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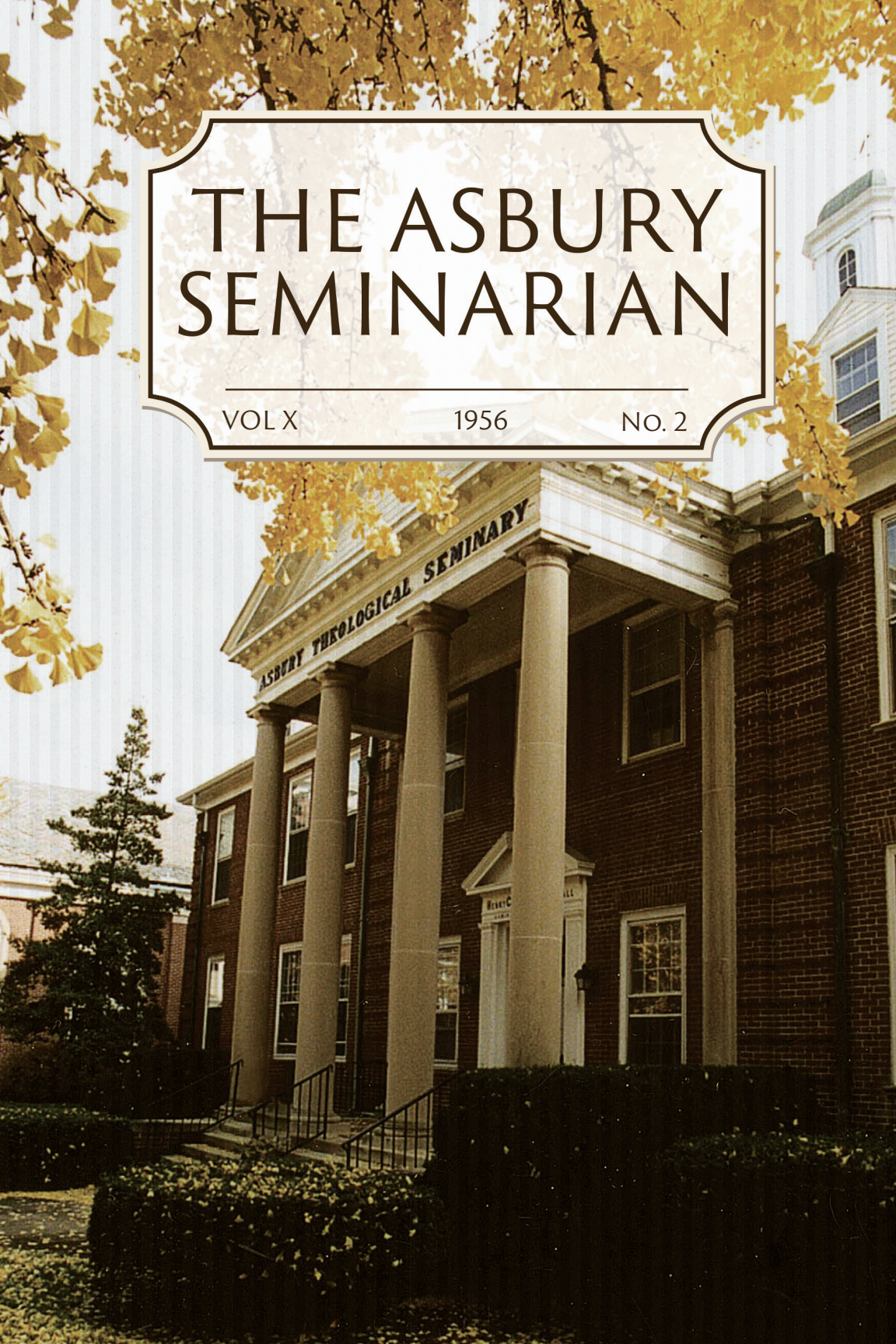

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Editorial . . .

Focus In Preaching

J. D. Robertson

Because of the complex functioning of the modern ministry many churchmen feel that the role of preaching calls for some re-assessment. Not a few speak disparagingly of preaching, notwithstanding its "rediscovery" in recent years. For instance, one man, himself a specialist in ministering to the sick, asserts that preaching as the principal method of carrying on the work of the church is fast declining.[1]

It is not the writer's purpose to present here an extended apologia on the primacy of preaching. This much is true: something of the significance of preaching becomes obvious when it is remembered that preaching and its message are bound together inextricably. As Professor H. H. Farmer says, "the means and the content are indissolubly one and cannot be separated from one another. The activity of preaching is to the faith as the blossom is to the plant: it is part of it.."[2] Preaching is the divinely appointed instrument of divine-human reconciliation. By the "foolishness of preaching" men are to be saved.

If it is true that a man's first calling is to preach, it is equally important that he possess a clear awareness of the essential message of the preaching. In this regard, much contemporary sermonizing seems to be out of focus. For is not the essential task of the pulpit that of mediating a sense of God to the man in the pew? Is it not true that preaching that fails to bring about a point of contact between man and God is something less than Christian?

It was never intended that preaching should be the only "saving activity" of the church. Works of compassion, for example, were certainly included. "Yet preaching, in one form or another," insists Professor Farmer, "is obviously the basic, the pivotal thing, without which other activities have little power, and that only in a very indirect and uncertain way, to serve the saving, divine purpose which has entered history in Christ."[3] It is not without significance that the Gospel record of Christ's commission to His

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[1]Russell Dicks, Pastoral Work and Personal Counseling, p. 195

[2]The Servant of the Word, p. 14

[3]Ibid., pp. 23-23

disciples put preaching first and then the healing of the sick. We are apt to forget that the Christian minister is essentially God's ambassador, that notwithstanding his imperfections and inadequacies he is himself in some sense a revelation of God. In this, Christianity is unique among the world's religions. Its messenger is not only an interpreter of God; he is a reflector of God. And more than this: for we believe that God is actually in the messenger. The Divine Presence is suffused with the human personality. As one contemporary New Testament scholar puts it, "God really becomes the preacher. The sermon is no longer the effort of a man to speak moving words; it has become the deed of God."[4] The preacher standing before his congregation can truly say, "As though God did beseech you by us: we pray you in Christ's stead be ye reconciled to God." Much indifferent preaching would suddenly come to life if this identification of the Divine and the human were more frequently felt at the seat of the preaching consciousness. It is this Godward aspect of the sermon that calls for sharper focus in many a contemporary pulpit.

And from the manward side, there is always the restlessness, the hunger for God. Recently a layman expressed it thus, "The layman goes to church because he hungers for God. He believes that he can be drawn to God through Jesus Christ. Theology will not do it. Nice literary style will not do it. But divine love will do it, and the task of the ministe as we laymen see it, is to work into his sermons a warmth, a devotion, a deep conviction, a passion, that will strongly draw them toward God through the grace of Jesus Christ."[5]

Perhaps it is in compensation for our failure to mediate God that we are tempted to lean unduly upon technique. Once we find the right approach, men will the more readily enter into the Kingdom! High-pressure salesmanship, psychological maneuvering, life-situation procedures, modern business tactics -- these are the ways to reach men! Whatever virtuous use the pulpit make of these strategies they do but reflect, after all, the temper of the times, and should never be the major concern of the spokesman for God.

Some men seem to feel that the chief value of the Gospel lies, not in its mediating God to man, but in its pragmatic usefulness to society. It is true that preaching in the best tradition has always spoken to the condition of men. But never at the expense of the objective truth of the Gospel! He who habitually derives sermon topics from his hearers may be highly popular as a preacher but

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[4]Donald G. Miller in "Interpretation" April 1952, 1. 135

[5]Dr. Wilbur LaRoe in "Monday Morning," February 27, 1956

he is hardly in the New Testament tradition. For in that tradition man's estate is never the primary thing. It is first, "Hallowed be thy name;" and second, "Give us this day our daily bread." "The minister," writes Henry Sloan Coffin, "is not a physician equipped with an ample pharmacopeia from which he takes remedies for their varied ills. He is the personal envoy of the all-sufficient God; and His sole aim is to let God draw near in His word and minister out of His unsearchable riches to needs which He, and He alone, fully understands."[6]

We are to make no mistake about it. God is to draw near in His word. Christ is God's word to men. In his recently published lectures on preaching, Ian Macpherson comments on the fact that there is really no warrant for the distinction made in our English Bibles between the term "Word" spelled with a capital "W" and "word" spelled with a small "w", as illustrated for instance, by the expressions, "preaching the word" and "the Word was made flesh." The change from the capital to the small letter is without the slightest support in the original; for in both contexts it is the same Word. This author points out the importance of this knowledge for the study of preaching: "It regulates and reorientates the whole subject. For, if this be a fact, it follows that preaching is not the feeble thing for which all too frequently it passes, but a tremendous thing -- nothing less than the communication through the utterance of a consecrated personality of the eternal Christ."[7]

The Godward aspect of the sermon is obscured not only by our preoccupation with method of communication and with the practical considerations of the Gospel. It suffers for other reasons. For instance, some congregations are surfeited with a kind of inspirational sermon in which the idea of God is dissipated in a flood of rhapsodical effusions about the goodness and love of God. Such preaching reminds one of Adelina Patti's description of her home in Wales: "Twenty miles from everywhere and very beautiful." Then there is the congregation that endures each Sunday morning a type of moralistic preaching reminiscent of Puritanism at its worst. And what of the people whose minister feels that he must on no account permit the social conscience to slumber; who plays from Sunday to Sunday on the theme of the Parable of the Good Samaritan -- with variations! And still the hungry sheep look up, and are not fed.

Whether it be good counsel on the ethics of daily living, a clever diagnosis of the temper of the times, or a stirring appeal to

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[6]Communion Through Preaching, pp. 11-12

[7]Ian Macpherson, The Burden of the Lord, p. 7

personal holiness of life, the sermon is inadequate and unworthy if it fails to bring God and man together. Not just God as abstract truth, but God in the person of Christ. It was old David Hume the skeptical philosopher who said of John Brown of Haddington, "Yon's the man for me; he preaches as if Jesus Christ were at his elbow." In one message men confront Him evangelically as Savior, and Lord; in another, ethically as Teacher and Example; and in still another, pastorally as Shepherd and Comforter. And yet whatever the particular theme of the message, its drawing power can be as wide as the needs of men; for Christ cannot be confined to the bounds of a sermon.

Preaching then, is always Christ, always Christianity. "Whoso said Christianity, said preaching."[8] It is Christ inviting men to comradeship -- and to ever-closer comradeship. "I will come in to him and sup with him, and he with Me." The "foolishness of preaching" is God's way of opening up a soul to flood it with light. First always, light about God; and secondarily always, as a result of the first, light about man -- his nature and his need.

The high seriousness of preaching may well be frightening to the preacher. It is no wonder that nearly all the great preachers of history shrank from the call to preach. Once a week for a precious twenty minutes, or twice that much, a man stands before a hungry people to mediate God to men. There is no more solemn task under the sun; none more rewarding.

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[8]H. H. Farmer, op. cit., p. 19

"The Interior of the Ministry"

Paul S. Rees

The wording of our topic is borrowed. As reported in a ministerial journal, Dr. Edwin E. Aubrey used it not long ago in an address to the graduating class of an eastern seminary. "All leaders," said Professor Aubrey, "are public figures with private lives." It is those "private lives" that concern us for the moment in this gathering -- though God pity us if they do not concern us every day in the conduct of our affairs as "servants of the Word."

You will remember that this stress upon what goes on in the preacher's own soul was passed along to Timothy by the Apostle Paul: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Timothy 4:16). A similar appeal, uttered with similar heat, was made by the Apostle to the elders of Ephesus: "Take heed...unto yourselves, and to all the flock" (Acts 20:28). With all apostolic ardor Paul would forestall that deadly species of ministerial failure of which Richard Baxter was to complain so vehemently long centuries later when he declared: "Many a tailor goes in rags, that maketh costly clothes for others; and many a cook scarcely licks his fingers, when he hath dressed for others the most costly dishes."

Let us talk to ourselves, then, in all candor about certain traits of the inner life which we of the clergy greatly need to nourish and to exemplify. I shall have to be content with naming four of them.

I

Take the quality of serenity. Some one has said, "There is no great art without serenity." Who has not felt, for example, that back of the turbulance and vastness of great music are the long hours of quiet brooding through which the composer passed? It is not otherwise with preaching: back of our most impassioned utterances, if they are to be anything more than "sounding brass," must be many a calm interlude in which the soul of the preacher is hushed into an awful stillness before the Lord.

The hectic strenuousness of our American way of life is poisonously contagious. It has been remarked that a three-word biography of a typical American would be: "Hurry...Worry... Bury!" The pastor, unless he has taken the vows of self-discipline, will succumb to this shallow "activism."

We are not all alike, and every man must answer to his God

for the employment of his time, but there are many of us, one fears, who are overlooking the rich pasturelands of spiritual grazing afforded by the early morning hour. What an opportunity for the listening as well as the speaking side of prayer! Think on the Word! Whisper the lines of the great hymns! And don't forget the value of setting down on paper some of the insights and suggestions that come to your brooding mind! Even in a day when "Whirl is king" there may be found an answer to our prayers:

"Drop Thy still dews of quietness
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace."

Thus we may acquire and nourish an inner serenity that will be reflected in the poise with which we move among our people -- a poise so wholesomely subtle that often it affects them without their knowing it.

II

A second quality with which "the interior of the ministry" should be furnished is humility. "I can think," says Paul Scherer, "of no more insidious or deadly foe than self-esteem, the habit so many people have of being 'starched even before they are washed.' Yet I would hazard the guess that this is peculiarly the sin par excellence of the clergy." The sting of those words lies in the fact that they come, not from an outsider, but from one of ourselves.

To be sure, humility has its distortions -- with the clergy as with the laity. One of its caricatures may be seen in the man who prates endlessly about being humble when, alas, there permeates his every testimony and preachment a pious egotism. His life is a ministerial province bounded on the north, the south, the east, and the west by -- himself. Another warped picture of humility may be seen in the man who is forever demeaning himself as a worm. Whether as a form of self-pity or as a device for escaping responsibility and hard work, he is habitually running down himself as having no talents, no possibilities, no future.

On the other hand, if humility has its distortions it has also its demonstrations. A Bible teacher whom I loved once had a series of meetings in a church wherein was a lady whom I had long known. Meeting her some time after the series was over, I asked her about my friend's ministry. Her answer I shall always remember: "That man can put more of Christ into his ministry, and less of himself, than any man I ever heard." Besides the beauty of that tribute, there is an unconscious discernment in it that one should

not miss. The secret of humility is not to aim at it as a separate virtue which one sets himself deliberately to acquire; its secret is rather to be found in abandoning oneself to Jesus Christ. The false and unworthy ego is cancelled out in one's glorious preoccupation with the Savior.

"If thou couldst empty all thy self of self,
Like to a shell dishabited,
Then might He find thee on the ocean shelf,
And say, 'This is not dead' --
And fill thee with Himself in stead."

But self can never cast out self. If we wait for this achievement, we shall never be filled with Him. These are not two separate and distinct processes, with one preceding the other. You do not empty a room of darkness in order to fill it with light. You simply let the light in. Whereupon the darkness goes. So with this grace of humility: when we are wide open to the light of that mind which was in Christ, the darkness of self-importance can do no other than flee.

III

Let me name sensitivity as a third trait which the preacher should sedulously cultivate as he tends his inner life. In many ways our work is repetitious: it therefore, and easily, breeds both monotony and callousness. Services to lead, sermons to prepare and deliver, funerals to conduct, marriages to perform, counseling to be done, calls to be made: so the cycle runs! And the first thing you know, you are in a rut, which some one has described as a grave with the ends knocked out.

Let every minister beware the curse of callousness. There is the callousness of habit: the first time you did it you were fresh, but the five hundredth time -- well, you describe it. There is the callousness of professionalism: gradually lower motives take over and the highest one backs blushingly into a corner. There is the callousness of distance: some pastors seem never to be stirred by the brokenness and bleakness of life that lies beyond the little circle of their own parish. One Sunday morning, at the breakfast table, I told my three children about a hunger-and-starvation scene in Europe, which a friend of mine had witnessed with his own eyes. The children listened politely, but it would be an exaggeration to say they were stirred. An hour later, on the way to church, a cocker spaniel pup darted in front of our car, and we killed it. All three of the children were moved to tears. The first scene was incalculably more tragic, but their childish eyes did not bring it close up. Hence the absence of emotion. But woe be to the mini-

ster who is childish, who sees not and feels not the wasting evil and the ghastly sorrow of a whole world in need of Christ. The light should never be allowed to go out on that inner altar where he prays:

"God -- let me be aware.
Let me not stumble blindly down the ways,
Just getting somehow safely through the days,
Not even groping for another hand.
Not even wondering why it all was planned,
Eyes to the ground unseeking for the light,
Soul never aching for a wild-winged flight,
Please, keep me eager just to do my share.
God -- let me be aware.

"God -- let me be aware.
Stab my soul fiercely with others' pain,
Let me walk seeing horror and stain.
Let my hands, groping, find other hands.
Give me the heart that divines, understands.
Give me the courage, wounded, to fight.
Flood me with knowledge, drench me in light.
Please, keep me eager just to do my share.
God -- let me be aware."

IV

Consider one more quality that should characterize "the interior of the ministry": importunity. Perhaps a quick glance at the vocabulary of the average man. The adjective form of it -- "importunate" -- is defined as "urgent in character, pressingly solicitous, insistent." It comes to light but once in the New Testament: in the story of the man who came at midnight to beg bread from his neighbor, as recorded in the 11th chapter of Luke. "Though he will not rise and give him," says Jesus, "because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." In place of "importunity" both Goodspeed and Moffatt prefer the word "persistency."

Not always do the parables of our Lord teach by comparison. Sometimes they teach by contrast. Jesus is not telling us that our heavenly Father is like that reluctant and churlish neighbor upstairs in bed. Rather is He telling us that we are to be like that fervently persistent man downstairs at the door. He is instructing us further that if such a man, untiring in his quest, got what he needed from his reluctant friend, how much more certainly will

whole-hearted praying get large results from an infinitely wise and willing heavenly Father.

That is the teaching. But what shall we say of our observance of it? Against the door of my own heart, if not against yours, I lay the humbling charge that too little goes on within that burns with this intensely beseeching quality. I annot forget the day I stood at the door of the prayer room of John Knox in Edinburgh. My blood rushed a bit faster as I recalled the cry of his soul which again and again was heard upon his lips: "O God, give me Scotland, or I die!" Look within, will you? Think back, please! Have your parish needs and mine, have your community sins and mine, produced within your heart or mine any such anguished importunity as that? The answer? Well, that's between you and the Man with the blanched face who once sank in a passion of prayer in a garden called Gethsemane.

This heat of importunity, moreover, if it is to circulate through our sermons as well as our prayers, must be generated within our spirits when we are alone with God. In prayer we importune God; in preaching, men. James S. Stewart, in his stirring preacher-volume called Heralds of God, has a passage near the end in which he quotes John the Baptist: "I indeed baptize you with water...but he that cometh after me is mightier than I...He shall baptize you with fire." "And the weakness," says Stewart, "of many an otherwise competent ministry is that it has been content with the first baptism and neglected the second, has tried to do with water what can be accomplished only with the fire of Christ." He then quotes, appropriately, a testimony that Frederic W. H. Myers once bore to the influence upon his life of Josephine Butler. Said Myers: "She introduced me to Christianity as by an inner door: not to its encumbering forms but to its heart of flame."

That, my brothers, becomes the stupendous task of every man of us: to introduce other people, waiting out there in our congregations, to Christianity's "heart of flame." But alas for us if we try to do it before our own hearts have been so ignited by the truth and the love of Christ that in our pulpits we are veritable incendiaries of the Lord to set afire the souls of men. So Myers himself must have felt, else he would not have written:

Preaching To The Man In The Pew

Andrew W. Blackwood

On the human level three men enter prominently into many an orthodox sermon today. In the order of accepted importance these three stand out: first, the man in the pulpit; second, the man in the Bible; and third, the man in the pew. "First" here means most important. In some pulpits, and in pastors' studies, the order may differ. According to books about preaching, the man in the pulpit stands out first. The Bible character about whom he preaches, whether it be Jacob or Zacchaeus, usually comes next, and the friend in the pew emerges a poor third. Indeed he may not appear at all, not prominently. The sermon may begin with "I" and deal with what "I" think about Jacob or Zacchaeus. The hearer may never come into view until the last few sentences of a conventional conclusion, which few hearers remember.

This account deliberately ignores the divine. The man in the pulpit, the one in the Bible, and the friend in the pew -- like the sermon itself -- all exist for the glory of God. By this I mean the God of the Bible, revealed in Jesus Christ, under the guidance of the Spirit, with the stress falling on our Lord's Incarnation and Deity, Death and Resurrection, Living Presence and Final Return. Even in a pulpit with such a Christian philosophy, the question still remains: "Among the three men on the human level, which one ought to stand out first, and which one last?" Whatever the answer, why should every minister take the matter seriously? Why not merely "preach"?

Personally, I have come to believe that the man in the pew ought to come first; the man in the Book, second; the man in the pulpit, third and last. By this I mean last in thinking of the interpreter as he sits in the study and prays about the sermon, and as he stands in the pulpit to voice the kerygma, which signifies "preaching Christ." According to the Written Word of God, why did Ezekiel preach (33:30-33), and Paul (I Cor. 2:1-4)? Like our Lord, every true prophet or apostle uttered words of promise and rebuke for the sake of the hearer. Otherwise, there would have been no preaching. As James Denny used to say, "no preacher can call attention to Christ and himself at the same time." Neither can any minister today preach well about Jacob or Zacchaeus unless the sermon somehow makes clear the relevance to the needs, the problems, and the interests of the lay hearer. My young reader, before you adopt a working philosophy for life, search the Scriptures and see whether or not these statements ring true. If

they do not, revise your scale of values.

Sometimes a reader of my books wonders why I write more or less about liberals, especially Fosdick. Often I wonder myself. One thing I have learned from a careful study of Fosdick's sermons, and of his practical philosophy. On the human level he always strives to deal with the problems and interests of the lay hearer. Strange as the statement may seem to his critics, Fosdick usually preaches about the interest and problems of one person, rather than of a group. He preaches little about "man," a term not clear to many persons "non-theologically minded." With a different theology and a loftier idea of Holy Scripture, I wish I could learn from Fosdick how to make the interests and the problems of the hearer prominent. I do not believe in having any one kind of sermons all the time. As an evangelical interpreter James S. Stewart makes it a working rule to start a sermon with something about the hearer. Often this preacher addresses the hearer directly. So does Billy Graham. In his book, Peace with God, there follows the opening sentence of the first sermon: "You started on the Great Quest the moment you were born" (Jer. 24:13).

In seminaries we professors should quit glorifying the pulpit orator, who calls attention to himself. Where does the Bible ever sanction self-centered preaching? To a lesser degree the same negation holds true about a sermonizer. Where do the Scriptures approve any man who makes a sermon an end in itself, rather than a means of grace? Surely the Book holds up as an ideal the interpreter whose voice never is heard, and whose sermon calls no special attention to himself. Ideally, both preacher and message exist for the sake of two persons: the Lord and the listener. At his best, the man in the pulpit serves as a lens in which rays of light from above converge so as to set the heart of the lay hearer on fire. Afire with what? With a new sense of divine glory and of personal need. For an example of such a "preaching psychology" study Isaiah 6:1-8.

What then have the needs and interests of the hearer to do with a minister's sermon today? The answer would call for a book, which until recently no person ever attempted to write. The works on the subject, books not from my pen, have opened up the field. Here let me answer my question briefly; the reader can fill in the gaps. For one thing, the needs of the hearer ought to guide and restrain the man in the study when he determines what to preach on a given day. To take a controversial subject, from which a timid interpreter shies away, think of race prejudice. With Negroes moving into the community, and wishing to be treated as human beings, what should a lay church member do? This question no minister can answer for anyone save himself, but he can guide the

hearer in seeking the will of God as revealed in the Book. Not belligerently, dogmatically, or apologetically, but as the local interpreter of Christian doctrine, no man with courage enough to become a preacher can ignore this issue today.

Again, the right sort of concern about the hearer aids a minister in choosing a passage from the Bible. Especially in dealing with a delicate issue, about which good men differ widely, he wishes to have a "sure word of prophecy." For example, after Easter he may be preaching here and there from the Acts, "the most exciting book in the New Testament." When he comes to the tenth chapter he has to choose between preaching about God's way of removing race prejudice, or else passing by the experience of Peter at Joppa and later in Caesarea.

Once more, the needs of the hearer guide a man in determining what materials to use, or not to use. In dealing with "The Bible Cure for Race Prejudice" the main part of the sermon, the warp, may come from the chosen passage. Since the hearer may have a Bible that he has only begun to read, the interpreter may deal with only this one passage. Here he can find all the biblical materials he can use, more than he can make interesting and clear. As for the sermon's woof, part of it may come from South Africa, in a well-known novel by Alan Paton, Cry, the Beloved Country.

Negatively, contemporary material need not come from the home community, or even from our country. Forgetting that he is called to preach the Gospel -- not to argue, debate, or attack -- the man in the pulpit might collect up-to-date racial materials from the United States News and World Report, which many of us find invaluable. Or he might attack local churches, including his own, for practicing "segregation on Sunday," and all through the week. If wise, he plans to "pass by on the other side" of things so close at hand that few can appraise them fairly. All the while he should depend on the truth of God's revealed Book to do its own office work in the heart of every believer, since a believer in Christ wishes to do God's will on earth as it is done in heaven. Yonder there will be no segregation among the redeemed children of the Heavenly Father.

This kind of hearer-directed sermon may arouse more questions than it answers. If so, thank God! For the answers, the layman should turn to the Written Word, in the spirit of prayer, with the desire to do the will of God himself, and have it done by others. He may also come to the pastor for counsel. According to a distinguished exponent of pulpit counseling, the chief test of a sermon's effectiveness appears in the number of requests for private interviews, each from a hearer who wishes to know the truth in hand more perfectly, and to do it more fully. Like many another

issue about which a man preaches, this one of race prejudice and its cure is not so simple and easy as we ministers often make it seem. The solution is not easy, but it is possible. For every human need, God's Book has a supply, in the form of a Christian doctrine, which centers at the Cross.

Still further, the welfare of the hearer should guide a pastor in making plans for a sermon. Ideally, plans for structure ought to come late, rather than early. Actually, the way of handling the facts in a case may come to mind as soon as one decides on a project and chooses a text. Even so, one ought to leave the matter open until the facts are all in hand. Then if the first idea still seems to be best, let it prevail, but not otherwise. For example, in preparing to address a college group who need to know part of what the Book says about fear, one may turn to Mark 4:35-41, with stress on this verse: "Why are ye so fearful? How is it that ye have no faith?" Here our Lord speaks to a group of young men who as human beings have many reasons to feel afraid. After a prayerful study of the passage, and a careful consideration of the reasons why college young folk today yield to ungodly fears, one may decide that the best way to deal with the passage is to follow the original impulse, which called for a textual sermon.

With Frederick W. Robertson in any of his Sunday morning sermons, let the two-fold form of the text lead to a message with "two contrasting truths," and only two. In keeping with the text, let the first main part deal with "The Meaning of Faith as Victory over Fear." Obviously, faith means far more, but in any one sermon a minister can not tell all he knows about faith, or anything else. According to experts in secular writing, "exposition means the simplifying of experience." Skill in exposition means "ability to select and omit, in order to make the facts in hand clear and luminous." As Plutarch once wrote, "a (hearer's) soul is not a vessel to be filled, but a fire to be kindled." The fire has to do with faith in the Christ of Today.

In the hands of an amateur the first part of the sermon would be human and negative. Forgetting that the words of the text come from Christ, and that they all point to belief in Him as the way to escape from understandable fears amid a storm, a man who "preaches from the Bible" may waste precious time telling young hearers what they already know about the occasions of their fears, and the folly of fears that make them unhappy and may cause stomach ulcers. Why not follow the text, in its setting? It shows that the wrong sort of fear means lack of faith in Christ as present -- as concerned -- and as able. Able to do what? Everything! In other words, deal with the truth first of all as it relates to Christ. "Ah, yes, but what about the hearer?" The introduction has to do

with him, briefly. The latter part of the sermon, the climactic portion, may bring out the truth more fully, as it relates to him and his fears.

Faith means victory over fear. This relates to the practical result. As for faith itself, which leads to triumph over fear, faith means trust in the Living Christ. Here an amateur would go over much the same ground as in the first main part: faith in Christ as here -- as concerned -- and as able. All true, thank God! A master preacher could say it the second time, and more than twice, without anticlimax. Many another would do well, in the second main part, to deal with the needs of the hearer. Faith means trusting the Present Christ for victory over fears relating to Self, to Money, to Marriage, and to the Unknown Future. Since the sky is the limit here, a minister has to select and omit, being careful all the while to keep Christ in the center of the picture, with the light full on His blessed face.

In a recent review of a book about preaching, a distinguished New York pastor objected to any such use of the case method, either in class or in print. He said, correctly, that it might encourage a student, or young pastor, to borrow another man's outline instead of making one to fit the needs of the home listeners, especially the man one is most anxious to help. All of us teachers recognize the possibility of "spoon-feeding," and deplore it. We see no harm in borrowing another man's outline, occasionally, unless the borrowing is surreptitious. As a rule every man should plan his own way. But we wonder why the reviewer objects to another writer's "spoon-feeding" by using cases, and then sends out from New York City a book of sermons to be scooped up with a shovel, being pilfered without credit and preached without change? Is a spoon worse than a shovel? It is as hard to write about preaching without reference to sermons as to discuss the art of Michelangelo and Raphael without reference to the statue of Moses and the painting of the Transfiguration.

Last of all, for the present, the needs of the hearer guide a minister in delivering his message. If only for the sake of boys and girls, and older folk with childlike minds, he plans to make every sermon clear and simple, interesting and appealing, from beginning to end. He starts with something sure to interest the normal hearer now, something about the subject, preferably as it concerns a layman's interests now. The pastor speaks as a friend, a friend of the Lord Jesus, and a friend of the listener, who ought soon to become a sharer in the sermon, "as a co-operative enterprise," a friendly conversation about one of "the things that matter most."

All through the discourse a skillful interpreter engages in

"animated conversation." Like Spurgeon, he never speaks at the same rate in any two quarters of a discourse. Even a horse would tire if he had to proceed for a mile at the same speed. In preparing to speak from the pulpit the minister plans carefully. He aims to let the spirit of what he is saying control the tone color of his utterance. In other words, the popular effectiveness of the spoken word, under God, depends more on how a man speaks than on any other human factor. Like his Lord, the interpreter should feel able to say, humbly: "The Lord God hath given me the tongue of the learned, that I should know how to speak" (Isaiah 50:4 - not a close rendering of the original).

Once in class at Princeton a senior asked me to name a man then living who seemed to embody all these ideals. Thinking only of ministers whom I had heard a number of times, I mentioned George W. Truett. Like Billy Graham, and other men on abiding influence, Truett spoke better than he wrote; he preached to be heard by living beings, one by one, not to be admired as a master of the King's English. The facts about Truett appear in a biography by his son-in-law, Powhatan W. James; in printed volumes of sermons; and best of all, in the lives of an untold host whom he blessed through mastery of the spoken word. No matter where Truett preached, or how vast the throng, he always made me feel that he was concerned about me personally, and that he wanted me to live close to his Lord and Savior. Not as a pulpit orator calling attention chiefly to himself, not as a sermonizer calling attention almost exclusively to my Savior and my sins, Truett showed me how to put God first, the hearer second, and the speaker last. So did Spurgeon, and Brooks, neither of whom I ever heard.

In two respects the young minister today needs to remember conditions that differ from those when Truett or Spurgeon began his life work. Today there is in many a layman's hands a new copy of the Bible. To the average purchaser it will remain a closed book, unless someone like Philip comes along to tell a layman like the eunuch how to read this Written Word of God. To render such a service the young pastor may not have had the proper sort of training. In many a seminary of yesterday an earnest student did not gain a working knowledge of the Bible. He did not learn to look on every sermon as an opportunity to help the hearer use a chosen part of God's Book. In all these matters I am not thinking about a seminary course or two on methodology, but of the fact that a training school for ministers ought to send forth a graduate who has learned how from the pulpit to guide a layman in reading Isaiah 53, or any other important passage in the Bible. A seminary graduate should go into the pulpit thinking first of all, under God, about the needs of the hearer, not about the merits of

the sermon, or the prowess of the preacher. In short, his ideals ought to be Christian, his methods practical, and his spirit contagious. Like the Apostle of old he should have a practical philosophy of preaching. Writing to laymen, full of needs arising from sin, thinking of himself as an earthen vessel flooded with heavenly light (the Gospel), the Apostle declares: "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" (II Cor. 4:5).

Another factor enters into the picture today, more than at any earlier time in our century. Almost everywhere our country has witnessed a "theological renaissance," if not yet a doctrinal Reformation. Among the fifty per cent of American adults who read books, many have been buying and vainly trying to understand all sorts of works about religion. Feeling confused, some of these laymen come to church hoping to find a minister who has wisdom and training enough to preach doctrine, making it interesting to a man who has no biblical background and no theological acumen. Except in a few fortunate communities here and there, a layman has to look far to find a pastor who can make the Bible live and speak in the best language of today. Perhaps not in the same sermons as above, many a layman wants his minister to preach Christian doctrine so that any businessman or housemother, with any lad or lass ready for junior high school, can utter the Lord's Prayer intelligently, and even the Apostles' Creed. "Thy Kingdom come," for instance. To a mature layman, who has attended church regularly all his life, and has done everything the minister has encouraged him to do, how much do these familiar terms mean? In other words, a minister can scarcely preach to laymen in 1956 unless he knows how to preach from the Bible, and how to preach one at a time the doctrines of our holy faith. In order to meet such needs in any community now, a man ought to have more than one service every Lord's Day. He ought to excel both as a winner of souls and as a feeder of the sheep already in the fold.

With some exceptions, the seminaries of yesterday did not send out a typical graduate with a Christian philosophy of preaching, with an adequate introduction to the Bible, and with ability to show the present-day values of a Christian doctrine. Of course a divinity school can not "give" any future graduate such information, or any such mastery of "what to preach." After three years under pious men, some of them erudite, I had to learn in the next three years, and all through my later years as a pastor, what I might have learned while in the divinity school. I refer to setting up lofty ideals, working out a method of my own, and learning how to work in preparing to meet the needs of the hearer by preaching from the Bible, and by explaining Christian doctrine.

Today the Holy Spirit stands ready to guide any young ministers, or any one more mature, in getting his bearings, and in meeting the needs of any layman who comes to church for a living message from the heart of God, (Isa. 55:10, 11).

Abiding Values of the Methodist Class Meeting

W. C. Mavis

The class meeting was one of the invaluable religious discoveries of the Wesleyan movement. John Wesley, with an intuitive sense of genuine values, immediately recognized its worth and made it a basic element in his system of pastoral care. During the first few years of the Methodist movement, its worth was demonstrated to a greater extent than Wesley had anticipated, and he declared that it could "scarcely be conceived what advantages had been reaped" from it.[1]

It is amazing that the church which originated the class meeting has now pretty well abandoned it. Furthermore, many holiness churches, affirming the great theological and experiential convictions of the early Wesleyan movement, are surrendering the class meeting also. This surrender is particularly untimely now, inasmuch as the value of the class meeting is better attested than it has ever been before.

The validity of the class meeting is now confirmed by a number of disciplines including education, sociology, and psychology. These disciplines have attested its value by varied approaches and emphases. Education has confirmed its worth of a statement of the principles and a demonstration of the worth of group discussion. Social psychology has attested its validity by its emphasis upon the values of social interaction. Clinical psychology has set forth some principles of group psychotherapy or "group counseling" that validates religious group counsel in the form of the class meeting.[2]

For a number of years psychologists have been using group discussion or counseling to meet many types of personal needs. They form, for example, small groups of people with common illnesses or problems and help these people gain insight by mutual discussion. Group counseling is used for persons with basic adjustment problems as well as for people having common needs as in premarital or marital counseling. Such groups meet periodically, and the members of them talk freely about their problems

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[1]Letters, "Standard Edition," volume II, p. 297.

[2]The term "group counseling" has not been used generally until very recently. It is now appearing more and more to suggest a group situation in which there is a free interchange of ideas aimed at the solution of personal problems.

or needs under the guidance of a trained counselor.

We purpose here to view the class meeting in the light of some of the principles that have been validated in group counseling. We do not approach this task with the idea that the class meeting has been on shaky grounds, and that now it must be attested by psychology which has been considered sometimes unfriendly to evangelical religion. The class meeting has demonstrated adequately its worth to people who have observed it. There is value, however, in presenting some collateral evidence which shows clearly that it is a basically sound form of Christian nurture.

I

Wesley proceeded on sound psychological and spiritual principles when he organized like-minded people into small groups for the discussion of personal spiritual problems. He anticipated group counseling in setting up these homogeneous groups that permitted a free exchange of experience, problems, and ideas in an atmosphere of understanding and acceptance. He saw clearly that these groups provided an opportunity for personal insight and spiritual growth.

Being thoroughly convinced that the class meetings should be homogeneous groups of spiritually concerned people, Wesley used the ingenious method of issuing tickets to those whom he thought qualified to attend. He said that every ticket represented a strong recommendation of the person to whom it was given; as if he had written, "I believe the bearer hereof to be one that fears God and works righteousness."[3] Wesley was strict on this matter of issuing class tickets, and he refused, for instance, to give tickets to part-time attendants. This attitude grew out of his belief that one of the dependable signs of spiritual earnestness was regular class attendance. In September, 1759, for example, he met the society at Norwich and discussed the "nature and use of meeting in a class." Upon inquiry, he found that there were about five hundred members in the society, but one hundred fifty of those did not "pretend to meet at all" in class meetings. "Of those, therefore " he said, "I make no account. They hang on by but a single thread."[4]

Wesley realized that spiritual concern on the part of the members was necessary for successful class meetings. In this respect he was in keeping with modern counseling principles. It is recognized today that a maladjusted person cannot obtain significant help by either personal or group counseling unless he is really concerned

[3]Letters, volume II, p. 300.

[4]Journal "Standard Edition," volume IV, p. 350

about his problem and wants to solve it. Wesley knew that if people in class meetings were half-hearted about spiritual matters they would be half-hearted and listless in their participation in the class meeting. He knew that such a situation would provide no real basis for solving spiritual problems. He furthermore saw that the presence of unconcerned people would be a distraction to the others and that the sense of mutuality and understanding of the group as a whole would be greatly diminished.

II

A number of significant values are realized by the members of a class when it is comprised of a small group of likeminded Christian people who are under the guidance of a capable, Spirit-filled and broad-minded leader. We shall note a number of these values that are realized primarily in such groups.

The acceptance and understanding that a class meeting gives sincere Christians helps them attain a sense of spiritual security. The acceptance of a class is like that which a family gives a child. The family accepts, understands, and appreciates the child in spite of the fact that he has limitations, and that he often fails to live up to adult standard. Attitudes of understanding and appreciation help the child to accept his limitations and failures without developing an inferiority complex, and, other things being equal, he will grow up with a sense of personal worth and adequacy.

The urge to be understood and appreciated is deeply rooted in human nature, and is not removed at conversion or in any other religious experience. The convert, sometimes sensing that he is rejected by many of his erstwhile worldly friends, needs the understanding and fellowship of a group of warm-hearted people as much as he needs instruction and exhortation. Such a group will provide a sense of comradeship that will strengthen him and help him to feel confident. Moreover, surrounded by a group of Christians by whom he is approved, he can accept himself as an immature Christian without apology. With the support of such a group, he will not cast away his confidence readily in an hour of temptation or failure but, like the child in a home, will develop attitudes of spiritual adequacy and security.

The sense of belongingness that a class gives its members helps diminish feelings of aloneness and uniqueness that Christians often experience. When God's people are hard pressed and severely tempted, they often feel like Elijah once did: "I alone am left." These attitudes are found in life generally, for psychological counselors know that when people are under tension or when they are maladjusted, they are likely to think that their problems are unique. This sense of uniqueness often gives them a feeling of isolation.

When Christians are tempted and pressed in such a manner, they greatly need the fellowship that is found in a class meeting. The free interchange of experiences there will surely convince them that they are not strangely different from other people and that the temptations they face are those that will come to them.

The fact of belonging to a spiritually select group of Christians provides a type of personal spiritual status and recognition that is important. This was especially true in Wesley's day when class membership was highly selective. It has always seemed to me that Wesley was extraordinarily wise in having the early Methodists "earn the right" to belong to these groups. A candidate for membership in a class had to demonstrate attitudes of sincerity and earnestness, and it was a distinct honor to be admitted into the fellowship of a class meeting. Such a degree of spiritual status and recognition strengthened highly introspective and timid souls. It furthermore brought a sense of responsibility to continue the quality of life or aspiration that had made membership possible. The very fact of belonging to one of these groups tended to put its members under bond to be true to God and not to violate the confidence that had been placed in them.

A part of the value of class meetings is seen in the fact that they provided an opportunity for personal self-examination. Sincere Christians are able to examine themselves in a healthful and helpful manner when they are in the atmosphere of understanding and love, but where these conditions are lacking, their introspection and self-examination might be harmful or possibly damaging. Class meetings permit a large degree of self-expression in which one's problems and failures, as well as spiritual successes, may be mentioned without a feeling of either inferiority or superiority. The overt expression of one's personal problems often leads to insights that could never have been had otherwise. It is important to note, also, that this type of self-examination is carried on in a situation that takes view of other people's experiences. This fact does much to save one from becoming a spiritual hermit with many hindering eccentricities.

The practice of the confession of faults and sins is as psychologically sound as the latest principle enunciated in the most scientific textbook in psychology. Unconfessed faults and sins cause feelings of inadequacy and guilt with the accompanying emotions of personal rejection and spiritual inferiority. William James recognized this principle and affirmed it by a uniquely incisive phrase, "exteriorize your rottenness." Carl Jung held that personal confession is necessary on the part of all men, and if a man

will not confess his sins he will become a "moral exile."[5] Wesley's psychological and spiritual grasp of this truth was as cogent as that of any psychologist. He recognized that it was helpful for Christians to "pour out their hearts without reserve, particularly with regard to sin which doth so easily beset them and the temptations which were most apt to prevail over them."[6] He viewed the class meeting as an opportunity when the Biblical injunction could be carried best: "Confess your faults one to another and pray one for another that ye may be healed."[7]

Wesley observed some actual results of confession and prayer in his class meetings.

> They prayed for one another that they might be healed of the faults they had confessed; and it was so. The chains were broken, the bands were burst asunder, and sin had no more dominion over them. Many were delivered from the temptations out of which till then they found no way of escape. They were built up in the most holy faith.[8]

Another impressive value of the class meeting is realized in the opportunity it gives to its members to express praise to God. Praise is a tonic to the soul. It helps a discouraged person to get his eyes off from his problems and to look to God as the source of his help. It delivers one from an exaggerated subjectivism that often becomes a spiritual morass to a struggling soul. Praise to God helps deliver one from an overemphasized problem-consciousness to a healthful power-consciousness.

The spiritual deliverance that often comes to discouraged people when they begin to praise God is graphically symbolized in 2 Chronicles 20: 22: "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mt. Seir (Judah's enemies), which were come against Judah; and they were smitten."

In addition to praise, there is unique value in Christian people expressing their spiritual purpose and resolutions to a group. Such an expression tends to command spiritual forces for the achievement of it. Hundreds of Christians, hard-pressed and tempted, have been mightily strengthened to do God's will because they have declared their determination to be true. Their declaration of purpose put them under bond to both God and their fellow Christians.

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[5]cf Bergsten, Gote, Pastoral Psychology, p. 73

[6]Letters, II, p. 301

[7]Ibid., p. 301

[8]Ibid., p. 302

In the recent past the writer had an extended conversation with old friends, a husband and his wife, who had been brought up in holiness churches and who had attended class meetings during their childhood and youth. Upon graduation from seminary, however, this man became a minister in a liturgical church and they had not attended class meetings for many years. During our conversation I asked my friends what unique and abiding values they now saw in the holiness movement. They replied that the class meeting had outstanding value and the wife told her reason for so believing.

The woman said that during her own high school days her Christian mother was burdened by many difficult problems. The mother would often go to the class meeting greatly distressed and heavily burdened, she said. During the meeting her mother would have opportunity to express herself freely in testimony and prayer about some of these burdens and to declare her determination to be true to God.

"I have gone with my mother to those class meetings when she was greatly discouraged," my friend said, "and I have seen that discouragement and distress leave during the meeting."

This widely traveled minister and his thoughtful wife concurred that the class meeting has such unique value that it should never be abandoned or surrendered by the churches that have been blessed with it.

Life At Its Best

Paul F. Barackman

Every life has its one great purpose. To some men to live is business. They spend every waking hour in planning for its progress or its expansion, or in solving its problems, or in studying its methods. Their conversation leads inevitably to this one absorbing topic. To some men to live is money. They are immersed in the pursuit of it. They weigh every action and every situation from the standpoint of profits. They love the power and prestige and sense of success money seems to beget. To some men life is fame. They covet it and feed upon it. They are consumed with jealousy if others succeed, and they are already beginning to die when their careers no longer fill the public eye. To some men life is pleasure. Everything else is but an interlude between the hours when they may pursue the things that give them enjoyment. To live is to feel the thrill, to indulge the desires of sense. When these are gone all is gone. Somewhere amid all the infinite variety of human employments every man has made his choice.

Such instances of absorption in the many things that men deem the substance of life offers some insight into Paul's concise summary of his own great purpose. "To me to live is Christ." And of course the emphatic word is "me", for with clarity and finality he asserts his own decision. Paul was well aware of the variety and attractiveness of life's possible interests. He knew how men had found an outlet for their energies in culture, or in learning, or in the world of public affairs. He was not a second-rate personality of limited ability or weak character whose opportunities had been few and uninspiring. But he had met Christ in a searching, face to face encounter. There and then everything had been settled as far as Paul was concerned. From that day on there was no other person and no other concern for him. All his energies and ambitions had been captured. He could think of no pursuit that would offer a fraction of the satisfaction to be found in his Lord.

As he wrote these words, "To me to live is Christ," he was facing what we might consider a dark prospect. He had already languished some years in prison, and the threat that his tardy trial might end in death was even yet hanging over him, for the possibility that his testimony might mean martyrdom was very real. But neither these nor any other circumstances ever dimmed the radiance of his spirit, or made him regret his choice. What he was here writing to his Philippian friends was not a record of his feeling in happier, freer times; it was present conviction. Now as much as

at any other time, to live was Christ. The fellowship was still real. In prison or out, his testimony was just what it had always been. Life was meaningful and satisfying. He had surely found the secret of life at its best. It is a secret we all wish we might discover. Perhaps thought about his words will help us to find what he found.

I

"To me to live is Christ". First of all, this must mean that service for Christ was life's one great concern. Paul always looked at every situation and condition as an opportunity to be turned to account for Christ. No time in his life gives us a clearer idea of what this means than the time when the words of the text were written. We have noted that he is even at the moment a prisoner, which of itself must have been trial enough to a man used to the freedom of action he had enjoyed, to say nothing of the added burden of being for so long under the shadow of the penalty he might have to pay. Under the like circumstances most of us would no doubt be inclined to rest on our oars in a feeling that now at least no service could well be expected of us, for our anxieties and privations and sufferings would be enough to excuse us from further obligations. But it was not so with Paul. "The things which have happened to me have fallen out rather unto the progress of the gospel." He was bound, but the word of God was not bound. His witness became more effective than ever, for, as he said, his bonds "became manifest in Christ throughout the whole praetorian guard, and to all the rest", by which we suppose it is meant that it became known to all the men composing this body of troops and to others on up into higher circles that this prisoner was in bonds for the sake of what he believed about Jesus Christ -- not for crime, nor for insurrection, but for Christ.

Observe, then, how things had turned out for Paul. Suppose he had come down to Rome a free man in the ordinary course of his journeys as a missionary. Having settled in the City, he would look about for means of making it known that he was there in the interests of the Gospel of Jesus Christ. It might be he would give notice that at a certain time and place he would be preaching, posting the notice in a public place. Perhaps he would have posted such a notice where the members of the praetorian guard might see it if they cared to read it, and perhaps he even might have extended a special invitation to them to attend. How many of these soldiers do you suppose would have responded? How many of the idolatrous Romans would have attended? How long would it have been before Paul was able to reach any member of the household of Caesar? One can conceive that under these circumstances the responses would have been slow indeed, and the audiences from the pagan

world would have been small.

However, what actually did happen? Paul came to Rome a prisoner. That meant that he was constantly guarded by a soldier; it may even have meant that he was chained to one constantly. A new guard would then be assigned to him at intervals, every two hours, or every four or six. In the course of each twenty-four hours six or eight or more members of the guard would perforce have to sit in the company of the Apostle. As the two years in the hired dwelling rolled by man after man was thus thrust into the society of the most radiant witness Christ ever had. Paul used it all for the service of his Lord, since for him to live was Christ. Instead of complaining about his lack of privacy, or his lack of freedom, he kept right on living this life to the full, even in the place of confinement. One by one these men heard of the Saviour, of the offer of new life, of the need of the human heart, of what Christ meant to the prisoner. No doubt some of these hard soldiers would curse and revile him. Some perhaps would laugh. Some would be too dull or hard to hear. And some would respond. But at least everybody came to know why Paul was there -- hundreds of them maybe -- and they learned who Christ was whether they wanted to or not, and they were told what Christ could do for them and what it meant that there was a Gospel. So those bonds became manifest in Christ, not only to the guard, but also to all the rest whoever they may have been. It is even reported that the lonely prisoner reached up from the house where he was confined into the household and family of the Emperor himself to win people to his Lord. Can you think of a better way for the Gospel to become known in Rome than just the way God took, sending a man under arrest to sit at the heart of the Empire? Was there any other way, in fact, whereby the Gospel could have penetrated to the very highest levels of society? When God does have a man for whom the service of Christ is the one great concern it seems that almost impossible things can be accomplished.

What we have been describing is indeed but one instance of this concern in Paul's life. There was a former prison experience when he and his companions sang in the darkness of midnight bound in the stocks; and then when the earthquake set them free they used the occasion to proclaim the Name of Christ to a would-be suicide. There was the occasion when he stood on the deck of a reeling ship in the courage of faith to steady a crew of frightened men, and then cast upon an island when the ship was wrecked he was counting for Christ almost before he was dry. We recall the seeming indifference with which he bore persecution and hardship and enmity in every city where he went to preach, wondering how he could endure it and finding our only answer in these words he has himself given

us as the secret of his tireless devotion, that living for him was Christ. We recall his years of unremitting toil; we can imagine how he felt no day should end without its work of love, or its deed of kindness, or its wanderer sought, since service for Christ was all that made any difference.

It may be that we contemplate with a certain feeling of despair the activity of this wonderful servant of Christ. We may be dedicated to the same service, but is this the measure of it? Who is sufficient for such a calling? Paul seems so far beyond us. We do not have his abilities. We doubt that we could ever match his courage, or his powers of endurance. If we are disposed to allow such thoughts to discourage us, however, we need to remember that we are not called to do his work, but to do our own. It is not his achievement we are to imitate, it is his consecration; and there is nothing hindering us from taking his secret for our own, and saying that to us also to live is Christ. It is related concerning a surgeon in India that he has a picture of the Christ hanging in his surgery. He is not himself a Christian, yet before every operation he takes his instruments in his hands, stands before the picture for a moment in meditation, and holds the instruments up in silent dedication. Nothing is hindering us from doing that with what we have. Life may be great or humble, talents many or few; but they can all be offered. It is the heart that counts.

Isaac Walton is best known to us for his work on "The Compleat Angler". Yet this is not his only literary effort. He was an admirer of the famous preacher John Donne, and wrote a biography of his friend. In the preface of the book he gave his reason for writing it: "I want to set his name on fire". What a worthy ambition for the disciple of Jesus Christ, and how worthy our Lord is that such should be our tribute to Him! We can set His Name on fire. We can if life is so identified with Him that every hour is an act of devotion.

II

We look at a second fact of Paul's great word about the secret of his life. He tells us that fellowship with Christ was for him the one chief source of satisfaction. We recall again that he was a prisoner, but outer circumstances could not interrupt the deep inner experience of the nearness of his Lord. His Friend was with him everywhere. In this same letter to the Philippians he wrote that departing was only to be with the Christ whom he knew here; life meant the same union with Him both here and there. And later he wrote to tell them, "The Lord is at hand", which words are commonly interpreted to mean that the Lord's return would be soon, but could also mean that as he sat alone in his house, or as he bent over his parchments to read, or as he wrote to his churches

out over the Empire. One was always there in the room by his side, watching, comforting, giving counsel, strengthening faith, ministering to His prisoner's needs in gracious and unseen ways. So what the non-Christian might look upon as a bitter ordeal, and what many Christians might look upon as a severe test of faith, Paul in a sense hardly even noticed, for to him to live anywhere was to be with his Lord. No circumstances imposed by the world could ever rob the Apostle of his one great source of satisfaction.

We are almost left speechless when we think what went on in the prison house where Paul was confined. What can anyone say about the soul of such a man? It was here that he wrote the first chapter of the letter to the Ephesians, in which he told how the immeasurable power of God Himself was manifest in the Christ of his experience, and passed on to dwell upon the love that passed all knowledge. It was here he wrote to the Colossians of a Christ in whom is all the fulness of the Godhead bodily, the One in whom they were themselves made full. It was here that he wrote in this same letter to his Philippian friends about emptying of self as Jesus Christ had done, and of the way in which this perfect work of self-emptying had become the way to exaltation to the right hand of God. Is it possible that the Lord brought about this imprisonment on purpose, that in moments of enforced quietness when the care of the churches was in measure laid aside and the call of regions beyond could not be answered, Paul might enter even more deeply than ever before into the fellowship of his Saviour with Whom he had already walked so many years? How the room where he sat must have glowed with the glory of the Presence in his heart.

Moreover, we can imagine what occupied Paul's mind on all the lonely, dusty journeys from city to city; or during the days when he toiled over his tents; or while he sailed back and forth over the sea in the little ships. All the time he was busy with thoughts of Christ. There may have been times when he could hardly recall the road he had travelled or the places he had seen, because he was so absorbed in converse with his Friend. We can see why he was not too much cast down by failures and disappointments and trials, for in good and evil alike there was always the nearness of Christ.

Death itself was not too threatening. In fact, its only shadow was the thought of leaving his young converts. For himself it was only the fulfillment of every hope in the meeting face to face with the One he had loved so long though he had not seen Him. Some years ago there was a radiant Christian student at Yale University named H. B. Wright, whose witness had been a blessing to many. When he died in 1923, his last words were, "I am sure of Christ. Life has been so wonderful, and it is going to be more

wonderful." Someone once asked David Livingstone how he endured the awful loneliness of the jungle where there was no companionship. His answer was, "I am never alone." Paul was not the only disciple for whom this fellowship was the one great satisfaction. And this same satisfaction is awaiting anyone who will accept it now.

Paul has given us the phrase "in Christ". It puts everything in a word. It is the Christian experience. It is what we feel in our hearts, and what we are trying to say to men about our Gospel. "If any man be in Christ" - "In the heavenly places in Christ" - these expressions are Paul's way of trying to make clear what he meant when he declared that to him to live was Christ. In a Christian home in Scotland two men had been in long, earnest conversation. When the visitor was about to leave, the host rose and opened a panel in the wall above the fireplace, revealing a painting of Christ on the Cross. After they had looked in silence for a moment, the host slowly drew the panel back again, and said, "I could not live with that always before me, but I know it's there." This is life at its best -- a fellowship which is its one great satisfaction. When the day comes, as it must come for us all, that we look back from the approaching end of the road, we will surely count this our one best memory. It will not be in our achievements or our fame or our possessions or our victories or our honors we will boast. The greatest peace of heart will be found in the time we have spent in the company of Christ.

An English sailor after years in the fleet of Sir Francis Drake met one who had been an acquaintance in earlier days. The acquaintance remarked, "You have not made much out of all these years". The sailor replied, "No, I've not made much. I've been cold, hungry, shipwrecked, desperately frightened often; but I've been with the greatest captain who ever sailed the seas." (Cf. James Stewart, A Faith to Proclaim, p. 151). One can imagine how some man of the world might look at Paul sitting in the prison house. He had little to show for his life, outwardly. He had been beaten, persecuted, arrested, stoned, shipwrecked, betrayed. But one fancies Paul might have replied that he didn't have too much to show for all these years in one sense, but that whatever else he may have missed, he had walked the roads with the greatest Captain who ever lived.

III

Let us think of Paul's words from still another point of view. They suggest that, when life is Christ, then the knowledge of Christ is life's one great achievement. A little farther on in this letter Paul will say, "That I may know him". For such knowledge he was willing to count all things loss. And, indeed, it was no small

goal he had set for himself. Here is a field of investigation worthy of the noblest minds -- to explore all that the coming of the Son of God means in all the various areas of human thought and life and experience.

We suppose that once Paul had spent his days rummaging through dry, musty texts. He had spent long hours in argument with the lawyers concerning the small details of legal questions, such as the width of phylacteries. He had toiled through mountains of accumulated traditions of the elders, because he thought there he might find the way to righteousness. He had weighed with care the placing of jots and tittles. He had laboriously assessed the rights and wrongs of the observance of the Sabbath, perhaps disputing endlessly with other schools of thought. At least, all this would appear to have been the manner of life of one who had once been a member of the straitest sect of the Pharisees, and who had been zealous for the religion of his fathers. In those days he had supposed he was doing important work, no doubt. He may even have looked with some disdain upon men occupied in the everyday business of earning a living fishing, for example.

When the full vision of Christ dawned on his soul, what an experience it must have been for this man. Out of all this pettiness he could move into the wide world of a new, free life, with all the possibilities of exploration into the meaning of Christ for himself, for his nation, for the world, for history, for eternity. For freedom Christ had set him free. All things were his now, life, death, things present, things to come. He must have felt as if he had been suddenly released from a prison house of the mind and soul. It must have been like the striking off of shackles as he began to exercise his powers. What a tragedy it would have been had the man capable of writing Romans or Ephesians never found release from the narrow confinement of legalistic religion and spiritual pride. From the day he first found the living presence of his Lord, Paul had lived to acquire knowledge of Him. That was life at its best.

Men still live for small things. Christian men do so. With all the wealth of experience open to them in Christ, how often they remain imprisoned in the narrow confines of tradition or spend the energies of mind and spirit on jots and tittles. The house organ of a business firm gives us this interesting biographical note: "A man once found a shiny new dime in the road. From then on his mind was focused on small things and he never lifted his eyes from the ground while walking. At the end of forty years he accumulated 34,947 buttons, 54,712 pins, 11 pennies, a bent back and a bad disposition. He lost the glories of the light, the smiles of his friends, the beauties of nature, and opportunity to serve his fellowman." We can probably think of not a few who have been the victims

of the insignificant. It may be we ought not to speak of others, but should rather think of ourselves and enquire how far we are self-limited by preoccupation with minor pursuits.

What an attainment it is to come to know truth as it is in Jesus Christ. It is now two thousand years since He stood on the hillsides of Galilee teaching the multitudes. The world has learned many things since then. But with all our study we have only begun to see what this Teacher meant by the simplest of His utterances. He said, "I am the light of the world". We have known this word for this long time, but who would say he has exhausted its meaning? He said, "Come unto me, all ye that labor and are heavy laden". These words are among the most comforting and inviting ever spoken. We have never exhausted their depths. He pointed to lessons to be learned from the lily and the sparrow; ordinary as these are, we have not yet learned all they would teach us about God. He once offered the simple rule of life, "Give to him that asketh thee, and from him that would borrow of thee turn not thou away". Just what changes would be wrought in the entire structure of civilization if the secret in those words was to be made the basis of action over any considerable area of human relationships? No wonder we feel justified in saying that for Paul part of what he meant by saying, "To live is Christ," was that knowledge of Christ would be life's greatest achievement. Where can the powers of the mind and the soul be more profitably employed than in the endeavor to know the teaching of this Christ?

Consider what an attainment it is to know the meaning of the death of Christ. There is no need to enumerate the learned men who have spent no small amount of their time and thought in trying to understand this subject. After Thomas Aquinas had worshipped at the Cross, he left off writing, saying, "That which I have seen today makes all that I have written seem as trash. I shall not write another word". Who can tell all that this deed means for God, for man, for history, or for the universe? To know even part of it would certainly rank as one of life's greatest achievements.

Consider what an attainment it would be to know the power and significance of the resurrection of Jesus Christ from the dead. Paul was ambitious to know it. He found here an event that unlocked the deepest secrets of man's nature and experience. We feel as we read him that he spent long hours in meditating on the truth of the open tomb. And we feel that in spite of all he had come to see there were realms of meaning yet unexplored.

And these great matters of His teaching and His death and His resurrection are after all but the beginning of what is to be known concerning our Lord. It would be an achievement to know

the Majesty on High. It would be a great thing to know the measure of His love. It would be a worthy field of investigation to consider His reign as the One to Whom has been entrusted the government of all things visible and invisible. This is life at its best -- to open the mind and heart to all this vast world of truth. It is a glorious prospect. To know Him is to be lifted out of all narrow pursuits. Such exploration invites us all in Christ. And we need not fear that we will ever be disappointed, for in Him are all the treasures of wisdom and knowledge, and the excellency of that knowledge is well worth any price we may have to pay to possess it. Gounod the musician is reported to have said to a certain young poet, "As you grow in your art you will judge the great masters of the past as I now judge the great musicians of the past. At your age I used to say 'I'; at twenty-five I said 'I and Mozart'; at forty 'Mozart and I'; now I say 'Mozart'". "That I may know him" -- there is really nothing else to equal that as a life's accomplishment.

When life is Christ, it is life at its best. Paul found it. We may have it, too. Vistas of experience and knowledge and fellowship are before us. We have chosen Christ for ourselves, and that is good. But let no one forget how great his opportunities are since that choice has been made. Since we are in Christ we are new creatures, and our world is new. Life can be wonderful.

Thy miracles in Galilee
When all the world went after Thee
To bless their sick, to touch their blind,
O Gracious Healer of mankind,
But fan my faith to brighter glow!
Have I not seen, do I not know
One greater miracle than these?
That Thou, the Lord of Life, shouldst please
To walk beside me all the way,
My Comrade of the Everyday!

Those other miracles I know
Were far away, were long ago
But this, that I may see Thy face
Transforming all the commonplace,
May work with Thee, and watch Thee bless
My little loaves in tenderness;
This sends me singing on my way.
O Comrade of the Everyday!

(Molly Anderson Haley)

The President's Report to

The National Holiness Association's Eighty-eighth Annual Convention

Cleveland, Ohio - April 3-6 1956

GREETINGS IN THE NAME OF JESUS THE CHRIST, the Propitiation for our sins, the Mediator of our reconciliation, our Savior, Sanctifier, Lord and eternal King. "Unto Him be glory in the church (and the N. H. A. which is a part of that church), ... throughout all ages, world without end." "I, therefore," the president of N. H. A., "beseech you," to so plan the work, program and future of this great organization, "that ye walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, with long-suffering, forebearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is (but) one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism. One God and Father of all, who is above all, and through all, and in you all...." And God gave to the N. H. A. "some apostles, and some prophets, and some evangelists, and some pastors and teachers for the perfecting of the saints, ... for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man (and, collectively, unto a far more perfect N. H. A.), unto the measure of the stature of the fullness of Christ: that we henceforth be no more children (for, remember, we are now 88 years old organizationally), tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;" but, rather, let us speak "the truth in love, (and) grow up into Him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth (Methodist, Wesleyan Methodist, Free Methodist, Primitive Methodist, Evangelical Methodist, Holiness Methodist, Nazarene, Pilgrim Holiness, United Missionary, Missionary Church, Friends, Evangelical United Brethren, Christian and Missionary Alliance, Church of God, Holiness Baptist, Holiness Movement, Standard Church, Churches of Christ in Christian Union, Brethren in Christ, Lower Lights Mission, Holiness Christian, Salvation Army, etc., etc.), according to the effectual working in the measure of every part (what a responsibility each of us had!), maketh increase of the body unto the edifying of itself in love."

I, for these reasons, exhort, urge, plead that in this 88th convention we go in for God until we are "renewed in the spirit of our mind," until we put off all carnal traits and manifest only the fruit of the Spirit, until we "grieve not the Holy Spirit of God, whereby we are sealed unto the day of redemption," until we become "followers of God," knowing how to "fight the good fight of faith," and being "more than conquerors through Him that loved us." (Quotations are from Ephesians and Romans.) My report, therefore, is more in the nature of a message revealing the passion of my heart concerning this great experience, doctrine and life known as entire sanctification, a work of the Holy Spirit.

The Associated Press carried a dispatch telling of a man who struggled in vain to start his car. Finally, in desperation, he lifted the hood. Lo, and behold, someone had stolen the motor! We can think of various reasons why a car does not run; being without a motor certainly tops the list.

Churches, Christians need a "power-producer." Without a dynamic, superpower, they are just so much cold machinery unable to make progress. That missing motor is the Holy Spirit. He is the force that produces equilibrium and motion in the individual and the church.

The purpose of being filled with the Holy Spirit and living the sanctified life is not self-extinction, but in the truest sense self-realization. Only that person who yields absolute devotion and loyalty to something or Someone greater than himself knows what it is to come into his own best self.

Some people have the idea that if a person is wholly submitted to God's will, he will be passive in his attitudes, naive in his nature, and more or less a nonentity in society. On the contrary: such an individual is more active than ever before in spiritual things. His personality becomes more unified, his witness more effectual, his spirit and conduct more influential, and he is spiritually and psychologically freer from bondage.

The foundation for an integrated and poised personality is complete surrender to God and His will such as is expressed in Frances Havergal's Hymn: "Take my life and let it be consecrated, Lord, to Thee; take my moments ... take my hands ... take my feet ... take my voice ... take my will ... take my heart ... take myself!" It is the church or organization that is fighting against God, against society, and against itself that is unpoised, disintegrated, and disquieted. James said: "A double minded man is unstable in all his ways" (James 1:8). Here is the cure for such a condition: "Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (James 4:8). This same thought is taught by Jesus in Matthew, Mark and Luke:

"... if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand" (Matthew 12:25 - Mark 3:24, 25 - Luke 11:17). I believe Jesus was saying the same thing in Matthew 6:21 to 24 when He said, "For where your treasure is, there will your heart be also, The light of the body is the eye; if, therefore, thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness! No man can serve two masters ..." Holiness people may never see eye to eye on every matter, but they ought to come nearer to doing so, and cooperate more whole-heartedly to promote God's Kingdom on earth than any other body of people in the world.

Medical doctors claim that as many as 75 percent of their patients suffer emotional disorders. This is the reason for the popularity of psychiatrists today. Men are now yielding to science in the fields of physical and mental hygiene hoping to obtain the results which have been promised in the Bible, provided by Christ, and which may be experienced in the Spirit-filled, Spirit-taught, and Spirit-led life.

We so often confuse the issue of spiritual things by thinking in terms of what the Spirit can give us or do for us instead of thinking of and receiving the Spirit Himself. The Greek word for promise which appears in the New Testament simply means "a free promise given without solicitation." Note three verses: "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of me" (Acts 1:4). "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39). "Ye were sealed with that Holy Spirit of promise" (Ephesians 1:13). My friend, Rev. Walter S. Kendall of Newberg, Oregon, says: "It seems in the light of Scripture that somewhere and somehow the church has bogged down on the matter of teaching the way of a Spirit-filled life. The tears and strivings and groans which are prominent in the aspirations of those desiring the gift, the Promise of the Father, seem clear out of harmony with the plainest teachings of the Word of God. There is no question but that wrong thinking will disrupt proper adjustment and keep one in a state of agitation, unrest and perpetual doubt. How often has the anxious soul been exhorted to lay itself out and agonize for the enduement of power, when the Word says: 'They that wait upon the Lord shall renew their strength' (Isaiah 40:31), and 'wait for the promise of the Father' (Acts 1:4). Agonize before the Father who is more willing to give us the Holy Spirit than we are to give gifts to our own chil-

dren? What a monstrous contradiction! If agonizing we need, let it be over our sin and unbelief, that we may with a whole heart, repellant to deceit and stupid misgivings, turn to God in faith. Striving and doubt are bedfellows, and so are waiting and faith."

The sanctified life is one fully yielded to, filled with, and led by the Holy Spirit. When He fills a heart, He proceeds to build the sanctified life. The experience is instantaneous, but the life that follows is a continuous process of bearing more, riper, and sweeter fruit.

If God has promised the Holy Spirit, then simple, complete obedience and faith will bring Him to any heart. This experience undergirds us for the perplexities of life. The longer we walk with God, the less likely we are to grieve Him, wilfully sin and fall from grace. It is possible to be pure in motive and desire, and yet actually err or even sin for lack of clear teaching, mature reasoning, or sufficient self-control. Let us distinguish the difference between maturity and purity. B. S. Taylor in FULL SALVATION says: "Purity is instantaneous; growth is gradual. Purity is a problem in subtraction; growth is a problem in addition. Purity does not admit of increase; growth in spiritual things is never completed. Purity is a divine creation; growth is a human attainment. Purity is by grace; growth is by works. You can grow in grace, but you cannot grow into grace."

By purity, we in the holiness movement mean Christian Perfection as John Wesley termed it: Christian perfection is "loving God with all the heart, mind, soul, and strength. This implies that no wrong temper, none contrary to love, remains in the soul; and that all the thoughts, words, and actions are governed by pure love." President Asa Mahan, in writing about Christian perfection, said: "By the state under consideration I do not understand mere separation from actual sin, and full and actual obedience. I understand more than this, namely: A renewal of the Spirit, and temper, and dispositions of the mind, and of the tendencies and habits which impel to sin, and prompt to disobedience to the divine will. A fully sanctified believer is not only voluntarily separate from sin, and in the will of God, but is in this state with full assent of every department of his moral and spiritual nature. He not only 'feareth God and escheweth evil' but loves righteousness and hates iniquity."

What actually happens when the Holy Spirit enters the soul of man in sanctifying power? Sanctification is not a strange, peculiar, psychic vision. Yet, to the mind and heart of the sanctified, the Holy Spirit brings the clearest possible vision of God, God's Word, spiritual realities and eternal verities. Jesus said that the Holy Spirit would guide us into all truth (John 16:13). The experience is not hilarious feelings. Yet, no experience will stir

noble emotions like the consciousness of complete surrender to God, the consciousness of being cleansed by the blood of Jesus, the consciousness of the indwelling and abiding presence of the greatest personality in all the universe. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, God's Son, cleanseth us from all sin" (First John 1:7). Sanctification is not to be confused with any of the gifts of the Spirit, but it prepares us to handle adequately any gift the Spirit may bestow upon us to the glory of God, to the edification of the church and to the conviction of non-Christians. In I Cor. 12:31 Paul, after speaking a great deal about the gifts of the Spirit, said: "Yet show I unto you a more excellent way." He then proceeds to show us the way of love -- singleness and purity of motive and affection. Sanctification is not a power which enables us to get every one saved, and yet the Holy Spirit does make us effective soul winners. Acts 1:8 tells us: "But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Sanctification does not destroy our own distinct personality nor make us eccentric. Through the process of cleansing and with a baptism of His own personality, the Holy Spirit lifts our personality to its highest potentiality in usefulness and influence. Sanctification does not remove our natural human appetites or passions, but it so purifies our hearts that we would rather please God and do His will than anything else in the world. By the help of God we are enabled to bring our senses and faculties into subjection to the will of God as we know it. Sanctification does not automatically heal us of physical or mental infirmities which we may have inherited or which we may have brought on ourselves by a life of sin, but it does furnish sufficient grace to live victoriously above them. Sanctification does not necessarily deliver us from minor errors in doctrine or practical standards of righteousness. The Holy Spirit does deliver us from bigotry, sectarianism and carnal pride and enables us to cooperate with God's people endeavoring under all circumstances to keep the unity of the Spirit. The experience so establishes us in grace that we find ourselves united in the fundamentals of the faith. The experience does not free us from the possibility of rejecting Christ, going wilfully into sin, and becoming apostate. For this reason, nine-tenths of the New Testament is devoted to warnings, exhortations, pleadings and instructions. The sanctified life is not merely a moral life lived above reproach by sheer willpower and restraints because of environment and teaching, but it is a life of God-consciousness where we "live and move and have our being in God" (Acts 17:28). It is a life in which "Christ is all and in all" (Col.

3:11). Paul testified thus: "I count (consider) all things but loss for the excellency of the knowledge of Christ Jesus my Lord" (Phil. 3:8).

Dr. Russell V. DeLong said: "Holiness is theologically sound; theoretically reasonable; philosophically the highest good; psychologically desirable; ethically imperative; sociologically necessary; biblically commanded; and experientially, gloriously possible." Yes, the doctrine of entire sanctification is sound, reasonable, and good. It is desirable and imperative because it is taught throughout the Word of God. This extraordinary experience and life is for ordinary people. Let us in the N. H. A. never be satisfied with anything less than being sanctified by the blood of Christ "who suffered without the gate" for us.

I am deeply concerned about the N. H. A. and the people and denominations it represents. I believe there are reasons for our slow growth and failure to make the impact on the world which we should have made during the past 88 years. I do not believe we can blame such failures on the doctrine, experience, and life of holiness. Perhaps the following weaknesses are to blame:

1) We have been altogether too satisfied with the phenomena often accompanying the Holy Spirit and with emotional stir and release instead of carrying a deep burden and passion for the lost. How much more effective if our release came through fervent praying and enthusiastic witnessing!

In discussing something comparable to this with the Corinthians, Paul said: "Yet show I unto you a more excellent way" (I Cor. 12:31). He then shows them the way of faith, hope and love -- the abiding qualities -- but then ends up by saying: "The greatest of these is love." When we make sanctification to be any thing different from or less than love, we have drifted from the Wesleyan message and from the Word of God.

2) We have made too slight an impression on the ethical and moral standards of the church and the world. If Spirit-filled, sanctified people are to be the "salt of the earth" as Christ declared, then we have had either too little salt or there is something wrong with our salt. The whole teaching of the Word of God is that this purity, love, and power which we have through Christ is to serve as a leaven. Christianity, including all of Protestantism and Roman Catholicism, has been able to influence in some way about 1 out of every 4 people in the world. Only 1 out of every 20, however, have united with a church. Only 1 out of every 100 attend church regularly. But, listen, the holiness movement has been able to get only 1 out of every 325 people interested in its message, and many of those do not enjoy the experience nor live the life.

3) We have argued altogether too much for insignificant points

of doctrine and have disagreed too strenuously over controversial matters concerning which we have not had sufficient Scriptural proof to be dogmatic. We have allowed such attitudes to keep us from manifesting a spirit of victory in enthusiasm for Christ.

4) We have groaned over, bewailed, and magnified the things we have given up to become followers of Christ. If Christ were as real to us as He was to Paul, we would be radiating joy, contentment, satisfaction, peace and love in such a way that it would become contagious and result in great interest in such a gospel.

5) We have been altogether too complacent and indifferent, shutting ourselves in behind closed doors, thankful that we are not as other men are, allowing Satan and hell to create political disorganization, social chaos and religious apostasy.

For these and other reasons I come to you today exhorting, beseeching, and earnestly urging you to give careful consideration to the following recommendations.

1) I recommend a prayer program be set up in harmony with the suggestions outlined by Dr. J. C. McPheeters of Asbury Seminary. If there is a people in the world today who ought to be able to move the arm of God and bring about a great spiritual awakening, it is the people who are filled with the Holy Spirit and completely sold out to God.

2) I recommend we set up a definite program of personal evangelism comparable to Dr. Otto G. Hahn's program known as "Club Seventeens," an urgent seventeen year personal soul-winning program utilizing local groups. Our program would have to be adapted to fit our needs. Perhaps we wouldn't want the seventeen years featured. This is something we could all unite in. Materials should be furnished churches and workers.

3) I recommend a very careful study be made of our organization, purpose, goals, name, finances, and future. I consider this so important that I would suggest a special meeting of the board of administration during the year when sufficient time can be devoted to such a study, out of which should come definite recommendations for this body at our next convention.

4) I recommend a more intensive program of cooperative evangelism be set up in the nature of indoor camps and spiritual life crusades. There is tremendous need for more thorough work in this field than is being done by city ministerial associations and even some evangelical groups. To do the job effectively, however, guidance and leadership are essential. I, therefore, suggest the preparation of a brochure in which a complete outline is set up for organizing, promoting, advertising, conducting and following up such campaigns.

5) I recommend our budget be limited to what we are relative-

ly sure of being able to raise. I further recommend that the board of administration be asked to work out a systematic and workable plan for financing the N. H. A. and that such recommendations be brought to our next convention.

6) I recommend that our next two conventions, the 89th and the 90th, to be held in 1957 and 1958 respectively, be planned for the purpose of clarifying and positively pronouncing our position as a body of holiness people. To this end I recommend that all messages and doctrinal study be centered in the doctrine of entire sanctification. I would urge that all messages at both conventions be recorded and transcribed, and that the board of administration be asked to give consideration to the publishing of a book containing messages delivered at our conventions.

7) My final recommendation is that we go in for a great revival within and among our holiness churches and people, showing more respect for and confidence in each other rather than magnifying the faults and differences which may exist. If we cannot do this, I see no great future for the N. H. A. I am sure this was the passion that consumed Jesus when He uttered His great High Priestly prayer as recorded in the 17th chapter of John.

Let us in the N. H. A. never minimize God's power nor forget to honor and praise Him for His grace which has made us what we are. Let us so live and manifest the Christ-like spirit that it can never be said that His grace was given in vain. My final word to you in this report is: "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58).

Myron F. Boyd
President, NATIONAL HOLINESS ASSOCIATION

The Dawn of Personality*

An Appraisal

Frank E. Gaebelein

I

In reviewing Dr. Cailliet's larger work, The Christian Approach to Culture, the writer of this article referred to him as "an evangelical Schweitzer," the comparison resting upon the Princeton scholar's mastery of many fields of knowledge, including theology, philosophy, mathematics, science, literature, and anthropology. This new book supports the comparison, although unlike its distinguished predecessor the first impression is that of simplicity, doubtless because of the complete absence of footnotes, bibliography, and index. But the simplicity is crystal clear, leading the reader step by step into the presence of profound truth.

Sometimes the title of a book offers a valuable clue to its understanding. Thus the very words, "The Dawn of Personality," suggest that this is not a theological work but a book for the layman seeking to understand the meaning of life. Nor is the metaphor of the title without significance. This is a beautiful book, in expression graceful and in structure lucid. The tact and precision of statement reflect the author's background and are reminiscent of French prose at its best, giving the style an attractive piquancy.

But there is more in this volume than distinction of style. These pages are born of a deep concern. The author invites the reader to sit down with him and consider what life is all about. There is nothing of argumentation; rather is the book like a conversation with a wise and sympathetic friend; while not a dialogue, it is so written as constantly to call for the reader's own response. As Dr. Cailliet himself says, "I always prefer a clear indicative to a multiplicity of imperatives" (p. 215). In other words, he believes that the truth, plainly stated, is its own compelling power.

II

What, then, is the purpose of the book? It is simply this: to meet the intelligent layman on his own ground and, quietly and unhurriedly, to show him the inadequacy of any view of life other than that of the Hebrew-Christian tradition revealed in the Bible. To use one of the author's favorite phrases, it is addressed to "the

*The Dawn of Personality by Emile Cailliet. The Bobbs-Merrill Company, Inc., Indianapolis. 232 pages. $3.00

man of good will," by which is meant the educated layman who, while not hostile to Christianity, is yet on the periphery of faith, either through misunderstanding or lack of reliable knowledge. By the same token, it is not an apologetic; neither is it a theological treatise, nor an evangelistic presentation. As the title implies, it deals with personality's "dawn, though it ends by confronting the reader with the ultimate spiritual reality of the new life in Christ, it does this, not through a detailed explication of this reality but through pointing to the Bible as the revelation of this new life. As a matter of fact, the publishers do not even list The Dawn of Personality among their religious books.

It is important to remember this, for those who overlook a writer's purpose are liable to criticize unjustly. Dr. Cailliet's book is not above criticism; very few books are. But it should be judged on the ground of what it sets out to do. And it may be emphasized that it sets out to do a very worthy thing. Christians, especially conservative Christians, need to be more concerned about the many thoughtful men and women of good education, who through the secularism that has so largely captured American education as well as through an unnecessary equating of Christianity with obscurantism, have never really faced the Biblical view of life and eternity. It is out of a life-long concern for such people that this book was written, and it is in this context that it should be evaluated.

III

With these things in mind we go on to see how the author accomplishes his purpose. Opening with the apt analogy of men to Robinson Crusoe who, on reaching his island, looked around to see what kind of place he was in, Dr. Cailliet defines his book as "a quest, not an argument" (p. 14) -- a quest that entails the exploration of "the remote district of which we are part, so as to understand how we came to be where we are and what we are" (pp. 14, 15): or, as he restates it, a quest that seeks to reply to the query, "What kind of place -- or situation -- am I in?" and its corollary, "What should I do about it?" (p. 22).

Three answers to these questions are considered. The first is the biological answer. Here Dr. Cailliet deals with the opposition between "the will to live" and "the call to adjustment," and shows that to seek for reality on the animal or biological level is a fallacy. The second is the answer from society. Here again "the will to live" and "the call to adjustment" are locked in a conflict that can never be reconciled on any sociological basis. The third answer is the way of knowledge, as epitomized by Greek philosophy, and this too leaves the searcher far short of his goal.

There follows a little chapter, entitled "The Ulterior Concern," which is of key significance. In it man is portrayed as a being who is uniquely confronted with an awareness of death and, being so confronted, must have a concern that goes beyond this world of time. "The taboo of transcendence will never silence this ulterior concern in a man worthy of the name. A man wants to know whether there is 'a meaning to it all' ..." (p. 94).

The next chapter, entitled "The Inescapable Alternative," achieves a crucial clarification. Drawing upon Pascal's famous argument of the Wager, Dr. Cailliet makes it plain that, when it comes to the ultimate choice, there are only two alternatives -- the affirmation of God or the denial of God. There is no such thing as indefinite suspense of judgment in skepticism; "we are in the game" (p. 103). The only valid alternative is "the reality of God in a genuinely Biblical context. The God of Abraham, the God of Isaac, the God of Jacob is not to be spoken of in terms of metaphysical notion or concept. He is real; He is the Living One, the Creator and Upholder of the universe ... Does our whole being through feelings, thoughts, actions and reactions -- nay, in its most hidden or even unconscious motivation -- affirm God or deny Him? Better make sure of this before we go any further" (pp. 104, 105).

Under the head of "The Tension Within," the author proceeds to an analysis of present day religious profession as contrasted with secular thinking in which the inner tension between mind and spirit is brought to light. This leads to a discussion of "The Authentic and the Counterfeit," the former referring to "the total landscape of reality seen by the man whose clear and well informed intellect is neither deflected nor even darkened by false views or defective impulses" and the latter relating to the intellect, when "the will has departed from its God-given path to become a blind leader of the blind" (pp. 135, 136). In this connection, there is a brilliant classification of contemporary idolatry under the three heads of Baal, Moloch, and Mammon, Baal being the current exaltation of lust, Moloch the cult of cruelty, and Mammon the worship of wealth and the power of wealth. But it is not only material things that lead to the lust for power; ideologies also tend to this perversion. So we have the deviations of naturalism and scientism, which lead to false views of man and the world.

From this background, the thought turns to the true landscape of reality, the partial emergence of which is traced through the history of the sciences with their progress from abstraction, as in mathematics, to concreteness, as in physics and particularly in biology, in which life enters the picture. These lead to the human sciences, such as psychology, with its concern for personality. At

the end of this chapter, telling reference is made to Kirkegaard with his existential insistence on man's personal involvement with God in "fear and trembling." Then there enters the new perspective of a divine transfiguration of life.

This is expounded under the head, "Personality the Crown of Life." Three great thresholds are described, leading successively to "the blue mist of the lofty summit: the threshold of life, through which the organic takes its stand on inanimate matter; the threshold of consciousness, where mere organic awareness emerges into the consciousness of a rational soul; and finally, the much narrower and higher threshold of the 'new birth,' that of the transfiguration through which a new quality of life is ushered in" (p. 173). Here are some remarkable insights, such as the contrast between entropy (the one-way running down of energy) and metabolism (the "miraculous" exchange of material in the life process), and the distinction between individuality (a unit as distinct from a group) and personality ("individual rational nature endowed with a moral sense,") (p. 178). But personality only comes to its full realization when the third threshold is crossed through the new birth, and man, as a new creature in Christ becomes "an Act of God," possessing eternal life.

Some implications of this new birth are elaborated in the penultimate chapter, "intimation of the New Nature," And in the final chapter, which the author calls "The Discriminating Look," we are shown how the born-again personality sees the spiritual and eternal in place of the mundane and transitory. "The new quality of life ... implies a new way of looking at everything ... A divine simplicity now sees all things in one because the One God is apprehended in the whole of His Creation" (pp. 224, 225). Whereupon Dr. Cailliet points the reader to the Bible as the one book which above all others brings us the true landscape of reality and teaches us "the discriminating look." So he closes by returning to the analogy of Robinson Crusoe with which he began. When Crusoe found a Bible in the chest salvaged from the wreck, his life was changed. "'What kind of place am I in?' Let the perennial Robinson Crusoe we all are, remember," says Dr. Cailliet, "that this, his basic question only began to be answered with any degree of finality after the Bible had been brought out of a salvaged chest -- to be lived" (p. 232).

IV

This is a book that may well achieve its purpose of leading non-Christian educated men of good will out of their secularism into a serious consideration of the Biblical landscape of reality. Not only that but it is also a book that has much to give the educated believer who knows how to read with a discerning eye. For

such, its thoughtful reading will be a broadening experience. Here is no easy assumption of familiar patterns couched in the familiar phraseology. Rather does Dr. Cailliet provide a demonstration of how it is possible to meet an intelligent non-Christian largely on his own ground and bring him face to face with the fact of the living God and the essentiality of newness of life through Christ. He does this with a wealth of cultural allusion; the best in literature, philosophy, and music, as well as great concepts of science and mathematics provide him with a glowing tapestry of illustrations. Especially striking are the references to music (Beethoven, Berlioz, and Strauss), a field upon which Dr. Cailliet did not draw in The Christian Approach to Culture. The book is alive with brilliant insights; cases in point are the devastating comments on progressive education, the clear-eyed treatment of the current obsession with "adjustment," the incisive critique of the present state of the family, and the clarifying treatment of the history of science, to name but a few. Even more impressive is the whole mood which combines the relaxation of fascinating conversation with a deep and increasing sense of spiritual urgency. In short, the book will help the evangelical reader who has the education to follow the richly varied and subtle unfolding of Dr. Cailliet's thought. The Lord demands our best; committal to Christ involves the mind as well as the heart. Therefore, an author who can bring the legitimate treasures of culture into captivity to Christ is one from whom we may learn.

Along with this acknowledgment, however, honesty compels the mention of certain dangers inherent in Dr. Cailliet's method. Chief among these is that of being so anxious to win the secular man of good will that too much is conceded in the endeavor to meet him on his own ground. With all respect for Dr. Cailliet, the writer must confess that at certain points he has reservations. To be specific, there is what many evangelicals will feel to be, particularly in the light of the best conservative scholarship of our time, an unnecessary assumption of some of the debatable positions of the more liberal criticism of the Old Testament which are not actually so "assured" as their proponents insist. While careful study of these passages show that Dr. Cailliet has been at pains to guard and even to qualify his language, nevertheless the conservative reader who takes the classical Reformed view of Scripture associated with scholars like Warfield and Machen in the past and others like F. F. Bruce, and Berkouwer today, could wish for less of concessiveness at this point. Similar is the assumption of organic evolution as a fact. On this point, The Christian Approach to Culture, with its acute treatment of some of the perils of evolutionism gives us a better view of Dr. Cailliet's thinking.

These examples are typical of certain reservations which many conservative readers will share with the writer. Yet they are not the whole story. Nor would it be fair by taking them out of context to label Dr. Cailliet accordingly. There is another side of his book. When an author says, "The Bible is far less a record of man's search for God than of God's search for man," when he talks of the vicarious atonement, of sin, of Christ the God-Man, of eternal life, of the wonder of the redeemed soul, when he exalts the uniqueness of the Bible, and when he brings his book to a climax through insisting upon the necessity of personal regeneration as he quotes our Lord's words to Nicodemus, "Ye must be born again," he can hardly be denied the fellowship of evangelicals. This is something that needs to be said at a time when, along with a renaissance of evangelical scholarship, there persists a tendency to judge concerned and honest thinkers on the basis of certain points that, while important, are not themselves the center of the Gospel. After all, it was St. Paul who wrote, "No man can say that Jesus is Lord, but by the Holy Spirit."

The Dawn of Personality is a beautiful book that may well be used to lead earnest souls to the life-changing truth of the Bible. It is also a book that has much to give the educated conservative in all fields of thought. But it is, as the author intended, simply the exposition of a "dawn." As such it does not go all the way in spelling out the whole story of redemption. Let us hope that Dr. Caillliet will be led some day to give us a sequel in which he will use his great gifts of intellect and his genius for freshness of statement, to deal with the grand particularities of Christianity and to set forth the full Biblical answer to man's need as it is perfectly met in the Lord Jesus Christ.

Book Reviews

Books reviewed in THE ASBURY SEMINARIAN may be ordered from the Seminary Bookstore, Wilmore, Kentucky.

Prophecy and History, by: Alfred Edersheim. Grand Rapids: Baker Book House, 1955. xxi plus 391 pages. $3.75.

This volume is another in a series of reprints sponsored by Baker Book House under the general title: The Baker Co-operative Reprint Library. The book comprises the Warburton Lectures delivered by the author of the better known work, Life and Times of Jesus the Messiah. It was published in 1901. A reprint of any of the products of this man is welcome to conservative scholars, because his insights are seasoned with good judgment and a deep appreciation of the biblical testimony on the subject discussed.

The volume is of average size, good format, and very readable type. The lectures retain the flavor of personal conversation, and is not "heavy" in style. There are a number of explanations in footnotes, plus scripture references and only a few references to the works of other scholars. In the back there are two appendices dealing with source criticism of the Pentateuch, but there is no index of topics dealt with in the book.

In the preface, the author outlines the materials with which he deals. In brief it is the validity of the messianic concepts found in the Old Testament and fulfilled in Christ. Edersheim early lays down the dictum "that the kingdom of God was the connecting, pervading, and impelling idea of the Old Testament" (p. 39). Next the fulfillment of messianic prophecies in Christ is demonstrated, then the principles governing prophecy and fulfillment are outlined. The essential differences between Old Testament prophecy and heathen divination are discussed, as well as the marks of the true in contrast to the false prophet. In connection with the development of messianic ideas in the Old Testament, the problems of liberal criticism of the canonical books are grappled with and solved from a conservative point of view. The messianism of apocalyptic literature in the Apocryphal and Pseudepigraphic writings is contrasted to that of Old Testament prophecy. The lectures conclude with an evaluation of the last stage, the mission and messages of John the Baptist and of Jesus the Messiah.

This book is typical of the traditional approaches to Old Testament prophecy. The fulfillment of prophecy in Christ was central for the New Testament writers, for the early church Fathers, and

for the Evangelical Reformers. There is much in this approach which is good, for it regards Christ as the climactic point of God's redemptive acts. This view also regards Old Testament prophecy as containing more meaning than the contemporary history of the prophet could exhaust. Important as these emphases are, it also overlooks other important aspects of prophecy. Edersheim recognizes the moral teachings of the prophets to their day but does not develop them adequately.

To understand fully Old Testament prophecy, one must know the historical situation in which each prophet lived and preached. Political, cultural, economic, domestic and religious factors enter into this picture, and to them the prophet's message had relevance. The prophet also was a person in close communion with the divine Person who had given him a task and a message for other human persons. The characteristics of the prophet's religious life within this structure has not been given sufficient attention by conservative students of prophecy. To give attention to these factors need not detract from the messianic. Indeed, it ought to enrich and enlarge the significance of the messianic for Christ's ministry and for ours as well.

Despite its limitations, Prophecy and History is worthy of a place in every minister's library and ought to be read carefully.

George H. Livingston

The Seven Deadly Sins, by Billy Graham. Grand Rapids, Zondervan Publishing Company, 1955. 114 pages. $2.00.

Dr. Graham's Hour of Decision has become a household institution to millions of persons the world over. The clarity and obvious sincerity of the presentation of the essentials of the Christian gospel commend the Hour to a wide range of listeners who are concerned with the meaning of that Gospel to men and women of our day.

Against the bland view of sin which has found acceptance for the few decades past, Billy Graham here asserts the classic understanding of sin as both treason against God and destructive of the sinner. The outline of the work is, as the title indicates, the conventional one; since the time of Gregory the Great, his reduction of the wide range of transgressions to the terms of seven root sins has been accepted as valid. This work begins with this assumption.

The seven chapters deal, respectively, with Pride, Anger, Envy, Impurity, Gluttony, Slothfulness and Avarice. The analysis of these is basically biblical; their wide implications, in terms of today's life, appear in the hard-hitting paragraphs which are here published, with little editing from their broadcast form. Two themes are interwoven throughout the work: the revealed attitude of God toward sin, and the manner in which sin distorts and destroys human life. Both of these are handled in such a manner as to commend the sermons as "Tracts unto Life" for today's men and women. Those who are made uncomfortable by Dr. Graham's demolition of their refuges can find here also a basis for hope and deliverance. This is a good book.

Harold B. Kuhn

The Grammar of Prophecy, by R. B. Girdlestone. Grand Rapids: Kregel Publications, 1955. xiii plus 179 pages. $2.50.

Girdlestone defines prophecy as prediction, though he recognizes other features of prophecy. "Grammar" is defined as method and the author seeks to lay bare the method of prophecy as found in the Scripture. The theology of prophecy is first discussed, followed by a brief analysis of true prophecy. Next the prophetic forms of thought, formulae, and grammatical syntax of prediction are enumerated. The remainder of the book is given to the typology of Old Testament worship practices, the exegesis of apocalyptic, and the fulfillment of prophecy in the New Testament. Unfulfilled elements in Scriptural prophecy are given some notice at the close of the book.

This book is a typically conservative treatment of prophecy. It is right in assuming that the supernatural factor is basic in Old Testament prophecy. It is also right in asserting that the message of Hebrew prophecy could not be exhausted by any limited segment of history. It pointed toward Christ and it revealed a comprehensive purpose which God was focusing upon a great redemptive act. Yet this book, as is the case with many conservative treatments of prophecy, has several weaknesses. It shows lack of concern for the historical situation in which the prophet lived and toward which much of his message was oriented. Hence, the prophet, as a man, is a vague figure. He lacks aliveness. There is almost a total disregard for the psychological factors in prophecy. For many, psychology has no relevance for a study of the prophets and pro-

phecy. This is in part due to an unwarranted assumption that any hint that psychology can contribute to an understanding of prophecy detracts from the concepts of revelation and divine inspiration. If prophecy is only a "fluteplayer playing on a flute" technique, then psychology has no place. But there is nothing in the Old Testament which will support such a view.

Another reason psychology is thought to be incompatible with prophecy is an extreme application of abnormal psychology to prophecy has been made by some scholars. Actually, a psychology stressing growth and maturity has much more relevance. The prophets were human and had their spiritual struggles, but in God they found personal salvation. Their own experience with God therefore, is just as important as the message they proclaim. We need more emphasis on this point, which the book under review lacks. The aspects which it does treat are sanely discussed, but the book needs more of a sense for the dynamic and vitality which are apparent in almost every verse the prophet uttered.

George H. Livingston

Pattern of Things to Come, compiled by Dorothy McConnell. New York: Friendship Press, 1955. 80 pages. $1.50.

Dorothy McConnell, editor of the World Outlook, has compressed into this small volume the utterances of various spokesmen of the world church respecting the future strategy of Christian missions. The ideas expressed by the contributing authors were first presented in papers and panels at the Fiftieth Annual Assembly of the Division of Foreign Missions of the National Council of Churches of Boston in 1954. To these statements the editor has added some interpretative remarks and has appended to each chapter questions designed to provoke thought and further discussion. The book has a rather fragmentary and jumpy sequence which does not lend itself to easy reading but still there is enough of sincerity of purpose to keep the thought moving ahead.

The book helps bring to focus some of the more pressing issues confronting the church today in Southeast Asia, Africa, and Latin America. Problems relating to race relations, missionary personnel, church cooperation, institutional policy, and techniques of evangelism are freely discussed. One is made to see that there is a wide and dangerous discrepancy between the ideal Christian community and the actual situation. New and radical procedures are called for if the church is to answer the challenge of this revo-

lutionary hour.

In response to these urgent needs, the book makes a contribution to the study of missions. The experts quoted do more than simply raise problems; they anticipate some solutions. Issuing from a compelling sense of Christian unity and vocation, a pattern of things to come is envisioned. Indeed, much is left unsaid, particularly in regard to the spiritual power and force needed to motivate these schemes in the future. Perhaps more explicit attention to the missionary motivation of the church described in the Book of Acts would help to illumine the proposed pattern. But in this bewildered age we should be grateful for whatever guidance is given us even if it fall short of the ideal.

Robert E. Coleman

Hebrew Vocabularies, by: J. Barton Payne. Grand Rapids: Baker Book House, 1956. $1.00.

A serious gap developed in Hebrew language study when Harper's Vocabularies by William R. Harper, 1890, went out of print. A year ago Dr. Payne successfully revived interest in this work by publishing in mimeograph form a portion of Harper's work. To meet the demand, a more attractive booklet was produced by Baker Book House.

This new product does not provide all of the materials presented in the earlier work of 1890. It is limited to verbs and nouns occuring more than ten times in the Old Testament and to the particles made up of prepositions, adverbs, and conjunctions. In the last section Harper's list has been considerably revised. A helpful feature is that the Hebrew words and their English equivalents has been brought together, whereas they were separated in the older edition. This is a decided improvement.

One cannot but regret that Harper's lists of nouns arranged according to their meanings, and nouns arranged according to their derivation were not also included. This would of course involve duplication of words appearing in the frequency lists but would be valuable to the teacher and student.

Before this edition appeared, the writer had independently been working on the same Harper's vocabulary with the aim of making them available to his Hebrew classes. Romanized characters were used in these language classes for the first half-year instead of the Hebrew characters and points and so he had added a

transliteration of these lists to the Hebrew words and English equivalents. The reviewer can only regret that transliteration does appear in the new edition by Payne. The use of transliteration is a growing trend and has proved highly successful in the reviewer's classes as a means of conveying the simplicity of Hebrew. Of course, since Hebrew characters are employed after the middle of the first year in his classes, the reviewer greatly appreciates this new production, for it is definitely helpful equipment for both the teacher and student of Hebrew.

George H. Livingston

The Gospel in Leviticus, by J. A. Seiss. Grand Rapids: Zondervan Publishing House. Reprint of the Philadelphia edition. 403 pages. $3.95.

This book is one of the studies in typology produced by Mr. Seiss. Its aim is to "supply a popular exposition of the Levitical rites and ceremonies, to trace their typical import and relations, and to set forth the great features of the Gospel as therein enumerated by types of God's own choosing."

The author begins with a short defense of typological exposition and then proceeds to apply the method to successive chapters of Leviticus. As a whole, Mr. Seiss does not carry his method to extremes. Often he presents good insights concerning the religious significance of Hebrew ritual practices. Hence, the book has homiletical value. The historical setting of these practices are almost completely ignored. Very little effort is made to compare or to contrast with similar usages in contemporary pagan cultures. The book seems to say more about a Christian understanding of sacrifice and priesthood than about the ancient Hebrew view. Consequently this study is not the last word on the subject. But one cannot fail to appreciate the emphasis which typology places on the religious meaning of Hebrew ritual. The book lacks an indexing apparatus.

George H. Livingston

The Challenge of Existentialism, by John Wild. Bloomington: University of Indiana Press, 1955. 297 pages. $6.00.

Existentialism may well seem to some a word with which to conjure; no person making claim to intellectual respectability dare ignore it, and yet many are hard put to define precisely what they mean when they intone the word. It is therefore not surprising that some have attempted to expound and to evaluate it prematurely. This is distinctly not the case with the author of The Challenge of Existentialism.

Professor John Wild of the department of philosophy in Harvard University has given the reading public a volume which embodies long and painstaking study of the literature of the existentialist movement. He is aware, of course, of the more popular and literary form of existentialism, beginning with that of Pascal, developing with the works of Kierkegaard, and ripening with the jottings of Sartre. He brings to his task also a penetrating knowledge of the more systematic works of Karl Jaspers and Martin Heidegger, having studied with the latter at Freiburg before the War.

Professor Wild's volume deals fundamentally with three questions: What is Existentialism? What forces have caused its appearance in our time? What are its prospects for the future? The first section of the work deals in detail with the second of these questions. Existentialism appears as a reaction against the subjectivist tendencies in philosophy since Descartes, with the consequent essentialism (as opposed to the study of concrete existents) and its submergence of the individual into the social "apparatus". It rebels against the neglect of the world as "concretely and immediately given to us" and against the reduction of all entities to the level of physical existence, so that "There is no basic differences between a person and a thing" (pp. 17).

Existentialism thus represents a protest against the submergence of the individual into the mass, the subsumption of personality under the human group as objectiver Geist, and the oversimplified phenomenologies of either pan-subjectivism or pan-objectivism. It emerged from a definite set of historical and philosophical conditions, and has of course taken deeper root on the Continent and in the British Isles than in the Western Hemisphere.

In a certain sense, Existentialism stands at the end-point of the breakdown of modern philosophy; in another sense, it represents a restoration of certain phases of classical philosophy. It goes without saying that it is an outgrowth of the thinking of vigorous personalities, outstanding among which is the Danish thinker Soren Kierkegaard. Professor Wild sees the major contribution of Kierkegaard to be methodological -- that is, in his "radical empiricism" which is a blend of subjectivism, passionate personal committal in ethics, and phenomenological interest (pp. 53ff). The

raw material of the existential method is the mass of manifold data given in experience. This raises the philosophical question, How are these data related to 'Being as the basic theme of philosophy'? Wild follows Heidegger at this point, in his position that the science of being has bogged down by virtue of its confusion of being with one kind of being. Existentialism avoids the dogmatism of both materialism and idealism at this point, by their interest in "Being and its structure (as) distinct from every entity." (p. 64).

The bearing of the existential way of thinking upon the disciplines of logic, ethics, and anthropology is traced with much care and detail in the chapter entitled "Human Awareness and Action", and the one following it under title, "Existentialist Ethics: Integrity and Decision." It is the discussion of the ethical bearings of Existentialism which is of the greatest immediate interest to the Christian theologian. It must reject the naturalistic ethic of the one who would emphasize the continuity between man and the rest of nature, and protests this in the name of man's sense of isolation and homelessness in the world of nature. On the other hand, it rejects "values" as fixed qualities or properties (pp. 69, 125), and substitutes for the dualism of good-and-evil the distinction between authentic and unauthentic modes of existence.

The sickness of contemporary culture, suggests the existentialist, stems basically from man's unauthentic 'flight from being', this being stimulated by the development of modern technology. Modern man finds himself constrained to serve "the titanic apparatus of the mass order" (p. 135). Clearly, this philosophy represents a protest against mass uniformity, and in the name of a reassertion of a responsible individuality. No doubt this way of thinking is intended as an alternative to the more radical forms of mass tyranny, such as Marxism.

The latter part of our volume (pp. 185-272) contains Dr. Wild's personal evaluation of Existentialism. He sees clearly the manner in which it challenges the basics of modern life; it contests the claims of scientific idolatry, the optimism with respect to the ultimate outcome of things, and the comforting opiate of modern materialism. So far, so good.

The major concern of our author, however, is the effect which Existentialism may have upon the basics of philosophical thought. He asks:

> Are moral freedom and authentic human existence to be purchased only at the price of an ultimate irrationalism? Must disciplined description be restricted to human existence alone? Is existence itself absurd? Must we abandon the principle of sufficient reason and the hope for explanation? If we recognize practical reason, and its primordial

> levels of mood and feeling, must we then discard all theoretical insight as moral disease? Must we abandon all hope for the recognition of universal moral principles, and for the rational guidance of action (p. 185)?

The final three chapters, "Realistic Phenomenology", "Philosophical Anthropology" and "Realistic Ethics" contain Dr. Wild's criticism and correction of this type of philosophy. His method is that of seeking the valid insights of the existentialist, and setting them within the general framework of a realistic philosophy. He deals with such questions as the stability and structure of man's mental life, human freedom, human communication, the moral law in man, man's boundary situation, and the nature of human consciousness. This reviewer recalls vividly the manner in which his esteemed tutor dealt with these subjects in the course, Philosophy 9. In this section, as in the course just mentioned, Dr. Wild strikes telling blows for man's moral responsibility, for his transcendence of the subhuman world, and against Heidegger's and Sartre's denial of life after death.

The final chapter deals with that element in Existentialism which is most disturbing to the Christian mind, namely its rejection of moral norms -- of fixed standards of good and evil. Professor Wild maintains (correctly we think) that it is at this point that the philosophy of the future must correct and go beyond Existentialism. Against the amorphous quality of existential ethics (with the abnormal preoccupation with authentic and non-authentic types of existence), he makes a strong case for a moral structure in the universe, a deeply embedded moral awareness in man, and a structured conscience. For the future, he sees an intense development of the discipline of ethics to be the alternative to the non-survival of civilization.

He proposes as the center of such an intensification of moral interest an "integral synthesis" of natural law with existential freedom (p. 267). Basic to this will be the retention of the "classical analysis of man" and the classical understanding of the cardinal virtues. There must be, moreover, a better balancing of the competing claims of the individual and of the social group than Existentialism has to date proposed. Dr. Wild's final plea is for a social ethic which recognizes the validity of the needs of the whole man, that is, the validity of his material rights, his rational rights, and the rights which have been guaranteed by the liberal Constitutions of Western states.

The Challenge of Existentialism is a work for the reader who desires earnestly to understand the Existentialist philosophy as a serious movement in today's thought. Dr. Wild lifts this philosophy from its sometime status as an effete cafe exercise. The one who

reads his volume carefully may well find the existentialist literature to be more than a mere something to be read daily, like one's Wordsworth, to keep him from being a theological boor. Professor Wild sees, more clearly than most, that a generation which has lost its bearings has mirrored itself in a philosophy. To find its way out of the wilderness, that generation must correct its way of thinking, and do so in a manner which maintains rapport with its basic mood, but which goes far beyond its existential irrationalism and despair. This volume points the direction in which such a philosophy of reclamation may be found.

Harold B. Kuhn

The Task of Christian Education, by: D. Campbell Wyckoff. Philadelphia: Westminster, 1955. 172 pages. $2.75.

The author of this book, Dr. D. Campbell Wyckoff, recently became Thomas Sinnot Professor of Christian Education in Princeton Theological Seminary.

The book derives from numerous addresses given by the author and falls into five major sections: the first dealing with contemporary religious education in theory, aims, and practice; the second with the need for a way of life that is definitely Christian and treating of Christian doctrine, the Bible, the Church, growth in ability to believe, and the reality of Jesus Christ; the third with the subject of personality becoming Christian and the author's formulation of his fundamental theory of Christian education; the fourth with implementation of the theory and the responsibility of the individual, the home, the church, the school and the community in that connection. In it certain contemporary developments are considered. The last part is the final summary and conclusion.

The key to this volume appears to be couched in the statement: "The curriculum of Christian education has been defined as all those planned experiences by which the pupil becomes Christian."

In introducing his subject the author says that pragmatic naturalism was guided by sound psychological principles, although he attributes to the leaders of naturalism in religious education inadequate comprehension of what they were thinking and doing. He says:

> Many leaders in the field began to wonder if perhaps some of the failure to achieve the high purposes that they had set for themselves might not be due to a sacrificing of

> the essential method of the Christian faith to the new methods and procedures they had been using.

It would seem to this reviewer that some sort of wedding is sought of these high naturalistic purposes with a newly discovered supernaturalism.

> "Now that the theory of Christian education shows promise of becoming to some extent stabilized, we see the possibility in the years that are immediately ahead of a new period of creative thought, action and achievement akin in promise to the period of the 1920's.
>
> We cannot know what the future holds, but we hope that in the coming years we may, with something of a merging of the achievements of the 1920's and the theological discoveries and rediscoveries of the later period, come to the place where we can establish a process of Christian education that has real validity and integrity for our day."

The offspring of this wedding of naturalism and neo-supernaturalism is to be "a new period of creative thought, action and achievement."

Our author says that it is now necessary that we rethink our purposes and return to a theistic theology. But the return urged is not as a repentent prodigal religious leader from his devotion to the compromising of the faith, but as a pilgrim making progress from naturalism to supernaturalism in an unbroken pilgrimage to the Heavenly City. He fails to make it very clear that persons who have been in the role of religious leaders but who must now "rethink" from an atheistic "Christian" position to a theistic one stand in need of much more than "rethinking."

The author holds that Christian education is to help persons to develop Christianity, just as by flexing their muscles they develop muscularity.

His definition of the New Birth is bound up with his discussion of "creative activity" methodology. He fails to project the basic implication of "creative activity" as that of a unique physical being responding to a unique physical environment resulting in the de novo in the physical processes of emergent evolution. Consequently the definition given of Christian rebirth by the author is that it is "primarily a matter of the recreation of human experience into experience that is divinely redeemed." He maintains that the Christian life has continuity with the whole of human experience, whereas when St. Paul became a Christian, "old things passed away and all

things became new." There is something reminiscent of Dewey's reconstruction of experience in the author's definition of the Christian life.

Born-again Christians do not define their Christian experiences as a continuation of what they had all along experienced as sinners. Spiritual life begins anew for the Christian with the experience of regeneration. He has a spiritual birthday. There is a distinct break between Christian experience and the experience of lostness. There is growth in the Christian life but it is conditioned upon an initial Christian experience.

The author posits the necessity of knowing the pupil as well as the demands upon Christian personality, religious and social. This and many other statements in the book are educationally and religiously constructive.

The faith, fellowship, social action and worship are curriculum considerations in Christian education as are organization, administration, supervision and evaluation its basic functions.

The author falls into the error of making the Christian life man's search for God. To eagerly seek God's guidance and wisdom, His forgiveness and strength is a privilege and duty throughout the Christian life but to be continually searching for God is not the Christian life. God reveals Himself supernaturally to His children. Becoming a Christian is finding God, and being found of Him. This revelation is neither a matter of human intuition nor of continuous questing.

Christian education per se is not merely the transformation and reconstruction of personality. Saving transformation and reconstruction in the ultimate Christian sense means recreation -- a miracle of spiritual creation.

The book gives the impression that commitment brought about as a religious education process rather than a supernatural work of regeneration is the end of evangelism; that the only depravity with which man is born is his freedom and power of choice enabling him to be either a sinner or a saint.

The book is to be commended in that it attempts some sort of movement in the direction of orthodoxy but its lingering, not to say longing, look back to the 1920's leaves in the silence of it a charred and lifeless form instead of what might have been the glad cry of escape from a hopeless naturalism.

The author's competence and ability assure us that he must know and understand what the period of the 1920's hoped for, what it promised in its utter naturalism. Instead then of moving forward to a "living" faith as he suggests, the move can only be back to the faith deserted in the 1920's.

Harold C. Mason

The Dead Sea Scrolls, by: Millar Burrows. New York: The Viking Press, 1955. 435 pages. $2.50.

The appearance of this volume is timely indeed. It comes amid a flood of popular reports on the discovery of the Dead Sea Scrolls and their significance and does much to set the subject in a proper perspective. It comes in the wake of numerous technical articles by specialists, most of them proffering some novel explanation, often rather dogmatic and usually encumbered by the impendementa of scholarly documentation. This volume deserves to be hailed as the most complete and judicious treatment of the subject in the English and probably in any language. Its author is qualified to tackle this tough assignment by virtue of being "in on the ground floor," in connection with the discovery of the scrolls, by his linguistic competence, and by his previous work on editing, and publishing on this subject. The volume includes twelve well-chosen pictures and diagrams, and sixteen pages of bibliography, but no index. Unfortunately in a work of this kind there are no footnotes, but, as the author explains "this book is not intended for the scholar." There are numerous published technical treatments on this subject, including other works of this author, and this non-technical report to the public meets a real need.

In the first of the six parts of the volume Professor Burrows reviews the exciting and complicated series of events connected with the discovery of the scrolls. It does much to bring correlation to the often conflicting accounts of the discovery and recognition of these various documents. This narrative is continued to mid-year 1954. The battle of the savants is discussed in the second division. On the basis of text, language, historical allusions, carbon dating, and other evidence, it may be affirmed that the Qumran documetns were written after the third century B. C. and before 70 A. D. After reviewing the origin, history, organization and beliefs of the community at Qumran the author cautiously concludes (in accordance with subsequent studies) that the Qumran covenanters were identical with the Essenes described by the classical authors -- Josephus, Philo and Pliny. In part five the author appraises the significance of the scrolls in the areas of textual criticism, grammar, paleograph and New Testament interpretation. In this important, and now controversial area, the author concludes that while the scrolls illuminate many facets of Biblical study, especially of the Fourth Gospel, they do not compel any basic revision of Biblical interpretation. In general they may be said to substantiate the tradition views of the Bible with especial reference to the trustworthiness of the Massoretic text, the antiquity of the canon, the importance of the Septuagint, the his-

toricity of the Fourth Gospel, and even of the sound judgment of many of the "apostolic fathers."

One of the most valuable features of the book, to the average reader, is the translation of the important portions of the manuscripts from Cave One. Because of its relevance to these the Damascus Document, discovered earlier in Cairo, is also Translated. While Isaiah is omitted, the other manuscripts are here translated -- The Habakkuk Commentary, the Manual of Discipline, selections from the book of Wars of the Sons of Light with the Sons of Darkness, and selections from the Thanksgiving Hymns.

Thus the book makes a valuable contribution to the subject by making available to the non-specialist the results of keen scholarship, seen through the eyes of an informed and judicious participant in the most important discoveries in Biblical Archaelogy of this century.

George A. Turner

Book Notices

Stewardship Sermonettes, by Richard V. Clearwaters. Grand Rapids: Baker Book House, 1955. 120 pages. $1.50.

The pastor who has wished for a collection of materials to emphasize the duty of Christian stewardship will find that in this volume he has reached the end of his quest. The author, pastor of Fourth Baptist Church in Minneapolis, has brought together Scriptures, human interest stories from past and present, and practical exhortations in quanity to meet the minister's needs for a long time. Clearwaters position is that the tithe is the norm for Christian giving; his guide book is the Bible; and his aim is to encourage the cheerful giver.

Expository Outlines on the Whole Bible, by Charles Simeon. Grand Rapids: Zondervan Publishing House. $3.95 per volume.

The first three volumes of a projected set of reprints have appeared, the first outline Genesis-Leviticus, the second, Numbers-Joshua, and the third Judges-II Kings. Charles Simeon has been a little-known writer in America, but was significant in the Church of England from his ordination in 1782 to the time of his death in 1836. He was outspoken in his evangelical views, active in his support of missions, and able in the pulpit. Reprinted thus far are three parts of his major written work, originally entitled Horae homileticae. It is anticipated that the current English title will be more likely to commend the commentary to the contemporary reader.

The general plan of the work is that of seeking key statements from the Scriptures, and developing them in outline form, interspersed with homilies. Some of these are from the author himself; others appear to be quoted from contemporary or earlier writers. The comments are well worded, and indicate a wide familiarity with the Bible as a whole. They constitute a worth-while help to the minister who has at hand also some such works as will assist with the precise meaning of language employed in Scripture, such as Vincent's Word Studies in the New Testament.

The Acts of the Apostles, by David Thomas. Grand Rapids: Baker Book House, 1955. 493 pages. $3.95.

The subtitle of this work indicates its nature: it is "A Homiletic Commentary". Written by one of the more prominent of English Congregational ministers of the last century, it combines the exegetical analysis, the outline form, and the homily. The comments are evangelical, middle-of-the-road where practical issues are concerned, and definitely Bible-centered. The author quotes sparingly, usually from such writers as Baumgarten, Lange and Alexander. The Commentary is recommended for the pastor who desires a sane exposition of The Acts of the Apostles. Baker Book House has again rendered the Evangelical world a service in reprinting this work.

The Christian Imperative, by Max Warren. New York: Charles Scribner's Sons, 1955. 144 pages. $3.00.

This volume comprises the Kellogg Lectures delivered at the Episcopal Theological School in Cambridge, Massachusetts in 1955. The writer is anaAnglican minister and missionary traveller, and who was consultant at the Evanston Conference. The work sets forth the four-fold task of the Church: "Go Preach", "Go Teach", "Go Heal", and "Go Baptize". The approach is generally evangelical and conservative. The author is keenly interested in the problem of the establishment of the new Church, particularly in lands outside of Christendom. He seems particularly well versed in the needs of African missions, and his volume will have special appeal to the missionary or the Christian who seeks to understand the problems of work among the Young Churches.

Psychology of Religion: A Christian Interpretation by H. C. Witherington. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1955. 344 pages. Cloth. $3.50.

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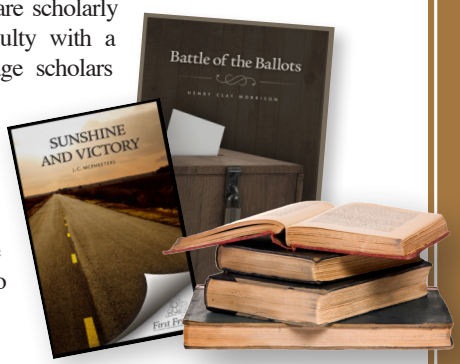

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