibid., p. 122.

¹⁸Trotter, These Forty Years, op. cit., pp. 119-120.

CHAPTER VII

CONCLUSIONS

Many of the objectives of the researcher were not accomplished in this study. However, discovery was made of gaps of knowledge in existing material which in itself would give rise to several interesting and significant areas of study. This has been a pilot study into the life and work of a man, Melvin E. Trotter, who made a major contribution in the area of rescue missions and in the field of evangelism. While looking for general principles of persuasion in the speaking of Trotter which could have carry-over value to our contemporary time in the work of rescue missions and to our methods of persuasion generally, several items of interest were discovered.

1. It was discovered that Trotter was better known to the general public for his speaking in Bible conferences and in evangelism than for his work in rescue missions.

2. It was concluded that the effectiveness of Trotter's speaking seems to be in its simplicity, frankness, and power of delivery, coupled with his skill in using illustrative materials. Also, Trotter spoke the vernacular of the general man, and he was hindered in his

communicative ability when attempting to speak in another manner as was illustrated when he went to England.

3. A general pattern of outlining in Trotter's speeches showed up. This was true in the manuscript of the sermon studied as well. This pattern was simple and logical in structure based largely upon the Bible as his authority.

4. It was discovered that Trotter had a simple, clear and precise style. His language was slanted to the lower social element, but not to the extent that he became crude or used any vulgarity in speaking.

5. It was of interest to note that Trotter was both interesting and amusing with a keen sense of humor which was used in his speaking, but this was secondary and subjugated to his main purpose of bringing people in contact with Jesus Christ, and eliciting a decision from this contract.

One purpose of this study was the search for a pattern or a technique of persuasion which if adopted would make a speaker more effective in rescue mission speaking. The writer is unable to say that he found that certain definite pattern or technique. He did find that Trotter was completely sold on what he was doing and entered into the program with much zeal and enthusiasm.

The possibilities of further research are numerous because there has been very little work done in this area. Robert L. Hammond has a study which somewhat parallels

this in the area of temperance speeches which has been of considerable help. Some of the areas which would lend themselves well for further study are listed:

1. A further study considering a complete biography of Trotter because of the sketchy material now available. The existing biography leaves out considerable portions of Trotter's life.

2. A study of the mission as to its influence and significance in the social community. A complete history of the mission would be an interesting, much needed, and productive study, particularly now that the mission has just consummated its move to 225 Commerce Street.

3. A rhetorical study of the speaking habits of speakers who speak in the rescue mission in relationship, or perhaps in contrast, to their normal approach to a different type audience.

4. A more exhaustive study of the speaking of Melvin E. Trotter might be a possibility if sufficient new material could be discovered and collected. There is a source which the writer has not touched. The son of Casey VanderJac, missionary to Mexico, with a permanent home in Phoenix, Arizona, is reported to have some material gathered on Trotter. It was not possible to obtain this material for this study.

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APPENDIX A

THE DOUBLE CURE

--by Dr. Melvin E. Trotter

In 1893 in Sing Sing prison there was a man named Bill Caesar. Bill had been found guilty of murder in the first degree, and sentenced to be electrocuted. When a new trial was denied him he had taken his case to the Supreme Court of the State of New York, where, after months of delay, the decision of the lower court had been sustained. Finally, by mortgaging his home and everything else and raising all the money he could from friends, old Bill had been able to get his briefs printed and his case carried to the United States Supreme Court at Washington. All this time he was in jail going through the most awful piece of torture, waiting for the return of the case in the United States Supreme Court. After a long delay word came that here also the decision of the lower court had been sustained. There was no hope for him, and old Bill absolutely collapsed.

He discovered one tiny ray of hope, however. He reasoned, "If I can only get the governor now to give me a reprieve and sentence me to life imprisonment in Sing Sing prison, maybe the state of New York will some day have another governor, and he will give me a pardon." Now that was a little like a drowning man grabbing at a straw which is a good way off, and yet that was the only hope he had.

After his collapse Bill just simply gave up and went into a decline and finally the doctors declared that this fellow had what they called in 1893, quick, or galloping, consumption. We do not have that now; we have "tuberculosis" instead, which is altogether a different thing, and yet which works just the same. But the point is that when Bill got this quick consumption, of course his friends rushed over as fast as they could and they said, "Look here, Doctor, you must do everything you can for old Bill, and get right at it; give him the best room and all the nurses you have."

The doctor said, "Wait a minute. Why do you suppose I want to kill myself trying to get old Bill Caesar cured? If I cure him he will have to die in the electric chair."

Next they wrote to the governor, saying, "You will have to do something for old Bill, for he had quick consumption. You must pardon him; that is the only thing you can do, and you will have to do it quick. He is all broken down; the man is very sick with this incurable disease."

And the governor said; "Wait a minute. Don't let us get excited. Why do you suppose I am going to pardon this man Caesar? He will die of his disease. A pardon isn't going to do him any good."

Old Bill was up against what you might call the real thing. He was under a double sentence of death. If he were cured, he must die for his murder; if he got a pardon, he

must die of his disease. A pardon wouldn't help him; a cure wouldn't help him. What he needed was both.

That is the picture of every man, woman and child born into the world since Adam fell. It has always been just one story, that sin is not only a disease, but sin is a crime. There are a lot of people who tell you to be very gentle with certain kinds of sin, like drunkenness, because drunkenness is not a sin, but a disease. All right, but just remember this one thing; when a man is a drunkard, he is a sinner. That is a forgone conclusion.

You know very well that sin is a disease. David once said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Isaiah declared, "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores," --a horrible picture. Paul said, "In me (that is, in my flesh,) dwelleth no good thing."

I am old-fashioned enough to believe the Bible from cover to cover. The Bible contains the Word of God. No, the Bible is the Word of God; I like it better that way,-- then I can get my foot on it anywhere and it won't slip. So I am going to keep on believing what God said about original sin. He said, "The soul that sinneth, it shall die." And when He made Adam in His own image He made him without death in him. I don't believe He ever made that man to die or he wouldn't have been made in the likeness or image of God. But He told him if he did a certain thing he

would die; and Adam did it and he died. And from that day until this there have been uses for graveyards and undertakers. "It is appointed unto men once to Die." Death is in the land and it is a disease that has every one of us; the moment we come into the world we are starting off towards death, if the Lord Jesus Christ should tarry. Now that is not a very pleasant picture, but it is here and we might as well face it. Quick consumption had old Bill Caesar, and death as sure as that has got you and me, unless we can find somebody who will bring us a double cure.

Adam was made in the image of God, and in the fifth chapter of Genesis we are told that Seth was born in the image of his father Adam. You say, if Adam was created in the image of God, and Seth was born in the image of Adam, therefore Seth must be like God. But the trouble was that between the time Adam was created and Seth was born, sin had come in; and sin is in us all. There is something that comes in with that thing that means that the tendency is always down. I would like to talk to men a moment or two. Every red-blooded man knows that if he lets go of himself he will go down. Somebody says, "Oh, no; if a man falls, he falls up." But don't you forget it, the tendency is down, and it takes all the manhood one has, to be the man he wants to be; and many a time he crawls away by himself and admits to his own heart that he is unable to do it even then. I would not be afraid to include you women, too, just here and say to you that you know very well that there

is something about you that always makes you heartsick when it reveals itself to you, because the tendency is down. You get hold of yourself and you try your level best to hold yourself up where you belong, but in spite of all you can do, that miserable thing is in you. Why did that boy do that? Because it is in him. What made that girl do that? Well, it is in her. It is there, this miserable thing that we got with Adam. Everywhere you go you will find it the same way. The little bit of a fellow has just as much sin in him as the fellow that is big and red and hearty. He gets suffering just as well as the big fellow. It is everywhere because we have been bitten by the same thing. There isn't one who ever escaped it.

But sin is not only a disease, it is a crime. In Isaiah 53:6, we have this word, "All we like sheep have gone astray." So you see, it is not only a disease, but a crime. We have all committed the thing. We were not only born in sin; but we have done the thing.

Notice in the Word how you went astray: "We have turned every one to his own way." That is sin. Your way is not God's way. "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Those are God's words. Your way is sin, and that is the reason, He tells you, that you went astray; "All we like sheep have gone astray; we have turned every one to his own way." That is the way of sin.

If you are a farmer, you know what a sheep is. Sheep are not fierce animals, they are not vicious in any way. They are just simply fools. They will just wander off. They will go right by a sheepfold, the gate that will let them in to safety. They see something green over on the hill and follow it, just as you do. Do you know why He said you are like sheep? Because the sheep do not go out looking for trouble; they just go astray. I never knew a man or woman who ever intended to go out and look for trouble. I never knew a man who deliberately started out to be a drunkard. I never knew a woman who started out intentionally to go down and hit the very bottom of sin. Nobody ever intended it. Nobody is vicious to begin with; but like sheep, they wander off in many different ways. Let me throw out a hint or two on the way folks go astray.

Do you mean to tell me a man starts out to be a drunkard? A fellow who "can drink or leave it alone," he always drinks. He never intends to form a habit. I never intended to become a drunkard, and yet I lived to see the day when I could no more stay sober than I could fly, if I could get hold of anything to get drunk with. Do you mean to tell me I intended that? Never. I went down a step at a time,-- one glass, three, four glasses, five; and the first thing you know, you are playing the sky limit. That is the way they all go. You go down and get among the bums and they will tell you, "oh, my, I never intended to get down here." Not one of them ever did. And yet at last they wake up to

the fact that they are hopeless slaves; and when they do, there is nothing left for them but to go and end their miserable lives.

I do want to say this about the bum: There is a little hope left, because the moment they become absolutely hopeless they almost always take their lives. Thank God, for that little hope old Bill Caesar had, just grabbing at a straw. He said, "If the governor will just give me a reprieve, maybe some other governor will be elected some day who will pardon me." He still had a hope, or he would have tried his level best to take his life, I'm sure. You know that is the funny thing about sin. It always gets you down to the very place you don't intend to go.

I was called at two o'clock one morning. I hurried to the police station. A little girl had been brought in, about eighteen years of age. And she looked so young for her age. She had taken carbolic acid. I knelt down beside her. The doctor was there, and he said, "I don't believe she will understand you." I tried to pour into her dying ear the story of Jesus. I did my best to get her attention. I got down beside her and I said; "Listen, Jesus loves you, and Jesus died to save you. You know, He died to save sinners; you must be a sinner, and He died to save you. Jesus loves you."

At first she didn't seem to hear, but pretty soon I caught her trying to say something, and I listened, but we couldn't understand. Her tongue was thick and black and

her lips were swollen. And I repeated: "Jesus loves you, and we love you; just remember that He is right here now, and that He will not forsake you if you will only turn your face toward Him, even in your dying hour. They tell you, you cannot live. Listen to me." And I tried to tell the poor little thing. Then I led in prayer hoping maybe she could hear. Old Pat stood beside me-- a great, big, Irish cop, a good friend of mine. Pretty soon I stopped praying, but was still on my knees, while the big fellow stood there with tears running down his cheeks, although he was used to pretty hard sights. Pretty soon I heard her lisp again, and I crawled down and put my ear by her burned lips, and I heard her pray, "Now I lay me down to sleep," the only prayer she knew, perhaps. I heard her say, "I lay me down" -- she went away; she came back again and tried to finish the prayer, but when she got to "If I should die," she never finished it. When I straightened up after pulling the sheet over the little face I turned to the cop and said, "What do you think about it?"

He said; "It's hell, Trotter. Tell me where he is," he said; "he is perhaps out looking for another victim, while she lies here a suicide. She never meant to be bad. She is a pretty thing. Somebody lied to her."

"All we like sheep have gone astray." She just wandered off. No more harm in that poor little thing than there is in the sheep, yet she wandered away just having her own way. Started out with dress that was wrong, in company

that was wrong, in places she had no business to be. You need not draw on your imagination. I wonder if you fathers and mothers all know where your boy is. Is he out running your car, roaming around in sin, or is he here? Where is he? There is the trouble with the whole business. They never intended to get down--just like sheep.

"Ah," but you say, "you see, Mr. Trotter, we don't get down." You do in your own way. My way was drunkenness. That poor child's way was to fall into sin, though she never intended to, any more than I intended to be a drunkard. The point is, you have gone astray, and you not only have the disease of sin, but you have committed the sin.

You have gone astray like a sheep. Suppose He had said, "like a dog." A dog will always get back. I had an old dog. My father tried to lose him; drove him twenty-five miles into Freeport. He never did love that dog, while I always loved him. He put him in the back of a buggy where he couldn't see, hauled him away twenty-five miles, and had a man lock him up until he got out of town and then let him loose. When he got home, the dog was there to meet his team. You never could lose him. They say, the cattle come back, too. But sheep never can get back alone. That is an unwritten law. That is why a shepherd must go and bring back his sheep. They do not get back alone.

But none of the ransomed ever knew
 How deep were the waters cross'd;
 Nor how dark was the night that the Lord pass'd thro'
 Ere He found His sheep that was lost:

Out in the desert He heard its cry--
Sick and helpless, and ready to die.

And all thro' the mountains, thunder-riven,
And up from the rocky steep,
There rose a glad cry to the gate of heaven,
"Rejoice! I have found my sheep!"
And the Angels echoed around the throne,
"Rejoice! for the Lord brings back His own!"

He didn't wait for the sheep to find Him; He went out and found the sheep. That is why you go astray. Like a sheep you cannot get back. No man can get back; no woman can get back. They talk in these days about prize fighters coming back, about ball players coming back! I will tell you that nobody gets back alone. They are too much like sheep, because, "All we like sheep have gone astray."

You say, "Oh, well, I got away from it alone all right." But look out you don't get back again. I want to tell you the last end of that man is worse than the first. Always remember it is like a sheep that we have gone astray, and here is the way we went astray, "We have turned every one to his own way." You don't mean to do it, but when you drift away, the first thing you know you are yielding to that sin; it may be temper, it may be envy, it maybe pride, it may be jealousy, it may be drunkenness, it may be stealing, it may be lying. I don't care what it is, "We have turned every one to his own way." So you see you are not only a sinner by birth, but you are a sinner because you have committed it.

A fellow said to me on the train one day, "Oh, you preachers make me sick."

"I am not a preacher," I replied. "I wish I was. I don't know enough."

He said: "I don't care what you are. You Christians are always talking about a man going to hell because Adam sinned."

"No," I said, "you will never go to hell because Adam sinned, you will go to hell because you refuse the remedy God provided for Adam's sin. Don't you go crying about something that has absolutely been taken care of. If you go to hell you will go over the broken body of Jesus Christ who died to keep you out."

So I have to find a remedy. I have to find two. One thing won't do. A cure is not going to help you. Thank God, you have got to have something more than that and you can find it in Jesus Christ. Did you ever notice Ps. 103:3? "Who forgiveth all thine iniquities; who healeth all thy diseases." Forgiving iniquities, healing diseases. That is the thing. You have got to have a double cure. And you will find it in the Lord Jesus Christ. "Thou shalt call His name JESUS: for He shall save His people from their sins." Why, a large part of all His earthly ministry was taken up in healing bodies, but that was only a part of His mission. If Bill Caesar had had his body healed he would have died for his crime. The ninth chapter of Matthew is one of the best illustrations of the truth. When they all raged because He said, "Son, . . . thy sins be forgiven thee;" the Pharisees said, "Who can forgive sins but God?"

and Jesus Christ said, "Whether is easier, to say, thy sins be forgiven thee; or to say, arise and walk? But that ye may know that the Son of Man hath power on earth to forgive sins (then saith He to the sick of the palsy,) Arise, take up thy bed, and go into thine house." And he put his bed on his back and walked. You know the wonderful thing about it is that He can do both. In the Lord Jesus Christ we have the double cure, and we must have the two things.

Suppose I had started out of the Pacific Garden Mission the night I went in there and was converted. I went in the door, knocking the chairs down as I went, and Harry Monroe led me to Christ. He put his arm around me and said, "Now, old fellow, you pray," and I did. "You do this," and I did. I did everything I was told. I was looking for a way out. Suppose Jesus had whispered in my poor drunken ear, "I have forgiven you all the sin you have ever committed." I would have said, "Thank You, Jesus; I certainly need it, and I thank You for it." But I would have gone out into Van Buren Street and into the first saloon I could find to get a drink. But, thank God, He didn't do that. He not only forgave me at the altar, but He healed me. I have never wanted a drink from that minute to this. He forgave me all the sins I ever did commit or ever will commit. Thank God, He healed me, and I do not want the drink. I deserve no credit for being sober, because when He forgave me He healed me.

A Roman Catholic asked me the other day, "Mr. Trotter, what do you think of men coming to Christ in rescue missions and yet never being delivered from the desire to drink whisky?"

"Well," I said, "I think there are men who are converted that do that, and yet I always say that there is deliverance from even the desire to drink, if they will accept the double cure in Jesus Christ. I certainly have seen it. You needn't tell me when a man will do what I used to do,-- sell the shoes off my feet, open my veins and sign the pledge with my own blood, to break it in an hour,--you needn't tell me by that thing I was the master of it. No. Jesus came in and gave me a new heart."

Sam Hadley was telling how he got away from whisky and never wanted it. After the meeting a physician, a lady, came up to him and said: "I have enjoyed the meeting tonight, but please do not say again the thing you said tonight. I am a physician, a graduate of such and such a school, and I know you never, never can be saved from the desire to drink whisky, like that, because after drinking alcohol it works on the stomach until the stomach is just simply ulcerated, and there is no possible cure within six months and sometimes even years and sometimes never." And she said again, "Don't ever say that again because some professional man or woman may hear you and know that you are-- I don't say dishonest--but you are simply fooled."

Sam said, "Well, hallelujah!"

She said, "What is the matter with you?"

He said again, "Hallelujah!"

She said, "Are you a fool?"

He returned, "Praise the Lord!"

She said, "What is the matter with you?"

"Well," he said, "I knew God gave me a new heart. I never knew before that He gave me a new stomach."

It is the double cure. And that is the very thing I am trying to bring you. Thank God, He can not only save you from your sins but He can heal you so you don't want the old sin. Wouldn't you give most anything in the world to-night if God would help you to be just what you want to be, instead of having that horrible thing that you know to be wrong? Wouldn't you give most anything to be healed as well as forgiven?

You go and confess your sin. "He is faithful and just to forgive us our sins." But what about getting away from them? Have you got to go to-morrow morning and do the same confessing, and have Him forgive it? Wouldn't it be wonderful to be delivered from the sin? Listen to this wonderful verse that I love perhaps above all verses. It tells the double work that Jesus came to do. "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. 5:21). God made Jesus to be sin for me; that is the thing He did. He knew no sin, but God made Him to be sin for me. The second

thing He did; "That we might be made the righteousness of God in Him." He took my death; I took His life. He took my miserable condemnation and my desert of hell; He absolutely took it and went to hell and gave me heaven. Double work. If God is going to send Jesus Christ to take my place, and make Him to be sin for me, He must take the punishment that I deserve.

When they gave me a Bible, Mrs. Clark gave me a little two-and-a-half-cent Testament; and for a year I never read even a paper. I didn't read anything but my Testament. I learned a verse every day and I could quote it and tell you where it was according to the King James version. I studied Romans and Acts for a year. We always put new converts into Acts and Romans before we ever take them back into the Gospels. Matthew is as cold as a dog's nose, if you don't know where to put him. You can't read the Sermon on the Mount to a poor old bum. Well, you know I just read that wonderful Book and I just stuck to it.

One morning I was on my knees praying. I had gone into the back room of my barber shop. Heaven seemed to speak to me. It was a beautiful time of prayer. And pretty soon it came to me just like thunder out of a clear sky, "Yes, He did go through terrible suffering, but He was taking your place; all the things that were done to Him were done for you, and if He hadn't borne them, you would have to." And then I said, "Hallelujah, Jesus, if You love me that much, I am going to love You a little more." And

then I went back over the punishment, and when they smote on the back, I saw it coming to me, and I hadn't a word to say. If God is going to make Him to be my sin, why, He must put on Him the purple robe and put a reed in His hand and a crown of thorns on His head. And the soldiers walked back and forth and said, "Hail, King of the Jews!" I can understand how they could mock Him; I had it coming to me, and He was taking my place. Bless His holy Name for that. I can understand it now. I know now why they whipped Him and scourged Him and made a fool of Him and mocked Him. I know why He did it. He was in my place, that is all. God made Him to be my sin. If He is going to make Him to be my sin, He must bear the punishment of my sin.

Some good friends of mine say, "Trotter, you ought never to talk about Jesus going to hell." I say, "Hold on; if my sin deserves hell, He went." I like the Apostles Creed because the words, "He descended into hell," have not been taken out. He did descend into hell if He was in my place, because my sin demands it and your sin demands it. And if He didn't go, you will. I am preaching substitution pure and simple. There isn't anything else to preach. If He didn't go, you will. Thank God He made Him to be my sin, and He must not only take my punishment, but He must take my hell.

Let us get to Friday morning, the morning of Bill's execution. At twenty minutes past four old Bill's mother was allowed to go to the cell to bid him good-bye, for the

governor had refused to pardon him. At twenty minutes of six o'clock his wife and children came. The guard watched very closely because he was so afraid that something might be slipped to Bill and they would cheat the state of New York out of the body that belonged to them. And then at about six o'clock Bill came out into the little room and sat down in the electric chair, sat there coughing with quick consumption, bent over, before they strapped him back into the chair. Supposing Jesus had walked in there in person and said, "Mr. Caesar, if you will get up out of that chair I will sit down and become your death." We can imagine Bill answering back, "Don't joke me; this is no time for joking."

"I am not joking you, Mr. Caesar; if you will get up out of that chair, I will sit down and die and let you go free. I do not owe the state of New York anything, and because you took a life you must pay your life. I am willing to give Mine in your place. You go home to your family."

Bill, without looking up, might say, "How can You do that?'

"Well," He would say, "God so loved the world that He gave me, Jesus."

"Oh, are You Jesus? Are You Jesus?" Now he would look up.

Oh, I wish I could get you folks to look up to-night. If I could get you to look up and see Jesus I could spoil you for the world forever. The trouble is, we do not see

Jesus. I wish I could get you to do what I am trying to have you see Bill do. If you would only raise your eyes and look up and see Him in His beauty.

But Bill said, "How can You do it?"

"God so loved the world that He gave Me, Jesus, to die."

We can picture Bill slowly rising, and Jesus saying; "Wait a moment. Before I sit down and become your death, I want you to come over here." Bill slowly walks over. And He says: "See here, this is My place here; that is death over there. That is going to be death in a little while. But this is My place over here. I stand before God without sin. I am God the Son. God the Father, God the Son. No less God, because the second Person in the Trinity. God has nothing against Me. My Father said in Me He is well pleased. There is no sin in My life; and if you will come over here, I am going to reckon all My righteousness unto you, and you are going to sit down or stand here in My righteousness. In order to accomplish this I am going over there and become your sin."

And you know the funny thing about it, if He had turned old Bill Caesar out of the penitentiary without giving him righteousness forever. Bill would have been pointed out as the old murderer. His little children would have been pointed out as the children of a murderer. His old mother could not walk the streets with her head uncovered because her son was a murderer. But thank God, Jesus was

made his sin that he might be made the righteousness of God in Christ. And God not only saved him, but He made him as if he had never sinned.

Come with me a minute. I wonder if you understand what it means to get up definitely out of the death chair where you belong, and where you and I must go, because every man has sinned. "All have sinned, and come short of the glory of God"; and you are never going to get anywhere until you definitely get up. You can sit down here and be baptized, you can sit over in this death chair and be confirmed, you can sit over here and take communion, you can sit over here and attend the church, or work for foreign missions, or be patriotic, or be a Red Cross nurse; you can sit over here and give your heart and your life and your body for your country; but you will never be converted until you get out of that chair and let Somebody become your Substitute and die in your place, and at the same time come over here and be reckoned righteous in the sight of God.

God not only took my place, but He gave me His; and I stand here to-night just as sure of heaven as if I were there this minute. I would rather be right here. I know Him and I know that He took my place and He paid my debt; and I know I have definitely yielded myself and accepted His righteousness. Have you ever definitely done it? Brother, sister, have you really definitely dealt with God on your own sin? Have you ever taken the place of

condemnation, ready to be strapped in because of your sin? "The soul that sinneth, it shall die"; and we have all sinned, been born in it and committed it, and Jesus Christ because we have got the desire cures us, and because we have committed the crime pardons us. And then, thank God, He imputes to us a new character, making us as though we had never sinned. I do not stand before you, if you please, a reformed drunkard. I am a transformed man, a child of God. Tell me why Mr. Moody allows me on this platform. Tell me why he receives me in his home. Tell me why he allows me to mingle with his wife and daughters. Because I am a reformed man or forgiven? No, it is because I am a new creature in Christ. I have His righteousness.

Listen, my friends. Some young woman in this room, some older ones, have been trying to do it. They have been church members for years and yet they haven't definitely yielded. I spoke about this thing one night, and at the close of the meeting gave the invitation. A woman in deep mourning walked down the aisle, whom I recognized when she got near the altar, and when I got into the inquiry meeting I said, "Mrs. So-and-so, what are you here for?" I knew her to be a worker in the church.

She replied, "You know, Mr. Trotter, I buried my husband."

I said, "Yes, I know. I saw it in the paper."

She said: "You know I haven't anyone left now except one brother, who is in Idaho. My husband, my daughters and sons, my father and my mother and everybody dear to me have gone to heaven; while I am a member of the church, I have never definitely on the ground of my sinnership and condemnation yielded myself to Jesus, and heaven is too dear to me now to make any mistake, so I just want to come and give my heart to Christ."

Here is what she said, "I have taken my place as a sinner; I have accepted His place in righteousness, and because He has paid my debt I know I am saved." And I say to you, some of you folks in the church right here who have been church members for years, yet who have never definitely dealt with your sin and your God, having God deal with it in a definite way, if you are going to accept it, you must accept it in a definite way. Will you give your heart and your life to Jesus Christ to-night?

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