It is very clear that many of Barth’s theological concepts creep into this sermon, such as God, “the Wholly other.” Of course, one complaint that I must make is that Barth sets up an obtuse mode of expression which only the learned can understand. He leaven the average mind lost in the fog of theological abstractions. I am not saying that one must not preach theology, but I am contending that the preaching of theology must be presented in the light of the experiences of the people. This Barth fails to do.

Another complaint is that Barth doesn’t fully explain his views, great terms like God, Faith, Repentance, are thrown out without adequate definition, as though their meaning were self-evident. For these reasons I found this sermon very boring.

[signed] M L King Jr

THDS CSKC Sermon file, folder 36, “Sermon Notes”

“The Limitation of Experience”

In historical theology three different things have been put forward as the source of Authority in Religion: the church, the Bible, and experience. Luther and his friends destroyed the Church as the central Religious Authority for the Protestants, and put the Bible in its place. Most Protestants are confused on this issue as they lean on both the Bible and Experience. The Protestants talk about the Bible and then proceed to rely on experience. But experience has its limitations.

What is experience? In philosophy according to Immanuel Kant, Experience is a compound out of sensation and the activity of the understanding. According to psychology, it is a change in a set pattern of behavior. According to the “man in the streets,” it is simply living a long time. And this is the danger.

Just because a man has lived a long time is no sign that he is a man of experience. There are plenty people thirty who have had more experience than a person fifty. A farmer who has spent fifty years on the same plantation has certainly not had as much experience as a son who has been roaming all over Europe and the USA and is now thirty.

It is therefore a sign of mature judgment when you rely absolutely on your own experiences. The teachers in our schools have been pounding this in the heads of students to long. We must come to see that lives are enriched by the experiences of others.

A minister who therefore tries to preach out of his own experiences all the time soon becomes shallow. He should let the great souls of the world enrich his life. The run around all the week and never look in a book and then get up on Sunday and

14 Keighton crossed out the “n” in leaven and replaced it with an “s.”
15 King folded this assignment lengthwise and signed his name on the verso of the last page.
16 Keighton placed a question mark before the word “thirty,” placed brackets around the words “plenty people thirty,” and circled the words “person fifty.” He also placed a question mark above the word “fifty.”
17 Keighton added “to” to the word “in,” and added an “o” to the word “to.”
preach what rises from inside you is to fool yourself and starve the people for the Gospel  

[signed] M. L. King Jr.

AHDS CSKC Sermon file, folder 36, "Sermon Notes"

"Will Capitalism Survive?"

Karl Marx, the German philosopher, once stated that capitalism carries the seed of its own destruction. There is an obvious fallacy in this statement. The fallacy lies in its limitation. He speaks of capitalism as if it is the only social institution that carries the seed of its own destruction. The actual fact is that every social institution carries the seed of its own destruction, its survival depends on the way the seed is nourished. Therefore, just as every social institution carries the seed of its own destruction it also carries the seed of its own perpetuation.

Now after admitting that there is a definite fallacy in Marx' statement, do we find any truth therein? It is my opinion that we do. I am convinced that capitalism has seen its best days in America, and not only in America, but in the entire world. It is a well known fact that no social institution can survive after it has outlived its usefulness. This capitalism has failed to do. It has failed to meet the needs of the masses. Strikes and labor troubles are but surface indications of the deep dissatisfaction and distress in this country. There is a definite revolt by, what Marx calls, "the proletariat", against "the bourgeoisie." Every time we turn we hear the demand for socialize...