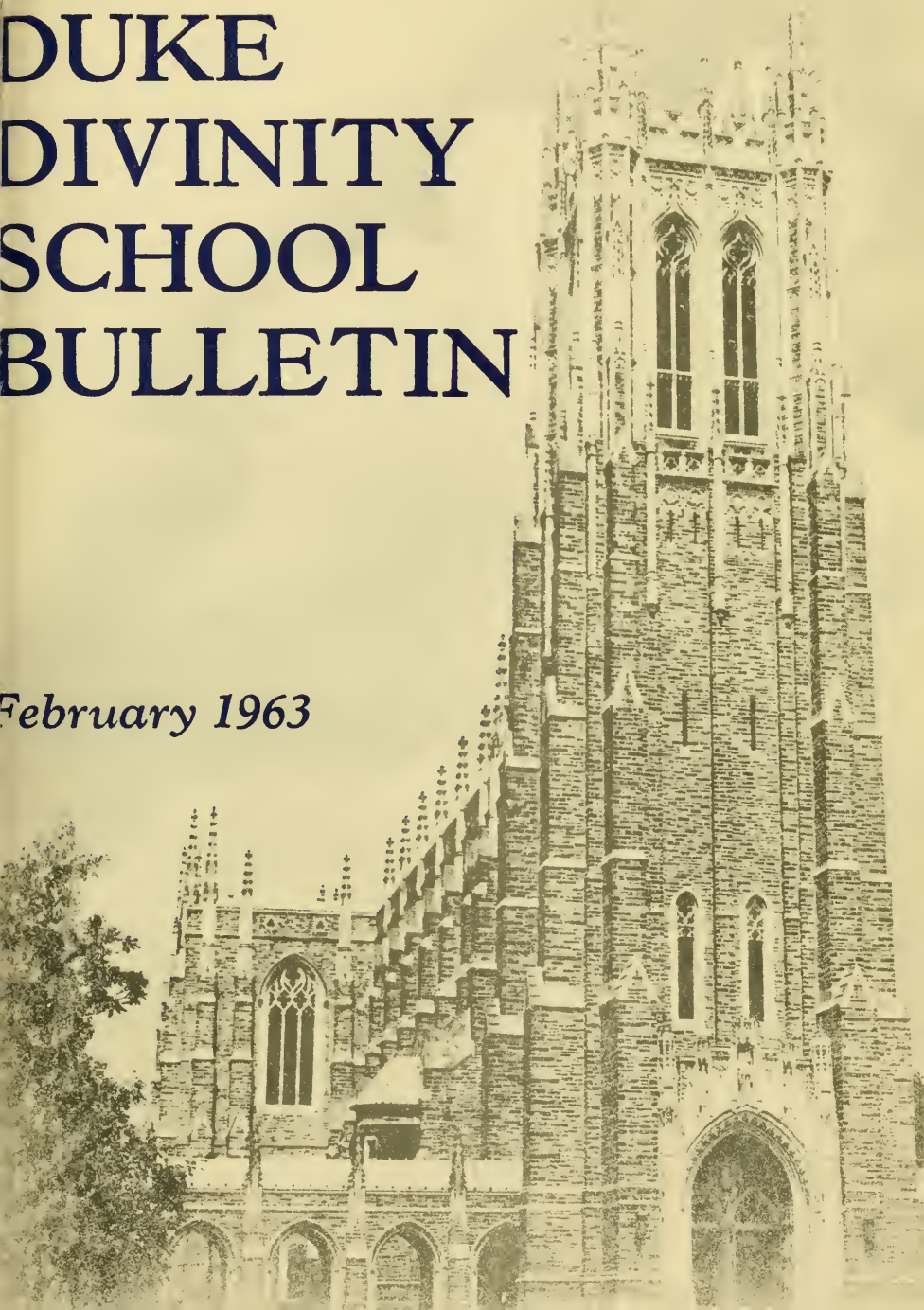
THE DUKE DIVINITY SCHOOL BULLETIN

February 1963



A Prayer for the Church

Almighty God, our Redeemer and Lord, Who by Thy good and gracious will hast provided for our souls a haven of help and a hearth of hope in the midst of the world's furious storms; look to us here, gathered in the unity of our faith and under the consecration of Thy presence. In this hour of meditation and prayer may our hearts be so tuned that we may know Thy presence, so directed that we may see Thy truth, and so inspired that we may do Thy will. Thou knowest our needs and the prayers of our inner man; how in sudden flashes of realization we long for Thy healing hand to touch our broken spirit; how in the secret caverns of our minds we yearn for Thy light to break the darkness of our understanding; and how in the agony of self-examination we grope for the certainty of purpose and fullness of consecration without which we shall lose our way.

We confess before Thee the doubt that underlies all our faith, the reservations which inform our commitments, the hesitation which hinders our resolutions, and the timidity which kills our courage. We confess before Thee also the busy superficiality of our life, our inability to share each other's joy and bear each other's burden, our richness in criticism and our poverty in love. We are men in need, oh God, and we pray, deliver us, deliver us again.

Especially do we pray for Thy Church, our spiritual mother, within whose care we have grown to a measure of maturity and for whose continuing sustenance we are now responsible under Thee; for the Church as a whole, and for each part of it; for the institutions of the Church and its spiritual communion; for its striving toward unity and its many scattered divisions; for its leaders and members, lay or clergy, teachers and ministers, administrators and servants.

May we not in well-meaning strictness chastise too harshly, nor in well-meaning forbearance land in lethargy. May those who preach the Word not feed the hungry stones instead of bread, and may those who hear the Word not discard sound nourishment in favor of occasional snacks.

(continued on inside back cover)

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Giants in the Land

"A generation of Christian statesmen is passing from the scene," I told a World Mission class six months ago; "we may not see their like again." Yet before the semester ended we had welcomed to York Chapel E. Stanley Jones, Frank C. Laubach, Francis Pickens Miller, Ernest Griffith. The spring semester promises Canon Charles E. Raven, Ralph Sockman, plus (in Duke Chapel) Mrs. Mildred McAfee Horton and Martin Niemöller. In very different ways these very different personalities have left their benedictions on our lives.

As usual, there are critics in our midst who candidly complain: "Laubach and Jones said nothing they have not been saying for twenty-five years; assembly periods should not be wasted for such trivial fare." The allegation may be correct; the conclusion is patently false. Admittedly an abbreviated version of a stenographic transcript of a dictaphone copy of a tape recording of an informal talk can hardly do justice to any message. But even more truly, the most polished manuscript could never do justice to the radiant spirit of a Frank Laubach or a Stanley Jones.

Over fifty years they have been touching millions of lives: one by evangelistic preaching, the other through the gift of literacy, both in the deepest dimensions of prayer. What they have said and what they have done are important—nay, possible—only because of their obvious companionship with the same Lord. All of us, in the pulpit and in the classroom, need to be less concerned about *saying* something significant than about *being* something significant. "Lives of great men" may not always convince us that "we can make our lives sublime, and, departing, leave behind us footprints on the sands of time." But the presence of saints in our very midst should at least remind us that our primary calling, direct and indirect, is to bring others closer to Christ.

—C. L.

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The Yearnings of the Laity

Ray C. Petry

Two kinds of human longings cause the angels to weep for joy and move the Trinity to revise the hymn books of heaven. These are the yearnings of the laity and the yearnings of the clergy.

The layman's heartaches are furrowed so deep within him that his harvest of hope scarcely grows to the level of his own self-consciousness. The wistfulness of the Christian cleric springs up more quickly to the surface of his spirit. There it often languishes in the noonday sun that bakes his omnidirectional activity.

On Friday, many of your pastoral tents here will have been taken down and set up again in the home pastures. On that day, however, still not far removed from Reformation Sunday, other ministers meeting in York Chapel will hear an invitation to renewed, ministerial yearnings. It may be hoped that they will long as Christians out of a tradition that is truly catholic and universal, hence not limited to Rome or Wittenberg. May they yearn especially for Christ to become and remain the all-sufficient head of His church on earth and in heaven. God grant they may also yearn that He be not edged from His sovereign rule of earth by His purported vicar in Rome; nor sent into celestial retirement by a virgin matriarch holding high court as the Queen of Heaven.

For today, however, let us give ear to lay yearnings. The listening post is that of a lay church historian. The one before you has for some thirty years heard in his headphones the moanings and the ecstasies of nineteen centuries of laymen and clerics. This does not exclude twenty-five annual seasons at Duke, in which he has been exposed with many of you to Introductory Church History. Some of you left those restless, seemingly impractical sessions long ago to rush to the Lord's defense and to buttress His hard-pressed pastoral forces. God and the people have had the advantage of your passionate youth and your broadened maturity.

A layman teaching church history in a Divinity School has a problem somewhat like that of Siamese twins in a traveling circus. Like theirs, his private life is doubly public. Everything that a layman

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This meditation was given by the Professor of Church History in Duke Chapel on October 30, 1962, as part of the annual Convocation and Pastors' School program.

does implicates this lay church historian. All that excites the ministry is static on his radio. The ministry look at him as if he were a layman. The laity scrutinize him as if he were a minister. He looks at himself as if he were a fool. If this does not qualify him for knowing who hurts, he himself hurts for nothing.

The lay historian of the church continues to serve a brutal apprenticeship for his own vicarious ministry. He has two chances to be a hypocrite for each layman's and cleric's one. History runs up on his heels from all the ages past. Contemporary life snaps back his head and pulls up his shirtfront from such anchorage as it may seem to have. Who has a better right to state before the clergy the yearnings of the laity than a lay minister consorting with the clergy?

The layman does long for more than meets the eye or that which balances the budget. He longs to participate in living worship of the Most High, not just to have it analyzed for him by a B.D. on the make or an itinerant on the move. The layman and the laywoman long to rest in, and arise from, something that transcends the human. Perchance he and she would, on occasion, break the feverish rush of headlong aimlessness and lie prostrate in the path of God's merciful judgment and His disciplining forgiveness. How comforting it would be if, in the integrity of their innermost souls, they could steal a moment from good causes and fund-raising paroxysms to cry out in wearied anguish: "Oh God! What is all of this about? Do you ever weep inside for us the way we do for our children?"

The layman and his family yearn to join their pastor in Christian collaboration with the Eternal. Must they always be brushed off and roughed up in prayer and sermon as if they were the only obstacles to integration in the South and the sole enemies of Church Union on the planet?

Doubtless the layman is sometimes as cussed as the preacher who patronizes him suspects him of being. Some of the laity have records in sin that even the clergy find difficulty in surpassing. Nevertheless, the experienced lay-sinner yearns to confess the God of his salvation with tearful praises and in choking relief. He rejoices that where sin abounds God's grace doth yet more prevail. The laity may deride the word *liturgy,* but they are in favor of *worship.* They actually long after the age-old words of collect and hymnody. These proclaim the universality of man's thirst for Life Eternal, as no rambling, extempore dissertations ever can. The layman is also receptive to his pastor's leading him into the habit of expecting old truths to become ever new when man waits upon the Lord. It is not enough for the

busy minister or the harassed layman to rush through a few responses. The layman longs to hear the pastor supplicate the Lord and to recognize his own lay yearnings in these priestly and prophetic words. He also yearns to hear the Scriptures read as if they were food for the soul, not embarrassing communications from illiterate relatives.

The lay soul longs to find a thread knitting mortality and eternity. What clues link the warm days of spring on earth to another land and another season of the spirit after this life has flown? What would the layman not give to learn the logic of faith in a world geared to scientific theorems and the cynical rhythm of computers!

Contrary to all the usual evidences, the laity are not preoccupied solely with business successes and neighborhood competition in houses, cars, and social prestige. They yearn much more to know what manner of people they themselves are inside. Their gratitude would go out to anyone who had the temerity to lead them in cultivating the regularity of inwardness. They yearn to find out how to fill up the honeycomb of emptiness within. They long for pastors who are not misled by the front of obviousness that laymen put up.

These lay people, so often stigmatized by the clergy as hard, prosaic souls, yearn to ask great questions of God and their minister. They would do so reverently if possible, blasphemously if necessary. Ironically enough, from their point of view, the minister is always taking for granted that they understand what actually baffles them most. He sees to it that so much time is taken in reiterating the obvious that no one has opportunity to query the inscrutable things of the spirit with him and with God. Put bluntly, what the layman wants most, translated into his own language, is the doctrinal core which the preacher withholds from him, that which the pastor hugs to himself as if it were too precious for the layman to hold.

What the layman yearns to know is the relation of the quixotic and unpredictable Old Testament and its fearsome deity to the Father of Jesus Christ. Why is it that someone smart enough to be a Monday morning quarterback cannot make head or tail of church symbols and creedal statements? How does a layman learn to pray with the ready nonchalance of a preacher? How shall one pray without feeling merely foolish, or unheard, or without being swept along in vague unreality like a sleep walker banging at last into a broom closet in the dark? Why is the pastor so cheerfully oblivious of life's eventualities until he summons the layman to claim a heritage of faith never expounded upon before—until some dreadful day of testing? What

else beside committee meetings, church suppers, and budgetary underwriting do preachers want from a layman? What are *they* prepared to give *him* freely beyond redundant phrases and embarrassed, pitying glances? Isn't there an exciting, joyous twist to the old gospel story that the parson has been too busy to tell—or live—in the parish?

Actually, every layman still hopes for adventure with the wistfulness of an oft-disillusioned second grader. He yearns to stumble again on some exciting pilgrimage of the spirit like that which swept him up in ecstasy on the first day of school. Will the Lord someday peer into his naked soul and see how he longs to be loved for himself and not for his credit rating or his army I.Q.?

O, the many laywomen who play bridge and smoke cigarettes the whole day through because they are disintegrating from boredom! They rot from the inside of the soul outward—in a society that is one part time-clock, one part sex-pot, a fifth of purposelessness, a quart of lassitude, and a future without Hell or Heaven. The layman, likewise, is often eaten up with ennui and frustration.

Laywomen and laymen yearn to be invited into companionship with the God of the ages. They want to be cherished by the Father, with Christ and the Church in the Spirit as their Family. They really want to be inducted into, and instructed out of, the historic living faith of the Christian Community. They hope, still, to be summoned to rise above their infantile pride in looking as young as their grown-up sons and daughters. They yearn to accept gracefully their pilgrimage through middle life and growing age, without fear of debility and neglect. Is the wisdom of maturity to be ushered out, finally, on a wheel chair to oblivion? Does the Church merely echo what automation sniggers about behind the layman's back? Grow wiser and more mature at your peril where the succulence of youth and the rashness of inexperience are the hallmarks of attainment! Youth, meanwhile, rebels in its agony that it must be so thwarted now—and, afterward, merely grow older! Only the very small child and the infants of the kingdom delight in a day that is full of joy and in a tomorrow that is forever present.

Laymen and laywomen yearn to believe that it is faith in the love of Almighty God that determines their destiny in the universe! —not stark military force and ruthless ecclesiastical pressures. In their own broken way, they beg to be delivered from the rule of greatness and human glory, inside the Church, and without. They hardly dare hope for, yet they do cry out to be saved by, a leadership of divine leastness and self-effacing *agape*.

From the Kremlin to Uganda, from Hoffa's slaves to Castro's dungeons, from Birmingham and Oxford to the Ostian Way—laymen yearn to find this life good and the air clean, and a future that is the Lord's. They desperately seek release from professional reminders of wars past and the eagerly circulated, lugubrious rumors of wars yet worse to come. They also long to strike off the shackles of prejudice that do so easily beset them and to welcome all men as voyagers with them in the heavenly way.

Good news, above all, is what the people yearn for. Of course, they cannot be given false assurances wholly removed from the grim realities of present fact. But they need not, and should not, be left there! Too often, calamity-seasoned ministers join sensation-hungry reporters in reprimanding all longings for peace as the wishful sentimentality of spoiled children.

Good news! The gospel news! Who hears it any more? Does anyone think it will ever be pertinent again? If so, when? Let's hear an informed estimate. To the layman, the pulpit must often seem simply one more tight-lipped inhaling and open-mouthed exhaling of earth's stale breath, not the living respiration of twice-born men.

Are preachers merely barometers of the world's cynicism and its frantic struggle for cheap sophistication and physical sensation? Why do ministers so delight in reflecting the popular mood—now depressed, now gay—instead of stubbornly refocusing the heavenly vision? The layman would like to know.

The laity needs good news now—not after Castro is quarantined, not after Khrushchev's obscene mouth is closed for good. The people can't even wait the all-too-short time it may take to make national political office a one-family prerogative. No! The people can't wait any longer, on anybody, at all. They need the good news now. They don't need it from politicians—good, bad, or typical. They must have the old, foolish, Christian reassurance at once—the word that Christ has already overcome the world, whatever the world does to itself. And the laity have the right to hear it from the clergy. Will the laity dare to believe it, if and when it comes, seeing that the ministry have so often suppressed, in cowardice, this surging, singing hope?

Eventually, lay people (proud and humble) will receive the revelation of joy at Christ's own hand—not from the Pope, or the Virgin, or Vatican II. The people must and will have the good news even if they have to go to the Bible for it; and that will be a last ditch possibility for laity and clergy alike—Protestant as well as Roman Catholic. The laity will have salvation, even if they have to step

over the recumbent forms of despondent ministers telling on their beads the world's dire forecasts of its own doom.

Everywhere there are big voices booming with big plans for little people. Voices from Moscow and Havana, from Washington and New York, from Rome and from Raleigh. But from out of Nazareth a great stillness reigns—a quietness like the bated breath of a tired earth seeking to be reborn from heaven.

Who will interpret the "Telstar" of that still small voice which speaks peace to the heart of Jerusalem and announces the hour of her deliverance? Who if not the clergy yearning in reply to the yearnings of the laity—a clergy stricken in the bowels with human longing and moved to prophesy out of divine compassion?

Things I Dislike About the Ministry

Charles P. Bowles, '32

At the outset suffer me to say two things about my topic: First, it would be absolutely impossible for me to talk about "Things I Like About The Ministry" in the scope of this paper. Time forbids! A treatment of that nature would require a two-semester course of three hours per week. Secondly, as I discuss "Things I Do Not Like About The Ministry," it will not be done in critical manner. I am not availing myself of a platform to air my grievances, explode my pet peeves, and carp on what I may consider justified irritations. Rather, I am attempting to be constructive and helpful; first, to the speaker, and then to the listener. For many years I have made it a practice to preach to myself first and then to my congregation. The things I dislike about the ministry are the things I dislike and deplore about myself. I have taken a long look at myself and at fellow-ministers, and frankly there *are* some things I do not like.

Let it be understood at the outset that I think to be "set aside" as a Christian minister is the greatest compliment which can come to mortal man—that we may hope through God's grace "by the foolishness of preaching to save those that believe." To me this ministry stands at the apex of the "called of God," and I am humbly grateful for the privilege of nearly thirty-two years in this glorious experience. "Things I Dislike About the Ministry" will be discussed under two heads or sub-topics, Irreverence and Irrelevance.

I. Irreverence

The one thing a minister has to combat more than anything else in his ministry is the constant temptation to become so familiar with "holy things" that for him they become commonplace and meaningless. We are guilty of professional routine which is deadly to our own souls and unproductive as we deal with the souls of others. We become so involved in the machinery of seemingly necessary organization that our own central purposes lose their reason for being. It is not simply

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The annual Alumni Lecture was delivered at the Duke Convocation and Pastors' School on October 31, 1962, by Dr. Charles P. Bowles (A.B. 1928, A.M. 1931, B.D. 1932), pastor of West Market Street Church, Greensboro, North Carolina, and member of the Board of Trustees of Duke University.

a matter of Ezekiel's "wheels within the wheels," but the danger of the whole Frankenstein colossus of machinery turning to rend us, its creator. If we let this happen, we had just as well write "Ichabod" over the door of all our strivings. We must not deal lightly or mechanically or routinely with sacred things. We must avoid the suffocating sin of irreverence. We must not be guilty of what I like to call "a lost sense of wonder"—to use a term popularized years ago by Joseph R. Sizoo. We must always feel that somehow in everything we do "God will break through"—maybe sometimes in spite of us. When we lose this certainty, our ministry is barren, unproductive, dead.

According to Dr. William Russell Bowie, "There are two impulses in man. One is to accept and take for granted; the other is to look with inquiry and wonder. Out of the latter impulse (true) religion is born." I am sure you would agree with me that too many of us belong in the category of those who "accept and take for granted." Legion is our name. Too few of us follow the latter course and "look with inquiry and wonder."

This attitude of accepting and taking for granted was most certainly not the historic foundation of our religion in its Judeo-Christian tradition. "The Hebrew always had a sense of wonder," to quote Dr. Bowie again. "To the Hebrew mind this world was never *all.* Something vaster overarched it. The supernatural enfolded the natural, and the numinous—the *mysterium tremendum* (to use Otto's terms)—was as real as everyday events. The existence of the other world might seem dreadful; the emotion it first produced might be awe, and even fear. But it was never despised and seldom forgotten or ignored." So there was always an element of nobility in the Hebrew character and in Hebrew history because there was reverence before an Eternal One, who was increasingly recognized as Just and Holy. Jesus was the product of this tradition, and one always has the feeling that he never *had* a "lost sense of wonder." From the blessing of the loaves and fishes, to the healing of the sick, to the agony of the Garden and the pain of the cross, we can always feel the sense of reverence with which he did his work and came into the consciousness of God. "F-A-T-H-E-R," we hear him say with great tenderness and reverence.

Thomas Carlyle once said: "The man who cannot wonder, who does not habitually wonder (and worship), were he the President of innumerable Royal Societies . . . and carried the epitome of all Laboratories and Observatories with the results in his single head,

—is but a pair of spectacles behind which there is no Eye." Let me add that reverence is the response of body and soul to lofty mysteries, deeply felt and only partially understood. It is reverence—this gaze of wonder—that puts eyes back of the unseeing spectacles and allows us to see things that would otherwise be unobservable. It is "these things" which keep our ministry from the kind of familiarity with "holy things" that makes them become commonplace and meaningless for us.

An unawareness of the forces that destroy a sense of reverence and wonder is likely to issue in a devastating form of behavior in the lives of too many ministers. This is the thing I dislike and deplore. We begin to deal with holy things with unholy hands. *We are prone to use the verbiage of religion until all of the vitality is squeezed out in the routine of professionalism.* We allow ourselves to drift (and drift is the word—we don't consciously or willfully do it) in this direction until we become a part of that ungodly throng who have no "sacred spots to safeguard." They have taken down all the "No Trespass" signs, to use Dr. Sockman's figure. Their walk, therefore, is like the scene I observed recently where a crowd was going over a beautiful green lawn in order to satisfy their morbid curiosity after a tragedy had struck. There were no restraining fences and warning signs, but common decency would cry out at such behavior. You know what happened. Eventually the lovely green became a dirty, muddied brown. Just so, living without reverence reduces life to commonness. When a persons ceases to look up to something sacred, he looks downward . . . and how deep is the abyss!

Let me be specific: One of the most sacred responsibilities incumbent upon any minister comes when he stands before his congregation on Sunday morning to feed them, not upon stones, but upon the Bread of Life. Any minister who can do this lightly, casually and without due reverence is not worthy of his high calling. I mean more here than the arduous toil that should go into the preparation of a sermon. (This is taken for granted and would be a fitting topic for another paper. It has been so ably presented in so many ways.) Let me illustrate this by an incident in the life of my father, a Methodist minister for forty years. I remember asking him years ago if he were ever afraid when he went into the pulpit. I shall never forget his reply. He said he was always scared half-to-death. I have come to know what he meant—not stage fright (one soon gets over that), but rather the sacred awesomeness of his task. He was going into God's house to bring God's message to God's people. It *is* an awe-

some experience and cannot be done in the proper spirit except in the attitude of deepest humility and reverence. The most dramatic moment in my life is when I open the door of my study on Sunday morning, with a prayer on my lips, to enter God's house and to stand before God's expectant people. Yet, I have seen, and so have you, *productions*—and that is the word—which were eloquent in delivery, masterful in language, even profound in thought, which were staged in a certain cocksure attitude that lacked the humble reverence before God needed at such a high hour.

The same is true with all we do. Only those who have especially prepared themselves can approach the Godhead. This feeling, so evident in the early church in Scotland, has come to us also by way of New England. Certain rites and abstentions were practiced preparatory to going to the meeting house on days before the celebration of the Holy Communion. How lightly and casually, and with lack of proper reverence, do we approach the Lord's Table! It becomes to some merely a calendar event. Not only is it done without preparation, but too often short cuts are sought to make it as little "offensive" time-wise, as possible. Dr. E. K. McLarty, Jr. tells a very revealing incident that happened on his first charge many years before he was sent there as pastor. It has to do with Dr. J. C. Rowe, father of Dr. Gilbert T. Rowe. If you think Dr. "Gil" was an unusual and unique character, you should have known his father. When he was a presiding elder, he came to Big Springs Church in the Charlotte District for a Quarterly Conference. As was the custom in those days, he celebrated the Sacrament of the Lord's Supper on Sunday morning—the conference having been held on Saturday. (Those were unhurried days when my minister-father used to hitch up the old gray mare and spend an entire day making a call. Now we get frustrated if we miss one slot in a revolving door, and we try to go through on the other man's push.) Some of the older members of the church relate that before Dr. Rowe served the sacred elements, he announced another hymn and went down to the spring about fifty yards away and washed his hands in the overflow. That simple story from this strange but perceptive man struck home to me and made my concept of the reverence with which the service ought to be held more real than it had ever been.

Is it not true with our other sacred responsibilities? How irreverently some ministers approach the marriage ceremony, considering it only as a final and necessary act to make legal a civil contract into which two people are entering, or a social custom of which

they become a part. Such irreverence ought not to be countenanced, for Christian marriage should never be performed by a minister without careful preparation beforehand so that for the couple the vows will really become a spiritual bond which unites two loyal hearts in endless love. To make of it little more than a civil rite or an accepted social custom is the height of sacrilege and the ultimate in irreverence.

I could extend these illustrations indefinitely. One more will suffice. Take the matter of our ministry to the bereaved. Let it be granted that too many of our funeral services are pagan in character. This is an entire chapter within itself. However, in spite of what is expected, with which we often do not agree, we do have a ministry of comfort which must be mediated in a reverent manner. The cold and sometimes callous manner in which some funerals are conducted is, to my way of thinking, pagan also. We have a ministry of comfort to bring to those who face empty days with empty arms and a breaking heart. Any true minister must enter reverently, meaningfully, and helpfully into the fellowship of suffering with these people in the name of a Father of infinite compassion Who is the comforter of His children, and in the name of His Son who said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

These examples, as I have said, are only illustrative of a host of others I might mention. Let me turn now, just for a sentence or two, to another consideration of this matter of irreverence. All of us would agree that certain forms and artificial poses of reverence are not reverence at all. "Reverence," according to Nathaniel Micklem, "is natural. Any affectation of holiness is unnatural and therefore really irreverent." This may be evidenced by voice, demeanor, dress, or in countless other ways. To be sure, as I have indicated, carelessness about the forms of religion may indicate triviality about holy things. But equally out of place, and very frequent, is a superficial solemnity. There is a world of difference between solemnity and true reverence. The former we can put on like a garment and deceive ourselves that we are properly dressed for holy things.

Let us say that true reverence is the indefinable attitude of body and spirit with which a noble soul responds to greatness in any form. Civilization, not less than religion, rests upon true reverence. Where there is no reverence there is no morality and no stability.

There is not even true humanity, for man without reverence is a man without a soul.

II. Irrelevance

Now let me turn to irrelevance— a thing I dislike in the ministry, a thing I abhor in myself when I am guilty of it.

In the first place, I think that as ministers of the Lord Jesus Christ we ought to believe that our gospel is relevant to this day in which we live and to any day. I believe we have a message for our generation and for every generation. I still think that our gospel is the hope of the world. I suffer under no false illusions concerning the gravity of this hour and the titanic problems with which we are confronted. We are called upon to preach the gospel in what Mihailovitch once called "the gale of this world." I do not, however, believe for one moment, as one out on the firing lines of the Kingdom, that we are facing a post-Christian era or that we will be dealing with post-Christian man. I believe in the relevance of the gospel today. I therefore agree heartily with Dr. Harold C. Case when he says: "In such an hour as this the church has its supreme responsibility. High religion is charged with the obligation of reminding people that 'the things which matter most are not at the mercy of the things which matter least.' These dangerous days are not the final moments in civilization. The sky has not fallen! The world has not come to an end! There will be a tomorrow!" That is not blind optimism, I think, but the realism of one who said in his darkest hour: "Be of good cheer, I have overcome the world." I believe in the divine perpetuity of the Church—that, as Jesus said, "The gates of hell shall not prevail against it."

Of course we must not be duped into the philosophy of those who say with facile glibness (this, too, I do not like about the ministry—facile glibness): "God's in his heaven, all's right with the world!" Rather, we must remind people that God is still in his heaven even if all is *not* right with the world. Our task is to do our best to proclaim a relevant gospel to try to make things right in the world. And that means, not only *believing* that our gospel is relevant but also preaching a truly relevant gospel for this day. Is it any wonder that there is a "yearning laity" as so forcefully described by Dr. Petry—so forcefully described that my face flushed with deserving shame?

Upon the surface this looks like a crucial period for Christianity. There are so many things which assail it and attempt to make the

gospel irrelevant: materialism will choke it out, if possible; a sensate culture will make it barren and unproductive, if it can; personal and social rottenness will weaken its witness, if left unopposed; racial discrimination will make invalid the claim of universal brotherhood so dear to the heart of our Lord; thermonuclear war will annihilate civilization, if we do not have the wisdom to replace hatred with love and teach others so to do; the conquest of outer space will be futile if in the process we have failed to conquer inner space—that yawning chasm between what we are and what we ought to be; an atheistic philosophy will completely destroy us, if we do not make the Christian faith *dynamically captivating.* Yes, these are crucial days. Nevertheless, if we look at history, we shall find that the times when Christianity really rose to the occasion and was most sacrificially supported, when it made its great advances and won its resounding victories, were in days like these.

Listen to the words of one of the graduates of The Divinity School who has spent some time in Russia recently. (If you have not read the article by Dr. Robert G. Tuttle in the *North Carolina Christian Advocate,* do so.) He says: "I believe that this is the most significant generation since the time of Christ, and it is wonderful that you and I have our own particular ministry in this era." It *is* wonderful if we believe the Gospel is relevant and if we are preaching a relevant Gospel. If not, it can be one of the most chaotic and frustrating eras of all time.

Bishop Fred P. Corson was speaking to me (and to you) recently when he stated that Christianity's prime task is to find a new and dynamic approach to the working man and his problems. A part of that challenge is for preachers to stop sermonizing and start talking to the common people in terms they can understand and believe. "We need," said Bishop Corson, "a reinterpretation of Christ in the light of the *state of mind* of this age, an interpretation that is beamed to the common man rather than the scholars. Too much 'gobbledygook' is used in theological language today, whereas the need is for an interpretation of Christ in plain Anglo-Saxon speech to recapture the attention of the man of the street."

Bishop Gerald Kennedy in his Lyman Beecher Lectures at Yale highlighted this same idea when he very wisely and forthrightly stated that preaching is not editorializing or giving good advice. "Not so," he continues. "It is headline stuff, blaring forth the news about a Man, a Life, a Way, an Answer . . . Preaching is *not* going from door to door to sell a book on home remedies, but standing on

the street corner shouting, 'EXTRA'." Our gospel must be made that urgent and that relevant to our generation. If we believe in our gospel, we will make it *that* relevant. We will not be like the man who came to my door with a bunch of pencils in his hands. As I opened the door, he said, "You don't want to buy any pencils, do you?" And I didn't. What a negative approach to selling pencils—or anything! . . . . If we are not making the gospel relevant to our day we are failing, miserably failing. A returned missionary who had spent thirty years on the mission field came back to this country recently and found a complacent church in an hour of great need. This was her comment. "As far as I can see it, the church is a necklace of rocks about the Neck of God." She continued with a familiar quotation from Dean Inge: "The best thing that can be said for the Church is that it has made a mess of telling the world about God." Then Dean Inge adds that our greatest difficulty has been that we have been trying to tell the world more about God than we actually know. That statement cuts me, as a minister, like a two-edged sword because I realize that I have not made the gospel as relevant as I should and it has not been as relevant as it ought to be. I stand condemned daily before my failures. This I dislike about the ministry. "They made me keeper of the vineyard, but my own vineyard I have not kept!"

If I were to be absolutely honest with you, I would have to confess that there are times when a "low mood" strikes me, and I begin to wonder whether the gospel I preach—or even the Gospel itself—is relevant to this day and age. When that mood strikes me, I remember the day when a man came to Athens and stood on the Areopagus, which is really a rocky spur of the Acropolis, and preached the gospel of Christ. What a foolish babbler this little Jew by the name of Paul must have appeared—maybe a hunchback with poor eyesight, who knows? How utterly irrelevant he must have seemed, "telling," as Dr. Sangster so forcefully states it, "his improbable tale in the shadow of the Parthenon, and to men who read Plato and Aristotle." But the message of good news of that "poor babbler" smashed the ancient paganism despite its erudite philosophy, its beautiful ritual, and its lovely temples. Indeed, within the passing of four centuries, it took the glorious Parthenon and turned it into a Christian Church for a thousand years. Irrelevant? It cannot be denied that the message seemed such, but nothing uttered in that ancient world was more relevant than the gospel Paul preached.

Let it be said to our eternal shame—yours and mine—that we lack the real courage of a Paul to preach unpopular, though relevant, truth to our day. This I dislike about the ministry. Who of us can ever forget Dr. Wendell Phillips, who made relevant the preaching of the unpopular truth of the gospel in his day. He was fighting the battle for the abolition of slavery. To be sure, the cause was not popular, but he gave the message straight. The rabble answered back with stale eggs, brick bats and curses. Wendell Phillips was a man of culture; he was a Harvard graduate, an aristocrat in his social affiliations. The challenge which he answered was no easy one. His wife, you remember, was an invalid and had to remain at home in a darkened room for months and months while the struggle went on. He would go to her room to kiss her goodnight as he went out to address a troubled meeting. Invariably she would look up in his face and say, "Now, Wendell, don't shilly-shally." And he didn't! Receiving these words and a kiss from his wife, he put the message straight until the conscience of a nation was awakened.

I have given you this bit of biography to highlight and emphasize one last thing I dislike about the ministry—the self-deluding notion that if we had lived in another day or age we would have had the courage to rise to the situation and be relevant and heroic. We can always imagine ourselves as being heroes in times other than our own. As a young minister, I used to sit at the feet of a retired missionary to the north woods of Canada. He would tell how he rode through blinding blizzards and sub-zero weather to reach a trapper's camp or a mining village. Often he would be frozen to the saddle, and the men would "break" him from the saddle and place him by the fire to thaw out. As I listened, I used to imagine that if I had lived in his day I too would have been heroic. Later I was to read the life of Dr. Wendell Phillips and how he made the gospel relevant to the pre-Civil War world. As I read it, I again imagined that if I had lived in his day I would have made the gospel relevant even as he did. When this thought possessed me, I remembered another incident from his later life. This veteran campaigner for righteousness was sitting by the fire one evening talking to a young man about his thrilling exploits. The young visitor was enthralled. Finally, the young man said: "Dr. Phillips, if I had lived in your time, I think that I should have been heroic too!" The veteran was noticeably aroused when he accompanied his visitor to the door. As he pointed down the street, he drew the attention of his youthful companion to flaunting indications of audacious vice on every hand. His voice

was tremulous with indignation as he exclaimed: "Young man, you are living in my time, and in God's time! Be sure of this: No man could have been heroic then who is not heroic NOW."

There was never a day when a relevant gospel was more needed. The Christian Church must sound forth clearly a relevant message or be relegated to the tomes of forgotten memory. We must dominate or be dominated. To put it a better way, we must possess or be possessed. We must take our rightful place or be driven again to the catacombs. There is no place for an impotent church and an irrelevant ministry in the catastrophic day in which we are now living—our day and God's day.

A Practical Plan for Saving the World

Frank C. Laubach

The subject I sent down here was "A Practical Plan for Saving the World." I didn't realize that I was going to talk to theological students today, but it's all right; you are human beings too, and after finishing your work here you intend to do something for your world. You want to bring the world to Christ; you are convinced that that is the way. But what? and where? are questions that must baffle most of you, and those are the questions that I will try to answer today. You are smart, full of energy, healthy, but most young people that I meet around the United States are still wanting a cause big enough for them. I look at them and ask: Have you as yet found a cause worthy of your magnificent potential? I am here today to present you with a cause, the biggest cause in the universe.

It is true that you already have the cause of bringing people to Jesus Christ, but in addition to that I want to add another one; that is, to rescue history. Our good ship Earth is on the skids, on a tailspin toward disaster, things are deteriorating. . . . Our newspapers and magazines lead us to believe that the way to save the world now is through military victories or through averting threats of war, and it is true that this is important—in a negative sense, however. War can destroy in one year or one month or—the next one—in one day what it took a century to build. . . .

President Eisenhower once said, "All our military effort is purely negative; it is merely holding a line until we can do something positive." That is true. Coming from the greatest American general in our day, it is very significant. . . . Another prominent man (who isn't as prominent as he was before the California elections) said that all our military money is being poured down a rat hole, for we are going to lose the world anyhow unless we do something else. That something else is what I am here to talk to you about today.

In 1915—it seems like ancient history to you young students here—I went out to the Orient. As a student in the ministry, as

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you are, I decided that I wanted to go where—not only to do *what,* but to go *where*—I was needed most, and it seemed to me that the Orient was the place that needed me at that time, so I went out to the Philippine Islands. My first recommendation to you today is that you ask that question: Not only *what* shall I do, but *where* shall I do it? Where am I needed most in this world today? Now that day it seemed to me that here in the United States we were strong. It is true that the enemy is here; sin is here, but there are a lot of people who are preaching against it and working against it. But over on the other side of the world our ranks are thin, and we are losing the battle. I made a great many mistakes in my life but, young men, that was not one of them. I still believe that's valid. . . . If we were in battle, and over here our ranks were thick and we were holding our own or winning, and over there we were losing and our ranks were thin, I would be a coward—I couldn't look myself in the face—if I chose to stay here where it was easy and safe and comfortable. I would only be self-respecting if I went where I was needed, where it was dangerous. And that's the reason I went abroad. I believe that if you don't get a voice from heaven you have still got to face the questions I have faced. What would I do and still be self-respecting, where would I go?

Now when I got out there, I found out something I hadn't known. In one of Daniel Fleming's books called *The Marks of A World Christian,* I think, he said two-thirds of the world was still unable to read or write, and I found out that was at that time true. I went down to the rural people in the southern part of the Philippine Islands. These Moros were Mohammedans. They wouldn't listen to my Gospel for this reason. . . . When the Americans started to subdue them, we killed half of them. Naturally they hated us; you don't make people loyal by killing their relatives. I started to do something for them, but I couldn't do anything for a time.

Some of you who know me have heard of my strange experience on Signal Hill. I was up there one night asking God: What can you do for a hateful people like these, murderers, thieves, our enemies, betel-nut chewers, dirty and filthy. Then my lips began to talk and my lips said to me, "Frank, these Moros don't like you because you look down on them with your white man's sense of superiority. They can read you like a book. You think you are educated and they are illiterate. You think you are a Christian and they are not. You think you are pretty decent and they are terrible. If you could love them in spite of all that, as I love them, they would love you

back." My lips kept talking to me for a while, and I said, with tears running down my cheeks, "God, if You are speaking to me through these lips of mine, You are telling the truth. I am that way, I wish I were dead." I *was* fed up! I couldn't do a thing with those people. I waited a little bit, but He didn't do anything about that; I am still here. So I said, "Come and change me then; make me over," and something happened. A good many people who went out to the mission field had enough religion to go out there but not enough religion to be one with the people and to love them. Something snapped in me, and I fell in love with those Moros. I could have put my arms around any betel-nut chewing, filthy old murderer and loved him while he stabbed me to death that night. I fell in love with the world.

I believe that something like that has got to happen to you. If you do go out there, you have got to love those people as your brothers and sisters for whom Christ died. From that moment on the door opened. Some priests were going by as I was going down that Signal Hill. I saw them there, Mohammedans, and they hated me, but I said, before they could say anything, "I would like to study your Koran." They looked their hate at me, but one of them said, "I think he wants to be a Mohammedan, let's give him a lot of it!" So the next day they came to my house and brought all the priests in that area. It was enough to fill that whole room. They tried hard to make a Mohammedan out of me, and I let them try. I think one of the first things a missionary ought to do is to study their religion and see how much of it is true. I found that they have much like our Bible, more than I have ever found before, even after studying it in Union Seminary. They have sixty prophets in the Koran, patriarchs who are also in our Bible, and a tremendously high opinion of Jesus Christ. It isn't Christ that they hate; it is the Christians that have betrayed Christ that they hate. There is a lot of truth in that; the more I looked at them the more I saw that we *have* betrayed Christ, that we have been un-Christlike in our attitude so often.

It wasn't long before they said, "We hate Christians because they are killers, but we like you because you understand us; now you teach us to read." So I began to teach them English, but I gave up in three days because I was afraid that they would go crazy. You don't know this, but English is the world's worst spelled language. (Half the patients in our United States hospitals are mental cases. I am trying to find out how many of them got that way by trying

to learn English.) I said, "Why don't you know your own language?" and they said, "We have never written it." I said, "Thank God, now there will be only one sound to 'A' not six, as we have in English." I adopted an alphabet and began to teach them phonetically. (I am from Teachers' College, Columbia University, where you don't do that kind of thing—you didn't when I was studying; it just wasn't orthodox. But I was way on the other side of the world where nobody could watch me, so I never told Professor Thorndike about it for five years, and I experimented with phonetics, which was then very heretical in education.) And it worked, with only sixteen sounds—that's all the sounds they had. With one letter for each sound and one sound for each letter, it was child's play to teach them that much, and they could pronounce every word in their language! They had a newspaper, the only one that ever was printed in their language. We printed the story of Jesus and found that it was very popular. They were interested in what he had said and what he had done, and we always told about his compassion. . . .

Well, when I was teaching, hundreds came, thousands came, and we had a tremendous campaign going. Four hundred young men we had trained to teach, and I was paying them from five to ten dollars a month. And then a letter came from the United States: "No more money, we can't send you any; don't come home, just stay there." So I called these four hundred Moros—with a gun here and a knife here and the big chief—together, my knees shaking and my voice shaking too, and I said to them, "I haven't any more money; we'll have to stop this campaign." They all looked daggers at me, but they didn't throw any at me. Then the chief stood up. (He was a tall Moro with fierce black eyes, the fiercest eyes I have ever seen in my life; he had thirteen wives, and all he had to do was look at them and they behaved.) He looked at me with those terrible eyes, and he said, "No, you are not going to stop." I said, "What will we do?" Then he turned those fierce eyes on the four hundred young men and said, "I will make these young men teach, or I will kill them." I thought, "There is a new idea in education." And everybody taught and nobody died; all the chieftains backed the big man up, and there is where 'each one teach one' began. Well, that spread all over the world, and from that day to this I have been answering requests in 103 different countries and from almost every denomination including Catholics, "Come and show us how you did it," because it turned out to be a great success there among those Moros.

Now these are the things I found out as I traveled around the world helping people. I found that these illiterate people around the world (two-thirds at that time, now it is still half) were terribly anxious to learn to read. That is the first thing that I have discovered, no matter what anybody else says about it. If they say they don't want us, it is because they are afraid. They don't like educated people because they have been swindled by so many of them and they are afraid that it will be unpleasant, or they are too old, but they want to read because they are hungry. . . . In Asia and Africa and all Latin America the majority of the human race are illiterate, unable to read and write, one out of ten educated.

But there is another thing about them that we have discovered: these illiterate people are hungry people. Almost invariably the educated people of the world have enough to eat; they are not hungry—unless they are drunkards, and then they are thirsty. But the illiterate people in the world almost invariably are hungry. The United States Government reports that half the world goes to bed hungry every night. The United Nations reports that two-thirds of the world goes to bed hungry every night. I think it is somewhere between one-half and two-thirds. . . .

So what! Well, that's the way America thought about it for a long, long time. I used to go across this country trying to stir up the sympathy of the American people, but there wasn't very much. They were way off on the other side of the world, it wasn't our affair, it was their own fault. That's the way the American people used to feel; they don't now. When Communism gets almost in sight of Florida, then we begin to think about those people; at least we begin to wonder why it's there. America is a rapidly changing country right now. In fact, if it isn't, I am in despair! If America changes soon enough, we can save the world. The American people were indifferent to what happened on the other side of the Atlantic and Pacific except when we wanted to go and make big money. The American people now are not indifferent; they are baffled, they are bewildered, they want to know what to do.

And you young men in the ministry owe it to the country to tell it what to do. What's the matter? Why did one-third of the human race capitulate to Communism so easily? How is it that a few hundred or a few thousand men could bring all those people under their control and make them believe that that was the only way to save the world. There are a very small percentage of them that do not believe that. How is this? Well, this is the answer. Russia went

Communist because Russia was in a horrible condition after the First World War. Everybody ought to read the history of Russia before it went Communist. All will agree that it was in the worst condition that it had ever been in. They revolted against aristocracy, they killed the Czar, they killed 20,000,000 more, and then Karl Marx's philosophy came in with Lenin, and Lenin took over.

The Communists say that they are out to right a terrible wrong. What they point out is this. We on this side of the world, we and Europe, have more than half the world's wealth. While we have more than we need, we feed $7,000,000 worth of wheat and corn to the weevils. On the other side of the world they are hungry and getting hungrier, and the Communists say this is a horrible wrong and that it must be righted. These people believe them when they go among them. Russia went Communist because they were going to right this wrong, but the trouble is with the Communist method. First, it is wrong to take away from the rich and if they protest put them seven feet under the ground where they will protest no longer. They did that in Russia and they did that in China. . . . That is a very serious, terrible, drastic way to get rid of a terrible wrong, and the American people must know that that way is wrong. But half the world is hungry, and the other half has too much. The gap between them is getting wider all the time.

Another thing the American people must know—that you must tell them too—is that we are responsible, that we cannot wash our hands as Pilate did and say we are not responsible, because it is mostly our fault. In the past their religions made them believe this is all right. For example, Islam has *Kismet,* the idea that everything is the way God wants it to be; people are told to submit to the will of God. And they interpret that to mean, lie still, take it. The Hindus and Buddhists have *Karma.* If you are suffering now, it is because of a previous incarnation; you have sinned and you must sweat it out. There is no forgiveness, there is no Cross, there is just *Karma.*

But now our missionaries go over there with Christianity, and the Christian religion isn't that kind. It hands out good news, and especially good news to the poor. Jesus said, "The Spirit of the Lord is upon me. He has anointed me to preach good news to the poor, to set at liberty those who are oppressed, to open the eyes of those who are blind, to heal those who are broken-hearted, and to proclaim the kind of a world the Lord desires." Everything he said was that. Missionaries may be conservative, many of them are. They may never be radical, but that Gospel is radical! And it

has had more to do, in my opinion, with starting this thing that is going on in the world today than any other thing. There are sometimes people who make complimentary remarks about what I have been doing as a missionary, saying that I have done more to stir up this hornets' nest than any other man. Perhaps I have; I have been one of them, but only one. Missionaries have done that; they have stirred up a hornets' nest of dissatisfaction. They are one of the reasons for this revolution of rising expectations around the world, and I am proud of it. Jesus himself said he didn't come to keep people asleep, to keep them satisfied.

There is another thing that America is responsible for. We are responsible for the fact that the world is getting hungrier. We caused that, not because we are bad but because we had compassion, but it was lopsided. . . . Every fifth missionary that goes abroad is a doctor or a nurse. . . . We have more compassion for people who are ill than we have for people who are hungry, because we get ill and our relatives die. We don't get hungry, and we don't know what hunger is. I think that is one reason. At any rate we have done a tremendous thing in preventive medicine. We have stopped all the epidemics, or almost all of them. Malaria is the last one and it is going down, down, down. Smallpox, yellow fever, bubonic plague, pneumonic plague, cholera, typhoid fever, diptheria, you name it and we have conquered it all over the world. We have doubled the life expectancy of mankind. On the other side of the world people used to live about eighteen years on the average. A large percentage of little babies died before they were two days old, killed by the ignorance of mid-wives who cut the umbilical cords with dirty knives and gave the children tetanus. Now the population is going up because the birth rate is the same and the death rate is only half what it was. And so we have doubled the population of the world in the last forty years. It was only 1,200 million in 1900; now it is 3,000 million. It will be 6,000 million in forty years, and it will be 12,000 million forty years after that. We did that more than any other five nations put together, although the other Western powers had a lot to do with it. So, we can't wash our hands.

It is very obvious—so we might as well say it out loud—that one of two things has got to happen and happen rapidly, or both things have got to happen. We have got to start on a tremendous world-wide campaign of family planning. On the other hand, while we are doing that, we have got to start on a campaign of helping the world's economic condition, even though it does mean competition. There

may be some of you here today who feel that that may be your work, this helping to improve the economic conditions of the world. . . . If we are smart, we would invest twenty billion dollars right away in these areas where people are getting hungrier, in industrializing those countries. We could use all the manpower that America has, even if we were disarmed, in helping this industrialization. Then we and the rest of the world could rise together. Because you are ministers, the other thing that must be done is what you can do. In fact, there are two other things that must be done, while those who are competent go out and help industrialize the world, so that we will have enough food to feed the world.

The second thing that must be done is to educate them. You can't use these illiterate people in a highly technical situation. . . . We have got to educate the world, or we can't industrialize it. Besides that, they have got to be educated or they are going to turn Communist. . . . James Michener says we are losing one hundred million of those people a year, and I think he is right, we are. In ten years they will all be gone. No matter how big our military is (I understand seven times the fire power of the Russians), if we had seventy times as much, we couldn't prevent those people from going Communist as long as the Communists make them believe that they are the only ones who care and we are letting them get hungrier and hungrier. We can't do it any other way. I don't believe that sending them our surplus food is the answer, though I am in favor of it. . . . There are eight times as many people hungry out there as in the United States. Eight times as many people angry because they are hungry. Eight times as many people going Communist because they are angry and hungry and illiterate. The only thing to do is to help them do it themselves, to show them how. We know how, that is why we can do so much. Now it is power, now it is progress, now it is prosperity. Where they don't have it, they can't produce as their rapidly multiplying families demand, and so we have got to go out there and educate them.

I wonder if you and I here would do that. Here is good news, if the church today awakens to its opportunity. The doors are closing in many countries, especially these new countries who have just become free, and are unchristian. They are closing there to the ordinary man and the missionary. About forty countries have become free from Europe since the second World War, and none of them is a Christian country in name. None of them ruled by Christians! They are Mohammedan largely, or Buddhist or Hindu. So it isn't sur-

prising that they oppose evangelistic missions. They call that subverting from their religion to ours. But every one of these countries is in trouble. They are in trouble because they are afraid of their own people. The 10% who rule are afraid of the 90% under them who are honeycombed by Communist agitators who say, "Overthrow your Government!"

All over the world these revolutions are being fomented without any doubt by Communist agitators who say, "We are your only hope." In Russia everybody is educated; it is a criminal offense to be illiterate in Russia; if you are illiterate, you have to learn or they will send you to Siberia. In Communist China they work hard but every adult is supposed to spend an hour a day learning how to read and write. They believe that knowledge is power and that they can't make them Communists or give them Communist literature unless everybody is taught to read. The result is that in Russia today there are almost 98% literate. In China the figure rose from 20% to 80% in only eleven years. I am against Communism with all my soul because of the reasons I told you, but I must say that they are right when they believe that knowledge is power and that everybody ought to be educated. So they tell these people everywhere: "Now the only hope to come up out of poverty is to be educated, the only hope to be educated is through Communism, because we believe in it. These other people there, ten per cent, want to keep you down so you can be cheap labor. They don't want you educated." That's what they tell them.

People over there believe it. They hate the landlord. Over there in that part of the world the educated people, the ten per cent, own all the land because they know how to write deeds in their own name. They make the laws, they run the courts, they run the government, they mint the money, they control the army, they run everything. They are the haves, they are hated, they take half the crop; all of you must know this if you study the situation. The usual thing is for the landlord, who may live in Paris, to take half the crop that those hungry people raise on his land, and leave half of it for them. Then in seven or eight months they have to go to a money-lender and borrow money at a terrible rate of interest, so they hate the landlord and they hate the money-lender. Now you wonder why the Communists have such a heyday in those areas today, that's why. Because the masses hate the people at the top. The Communists say, "We wiped them out in Russia and China, and we'll wipe them out in your country if you go Communist." . . . . Nine people out of ten across

America don't know that guns and bombs and missiles will not save the world, that only going out there and solving the problem (that half the world is now hungry and dangerous) will save our world. That is the good news I am here to tell you.

Those governments are wide open. How do I know? I have worked in 103 of those countries. I have had correspondence with them, and they want us to ask our teams to come, and the only reason we don't is that we don't have the money to send our teams out there as we would like to. The United States government is now keenly aware of what I have told you, especially since Cuba went Communist. Now we are worried to death about Latin America, and also about the rest! The government has asked us, our organization: "How many could you handle if we gave you the money to make these people literate?" I don't know how much we could handle, because we don't have the teachers trained yet, we don't have the staff, the personnel, but we are trying to work out a plan.

I almost wish I hadn't told you that, because I am afraid you may lean back and say everything is all right. But it isn't, and this is why. The government of the United States, even if it wanted to, couldn't do all of this. Many of these countries, as you know, are just about as afraid of us as they are Russia. They would like to be neutral. But that is only one reason. Protocol means no government can go in and tell another government to "please get out of the way while we do something for you." In fact, our government can never go and do anything for any other government; all it can do is give them money or give them the personnel. The Peace Corps now sends these boys to these other governments, and whether they are effective or not depends on whether these other governments are honest and efficient and wise in what they tell them to do.

Protocol is one problem, but there is another one. That is, the government cannot teach religion. There are a great many people who come to me, saying: "Is it safe to educate a man, give him that new power which education gives, without also educating his heart, without also giving him the Christian ideas and standards and unselfishness that will make that education safe?" The answer is—I have to admit it—it isn't safe! We are doing it, but we ought to do more: we ought to carry the gospel to them. Now that is the reason why the church ought to handle this thing, and that is the reason why you men are important. The most important people in the world today are the leaders of the church, present and future leaders, which you are going to be very soon. The Southern Baptists are getting

wide awake to this thing now. They are tremendous about it at the present moment, and I wish that all denominations could be praised as much as they are. The Methodists are coming alive but not fast enough. It's a race with time. All we need now is a tremendous number of missionaries who are trained to teach the people.

In the middle of the Congo, Wembo Nyama, the missionaries were enthusiastic about this, so we called the church together and, after we had made lessons, we trained every single church to teach those lessons in such a way that the student would love them, and at the end of the half hour they were told, "Now you may witness for Jesus. If you have done this thing right, if you have taught him so he loves you and do it right, then he will respond. You can give him the greatest hour of his life, and then at the end of the lesson you can tell him, 'Do you know why we are teaching? Do you know why this is? We learned this from Jesus. He spent every minute of his day helping people; he went down the road looking from one side to the other asking, "Father, who is to be next?" If they were hungry, he would feed them, and if they were blind, he would open their eyes. We are all blind around here. Do you know what it is? You can't see the secrets that are in the books that make those educated people have everything. You don't know how to read, you don't know how to write, but Jesus sent us here to open your blind eyes, and oh, if you will let him in your hearts, it is wonderful what he will do for you.' "

By the time they have studied a dozen lessons about his compassion they love him. We have the story of Jesus, a hundred lessons, leading right up into the ability to read the four gospels. That's the way we can make the world Christian as well as literate; we can make their education safe. So, these are the three things that have got to be done now in order to balance this world, which is out of balance. (We have never in the history of mankind had the world out of balance as far as the human race is concerned; rabbits have been out of balance, and locusts have, and carrier pigeons and all that sort of thing, but not until now has the human race had such a tremendous difference between the birth rate and the death rate.) We can now set up a balance by: one, industrializing; number two, educating; and number three, making it safe by putting Christ in their hearts.

So this is the call to you. Or isn't it? To whom shall we turn if we don't go to those who have Christ? Who else can do this? Can the government? I thank God that not only the government but

clubs like the Rotary have now come alive. (Rotary has sent word out to every Rotary Club in the world, 26,000 of them: "Get busy and do all you can for literacy." But Rotary can't make them Christian as well as literate.) So this call comes to you today. I want to appeal to all you young men to come on out and help us. Get trained. . . .

I am an old man, I ought to retire. I realize that I am slipping, but I am not going to retire. One of these days I may drop over like that, and if I do, I can face my Maker and say, "I didn't run, God!" But the small number of us out there are losing the world. We may be saving individual souls, and maybe that satisfies you, but it doesn't satisfy me. The world's being lost, the doors are closing, the very doors that are open now will close. That is why I am here, to send you out there. The world, the church, is missing its greatest opportunity of the ages. This is the hour, and so I am here to beg you to come on out and help us. This is the practical way to save the world. As Eisenhower said, guns and bombs and maintaining the status quo with our army, that is only holding until we do something, but if we don't do something, we are only pouring all this effort down a rat hole, we are losing the world. If you loathe living a selfish life, if you believe that Christ's way of compassion alone can save the world, come on out and take our places as one by one we older people fall.

Let us pray. I asked You to speak through my lips to these people. You have also been speaking in the hearts of these young men and women, and they will never be able to evade the question, Where am I needed most? They will be glad if they don't evade it. They will look back at the end of their lives, as I am looking back now, and say, "While we made many a mistake, one mistake we did not make was in choosing a place where we were needed most and doing the deed that most needed our help." Thank You, Lord, Thank You, that there are so many young men like these here at Duke University who are dedicating their lives to Christ and in helping the Lord's Prayer come true. . . . Amen.

A Layman's View of New Delhi

Ernest S. Griffith

It is my understanding that this lecture is supposed to represent the Third Assembly of the World Council of Churches. Anyone who has been at New Delhi or who has read about it knows that no one can possibly do this, least of all a very humble freshman layman. There could be at any one time as many as twenty or twenty-five committees or sub-committees meeting. There were three central groups—Unity, Worship, and Service—and each of those was subdivided, so all one could do would be to catch the generalizations at the end of it all . . . not merely the least common denominator, but generalizations which dodged the questions very often. . . . In connection with theology, for example, everyone started with the doctrine that Jesus Christ was Lord of history. (Certainly I would never doubt it.) But as soon as the discussions came into the clinches, the difference in the interpretation of this was such that all the Third Assembly could do was to set up a commission to study this for the next assembly to see how far consensus could be reached.

Of course in one sense I think the Assembly lived up to its theme—"Jesus Christ, the Light of the World." Now wait a minute—Jesus Christ, *the* Light of the World; this was in a non-Christian country. Jesus Christ, the *Light* of the World; in other words, the intellect, the illumination. Jesus Christ, the Light of the *World;* perhaps the most noticeable fact of New Delhi was the coming of age of the churches of Africa and Asia. In the caliber of their delegations, in their participation in the Assembly, they held their own; they had become of age. The passing of the International Missionary Council, its fusion into a world mission, were evidences of this. Jesus Christ, the Light of the World! Without drawing obviously the distinction, what set out to be primarily the emphasis on the Second Person of the Trinity, became—I think—a greater emphasis on the Third Person. I haven't heard anyone say this, and this perhaps represents ignorance on my part, but I am simply reporting my sensitivity to what I experienced.

The span of the World Council can be said to have broadened at

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Excerpts from a tape-recorded address delivered in York Chapel on December 19, 1962, by the Dean of the School of International Service, American University, Washington, D.C.

both ends. It took in, as you know, a broad sector of the Orthodox bodies and for the first time breached the barriers with the Pentecostals, by admitting two groups from Chile, not numerically tremendously large, but theologically—and in terms of brotherhood—highly significant in the World Council. Bishop Lord of the Methodist Church received a call one evening at his hotel from one of the Roman Catholic observers, who wanted to talk. He said, "You know that at the next World Assembly we're going to be with you." Perhaps, perhaps not. But in any event, the winds of change are blowing through both Catholics and Protestants today. Somehow or other, those differences here appear irrelevant in a non-Christian country—if not irrelevant, not important. Having said these things, I recognize that the preoccupation of many of those at the World Council was theological and/or liturgical—in terms of worship.

To the layman the third element—Service—I think, came somewhat more to the front. Before leaving theology completely, perhaps the greatest new thing that was said there, theologically speaking, was the paper in the plenary session on Jesus Christ, the Lord of Nature. I commend it to you for thoughtful reading. . . . Some of us have known this all along in terms of finding God in nature. But the Lord of Nature is still another thing—the Lord of nuclear energy—the Lord of all scientific inquiry, and so on.

But I want to come to what seemed to me to be the strongest central note. As it hit me first, I think it would center around two words—*relevance* and *involvement.* They are facets of the same central trends. Not publicly, but privately, it was very interesting to learn from the Russian Orthodox delegates their explanation of Communism. This probably you have heard, but not everyone there had; i.e., that Communism in the Soviet Union was the judgment of God upon the Orthodox Church for its failure to be relevant to the needs of the people of Russia. Now that by itself was profoundly disturbing, but in a somewhat different phraseology the delegate of the Church of Denmark gave much the same explanation to what he called the post-Christian era in Scandinavia. He said that in other European countries the preoccupation of the Church with personal piety and future salvation (and no one is down-grading the importance of both of those—don't misunderstand me) had made the Church largely irrelevant to the felt need and experiences of the people of Western Europe (or much of Western Europe—not all, by any means, because you can't generalize by nations in this regard, nor can you generalize by religious denominations). But this note

was dominant: that somehow or other the Church must recapture its relevance; it must involve itself with people where they are.

In another connection it was said that to hear the Word you must listen to the world (that's a phrase that I think is going around in theological seminaries in this country today; it's not peculiar to New Delhi). . . . Today the most civilized nations are by and large the most urbanized, the most industrialized. The state has taken over the function of relief of distress; the country club and the labor union and other institutions have taken over the social side. Public schools have taken over the education, and so it goes. . . . This in effect is an erosion of the relevance or the involvement of the church in the form of a congregation, a parish, calling for fundamental rethinking in many respects.

Now it is at this point that the New Delhi conference attempted to reckon with the traditional institutions of the Church, the traditional thinking of the Church. For example, all over the world—certainly all over the Christian world—there are growing up in factories, in office buildings, things which are characterized as cells or little groups, new names for prayer meetings. Under lay leadership in this country breakfast groups have been growing almost astronomically and centering largely where a person works. It was my privilege for thirteen years to be a member of the prayer breakfast group in the House of Representatives, and I saw those men wrestle with their problems as Congressmen. (Don't tell me that this was not truly sincere. For one thing they would never allow either a photographer or reporter, and when something is so precious to members of Congress—and so potentially lending itself to exploitation for political purposes—that in spite of that fact they refused to do it because their religion was so personal and important to their lives, you can see the spirit of it.)

Let me run over quite rapidly some of the other thoughts that arose out of this. . . . For one thing, there was the feeling that perhaps we should re-examine the idea that the same minister would preach every Sunday in the same church. The corollary of this was that, if the world is so complex as it is—and our Christianity must be relevant to international relations, to labor relations, to competition in industry, to social life, to education, to all these other spheres to which it was relevant in the village days—if it must be relevant to them to this extent they are beyond any possible competence of any one pastor. (We are very much interested, in our School of International Service, in the number of ministers that are coming to spend

time out to acquire the international dimension in their religious thinking, so that when they stand in a pulpit to talk on world affairs, they will know how little they know and will be cautious as to what they say. But their insights will be authentic insights in the light of international relations as they really are.) Ernest Lefever has said that if the United States Government had followed all the pronouncements of the National Council of Churches on international affairs we would today be a Soviet republic. I cannot pass judgment on that because I have never gone over them, but the amount of wishful thinking which tends to appear in the ill-informed, but marvelously well-intentioned, pronouncements in this field and a number of other fields really makes a person blush who knows what is involved in these complex issues. So I am suggesting that one adjustment would be that each clergyman, each pastor, might take some specialty—perhaps psychology, perhaps international relations, labor relations, something—and become at least a well-informed amateur in that field, and then trade pulpits from time to time. Now that's a very commonplace suggestion.

The second derivative of this is that, either in the pulpit or in commissions or in other institutionalization of this, more use should be made of Christian laymen. When we come to specialized fields now, the National Council of Churches is doing a great deal that way; the individual religious bodies are doing a great deal that way. But there is a disposition—fortunately much less so now than formerly—for church members to say to the pastor: "This is business, and don't you mix in it; you don't know what it's about." Well, the pastor's reply should be under those circumstances: "All right, you're a Christian, and as a Christian what do you think Christ would do in your situation? You ought to know. You ought to have thought that through." . . . .

One of the insights, as you go into international relations or labor relations—I speak now as a social scientist—is something that the late President Bowman of Johns Hopkins once said which I shall never forget. "No one principle ever exhausts the meaning of any situation of any importance." You see, what sometimes people fail to realize is that *not* to decide one way or the other, because both decisions are equally imperfect or sinful, may be more evil than to decide for one or the other. This, of course, applies to such a thing as war, or the hard decision on what to do about Cuba, or the hard decision that may be in the making in West Berlin. (Don't tell me, please, Better Red than dead! Nobody ever gave you or me that choice.

We have far more chance of being alive when one of the two opponents believes in the sanctity of human life than if the one that believes in the sanctity of human life withdraws and leaves the field to Red China and Red Russia, neither of whom believes in it, and allows that to be the nuclear struggle of the future. Better Red than dead is a false choice based on a false assumption quite apart from ethics.)

The ethics are divided; whichever you do may be wrong, but maybe not to do either is to accept uncertainty insofar as you realize that the healing forces of time make it helpful to play for time, which is what we're doing to a point. But inaction itself is a decision which carries evil with it. (I use that not that I have any answer to Berlin, to Cuba, or to anything else—this is not the place or time for that—but only that in the field of human relations the answers aren't easy. I remember a Catholic priest saying this—and you know that they are past masters of deciding in advance how they should choose what is right and wrong in every possible hypothetical situation—he said, "The time comes when all I can do is throw myself on the mercy of God and hope I'm right." It is so in any situation which is so involved.)

Now I come back to New Delhi for another illustration of this. We had a very fine address by a member of the Indian Parliament on "The Christian Politician." He wove his way through the compromises that the politician must make, sacrificing the lesser good for the greater good—the kind of thing, for example, that Lyndon Johnson had in mind when he said to a Senator who wanted him to go down fighting for something he believed in: "What do you want, an issue or an accomplishment?" One of the most interesting illustrations that this Indian politician made was about Jesus. He spoke about Jesus as a politician, and he said that if Jesus had followed the advice of some of the people of his day, he would have declared himself within the first few weeks of his ministry, and the cross would probably have followed before he had had time to develop his disciples. But he concealed the full measure of his challenge to the powers that be, ecclesiastical and civil, to the vested evils in the society of his day. As a politician he concealed it until he was able to strike and strike hard. So much, then, for the nature of the issue. The problems presented by the present age are so specialized that they require specialists, Christian specialists.

Now I come finally to an illustration which serves to draw attention to another of the two or three major issues that face us

in the world. It was my privilege to be a member of the Commission of the Churches on International Affairs. Among a number of interesting episodes I might mention one or two dealing with West Berlin proper. The Russian delegates got into the manifesto the declaration that historical background must be taken into account. (That was fair enough; after all the Russians *had* been attacked twice in succession by the Germans.) But then the rest of us got in something for which the Russian delegates voted: that no solution of the Berlin problem should be of a nature that separated families, and any solution must be based on the open society—and we took pains to define the open society so as to be quite sure that they knew what they were voting for. (Now whether their monitors weren't present at that point, I don't know, but in any event they voted for it—which was a gain of something or other, I'm not sure what.)

Then the Third Assembly was able to move beyond the economic aspirations of the developing nations to what could be termed perhaps a revolution of selfhood. Surely we understand this in the aspirations of the Negroes. Economics are not enough; it's the dignity of the person. Now what are the aspects of this, world-wide? I think that, if I called them off, you would see that they are basically Christian. There's this first of all and fundamentally: the desire to be recognized as a human being with dignity. That is anti-colonial of course. It is no longer acceptable for one race or one people to rule over another, not to work with them but to rule over them. . . . So there's the revolution of selfhood. There are aspirations for education, for farm ownership (land ownership is as much a matter of personal dignity as it is of economic advancement). All of the drive for racial equality is part of this. The desire to have the ability to criticize your governors and get rid of them if you don't like them. That has the revolution of selfhood in it. There are all of the great freedoms. I haven't time to expand this, but do you see how this is Christian? In other words, the world is determined to involve itself with revolution—the American, the Christian, or the Communist revolution, which? But unless and until Christianity—the Christian church and Christians as individuals—do involve themselves with this, who shall blame the peoples of other nations for thinking that we regard their aspirations as irrelevant to our faith? I was asked several times why the American Negro didn't go Communist. My answer was perfectly clear—where I had just a sentence in which to answer it—and that was: because Jesus Christ is their Christ as well as ours. But the question still remains.

We again come to involvement and relevance, again come to the setting of a world highly complex, highly specialized. Will you go with me as believing that the message is the same as I heard Dr. Bernard Clausen give thirty-five years ago when he announced a sermon on "The Arm of Christ"? He went into his pulpit, took off his coat, rolled up his sleeve, and said, "This is the arm of Christ, he has no other; these are the eyes, the ears, and so on, of Christ." In other words, the person—whatever his occupation today—must feel that he is there in the place of Christ, and if Christ is to come into the factory, the government office, the doctor's office, the lawyer's, even the church, he can come in only through human beings who are Christians. This is the role, if you wish, of the Holy Spirit. In situations in which compromise is of the essence the Spirit is the answer. So this is the role of the layman: to serve the Church as specialists on the church's councils, to serve Christ as his instrument in everyday life. This is the role of the United States: to serve as Christ's instrument in cooperation with those millions and billions of individuals who are aspiring for a life different from the one which they now have.

If we think this is purely economic, we've sold out to the Communists. It is quite possible that Communism is the better way, the quicker way, to industrialize an underdeveloped nation. (I don't say that it *is;* it is quite possible that it is. We're going to give them a run for it even there.) But without overlooking the economic, our mission is a greater one than that, a mission that the Communists can never really attempt. What does this mean, then, for the clergy, for the pastor? It means, I suppose, that the pastor becomes more a captain of a team than a lecturer to a class. Or perhaps he's a coach with a team going out to play, or maybe he's an assistant coach, who understands international relations, who understands labor, who understands competitive industry relations, who understands about these things. You see if you can make your Church and your faith relevant to all aspects of life, and you probably can't do it yourself—except that your role is an insight role and not a judgment role. (I always feel that we ought to have a few pacifists around just to make the rest of us uncomfortable, to help us recognize that the second best or the next worse thing that we're doing isn't *right* in the end.) The Christian insight is there, and the insights must be drawn in all humility from all of life. . . .

I have tried very briefly to give a few insights from New Delhi. The subject is almost inexhaustible; there were so many facets. And

I'm quite sure that anyone else you asked who had been there would give quite a different account of it. But this is simply the way it happened to hit me. I commend to you again, again, and again, that the Church of Christ, the Holy Spirit, has never been as important in history as it is today. I close with a line from Ibsen that summarized New Delhi for me: "Your God is too small."

A Catholic-Protestant Retreat

Egil Grislis

"Loyola-on-Potomac Retreat House, Faulkner, Md.," is a description that sounds self-explanatory. It is a retreat center, operated by the Jesuits, on the Potomac River, seventy miles south of Washington, D.C. What is not at all obvious, and could not have been expected even in the very recent past, is that during August 13-15, 1962, there was held a retreat for some sixty Protestant clergymen. Having participated in this retreat, and now reflecting upon it half a year later, I want to share some of my observations.

A pamphlet prepared for Catholic laymen describes the purpose of the retreat center as follows:

What you'll take home with you: Three abundant days with Jesus Christ. Quiet, religious atmosphere. Time to yourself, to think out the problems of life. Peaceful manner of life in private room. Stimulating following of the Spiritual Exercises of St. Ignatius. Opportunity to chat with a Jesuit priest.

Here's what you'll enjoy: Enrichment of soul by personal love of Jesus Christ. Renewed spiritual confidence in self. Manliness in approaching daily problems.

Could anything like this be offered also to Protestants—even to Protestant ministers? The truly amazing thing is that it was. Early in the retreat Father James A. Martin, S.J., a staff member, reflected clearly and candidly upon the purpose of such a gathering. It had never been done before. But now it was desired for the sake of sharing together the riches of grace that come from our Saviour. It was to be an occasion for prayer and meditation. Of course, Father Martin made it very clear that it was not his prerogative to remove the familiar prohibition for Catholics to worship under Protestant auspices. We could not invite Catholics to our retreats. Yet, while acknowledging the doctrinal stand of his church, he also indicated that now it is possible for all of us to meet together without any fear and suspicion of proselytizing. And more clearly than this could be stated by any formal pronouncements, the whole atmosphere of the retreat reflected such an outlook.

In deep sincerity, quietly, and yet in an easygoing and friendly way, Father Martin outlined the procedure of the retreat. The day

would begin with the celebration of the Mass—Protestants observing it, Catholics actually participating in it. Then at regular intervals five sermons would follow throughout the day. Between the sermons, each retreatant would have the opportunity to meditate in the quietness of his own private room. All the while silence was to be observed, including the mealtimes, when Father Martin read aloud selections from Hans Küng's recent and already famous book, *The Council and Reunion.*

In charge of the retreat's program was Father Gustave Weigel, S.J., introduced to the group with the title "Ecumenist." Nothing could have been more fitting than this description. In his sermons Father Weigel attempted to present the message of the *Spiritual Exercises* of Ignatius of Loyola. They were long sermons, lasting up to forty minutes each—and the most brilliant kind of preaching one could have heard anywhere. Perhaps sometimes we Protestants imagine that preaching is our exclusive prerogative and a distinctive contribution to Christian life. There is also some very excellent Catholic preaching!

During two discussion periods—the only exception to the generally observed rule of silence—Father Weigel was asked a whole score of questions. What emerged from such discussions was a more specific affirmation of the perspective indicated by Father Martin. Father Weigel admitted that he could not visualize in the foreseeable future an actual union between Catholics and Protestants. Nevertheless, he said that he could observe an actual narrowing of the immense gap between the two groups, and viewed this as a very hopeful sign for future. Such a situation suggested no unqualified expectations for future, yet demanded from all Christians a genuine effort to cooperate more fully in those areas of Christian life where this was possible. In this context it was especially interesting to hear Father Weigel's reminder that Protestants have sometimes too readily engaged in negative pronouncements concerning the Blessed Virgin. He did not plead that Protestants should instead accept the Catholic position, but suggested that a thoughtful study of the problem might be helpful.

It is precisely this very obvious willingness to meet genuinely with Protestants, as with real Christian brethren, that permitted a profound and unforgettable devotional sharing.

Testing the Ministry

The widely noted biographical article of a resigning young minister, carried in the December *Saturday Evening Post,* has had more attention than it merits. Quite plainly the publicists are striving to make "copy" of a rumor that all is not well with the Protestant churches and their ministry in suburbia. Obviously, the only pertinent comment respecting the young man's cry of distress is that he certainly wearied in well-doing by his own ignominious confession. As usual, journalism scratches the surface of theological and ecclesiastical problems with little constructive effect, save to whet the appetite of the ill-informed for more sensationalism. It probably would have been better for some churchmen to have let the article go unnoticed.

Doubtless we have here a depressing symptom of problems that go much deeper than the inability of a naïve parson to get his congregation to take their Christian profession seriously. Perhaps the deeper problem is that many of them had never vouchsafed a genuine Christian profession in any case, but only inherited the externals of a churchly propriety never vitally shared. That this phenomena has disquieting representation among our churches, urban or suburban, hardly anyone doubts. Ecclesiastical Christianity has probably become too popular in the present phase of our culture and in virtue of our failure to apply rigorous Disciplinary tests of church membership. The young man in the biography was simply being confronted with the facts with which he might have been prepared to spend a lifetime in wholesome transformation.

Comment upon the issues raised in *The Christian Advocate's* "Special Report" for January 17, 1963, may be useful to our alumni and serve to expand upon the statement I made therein.

Again it is perfectly evident that the author of the book, *The Brain Watchers,* is making journalistic capital upon inadequate information, tendentially interpreted. In the first place, I know of no theological school which imposes a personality inventory test as a condition of admission. Duke Divinity School imposes no test prior to admission, though there has been consideration given to the Graduate Record Examination where available.

During the orientation period we do request the students to take tests in three categories: English usage tests, a mental ability test, a personality inventory. The results of these testings are employed first to determine where remedial English is needful for the benefit of the student's academic program. Approximately twenty students per year are assigned to a one-hour, one-semester course in remedial English. The results of the mental ability and personality inventory tests are held in strict confidence for possible subsequent use in the counseling of students. We have found some correlation between the personality inventory profiles and subsequently emerging personality problems of students. Needless to say, the correlation is far from exact. But in the case of critical problems, which from time to time manifest themselves, the personality inventory profile is helpful in diagnostic and counseling procedures. Clinical psychologists are fully aware that the tests do not have predictive value and must be employed and interpreted in terms of broader experience of the student as he manifests himself in interpersonal relationships. There is sometimes a correlation between ineffectual academic work and decipherable personality imbalance.

It is, of course, utterly absurd to suppose that theological schools are using personality inventories either prior to or after admission to course of study as determinative screening devices for students contemplating their ministerial vocation. Innumerable factors are always considered in encouraging or discouraging students with respect to their seminary program.

—Robert E. Cushman

What Love Requires: A Contemporary Exposition of Philemon

Charles K. Robinson

The letter of Paul to Philemon deals with the question: How ought one to treat a former slave? The South has been faced with exactly this question for now one hundred years and a few days. During this brief period of time the letter of Paul to Philemon has no doubt been read in public and in private many times in the South. For in the South the Bible—the evidence of English Bible exams to the contrary notwithstanding—gets read with comparatively high frequency. However, to say that it is read a thousand times is not thereby necessarily to say that it is heard once. Thus, the letter of Paul to Philemon, a book of the New Testament Scripture dealing with the question, "How ought one to treat a former slave?" has been here read yet once more this morning. Whether it has been heard is known only to God. Whether it may yet be heard is known only to God.

" 'Comfort ye, comfort ye my people,' saith your God." These words the "Second Isaiah" chooses for the opening of his ministry. These words Händel chooses for the opening of his oratorio, "The Messiah." Similarly, Paul in his letter to Philemon, after personal greetings and a prayer for grace and peace, begins with words of reassurance and comfort: "I thank my God always when I remember you in my prayers, because I hear of your love and of the faith which you have toward the Lord Jesus and all the saints."

Perhaps there is a beginning word of comfort to be spoken to the segregated white Southern church. If there is not, in this or any moment, a word of comfort to be spoken, a word of a new beginning toward a better ending to be spoken, then there is no point in speaking any other kind of a word either. It would not be heard because it *could* not be heard.

If you as ministers to God's people cannot find it in yourselves, cannot find it in Christ, to proclaim to them a word of comfort, do not bother to proclaim a word of rebuke. If you cannot "speak comfortably to" the white Southern Jerusalem, do not waste your

ulcers or hers by speaking harshly. If you cannot "cry unto her that," despite the apparently unending battles ahead of her, already "her warfare is" in Christ "accomplished," and that, despite the magnitude of her sins (which are your sins), already "her iniquity is" in Christ "pardoned," do not beat the already confused air with other shrill noises. If you cannot, like Paul, thank God for the love and faith of those in the church to whom you may have something to say, save it! Don't waste your breath; save it merely for sighing.

Unless in, with, under, and despite the unlove and unfaith of this segregated white Southern church—as of any church—there is the actual reality of genuine faith and love which stem from Christ's relation to us, no word of imperative exhortation on your part will avail anything.

On the basis of his conviction of the present reality of faith and love in the lives of those concerned, Paul turns to the question behind his letter: how should Onesimus, a former slave, be treated by Philemon, his former master, inasmuch as both are now Christians? "Accordingly, though I am bold enough in Christ to command you to do what is required, yet for love's sake I prefer to appeal to you . . . for my child, Onesimus, whose father I have become in my imprisonment."

Paul, an apostle of Christ, has no doubt as to his authority from Christ to proclaim in Christ's name what is required in this case and indeed to command that it be done. Yet, strangely enough, nowhere in this brief personal letter does he state precisely what is required, much less command it of Philemon. For Paul, love is always the "more excellent way." And instead of commanding as he might, he prefers "for love's sake to appeal" directly to the reality of faith and love known to Philemon's life.

Whatever Philemon might do or not do merely as a response to the man Paul would have no ultimate significance. Paul does not command Philemon. Rather he shows Philemon clearly how he is placed before, in the presence of, and under one Lord Jesus Christ, who is the *common* Lord: Lord of Paul, Lord of Onesimus, and Lord of Philemon. Paul is certain enough in his own mind as to what is required by Christ's lordship. And perhaps Philemon might even have preferred that Paul lay down a five-point program, a neat set of rules, for his treatment of Onesimus. Then, if indeed Philemon were willing to "go along fully with the program," he could reassure himself that he had done all that was required.

Why does Paul refuse to invoke apostolic authority to command what must be done? The answer to this question is stated clearly enough: "in order that your goodness might not be by compulsion but of your own free will."

Right now (October, 1962) some of the citizens of the state of Mississippi are providing us and the world (and perhaps the Maker and Lord of the world?) with an all-too-clear example of the reverse kind of "goodness": the "goodness"—if one may call it that—which is not of one's own free will, but rather by compulsion. Is it conceivable that if all those white Southerners claiming the name of Christ who bewail the use of compulsion by the national state had been more open to the kind of goodness which is of one's own free will in response to the common lordship of Christ, the compelled brand of goodness here would not have been required?

It is no longer left merely to white Southerners—claiming the name of Christ or not—to decide what "goodness" shall mean in relation to those who were in time past their slaves and chattel. "Like it or lump it"—we are being taught the meaning of "goodness by compulsion" and "what is required" by "command." Is there yet time for us to learn more of the other kind of goodness in response to the direct lordship of the one Christ and to communicate this not by command, but "for love's sake" by "appeal" to those who already know, through faith and love, something of that lordship?

"Perhaps this is why he was parted from you for a while, that you might have him back for ever." Paul does not claim fully to understand the ways of God's Providence. But he cannot escape notice of a compelling possibility: that in Onesimus' struggle against bondage to Philemon, his earthly master, a temporary separation and alienation between master and slave is destined to be used by God as a means to an everlasting personal reunion in Christ.

If it is true that from Lincoln's perspective—right or mistaken—the Civil War had to be fought "towards a more perfect union" in the political sense, it might perhaps be true that from God's perspective the true continuation of that war must be fought "towards a more perfect union" in the transpolitical and transgeographical sense of interpersonal union in Christ. "Forever" is a long time. Whether white Southern Christians regard it as good news or bad, the Negro is no passing fancy; he is here to stay! And inasmuch as Negroes are Christians—and there is some evidence that some of them are—they are with us to stay, with us forever.

Can segregationist Christians seriously picture a Jim Crow heaven? Probably some can, but surely most cannot. More typically they will argue that since our "spiritual bodies" will presumably be neither white nor black, segregation will not be a problem as regards the world to come. The premise here might be granted, but not the conclusion. For the issue of segregation is not the issue of how white skins are to treat black skins, and thus a problem which could magically disappear merely by doing away with such a material condition as skin coloration. The issue of segregation is the *spiritual* issue of how some *persons* are to *treat other persons.*

Now, this problem of personal relationship *is* going to be solved. No matter what we have done, are doing, or may yet do to reject these persons as persons we *are* going to have to accept them back again, *forever.* If we can begin to learn already in this present life how to do this, then so much to the good. Because, late or soon, we *are* going to learn. Perhaps we had as well be grateful for a painful Providence from which we may begin to learn something even now without deferring all the learning for later. We may make the learning easier or we may make it harder. But, however we will have it, we *will* learn. He in whose hand is this "forever" will teach us.

". . . that you might have him back for ever, no longer as a slave but more than a slave, as a beloved brother." Paul does not spell out for Philemon exactly what it will mean to treat a former slave as a brother. The burden of having to decide before Christ—not merely before Paul—what this must involve is thrown directly upon Philemon, as it is thrown directly upon each of us.

Well, perhaps Paul only meant to indicate some shadowy comforting notion of brotherhood in Christ which in its vague spirituality would have no necessary connection with actual brotherly treatment in the flesh. How many white Southern Christians today would be only too happy to acknowledge at the cheapest price of no price at all that in some sense or other there are countless Negroes who are their "brothers in the Lord" though not "in the flesh"—that is, not in any concrete here-and-now manner whatsoever? Unfortunately, however, Paul does not leave matters so delightfully vague! He specifies the meaning of his phrase "as a beloved brother" by adding "*both* in the flesh and in the Lord."

How then does one treat a brother in the flesh? Well, again everyone must answer this question for himself. Have you ever met a man who will not eat or associate socially or worship with his own fleshly brother? Yes, there are such men. And for such men it is

perhaps appropriate, certainly not surprising, if they treat persons of another race with a similar version of "brotherliness." Each man may speak for himself in answer to the question how he does or ought to treat a fleshly brother. But having answered the question for himself, each is then faced with the fact—whatever he may wish or not wish to make of it—that it is in this very same way, according to Paul, that he is to treat a one-time slave who has become a Christian.

And if this were not enough Paul continues: "So if you consider me your partner, receive him as you would receive me." Now this injunction leaves the freedom of Philemon quite intact. Presumably, if Philemon so chose, he could seize the former slave and throw him in chains. Presumably he could beat him. Presumably he could merely give him a cool welcome and stick him off in shabby quarters near the stables. But there is a condition which he is not free to alter: namely, that in the person of the former slave, however he treats him, he is treating not him alone, but also the beloved apostle, Paul.

Paul might have put the issue even more bluntly and at the same time more literally by saying to Philemon: "So if you consider Christ Jesus to be your Lord, receive the former slave as you would receive Christ Jesus." For the Son of Man will say: "As you did it to one of the least of these my brethren, you did it to me. As you did it not to one of the least of these, you did it not to me."

There are such things as facts in the world. This is one of them.

York Chapel October 9-10, 1962

FOCUS ON FACULTY

O. KELLY INGRAM, Dean of Students and Associate Professor of Applied Theology:

I was named for a paternal uncle who was the first American to lose his life in World War I and who was posthumously awarded the Congressional Medal of Honor and the French *Croix de guerre.* His ship, the U.S.S. Cassin, was subsequently christened with his name. But my personality was not fashioned by the name given me at birth. Rather it was formed by those things the world "little notes nor long remembers," not the celebrated death of an American sailor but the relatively unnoticed death of my mother. Her death when I was three years old turned my childhood into a nightmare of fear and loneliness and robbed me of the child's irreplaceable maternal refuge.

My father was the son and grandson of Methodist preachers, but, instead of being a minister, he was a Sunday School superintendent the first twelve years of my life. He allowed me to hold his hand while he presided over the "opening exercises" of Sunday School, providing me my first pulpit experience. When Mother died, he did not marry again. To take her place he brought into the home Miss Mollie Cooper, the most saintly person I have ever known. It was to her that I turned for love and solace, and, until I was grown, she was an unfailing source of sympathetic understanding.

In grade school and high school I was a notorious underachiever, and in college I had little incentive to apply myself to my studies. My Achilles' heel was not an inability to do good work but a disinclination. I did not mature as a scholar until the very end of my seminary training when, like some others, I was forced to discipline myself as a result of the rigors of writing a thesis under Dr. H. Shelton Smith.

It is not surprising that as a young child I thought of the ministry as my future vocation, for the church, Bible lore, the Genesis cosmology and a pre-millenialist eschatology, together with an awful sense of the omnipresence of an "Eternal Judge," the "All-Seeing Eye," formed the framework of meaning within which my childhood was cast. Those beliefs lost some of their pristine transparency be-

fore the onslaught of adolescent iconoclasm, and for a time I wavered in my choice of the ministry to the extent of declaring my intention of entering upon a legal career. Not for long, however, for the redemptive fellowship was beginning to act in a remarkably effective way to draw me into the warp and woof of its life and to share with me its loyalty to its Saviour.

When I was fifteen, a visiting evangelist took me to his room in the parsonage and put his hand on my shoulder as he said, "Son, have you ever thought that God might be calling you to be a preacher?" When I expressed a confusion of mind about the matter, he had me kneel with him while he prayed that God would guide me, and then he told me to go home and pray about it. I did pray a long time that night, but God did not speak to me. I had the feeling that I should become a minister, and that is all I have ever had.

I felt that my calling was to the parish ministry and began my pastoral career during my junior year at Birmingham-Southern College, when I was appointed to serve St. Luke Church in the Italian sector of Birmingham. Of course, I was too young, too inexperienced, too untrained. My only plea is that I was led by my zeal for my calling to inflict myself upon a poor congregation whose proffered salary of $240 a year would attract little better than they received.

During my first year at Duke Divinity School I served as associate pastor at Trinity Church in Durham. Having been faithful over that small assignment, I was made pastor over my own four-point circuit in Moore County ninety miles from Durham. Not one church had electricity, and all were five miles or more from paved highways. I was moved at the end of the first year to Wilmington, North Carolina, over my own tearful protest and the vehement objection of my people. In a four-year period from 1942 until 1946 in that World War II shipbuilding city I was to organize and build the Sunset Park Church. After that there followed two four-year pastorates in Erwin and Oxford and a five-year term at Elizabeth City.

The happy afterglow of those pastorates causes me to view them in too optimistic terms, I am sure, for, to be honest, I must acknowledge that there were days on end when routine demands and my involvement in the tragedy of other lives made life almost unendurable. Still, as I look back, my memory insists that, on the whole, those were glad and good days. In 1960, when it appeared I might succumb to coronary thrombosis, I concluded that I could not feel cheated in being cut down in my prime, for I had the feeling that my life had been rich, full and rewarding. I had enjoyed far

above the average good fortune in my marriage to Mary Middleton and in having two lovely and lively female offspring, Beth and Julia; I had been blessed with long and fast friendships; and, to insure a happy life, my "lines had fallen in pleasant places." If I should want to wish for any pastor the most felicitous series of parishes imaginable, I would wish for him those I had the good fortune to serve.

While I was often uneasy about the way the pastorate was structured, I felt comfortable in the role of pastor most of the time, for that was where I belonged. Indeed, I was so wedded to the parish ministry that it was not easy for me to leave it for teaching. I have long been convinced that, though her forms, creeds and practices may inadequately express her faith, the empirical church is the only church there is. A Christian ministry is a service rendered within the body of the church as constituted. So convinced am I concerning the pre-eminent importance of the parish ministry that I was not able to bring myself to abandon the practitioner's role until I was assured that my task as teacher would be that of providing a ministry for the parish.

The most satisfying thing about my job as Dean of Students is that it is what I was told it could be, *i.e., pastor pastorum,* not by election and consecration, not in the sense of my being *primus inter pares* among the students, but in the very real sense of my having an opportunity to render a pastoral service to men who are so busy being students they do not realize that very soon they will be my brethren in the church's ministry. But they are and will be pastors, and, in my better moments, I am able to see my work among them, not administratively as a dean, but pastorally as an elder brother called to minister in love the compassion of our Lord.

In all things I find it takes little effort to discern the usually beneficent, though occasionally chastening, hand of a kindly and purposive Providence. Here I am—in the Divinity School as a result of His guiding.

> "Here I raise mine Ebenezer,
> Hither by Thy help I'm come."

And, conscious of my infirmities, I hasten to add:

> "And I hope by Thy good pleasure
> Safely to arrive at home."

LOOKS at BOOKS

The Impact of American Religious Liberalism. Kenneth Cauthen. Harper and Row. 1962. 290 pp. $6.

Professor Cauthen, who recently joined the faculty of Crozer Theological Seminary, has here made the first comprehensive analysis of American Protestant liberalism as it existed during the first third of our century. While recognizing a great variety of liberalisms, he focuses his study upon two types: (a) Evangelical Liberalism and (b) Modernistic Liberalism. He takes as representative of the first type William Adams Brown, Harry Emerson Fosdick, Walter Rauschenbusch, A. C. Knudson, and Eugene Lyman; and as representative of the second Shailer Mathews, D. C. Macintosh, and Henry Nelson Wieman. The basic difference between the two types seems to be that the "modernists" reject Jesus Christ as normative, while the "evangelicals" are Christocentric.

According to the author, theological liberalism was basically fashioned by the application of three "formative principles"; namely, continuity, autonomy, and dynamism. To the first, Cauthen assigns the major role in determining the character of liberalism. Under its application, the older distinctions which Protestant orthodoxy had drawn between the natural and the supernatural, the divine and the human, were erased. The principle of autonomy served to exalt human reason as against revelation and to beget in man a sense of his self-sufficiency. The principle of dynamism led to an accent upon nature and history as developmental. The operation of these three principles can be "seen most clearly in the emphasis on the immanence of God, on the centrality of religious experience, and on the evolution of nature and history" (25).

Against this background, the next eight chapters succinctly survey the thought of the two groups of liberals. All of them were found, in varying degrees, to have been victims of an immanentism which imperiled Biblical faith. Summarizing, Cauthen says: "The heart of the matter is that the liberal notion of an immanent Spirit at work gradually imparting order to nature and by an evolutionary process bringing man to moral and spiritual perfection within history is too simple a version of the relationship between man, the world, and God" (222). A "fundamental correction" is needed, and is possible only if the principle of continuity be rejected. Says the author: "The discontinuity between man, the world, and God, which is grounded in the freedom of God and in the nature of human personality, is the basic clue to the way in which the whole liberal perspective needs to be corrected" (224).

Neo-orthodoxy, he thinks, is the answer to liberalism, since it involves "a reassertion of the discontinuity between nature, man, and God" (233). On the other hand, Cauthen urges that neo-orthodoxy has "little intention of reviving a pre-liberal kind of supernaturalism" (240); that is, a supernaturalism which postulates a God who makes intermittent miraculous sallies into the cause-effect events of nature. But in that case, has neo-orthodoxy totally rejected the liberal principle of continuity? Much ambiguity attends the discussion at this point.

Toward the close of this volume, Cauthen acknowledges that he has interpreted liberalism from the standpoint of one whose theological thought has been shaped by neo-orthodoxy (213). That is obviously true. The

question is, Is the interpretation valid? Much of it surely is, but there is also much that seems doubtful. For example, he leaves the impression that the evangelical liberals largely ignored the principle of a transcendent God. Actually all five of the men studied were vigorous theists, who viewed God as the transcendent ground of the phenomenal order. To hold that they "understood neither the freedom of God as Person nor the freedom of man as person" is absurd. It is truly amazing that a person as well informed as Cauthen should give "strong weight" to Dr. Visser t'Hooft's faulty charge that Rauschenbusch was a pantheist. One may, I think, also quarrel with Cauthen's notion that the evangelical liberals considered by him were inclined to view the evolutionary process of history as itself redemptive. To be sure, they held to an evolutionary view of nature and of human history, but they were unanimous in the conviction that salvation must be accomplished in the person and work of Christ. Other examples might be given, but these will illustrate the author's tendency to exaggerate the limitations of the liberal tradition.

While Professor Cauthen has left a somewhat one-sided picture of Protestant liberalism, he has given us a highly fermentive volume which deserves close analysis and also a wide reading. He has stimulated a new desire to re-think the character of the liberal movement, and it is to be hoped that many other students will be prompted to take a second careful look at the original works of the major exponents of the various types of American religious liberalism.—H. Shelton Smith.

Christian Origins and Judaism. W. D. Davies. Westminster. 1962. 261 pp. $4.50.

Numerous readers of this *Bulletin* have already experienced Dr. Davies' outstanding qualities as a teacher. He is a well-proven expert in the Jewish background of primitive Christianity, and his work on *Paul and Rabbinic Judaism* has become a standard text on Pauline studies.

The reviewer confesses that, on first taking up the present book, he felt a little disappointed to discover that it contained a collection of essays which had already appeared over the last several years in various periodical sources. Nevertheless the fact they have now been brought together in this readily accessible form (in a singularly attractive and accurate presentation) will be of great service to those who have little occasion or opportunity for searching the journals.

The topics covered are extensive in their range, although all are influenced to a greater or lesser extent by the author's interest in the interaction of Christianity and Judaism in the first century. Even where the discussion is of a fairly technical order, as in the papers on "Apocalyptic and Pharisaism" (19ff.), "Matthew 5:17, 18" (31ff.) and "Reflections on Archbishop Carrington's *The Primitive Christian Calender*" (67ff.), the author succeeds in combining with a searching attention to critical detail that comprehensiveness of grasp of the interpretive and theological issues involved that makes for clear expression and forceful writing. There is also a sane and sensitive estimate of the bearing of the Dead Sea Scrolls on Christian origins (97ff.) that would still be in accord with the consensus of the best and most recent scholarship, although in this fluid area of study much water has flowed under the bridge since the paper was first written in 1957.

The two essays which conclude the book are likely to be the most widespread in their appeal: "A Normative Pattern of Church Life in the New Testament?" (199ff.) and "Light on the Ministry from the New Testament" (231ff.). The former contains an admirable critique of the history of the controversy concerning "order" in the primitive Church, from the classical debate between Sohm and von Harnack onward. Dr. Davies says a cautious "Yes" to the traditional Free

Church position on this epochal question, for while he agrees that the New Testament does not present us with a fixed and normative pattern of Church order, he is prepared to allow that it does offer us criteria for judging and even condemning, say, the kind of caliphate that obtained in the Salvation Army under the Booths no less than the hierarchical system of Roman Catholicism (so that we are not free to hold that any or all notions of order are of equal merit). In a day when we are perhaps prone to place too much stress on the role played by the exigencies of our contemporary social-cultural situations in shaping our understanding of the Church and the Church's ministry, it is very good to be recalled in these learned treatises to the one rock whence all ideas of the Christian ministry are hewn, the New Testament itself. The parish minister, for whom constant re-evaluation of his priorities is obligatory, can hardly but find these last two essays both stimulating and rewarding.

I cannot here enter into any full discussion of Dr. Davies' critical findings. Suffice it to make these two points. Firstly the author finds it very hard to overcome his historicism. In several places (e.g. 55) he betrays his continuing allegiance to the thought of Jesus' Messianic "self-consciousness." One would have welcomed a more penetrating engagement with the recent scholarly trend away from the idea of the "Messianic consciousness" of Jesus, with the Jesus-research of the so-called "new quest." Secondly in his excellent review of Johannes Munck's important study, *Paulus und die Heilsgeschichte* (available in English translation under the title *Paul and the Salvation of Mankind,* London and Richmond, 1959), Dr. Davies takes a negative attitude to Munck's view of the activity of Paul as dominated throughout by the eschatological conviction that he was *the* apostle to the Gentiles. The thesis, expounded notably by Dodd and followed by Davies, of a diminution of eschatological interest in Paul, seems now to need comprehensive re-examination.

Whoever reads Dr. Davies' book (and it is to be hoped very many will do so) will be greatly enriched in his knowledge of the Jewish background of primitive Christianity. The reviewer agrees with Davies that such knowledge as we can wrest from the increasing stock of remains of Judaism that has come down to us may best serve still to illumine our understanding of Jesus of Nazareth.—Hugh Anderson.

The New Testament in Current Study. R. H. Fuller. Scribner's, 1962. 147 pp. $2.95.

The many tend to think of our age as an age of advance mainly in science and technology. The few are aware that exciting new steps have been taken also in the cultural sciences, and the very few that this is not least so in theological inquiry and Biblical studies.

Dr. Fuller has succeeded in capturing a great deal of the excitement that has prevailed in the recent animated debate about the New Testament and its interpretation. In a clear and concise account of Bultmann's demythologizing program and of the "new quest" of the historical Jesus that arose within the Bultmannian fold, he has—*mirabile dictu*—largely succeeded in avoiding the often obscure jargon that has been typical of the "existentialist" phase of investigation. Aside from discussion of the pros and cons of Bultmann's theological stance and of the "new quest," Fuller offers us a useful critical and interpretive commentary on major trends in studies in the Synoptics, in John and Paul and the Deutero-Pauline writings, e.g. the "metamorphosis" of Luke (largely through the works of M. Dibelius, Ph. Vielhauer, E. Haenchen and H. Conzelmann) from Luke the positivistic historian to Luke "the theologian of sacred history," or the opposition of such scholars as E.

Käsemann and N. A. Dahl to Bultmann's narrowly anthropological interpretation of Paul and their preference for a *Heilsgeschichte* approach.

On the basis of his diagnosis of recent movements in New Testament study, Fuller ventures to predict, among other things, that much attention must be given to the unresolved question of the background from which Paul emerged (Pharisaic or Hellenistic Judaism?), and that current exaggerated emphases on the unity of the New Testament in the kerygma need to be corrected by fresh exploration of the relations between the *variations* in the kerygma. With these two points it is not difficult to agree. I am not so certain about Fuller's prophecy that the Form-critical method, as an indispensable tool for the investigation of the pre-literary tradition behind our written Gospels, is likely to become more and more widely accepted. One misses here an allusion (no doubt Fuller's book was in the press before he could refer to it) to the work of Harald Riesenfeld's able pupil, Birger Gerhardsson, on *Memory and Manuscript* (Copenhagen-Lund, 1961), in which, after an intensive examination of the methods of transmission of the oral Torah in Judaism, the thesis is proposed that there existed in the primitive Church an *institution,* namely the apostolic collegium in Jerusalem, devoted to the accurate preservation and transmission of the tradition of Jesus' words and deeds. Pending further detailed scrutiny of Gerhardsson's study, it may not be too much to say that it could well lead to a new questioning of Form-criticism and a new presumption in favor of the historicity of the Gospel tradition.

On the subject of the historical Jesus, Fuller believes (rightly, I think) that on the one hand Bultmann was mistaken in making Jesus only a factual "Jewish" peg on which to hang the kerygma, and that on the other hand the "new quest" fails to do justice to the integral place of the Resurrection within the kerygma, to the fact that the kerygma does more than simply mediate an encounter with the historical Jesus, and so really looks like a new liberalism, in which the Jesus who proclaims an eschatological message and demands a radical obedience becomes a substitute for the liberal Protestant historical Jesus who taught the fatherhood of God and the brotherhood of man.

Fuller's own position, enunciated fully in his earlier work, *The Mission and Achievement of Jesus* (London, 1954), is as follows. He wishes to emphasize, against Bultmann's stress merely on the promise of the *coming* eschatological action of God in Jesus' message, a greater degree of the "already" in Jesus' life and ministry. The raw materials of Christology are present *already* in his ministry: Jesus thinks of himself as Messiah-designate and Son of Man-designate. He wishes also to emphasize, against the "new questers," that only in and through Jesus' death and Resurrection has the word been able to go forth that God *has* acted eschatologically in him. But three crucial questions present themselves. Has Fuller, by reason of his almost entirely futuristic interpretation of Jesus' eschatological sayings, been able to give a sufficient account of the "already" in Jesus' history? Is the Resurrection, in its connection with Jesus of Nazareth, to be understood as a *transformation* or *confirmation* of who Jesus was and is? Do the texts actually bear out that Jesus thought of himself as no more than the one destined to become Messiah or Son of Man? I can do no more here than recall the comment of the late Bishop E. G. Selwyn: "The life of Jesus is neither un-messianic (Bultmann) nor pre-messianic (Fuller), for He is what He was and He was what He is."

It is no small task to have reduced the vast literature that has grown up around recent New Testament interpretation to manageable and presentable proportions. Dr. Fuller has done so with considerable skill and lucidity. His book should provide a valuable guide to the exciting con-

troversy of these last twenty years.—Hugh Anderson.

The Sense of The Presence of God. John Baillie. Scribner's. 1962. 269 pp. $3.95.

The recently deceased John Baillie was one of the fine spirits of the contemporary church and a constant contributor to theological discussion for over thirty years. Any minister who is unfamiliar with his work needs to come to know him—probably at both the points of his devotional and theological writing. *A Diary of Private Prayer* and *An Invitation to Pilgrimage* are introductions to these two facets of his life and thought. In this present volume, finished just before his death, we have his most thorough statement of his position as it relates to the cardinal areas of Christian theology.

Perhaps the best way to review this book, which is, by the way, a restatement of his position as provided in *Our Knowledge of God* (1939), is to indicate the main lines of his argument and then make an assessment of his position.

In a somewhat Tillichian, and a somewhat confusing, manner Baillie refers to a universal religious awareness of "ultimate concern." Or, in his more direct statements, he refers to the belief of every man that there is a Divine Presence which sets the context of his life. The awareness of this Presence is primarily a cognitive event, and thus, according to Baillie, the emotional and volitional elements in faith are "utterly dependent" upon this prior cognitive experience (65). But what is this faith "in"? Baillie answers that it is not belief in a list of independent judgments or propositions, rather "it is a single illumination" (72). This means, as I understand it, that in faith we see the world from a peculiar vantage point, namely from the vantage point which makes evident the sovereign rule of God; that is, from this perspective the world is recognized to be God's world. But at this juncture two questions arise: How is such an awareness authenticated? What causes it to arise? To the first question, Baillie answers that faith has its own way of being proved, a way which is distinguished from the "proofs" offered by other areas such as mathematics or natural science. The proof of faith is the "self-authenticating" character of the awareness (73). Therefore, if there is any question of the validity of faith we need to be reminded of how faith was gained and how it has continued to be nourished. Where, then, was the faith gained?

At this, the most critical, point Baillie falls back upon a Kantian base as mediated by Ritschl and Troeltsch. Faith is an awareness which is mediated through the sense of moral responsibility. As far as I can see, Baillie differs from Kant in that he makes faith a necessary aspect of the moral sense, i.e., the Divine Presence is manifest through moral responsibility, and the man who has the illumination knows that moral responsibility can only arise from such a ground. Kant would have kept the moral awareness independent of religious faith and would have held religious conviction to be an addendum to the sense of ought. Baillie, however, holds that they are necessarily involved with one another, and, at least for the religious man, his sense of the Divine Presence is given in and with his sense of moral responsibility. Baillie's position is succinctly put in two sentences: "But if it is only in our togetherness with our neighbor that the love of God and his Christ effectively reaches us, so conversely is it true that our own love for God and his Christ can find effective expression only in our love of our neighbour" (139). "If we can find God, and God can find us, only in our finding of our brother, so also is it true that we can find our brother only through God's finding of us and our finding of him" (140).

What, then, is the role of Christ? What is the place of Christology in such a system? Baillie acknowledges

that there is historical relativism in our moral awareness, but he argues that for the Christian it is out of the history of a social consciousness informed by the New Testament gospel that our own moral conscience arises. But this particular revelation, he argues, must be understood as the fulfilment of every authentic reception of and response to God's self-manifestation in any time or place.

If this is an accurate, even though truncated, summary of Baillie's position, several questions press to be answered. 1) Can man's awareness of God be so basically dependent upon man's moral awareness? Is there not a unique mode of religious cognition? Theologians as widely diverse as Schleiermacher and Barth have argued that there is such an independence in our cognition of God and one must assess Baillie's claims over against these other possibilities. 2) Conversely, can the connection of the Divine Presence with the moral conscience really be defended? Does not the moral conscience also have an independent status? In other words, is not Kant more nearly correct? Or can the counter claims be adjudicated? No, as long as the criterion is self-authentication. 3) Perhaps of more importance is the question: Is the role of Jesus Christ not peculiarly devalued in this theology? Baillie would certainly deny that this is his intention. But the primary function of the Christ, so far as I can decipher it, is to set the social awareness of moral responsibility upon another base and thereby provide the context in which the western man becomes aware of this moral obligation. In spite of the insistence upon the Divine Presence I find strangely lacking the present Lord of Christian faith. 4) Finally, is it possible to define faith in the New Testament sense as primarily cognitive? While this may be true of a book like Hebrews, I doubt if it can be maintained as the case in either the Johannine or the Pauline writings.

These are only some of the questions which come immediately to mind. But because of these I find the work basically unconvincing. I think this is in part due to the fact that in spite of his many (too many) quotes and discussions with other positions he never directly attempts to answer some of the more crucial problems. Indeed, even the quotes are often misleading, as when he calls people to his defense who disagree with him, such as John Hick. Nevertheless, the book can be commended to people interested in the alternatives in contemporary theology, for there is much here that will excite one to think and to react.—Thomas A. Langford.

Christian Devotion. John Baillie. Scribner's. 1962. 119 pp. $2.50.

Apart from the twelve sermons, homiletically and theologically rewarding, there are two reasons why disciples of John Baillie will want this posthumously published volume: the sensitive biographical sketch, written by his cousin, which introduces the sermons; and the complete list of the books which he wrote, all for our benefit. You know *The Diary of Private Prayer,* of which 400,000 copies have been sold; you will want to lay possessive hands on the other posthumous publication: *The Sense of the Presence of God,* the Gifford Lectures which John Baillie did not live to deliver.

To read these sermons is to be in church listening to a great and good man of God telling us, in the right words, about the joyous responsibility of being a Christian. Here is serious exegesis: e.g., the meaning of "saint" (23-24), the correct translation of the Greek (62) or the Hebrew (108, 110, 112). Here are current questions and worries: e.g., objections to prayer (46-50), the custom of church-going (75-82). The language is crystal clear and arresting, e.g.: "My subject is the theology of sleep. It is an unusual subject, but I make no apology for it. I think we hear too few sermons about sleep. After all, we spend a very large share of our lives sleeping" (100). Wouldn't you stay awake

to hear what comes next? He does not quote too much; but he has absorbed the wisdom of the ages, and he shares it with us. There are occasional traces of chuckling humor. He dates the fall of Jerusalem as 9 July 586 B.C. (34). He answers Peter's first letter with one from an average Christian which ends: "I certainly do not pretend to be a saint. I'm just an ordinary Church member—one of the rank and file. Hoping that you will not be too disappointed, I am, my dear St. Peter, yours very truly . . ." (22-23). Do you know how he defines God? "God is He with whom we have ultimately to do, the final reality to which we have to face up, and with whom we have in the last resort to reckon. But for you and me to face up to God is to face up to Jesus Christ" (68). This man is a maestro.

Professor Thor Hall is offering a new course this summer: *"Theology and Preaching*: An examination of the relation between systematic theology and homiletical presentation in the sermons of major post-Reformation Christian preachers." You may do this kind of work in your own studies. John Baillie, theologian and preacher, is worthy of such an examination.
—James T. Cleland.

The Christian Doctrine of the Church, Faith, and the Consummation. Emil Brunner. Westminster. 1962. 455 pp. $6.50.

The third and last volume of Brunner's *Dogmatics* contains his ecclesiology, soteriology and eschatology. In part it is an elaboration of views already expressed elsewhere, for example, in *The Misunderstanding of the Church.* But now integrated into his major dogmatic work these views take on new lucidity and relevance.

The book is steeped in the contemporary theological debate. Any pastor or student who feels lost in the woods of the demythologizing discussion or the contemporary theological situation as a whole will appreciate the clarity with which Brunner defines the issues, especially in the sections on "The Problem of Demythologizing" (401-7) and "The Contemporary Theological Situation" (212-25). This is a unique theological compass which will give guidance in the divinity school and the pastor's study for years to come.

As to Brunner's own position on several issues, a few critical questions are in place. I will confine myself to his concept of the church. From *The Misunderstanding of the Church* it is well-known that Brunner distinguishes between the *Ekklesia* and the church. In this new book the *Ekklesia* is again defined as the true fellowship of Christians while the church is labeled an institution. The character of the church is merely to be the shell of the *Ekklesia.* Brunner now makes it unmistakably clear that in his view he depends on St. Paul. Wondering whether or not he is talking about an idealization when emphasizing the *Ekklesia,* he claims: "The question is only whether the author [Brunner] is to be blamed for this idealization, or whether it is what Paul in fact *teaches* about the Ekklesia" (37). But in my view it is also a question whether St. Paul has as fully a developed doctrine of the *Ekklesia* as Brunner suggests.

Since Brunner makes considerable use of Karl Ludwig Schmidt's essay on *ekklesia* in the *Theologisches Wörterbuch zum neuen Testament,* it might have occurred to him that according to this article it is possible to speak of a unique Pauline doctrine of the church only in terms of Ephesians and Colossians and that otherwise St. Paul and the Jerusalem church seem to have very much the same doctrine of the church.

Brunner's stance on the church raises the methodological issue whether for a particular Christian doctrine there is only *one* normative image to be found in the New Testament. According to Brunner, whatever as Christian social existence conforms to the model of the *Ekklesia* is right, whatever does not is wrong. In the New Testament, however, the norm

of Christian doctrine seems to lie in God's presence in Jesus Christ, and whatever subjective appropriation of this reality takes place individually or socially is relative. The New Testament does not depreciate the primitive Jerusalem church as Brunner does. According to Brunner it would seem that the Jerusalem church is no real *Ekklesia* at all. In my view of the New Testament various types of *Ekklesia* are apparently able to exist side by side, at least the more institutional Jerusalem type and the more charismatic Pauline type. Something similar should not be impossible today.

Much more could be said about Brunner's limiting himself to what he considers Paul's view of the church. My comments at least should have pointed out where the major difficulty of this position is to be found. The reader will want to do some checking of his own in the Bible and the best Biblical reference works "to see if these things were so" (cf. Acts 17: 11).

Brunner's attempt at working out a distinctive doctrinal position is thought-provoking. Perhaps occasionally one has to move a theological doctrine out on a limb to draw attention to it.—Frederick Herzog.

The Rebirth of the Laity. Howard Grimes. Abingdon. 1962. 171 pp. $3.50.

The Ministry of the Laity: A Biblical Exposition. Francis O. Ayres. Westminster. 128 pp. $2.50.

While America's much publicized religious revival is on the wane, there are signs of a quieter but profounder, more authentically Christian renewal of the Church involving "the rebirth of the laity." Such "signs of hope" include the contemporary theological rethinking of the role of the laity in the Church, the emergence of vital lay movements and lay renewal centers, the proliferation of lay theological literature and study groups, and "the ministry of the laity" in remarkably realistic and relevant witness and mission to the secular world. Exciting developments in post-war Europe are being matched by indigenous American forms of lay awakening. Here are two especially noteworthy—and complementary—introductions to this movement which invite our participation.

The Rebirth of the Laity is a sequel to Professor Grimes' useful earlier book, *The Church Redemptive,* which reviewed current theological understandings of the Church for their implications for the mission of the laity in the life and work of the whole Church. The present volume looks first at the human situation in our time and the failure of the churches to minister to it adequately, looks back to the Biblical faith and conception of the whole covenant people (*laos*) of God as a ministering community, and examines the history of the laity in the Church from the New Testament to the present. The core of the book deals with the interlocking, supplementary ministry of laity and clergy within the "gathered Church" (*ekklesia*), and with the distinctive Christian vocation, service, witness, and lay apostolate of "the laity in dispersion" (*diaspora*).

A discussion of needs for new Church structures and patterns points to examples of such "emerging patterns of renewal" in Europe and America, and proceeds to practical suggestions of "means to renewal." A final chapter, "toward the renewal of the Church," summons the laity to faith and commitment, reconciliation, personal and corporate discipline and instruction, and the recovery of mission and ministry of the whole Church. "Whatever else the clergy must do in our time," concludes Dr. Grimes, "they must call the laity to responsible action as Christian disciples both in the Church and in the World" (170).

The Ministry of the Laity is just such a forthright, lively, and resolutely Biblical summons to laymen, calling them from second-class citizenship in the Church to their full stature as men and ministers of Christ. This book

typifies the life and thought of the Parishfield Community, a strategic lay training center near Detroit, where Francis Ayres serves as Director. Two quotations may sum up his message: "You are a minister. You are called, freed, sent, empowered by the Holy Spirit, loved, living under the Lordship of Christ, given gifts" (66). The appropriately grateful response is in a "therefore" Christian "style of life": "You are a minister of Christ; therefore fulfill your ministry, be a man, a servant of the living Christ in the world. . . . Therefore be a mature man: affirm life, be aware, be responsible, be one with Christ in his suffering, be secretly disciplined" (127). This reviewer is not quite at home theologically with Ayres' views of baptism (29, 35), revelation (28), atonement (48), and sacraments (38), but welcomes the stirring influence of Bonhoeffer, Kraemer, Suzanne de Dietrich, and the Bible(!) through Ayres' ministry and book.

Both books are for thoughtful and responsive laymen. But pastors will want a chance to read, mark, and inwardly digest (and preach) them before enthusiastically sharing them with their people.—McMurry S. Richey.

The Creed in Christian Teaching. James D. Smart. Westminster. 1962. 238 pp. $4.50.

Those who have been starkly awakened by Professor Smart's other books—especially *The Teaching Ministry of the Church* and more recently *The Rebirth of Ministry*—will not be surprised to encounter another vigorous new proclamation of the faith for teaching. A Biblical theologian and former editor in the theological reconstruction of the Presbyterian U.S.A. curriculum, Dr. Smart is concerned over what he regards as the "gray and dull and cold" state of religious education too superficially "theologized." Now he suggests that "to go through the Creed drawing attention to its implications for the educational task might do more than anything else to sharpen the theological issues in education and to counteract the sterility that seems to affect the so-called new theological era in religious education" (8).

What *may* surprise us is the Christian faith itself as interpreted by Dr. Smart. If we take it for granted that most of our people believe in God; if we think God is knowable except through Jesus Christ; if we regard articles of the Creed as separable items, some of which we can dispense with; indeed, if we are not astonished by the central, uniting article on Jesus Chirst—then Dr. Smart has disturbing good news for us! On the other hand, if we judge others' faith by their acceptance of creedal articles, or think they "ought" to believe, we may be surprised to read: "There is no 'ought' in believing, as though believing were something a person could do at will" (30). "It is shocking," says Dr. Smart, "how rarely churches and church schools are recognized as places where people can frankly and freely bring into the open their questions and doubts concerning all that has to do with the Christian faith" (33).

This book surely is anything but "gray and dull and cold." There are keen insights into implications of the faith for teaching, including the limitations of teaching; and there are notable treatments of certain articles ("I believe"; "I Believe in the Holy Spirit"; and "The Forgiveness of Sins" especially). It is easy to recognize and perhaps dissent from an essentially Barthian thrust, even though comparison with Barth's *Credo* and later *Dogmatics in Outline,* both based on the Creed, shows how vast the difference in content, concern, and style. Yet there are the same Barthian emphasis on relevation through Christ alone, the same doctrinal centralities, the same exhilarating challenge even when we disagree. And we do not agree that the new Christian education is sterile! Dr. Smart has helped to prevent that.—McMurry S. Richey.

The South and Christian Ethics. James Sellers. Association. 1962. 190 pp. $3.75.

James Sellers, who teaches Christian Ethics in the Vanderbilt Divinity School, has offered us a warm and personal, almost folksy and sometimes profound, word about the relevance of Christian faith for "men living together" amid the tensions and ambiguities of racial life. Himself a Southerner, the author has sought to speak to the "peculiar dimensions of the Southern kingdom of God on earth" (44).

It is his claim that there are special attributes of this "Southern kingdom"(!) and that these lineaments, when properly understood, provide the framework for speaking a redemptive theological word to the racially "fallen" South. This word, in sum, is the proclamation of Christian love, which requires not only the structures of racial justice but also a unique quality of "neighborliness" through which persons are encountered as "Thou's" and by which they are loved as persons.

Several features of the book merit critical comment. At the outset, the reader should observe that the book's title is frankly misleading and that the scope of Christian ethical interest is confined exclusively to race relations. Political, economic, and other social problems are conspicuously consigned to fringe areas as largely irrelevant to the overwhelming interest in racial issues. In this respect, the book deals more with the South than Christian ethics.

Perhaps more importantly, one has a less than adequate impression of the organization and development of material. Although there are sections (notably theological exposition) that are more precise and systematic, the general flavor is impressionistic and confessional. This judgment is demonstrated in part by the way in which Rauschenbusch and other proponents of the Social Gospel are too-uncritically assessed in the light of dialectical theology and contextual ethics, and also in the quite un-Buber employment of the "I-Thou" concept.

It bears repeating that the strongest and most lucid sections of the book are those that stress the religious dimensions of the problem and move toward a theological answer. On these grounds, the book is worthy of study by laymen. The price of the book may limit its readers; but, for those who can afford it, here is a look at how one man faces one of the problems of his own time and place.—Harmon L. Smith.

Ethics and Business. William A. Spurrier. Scribner's. 1962. 179 pp. $3.50.

One most frequently reads volumes of letters with a primary view toward learning something about the person who wrote them. In this slender volume, the college pastor at Wesleyan University only very incidentally tells us something about himself. More importantly, he seeks to address businessmen who are concerned about taking seriously the Christian faith in their business and professional life.

A series of letters to imaginary persons produces no really systematic treatment of the topic. But there is at least partial compensation for this lack in the variety of concrete problems which receive attention. Happily, this is not a text of easy answers and Spurrier has dealt imaginatively with more than a score of typical problems. Among the gems included here are "The Powerlessness of Positive Thinking" and a Spock-type manual on "The Care, Feeding, and Training of Management." These letters are reminiscent of Halford Luccock's "Simeon Stylites" series in *The Christian Century* but more obviously serious. One can read this book for both fun and profit!—Harmon L. Smith.

The Christian in Politics. Walter James. Oxford. 1962. 216 pp. $5.

A full appreciation for the message of this book is unfortunately hampered

by the serious lack of documentation and a rather casual employment of primary materials. It is not uncommon, throughout the volume, for a citation to bear only its author's name. And, at the other extreme, while it is doubtless the case that most readers would recognize a familiar Augustinian aphorism, the author should at least acknowledge it as such (cf. 23).

My estimate of the book, however, is not altogether negative, and the content, although framing no new or novel arguments, is sound and instructive. The first seven chapters are historical in character and survey the problem from patristic times to the present. In the final chapters the author has undertaken an analysis and critique of contemporary British and continental political movements.

His conclusions (at the risk of oversimplification) are that Christian love is mainly concerned with personal relationships and that therefore the Christian who enters the political arena must discover his place of greatest utility and relevance on the common ground covered by natural law. One would want to question whether the Christian's "religion will give him no special guidance in his public task" beyond endowing him "with a greater energy and a profounder seriousness" (191). It is one matter to understand justice as the "public face" of love; it is something else again to assert that "the ethics of the Gospel cannot be applied in this sin-corrupted world—except . . . in personal relationships with God and man" (189).—Harmon L. Smith.

Handbook of Church Administration. Lowell Russell Ditzen. Macmillan. 1962. 390 pp. $7.

This book dealing with church administration is the fourth "handbook" for pastors published by Macmillan. The other three deal with church finance, church correspondence, and preaching resources. The manual on church finance by David Holt is a superior work and achieves an integrity of theology and practice not attempted in Ditzen's book on administration. The absence of theological perspective will detract from the significance of *Handbook of Church Administration,* for today, when ministers are giving ecclesiology careful scrutiny, books on administration *per se* are not as popular as those that begin with an attempt to understand the nature of the church and its goals, and then recommend techniques appropriate to the life peculiar to the Church.

Nevertheless, books on administration are needed, and Dr. Ditzen has brought together a helpful encyclopedia of information for the church executive. The administrator will find scores of occasions each year to refer to the "how to" sections of this handbook. Why should one waste his time and energy trying to be original in dealing with "administrivia"? Here are the answers ready to be put to use. The pastor should feel as free to resort to these canned answers as his wife is to serve up pre-cooked meals. Let him devote the time thus saved to his more rewarding duties.

Handbook of Church Administration will be especially useful for two types of pastors, the neophytes and pastors of large churches. The chapter on organization should help the administrator in a church of congregational polity more than those of us for whose local churches the denomination prescribes organization, but even the latter will find some valuable tips in this chapter. Problems relating to personnel, care of buildings and grounds, records, and the church office are treated in a way to be helpful for pastors of large churches.

The book does not demonstrate a sensitive theological and ethical discrimination in the choice of subjects to be treated and programs recommended. Ditzen states that all the church's activities should be "distinctively Christian." Then, among other programs, he lists arts and crafts as well as musical and cultural events. Under the heading of the latter his church presented concerts

by Yehudi Menuhin, the Cleveland Symphony Orchestra, and George London, bass-baritone—tickets for the entire series selling for fifteen dollars each. One wonders how he defines the term "distinctively Christian"! Again, the disproportionately large amount of space devoted to by-laws for a church nursery school compared with that devoted to other more essential phases of the church's program seems to reflect a fuzziness in viewing program values. Nor is the chapter on program organized to present all cognate materials in the same section, *e.g.,* evangelistic outreach is separated from baptism and membership visitation and cultivation.

One can overlook these relatively minor shortcomings, however, when he allows himself to acknowledge the obvious values of the book. This is not the type of book one reads straight through, but it is rather what its name implies, a "Handbook" to be consulted when one has an administrative problem. The pastor who does not own such a book will not go wrong in purchasing this one.—O. Kelly Ingram.

Religious Drama: Ends and Means. Harold Ehrensperger. Abingdon. 1962. 287 pp. $6.

The subjects of drama and religion have been related for a long while. No signs of separation are appearing in our time, but it may be admitted that the relationship sometimes assumes awkward if not offensive forms. Examples of objectionable amateurishness are regularly seen in church-sponsored productions, and the reputation of religious drama is not always a lofty one. The desire for improvement is being expressed by both church leaders and representatives of the theatre. The great ideas, feelings, and conflicts which move men furnish themes for both religion and drama. Neither camp can claim exclusive ownership or even priority rights. More compatible relationships are necessary, and, if Harold Ehrensperger's latest book can be trusted as kind of prophecy, are coming soon. The dramatist and the religionist must and can work together.

In *Religious Drama: Ends and Means,* Ehrensperger has expanded and enriched his earlier book, *Conscience on Stage* (Abingdom-Cokesbury, 1947), regarded by some as a definitive work in the area of religious drama. This second work is really a new book, although there are sections where the material of the first one is repeated. A new stance is taken and a larger scope is present in this explication of "ends and means." The book is not a book of definitions, yet persons needing definitions of basic terms will find these pages helpful; it it not a volume of history, yet glimpses of the history of religious drama are given; it is not a treatise on theories of drama, but it includes trustworthy insights into the nature and purpose of religious drama; it is not a handbook for the director of a church play, yet such a person will be immeasurably benefited by reading it. Its emphasis on depth is a quality that will immediately impress all who examine it.

This book, while not intended to replace the earlier one by Ehrensperger, is superior in may ways. One item deserves mentioning: it has more than one hundred pages under the caption Appendices, listing sources of material that both amateurs and professionals, persons in and outside the church, will find invaluable.—W. A. Kale.

The Word in Worship: Preaching and Its Setting in Common Worship. Thomas H. Keir. Oxford. 1962. i-viii + 150 pp. $3.50.

It is interesting to notice how many homiletical lectureships are producing volumes in which preaching is categorically subsumed under the heading of worship. Preaching not only takes place within the context of worship, but the liturgy determines (should determine!) the content and presentation of the sermon. My own comment is a fervent "amen." Maybe that is why Dean Cannon referred to

me—in humor, even in disgust—as "that Scoto-Catholic." Thomas H. Keir is in that tradition, too. His Warrack Lectures for 1960 are all about the conscious and continual interplay of the various parts of the service. His thesis may best be set forth by quotations: "It is . . . appropriate that preaching be considered afresh from the viewpoint of its associations with the Church's common prayer" (v). "The liturgy is not safe without the Word, nor the Word without the liturgy" (38). "The liturgy . . . is nothing else but truth expressed in terms of prayer" (51). He makes his case. Or, am I biased?

There are five chapters. The first, "The Vagrant Word," pleads with us to understand what the Word of God is. It "is not simply the Bible or the sermon regarded as a written or spoken account of God's will for past ages or even for our day. The 'Word of God' is personal. It is *whatever God may say to men* through the Bible and the sermon, or even without Bible and sermon. . . . The sermon is the thing outwardly spoken; the Word of God is the thing inwardly heard" (6). There's something to chew on. That leads to a chapter on "The Liturgy," with a good discussion of a service in three acts, set forth usably in an Appendix. "The Image" is the title of Chapter Three, with a plea for an imaginative poetic approach to a choice of language in the wording of the sermon, once one has entered into the Bible's imagination. "The Song" inevitably follows. "Faith's fervour demands song" (94). The song is the response to the Word, and is itself a vehicle of the Eternal Word. "A well-compiled hymnbook is indeed the most ecumenical book in the world, the Bible alone excepted" (107). The last chapter "The Mouth-Piece" looks at the sermon proper and at the Sacraments. "A sermon . . . is a going into action" (119). The preacher is "the mouthpiece of a conviction" (120). "Preaching . . . is a man speaking in such a way and under such a direction that the God who is eternal may be heard to utter his solving and saving Word in the situation that is contemporary" (121). It must be controlled by a doctrine of the Church (122), and be determined by the framework of the Christian Year: "liturgically controlled preaching" (34).

Deliberately I have made this review mostly a catena of quotations, so that you may hear Keir talking. He has written no textbook, divided and sub-divided for easy perusal. This little volume is a digest of years of thoughtful, studious service in the tradition of the Reformed Churches as mediated by the Church of Scotland. The lectures are almost too compressed. They were tough to listen to—I heard one of them. But they have become a book for the study desk, the desk of one who takes corporate worship very seriously.—James T. Cleland.

The Lord's Prayer. Walter Lüthi. Translated by Kurt Schoenenberger. John Knox. 1961. vii + 103 pp. $2.50.

Professor John Knox in his Gray Lectures of 1956 (*The Integrity of Preaching,* Abingdon) has an intriguing section on the "implicit meaning" of a text. It discusses the interpretation of a passage "which there is good reason to doubt the original writers intended or the original readers recognized." This, obviously, has an illegitimate aspect: the homiletical heresy of eisegesis. But Knox, rightly, pleads for another understanding of "implicit": the unfolding of "some universal or timeless truth . . . of which those who recorded it . . . did not think at all." It is in this latter sense that Walter Lüthi—Swiss theologian and preacher—expounds the Lord's Prayer. There is little exegesis, much exposition, few illustrations, but valid application.

Lüthi analyzes the prayer in twelve chapters: the address to God, the seven petitions, the three glorifications, and the victorious summation. The reader sits back breathless, knowing that this volume must have a permanent

place on his shelves and frequent journeys to his desk. For here is a theological homiletician sharing his reflections with us, as he did with his flock in Europe.

The pages are packed with interesting ideas and arresting sentences. He links the first petition of the prayer with the first Commandment and the first Beatitude (10, 13). He points out that the petition for bread rightly comes before the one for forgiveness, as he reminds us that God gives to the unjust as well as to the just (50). Listen to these sentences: "The third petition of the Lord's Prayer cost the life of Him who taught us to pray" (28); "What if the will of God were to enter my calling of minister, whatever would come of it!" (35); "The seventh petition is answered on the Cross" (66); "We meet the disease of doubt at every turn in the Bible itself" (97-8).

The only criticism of this volume is that there is too much emphasis on the Cross and not enough on the Resurrection. But we shall be grateful for this book: beautifully printed, splendid in format, and rich in content. For, if we are normal, we are almost bound to preach on the Lord's Prayer. Here is unusual and lasting succor.—James T. Cleland.

CORRECTION: On page 164 of our previous issue Dean Ingram's review of Robert Lee's *Cities and Churches* said in print that "the old stand-bys . . . should be discarded." The typesetter confused a pencilled revision and the proof-readers failed to question the reviewer's apparently negative judgment. The editors hereby apologize to our Garrett colleague, Dr. Murray Leiffer, and to Walter Kloetzli and Arthur Hillman, whose books, *Effective City Church* and *Urban Church Planning,* should NOT be discarded.

Bring Thy Word to bear upon us, oh God; send again Thy Spirit over us; fulfill in our hearts Thy work and in our lives Thy purpose; raise us up again to be a people for Thee, in communion with Thee; free us once more from the captivity under earthly powers; lead us again from the flesh-pots of Egypt and the rivers of Babylon, and make us see that the hazards of Thy will are more blessed than the securities of worldly bondage.

Come once more to be the king of Thy covenant people, the nation of the New Testament, and so act in our midst and in Thy Church that the secret longings of our lives may be fulfilled, together with the yearnings of all thy people everywhere, so that Thy Church may once more be reformed, transformed from the likeness of a worldly image and restored to conformation with Thy will.

This we ask in the name of Christ, our Saviour, the Lord. Amen.

Duke Chapel
Convocation
Oct. 30, 1962

—Thor Hall