

The FOUNDATION



THIRKIELD CHAPEL

JANUARY 1947

BISHOP LORENZO H. KING

The passing of Bishop Lorenzo H. King takes from among the illustrious alumni of Gammon a worthy son. He was the president of the Board of Trustees of Gammon and the resident Bishop of the Atlantic Coast Area.

He was a unique bishop. Those who knew him best realized that when he became a bishop there would be some unique things done. He never followed the common pattern, he was an uncommon man and could work most effectively when he worked his own way. There are many monuments here to his skill, chief among them his singular stress on an adequate support for the retired preachers. He used many methods to awaken those who were at ease in the church and new life was injected into any conference that he held. He was a worthy son, indeed.

THE SEMINARY SERMON SERIES

Through the generosity of Dr. Roy L. Smith, Editor of the *Christian Advocate*, Gammon has been able to inaugurate a new series of sermon-lectures for the benefit of students, faculty and interested friends in Atlanta.

Our first series was held from February 5 to 7 this year with Rev. Noah W. Moore, Jr. pastor of St. Daniels Church, Chester, Penn. as the preacher. Elsewhere in this issue we have printed a part of one of his sermons. Brother Moore is a graduate of Princess Anne Academy, Princess Anne, Md., Morgan College, Baltimore, Md. and Drew Theological Seminary, Madison, N. J.

WILLIAM K. ANDERSON

We at Gammon feel deeply the loss of Dr. William K. Anderson, D.D. educational director of the Commission on Ministerial Training, who died in Nashville, Tenn. on February 8. He was always a welcome visitor to the campus and especially so at the time of the annual conference for Ministerial Training held in connection with the Thirkield Lecture series.

Since his death was so near the time for the holding of the conference it was thought advisable by the Nashville office not to hold the Ministerial Conference this year so the Thirkield Lectures were held alone.

INTERSEMINARY MEETING

One new feature attempted this year in connection with the Thirkield Lectures was a con-

ference one afternoon of all of the Theological Seminaries and schools of religion working in the Atlanta area. There were four commissions each studying one of the volumes of the Inter-seminary Series of booklets on the present situation in World Christianity. There was also a forum led by Dr. Rustin in which we discussed with him the problems of the ministry.

THIRKIELD LECTURES

This year the Thirkield Lectures were delivered by Rev. John W. Rustin, D. D. pastor of Mt. Vernon Place Methodist Church, Washington, D. C. on March 6 and 7. The four lectures were stimulating and helpful in many ways. His attitude was decidedly friendly and his presence among us was indeed an inspiration. In the next issue of THE FOUNDATION we are printing one of his addresses entitled, "The Minister-His Spiritual Life."

PROFESSOR JAMES S. THOMAS

At the opening of the second semester we welcomed to the faculty of Gammon Rev. James S. Thomas, B. D., M. A. of the class of 1943. He will teach courses in Rural Church and conduct certain field work projects. At present he still carries on his church work in South Carolina but is here for three days in the week. He will be here for full time work in the fall of 1947.

On another page of this issue of THE FOUNDATION we are printing a chapel address that he made in January.

R. S. GUPTILL, M.A., Editor and Manager Contributing Editors

John W. Haywood, D.D.

Frank W. Clelland, Ph.D., C. A. Talbert, M.A., D.D., Prince A. Taylor, Jr., M.A., James S. Thomas, M.A., Frederick J. Handy, M.A., D.D.

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NUMBER 1

ALUMNI NOTES

1934—Captain Howard P. Hawkins who has served as chaplain overseas with the 277th Quartermaster Battalion in Luzon, has returned to this country and will resume his work as a pastor in the C. M. E. Church. 1935—Captain Milner L. Darnell has been assigned as chaplain to the 277th Quartermaster Battalion in Manila. Chaplain Darnell has been in service since 1943.

Among the recent notices of death among the alumni that have come to the notice of the editor are the following:

1904—C. K. Brown of the Florida Conference.

1910—G. E. D. Belcher of Texas Conference.

1907—W. L. Sanders of the East Tennessee Conference.

1915—C. V. Heffner of the Upper Mississippi Conference.

Several of our recent graduates are teaching. C. K. Hayes and Peter Fletcher are at Clark College. W. M. Jenkins and C. J. Modiste are at Claflin. U. Z. McKinnon and his wife are both teaching at Lane College. R. F. Harrington is at Wiley College and D. C. Thompson is at Dillard.

GOOD METHODIST BOOKS

Have you been reading good books lately? There are a number of good books on sale now by our Methodist Book Concern that you just cannot afford to miss. Every book put out by our Concern is planned carefully by the Book Editor and is placed before us for a definite purpose. The books sell for a profit, that is reasonable, but they are reasonable in price as well.

I have three of these before me now and I want to tell to you about them just a bit. The first one is, "Preaching from Samuel" by Andrew W.

Blackwood. If your preaching has fallen off a little you will receive a great deal of good by reading this book. Then planning your own series of sermons on these two books of Samuel will be easily accomplished. The people will notice the change and what was an inspiration to you will become a blessing to them. Never forget that God has chosen you and ordained you. He wants you to be a helpful preacher. Here is one way to become such a preacher. Two dollars could not be better spent.

Suppose also that you are getting a bit rusty on real solid Bible study. Then you will want to read study and inwardly digest Dr. Longachre's new book, "The Old Testament, its Formation and Purpose". Here you will find ideas and some ideals for which you have been searching for a long time. After a study of the book Deuteronomy will never be just the name of a book in the Bible. It will be a symbol of a religious movement that stirred the world in its day, a movement that we sadly need today, a group of preachers whose souls are aflame for God. This book also is reasonably priced.

But suppose you are of a practical turn of mind and want a way of finding out how to grapple with some of the present day pressing problems; the mentally ill, the delinquent, the alcoholic, the sexually maladjusted, for instance. Then you will want to have at your hand and in your possession the book by Anton T. Boisen entitled, "Problems in Religion and Life". He has given you plans of action, directions for making practical surveys and all in such terms that any one can be benefitted by a careful study of his suggestions.

We can show our appreciation for books like these best by using them in our work to glorify the Master who has called us to preach the word and to work among our people.

JESUS AND HUMAN NEED

JOHN W. HAYWOOD, D. D.

President J. W. Haywood led the Devotions for the Churchwide Conference on Christian Education which met last November in Grand Rapids, Michigan. The general theme of the Conference was "Jesus and Human Need." All of the Devotional addresses carried the theme idea. A brief summary of two of the addresses follows.

Luke 4:18

In this passage, Jesus announces the Messianic program for meeting human need. Said He; The Spirit of the Lord is upon me, because He has given me the Messianic anointment to bring good news to the poor. That good news, we discover, if we analyze our text carefully, consists of three revolutionary items.

1. Military might is to be repudiated—

He has sent me to proclaim release to the captives. The word captive in the Greek means those who have been taken at the point of the spear, hence, war captives. In that day, as in ours the universal, unspeakable curse, was war. These wars were fought, as in our time, not by the rich and powerful who whoop them up and profit by them, but by the poor and disinherited. The good news which Jesus now proclaims, means that there is to be an end of war. Prison camps are to be emptied forthwith and finally. Prisoner's shackles are to be broken, immediately, irrevocably. Spears are to be beaten into plowshares and swords into pruning hooks. The futile arbitrament of war is to be forever superseded by the arbitrament of universal good will.

2. There is to be healing and rehabilitation for all who need it—

"He has sent me to herald the restoration of sight to the blind, and complete rehabilitation to all who have been broken to bits by calamity." Please note that the liberty taken in the rendering of the last part of the passage quoted above, is, I think, fully warranted by the original Greek word. Our Revised Standard Version uses the word "oppressed" to represent the idea contained in the original verb. The verb in the passage, both in classic Greek and in New Testament Greek means to break into pieces. My rendering here, is an effort to recapture the full force of the original. What Jesus is saying here then, is, I've come to proclaim to all who have broken bodies, and to all who have shattered spirits, that, now, for them, there will be rehabilitation every where

available, every where adequate.

3. The year of Jubilee is at hand—

He has sent me to proclaim the "acceptable year of the Lord". This phrase "acceptable year" meant specifically to the Jews the time in which men were to enjoy a special dispensation of God's grace and favor. That, for the Jews, was the year of Jubilee. Recall for a moment what happened in Jewish social and economic life when the year of Jubilee came! That was the time, when all the trammels of the past were thrown off and everything had a new start. Jesus is telling us here, that this glorious time of which the seers and prophets had dreamed through the long weary centuries, is now to flash its golden dawning across our waiting, weary world.

Blow ye the trumpet, blow
The gladly solemn sound,
Let all the nations know,
To earth's remotest bounds—
The year of Jubilee has come!

John 10:10

What is this abundant life that we hear so much about these days? What must one do or get in order to get possession of it? I'm certain that current answers to these queries, even if given by us Christian folks, would differ about as much from Jesus' idea as penicillin differs from pig-iron.

Our modern world, you know, has set itself to achieve this abundant life. There are two things on which we are especially pinning our faith.

1. Popular Education

In America, especially, we believe, if we can make the people all literate, give most of them high school education, many of them college education, a few of them Ph. D's, we'll bring in the millennium. We have more education in America and in the world than we've ever had before. But our troubles instead of vanishing, are multiplying. Certainly, the kind of education we have been dispensing for the last few decades, is not the kind that brings the millennium. Instead, it has brought the maelstrom. We see now with deep disillusionment, dire dismay, that putting a little high school and college and university calcimine and shellac on an unregenerate demon doesn't make him a saint but instead a seven-

fold demon. Our stepped-up education instead of bringing us into the abundant life has brought us into a life that is a hideous nightmare moving under the constant threat of atomic annihilation at the hands of demonic wizards.

2. Economic Abundance—

We are looking for the abundant life through economic abundance.. We live in a time when the meaning of life in intension and extension, as we used to say in logic, is synonymous with possessing economic goods of some kind. The announcer on the DuPont radio program says with repetitious annoyance: "The DuPont Company is dedicated to making through chemistry, better things for better living." That just about sums up our modern philosophy of life—Better things, better life; More things, more life. We have just about made the Kingdom of God synonymous with delux automobiles, palatial homes, General Electric Frigidaires, Hoover Vacuum Cleaners, and Electric waffle irons. And, we poor humans searching, forsooth, for the abundant life which Jesus promises, are being buried beneath an avalanche of mechanical gadgets, bored to distraction by the emptiness of our lives.

3. Jesus' Prescription—

As Jesus and His disciples walked along one day, a young fellow ran ahead and deferentially knelt before Jesus and said: "Teacher, what shall I do to inherit eternal life?" That is, what must I do to get life in such quantity and quality that it will be everlasting? Jesus asked the young fellow a few exploratory questions and then gave him this peremptory command—"Get rid of all the things you have." If I have understood Jesus at all in this matter, we are looking in the wrong place for the abundant life. We go astray because we think of life as something quantitative. We think of it as something that can be increased in size and value by arithmetic addition. Jesus is saying all the time that the things which make life are things not amenable to quantitative manipulations. The major component of life as Jesus conceives it, is unselfish love. And love, I remind you, violates all the laws of quantitative calculus. In the realm where love lies division results in both addition and multiplication. Take your love, give it away to wife and children and friends and, yes, to enemies, and you find that it grows with the magic of the genii that sprang from Alladin's lamp. I stood one morning last spring, watching a spider spinning on a privet hedge bush one of those glorious circular webs.

As I watched, this fact impressed me, the current scarcity of building materials, government priorities, none of these things pestered or hindered this little arachnoid artificer. In its own "insides" it had all needed materials. So with this life we must build into the abundance Jesus promises. "The Kingdom of God", says Jesus, "is within you" within our own souls must we find the materials for building abundant life which Jesus promises.

NEGRO SPIRITUALS RETURN TO AFRICA

The Rev. Charles Edward Fuller, of Cheltenham, Pa., missionary of the Methodist Church in Kambini, Portuguese East Africa, has been busily engaged for some months in translating a number of American Negro spirituals into the Sheetswa language, the principal tongue spoken by the many tribes of this area. He teaches the songs to the pastor-teachers in training at the Kambini Central School, and they in turn teach them to the congregations and schools out in surrounding villages. Mr. Fuller finds that the people take readily to these spirituals, since the music and spirit resemble those of native songs. In fact, he says they have a Christian chant, quite like a spiritual, which they use when they bring their gifts in kind to the Christian churches. With rhythm and harmony they chant:

"You gave us beans, O Heavenly Father,
With joy we bring some back to you.

"You gave us peanuts, Heavenly Father,
With joy we give some back to you" . . .

and on through a long list of things they are laying upon the altar.

CHRISTIANITY ACCORDING TO ST. JOHN

By

W. F. HOWARD

Philadelphia: The Westminster Press, 1946

\$2.75

Dr. Wilbert Francis Howard, noted New Testament scholar of Handsworth College, Birmingham, England delivered eight lectures on Johannine theology before Mansfield College in 1940. After the war they were published in this volume with little revision but with several additions helpful to the student in pursuing his studies further. Topics treated are: The Logos of Life; Father, Son and Holy Spirit; Man, Sin, and Salvation; Eschatology and Mysticism; Church, Ministry, and Sacraments; Faith, Knowledge, and Love; The Way, the Truth, and the Life.

Dr. Howard has made all students, preachers and teachers of the New Testament greatly indebted to him for his rich and illuminating interpretation of this most moving and inspiring exposition of our Christian gospel. This book is required reading in our senior course in New Testament Exegesis. Rich preaching materials are here in abundance.

F. W. CLELLAND

THREE "MUSTS" FOR THE MODERN MINISTER

PROFESSOR JAMES S. THOMAS

Anyone who dares to call himself a student or professor in an institution as great as this one is most certainly knows that is no ordinary claim. Even casual observation is enough to convince us that these are times that demand the very best that the minister of God can bring. Our presence here does not simply mean that we have come to receive training. Thorough training is an estimable goal, and no one of us would have aught against it. But training is never an end in itself. However brilliant the arguments concerning knowledge for the sake of knowledge, they fail to convince unless they tell us how knowledge can be converted into meaningful activity. We have the privilege of superior training in order that we may serve the least of men without condescension. It is our great opportunity to prepare for great living through service, wherever it is needed.

It is for this reason that I choose to speak to you on matters that are almost too simple to require any special thought. Everyone would suppose that well-known things need no repeating. And yet this is just the reason that so many vital matters have been overlooked. We often find profundity in the midst of simplicity. The great things of life do not always happen in great places. It could very well be that much of our confusion and missing of the mark can be traced to the concern about the extra-ordinary at the expense of the ordinary.

The theological seminary is one of the greatest places in the world, but it is also one of the most dangerous places in the world. It can be a place where a man may find his soul—or lose it. He may become free to use his knowledge or he may be a slave to the knowledge which uses him. He may become skilled in the rare art of lifting men's hopes or he may choose to treat men like mathematical problems to be solved at his whim or delight. There seems to be no wasted effort, then, in our search for three "musts" for the Christian minister of today.

Your presence here means that you seek intellectual force, clarity of insight, analytical power. A more worthy goal would be hard to find. And yet there is often a paradox at the very heart of the intellectual life. Especially in this ministry, it is sometimes true that a man

who is intellectually trained to do a task is, by reason of his training, emotionally and spiritually unfitted to do the most good. Knowing the facts seem to unfit him to do anything about the facts which he has learned. This should never be true. Just why there are so many people who are inclined to live a so-called intellectual life which is apart from, if not opposed to, the other important factors of life is a mystery which no one seems able to solve. One could hastily call it intellectual pride. But at least this much is certain: the minister can ill-afford to spin fine yarns in his secluded tower. He can not even allow the desire to be scholarly prevent him from seeing life steadily and seeing it whole. It is he from whom the world expects most in service. There is no surplus of consecrated servants and there seems to be no rush in that direction.

It is simply a matter of intellectual honesty to admit that we are on a quest for truth so great that it cannot begin and end with us. As simple as it might sound, this matter of denying our "omniscience" is one of the keys to great living. To be sure, it is desirous that we produce the finest in scholarship. Diligence has its rewards and there is no monopoly on genius. What is being asked is that we keep our balance while developing lives that are not more reputation than reality. When you think of the number of men who spend much time trying to sound wise rather than trying to be helpful, you see the problem in all its acuteness. Whenever an ordinary man tries to be profound something disastrous is about to happen. As a matter of intellectual honesty, then, we must pursue truth with vigor, yet with humility; we must keep open minds and recognize that wisdom does not begin and end with us; and we must receive knowledge for a higher purpose than self-advertisement.

The second vital characteristic of the minister of today must be a vital religious experience. If there is any alarming aspect of this age it is the tendency to substitute for a vital religious experience. Indeed by the time one has rescued the term "religious experience" from the confused tangle of associations and distortions he is made to wonder whether or not he has anything left. Nevertheless, we must not allow distor-

tions to rob us of reality. There are many who are so concerned about making religion "respectable" that they wind up with a vague and empty suggestion of what might have been high religion if they had given it the chance. There are others who have been so determined about the simplicity of the Christian life that they would have none of it unless they could attach it to some new school of thought or some intricate doctrine. And still others have been so desirous of appearing casual that they do not claim to have had any religious experience and maintain that it is all in the point of view.

The minister of today must not be drawn in by this false thinking. If he is sincere enough, he does not even need to be profound to be respected. The sayings of our Lord are noted for their simplicity. But because they were nurtured in the midst of great experiences, he spoke as one having authority. There can be no apology for the Christian who does not even know his reason to be. He will necessarily be uncertain about many things. It will be impossible for him to be acquainted with everything. But that he shall know God, that he shall have a strong and righteous conviction on social matters, that he shall feel constrained to preach—these are not incidentals to be solved over a cup of tea.

There has been and will continue to be differences in opinion concerning the "how" of religious experience. The truth is that it is often made more complex than it really is. It really matters little whether a man's experience with God comes as a result of the educational process or whether it comes with the impressiveness of St. Paul's. There have always been differences in temperament and differences in emotional expression. This would be a strange world if all things came to plowman and poet alike. But however and wherever it comes to the Christian minister, the vitality of his religious experience must some day be proved.

The minister of today must be arrayed against principalities and powers of darkness. It would be asking too much to ask that we have what Our Lord did not have, namely freedom from organized evil. But the fact that organized evil exists does not mean that we should consider it inevitable. We cannot cringe before evil, we cannot fold our hands and acquiesce. The modern minister must understand the nature of organized evil in society and find effective ways to oppose it.

The rural church is desperately in need of

leaders. Just how long men will look upon the injustices of neglect with an easy conscience, no one seems to know. The political systems, replete with cliques, will not hesitate to sell men for the highest price that can be offered. The powerful secular forces of cheap and worthless "recreation" thrive upon a leaderless people. The entrenched wrongs of society and the lure of the lights are allied with juvenile delinquency. High-pressure advertisement aims at the vulnerable spots in the thinking of well-meaning youth and capitalize on their desire to have a good time. These things might be "preached against" but it is far better to work against them.

Our challenge today is to face the world with humility but also with renewed vigor. As we look into the faces of the people whom we must serve, it is not hard to see that what we know matters very little to them except as we use it to help them attain a good life. It will even matter little what personal gifts we possess. But to be intellectually honest, to have a vital religious experience, and to effectively oppose the roots of organized evil—these things matter much.

THE ENERGING REVIVAL

By RAY JORDAN

Abingdon-Cokesbury Press—New York and Nashville.

Dr. Jordan has given us in his latest book a method by which a preacher—and then the preacher's church, can become truly an evangelist.

These sermons are a tonic to one's soul and will make many a new thought develop into sermons. Just note the chapter headings, *The Emerging Revival; It Will Increase the Power of Our Imagination; It Will Make Us Care; It Will Add Zest to Life; It Will Make Us Masters of Anger; We Will Take Life's Noblest Risk; We Will Find Proof Beyond Proof; We Will Learn What We Need to Know; etc.* Here are a few quotations:

"When the world is dying for a little bit of love, when so many people are asking for a bit of interest and understanding, there is no good judgment in our being bored with life. Bitter cynicism all too clearly indicates self-centered narrowness."

"We can master anger by so loving all who are dear to Christ that we intensely hate, not them, but the things that hurt them, and thus devotedly give ourselves to every divine cause."

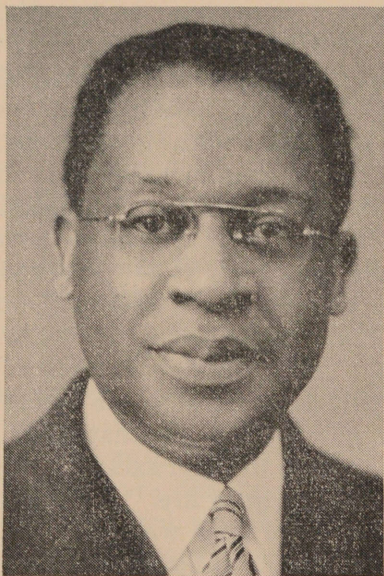
"So while we cannot prove that the spiritual forces of the universe win in the long run, we can do something far better: we can dare to risk our lives on this momentous possibility. Furthermore, we can make the venture in such a way that we develop heroism of the heart."

"We learn the meaning and worth of prayer by many kinds of blessed and enriching experiences, some of which lead us into the conscious presence of God. Logic alone fails to make pray-ers of us. Love of Christ makes the act of communion both spontaneous and altogether natural."

R. S. G.

Kingdom Deterrents And Steps To The Kingdom

REV. NOAH W. MOORE, Jr.



REV. NOAH W. MOORE, Jr.

(The second sermon in the Sermon Series delivered at Gammon Theological Seminary during Religious Emphasis Week by Rev. Noah W. Moore, Jr., St. Daniels' Church, Chester, Penna.)

"Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees". Matthew 16:16.

"Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein". Mark 10:15.

In our first discourse we discovered that the Kingdom of God was: First, the will of God for Christian living.—"Not everyone that saith unto me, Lord, shall enter the Kingdom of Heaven: but he that doeth the will of my father in Heaven". Secondly: we found the Kingdom of God to be the life and power of God for adequate human living as embodied and personalized in Christ. Thirdly: we discovered the Kingdom of God to be immediate, near, accessible, available, "at hand", at the hand of repentance and faith, at the hand of changed thinking and living; and changed attitudes; at the hand of him who asks and seeks and knocks; "Jesus came preaching", Luke says showing, bringing "the gospel of the Kingdom of God, "and saying . . . the Kingdom of God is at hand".

In today's message we wish to do at least two things, namely to point out the things that deter and prevent so many, even well meaning Christian

men and women from coming into the Kingdom, and secondly to give four simple childlike steps which lead into the Kingdom of God.

There are undoubtedly, certain things, which I have labeled deterrents that are keeping church people out of the kingdom. Like the Pharisees and Sadducees in Jesus' day we construct walls that shut us out of the kingdom.

I think Jesus sensed this danger when he admonished his disciples on the very eve of the transfiguration, saying "Take heed and beware of the leaven of the Pharisees and the Sadducees". Leaven was regarded by the Jews as a symbol of evil. What Jesus is doing here is putting his disciples on guard against the evil motives and practices of the Religionists of His day, which were shutting them out of the kingdom.

"Beware of the leaven of the Pharisees and Sadducees". First: The leaven of the reward motive in Christian living and Christian serving. That is, living and serving as Christians, because of what you personally will get out of it. Jesus says, it's Pharisaic.

So many people today as in his day follow him only for the loaves and the fishes. Even many who are perfectly sincere seeking his power, his peace and his poise are motivated by the loaves and fishes. These are simply by-products and the man who only seeks them will never come into the kingdom, nor will he experience the power and peace and poise he seeks. One must seek the tree of the spirit if one would enjoy the fruits of the spirit.

Again and again, the Master cautioned the disciples against the reward motive which was so much in evidence in the religion of the Pharisees. "When you fast", the Master said, "Don't be of a sad countenance as the Pharisees do who disfigure their faces. They have their reward". They want someone to see them fasting. And they are seen. But that's all. It ends there. "They have their reward."

"When you pray don't stand at the corners as the Pharisees do. They have their reward". They want to be heard so they take up their stand at the interesections where traffic goes four ways. "They have their reward." "When you give, don't sound the trumpet before you as the Pharisees do." "They have their reward." They do. They want some one to know that they have given and someone knows it, but it ends there. "But when

thou doest alms, let not thy left hand know what thy right hand doeth. "Thou, when thou fastest, anoint thine head, and wash thy face: "That thou appear not unto men to fast . . . "And when thou prayest enter into thy closet, and when thou hast shut the door, pray to thy father in secret; and thy father which seeth in secret shall reward thee openly".

Many Christians are like the elder son in the parable of the prodigal son, they are in the kingdom for what they can get out of it. "Lo these many years", the elder boy cried, "I have served thee and yet thou never gavest me a kid, that I might make merry with my friends".

Such a spirit shuts one out of the kingdom. The elder boy was in it and yet he was out of it. He was in the midst of plenty, yet he was poor. He was rich with inexhaustible resources at his hand, but he didn't know it. The reward motive blinded him to the fact. "Son" his father affectionately reminds him, "thou art ever with me, and all that I have is thine".

Here he is with everything, but he's so obsessed with the reward motive that he fails to realize it. This elder boy in the kingdom was really worse off than his brother, the younger son out there in the world. He at least knew of his father's available resources. Hungry he cries, "how many hired servants of my father have bread enough and to spare and I perish with hunger. I will arise and go to my father and will say to him . . . make me as one of thy hired servants". Notice friends he doesn't say I'll go and ask him for bread. No, but "make me as a hired servant". He knows only too well that even as a servant he will eat and all of the necessities of life will be met. The elder boy hardly knew it, the reward motive blinded him.

I read somewhere of a holy woman who ran through the streets of India with a bucket of water in one hand and a lighted torch in the other. She said that she was going to put out hell with the water and burn up heaven with her torch in order that men might seek God for himself and not to escape hell and to attain heaven. I think she had the right idea. "Beware of the leaven of the Pharisees and Sadducees"—the leaven of the reward motive in Christian living and Christian serving.

The second deterrent—The leaven of religious snobbery. I refer to the "holier than thou" attitude. It is Pharisaic. It is the attitude that shuts one out of the kingdom.

Good deeds may be just as much a deterrent to the kingdom as bad deeds. Leslie Weatherhead has observed in his book (*In Quest of the Kingdom*) "that it was the prodigal son's bad deeds that walled him out of the Kingdom, but it was the elder sons good deeds that shut him out". I think that this was the great tragedy in the life of the Pharisee whom Jesus depicted as being in the Temple. It was not a matter of him being bad for he wasn't bad, but it was a matter of him being so good. "I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." "I fast twice in the week, I give tithes of all that I possess". As you listen to him you see his angelic wings sprouting. The Pharisee went down to his house with the kingdom doors closed and barred against him. Why? Was it because he was so bad? No! It was because he was a religious snob.

The late Charles A. Tindley used to say of the so-called sanctified, who wore it on their bonnets and coat sleeves instead of in their hearts and souls, "that they are not sanctified, but cranktified". The face of Moses shone with holiness when he came down from the mount, but he didn't know it. The first thing that true holiness or goodness does for a man is to humble him. Beware of the leaven of the Pharisees and Sadducees—the leaven of religious snobbery.

The third and last deterrent to the Kingdom—The leaven of Ecclesiasticism. I refer to religious persons who adhere to the mere externalities of religion. They are attached and devoted to forms, usages, observances, privileges, rites and the organization of the church.

The Master found his own disciples falling into ecclesiasticism, so zealous were they for the organization. "Master" they said, "we saw one casting out devils in thy name; and we forbade him, because he followed not with us". Jesus said, "Forbid him not; for he that is not against us is on our side". It has been said that, "they were perfectly willing for the devils to remain in unless their own particular brand of Christianity was doing the casting out". Many of our Churches are like that, so enamored with their own little crowd or segment they become blind to the worth of everybody else. It is Pharisaic and we must guard against it.

Another ecclesiasticism is ritualism. I wonder sometime whether or not we are not leaning just a little too far toward the liturgical. There is a

great danger you know of running into the very thing of which John Wesley feared, namely, "that the Methodists would exist having the form, but without the power".—It's the leaven of the Pharisees, we must guard against it.

Again and again Jesus rebuked them. "Woe unto you scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin and have omitted the weightier matter of the law, judgement, mercy and faith. These ought ye to have done and not to leave the other undone. "Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but your inward part is full of ravening and wickedness". You can't cleanse a man of his sin defiled heart, simply by burning candles on an altar. I don't care how many candles you burn. The candle of the spirit of the Christ must burn on the altar of his heart.

The fire that Moses saw in the burning bush wasn't the fire of ecclesiastism, rites and offerings and the like, but it was the reflection of the refining fire burning in his own soul. A fire that was refining Moses the murderer, the fugitive from justice and producing the new Moses who was destined to lead his people out of dark Egypt. How could he teach his people, "Thou shalt not kill," when he himself was a killer? How could he tell them, "Thou shalt have no other God before me", when he himself was a little god in his own eyes? He couldn't possibly do it, until he was cleansed with the refining spirit of God.

Elijah called down fire from heaven in the very presence of the prophets of Baal. It wasn't, however, the altar that he set up with its twelve stones and the great trench and the wood in order, the bullock and the water. It was the fire that burned on the altar of his own soul. Hear him. "Lord God of Abraham, Isaac of Israel, let it be known this day that thou art God in Israel and that I am thy servant. Hear me, Hear me, that this people may know that thou art the Lord God and that thou hast turned their hearts back again". I tell you the fire fell, because he had fire in his own heart and soul. Our services of worship ought to be more and more beautiful and reverent, but we must use care that the instruments of worship shall not become ends in themselves. Beware of the leaven of the Pharisees and Sadducees—The leaven of ecclesiasticism.

We are now ready to seek entrance to the revelation of His kingdom. You will note I have

said steps to the revelation of His kingdom instead of steps to His kingdom. We are already in His kingdom, subject to His law. But what we want in our quest is to become subject to His love. His kingdom is divine love in quest for us. This is the revelation we seek—His kingdom of love laying hold upon us. "Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein."

A Sense of Belonging

The first step is the childlike realization that you are the child of God and that your heavenly father loves you. Nothing can alter his love. No matter what you do or become, your father loves you. Nothing can change this. Not even sin itself.. No matter how sin-scarred the heart, you are a child of your father's love.

Leslie Weatherhead writes in one of his sermons, "We have identified the kingdom of heaven far too closely with morality. The thing that we imagine keeps us out of the kingdom is sin. But it isn't so. If it were none but Jesus would be in it, for all have sinned and come short of the glory". "The Kingdom of God is open to sinners while they are still sinners". This is the good news of the Kingdom. It is a Kingdom of love open to sinners.

"Come sinners, to the gospel feast;
Let every one be Jesus guest;
Ye need not one be left behind,
For God hath bidden all mankind.

An only daughter had gone off in sin. She not only ruined herself, but she brought ruin upon the family name. She saw herself and repented. One day she knelt alone at the altar of the open church. The minister saw her weeping and knelt beside her. She poured out her heart. Repentant, she was afraid to go home and face the wrath of her father. The minister arose and went in her stead. He was back very shortly with a message from her father, "He told me to come back and tell you that you are still his child and he loves you, Come home". No matter what we do, God loves us. "God so loved the world", not the good world, the righteous world, the Godly world, but "God so loved the evil and corrupt world, that he gave his only begotten son, that whosoever believeth on him, should not perish, but have everlasting life".

Christ loved Peter, not Peter filled with the Holy Ghost, preaching at Pentecost, converting three thousand souls, but impetuous Peter, deny-

ing Peter, lying Peter, cursing and swearing Peter. "Peter, Satan hath need to sift thee as wheat. But I have prayed for thee". Regardless of what Peter was or did Christ wouldn't give him up.

The first step in the Revelation of the Kingdom is the realization that you are the child of God and that your Heavenly Father loves you. This is the starting point. Not with your sin, but with His love.

A Sense of Humility

The second step is the childlike attitude of humility and meekness. Not in the sense of groveling, cringing, subserviency, but meekness in the sense of being openminded, teachable, impressionable, alert and sensitive to eternal truth. The attitude of the scientist who sits with open mind before the hidden facts of the universe waiting for her to give up her secrets.

It is the childlike attitude exemplified in the humble George Washington Carver. He entered his laboratory every morning, falling upon his knees he would ask God to reveal unto him the secrets of the peanut and the sweet potato. Over three hundred different products resulted. God's Kingdom will unfold in all of its glory and power when one brings the childlike attitude of humility and meekness to it. "Blessed are the meek for they shall inherit the earth". They do.

Some years ago the citizens of France voted for the most popular person throughout the long and varied history of that great country. The man who received the greatest number of votes was not the great Napoleon, who brought Europe to his feet, but the humble chemist Louis Pasteur. "The meek inherit the earth".

The disciples most of them humble fishermen, all of them humble men, returned to Jesus saying "that even the devils were subject unto them". Jesus went aside and prayed, "I thank thee O Father, that thou hast hidden these things from the wise and prudent and hast revealed them unto babes".

You can't teach a man anything who thinks he knows all, he's not teachable. The ignorant man who would know, must first realize that he is ignorant; the fool who would become wise must first realize that he is a fool; the sinner who would become saint, must first know that he is a sinner, and humble himself at the feet of Jesus to learn of him. God's kingdom is revealed only to the humble and meek.

A Sense of Fellowship

The third step to the revelation of the kingdom is the childlike attitude of fellowship with the Father—prayer, communion with God. One can never come into the kingdom revelation without it.

A great artist of the piano once said, "If I leave off practicing one day, I know it, if I leave off practicing two days, the critics know it and if I leave off practicing three days, the world knows it." My own heart is like that. If I leave off fellowship with my heavenly father for one day I know it. If I leave off two days, my wife knows it—I am unusually difficult in the home, if I leave off three days the people of the parish know it.

It's the childlike attitude that exposes the humble seeker to the mind and spirit of God which ultimately brings about the revelation of the kingdom. It's the attitude of the boy Samuel, "Speak Lord, for thy servant heareth". But most of us have the attitude of our grown up children, "Listen servant, thy Lord is about to speak".

In Bernard Shaw's play, Joan of Arc,—Joan is depicted standing before the king telling him of the voices she constantly hears, urging her to lead the armies of France against the enemies of France. The King, you remember stamps his foot and says, "The voices, the voices! Why don't they come to me. I am King! Joan said, "They do, but when the Angelus rings you simply cross yourself, but I listen". It is a picture of our own day we have lost the art of listening. It takes time and we are in too big a hurry.

A Sense of Faith

The fourth and final step into the Revelation of the Kingdom is the simple childlike attitude of faith. The childlike faith is not a belief in a theory about fatherhood, but it is an attitude that father loves and cares and that he will meet every need.

The man who follows sincerely these few steps—a sense of belonging; a sense of humility; a sense of fellowship; and a sense of faith—in a simple childlike attitude will find the Kingdom of God being revealed to him in all its glory and beauty and power. In the quest, however, "let him beware of the leaven of the Pharisees and Sadducees", for only he "who receiveth the Kingdom as a little child, shall enter therein".

Book Reviews

NO LAND IS FREE

By

W. T. PERSON

Philadelphia: The Westminster Press, 1946

\$2.50

The author, a native of Missouri and long a teacher in Missouri and Arkansas, here tells an absorbing and dramatic story of how an ordinary family, driven by the urge for land ownership, risks danger and suffers hardships in its search for security. This struggle takes place in the swamp country of southern Arkansas where the family, consisting of husband and wife, two children and a grandmother, sets itself to redeeming the rich soil from a tangle of berry and bramble vines. This struggle was nature plus the complexities of relationships with neighbors and county politicians produces genuine character values in this plain family.

FRANK W. CLELLAND

REVELATION AND REASON

By

EMIL BRUNNER

Philadelphia, Pa. The Westminster Press, 1946

440 Pages, Price \$4.50

This book is an excellent contribution to the field of religious epistemology from the evangelical point of view. Outstanding among its merits is its quality of balance—a rare quality in books treating the theme “revelation and reason.” The author avoids the pitfall of exaggerating the claims of revelation on the one hand of reason on the other.

Brunner begins his work by making clear the meaning of revelation. He shows that Christianity has in the main departed from the Biblical idea of revelation by objectivizing the concept. Revelation for most Christians means revealed doctrine; but in the Bible revelation means God's Self Communication. The Bible is the record of God's mighty acts of communicating Himself to man. Both the Old and the New Testaments say that God comes to man. No matter how crudely God's acts may be described in some parts of the Old Testament, the Old Testament message is that God comes to man. And the Old Testament always points toward the fulfillment—the revelation of God in person, in Jesus Christ, which is recorded in the New Testament.

While the Bible is the main medium of God's Self Communication, it is not the only one. God has also revealed Himself in the Creation. He has written His law on the hearts of men. If this were not so, men would not be responsible for their sins and would not understand His Self Communication. In terms of this original revelation Brunner accounts for the fact that men everywhere and all religions know something of God. But no religion except Christianity can claim the authentic revelation which was in Jesus Christ, nor can it claim to be a preparation for the Incarnation. Even Judaism is not a preparation for the Incarnation because it is

not a continuation of the revealed religion of the Old Testament. Judaism, as distinguished from the Old Testament itself, is the religion of a Book. Judaism does not understand that the Old Covenant was living divine history.

When Brunner turns his attention to the concept of reason, he does not break with the idea of revelation. Rather, he establishes a positive relationship between revelation and reason. The reason itself, when it operates in terms of its true norms, is the product of God's activity in man. God works in every human being through the ideas of reason. “This forms part of the universal revelation”

While God is the hidden norm of the ideas of reason, He Himself cannot be known through these ideas. “The God whom we know through them is not the Living God, but an abstraction.” Through the Logos of Reason man can only gain an impersonal conception of God. The knowledge of God as Person must come to man as God's gift. We cannot rise up to a knowledge of God in Person; if we would know Him in Person He must reveal Himself.

What then is the relation between the truth of reason and the truth of revelation? The relation between these two kinds of truth is the same as that between the mechanical, the organic, and the mental planes of existence. “The higher includes the lower, but not vice versa. The personal truth of revelation, faith, and love includes within itself the impersonal truth connected with ‘things’, and the impersonal truth connected with abstractions, but not vice versa.” This means that the claims which reason makes, when operating under its norms, are legitimate and may be and must be utilized by theology. This also means that reason must remain in its sphere. It cannot, in terms of its own norms, answer questions concerning the Divine mystery. On the other hand, the believer must not claim that revelation is a disclosure of objective facts. In this sphere reason makes the legitimate claims.

On the basis of this close cooperation between reason and revelation, Brunner is able to make a plea for a “Christian Philosophy.” By a Christian Philosophy he means a science of human existence developed in terms of the fundamental assumptions of Christian faith. Here reason enters whole-heartedly into the service of faith.

Reason and faith not only cooperate in the development of a Christian Philosophy and in the formulations of theology, reason is involved also in the experience of faith. The Word of God comes to man as a human word and appeals to hearing and understanding. The Word makes use of existing language and ideas.

These declarations represent one of the high points of Brunner's maintenance of the balance between the activity of reason and revelation. But here he fails to go far enough. He does not dig into the question of how much of the experience of faith is a “reading into” (due to the activity of reason) and how much is a “reading off from” (due to God's Self manifestation). This, I think, is the central problem of religious epistemology.

GEORGE D. KELSEY