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motive Cover: Art Editor Peg Rigg has given us an interpretation of "the Holy Family."
 Inside Back Cover: Sketch by Del Leaming of Sculpture (The Angel of the Annunciation, French ca. 1430, Edmundson Collection, Des Moines Art Center).



**Our Father who art in heaven,
Hallowed be thy name.
Thy kingdom come,**

THE LORD'S PRAYER: KINGDOM

The kingdom of heaven may be compared to a man who sowed good seed in his field

The kingdom of heaven is like a grain of mustard seed . . . the smallest of all seeds but when it has grown and becomes a tree the birds of the air come and make nests in its branches

The kingdom of heaven is like leaven which a woman took and hid in three measures of meal, till it was all leavened

The kingdom of heaven is like treasure hidden, which a man found . . . then in his joy he goes and sells all that he has and buys that field

Again, the kingdom of heaven is like a merchant in search of fine pearls, who on finding one pearl of great value, . . . sold all that he had and bought it

**Thy will be done,
On earth as it is in heaven.
Give us this day our daily bread;
And forgive us our debts,
As we also have forgiven our debtors;
And lead us not into temptation,
But deliver us from evil.
For thine is the kingdom—**

Again, the kingdom of heaven is like a net which was thrown into the sea . . . when . . . full, men sorted the good into vessels

The kingdom of heaven is like a householder

The kingdom of heaven may be compared to a king who gave a marriage feast to his son

Then the kingdom of heaven shall be compared to ten maidens who took their lamps

**And the power,
And the glory,
Forever, Amen.**

by Mary Dickerson Bangham

December 1955



From a Nativity panel by Margaret Montgomery

THE NIGHT GOD

ALREADY dark, the evening stars were beginning to sprinkle their soft light through the skies. God in his heavens looked down on the busy activities of Bethlehem in Judea. None of the people scurrying to and fro had the slightest inkling of the glorious event about to happen in their midst. But God knew, and he was, well, frankly, just a little bit worried.

He had formulated his plans carefully a long time since, and he knew they were necessary and good, but now that the time was actually here, maybe he ought not to go through with it!

God looked down and saw to his sorrow that Mary and Joseph had been denied entrance into the inn because there was no room. They were slowly making their way toward that stable there in the rear.

"Already," thought God, "my Son is ill treated by the world. They have relegated him to the stable before he is even born." And God looked away and let his eyes gaze wandringly over the myriads of stars that had now begun to shine. He thought to himself:

"Born in a stable! But perhaps that's only the beginning. Suppose my Son should continue to be so ill received? The birds of the air have their nests and the foxes have their holes, but the Son of man might have nowhere to lay his head.

"Suppose as he labors and toils and goes about his work he should find it necessary to eat with tax-collectors and sinners; he would likely be derided and scorned for it. He will probably be thought crazy and possessed of the devil because of the mighty works which he shall do in my name. His own followers might not really understand him and should he be accused as a traitor, suppose, ironically, one of them should betray him? Even

Nearly all brides get "cold feet" in varying degrees on the night before their wedding. This is supposed to be especially true of the bride's mother who worries over all sorts of things that have long since been thought through and decided upon. Nevertheless, she worries: "Will he be good to her? Can he support her and give her the things her father and I would want her to have? Maybe I ought not to let her go through with it. Maybe we ought to call the whole thing off!" Even if the wedding goes through as scheduled, the anxiety of the night before has been nonetheless real.

As we approach the Christmas season and seek to realize what it is that makes it a Holy Season, let us indulge in a bit of fantasy and fable and imagine that on the night before the Event of events took place, God too was anxious and disturbed.

WORRIED

by **Guston H. Browning**

the closest of them would then be ashamed of him and they would all flee and forsake him.

"Oh, my Son, maybe it is too much! Maybe I should choose another way. It is not yet too late. When I imagine them spitting upon you, gouging you with sharp and cruel instruments and perhaps even crucifying you as they do the common criminals these days, I wonder if I could not select a better way.

"Suppose you yourself should not fully understand! You would want me to take such a cup from you, but then it would be too late and I could not. You would no doubt wonder if your own Father had forsaken you. This above all makes me wonder if I might not choose a better plan."

THEN God interrupted his thoughts and looked down again toward Earth and his eyes came to rest on Bethlehem. He saw that Joseph and Mary had entered into the stable and that Joseph was busy gathering the clean straw to make a comfortable place for her. As he looked further he saw that others in Bethlehem were just beginning a night of merrymaking. After all, as long as they had to come to this dinky little town to pay their taxes, they might as well have some fun! And already some were beginning to stagger from too much drink. Other men were sitting forlornly because the year had been a bad one for them and there was no money with which to pay the taxes. On the whole, life was hard and some even wondered if it were worth the constant struggle and effort. There was so little to hope for.

Then God began to ponder again as his gaze drifted off into the spaces:

"Oh, my children!" he mused to himself, "so often I have sent word to you through my prophets and still you do not understand. Occasionally you have caught glimpses of truth and shown signs that have made me hopeful. And yet you still turn away from me.

"Yes, I suppose I do need to carry out my plan! I must fashion for you a life including my own which will show you all the things I want you to know. You must see what man himself is when his life is at its fullest. And you must catch a greater vision of what your heavenly Father is like. A Galilean carpenter shall awaken in you dreams of world-wide brotherhood. A poor village workman, a friend of fishermen and sinners, shall give new meaning and new dimensions to human life, and though you should crucify him, his execution piece shall become the symbol of redemption and of this new life to which I would lead you.

"And yes, my Son, because of my love for these my children, your brothers, I cannot turn back now or provide a new plan. Your life is the richest of all my treasures and it must be given to them as I have planned!"

AND as God spoke, he touched a star which shone directly over the stable where Mary was wrapping her newborn babe in swaddling clothes and laying him in a manger. And as shepherds keeping watch over their flocks out in the fields saw the star and wondered at its beautiful light, God raised his hand in signal to the multitudes of angels who started toward the earth singing "Glory to God in the highest and on earth peace, good will toward men."

BETHLEHEM spreads itself over a limestone hill in Judea. Once you could count the town's dwellings from the hilltop; today you can distinguish only church towers. Bethlehem has grown from an oasis to an ogre.

In the month of December, the town receives 20,000 visitors. They come to see the site where Jesus was born. Some leave in rapture, some in disappointment; and I feel if Jesus were among those pilgrims to Bethlehem today, he would depart shaking the town's dust from his sandals.

My first view of the town came one morning in March, 1954, from the crest of the Mount of Olives. Your eyes can scan much land from the Mount of Olives. Jerusalem's walled city is anchored in the west; the Dead Sea mills around in the east, nowhere to go; and southward lies the little town of Bethlehem.

From the Mount, the town appears as blurred shapes of stone on a hillside, not much to tempt a traveler. But who goes for travel? Either you are a pilgrim or you are curious. I was curious.

Yusuf tried to steer me away from Bethlehem. Yusuf was an Assyrian (directly descended from Sennacherib, he said, with a beat of his chest), and he cooked for me in the monastery where I stayed in Jerusalem.

"There is nothing in Bethlehem," Yusuf advised. "Only churches and souvenirs, as you see everywhere in Jerusalem."

I WENT to Bethlehem by accident, for Yusuf's remarks had led me to decide against a visit. An American from the delegation in Amman, Jordan, hailed me from his beachwagon one day as I strolled outside Jerusalem's wall in the vicinity of Absalom's tomb and the Garden of Gethsemane.

"Which is the road to Bethlehem?" he asked.

"The old road is blocked," I said. "You cannot pass, for it cuts through Jewish territory."

"Any other road?"

"A new one, but a half-hour longer."

He invited me on the journey, and I accepted. The new road, two-lane macadam, followed the path of a rhumba through the Judean hills. It led directly to Manger Square beside the Church of the Nativity, which towers above Jesus' birthplace.

In Bethlehem, Arab adults and children reacted to the American beachwagon as flies react to pudding. They swarmed around and stretched out their hands for one of two purposes: to sell or to beg.

"Peek-tur! Peek-tur!" cried the Arab as he waved post cards in our faces. He cursed the barefoot children for interfering with his trade.

Every second shop on the narrow street of Bethlehem apparently catered to the tourist and pilgrim. The townspeople busied themselves mostly with manufacture and sale of religious mementos made from mother-of-pearl, olive wood or stone from the region of the Dead Sea. On the average, about one-quarter of the tourists buy these mementos.

B E T H L E H E M



"Business is bad," a merchant moaned. "No money, little food, too many refugees."

As a tourist, it's expected of you, but you need not contribute to their business. Nor need you donate for the privilege of stooping through the four-foot Door of Humility into the Church of Nativity and then down the steps to the manger.

AH, the manger! Like a desert mirage it deceives you. What would you expect? A wooden cradle lined with straw . . . a cozy stall for donkeys and goats . . . a humble stable? Nothing of the sort; not now, anyway.

There is a grotto in the bowels of the church. Very dark and gloomy. In the grotto there is a block of stone, elaborately decorated, or so it seems in the dimness. A star is cut into the stone, and these words:

HIC DE VIRGINE MARIA, JESUS CHRISTUS NATUS EST.

BEHEM

by Emil Paul John

("Here of the Virgin Mary, Jesus Christ was born.")

Fifteen lamps cast a red glow around the star. They hang from chains, burn day and night, though there really is no day in the grotto. The Greek Orthodox tend six of these lamps; the Armenian Church five; the Latin four.

This is the manger today. The Magi's gold and frankincense remain; but the shepherds' joy has faded into the darkness.

Bethlehem at ground level left my spirits even as limp. The normal population (about 10,000) has swelled twice its size as refugees from the West seep in. They bring with them disease and poverty, and the citizens of Bethlehem know not what to do.

Today as you walk through the markets and alleys of the City of David, you see a boy steal a handful of olives from a vendor's stand; you watch two men quarrel in a trade; you hear the soft whimper of a girl whose mother carries her with one hand and extends the other like a cup to each passer-by. And behind all this a business thrives on the basis of one advertisement—the birth of a Child 2,000 years ago.

FROM the man-made I retreated, wandering alone down the hillside to a place called Shepherd's Field at Tell Boaz. The evening stars were opening their eyelids, and a warm spot of grass invited me to sit down. Farther up the hill, atop the Church of the Nativity, electric bulbs lighted a cross. Shepherds in this same field may have seen a different light . . . once.

A boiling mess of voices spilled down the hillside from the town's streets, indicating that the holy seasons to some people in Bethlehem had come to mean only tourist trade.

I lay back and looked up at the stars, that alone you could trust were present at that great moment. And there, on that patch of green and under those specks of white on a graying sky, I found the Bethlehem I had sought:

A twinkle of peace, a bed of calm, a breeze of joy.

CHRISTMAS (TODAY)

Within the flowing circle of our days
at the contraction of the year
will enter interrupt intrude
the one irregular and startling child
upsetting and demanding change
the only child
that willed his birth
upon this chilled and wild and barren earth.

—TONEY STONEBURNER

xmas

Christmas is a time of year.
Deck the hall and shed a tear.

Hark! the herald angels sing:
Glory to the neon King.

Worldly people, priest and deacon
Bow before the shining beacon.

The Lord is come with every toy
And gadget of financial joy.

Peace on earth and to all men
Shopping in the 5 & 10.

This is how the Age of Science
Caters to its Christmas clients.

—peg rigg

What is the Incarnation?
What is the holy depth of meaning
of God on earth? . . . of
"God so loved the world?"



MEANT FOR EACH OTHER

by Joseph Sittler

MOST American people have no home that is the symbol of their childhood: their unfolding memory does not gather the felt stuff of common experience about a core place. That in life which blooms with significance—granted a material thread of continuity—is hopelessly blasted by the mores of our transient existence. A young man is born in Ohio, goes to school in Massachusetts, marries a girl from Virginia. Their first child is born in the Bronx, baptized in a church that knew them not as children and will not see them in old age. The young

father goes to work in Manhattan for a corporation chartered in Delaware, writes advertisements for the consumption of people he never sees and for whom he has no immediate responsibility. And at any time he may and probably will be ordered to move in two weeks to Dallas, Texas, there to pick up certain contacts (how expressive a word, that, for the way we moderns meet one another!) that will be useful to him when after two years he is transferred to Seattle, Washington. This brutalizing rootlessness of the life of an increasing number of our citizenry produces a creeping symbolic starvation; the very matrix of small meaningfulness in life which can become the womb of profounder and vaster structures of meaning is rendered anemic, becomes sour and brittle.

The response and tactic of the Roman Church as she confronts the convulsion and transformation of this cultural era are astonishingly subtle and multiform. She moves around it;

not, to be sure, in order to leave it or to repudiate it, but in order to enfold it by indirection. Out of her store of enormous practical wisdom she knows how to seduce with the symbolism of Grace the gathering discontents and spiritual malnutritions of the modern man. Her theology remains what for four hundred years it has been; but her theology is not the visible hand she holds out to the world. What she does hold out is the mighty fascination of her symbolical richness. She knows that logic follows being; and if entire areas of being can be meaningfully infused with overtones of Grace, purpose, love and salvation her theology will have ample time to add the requisite calcium to the developing embryo.

Roman Christianity relates itself to the contemporary common life by the thoroughly sophisticated and sinuous character of its practical religiousness. It has vast and varied provisions for the life of prayer and praise, disciplined ways of meditation and adoration, so delicately attuned to habitude.

motive

Sanctification, substantialized in discipline and sacrament, operates by a process of osmosis to permeate with churchly meaning all extremes of man's life—the life of the faithful servant who mops the marble tile before the altar rail and the life of the Monsignor who exercises his pastoral office amid the glossy surroundings of a television studio. Within the many-roomed and sprawling estate of Mother Church there is nothing that cannot find a bed for the night, a taper lit, and a square meal.

In my own vocation as a teacher of Christian theology, I have felt a deepening uneasiness about that tendency in biblical theology, generally known as neo-orthodoxy, whereby the promises, imperatives, and dynamics of the Gospel are declared in sharp and calculated disengagement from the stuff of earthly life. For it is, after all, asserted that "the spirit beareth witness *with* our spirit that we are the children of God."

This declaration, to be sure, dare not be understood merely as the Holy Spirit's seconding of the motion of the spirit of man. There are adequate denials of that interpretation throughout the Scriptures, particularly in the Fourth Gospel and in the very Epistle in which this statement occurs. But neither dare this activity of God's Spirit be interpreted as the Spirit bearing witness only *against* us, in total irrelevancy to our spirit. For there is a sort of *negative congruence* between the felt antinomies and ambiguities of man's spirit, and the ingressive activity of the Holy Spirit. The people that walk in darkness behold a great light. That light is not squeezed out of darkness by virtue of determination to transform darkness into light by the sheer alchemy of aspiration and felt need. But darkness *realized* is creative of a receptive theater for the drama of God's salvatory action in Christ; there is a *dynamics* of damnation, a process of perdition that may be used of the Spirit in such a way as to constitute of it a positive preparation for the Gospel.

*Brief glimpses have I had of heaven
Through the little holes in hell!*

ALONGSIDE this "dis-ease" with neo-orthodoxy's almost proud repudiation of earth, and the feeling of some profound biblical promise distorted thereby, has gone another—a feeling that earth, fallen, cloven, and sinful—because given of God, capable in spite of all of becoming the cradle in which Christ is laid, is a transparency for the Holy. There is a meaning in the nonhuman world of nature: reason asserts it and all great art bears it witness. When the artist Cezanne paints a barrel of apples, he shows it bathed with a light which is more like a luminous nimbus than even the softest light of autumn sun. And when Willy Loman in Arthur Miller's play, *Death of a Salesman*, digs and manures and cares for a pathetic patch of sooty earth beside the door of his house in the Bronx, he is seeking for some green and fertile token of meaning in stubborn nature—something that will speak back to the brittle and sterile perdition of his soul. When theology does not acknowledge and soberly come to terms with the covert significance of the natural, the world of nature is not silenced. "Nature is never spent," cries Gerard Manley Hopkins in a famous poem, "There lives the dearest freshness deep-down things."

The world is charged with the splendor of God

It will flame out like shining from shock foil!

"When Christian orthodoxy refuses to articulate a theology for earth, the clamant hurt of God's ancient creation is not thereby silenced. Earth's voices, recollective of her lost grace and her destined redemption, will speak through one or another form of naturalism. If the Church will not have a theology *for* nature, then irresponsible but sensitive men will act as midwives for nature's unsilenceable meaningfulness, and enunciate a theology of nature. For earth, not man's mother—which is a pagan notion—but, as St. Francis profoundly surmised, man's sister, sharer of his sorrow and scene and partial substance of his joys, unquenchably sings out her violated

wholeness, and in groaning and tra-
vailing awaits with man the restoration of all things.

This theme—perilous if pursued outside Christian faith—when pursued within the context of the faith makes a man sensitive and restless under flashes of insight which have arisen within the uttered experience of our common life. While I cannot at the moment aspire to shape the systematic structure of Christian meaning out of these insights, I know that I shall as a son of earth know no rest until I have seen how they too can be gathered up into a deeper and fuller understanding of my faith. For these earthly protestations of earth's broken but insistent meaning have about them the shine of the holy, and a certain "theological guilt" pursues the mind that impatiently rejects them.

The inner pattern of his theological guilt is suggested by analogy with the young English poet of the early nineteenth century. In passionate pursuit of a proper poetic idiom for the communication of the crowding and impetuous stuff of his perceptions and feelings, the young John Keats played experimentally on the massive organ of his mighty predecessor, John Milton. He tried desperately to shape the inflammable stuff of his abounding genius to the grave and solemn cadences of the older man. The opening lines of "Hyperion" are an instance of how successfully he actually did contrive to make his muse speak Miltonically. But the poem is unfinished because Keats came gradually to know that what was natural to Milton was false to Keats—that the sonorous measures of the elder poet were alien to the incandescent lyricism of his own inspiration. His moment of liberation and return is marked by the line, "The poetry of earth is never dead. . . ."

A second analogy will serve not only to suggest again the claim of earth upon our Christian thought, but will provide a transition to what I want finally to suggest. In his *Goethe's Faust* (Princeton University Press, 1951) Professor Harold Jantz, discussing the Easter-Walk passage in the drama, declares of Faust as follows:

He has neglected the tangible and attainable of this earth for the intangible and unattainable. Had he pushed this tendency to the extreme he contemplated, with suicide on that critical night, his failure would have been complete, for the very reason that he failed with the Earth Spirit: he was attempting a direct approach without the necessary understanding which the full experience of life on earth would have given him. As he raises the cup to his lips to force the release of his heaven-tending soul from its earthly limitations so that it might soar up to its desired insights, he hears the first bells of Easter morning and the song, "Christ is risen." Christ's greatest triumph comes with His resumption of His fleshly body; He will once more walk with it on earth, and then ascend with it to heaven, thus completing his victory over eternal death. With Faust's childhood memories and his deep-seated, intuitive grasp of Christian symbol, he senses that a violent rejection of the earthly will not bring him the desired spiritual freedom. The Word itself was made flesh and dwelt among us. Man cannot fulfill his divine destiny on earth by a denial of the flesh. It is symbolical that Faust refrains from the folly of seeking to leave the material on the festival day of Christ's reunion with the material. He lowers the cup and says in simple, meaningful conclusion, "the earth has me again."

THERE are, in the large, two ways by which man has sought to do justice to the realm of meaning in the natural world; two forms of relationship by which he has sought to come to terms with what he cannot silence.

First, nature can be subsumed under man. Materially, that is, she is reduced to a resource for his needs; spiritually she is envisioned as only an unreplying theater for his proud and pathetic life. Nature, that is to say, is divested of her own and proper life and is invested with the goods, the values and the ends of man. Her life, infinite in richness and variety, is made a symbolic companion of man's life; and all the moods and shadows, the pride and the pathos, the ambiguity and the sudden delight of man's life is read in her mobile face.

Another effort exists alongside this one and is its exact opposite: Man is subsumed under nature. This relation-

ship gains in persuasiveness when man's spiritual powers, confused by their own perplexities, are conjoined with a fresh mastery of natural forces to serve his clamant lusts. In such a case man abdicates—and celebrates his shameful abdication by perverse delight in that which overcomes him.

Neither of these ways is adequate, and man knows it. For neither one does justice to the amplitude and glory of man's spirit or to the felt meaningfulness of the world of nature. Christian theology, obedient to the biblical account of nature, has asserted a third possible relationship: that man ought properly stand alongside nature as her cherishing brother, for she too is God's creation and bears God's image.

When, for instance, one reads the 104th Psalm, one becomes conscious that this Psalm speaks of the relationship between man and nature in a quite new way. The poetical naïvete of the images must not blind us to the majestic assertions of the song. In this Psalm nothing in the world of man and nothing in the world of nature is either independent or capable of solitary significance. Every upward-arching phenomenon, every smallest thing, is derived from the fountain of life. Light is a garment the deity wears and the heavens a curtain for his dwelling. The heavy voice of the thunder is his rebuke; the springs are his largess to every beast of the field. The trees and the birds, the grass and the cattle, the plump vine and wine that gladdens the heart of man are all bound together in a bundle of grace.

Yet this mighty structure of process and vitality, this complex of given creatureliness in which "the sun knows its time for setting"—all hangs by a slender thread. Natural and mortal life are incandescent with meaning because of their mutual dependence upon the will of the ultimate and Holy one. The Psalm says,

These all look to thee
to give them their food in due
season.
When thou givest to them, they
gather it up;
when thou openest thy hand, they
are filled with good things.
When thou hidest thy face, they are
dismayed;

when thou takest away their
breath, they die and return to
their dust.

When thou sendest forth thy Spirit,
they are created;
and thou renewest the face of the
ground.

Here is a holy naturalism, a matrix of grace in which all things derive significance from their origin, and all things find fulfillment in praise. Man and nature live out their distinct but related lives in a complex that recalls the divine intentions as that intention is symbolically related on the first page of the Bible. Man is placed, you will recall, in the garden of earth. This garden he is to tend as God's other creation—not to use as a godless warehouse or to rape as a tyrant.

TODAY, man is no longer related to nature in God's intended way. Nor can he from within himself find his way to the blasted garden of joy. That, fundamentally, is why he plunders what he ought to tend; why he finds in nature sardonic images of his own perversion, and at the same time cannot avert his eyes from his violated sister who is heard groaning "in pain and travail until now."

"By the Word of the Lord," so we read, "the heavens were made." But this Word ignored is not thenceforth silent; this Word repudiated is not therefore quiescent. Is it possible that the Creator-Word, by whom all things were made, should be driven from his field by us? The central assertion of the Bible is that he has not been so driven, but rather drives, loves and suffers his world toward restoration. It is of the heart of the Christian faith that this mighty, living, acting, restoring Word actually identified himself with his cloven and frustrated creation which groans in travail. "The Word became flesh and dwelt among us." To what end? That the whole cosmos in its brokenness—man broken from man, man in solitude and loneliness broken from Holy Communion with his soul's fountain and social communion with his brother—might be restored to wholeness, joy and lost love.

One finds nowhere in the Bible that

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strange assertion which one hears almost everywhere else—that God is concerned to save men's souls! How richly, rather, is restoration there presented in terms of men's material involvement in the world of nature. Real blindness is given sight, real hands of helplessness are restored, real death is overcome, real legs enable a paralytic to walk. God is the undeviating materialist. "He likes material; he invented it." I know no soul save an embodied soul, I have no body save this one born of other bodies, and there is no such thing as a man outside the created context of other men; therefore it is written that "God so loved the world."

God—man—nature! These three are meant for each other, and restlessness will stalk our hearts and ambiguity our world until their cleavage is redeemed. What a holy depth of meaning lies waiting for our understanding in that moment portrayed on the last evening of Christ's life: "And he took bread, and when he had given thanks he broke it and gave to them, saying, 'This is my body.' . . . Likewise also the wine . . . 'this cup is the new covenant in my blood.'"

Here in one huge symbol are God and man and nature together. Bread and wine, the common earthy stuff of our life when we have it, and of death when we've lost it. Both in the hands of the restoring God—man!

The problem of material is not a material problem, for man is in it, and he complicates every problem. The problem of enough to eat is not ultimately an economic problem. For as man confronts the marvelous richness of the earth he can use these riches or abuse them. Which of these he

chooses is a matter not soluble by mere planning. For there will never be enough for both love and lust!

THE largest, most insistent, and most delicate task awaiting Christian theology is to articulate such a theology for nature as shall do justice to the vitalities of earth and hence correct a current theological naturalism which succeeds in speaking meaningfully of earth only at the cost of repudiating specifically Christian categories. Christian theology cannot advance this work along the lines of an orthodoxy—neo or old—which celebrates the love of heaven in complete separation from man's loves in earth, abstracts commitment to Christ from relevancy to those loyalties of earth which are elemental to being. Any faith in God which shall be redemptive and regenerative in actuality dare not be alien to the felt ambiguities of earth or remain wordless in the resounding torments of history and culture. For the earth is not merely a negative illustration of the desirability of heaven!

Such positive theological work, it seems to me, must operate with the event of the Incarnation with a depth and amplitude at least as wide and far ranging and as grand as that of the New Testament. We may not be able to go beyond Ephesians, Colossians, and the eighth chapter of Romans; but we dare not stop short of the incomparable boldness of those utterances. For here heaven and earth are held together in the incarnate Christ; here the Scriptures sing both ends of the arc of the Christ-event in ontological footings.

The Incarnation has commonly received only that light which can be reflected backward upon it from Calvary. While to be sure, these events cannot be separated without the impoverishment of the majesty of the history of redemption, it is nevertheless proper to suggest that our theological tendency to declare them only in their concerted meaning *at the point of fusion* tends to disqualify us to listen to the ontological-revelational overtones of the Incarnation.

We belong to our kind,
 Are judged as we judge, for all gestures of time
 And all species of space respond in our own
 Contradictory dialect, the double talk
 Of ambiguous bodies, born like us to that
 Natural neighborhood which denial itself
 Like a friend confirms, they reflect our status,
 Temporals pleading for eternal life with
 The infinite impetus of anxious spirits,
 Finite in fact yet refusing to be real,
 Wanting our own way, unwilling to say Yes
 To the Self-So which is the same at all times,
 That Always-Opposite which is the whole subject
 Of our not-knowing, yet from no necessity
 Condescended to exist and to suffer death
 And scorned on a scaffold, ensconced in His life
 The human household.*

* *The Age of Anxiety*, by W. H. Auden, New York: Random House, 1946. (This article is reprinted by permission of The Christian Scholar.)



Pillod

Images des Evangiles

Commentary selected by Margaret Rigg from correspondence with Robert Pillods, and art selected from this contemporary French artist's portfolio, *Images des Evangiles*.



THE ANNUNCIATION



THE SHEPHERDS

NATIVITY





FLIGHT INTO EGYPT

It was in trying to rediscover an art bathed in a simple, elementary love of man, and divorced from pretensions, overdecorated esthetic theories, that I was led back to the source: the Bible.

This tireless search, this constant pursuit of truth in art took twenty years and more of my forty-seven. For, like most artists I too began with realism, going from portraits to landscapes to portraits. Gradually I dropped one classic law after another, timidly and discreetly, but gratefully as I found other means of expression, the simpler the better.

More and more I became attached to lines, to movement and attitude, to space and volume, and I began to feel that this directness, this great simplicity was truly needed to restore art to religion.

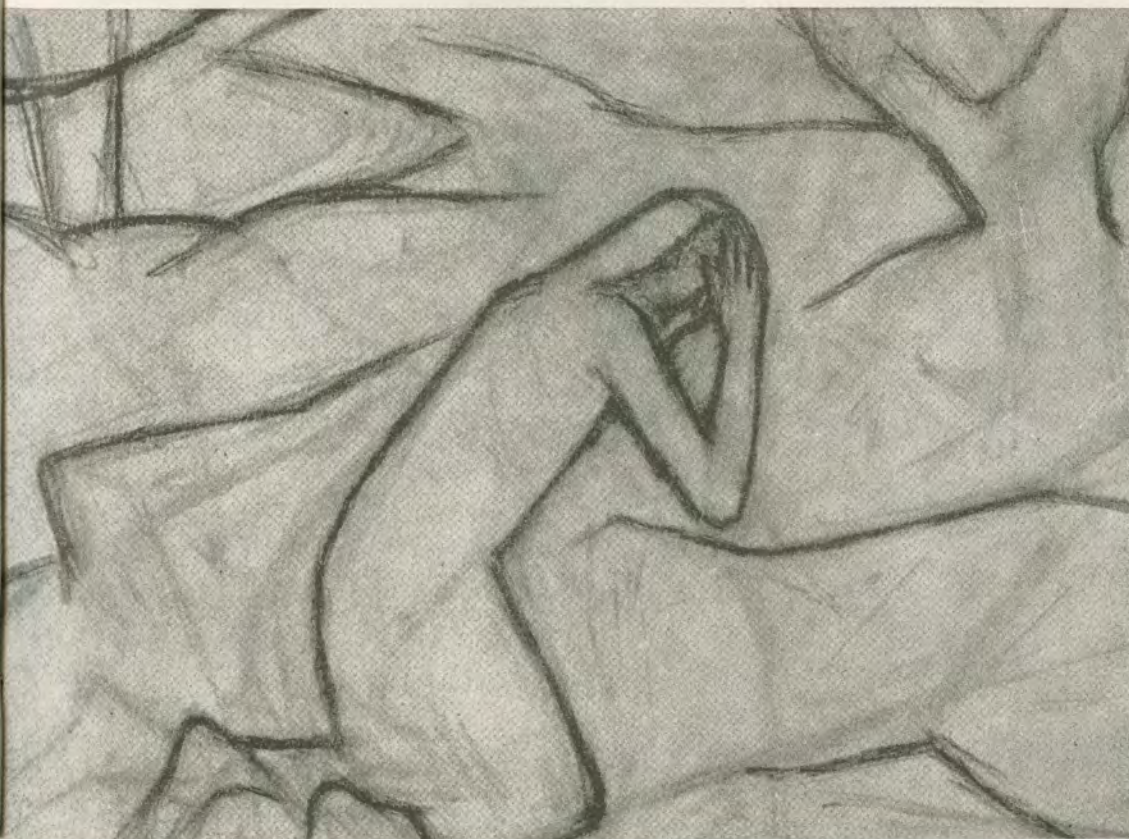
True, we do not know the authentic image of Christ, any more than his clothes and habits. But what we do know of His marvelous, terrible story is the effect it has had on mankind, His gestures and the bonds between Him and the world.

Now, of course I do not disregard the concepts of the great cathedral builders. Still, it is with this identical love of humanity that I am seeking my way to a New Form, one that reflects our Time and especially our Faith.



TRANSFIGURATION

GETHSEMANE





THE SUPPER

ON THE ROAD TO EMMAUS



Robert Pillods' first period in art was in grays, and during his latter years in the provinces he turned more and more to forms and lines. Upon his arrival in Paris in 1950, he promptly contributed to the capital's major art exhibitions, and the following year he was rewarded with his first one-man show. At this show the French Government bought a large still life for its National Collection. In 1950, Pillods put out his first album on the Old Testament, in 91 illustrations; and in 1954, its companion volume, the New Testament, was published. That same year, he had one-man exhibitions in Holland, Switzerland and Morocco. This year, 1955, stands as one of his fullest in religious art; he painted the ceiling of a chapel at Sevres, near Paris, and is at present planning a series of stained-glass windows for a new church being constructed near Strasbourg.

The Hope of the World

by John Havea

I BELIEVE that Jesus Christ, the Son of God the Father Almighty, is the hope of the world. He gave his life upon the cross for the redemption of mankind from sin.

Without Christ there is no hope, with Christ there is hope. With Christ there is love, without Christ there is hatred.

With Christ there is light, without Christ there is darkness.

With Christ there is joy and fellowship, without him there is sorrow and sadness.

My name is John Havea, from Tonga or Fiji Islands.

I represent to you the people of the South Pacific, who for the past one hundred and fifty years lived in darkness, hatred, fear and superstition, without love and without hope. But Christian missionaries came and brought what was lacking in our lives. They did not force the people to become Christians; in other words, there were no guns, no weapons used to force the people, but only through the great commission made by Christ, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit; teaching them to observe whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." And as a result, I have seen the change in the lives of my own people. Today, there is hope, there is faith, there is love, there is fellowship and joy.

When missionaries tried to translate the Lord's Prayer into the Tongan language, they found it impossible to find suitable words for the translation of "Heaven," "Glory" and "Amen"; so, these words are used in Tonganized form. There we see, that it is what Christ the hope of the world had offered to my own people—a heaven with hope, glory with honor, and amen with the assurance of truth.

We have seen the great transformation of a very big

stone, known as the "Killing Stone" where young children's heads were crushed for sacrifices, into a baptismal font. Instead of killing children as my forefathers did in the olden days for hopeless religion, today we receive the children into the fellowship of the Church by baptizing them in the name of the Father, Son and the Holy Ghost.

We also have seen the transformation of darkness into light through an epitaph being written by the natives of the islands as a tribute to the life of a faithful missionary who died in the islands. The epitaph reads, "Here lies the remains of the Reverend A. W. Milne, our beloved missionary. When he came, there was no light, but when he died, there was no darkness."

One who has seen these changes and witnessed the power of the Holy Spirit working in these dark places, cannot deny the truth of the message of the Christian Gospel. Truly, Jesus Christ is the hope of the world. The Second Assembly of the World Council of Churches saw delegates working together to find ways in which the message of the Gospel can be presented to the world acceptably.

Truly, Christ is the hope of the world, but he cannot be the hope of the world unless the Christians of today witness for him, not by words only, but by *actions* and *fellowship*. We are all members one of another, we are not limited by racial, social, national or political considerations. He died for all and we all belong to him.



1

st in a series on great revelatory events of the Bible.

LOOK TO THE ROCK: *the meaning of the Exodus according to the Old Testament.*

EXODUS



by Bernhard W. Anderson, Drew Theological Seminary

THE verb "remember" was one of the key words in the vocabulary of the prophets of Israel. When the great prophets interpreted the meaning of contemporary events and lifted their eyes toward the horizon of the future, invariably they summoned their hearers to recall the decisive moments of Israel's past. The "word of the Lord" was proclaimed in the context of Israel's historical memories. Elijah's flight to Mount Horeb (Sinai) during the period of Phoenician mercantile expansion was symbolic of the movement of prophecy back to the ancient sources of Israel's faith. In the days of Assyrian imperialism in the eighth century B.C., Amos and Hosea harked back to the memorable events of Israel's past, especially the Exodus from Egypt. When the foundations of the nation tottered under Babylonian attack, Jeremiah proclaimed the wis-

dom of looking for "the ancient paths." And still later, when the people were uprooted and exiled from the homeland, the power of the living tradition was voiced in the words of an unknown prophet:

*Look to the rock from which you were hewn,
And to the quarry from which you were digged.*

(Isaiah 51:1)

With these prophets the appeal to the past was not a form of "archaism"—a retreat from the challenge of the present into a Golden Age, the "good old days." Rather, they believed that God speaks *today* through the remembrance and rehearsal of a sacred past.

In our personal lives we can readily appreciate the importance of memory. A person acts today and hopes for tomorrow in the light of past expe-

riences which have cut deeply into his memory and have turned his life in a new direction. The tragedy of amnesia is that the victim, having forgotten his past, does not know who he is or where he is going. A person cannot truly be himself without recalling the events which constitute his unique autobiography. And perhaps one event stands out in his memory above all else. For him it was the turning point, the beginning of a new road. Perhaps that event was so decisive that he says: "That was where my life began."

So it was with Israel. The faith of Israel is a historical faith, not just in the sense that like all religions it has had a history, but in the sense that it affirms that life's meaning is disclosed in special historical events. For the Old Testament that revelation is provided in a unique sequence of events which constituted the undying memory of the people of Israel. One of the early Israelite confessions of faith, now found in Deuteronomy 26: 5-10, is a recitation of the great "redemptive events" of Israel's past. The worshiper who offers this prayer praises God by remembering the past and by identifying himself with the events which constitute Israel's life story: the stirring saga of Jacob's descent into Egypt, the years of bondage under the Pharaoh's yoke, the marvelous deliverance from Egypt, the wanderings in the wilderness, and the finding of a homeland in Canaan. Much of the Old Testament, especially the first six books (the Hexateuch), is commentary on these events which awakened the faith and stirred the imagination of Israelites in all generations.

Moreover, this ancient prayer points to the momentous event which was deeply etched into Israel's memory: the Exodus from Egypt. Just as a great mountain range rears up to form a Continental Divide, so the Exodus was the supreme dividing line, the watershed of Israel's history. This was the event which gave meaning to all events. From this point of reference prophets took their bearings. Of this time Israel could say: "This was where our life began." In the biblical drama

everything that precedes this turning point is a historical prologue, and all subsequent events are seen in the light of this crucial experience. Whenever the faithful Jew, celebrating the Passover Feast, recalls and re-enacts the meaning of the time of deliverance from Egyptian bondage, he bears witness to the centrality of the Exodus. In dramatic participation he looks to the rock from which he was hewn.

THE Exodus, then, is the key to the understanding of Israel's historical perspective which was "fulfilled" in the Gospel of the New Testament. Let us notice three facets of Israel's Exodus-faith.

First, God reveals himself through his deeds. Israel knew God not by abstract reflection or deep feeling, but by what he had *done*. According to their witness, he is the Great Intervener who—as the record says (Exodus 3:7-8) has seen the affliction of his people in Egypt, who has heard their cry under merciless taskmasters, who knows their sufferings, and who has "come down" to deliver them from bondage. Israel's great affirmation is that "God is with us"—with us in the historical struggle.

Viewed from a vantage point outside Israel's faith there was nothing particularly significant about the Exodus. Reading the account in the Book of Exodus, one gains the impression that this event was "headline news" throughout the land of Egypt. But so far as we know there is no reference to the event in Egyptian documents of the period. To the Egyptians the event was not decisive. A mere border incident, it was overshadowed by the grandiose architectural and military schemes of the pharaohs of the Nineteenth Dynasty. Hence it was not remembered and recorded.

But to a small band of Hebrews, who dimly understood the prophetic interpretation of Moses, this event was *the* history-making event. It made news—good news—not just because the Hebrews gained political freedom, but because God was in that event, making known his lordship over the mightiest emperor of the day and filling time with the content of his pur-

pose. To an outsider, concerned with "external history," the Exodus was only another episode in the shift of populations in the Fertile Crescent; viewed from within as Israel's "inward history," it was the event of revelation. It was an "act of God." So a psalmist could testify:

*He made known his ways unto Moses,
His acts unto the children of Israel.
(Psalm 103:7)*

Israel's prophets had to wage a grim battle against the fertility religions of the Fertile Crescent which taught that the meaning of life is found in nature: the annual cycle of death and renewal, of growth and decay. According to this view man's life was caught up in the great rhythms of the seasons, bound to the revolving wheel of nature. In this way ancient man sought to gain from religion what modern man wants: peace of mind, economic security, and happiness. The prophets knew, however, that there could be no compromise between Yahweh and Baal. For Yahweh (God) had revealed himself in a decisive historical event and had summoned his people to participation in his historical plan. According to their witness, God's word is first of all an event which demands the response of the *whole* being: heart, soul and strength. He is known through historical events and relationships, not through impersonal natural powers. He is the God of history. The prophet Hosea, who contended against the nature religion into which Israel had lapsed, pointed to the Exodus as the supreme event of Yahweh's historical revelation.

*When Israel was a child I loved him,
And I called my son out of Egypt.
(Hosea 11:1)*

With a deep understanding of the redemptive love of God, unsurpassed before the time of the New Testament, this prophet proclaimed the sovereignty of God by pointing to what he had done. Not from nature, but from history do men know God, for the prophetic spokesman emphatically says: "I am Yahweh your God from the land of Egypt." (Hosea 13:4.)

Pascal once remarked wisely that "the God of the Bible is the God of Abraham, Isaac and Jacob, not the God of the philosophers and the scientists." In other words, men do not encounter God by fleeing from the plane of history into the realm of timeless ideas, eternal principles, or abiding values. God makes himself known in the quite concrete realm of our history, through historical relations with men like Abraham, Isaac and Jacob. All attempts to find God in the revolving circle of nature or in a timeless realm of intellectual contemplation run counter to the Exodus-faith. God meets men in an eventful history. He is the Actor, the Intervener, the Redeemer. He speaks to men in the present and leads them into the future through the remembrance of the past: "I am Yahweh your God, who brought you up out of the land of Egypt, out of the house of bondage." (Exodus 20:2.)

Second, the Exodus, as an act of God, is the basis of a special community—the People of God. Amos describes Israel as "the whole family which (Yahweh) brought up out of the land of Egypt." (Amos 3:1.) Israel was not bound together merely by political, cultural, or blood ties, although these elements were present in the cohesive bond during the Old Testament period. Contrary to modern notions about "building" community through social effort and increased understanding, Israel knew that the deepest and most lasting bonds of community were forged by God's actions, rather than by men's energies. For Israel was bound together as a "whole family" by God's initiative, by what he had done. God's initiative to form a special community, separate from other nations and cultures, was manifested in the event of the Exodus. Therefore, to forget the God who had brought Israel out of Egypt and to pursue other loyalties (gods) was the greatest tragedy, for it meant the dissolution of the bond which united Israel into a community.

PERHAPS we can understand this by an analogy out of our own experience. Suppose that some Martian

visitor were to descend upon a spot in the United States and were to try to discover what makes us a people, a *United States* rather than a heterogeneous multitude. We would probably help him to understand the United States by pointing to the events of our history; the voyage of Columbus, the landing of the Pilgrim Fathers, the Revolutionary War and the Declaration of Independence, the Civil War and other events which are inscribed indelibly upon our memory and which are rehearsed annually in pageant and festival. Without this memory and the rehearsal of our life story, we would cease to be a people with a sense of vocation and destiny.

The analogy breaks down, of course, for Israel was not intended to be a nation like other nations. Nevertheless, to be an Israelite was to remember and participate in the great events which had forged a collection of slaves into a family, a community with a special calling and destiny. This sacred history was the basis of Israel's solidarity. Israel could not *be* a people apart from the memory of the saving acts of God. Moreover, this remembrance was not just the commemoration of something that happened once upon a time, the preservation of a tradition from long ago. This memory was kept alive. It was contemporized in the great religious festivals and acts of worship. The traditional Passover ritual affirms that "in every generation it is the duty of a man to imagine that *he himself* has come forth out of Egypt." In a profound sense "he was there" when Yahweh delivered his people and chose them to be his own.

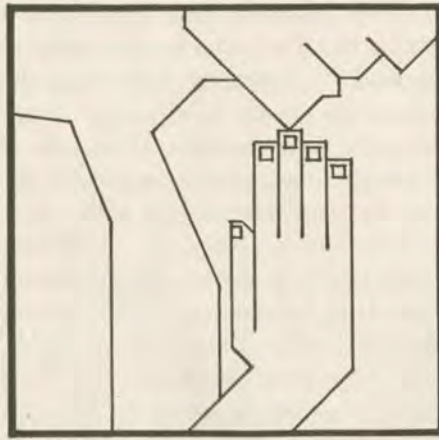
The story of the Exodus is now linked inseparably to the story of the making of the covenant at Mount Sinai. This covenant, according to the tradition, is based on the "good news" of what Yahweh has done—his saving acts which evoked the response of gratitude, commitment, and obedience. God and people, bound together on the basis of divine initiative and the human response of trust—this is the nature of the community of Israel. When Israel surrendered her past, she lost her identity as the People of God.

So Hosea, one of the profoundest of the prophets, announced that Israel must be reborn through suffering. For Yahweh would lead his people back to the wilderness in order that Israel once again might respond to him faithfully "as at the time when she came out of the land of Egypt." (2:14-15.) Then the covenant promise would be realized: "I will be your God and you shall be my people." For owing to a new relation to God and, consequently a new relation between fellow men, Israel would become a true community.

FINALLY, the Exodus faith emphasizes the task which Israel was given in the divine plan. Other nations might content themselves with adjusting to the *status quo* and finding harmony in the peaceful rhythms of nature; not so Israel. In the event of the Exodus Israel was called to be a particular people. She was chosen for a special task. Her life, therefore, was exposed to prophetic criticism as to whether she measured up to the stature demanded by God. From the platform of the Exodus-faith, Amos reminded his contemporaries that those whom Yahweh had uniquely "known" or chosen would be judged for their iniquities. (Amos 3:2.)

It is highly significant that a faith which celebrated Yahweh as the God of history should have found expression in the most strenuous ethical requirements. Indeed, it was because Yahweh was worshiped as the one who had delivered his people from Egyptian bondage, thereby binding them to the special obligations of the Covenant, that the ethical sense was sharpened. For history is the sphere of decision. It is the arena where human beings are often victimized in colossal struggles for power. And this is precisely the arena where Yahweh has made himself known and where he claims the service of his people. It is not accidental that when Israel lapsed from the Exodus-faith and worshiped the gods of fertility, the ethical sense was dulled and the people fell into the grossest licentiousness and social injustice.

(Continued on page 46)



faith

and the Christian's Experience

second in a series on FAITH by Keith Irwin

IN reading any book or novel, or in keeping an observant eye on the human beings who surround us, one of the most fascinating experiences to be had comes from watching the development of personality in relation to particular experiences. Real insight into a novelist's ability as a writer comes in seeing how he develops the experiences of his characters in a manner consistent with the personality picture he seeks to present. Character is unfolded in the way in which a person reacts to situations that create fear, give rise to hope, plunge one into despair, serve as a source for humor, or anger, or a thousand and one other human experiences.

If a consistent picture of character is given by a novelist, then it is possible to predict how a given individual will react to certain experiences. Try this on for size. Assume that two individuals, A and B, meet on the street. Introduce A's character as a constant in this human equation. He is a bore who will go off on a long speech, pontificating on his own views at great length on any and every occasion. What will B's reaction be? Try substituting different types of persons for B in this situation and you will get a variety of different reactions to A.

Assume that B is a gentle, unoffending, patient, kind person, who dreads to hurt other people's feelings, no matter how bored he might be. He will try in one way or another to make intelligent comments on A's oration, to

understand what it is A is saying. Indeed he will have a bad conscience if he finds himself moved to make negative comments to himself about A.

Substitute another type of character for B in the human equation. B now is the braggadocio type, long-winded himself, sure that *he* has the last word on everything, unwilling to grant the initiative to the other person in any conversation. Given this situation prediction of the type of reaction likely to occur is possible. The fur will fairly fly. B will be completely unable to understand A; he will consider A a terrible bore; he will argue until he is red in the face; and finally, in a paroxysm of rage or disgust he will give A up as a hopeless case and stalk away from the scene of battle.

For a third alternative, presume that B is the kind of person who sits on life lightly, enjoys the superficial, never takes anything seriously, particularly people who take themselves seriously, lives for the pleasures of the moment. If B knows and has experienced A's proclivities to make long boring speeches on any provocation, he will try to avoid him like the plague itself. But if he finds it impossible to avoid A, he will seek some means of making the best of the situation. Perhaps by tormenting A by slight innuendoes, quips with double meanings, or by goading him on for the sake of seeing how he reacts. Perhaps B will observe that whenever A

gets wrapped up in making one of his long boring soliloquies, he works up such a sweat that beads of perspiration form on his brow, trickle down between his eyes, and unite in a constant flowing drip off the end of his nose. This discovery would be such a source of delight that B would seek out A's company, provoke him into a long and wrought-up speech, just to stand and watch the sweat roll. He might even bring a group of his friends with him to observe this phenomenon as one would take one's visiting friends to see Niagara Falls if one lived there.¹

WHEN the character of a person—what makes him tick—is known well enough it becomes possible to know and predict how that person will react to situations of boredom, of joy, of hearing good news and of hearing bad news, moments of fear and moments of triumph. The question remains: does the Christian faith have any effect on the character of people so that it is possible to predict their reactions as Christians? Will the Christian faith alter the way in which a person reacts to a joke, or to an awkward social situation, to love, or to the possibility of death? Clearly some definitions are needed!

¹ cf. Kierkegaard's esthete in the essay entitled "The Rotation Method" in *EITHER-OR*, Princeton University Press, 1946, Vol. I, p. 246. Trans. by David F. Swanson and Lillian Marvin Swanson.

Faith defined

Three words might be taken as indicative of the meaning of Christian faith: response, transformation, and power. Faith is *response*. Frequently "commitment" has been used to help explicate the meaning of faith, but it has one flaw. If faith implies a relationship between a person and the object, person, or ideal held to be most significant and important, then self-commitment implies an act or decision on the part of the person to choose to serve that object, person or ideal. The initiative seems to stem from the person making the commitment.

Yet how often faith as portrayed in the Bible, or in the lives of saints and martyrs in the Christian tradition, has been described as resulting from God's initiative! It was God who summoned Moses by the burning bush, and who made the initial approach and defined the conditions for the covenant relationship with the children of Israel. Isaiah and Ezekiel describe the manner in which God made his call known to them. Jeremiah cries out in the protest of a sensitive spirit against the imperatives of God which lead him into positions of ridicule, but to which he cannot help responding. God acts to strike down Paul on the Road to Damascus. Jesus takes the initiative in choosing his disciples. The Gospel of John describes God's action in sending his Son into an unreceptive world. Luther and Wesley seek for years but do not find until they find God is willing to make himself fully known to them in the action of his mercy. Francis of Assisi is called from the life of luxury afforded by a wealthy father to renounce his wealth and serve his brothers. "And what other examples shall I give? There is simply not time to continue. . . ." (Hebrews 11:32 as translated by J. B. Phillips, *Letters to Young Churches*, New York: The Macmillan Co., 1950.)

IF faith, for the Christian, implies a relationship between a man and God, then seen from the human end of the relationship it might best be described by the term "response." Man responds

to God's initiative. Man gives himself wholly to a God who beckons man to respond by revealing himself in the person of Jesus Christ. The very dramatic and decisive character of this action has made it impossible for men to avoid responding with either an "Aye" or a "Nay." To come into contact with Jesus in any significant sense is to become confronted in our blindness with the question "Saul, Saul, why persecutest thou me?" So man's response is either to turn his back on him, or to give himself in commitment to be transformed by his power.

This leads to the second element in explicating the meaning of faith. Faith is *transformation*. How is a man transformed in faith? In the group of papers discovered, edited and published by Victor Eremita in the first volume of *Either-Or*, Kierkegaard introduces the fascinating theme of "The Unhappiest Man." The basic definition of the unhappy man is ". . . one who has his ideal, the content of his life, the fulness of his consciousness, the essence of his being, in some manner outside of himself." *Op. cit.*, p. 181. Contrary to the literature on peace of mind, the true way to happiness, positive living, etc., the Christian is called in faith to be, in one sense, an unhappy man.

Voltaire is quoted as saying, on reading Pascal, that he couldn't understand how any man could condemn himself to the unhappiness of living by an ideal that is outside of himself. And this is precisely the point where the clear line of demarcation between any humanist ideal and the Christian faith is drawn. To try to realize one's best potentialities, or to pick out some great man to follow, or to give oneself to the highest of human values is to fulfill oneself from within. It is to lift oneself by one's own boot straps as it were. The Christian faith, on the contrary, holds that in Christ man sees an ideal of humanity which, though representing the image of God in which man was created, is now beyond his grasp unless he avails himself of God's help. The law came through Moses, but grace and truth are given to man by

Christ Jesus (John 1:17). To have appropriated Christ as one's ideal is to work out one's salvation with fear and trembling by living as he lived, allowing the understanding of him to transform one's life.

As Paul says, "It is no longer I who live, but Christ who lives in me" (Gal. 2:20). A quick review of such passages as Romans 8:10, 12:5, 13:14; I Corinthians 2:16; II Corinthians 5:17, 13:5; Galatians 3:27; Philippians 1:21; Colossians 1:27, which are just a few of the passages in Paul, will indicate the *extent* to which the Christian is transformed, constituted a new creature, changed over from his old self by the appropriation of an ideal not of his own making, but from God.

But this transformation is not produced by unaided human effort. Here is where the element of *power* comes into an understanding of the meaning of faith. To seek, without Divine help, to live as Jesus lived is to encounter frustration, despair, anxiety of spirit, and unmitigated unhappiness that drives one to an ever-increasing sense of how doomed he is to failure. If the subject reaches the point in this frustration of throwing himself on the mercy of God as a sinner, with confidence that God, in Christ, forgives even his sins, then he discovers that this Divine forgiving love enters his life, it is no longer he who lives, but Christ who lives in him. "But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God" (John 1:12, 13).

THE *power to become* a new creature. This is the most radical doctrine of the transformation of human personality that man has ever known. It produces a divine discontent with everything not worthy of Christ in personal life, in social life, in national and international life. It yields constructive tension, a positive unhappiness, which is a source of energy for creative work, which is not destructive, for it is not ultimate. The unhappiness has its source in the love of God, which provides an underlying

motive

security, a sure foundation, from which one's transforming activities as a Christian move out into the world to conquer the world.

So faith is explicated, at least in part, by an understanding of the nature of the response to God which faith is from the human side, the nature of the transformation that takes place, and the source of power which comes to the man of faith.

The faiths by which men live

Having said this much about the meaning of faith for the Christian, further light on the relationship of faith to human experience might be gained from contemplating the question of whether it is possible for any man to live without some kind of faith. It was tentatively and hypothetically suggested that faith implies a relationship between a person and the object, person, or ideal held to be most significant and important by that person. Consider a couple of superficial illustrations.

If, as a child, one believes that Davey Crockett is the ideal human being, then this ideal will create a response to it. One would collect all mahner and variety of Crockett artifacts, from coonskin hat down to records, books, a copy of his journal, and a map of his travels. The child in response transforms himself into a veritable junior-sized replica of Davey, acts as Davey would act, talks like Davey would talk, and so on. The very forcefulness of his picture of Davey Crockett provides him with the power to so transform his own life, and furthermore, the power to wheedle from his parents the money required to so transform himself.

Or, if the college coed comes to believe that the trappings of material comforts represent the highest ideal of her life, she will respond to this ideal by amassing a wardrobe in the latest fashion, seeking out the best room in the dorm or sorority house, refusing dates with anyone driving less than a Jaguar or a '55 Merc convertible, and sizing up every date in terms of his father's income and generosity and his potential earning power on graduation from college.

This response will transform her into the kind of creature one finds in the pages of *Vogue*, and will lead her into diligent pursuit of the power to so transform herself even if she has to milk her poor papa into starvation.

Now the thesis here is that all human beings, by virtue of their condition as humans, live by some faith or other. Any man or woman moves in the surrounding natural, social and personal environment by some more or less explicit principles of choice. There is some basis of motivation operating, some system of wants and desires, some standard of passing judgment on possible objects, persons or ideals in one's experience, some rubric of justification, rationalization of one's life. Consider only this last matter of justification. When the modern student hears the phrase "justification by faith" unless he's a faithful Lutheran, well catechized, he's apt to react quite negatively to it as some kind of theological befoggery. And yet everyone is involved in some kind of justification process. We give reasons for doing what we do, we justify our actions, according to what we assume to be most important. We fortify our standards of value by appealing to numbers—"after all, everyone's doing it"—or to common sense, or by sheer exertion of authority. Here, again, the Christian faith is quite distinct. The Christian allows his trust in God's forgiveness to justify him, rather than involving himself in the idolatry of some kind of effort at self-justification. But the point is that the universality of the attempt to justify life is evidence that all men live by some faith or other.

On a more personalized basis, and relating the discussion back to the topic of our human experience, one needs only ask himself, with proper introspective candor and honesty, what it is that makes him happy or unhappy, what is it that he fears, what provokes him to anger, what triggers off a belly laugh, what constitutes good news for him, what produces excitement and enthusiasm. And he will find in the process of ordering the answers what the faith or faiths he lives by are. It is quite possible that

a person, like a chameleon, might live by one set of standards, one faith, in one type of situation, and another faith in some differing situation. The point is, all men live by some faith or other, and so do you.

The Christian faith sheds light on man's predicament

A book on biblical religion published a few years ago has the title *Eyes of Faith*. (Minear, *Eyes of Faith*, Philadelphia, The Westminster Press, 1946) This suggests that a faith provides a vantage point from which the faith-holder views life. If one looks at life through the eyes of the Christian faith he sees that he himself and all men are involved in an unusual predicament. As men spin their justifications out of the objects, persons or ideals they consider most important, they base their reasons for living as they do on something inferior to themselves. Men strive to be understood—to get others to see why they do what they do, what motives their actions stem from—by appeal to an object, person or ideal of human creation. In the creator-creation relationship it would normally be assumed that the creator is superior to his creation, primarily because it is through *his power* that the creation comes into existence. If it were not for him the creation would not *be*. Isaiah portrays the significance of this fact by some rhetorical questions: "Does the clay say to him who fashions it, 'What are you making?' or 'Your work has no handles?'" (45:9.) Yet when man seeks to justify himself by objects, other humans, or ideals of his making, is he not doing the same thing?

From the standpoint of the Christian faith the only conclusion that can be drawn from this is that the individual who so justifies himself is doomed to frustration and despair. For how can something dependent for its existence upon its maker justify its maker? A wooden idol can neither condemn, judge a man, nor can it save him, so who would fear it? But the same holds true for all ideals and objects of man's creation, and for other human beings, except possibly

(Continued on page 47)

Effective worship must transcend the spasmodic and the undisciplined cry. It is time for the student to recognize that, often, as Dr. J. B. Phillips has said, "Your God is too small."

AND THE STUDENT PROGRAM

by David L. Taylor, First Methodist Church, Galena, Illinois

THE other night, a lecturer of the Illinois State Historical Society showed slides on the history of the Mississippi River traffic. One showed a primitive small-cargo boat being poled by a group of men, and on the after deck, a fiddler playing. A frontier incongruity? No—an intelligent recognition that with every effective and graceful group action, just as with personal action, there is an appropriate rhythm, something basic in the way the world moves, timing each meaningful action.

And to the Christian student, praying to his God or meditating upon the purposes of university life and the common life, there must come the realization that effective worship must transcend the spasmodic and the undisciplined cry. The true worshiper does not call upon God as one visits annually at a distant cousin's; one *lives* with God. And living has its schedules, its discipline.

In its historic wisdom, the Church has provided a form for the flow of the sharing of our thoughts and concerns with the Most High: the liturgical year. Followed closely in worship and sermon, it insures that every area of life, every psychological need, will receive attention in appropriate sequence and rhythm.

Such a course also makes possible for the Christian student a personal prayer life which shall keep his thoughts attuned to God and encourage his constant prayerful consideration of the program emphases and objectives adopted by the National Methodist Student Commission at Purdue in August.

The Christian year begins with Advent on the Sunday nearest November 30; it is a season of expectancy, look-

ing for the coming of Christ at Christmas. Its doctrinal scope covers the nature and purposes of God: Creation, and Revelation, culminating in the Incarnation. It is a time for the student to recognize that, often, as J. B. Phillips has said, "Your God is too small."^{*} He must retire his primary-department religious concepts, inadequate alongside maturer conceptions of science, philosophy and sociology, not in favor of agnosticism but in favor of an adequate theology. (Everyone has a theology of some sort!) Such a study may bring him abreast of the revival of interest in Incarnationist systems. Once I found a group of younger Christians on retreat dipping into Athanasius. Such is harder going than Norman Vincent Peale, but much more rewarding for intellectual undergirding of faith.

These Student Commission objectives and emphases are worthy of special thought, prayer and action during Advent:

"To intensively examine and deepen . . . personal relationship to God through Jesus Christ.

". . . to inspire in students and faculty the desire to dedicate themselves to God.

"To witness to the meaning of study and to stimulate students and faculty to broaden their search for truth to include all areas of life.

"The task [to] create a searching fellowship in which each student may be transformed by the renewal of his mind."

Such items indicate recovery of the insight that if we are to have social groups, or ultimately, a society, related effectively to God's power and purposes, we must first have com-

^{*} See book of same name, Macmillan.

mitted individuals. The search for social salvation and socialized religious experience *sans* personal commitment has "come a cropper." Once again the student must begin with himself and with a vital relationship to a living, loving God, known through Jesus the Lord, and through a superrational commitment in faith. Hence, Advent devotions may seek both a personal ladder of rational thought—an intellectual commitment—to go as far toward the Beyond as one's mind will travel; and then, the courage of faith to leap from that point to a commitment of mind and will and self, in a personal surrender to God-in-Christ. And for action: goading classroom discussions into reaching beyond easy answers to ultimate questions whose answers are not facile, but cannot be forever evaded. And also, informal organization of study-and-prayer cells which will be "searching fellowships." The "surrender" suggested does not imply obscurantism or intellectual abdication: Pascal's genius can do more for the student's faith than Billy Graham's emotional exhortations.

Christmastide, with its ever-wonderful Revelation in the Nativity, may well raise the additional question of how all our human lives personify values from Beyond, and cause us to pray for the abilities cited in the Harvard Report on *General Education in a Free Society*, "to think effectively, to communicate thought, to make relevant judgments, to discriminate among values." Of course, the Christ child means much more than the personification of divine values: but to see that he can be no less than that is a step toward a more adequate faith. And the season may well impel within us the urge for more than doing the

works of a student in a Christian way . . . the urge to *be* a Christian student, nay, in all things, a Christian *person*. Beyond this, the distinctive note of Christmastide is *thanksgiving*: what more wonderful than that the Creator has thought enough of his creatures to bridge the chasm between Unknown and Known with lumber from the manger of a *caravanserai*? "Come, let us be joyful!"

The season of Epiphany, which begins January 6 when Christmastide ends, traditionally marks the coming of the Magi and the showing (through them) of Christ to the Gentiles: hence it is a missionary season. These tasks of the student movement in the university are most appropriate for special devotions and action in this season's considerations:

"Help each student re-examine the mission of the church that he may discover his own responsibilities within it.

"Proclaim the relevance of the gospel to every aspect of the university community.

"Develop a university Christian movement."

Assuming individuals have found a new depth of personal commitment, and satisfaction from an unashamed supplementing of reason with faith, their next step is witnessing the joy of such a commitment to the wider college community. The breadth of the ideal is indicated by the commission's subtitles: "The Task of the Student Movement in the University . . . in a World of Revolution." Or, one might paraphrase Oliver Wendell Holmes, "The axis of the earth sticks out visibly through the center of each and every campus." We begin to motivate the axis by "proclaiming the relevance of the gospel to every aspect of the university community." At least for the church college, this means more than a required religion course and chapel services: it means that a Christian viewpoint is to be nurtured in every classroom where it has relevance, and more than that, a Christian attitude and concern for persons shall be transcendent above the supposed objectivity of cold facts and subject matter. "Back to the Christian Tradi-

tion" may be a far goal indeed, if ever practicable, as Sir Walter Moberly has shown in *The Crisis in the University*,⁶ but certain it is that Christian students and faculty members do not therefore desert their central convictions, but are called to be the leaven that leaventh the whole lump.

The significance of Lent for self-searching, a return from the objectivity of Epiphanytide to the Advent subjectivity, is well known in the rhythm of the Christian year. Once again we pause upon the way to take stock of ourselves. Once again, this objective is relevant: "To intensively examine and to deepen . . . personal relationship to God through Jesus Christ," but with concerted attention to our own sins and shortcomings as they may hinder such a relationship. The Reconciling Act of the Son of God is not so much a juridical satisfaction, a harsh ransom, or a show of power as it is that natural paternal love which grants another chance simply because God's love requires it for his own satisfaction, as any father's would (consider the Prodigal Son and the forgiving father); with knowledge of forgiveness through the Atonement comes awareness of the real challenge of these objectives:

"To awaken the campus community to a realization of the need for Christian living. . . .

"To develop local campus fellowships which are warm, loving, forgiving, and deeply committed to Christ, and in which students and faculty can mutually strengthen one another in Christian thinking and living."

The need is for prayer *and* action, then: God helps those who help themselves. This does not mean the prayer is waste motion and we are left on our own: God *helps* those who help themselves, in faith that his power will flow through their dedicated lives to fulfill his purposes. And the humility of the Good Friday mood is a needed corrective to smugness, cynicism and intellectual pride.

Eastertide, with its joyous triumph, its assurance that God will not permit the death of those who channel his love, suggests that as Christian stu-

⁶ *Op. cit.*, pp. 99 ff.

dents, we are not our own: having been bought with a price, we are emptied of self and filled with his Life, and we are called to be witnesses to that joyful and triumphant faith: we have a "calling," a "vocation," and practically, it is an appropriate time as we near the end of the school term "to consider the implications of a Christian philosophy of vocation for the occupational choice and practice of students and faculty; and to present as a direct challenge the personal needs of the church."

When we know what God wants us to be and do—know it so deeply that the desires of self will no longer figure our ways for any tangible reward—then we're ready for that surge of Power from on high that we call the Holy Spirit: He who indwells and energizes the church. Hence a two-fold consideration should underlie our devotional and social actions in Pentecost:

"To come to an understanding of the Christian Church—its history, mission and beliefs—and a realization of . . . responsibilities as a Methodist.

"Explore the meaning of and experience the reality of Christian unity in the spirit of Jesus' prayer, 'that they all may be one . . . that the world may believe.'"

His prayer will never be fulfilled while we remain in ignorance of all Christian traditions but our own. In college, I studied and visited thirty denominations before deciding to remain with the church of my birth; but I have been motivated ever since by an impatience that we all may be one quickly. In seminary, I was shocked that in a class of sixty on public worship, only six men had ever attended any service other than a Methodist! Small wonder that even our leaders grope toward each other as in darkness. But Christ is the Light!

During the summer and after, the Christian student may well seek some creative release in a church camp or in mission service: or at any rate, he may witness in his home community. Here the temptation is strong to resume the irresponsible levels of youth. But then comes the Kingdomtide challenge of the student commission:

"To seek the application of the Christian ethic to campus and community life and political, economic and social life on state, national and international levels."

Many a student knows the cross of bearing witness to political convictions freighted with a Christian's universal compassion in the locus of provincial prejudices. But in this cross bearing is the road to maturity and the making of a life.

Kingdomtide, incidentally, begins the last Sunday in August, and is concerned with the kingship of Christ in society. Appropriately, it embraces such days as Labor Day, World-wide Communion, All Saints', Sundays for World Order, World Peace and Temperance, Laymen's Day and Thanksgiving.

Against the tragedies that the humanisms have allowed to befall us in modern days (and the relationship of Christian higher education has been admirably stated by Howard Lowry in *The Mind's Adventure*), the Chris-

tian student must carry the conviction that Christ "had something new to tell men—that God's love for them and their love for God and their neighbor is the meaning and fulfillment of their lives. Out of this they can even yet repair the waste cities and the desolation of many generations."

With this must go a sense of the immanence of the transcendental: that in *Him* the whole world of sensory experience lives and moves and has its being (pantheism is the reverse of this): that every *thing* speaks, if we but hear, on behalf of Him who is beyond all things. There must be, if we wish to repudiate an early Barthian repudiation of this world, a new sacramentalism: a sense that life is filled with symbols, but that symbols are not needless signs of something of whose nature they do not partake at all. Rather, they are laden with some of the reality they bespeak. Our dualisms have become too ontological, and have defeated their own ends. We have become schizophrenic. In this

sense of the sacramentalism of life, then, we enter into a new devotion—not to the things, in idolatry, but to their Maker—and we are less suspicious of the mystic. In such a mood, we can really believe that "*Prayer changes things.*" We can see and feel the changes being effected. This can happen on the most erudite campus.

The Christian student may pay a price. He may need to sacrifice sophistication, glamor, pride: he may be thought queer. Yet surprisingly, a campus can admire one who is not a "herd man," even though it catch him on his knees. I have seen it happen to friends of mine!

Let us pray, then! Let us make our witness by maintaining, even in "unlikely" places, the holy habits of regular and systematic devotion. Herein have been cited worthy concerns for that devotion. Let us share our deepest desires with likeminded men and women in "searching fellowships," not forgetting to include teachers, who are often in as great need as students.

A CALENDAR FOR STUDENT DEVOTION

Month	Church Season	Doctrinal Emphasis	Youth should pray for	Related action
December	ADVENT CHRISTMASTIDE	Creation-Revelation-Incarnation	Deeper personal faith; dedicated mind; spirit of sharing; "searching fellowship."	Earnest prayer for own soul; Bible study; form study-and-prayer cell; selfless Christmas sharing.
January	EPIPHANYTIDE	Adoration-Enlightenment-Missions	Concern for witnessing Christ to campus; new understanding of Church as "of God"; campus-wide Christian fellowship.	Cross some barrier of race or class, befriend the lonely "for Jesus' sake." Find some good in unpopular students, faculty.
February-March	Brotherhood Week LENT	Repentance-Forgiveness-Atonement	Pardon for self and groups; deeper commitment to Christ; a campus "forgiving fellowship."	"Forgive that you may be forgiven." List own doubts and seek answers in Bible, prayer, discussion.
April	EASTERTIDE	Eternal Life; Triumph	Resilient spirit; faith to believe and accept pardon; sense of personal calling.	Seminar on church vocations and God's guidance.
May June July	PENTECOST	Inspiration-Holy Living; The Church	Appreciation of the Church: mine and the whole Church of Christ, Christian unity.	Restudy origins of Christian fellowship, my faith, my denomination, ecumenical movement. Prayer retreat; interdenominational project.
August- November	KINGDOMTIDE	Kingship of Christ over earthly society—"social gospel."	Ethical judgment in campus, community, national and international affairs.	Promote some Christian social cause: peace, interracial brotherhood, relief; temperance.

For fuller suggestions and a schedule of some useful formal prayers, see "A Collegiate Prayer Calendar for 1951," *motive*, January, 1951, by David L. and Arete L. Taylor.

nicodemus class of '57

by Richard C. Gilman, Associate Professor of Philosophy and Religion, Colby College

THE New Testament contains no specific references to college students of Jesus' time, and yet there is a person portrayed in the pages of Scripture who seems to be very much like students today. At least his interest in religion, and his problems and his difficulties are a rather common fact on college campuses in every section of the country.

Nicodemus, it is true, was not actually a college student, and he probably wasn't interested in fraternities, or sororities, or journalism, or dramatics. Nor was he beset by the problems of unreasonable roommates, or difficult and perhaps unreasonable hour exams. Nicodemus, in brief, didn't wear a fraternity pin and he wasn't bothered by blue books. But still, one might insist, here is a man who may have much in common with many students today.

Let's review very quickly a few details of the story of Nicodemus, as we find it in the third chapter of the gospel according to John. We are told that Nicodemus was a man of the Pharisees, which makes it clear that he was an educated man, trained in the tradition and law of his people. Evidently he knew something about Jesus, of his message and his ministry, prior to the scene depicted in the Gospel. And he was curious to find out more. He had heard rumors, his experience was second or third hand, but he wanted to find out for himself. And so he sought out Jesus himself—but notice as the Scripture tells us, "This man came to Jesus by night." Nicodemus was a curious man, but he was also a cautious man. He came to Jesus, when no one else was around.

The story reports further the conversation between Jesus and Nicodemus: how Jesus declared that a man must be born anew if he is to enter the Kingdom of God; how Nicodemus disagreed, or at least refused to believe; and then, finally, how Jesus remarked that Nicodemus with all his education and training had somehow failed to grasp something of the meaning of life itself. Nicodemus was educated in all the conventions of his

time, but the "things most needful" had somehow been neglected.

Now we've said that in the picture of Nicodemus you may see yourselves reflected. Here is the mirror-image of many college students today. We have noted that Nicodemus was an educated man, and so are you, although you might protest that you are still being educated, that you are in the process of gaining an education rather than being educated in any finished or final sense. So it may be; the difference is incidental here. But like Nicodemus you would probably be forced to acknowledge that your educational experience had somehow missed many matters of central concern.

We are also told that Nicodemus was interested in religion, and we know that he was trained in the religious traditions of his people. You too are interested, and you've undoubtedly also had at least some background experience in church and Sunday school, albeit far less than Nicodemus must have known as a Pharisee in his time. Nicodemus was curious; he wanted to learn more. In that respect he is probably like yourself in your desire to understand more fully what religion is and does. As a man of education and training, then, and as one who is also curious to learn more about faith and its meaning, Nicodemus appears to be much like many students today.

But Nicodemus evidently had his problems, and real problems too, when it came to religion and faith. Unless you are wholly *unlike* 99 per cent of your contemporaries on the campus, you too have your problems of religious belief. And as you reflect further on the story of Nicodemus and his conversation with Jesus, you can see that perhaps the very problems that bothered Nicodemus are also your own. Let's take notice of Nicodemus's difficulties and see if they don't have a familiar ring.

To begin let's observe that Nicodemus went to see Jesus by night. Under the cloak of darkness and the cover of anonymity he sought him out. Why? Certainly it was not because that was the only time Jesus

might be found, or the only occasion in which he might be engaged in conversation. Nor need we assume that it was the only time that Nicodemus was free to go. Certainly he could have found some daylight hour in which to seek out Jesus.

It seems obvious that Nicodemus went to Jesus by night to avoid being embarrassed. Nicodemus was embarrassed by his serious interest in the man from Galilee. He didn't want to let others know how he really felt. For a person of his stature and standing in the community it was not proper to be seriously interested in Jesus. He went to Jesus by night to keep secret his own deepest needs and longings. Nicodemus was embarrassed by his interest in religion.

Have you not often felt this same way? You don't want to be embarrassed; you don't want to let on to others that you are interested, even more, that you are deeply concerned about one called Jesus. Religion, everybody says, is a crutch, and you don't want to let anyone know that you limp. Religion, they say, is for the weak, for those who are afraid to face the facts of life. You don't want to hint that you have your doubts, your questions, your uncertainties. You want to show everyone you're strong, that you don't need the soothing soporifics of the religionist.

Why, to participate in the Christian Association or the Wesley Foundation? That's for the little people, for those who can't get into the best fraternities or sororities, for those who have no place else to go on the campus. The religious groups are made up of the stragglers and the unpopular, the people who can't make their way in the places that really count. They take anybody! You don't want to be an anybody; you want to be a somebody. Don't let on you're interested in religion. "Nicodemus went to see Jesus by night."

We are told that we are living in an "age of anxiety" to use W. H. Auden's phrase, that these are times when people of all ages and opinions are anxious, uncertain, uneasy, tottering at the very being of an abyss of Nothing-

ness. Frustration and finitude, this is man's condition. This is the age of anxiety.

But this is also the age of conformity. We seek to overcome our anxieties in our eagerness to conform. We spend all our time chasing after others in order to get away from ourselves. For we dare not be ourselves; we want to be what we think we are expected to be, by the "proper" people. Thus, the proper clothes, the proper expression, the proper conversation, the proper interests. Propriety and conformity—this too is the age in which we live. Nicodemus was anxious, he was concerned; but he was also a "proper" citizen, unwilling to let others take note of his anxiety. Nicodemus went to Jesus—but he went by night.

When Nicodemus went to Jesus he heard Jesus tell him that if he was to inherit the kingdom, if he was truly to overcome his uneasiness, he must be born again. "Truly I say to you, unless one is born anew, he cannot see the Kingdom of God." Nicodemus's response was immediate; his mind was sharp. This is nonsense, this is absurd! How can a man be born again? To be born means to be delivered from the womb. Can a man enter a second time into his mother's womb and be born? This is impossible, it is ridiculous.

Here too Nicodemus was troubled by something which must also have bothered you. He took these words of Jesus literally, and they just didn't make sense. And if Nicodemus had been acquainted with medicine or modern science, he probably would quickly have replied "Science disproves what you have said, Jesus. There is no scientific authority for the statement that a man can be born again."

How many times have you had the same difficulty in understanding words of faith in the Scriptures? To interpret narrowly and literally is often to set up an impossible barrier to understanding. In reading the Bible many students never get beyond the first chapter of Genesis for just this reason. The story of creation is utterly false because it does not agree with the findings of geology and biology. Much of the Bible is offensive to one of scientific learning. What merit, they say, in the myths and fanciful tales? For the student they can but be data

for primitive religion and the pre-scientific understanding of the world and man.

Nicodemus could not believe. He understood the words of Jesus literally. And so it is with many today, although in our time a further roadblock to faith looms large in the tacit assumption that science is the only arbiter of truth in all domains of human experience. "I cannot believe anything that is not proved by scientific method." How many times have you said this same thing?

AS the conversation with Jesus continued, Nicodemus found further difficulty with belief. It is impractical, he said, for a man who is old to be born again, even if rebirth is not understood in the literal sense. By now my habits are formed, my destiny is determined; I have reached "the point of no return."

And for the modern, don't the social sciences offer ample statement of this fact—that a man's destiny is determined by his genes, by his psychological conditioning, by his social environment? Social and psychological determinism governs personal development, and after the early years one's future course is fixed and final. Thus, with Nicodemus, we find ourselves saying in effect, "There's no chance now of starting anew, after I've come this far this way." Even if Jesus' statement about being "born anew" is not logically absurd, it is practically impossible.

Jesus' response to this difficulty posed by Nicodemus is given only indirectly in our story. However, it is not unreasonable to conjecture somewhat as follows. Nicodemus was thinking solely in terms of what he could do by his own effort. In fact, he was being an honest man in stating that he himself could not accomplish anything such as rebirth in any spiritual sense. With man, it is true, it would be impossible. But not with God. And that is where Nicodemus missed the point.

Perhaps we can refer here to another scene depicted in the gospels where Jesus is talking with his disciples about the Kingdom of God, as reported in Mark 10:23-27. The problem is similar in that admission to the kingdom involves a spiritual rebirth. And Jesus remarks on the difficulty in attaining unto the kingdom,

whereupon the disciples reply in astonishment that if this be so difficult, "then who can be saved?" Jesus' reply to the disciples can be offered with equal force to Nicodemus: "With men it is impossible, but not with God. For all things are possible with God."

This is the truth which the Apostle Paul had been brought to perceive. His own life is most eloquent testimony to the fact of rebirth, and in his epistle to the Philippians he declared with conviction, based on this experience, "I can do all things through Christ who strengthens me." (Phil. 4:13.)

Thus, if man, in the recognition of his own inadequacy to go the whole way himself, will accept that fact in faith, the difficulty begins to resolve itself out. In this it is seen that it is not man himself who accomplishes this rebirth, but God in Christ. Thus our Scripture story of Nicodemus in the third chapter of John ends with those words which sum up the entire content of the Christian faith: "For God so loved the world that he gave his only son, that whoever believes in him should not perish but have eternal life. . . . He who does what is true comes to the light, that it may be clearly seen that his deeds have been wrought in God." Whatever a man may do in truth . . . it is clearly seen . . . his deeds have been wrought in God.

NICODEMUS and college students today have much in common. They have their uncertainties and their questions about the meaning of life, their deepest concerns. But they hesitate to express them to others, or even to let others discover they are at all concerned. The first answers often confuse, because they are not seen through the eyes of faith, or because they appear logically absurd or practically impossible. But in recognition of the fact of God's grace in Christ, that it is God who does this even as he has done it before, in recognition of this fact the whole thing begins to fit into place. It begins to make more sense to the understanding.

What ever happened to Nicodemus anyway? Our account in John does not tell us. The story seems to be left in the middle with Jesus' reply, and in this chapter Nicodemus is not mentioned again. However, Nico-

demus is to be heard from again, and he comes back into the gospel record at two later points.

In the seventh chapter it is reported how Nicodemus stood up among his colleagues, those whom he had avoided before, and openly declared that they can neither judge nor condemn this Jesus until they personally have seen what he says and does. Open resentment against Jesus by this time had broken out more sharply than before, and the Pharisees, of whom Nicodemus was one, were among the leaders of the opposition. Nicodemus dared then, at the time far more damaging than before, to stand up and be counted, whatever the cost. (John 7:45-52.)

This was not "by night," but in the full light of day and in the face of hostile public opinion and threats to his personal reputation. Despite this fact, Nicodemus pleaded with his contemporaries that they discover through personal experience, even as he had done, who this Jesus really was. Nicodemus went to Jesus by night, and what a change that made in his life.

Again, in the thirty-ninth verse of the nineteenth chapter of John, we read that after the crucifixion, when the broken body of Jesus had been placed in the tomb in Joseph's garden, Nicodemus went to the tomb, "bringing a mixture of myrrh and aloes, about a hundred pounds weight," to pay his final tribute in the earthly ministry of the Lord. Scarcely a few hours before Jesus had been condemned to death by the angry mobs urged on by the Pharisees. Despised and rejected and left to die, and the crowds went their way. Even some of the disciples had scattered. But Nicodemus had not forgotten the first encounter, and this visit to the tomb recalled that fact. Nicodemus went to Jesus by night, and he could not forget.

The story of Nicodemus is instructive for us, because he is so much like us, as we are, and so much like us, as we would want to be. If you read different commentaries and interpretations of Nicodemus's visit to Jesus by night, you will note that Nicodemus is usually roundly criticized for not being willing, at the very first, to stand up and take the comments and criticisms of his contemporaries for his interest in Jesus. Nicodemus, it

is implied, did not have the courage of his convictions, and so it may have been. But this may not be the whole story.

Nicodemus, emotionally and intellectually, wasn't ready for it; he wasn't ready to take a public stand. And why? Because he really didn't know who Jesus was and he wanted to find out for himself. And so he went to Jesus by night, in secret, for the answer to his questions. Is it too far afield to suggest that we might do as Nicodemus did? We too, with our fears and uncertainties, might do well first to visit Jesus by night, alone, avoiding the press of the throng and the biting remarks. Perhaps we too must first gain the sense of personal experience before we can withstand the jeers and snickers of the crowd.

The context is not quite the same, but the words are relevant here. Do you remember what Jesus said about prayer, and of how for him it became the occasion of experience and strength. And Jesus said, "And when you pray, go into your room and shut the door and pray to your Father who is in secret, and your Father who sees in secret will reward you." (Matthew 6:6.)

Nicodemus went to Jesus by night, in secret. Perhaps that is just what we, too, ought to be doing.

"Revolution and Reconciliation"

is the theme of
the 17th Quadrennial
Conference
on the world mission of the
Christian Church
under the auspices of the

Student Volunteer Movement

December 27, 1955 to
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Ohio University, Athens, Ohio

3,000 students, half from overseas, are expected to participate. Further information can be obtained from the Methodist Student Movement or Student Christian Association on your campus or from the SVM office, 156 Fifth Ave., New York 10, N. Y.

CORRECTION, PLEASE

In the November issue of *motive*, page 11, a book titled *Phonetics* was recommended to students interested in learning a foreign language. This was *motive's* mistake. The book recommended is *Phonemics*.



the person:

by H. D. Bollinger, Director
Department of College and University
Religious Life



SOUTHERN Christian Gentleman—these three words apply to Harvey C. (he won't tell you what the C stands for) Brown. First of all, he is a Southerner through and through. He loves black-eyed peas, turnip greens, corn pone and southern fried chicken. He has all the dignity, culture, and bearing of a colonial plantation baron. Blessed with a placid temperament, the only time you can ruffle him is when you refer to any kind of northern invasion of the South.

In the second place, he is a gentleman. All the politeness, deference to others, and cultural grace that make a man more than a man, a gentleman, are in his demeanor. This is accentuated by his dress. On the most ordinary day at work he comes up with a Beau Brummell ensemble: suit, tie, kerchief, and sox, all done in colors to match.

He is a *Christian* southern gentleman. He loves people for their worth as persons, and a man's a man to him for a' that—regardless of race, creed or color. In this, and in many other ways, he represents the finest of the new South. His attitudes are more than parochial for he thinks and acts with perceptive universality.

Harvey came up the hard way. He has hoed and picked many a cotton row, and one can get a real "kick" out of hearing him describe the intricate, obstinate, and somewhat subtly intellectual nature of a mule. Born of humble parentage in southern Alabama, he worked his way through Birmingham-Southern, and graduated from Candler School of Theology. He conducted a one man-invasion of the North and secured his Doctor of Theology degree from Drew University.

Like all southern gentlemen, Harvey knew a queen when he saw one. He wooed and won a southern belle of dignity, bearing, and cultural quality by the name of Angela Hamilton. She is a homemaker superb, and can put together a meal that smells and tastes so good that it is impossible to communicate in words its superlative culinary excellence.

For six years Dr. Brown was director of the Wesley Founda-

tion at the University of Tennessee; five years dean of the School of Religion at the university; one year head of the Department of Religion at Huntingdon College, Montgomery, Alabama. Before unification of the three Methodist churches, he served from 1933-40 as director of the Methodist Student Movement of the General Board of Christian Education of the Methodist Episcopal Church, South. Since that time he has been one of the secretaries in the Department of College and University Religious Life. He thinks through and beyond the existential situation to what ought to be. This makes him an invaluable counselor to boards of directors, student councils, and committees that are trying to think through their Christian responsibility. He has directed summer-service projects for years and knows the personnel of students and professional workers probably as well, or better, than any person in the church. In the office, he turns out a prodigious amount of work, and each night he carries home two or more books to read. Librarians and book salesmen in Nashville continually seek his counsel concerning the best in books and the work of particular volumes. In committees, he will sit for long hours without uttering a word. After the discussion and the wrangling and arguments are ended, he will make two or three clear statements that summarize the best of the meeting, and point to the next steps to be taken.

Harvey C. Brown: Statesman, skilled student leader and genial Christian. A man of infinite patience because he has been yoked for the past fifteen years to a Yankee in the Department of College and University Religious Life.

SOME COLLEGE TEACHERS-IN-TRAINING

by Kenneth I. Brown, Executive Director, The Danforth Foundation

CHRISTOPHER Fry in *Venus Observed* has Hilda say of her husband, "When I first met him, I remember he seemed at once to give my spirits a holiday."

In recent months I have come through a continuing experience which gave my spirits both a holiday and a holyday. I have set for at least an hour each, with more than two hundred young men who have chosen college teaching as their vocation and who claim to see this choice as their form of Christian service. For the most part, they were college seniors, looking forward to their introduction to graduate study in the fall, unless Uncle Sam crooks a beckoning finger in their direction. In no case had they had graduate work.

They were coming to an appointment with me in which it was to their advantage to make a good impression. It was my responsibility to listen critically to all they might tell me, to ask discerning questions that might uncover items which were not given us on paper, and to evaluate as fairly as one can, their strength and weakness.

The experience gave my spirits a holiday by virtue of the competence of the men as persons. Some were from privileged homes where culture was served as an item of the daily diet; and some had come up the hard way, learning through bleeding experience and still determined to learn. Some had all the gifts of nature; one turned to look in admiration. And some had been given few such gifts.

The essential quality of the man, however, which shone so irresistibly was something quite apart from patterns of traditional culture or physical attraction; it was an earnestness which made it unthinkable to question the sincerity of the written word of the formal application. There was about so many of the men an aura of dedication to a purpose—and yet the phrase denies the very idea, for they were merry, many of them, and keen in their humor. They wore their halos cocked at just the right angle.

Because those who were invited to the interview had been carefully screened on a rigorous scale, they were all men with strong academic records. There was enthusiasm for their subject field, and the fields ranged from agriculture to zoology, stopping for breath at all the common departmental headquarters along the route. They displayed an awareness of the wholeness of knowledge and the certainty that their little corner, still only partially mastered, must in as many ways as humanly possible be tied into other fields, and that behind each field must come a philosophical and a theological understanding for an interpretative background.

The colleges which nominated them had been asked to select one or two young men with high intellectual capacity, the kind of personality that is congenial to the college classroom, and a faith and commitment in some sector of Christian tradition. Consideration was also given to those with deep rootage in some non-Christian faith

who were willing to take fellowship in a Christian group; but the large majority of those coming for the interviews called themselves Christian, and then proceeded with the further differentiation of African Methodist, Baptist, Catholic, "Dunkards," through the larger Protestant denominations, the Mormons, and down the alphabet to Unitarian.

Some spoke easily of their religious experience; others found themselves less articulate than when they had talked of intellectual interests. But their sincerity was not to be questioned. It is not easy for the young American—or the older either—to speak to a stranger of the faith which is in him and the ways by which it has come.

The Catholic and the Mormon knew their minds—or at least the mind of the "Church"—far better than the Protestants. There were moments when the Protestant interviewer was embarrassed at their confusion and irritated that the churches had done so poor a job in teaching their young.

The occasion of greatest distress was the young Protestant whose church membership extended back to an early age and whose list of ecclesiastical activities was impressive; he had done no reading in the field of faith, and more disastrous, could see no reason for such reading, since he was a faithful "churchgoer." Our churches have not presented to the youthful American the twofold demand of Christ that he be loved with the heart and also with the mind—and that this intellectual devotion demands as much hard labor and mental endeavor as the mastery of a physics formula or the understanding of modern music.

BUT for the most part, their spirit of search was admirable. Only a few felt that they had attained to a mature faith. The rest were humble seekers, desperately concerned, and trying earnestly to find those evasive connections between their field of professional concentration and this human experience called religion. Paul's words were frequently in mind during the interviews: "Not as though I had already attained . . . but I follow after."

These two hundred and seventeen men who sought me out for the interview came at the invitation of the Danforth Foundation. They had been nominated by their undergraduate college for the appointment of Danforth Fellow, an appointment given annually to approximately fifty college seniors (or those without graduate study) who are preparing for college teaching in any common discipline. They submit applications heavy with facts and a personal statement which is intended to be a baring of mind and soul. Less than half of those who apply are chosen for the interview; approximately only one out of four of those interviewed can be welcomed into the "relationship of encouragement" which is essentially what the appointment of Danforth Fellow is.

That encouragement is expected to extend through the years of graduate work on to the doctorate, subject to annual review. Financial aid can of itself be an important "encouragement" during these years of large academic ambition and limited monetary resources.

APPPOINTMENT to the fellowship does not carry an automatic grant but instead the promise of aid, according to a man's need; an expectation that the Foundation will care for the uncared-for portion of a man's annual budget during these years of study. But it is hoped that other expressions of the relationship may prove of even greater significance than the financial aid.

The fifty-eight men of the new class of Danforth Fellows have been chosen by a group of American educators, who read the personal statements of these men with critical care.

If these sentences from the statements are in any large way representative of the men and women preparing themselves for college teaching today—and personally I believe they are—then the hope is strong for a larger number of teachers who are intellectually capable, professionally well trained, sensitive to human need, and possessing the spirit of compassion.

This is from a man preparing himself to teach educational theater: "By getting rid of the guilt and sham [of the stage] I feel that I can perform a sincere Christian service through helping myself and others hold a mirror up to nature and see things truthfully through honest interpretation and thought. By working subjectively, the awakening realization and awareness of something more than themselves can be accomplished as the students find God and his spirit unfolding to them through this work."

This young economist is headed for Princeton for graduate study: "A successful college teacher with a Christian perspective; a counselor, friend, and constructive influence to students; a person who understands himself and his faith, and who has made some contribution to the world in which he lives—these are my specific goals and purposes in life."

This young musician will take his stint in the Army before matriculating at Michigan: "Music has always been very sacred to me as one of the deepest and purest of man's spiritual expressions. With my peculiar gifts I feel that I can best serve God by bringing to my fellow men the realization of music as an exalting source of spiritual power. I therefore believe that I can best serve God as a teacher."

This able young Negro will teach French: "My vocational objective has always embraced a form of teaching, both religious and academic. At an early age I had wished to become a Maryknoll missionary for the purpose of imparting the Word of God; however, this type of teaching appeared not to be my true calling in life. Upon my entering college, I decided to become a French instructor. The decision was not easily reached, but this conclusion was the foundation of my future vocation. Throughout the years of my life, I have always tried to keep a close relationship between my religion and my vocation."

It was the influence, primarily, of one able young instructor which sent this man to the seminary for preparation to teach religion on the college level: "My chosen field is theology, which means to me the interpretation

of human existence in the light of Jesus Christ. The directness of approach to the relevant and important questions and the relative freedom to work out creative course structures are the aspects of a religion department which especially appeal to me. I have chosen the undergraduate level because I want to remain on a level where the interpretation of human existence is for the student a matter of working out his salvation, not simply a matter of an 'interesting' study or professional training."

This student is concentrating in English literature: "My modest hopes are these: to continue growing in love and devotion toward God, my wife, and children, and my fellow man; to be able to contribute, through spiritual, intellectual, and cultural inspiration, to the betterment of the portion of society with which I come in contact; to develop my own intellect to greater heights and to thus become a more complete man; to provide my family with at least those material goods necessary to make them aware of the inherent goodness of the world; and most important of all, to save my own immortal soul and to help all those who come under my influence to glorify God and to attain him for all eternity. These ambitions can, I feel, best be obtained through the vocation of teaching."

This student has chosen the field of economics: "I feel an almost unrepayable obligation to the university and the many fine men both within and around it who have contributed so much to the development of my spiritual beliefs as well as my intellectual concerns. If through my teaching experiences I could impart the love of truth, the respect for and interest in every individual, and the importance of spiritual development as well as intellectual achievement, I should feel that I had made a sincere effort to repay this lasting obligation. If by teaching I can serve God as I interpret his will for me, I shall consider my vocational choice to have been a wise one."

European study and then the hard grind of graduate work in America for this student: "Because I am so darned interested in education, people sometimes berate me for wishing to retire to an ivory tower. Indeed education cannot be an ivory tower, nor should it turn people inward nor permit them to be aloof or indifferent. Quite the contrary, for I believe that all walks of life need people who are altruistic, spiritually motivated, and nationally and internationally conscious. It is my hope that through education I can help prepare people to meet the challenges of life wherever they meet them. Education is not an escape from the world's problems; rather it is an invitation to participate in the solutions."

This comes from a man with ambition to be an outstanding zoologist: "And as a teacher, I would like to feel that I was contributing to the *education* of my pupils. I hope to be able to use visual aids extensively, and would like to get out of the stereotyped lecture rut many have gotten into. I hope to be able to give my students personal attention in the classroom and in the field, helping them over some of the rougher places, and I hope, infusing into them some of the respect for nature and its order that I have found so meaningful. First and foremost, I hope to make my courses fun, interesting and inspiring—I sincerely wish that I could have at least one student per year who feels that 'this course has been something more than X hours toward graduation.'"

THIS man aspires to be a sociologist: ". . . there are many sociologists who view Christianity as solely a product of society. The Christian, of course, does not accept this position. The maintenance of a witness against this position is one of my primary purposes in teaching sociology. The other is to attempt to improve the methodology of presenting sociology to the students."

This young historian is headed for a Midwestern university: "As long as I can remember, I have wanted to share in the great enterprise of education. The chief hope for America's future lies in the education of her youth. The profession of teaching further beckons me because many of the people I most admire are teachers."

Here is a young philosopher who will profit by study at Oxford before working for his doctorate at Harvard: "I hope to study and think and develop. I want the opportunity of attending a numerically large university which will let me associate with students of differing backgrounds but with similar interests. I want the chance of being academic and cultural to the hilt. . . . My religious faith, like my interests and predilections, has not come ready-made in a handy-sized package. . . . My religion is not finished. Everyday through men and books I open new doors and see in new directions. Here, again, is an area with which I must experiment in the coming years."

This young Vietnamese has ambition to prepare himself for educational work in his home country: "I have been impressed by the French people with the finesse of their mind, their power of pure intellect, their good taste and their high estimation of pure thought and ideas. . . .

"In the U.S.A. I have been very interested in the dynamics of this civilization, in the genuineness of the American people, in their energy and their love of work and of action. I have learned from this people the lesson of heart-felt democracy.

"As far as my own person is concerned, my purpose is to try to accomplish in myself a balance between the moral and the intellectual, between thought and action, between the social and the individual; to gain, by education and experience in foreign lands, more self-confidence and strength to look at the world and at life and to deal

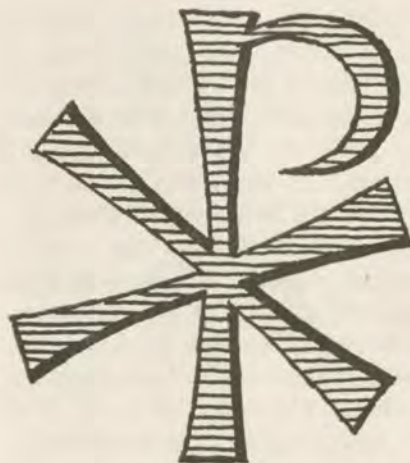
with them effectively; and finally to understand my responsibility as that of a citizen of Vietnam, a country where—because it is not very fortunate—the lucky citizens must assume some sacrifices for the less lucky."

This young man from California desires his doctorate in the philosophy of religion: "Contemporary Western culture is passing through a period of transition and a period of decision. The relatively simple and nonscientific world view upon which, in essentials, Western ethics and the dominant Western ideals have been based, is no longer adequate to modern man's understanding or needs. The task or challenge before Western culture is to achieve an understanding of the modern world and of modern man, which is capable (1) of meeting the ethical, intellectual, and spiritual needs of modern man, and (2) of capturing the imagination and devotion of modern man. The greatest challenge is to the Christian intellectual. Christianity, more than any other element in its culture, has provided the vitality and captured the devotion of the West in the past; but the world view of Christianity must be freed of the limitations which the last two thousand years have given it. This means finding, above and beyond the vastness of a scientifically viewed universe, and in control of that universe, God; but the same God who reveals himself to men, and who offers to men the only lasting release from their own dilemmas. The problem is not one of invention, but of restatement. This, in outline, is my understanding of what the task of the contemporary Christian intellectual is.

"As a college teacher of religion, I would feel it my greatest goal to rid the minds of my students of the feeling that they must be a bit intellectually dishonest to be Christian. We need to learn not to be afraid to be Christian in our world view; to do so we must realize that Christianity does not imply an intellectual stalemate."

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I HAVE cared for these interviews for the past four years. Each year I come through my "holiday of the spirit," affirming: I believe in education and the young men preparing themselves to be college teachers.



REMOVING ROADBLOCKS TO ABSTINENCE

by Phillips P. Moulton
Associate Professor of General Education
Simpson College



SECOND IN A SERIES

WHAT are the most common questions raised about alcoholic beverages? How do people justify drinking? In a previous article we pictured the tremendous harm traceable to the moderate use of liquor. We showed how slight the benefits are. We urged that the best policy for the Christian is not to drink at all but to abstain voluntarily. However, many college students disagree with this point of view. They rationalize the use of liquor or employ favorite arguments against the abstainer. These rationalizations and arguments act as roadblocks on the way to voluntary abstinence. It is important to face and evaluate these barriers.

One question often raised is whether beer and light wines are harmful. Are not these beverages innocent of the charges which are rightly made against heavier liquor? This idea is fostered by advertisements featuring beer as the beverage of moderation which "belongs" in American homes.

The harm in any liquor is done by the alcohol it contains. About 4½ per cent of a pint of beer is alcohol, as compared with 14 per cent of wine and 50 per cent of whiskey. This means that a specified quantity of beer is less harmful than the same quantity of wine, and the wine is less harmful than the same quantity of whiskey. It is a matter of degree. The less alcohol a drink contains the less harmful it is, but any drink containing alcohol is harmful to some extent. A

tragic subway accident in New York City was caused by a motorman who had taken a little beer—just enough to slow down his reactions. Often the parties to automobile accidents or crimes begin their stories by saying: "I just had a couple of beers."

THE sort of drink one takes is not as important as the total amount of alcohol consumed. By drinking enough beer a person may consume as much alcohol as by drinking a smaller amount of whiskey. One of the most brutal murders in recent American history, the bludgeoning of a nurse in Ypsilanti, Michigan, was committed by teen-agers who had drunk only beer—but a lot of it. The minister of a city church reports that three members of his congregation became alcoholics from drinking beer. They took it in large quantities.

Another question often asked is whether alcoholism is not a sickness, to be treated as such rather than as a sin. I am not interested in the name given to it, nor do I wish to call people sinners. I am concerned to point people toward a better way of living. It is true that alcoholism—the extreme stage of addiction—is like a sickness. The addict has lost his self-control. However, before the disease is contracted a person does have the power of choice. He can avoid social drinking, which exposes him to alcoholism. After a person has contracted measles, there is no point in lecturing to him

about avoiding exposure, but before he has the disease there is real point in such a lecture. If alcoholism is a disease, let us avoid exposure to alcohol as we avoid germs.

It is often said that alcoholism is but a symptom of an underlying personality disorder. We are told that a person drinks too much because he is maladjusted. We should heal his personality, thus dealing with the real cause of alcoholism rather than just attacking the act of drinking. This theory sounds plausible, but it is only a partial truth. Studies show that only about half the alcoholics have less stable personalities than the rest of us. The other half "are average citizens who showed no marked abnormality prior to the formation of the alcohol habit," according to Dr. H. M. Pollock of the New York State Department of Mental Hygiene. If psychiatry could cure all personality difficulties, and if everyone could get psychiatric treatment, or if everyone would become religious, we might expect alcoholism to decrease. But these conditions do not prevail; moreover, we cannot eliminate all external causes of frustration in life. Furthermore, a person's physical constitution is also important in determining alcoholism, and no one knows what the physical factor really is.

Certainly we should do everything possible to improve people's mental and physical health. Yet no one ever became an alcoholic because of his

motive

psychological or physical make-up *alone*. It is the person plus alcohol—the availability of liquor and the custom of using it—which cause the trouble. We must attack the problem at both ends. One may not be able to change his personality, but he can avoid social drinking. The nondrinker may have the same personality difficulties and frustrations in life as the drinker. But the nondrinker “lets off steam” in some less harmful way, such as pacing the floor or imbibing coffee, whereas the drinker keeps taking more liquor until he becomes an addict.

It should be noted that drinking is not only a symptom. It is also a cause of personality disorders. Here is what happens. A person's problems cause him to increase his drinking; but the alcohol further disorganizes his personality and multiplies his problems. This makes him crave more liquor, and so the vicious circle goes on. The way to break this circle is to remove alcohol from it.

SOME of the rationalizations for drinking provide perfect examples of common methods of false reasoning. One such method is that of ridicule. This is often practiced by a clever person who lacks evidence to support his position. Advocates of drinking like to ridicule the days of Prohibition or certain extreme statements made by temperance leaders. Or they ridicule the person who declines to drink at a social gathering. Once at a dinner when I mentioned that I was an abstainer, a person present immediately began to tell funny stories in which temperance workers were the butt of his jokes. Ridicule is really an unscrupulous method of trying to influence people against a cause. From the standpoint of logic or reasoning it has no merit whatever.

Another method of false reasoning is known in the field of logic as the *ad hominem* fallacy. *Ad hominem* is a Latin expression meaning “at the man.” If a person cannot make a strong case against an argument, he may attack not the argument itself but the man who presents it. Thus a defender of drinking will call the temperance lecturer an “old fogey” or a

“blue nose” rather than deal with the issues the lecturer raises. I have had my point of view discounted on the ground that I was a Methodist. It is legitimate to ask whether a speaker is qualified, but the most important question is whether his argument makes sense. In the long run sound reasoning requires that a case stand or fall on its own merits. An attack on the man rather than the argument is an evasion of the issue.

Another faulty method of arguing is to distract attention from the main issue by referring to a situation which may not be relevant or which may not be as it is pictured. Thus we hear it said: “Certainly wine is all right. Over in France they drink it with their meals and it does no harm.” This is interesting if true, but it does not really answer the arguments we presented previously against moderate drinking in the United States. The point is that we are not in France, nor are we the French people. We live in a different culture, with a different sociological environment, and with different psychological factors playing upon us. Whatever may be the situation in France, moderate drinking has been shown to be harmful in this country.

Somewhat the same answer applies to questions about the use of wine in biblical times. Whether the wine employed in the first communion service was fermented or not is still being debated by the authorities. But there was certainly no alcohol problem in Palestine 1,900 years ago comparable to the problem in the United States today. Among other differences we note that distilled liquor was unknown then. Although much condemnation of drinking is found in the Bible, we have not emphasized it in these articles because the application of basic Christian principles to our situation is more significant than proof-texts.

AS far as France is concerned, the situation is not as rosy as it is often pictured. *U. S. News and World Report* states:

Most Frenchmen like a glass of wine with their meals. But these days the French are drinking before and

after meals as well. The result is that alcohol is one of France's major problems—right up there with Indo-China and rearmament.

One out of every thirty-five adults in France is an alcoholic. A powerful lobby has influenced the Government to subsidize the liquor industry with \$50,000,000 a year at a time when France is so poor it relies on American aid. Seventy-five per cent of the juvenile delinquency cases in Paris can be traced to alcoholic parents. Drinking in France is responsible for a high percentage of industrial accidents, crime and political corruption. We may conclude that in referring to the situation in other countries, one must take account of significant differences and also know what he is talking about.

One of the most dangerous methods of reasoning is to use an analogy—that is, to compare one thing with another. An analogy is very good to make a point clear—to illustrate it—but when we try to prove something that way we must be very careful. We must show that the two things we compare are so much alike in significant respects that we can expect them to be alike in other respects as well. An example of faulty use of analogy would be to say that since zebras and tigers both have stripes, and since the tiger feeds on animals, therefore the zebra must feed on animals. This is false because the fact that they both have stripes is not important enough to guarantee that they will be alike in other ways. The only safe way to find out what the zebra eats is to visit a jungle or zoo and watch it.

We often hear people say that liquor is like food—each is bad when used to excess. True enough, but they draw the conclusion that since both are alike in being harmful when used to excess, therefore they are alike in another respect—namely, being good when not used to excess. But food and liquor are essentially so different that you cannot argue from one to the other. Notice how they differ: Food is beneficial and is, in fact, necessary to life; if a man goes without it his health deteriorates and he dies. Liquor is not especially beneficial and certainly not necessary.

If a person goes without it his health improves and he lives more fully. Very little harm can be traced to overeating. As one authority puts it: "Overeating does not result in a general release of inhibitions or a decrease of muscular controls or sensory perception." How often in a court trial concerning an accident, a crime, or a divorce case does someone testify that the trouble was caused by too much mashed potatoes? It sounds ridiculous, but I have heard liquor justified on the ground that mashed potatoes also can be taken to excess.

The only safe way to find out about liquor is not to rely on false analogies but to observe what liquor does. We then find that whereas the good done by food far outweighs the bad, with liquor it is just the opposite—the bad outweighs the good. And let us not be misled by the saying that all things are good in moderation. As Aristotle has pointed out, "not every action or feeling admits of the observance of a due mean." Some things are bad in themselves. Is not this true of murder, of thievery, and of liquor?

This comparison of food with liquor not only illustrates unsound reasoning from analogy. As usually stated it illustrates another logical fallacy. It is false to say that because all basically good things can be used to excess, therefore all things which can be used to excess are basically good. This is like saying that because all horses are animals, therefore all animals are horses. The mistake comes in not seeing that other things besides horses are animals, or that other things besides good things can be used to excess. The fact is that both good and bad things can be used to excess. The good then becomes bad and the bad becomes worse.

Sometimes we find arguments fairly evenly balanced on both sides of a question. This makes it hard for even the sincere person who knows the facts to make a decision. But such is not the situation with regard to drinking. We have reviewed the tremendous toll of misery, evil, and crime which even the moderate use of liquor entails. The evidence is overwhelming. People may drink as a cus-

tom, for emotional reasons, or because they are ignorant of the facts, but it is hard to see how a person could sincerely consider the evidence presented in these two articles and still justify drinking on reasonable grounds. As Abraham Lincoln well said: "The use of alcohol as a beverage has many defenders but no defense."

The aim of these articles has been to help us think seriously of our responsibilities to ourselves, to society, and to God. Now that we know the facts, I would hope that before anyone of us raises a glass of alcoholic beverage to his lips he will ask these questions: Am I willing to take the risk involved? Am I willing to influence family and friends to take that risk? Am I willing to support the industry which fills the courts with domestic tragedies and the morgues with traffic casualties? Am I willing to spend money to promote gambling, vice and crime; or shall I use it, rather, to build the Kingdom of God?

Can I honestly face the answers to these questions and still enjoy that glass?



THE GOOD SAMARITAN IN COLLEGE

DEAR EDITOR:

Now that the colleges have opened the doors of the stadium and the gymnasium and possibly a classroom or two to the incoming hordes of students, it is a good time to give light again to a little classic on college life. This is a paraphrase of the Parable of the Good Samaritan in terms of present-day life in college. It was written many years ago by Charles W. Gilkey, then dean of the Rockefeller Memorial Chapel at the University of Chicago. It deserves continual reprinting.

"A certain freshman went from home to college, and she fell among critics who said that she had no style, that her manners were awkward, and that she had an unattractive personality. Then they stripped her of her self-confidence, her enthusiasm and her courage, and departed, leaving her hurt, lonely and half-dead.

"And when the seniors saw it, they were amused, saying, 'What a good job the sophomores are doing on that freshman'; and they passed by on the other side.

"In like manner the juniors also, when they saw it, smiled and said, 'Yea, verily, for she hath not the making of a good sorority girl'; and they passed by on the other side.

"But a certain special student, as she went about, came where the freshman was, and when she saw the freshman she was moved with compassion, and came to her and bound up her wounds, pouring in sympathy and understanding; and she took the freshman to her room and set her on her feet again, and brought her into her own circle, and was a friend to her.

"Which of these, thinkest thou, proved a neighbor to her that fell among the critics? Go and do thou likewise!"

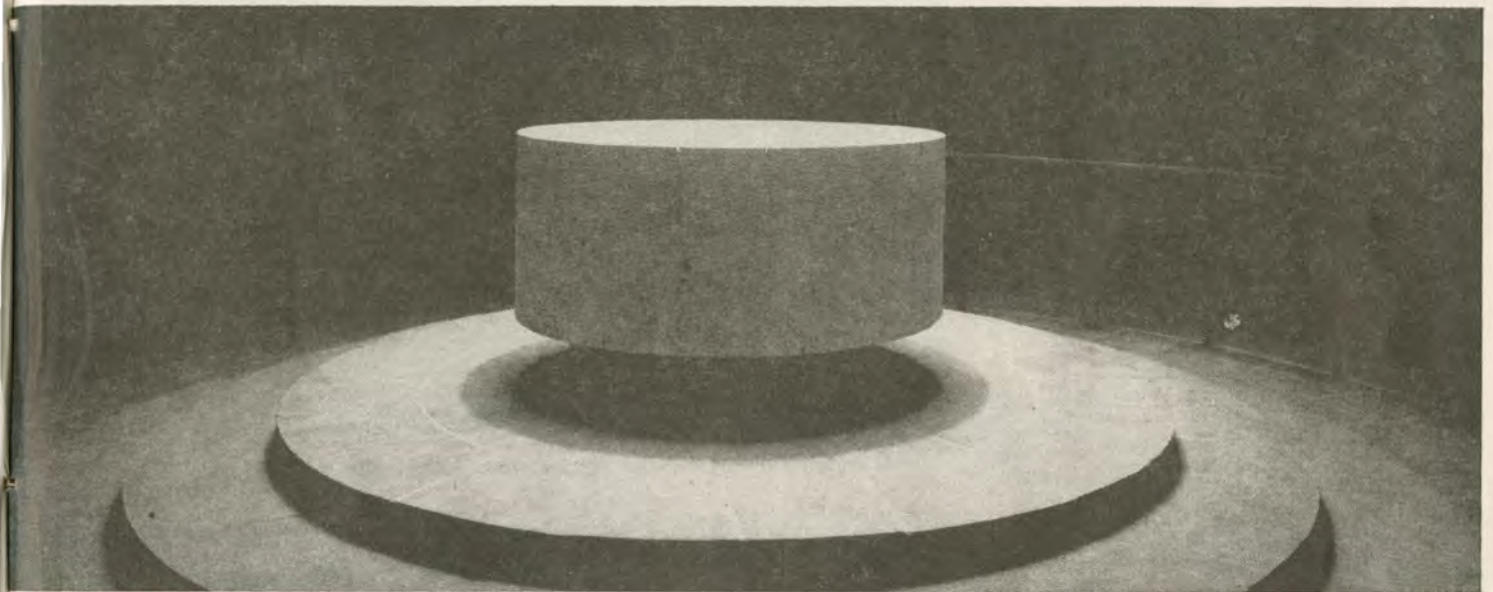
(College papers, please copy!)

Yours,

SIMEON STYLITES*

* Reprinted with permission, *The Christian Century*.

PRAYER AND MODERN DESIGN



A twenty-inch-thick slab of Roman Travertine stone is the Communion Table in the round chapel at Drake University.

by John E. McCaw, Dean

The Divinity School
Drake University
Des Moines, Iowa

IN the midst of buildings of modern, functional design is a place of prayer. These buildings house the growing campus of Drake University in Des Moines, Iowa, and were designed by two generations of modern, functional architects, father and son, Saarinen of Bloomfield Hills, Michigan. The place of prayer is housed in a round building thirty-two feet in diameter, contrasting directly with the rectangular shapes of the other buildings. In the classroom buildings there is much glass and one is in constant visual and even audio contact with the outside world. The chapel is solid brick, with only a door for entrance and a centered skylight for illumination of the Communion Table. It is called Oreon E. Scott Memorial

Chapel in honor of the donor, an active churchman and benefactor of the university.

To this retreat in the midst of a busy modern university campus, come students, faculty, administrators, alumni, and people of the community. In the days of its construction, many could not think in terms of a non-Gothic building housing prayer and worship. Indeed, many could not understand the housing of the seminary next door in a building of modern, functional design. In fact, it was in the conceiving and construction of the new seminary building that the prayer chapel came into being. It was felt wise to have for the seminary students a room of prayer in the new building with an outside door so the place would be ac-

cessible to the whole university. When the time came for discussions with the architect, he was soon informed that the traditional miniature chapel with its split chancel and little seats facing an altar shoved against the back wall was not liturgically sound, historically correct, nor did it fit into the tradition of the communion founding the seminary. The architect had specific instructions to provide a meditation prayer room which would:

1. Keep within the traditions of the Disciples of Christ, among which were the restoration of New Testament practices such as the centrality of the Lord's Table, the Reformation emphasis upon the priesthood of all believers and the unity of all believers before God, the frontier de-emphasis of the

role of the clergy. At the same time, he was to gather together the ages of Christian experience.

2. Remove the worshiper from the distractions and pressures of his life and bring him and his attention immediately to focus on the central elements of Christianity.

3. Give the worshiper a sense of unity and equality with all others in the room and bring all close together around the Communion Table.

THE building and its furnishings were the result then of the meeting of three forces: first, a Reformation—New Testament restorationist—frontier type of religion; second, the peculiar needs of a seminary student body and the worship needs of a city-centered university; and third, the influence of a modern, functional architect. The result is not patchwork nor hodgepodge, but a unity indicative of the essential functional aspects of frontier religion, even as the Reformation was before and the first-century expression of Christianity before that. Modern drives in architecture tend to complement and supplement the direct and sincere drives of religion. The immanent aspects of God and his work in contrast to the extremely transcendent and remote picture of God of previous architectural eras can be seen in contemporary architectural patterns.

In the round chapel, function and symbol blend together to carry meaning. Distracting light and sound, with their tension-producing implications, are excluded from the building. The light that comes in focuses one's attention immediately upon the Communion Table which is in the center of the building. The high-backed individual seats are placed in a circle about the Communion Table, broken only by the organ screen and the utility screen which cut off draft and light from the door and houses air ducts, pipes, and storage, as well as sound equipment. The seats are arranged so that one may enter them without disturbing a fellow worshiper. The trusses supporting the flat roof gather into the center around the light comes down upon the table. The trusses are exposed and painted a dark color. The sides of the brick wall are covered by insulation material and two-inch oak strips stained dark. In



At the left is the round chapel, with function and symbol blending to convey meaning.

front of the chairs is a wooden screen or communion rail. Thus, the place is softened by the touch of wood, yet the floor is of slate, a dark color, and the Communion Table upon a raised podium is round, four feet in diameter, and is a large twenty-inch-thick slab of Roman Travertine stone. In each chair is an inlaid cross at about the height of the head of the worshiper. On top of the building is a bronze crown over the skylight and in the center of the crown is the world and on top of the world a three-dimension cross.

As the worshiper leaves the garish lights of the outside and enters the building, he passes either to the left or right and even as he begins to take his seat, his attention is immediately focused not upon other people who may be present, for they sit in the shadows, but upon the Communion Table as it is brightly illuminated. He sits in silence and his attention is removed from his neighbor as the source of competition and rivalry and even though there be those seated beside him, he is not particularly aware of them. However, this is not an ivory

tower because as he sits there, he becomes aware that across the Communion Table from him are other people, his neighbors. But, he sees them now no longer in a competitive sense but through Christ; thus, his vision of his neighbor is transformed as he now sees him through Christ or across the table. He also is made aware of the fact that there is no principal seat, that all sit in equality before God. There is not even a lectern or a pulpit where the ego of clergy or individual performer can come in the way of the worshiper. This type of experience proves particularly valuable for aspiring seminarians who so soon in student pastorates are thrown into the ego situation. Predominately, the atmosphere is one of silence; however, upon occasion there are periods of meditative organ music. The high backs of the chairs, which receive one comfortably but do not allow him to give himself to sleep, provide a secondary wall so that people may come and go without disturbing each other. There is place for only twenty worshipers; however, when seats are filled, others

can stand behind and take their turn when someone leaves.

The building is open from early to late and available at all times. A minimum of scheduled meetings is held in it and they of the nature that would not exclude the outsider.

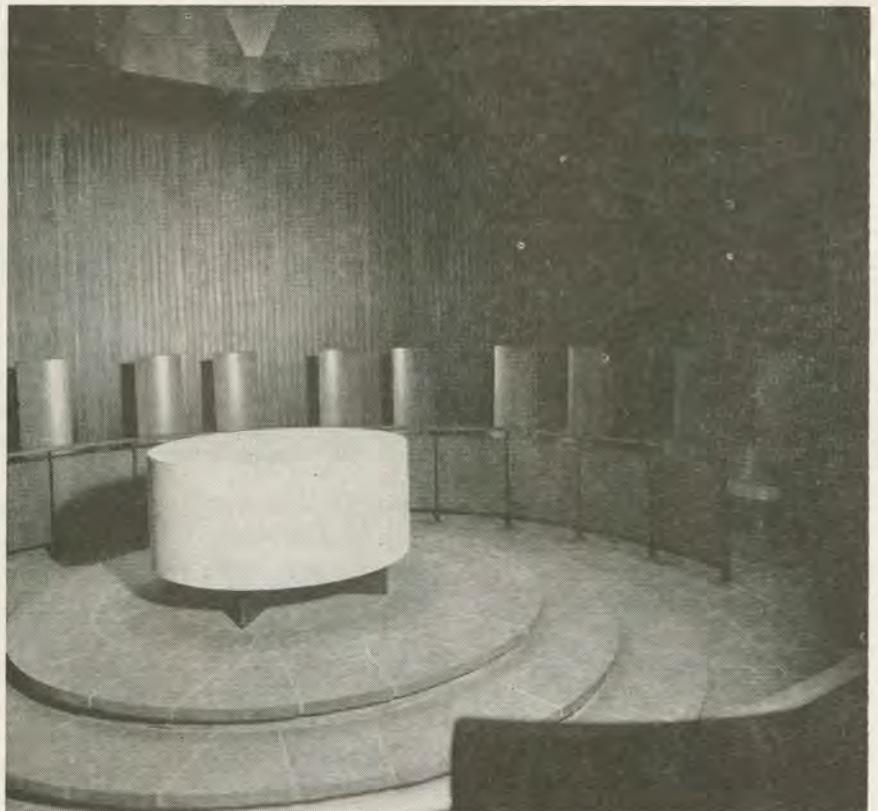
WHILE the building is designed for private worship, it also lends itself to liturgical services, particularly in relationship to the Lord's Table. The communion services are simple and scriptural with a de-emphasis upon the role of the officiant or priest and a strong emphasis upon the role of the participant or worshiper. The feeling is that Christ as Priest is present administering to all and each has direct access to his ministration without the necessity for spiritual efficacy via a priest. A typical worship or communion service would find the use of litanies, responsives, and versicles, much antiphonal reading from one side of the circle of chairs to the other; also unison reading. The same is true for the singing of hymns. In this there is similarity to the practice of Christians of past ages in their recitation of the various canonical hours of worship. In a typical communion service the words of institution and the prayer of consecration for the loaf (Disciples of Christ generally have two prayers given by elders of the congregation) would be given in unison by one side of the circle. Then a worshiper from each side of the chapel would proceed to the table, take the elements of the loaf, be seated, take and pass bread from person to person down to the end of the semicircle where the bread would be returned to the table. In like manner, the words of institution and prayer of consecration for the cup would be given by the other side of the circle, perhaps in unison, and then two worshipers would proceed to the table, take the cups, return to their seats, take and pass to the next person. These then would be returned by the persons at the end of the semicircle to the table where, perhaps in unison, the prayer of benediction would be given. The emphasis in prayers, in hymns, and on the communion itself would be scriptural. In a real sense it would be a case of the priesthood of all believers, each serving the other.

The chapel is not designed to serve as a wedding place and weddings will not be encouraged. It is rather de-

signed as a place of prayer and meditation. While the chapel is Christian in its symbolism, it can be used without embarrassment by genuinely worshipping members of other faiths as they come to pray. It is not Gothic, it is round and similar to many structures that are seen on the landscapes of the Midwest, whether it be a corncrib, a silo, an oil storage tank or other structures illustrating the elemental aspect of architectural engineering, namely, the circle. But the circle does connote equality, continuation, eternity, and the close binding fellowship of humanity. The common materials of brick and slate and wood have been fundamental to human structures since the beginning. Yet, within the building are also to be found an electronic organ, radiant heating, tempered air, thermostatic control, fluorescent lighting, and contemporary production methods such as the pressing out of the chairs upon great dies.

The chapel has come into being at a time in the life of the campus when there is genuine seeking for God. Oreon E. Scott Memorial Chapel does not have to be sponsored, it calls people to itself. It is not easily passed by as a typical building housing the "activity-itis" of modern church life but rather it calls to people to come inside and be received quietly on their own terms. As they come inside their attention is drawn to the Lord's table, where the light from the sky produces a glow that is warm and pure. While those who worship sit in the shadow, their faces are lighted by the radiance from the table. The building is different, but not purposely so. It has come from a great desire, a great tradition, a great benefactor and a great architect and it is increasingly a favorite place of worship in the midst of the life of a modern university community. Prayer and modern architecture go together.

The round chapel interior; a place of prayer and meditation.



Campus Roundup

CHRISTMAS AT I.C.U.

(Mrs. Maurice E. Troyer and her husband, who is vice president of Educational Program and Student Personnel at the International Christian University in Japan, are now enjoying a nine-month furlough in the United States. They are scheduled to return to Japan in March, 1956. Mrs. Troyer tells about Christmas—their first Christmas—in their newly organized university church.)

Never was the meaning of Christmas so significant to us as last year. Allow me to describe the yuletide as I remember it.

There had been many committee meetings. Outside the university church there was a large painting of the Nativity scene. The painting was done by two students, and the frame—bordered with evergreen and electrically lighted—was built by the university carpenter.

A group of students and members of the faculty decorated the church very simply and beautifully, with pine and poinsettias and red candles, making a striking contrast against the white walls. To you who have never been a charter member of a church in a community where there has been no church, we wish we could convey the feeling of joy and fulfillment that came to us as we entered our church in its first Christmas attire.

Dr. Emil Brunner, a former professor at I.C.U. and most recently of Switzerland, began Christmas activities on the morning of the 19th with a timely message. At that time the church choir made its initial appearance. In the afternoon by 1:30 all the angels, wise men, shepherds, Mary and Joseph were in full dress and in their places for the children's worship service. Dr. Masumi Toyotome, the student pastor, told the story of Nathan, the little lame boy who was allowed to accompany the wise men to Bethlehem. A pageant of the Christmas story according to Luke followed. Santa concluded the program. He brought words of good will and cheer, and asked for messages from the children that he might take to children throughout the world.

Wednesday, the 22nd, the holiday on campus began at 1:30 P.M. with a program that continued into the evening. Dr. Brunner spoke on the meaning of Christmas. Later there were dramatic presentations. The non-Japanese students presented a Japanese play and the Japanese students very ably played Dickens' *Christmas Carol*. Everyone stayed for *obento* supper (a picnic lunch of rice cakes). Carol-singing closed the activity of the day.

On Christmas Eve at 11:00 P.M. we walked out our front door. Before us we saw a candle-lit procession

coming down the country road. It was the Tuesday evening Bible class, a group composed of maids, farm boys, students and staff members, who meet each week. We walked through the starlit night to the church. There was no light in the church but each person lit a candle in the foyer and as the church filled the light spread. It was an hour of meditation and carols. Truly, as we worshiped and sang together our hearts felt the warmth of the "Light of the World."

SEARS MERIT PROGRAM

Public and parochial high schools throughout the nation have recently received booklets describing a new nationwide four-year college scholarship program for outstanding students to be sponsored by the Sears-Roebuck Foundation.

This new plan will be known as the Sears Merit Scholarship program. A total of 100 scholarships with a value of \$600,000 is being offered this year by the Foundation. The Foundation anticipates adding 100 additional four-year scholarships each year thereafter.

The Sears Foundation program is being administered by the recently established National Merit Scholarship Corporation, Evanston, Illinois. For full details write to them.

STRICTLY PERSONAL

"The Cutie Kewtee" is the name given Miss Jackie Joseph, last semester's drama secretary at Los Angeles City College. From Easter Bunny to "Mad Agnes," to Kewtee Bear—that is practically the life story of Miss Joseph.

For the past three years she has been an Easter Bunny in a large department store; she portrayed "Mad Agnes" in a college production; now she is on a nationwide promotion campaign of Kewtee Bear, Santa's helper. Kewtee Bear is the animal who will appear in twenty-nine cities throughout the United States in an effort to put the collection of toys for underprivileged children campaign on a nationwide basis.

FOR SHAME

"Dr. Alan Coutts, the new dean of men at the University of Vermont, has created quite a furor by suggesting that Vermont's liquor laws be changed to permit legal drinking by eighteen-year-olds," it is reported in a *Boston University News* editorial. "The dean cites the old saw that if a man is old enough to fight then he is old enough to drink if he wants to.

"Such shallow reasoning is unworthy of a college dean. . . . Invited to tour the 'joints' of South Burlington by Police Chief Robert Sprano to observe the effect of teenage drinking, the dean said that he 'wouldn't miss it' and 'maybe he (Chief Sprano) will buy me a beer. I'll take my draft card along, just in case.'

"The dean should be ashamed of himself."

THE Wesley Foundation came to the university campus in the fall of 1913, when there was no well-developed plan of operation, and no adequate building in which to operate. Moreover, money was not available for staff salaries, and staff members were without adequate training or experience in this new but important field of endeavor.

"Wesley House" which is the "home away from home" for thousands of Methodist students at the State University of Iowa is a new and modern structure. The architecture is somewhat Gothic in the exterior, but modern on the inside. The building as it is pictured is incomplete. A wing is to be added to the left (or north) of the entrance as you face the building. This wing will complete the architectural design which at present looks "cut off."

The ground floor is designed for dining and recreational use. The main floor has the office space, the chapel, and the main lounge area. The top floor is designed for church school purposes. However, all of the area is flexible. It



The front entrance to Wesley House.

WF | SUI

Wesley
Foundation

State University of Iowa
Iowa City

The Wesley Foundation at the State University of Iowa may be likened to a sturdy plant that has grown and developed through the years, and now brings forth fruit in its season.



Communion is served in the main lounge.

can be converted for many different types of gatherings and in this sense is an economical plan for building.

The interior decoration is as fine as any on the State University of Iowa campus. It meets the eye of the student with an appeal and a warmth which are inviting. The building is designed to meet the needs of a well-rounded student program of worship, student fellowship, study, counseling, and recreation. It is designed so that many of these programs can take place at the same time, as is needed with a large group.

Wesley House is open seven days a week for students. Students through their local churches back home helped to build it.

Registration at the State University of Iowa during the school year 1954-55 mounted to 8,500 students of whom more than 2,000 expressed a Methodist preference—the largest denominational group on the campus. Some 400 of these Methodist students have families thus increasing the need for this special ministry of the church.

Ministering to this student group is an able and well-unified church and Wesley Foundation staff. Dr. L. L. Dunnington, now in the thirteenth year of his pastorate at First Methodist Church in Iowa City, conducts two morning worship services each Sunday during the school

year. Approximately two thirds of those attending these services are students. Thus a total of about 1,200 students hear his sermon each Sunday. He is ably assisted in the work of the local church by Rev. Edward Phillips, the associate pastor.

Rev. Robert R. Sanks, now serving his eighth year as minister to students, directs the program at Wesley House and is in close contact with student Christian work on the university campus. Mr. Sanks has a new associate on the Wesley Foundation staff in Miss Joyce Stoutamyer.

All members of this combined staff share the responsibilities of counseling with students.

The budget for current operations is about \$20,000. This money is received from the "Conference Dollar," students, the General Board of Education, alumni, and other agencies and individuals.

Students dance and relax in the main lounge.



drama

the 3-penny opera

review by Tom F. Driver

IF I were asked what is the most exciting theater piece to be seen in New York at the moment, I should have little hesitation in replying, *The Three-penny Opera*.¹ Most of the theater fare served up in the past several seasons has not been overly exciting. Some of it has been very interesting, most of it competent, some of it entertaining enough to produce a good trade at the box office. But it has been low on verve; it has run out of goosepimples.

Into an atmosphere thus well-nigh musty, *The Three-penny Opera* rushed in the spring of 1954 like the proverbial breath of fresh air. Forced to close in a few weeks because of booking difficulties at the theater, it came back this September for a longer stay. It is good enough to stay a long, long time.

The strange thing is that the breath of fresh air is really a gust of old wind that first started blowing back in the twenties. And even then it was a reworking of an old piece that first became a hit in the London of 1728. Exactly two hundred years after John Gay's *The Beggar's Opera* set London buzzing with its racy satire on opera, heroism, and certain political figures of the day, Kurt Weil and Bertolt Brecht opened their version of the same story in Berlin. The setting had been changed to Victorian England; the satire had been redirected toward the irrelevant bourgeois moralizings of the respectable middle class.

Weil and Brecht were artists closely in touch with the realities of their time (artistic movements as well as social-economic facts) when they began

¹ At the Theatre de Lys. A recording of the production is available on MGM Records. The text, in the translation of Eric Bentley, is available in *Modern Theatre*, vol. 1, ed. by Bentley, Doubleday Anchor Books, New York, 1955.

collaboration in 1927. Weil had been a student and good exponent of atonalism, but he was becoming more and more interested in the serious musical possibilities of jazz and other popular idioms. Brecht was the leading voice in the "epic theater" movement, holding a theory of dramatics which put the theater in closest relationship to the social, historical, and political setting of the audience. Brecht opposed all notions of the theater as illusion or as escape. He wanted the theater to make people more alive to their own situation.

So have the best dramatists in all periods, of course. But most often the human situation has been taken as an inner, personal affair. Brecht and his friends took it as an outer, economic reality. They were strongly influenced by Marxist assumptions. In 1955, although Brecht continues his work in East Berlin, the Marxist dogma is no longer so attractive to most of us in the West. But in pre-Hitler Germany it presented itself to most people as the only answer to an outmoded, rigorous kind of capitalism. It was for that same situation that persons such as Paul Tillich organized the religious-socialist movement as an alternative.² But this never was large enough as a movement to become a genuine third force. In order to espouse the cause of the worker and the dispossessed, to protest against the *status quo*, most people were drawn to Marxist socialism.

THE genuineness (if not the ultimate wisdom) of the protest is revealed in the vibrant quality which *The Three-penny Opera* possesses. It

² See Paul Tillich, *The Protestant Era*, The University of Chicago Press, 1948; introduction, p. xvii.

is a bitter work, facing entrenched power and complacent moralism with teeth bared.

Your vices and our virtues are so dear to you,
So learn the simple truth from this our song:
Wherever you aspire, whatever you may do,
First feed the face and then talk right and
wrong;
For even honest folk may act like sinners,
Unless they've had their customary dinners.

The good-natured satire of *The Beggar's Opera* has become cynical realism. Macheath, the romantic highwayman, has become Mac the Knife:

Oh the shark has pretty teeth, dear,
And he shows them pearly white;
Just a jack-knife has Macheath, dear,
And he keeps it out of sight.

His motto is, "The bulging pocket makes the easy life." Soho, scene of the action, is a place where knives flash, where beggars are taught how to ply their trade and be robbed of their take, where prostitutes strike back with elemental fury at the world which wrings their human feelings from them. Love, in the person of innocent Polly Peachum, sings with a thin, almost pitiable voice. Yet it is this grey, violent world which the audience is made to identify with, against the fat, "normal" world, which is never seen on stage. Mac the Knife is caught and sentenced to be hanged. Then, by a magnanimous Royal Proclamation—just as it is supposed to happen in operas, you know—he is saved from the scaffold and given a castle at Mucking on the Heath. The commentator sums up the moral, underling the deep, belligerent satire:

So now our story happily has ended—
If only life so easily were mended,
And on our real woes a messenger descended!

Happy ending, nice and tidy,
Is a rule I learned in school:
Get your money every Friday,
Happy endings are the rule.

Much of the credit for the power of this work goes to Kurt Weil for a brilliantly inventive score. It is both clever and haunting. The instrumentation is economical: the product is lavish. Although he is better known for things like "September Song," he never wrote anything better than this terse, racy music. The present production also owes much to the translation of Marc Blitzstein, not to mention the skill of the staging and acting,

especially Lotte Lenya, Weil's widow, who is repeating the role she created to sensational effect in 1928.

But there are deeper reasons why this "opera" is exciting theater. The first is that the authors know so thoroughly what theater is. They are able to handle it as a virtuoso might a musical instrument. Throughout, there is constant play upon the difference between theater and life, and the similarity. Brecht knows the limits of the theater. He refuses to let it become an absolute world of itself. He does not suffer from the aesthetic disease: artistic meglomaniac. Knowing the limits of the theater he is able to pack the theater full of meaning. The achievement is, on the one hand, artistic balance; on the other, a volatile encounter between the audience and the play.

A SECOND reason why this "opera" is exciting is that it was created out of a passionate concern over injustice, which is a value transcending purely aesthetic or theatrical values. Whether one agrees with the philosophy espoused is no longer the question. What matters is that the author and composer believed something. The fire of that belief was somehow captured in the work they produced, and it sets the theater aglow again when the piece is performed. They could not have captured the fire, to be sure, if they had not been artists of discipline. But artistry alone will not produce conviction. When they wrote they had both.

The precept means that a lot of the gaff about good theater being art and not propaganda has got to go.

The determination to say something does not mitigate against art. Art must be alive, and there are occasions when to be alive is to say what you think. Weil and Brecht did that; so today, after twenty-seven years, what survives to excite us is not only their artistry but also the wonder of their social and political determination.

And although most of us would not agree with their position, it is imperative that concerned persons experience that position in all its vigor. If in a world of revolution Christianity does not have something to say which can match the verve of *The Three-penny Opera*, it has little to do with the twentieth century. For *The Three-penny Opera* has imagination and drive enough to last at least until Century Number Twenty-one.

movie

"MARTY"

a review by Virginia Major Thomas, Dallas, Texas

A THIRTY-FOUR-YEAR-old Bronx butcher named Marty, fat, unattractive and lonely; a plain, shy schoolteacher of twenty-nine named Clara; two middle-aged widowed mothers, afraid of the seemingly useless and meaningless years ahead; a group of lonely, aimless, drifting bachelors: with these characters, and others, with their situation and their interrelationships, Paddy Chayefsky has created, first in the TV play and now in the movie *Marty*, a searching and illuminating drama.

Recently shown in many cities throughout the country, *Marty* reveals with clarity and sympathetic insight too often forgotten truths: that one aspect of man's basic situation can be most frequently and most poignantly discovered in the ordinary, the commonplace, the humdrum of life; and that this aspect of his situation is man's vital need for fellowship, the consequent mortal character of rejection and the frightening loneliness resulting from it, and man's deep and continuing need of love.

The theme of the story is a familiar one: acceptance and rejection. Marty Pilletti's younger brothers and sisters are all married; and his family and neighbors nag him incessantly to get married. Marty wants to get married—he's been "looking for a girl every Saturday night of my life." But "whatever it is that girls like, I haven't got it." He finds that girls look at him "as if I was a bug or somethin'." But others, he discovers, are rejected too. At a dance hall one Saturday night Marty meets homely, awkward Clara—like him, the victim of many a snub, like him, lonely and unsure of herself. Seeking to increase the other's self-respect and meet the other's need, each finds the pain begins to ease, the loneliness begins to dissolve and companionship takes its place. But the next day Marty encounters social pressure in the form of some decidedly unfavorable opinion. His friends deride Clara as a "dog"; she's "nuttin', just nuttin'," says one. His mother, infected by the fears of his unhappy aunt, a widow with no home of her

own, suddenly envisions a useless, lonely, meaningless life without her home and son to care for; she criticizes Clara and forbids Marty to bring her home again. Thus Marty finds himself faced with a dilemma.

A picture with depth, *Marty's* greatest flaw is curiously its failure to assess the deepest elements of the human situation. The moviegoer may wonder, with the heroine Clara, why some girl hasn't grabbed off Marty long ago. For Marty's unacceptability lies not within the man but on the outside, not in his heart but in his face. Unlike *On the Waterfront's* Terry, who was a lazy, unthinking bum, a tool of gangsters, whose philosophy was "do it to him before he does it to you," Marty is a good-hearted, generous, kind, sympathetic fellow with a homely face. It is not his sin but his appearance that occasions his rejection. On a deeper level of reality is the rejection of the sinner for his sin, and the necessity for his acceptance with forgiveness and love, for his redemption.

recordings

Introduction to Hi-Fi by Lindsey P. Pherigo

THESE days playing records means getting mixed up in "high fidelity." Those who aren't electronics majors soon feel lost in a maze of technical jargon. There's no way out, either.

If you want to continue to enjoy playing records, then resign yourself to the inevitable and learn the lingo. It's not really so difficult. Playing records the high-fidelity way only means getting a better quality sound than was possible a few years ago.

It happened like this:

During the war there were great technological advances. These were applied to records as soon as industry could return to peace-time projects. The first significant advance came out of the adoption of a new kind of material for making the records. Older records had been made out of a shellac compound that was heavy, fragile, and brittle.

In October, 1945, Victor released the first of a new kind of record made out of a form of plastic called vinylite. It was lighter, tougher, and practically nonbreakable. It preserved the music more faithfully than shellac and with much less surface noise. The first release [collectors, please note] was DV 1, Richard Strauss, *Till Eulenspiegel*, performed by the Boston Symphony Orchestra under Serge Koussevitsky. Although more expensive at first, it has since become much less expensive than shellac, and is now standard.

Meanwhile, other companies were working on other aspects. In 1946, English Decca began to produce the first of the high-fidelity type of records, under the slogan "ffrr" (full frequency-range response). These were conventional shellac records, but produced a sound that was superior to Victor's new vinylite records in most respects. As the first examples of "hi-fi" records, these Decca, "ffrr" records are now collectors' items. Other companies were quick to follow their lead and improve their own sound range.

The next significant advance, combining the plastic material introduced by Victor with the extended range recording techniques of English Decca, slowed down the speed at which the record turned and consequently either got more music on one record, or made small records practical. The new vinylite allowed much finer grooves, too. Columbia pioneered here, with its "microgroove, long-playing" record, first released in the summer of 1948. The old speed had been 78 revolutions per minute; the new speed was 33 1/3 r.p.m. Now up to 30 minutes of music could be put on one side of a twelve-inch disc. It was immediately successful, and has since become standard for most classical recordings.

Victor followed in January, 1949, with its small, 45 r.p.m. record, with a large center hole. It could play about 5 minutes on each side—a little better than the standard twelve-inch record. Subsequent techniques have doubled this (the "extended-play 45"). It has since become standard for popular music, but has never been a serious rival for the Columbia Microgroove record for longer classical pieces. Both kinds are now made by most companies, whereas the older 78's are now disappearing.

Since then, the only changes have been some gradual improvements,

usually given a more sensational title than is actually justified.

TO summarize, the "high fidelity era" began in 1946 on English Deccas, and on old-style 78 r.p.m. shellac records. As far as the sound heard, nothing revolutionary has happened since then. The form of the records, however, has been revolutionized (and now there is talk of 16 r.p.m. records).

High-fidelity records, however, are not hi-fi unless the equipment they are played on is also hi-fi. What's involved here?

There are five essential components. First the turntable, or the motor which turns the record around. It must have two qualities. It must be constantly spinning at the correct speed, and it must not operate in such a way as to introduce any disagreeable rumblings into the sound finally heard.

The next component is the pick-up arm assembly, which rests on the record grooves. The arm itself must be of the right weight and length, and be exactly placed, to insure that the stylus (needle) is always moving through the grooves ("tracking") correctly. The stylus must be of the correct size for the record being played, and must not be worn. The cartridge (the device that converts the mechanical vibrations of the stylus into electrical

The High Fidelity Reader, Edited by Roy H. Hoopes, Jr. (Garden City, N. Y.: Hanover House, 1955, \$3.50.)

THIS Reader is an excellent introduction to the subject of "high fidelity" in general and to its application to phonograph records in particular. The articles are all taken from the pages of the periodical *High Fidelity*, which is primarily concerned with quality reproduction of modern lp records. The articles now published in book form are among the best that have appeared since the magazine's of music reproduction are well explained inception in 1953. The technical aspects

in a series of articles by experts. Others explain modern records—their achievements and their limitations. Another group includes a discussion of tape recordings and the new binaural (stereophonic) process. And sprinkled liberally throughout all these highly informative articles is a series of humorous—even hilarious—views of the antics of the real victims ("bugs") of this "Hi-fi Mania." An especially valuable feature for the novice in the field is "An Audio Lexicon" at the end of the book, explaining the terms in common use.

impulses) must be sensitive enough to respond to all of the frequencies that are produced by the record.

The electrical impulses from the pick-up arm assembly go into the next component, the audio amplifier. For hi-fi listening this amplifier must be capable of amplifying all the frequencies introduced into it, without distorting their quality or disturbing their relationship to each other (except deliberately, by tone controls).

In hi-fi amplifiers designed for playing records the tone controls are necessarily more complex than the novice is accustomed to. This complication is caused by the fact that the record manufacturers do not simply record the music as it is, but they deliberately distort it and then record this distorted version. The hi-fi amplifier must "compensate" for this deliberate distortion.

What is this deliberate distortion and why is it done? For technical reasons, the recording companies find it necessary to record the low notes of the music at a lower volume than the middle notes. In playing the record, therefore, the amplifier must "compensate" for this, and amplify the low tones more than the middle ones. That is, the amplifier must "equalize" the low and middle tones.

Similarly, the recording companies find it necessary to record the high notes at a louder volume than the middle notes. Therefore the amplifier must reduce the loudness of the high notes in comparison to the middle notes.

Thus a good hi-fi amplifier must include a record equalizer, with controls flexible enough to permit the proper equalization of all kinds of records (for different manufacturers have different types of equalization). It is a great help to have, in addition to the equalizer controls, separate bass and treble tone controls. This permits an exact adjustment to fit personal tastes.

The only essential controls on the hi-fi amplifier are the equalizer controls and a volume control, but there are lots of additional "gadgets" that may be desired, such as a scratch filter, noise suppressor, volume expander,

etc. The budget-conscious beginner is well advised to insist only on the essentials.

The fourth component is the loudspeaker. Here the hi-fi speaker is distinguished from others only by its ability to reproduce evenly the full range of frequencies that are on the record. It must be housed in a properly designed enclosure, or cabinet, and for best results this enclosure should be a separate piece of equipment. Hi-fi speaker units range in price from fifty to several hundred dollars, and, in general, the more expensive the unit the better the sound. The best way to select a hi-fi speaker is to hear a demonstration of several speakers in comparison and buy the best one you can afford.

The last component is your ear, and in many ways this is the most significant. Before going hi-fi in a big way, have your ears checked for *their* frequency response. Then guide your equipment buying accordingly. There's no need to buy (at a very high price) sounds that *you* can't ever hear.

This brings out a basic principle to remember in setting up a hi-fi "rig" for playing records. It is simply that old maxim, "a chain is no stronger than its weakest link." You won't get true hi-fi results until *all* the components are hi-fi, from the record to the ears.

TWO final comments seem *apropos*. One is a warning that hi-fi fans are usually *too* hi-fi. They're more hi-fi than is really necessary. The basic tones of music all lie within the range of a piano keyboard (27.5 to 4,186 cycles per second). For music to sound natural, however, we must hear not only these basic tones but also certain characteristic overtones ("harmonics"). These go up into frequencies well over 10,000 cycles per second. But, as they go up they get weaker in volume. For us to *hear* notes over 10,000 c.p.s., however, they must be very loud indeed. It seems demonstrated, consequently, that we don't *hear* any musical notes over 10,000 c.p.s., even in a live orchestral concert. So, even if you *can* hear a 15,000 cycle note (when it is blasted at you),

you don't need that much response in record listening. The amplifiers available give us plenty of high frequencies; a good, clean-sounding bass response is more important.

The final comment is on the new "binaural" or "stereophonic" listening. My advice is to regard it as an experimental curiosity for wealthy hi-fi playboys.

Binaural listening, in a nutshell, means listening with each ear separately, as in a real concert. In ordinary records, all the music is funneled into a single channel. This makes the sound all come from a single point (our loudspeaker) rather than from different points (as of a concert). Whereas we can tell, at a concert, that the sound of the drums come from the left, and the violins (for instance) from the right, in ordinary record listening this directional quality of the music is entirely lost.

Binaural listening restores this by recording the music from two microphones, placed as far apart as the average ears. The sound from these two microphones is kept entirely separate, recorded separately on two parallel grooves, picked up separately by a special pick-up arm assembly, amplified separately, and then heard by each ear, independently, by means of earphones. The result is to be virtually present at the concert, your ears being where the microphones were placed. The effect is very realistic, indeed.

The question is, do people really want that much realism? An almost exact parallel can be seen in stereo photography. It, too, is more natural and more realistic, but also more trouble and more expensive. As stereo photography remains on the fringe of photography, even among experts and professionals, so it seems likely that binaural music listening will take a similar place. Binaural records are few and expensive, and are likely to remain so.

It should be added that binaural listening is also possible without earphones. Instead of placing two microphones in the place of a pair of ears, they can be placed at each instrument.

(Continued on page 46)

book reviews

Another Phillips translation and an amazing find

THE modern world has seen a plethora of Bible translations, and the Revised Standard Version did not lay the new ones to rest. Currently the most popular translation, other than the "official" versions, is that being made by the English churchman, J. B. Phillips.

During the war he was Vicar of a London church largely destroyed by bombing. At that time he made the translations of Paul we know as *Letters to Young Churches* to help a large youth group with which he was working. When published in this country, these letters became deservedly popular and were followed a couple of years ago by his translation of the Gospels. Now he has translated the Acts of the Apostles under the title, *The Young Church in Action* (The Macmillan Company, \$2.50).

The disarmingly simple narrative style of the translation underlies the claim of the author concerning Acts: "... we cannot help feeling disturbed as well as moved, for this surely is the Church as it was meant to be. It is vigorous and flexible, for these are the days before it ever became fat and short of breath through prosperity, or muscle-bound by overorganization. These men did not make 'acts of faith,' they believed; they did not 'say their prayers,' they really prayed. They did not hold conferences on psychosomatic medicine, they simply healed the sick. But if they were uncomplicated and naïve by modern standards, we have ruefully to admit they were open on the God-ward side in a way that is almost unknown today."

What is it the Church today has *lost*, that the Church in its beginnings had?

One of the most amazing finds in the whole history of the documents relating to the Bible story has taken place since the war. In the spring of 1947 a Bedouin boy called Muhammed the Wolf tossed a stone into a cave near the Dead Sea and heard something break. Investigating with a friend, after he got over an initial scare, he found some jars that contained pitch-sealed manuscripts. Thus began the story of *The Scrolls from the Dead Sea*, as written by Edmund Wilson (Oxford University Press, \$3.25).

One of the conclusions to draw from this excellent little volume is the notion that human beings are a mighty confused lot. For instance, the best reporting on the story and the implications of the finding of the scrolls did not first appear in some popular religious journal, but *The New Yorker*. Of course it has

long been suspected the contemporary theologians were more happy about the authority of *The New Yorker* than the *Journal of Biblical Literature and Exegesis*, at least it has been more often quoted, but this is strange confirmation indeed. But a fact. And the story itself is one of such confusion, innocence, distrust and faith that it is a wonder anything ever came to light.

Not yet is the whole story told, for some of the scrolls still await translation and publication. But we know enough from what has been done to be sure that the whole story of the religious tides in the time of Jesus and the primitive Church must be re-examined. These scrolls were the cache of a monastic sect known as the Essenes. Without question the religious convictions they cherished had tremendous influence upon John the Baptist who may have been one of them, upon Jesus, the Disciples, Paul and others of the new sect of Christians.

Edmund Wilson has done a fine job in telling the story of the scrolls in this revision of his articles in *The New Yorker*. One could carp about some of his interpretations, which are those of a dilettante in religion, but more importantly one should be thankful for a careful and interesting story of the most important biblical find in history.

The Literary Achievement

AS Robert E. Spiller says in his introduction to an exciting study of the American literary achievement, *The Cycle of American Literature* (The Macmillan Co., \$4.75), "Literature . . . has a relationship to social intellectual history, not as documentation, but as symbolic illumination."

Would we learn to know our times more adequately, then we must know the "symbols," the "meanings," the "communications," which is to say we must know the arts. Our encounter with the world on whatever level, that of education, of theological apologetic, of missionary evangelism, requires an initiation into the varied symbolic expressions of our culture. In these expressions at all levels, the moral and spiritual life of the age discloses itself. If Christian social ethics are to relate themselves to the culture of the times, then those who suggest and expound them must know and must understand the intangible aspects of that culture which are best expressed through its arts.

Christian intellectuals and critics must know the extraordinary wealth of wisdom and insight which is found in so-called

"secular" work. The movement in literature which has been a healthful protest against meagerness in spiritual life is a necessary clue for reformulation of the faith.

This is but preface to say that the job of criticism is an altogether necessary one. Criticism, of course, does not imply an exclusively negative approach. It means an evaluation, an attempt to understand, an assessment of work. Dr. Spiller has done an exciting job in such an assessment of the meaning of America's literary tradition and production. He sees this intellectual and artistic life in America as a unity, in fact, using the pattern of the cycle of life as his framework. Using that of the organic cycle, that is as an organism follows a circular pattern of life, with a beginning life cycle and an end, as a literary historian he tries to discover the cycle or cycles in which his literature fits in a general scheme as well as in detail.

Spiller finds this theme in American literature in the removal of a mature and sophisticated civilization to a new and primitive continent. Expanding into the West this newly formed civilization in turn had an impact upon its parents setting the "circular pattern for the whole story."

Spiller is, of course, too sophisticated to try to push all literature into one single organic movement. He sees the secondary cycles but on the whole he presses this point of illumination of the meaningful relationship of American literary history.

This approach seems to me to have values which make it a good next step from the aesthetic criticism, which certainly has limited insights, from that of Parington and his followers which tries to push literary insights into preconceived economic or political interpretation. However, from a Christian perspective, it seems to me that Spiller has fallen into the old Greek cul-de-sac. While history may not be a spiral or a progression, neither is it a cycle. On the other hand, he does not use cycle as a simple recurrent of previous experience but in terms of reaction and response. Perhaps it would have been better to use the analogy of the pendulum.

Artists or creators do not seem to be able to abide the critics. If you sit down in a conference in which the artists predominate, whether they be literary, architectural or otherwise, it will not be long before their words of contempt will be focused upon the critic of their works, and they will insist that arts must be practiced and not talked about.

Nevertheless the critic is quite essential to the work of the artist. Art does not proceed in a vacuum, however much some artists may claim that it does. It calls for appreciation. And just as an actor and actress on the stage do their best work when there is an audience which expresses appreciation, so any artist must work in terms of the understandings or appreciation of some audience.

The Art of Criticism

AMERICAN criticism has sometimes been better than the art which it criticized—though sometimes it has certainly been inferior. A unique and excellent selection from 300 years of American criticism has been made by **Clarence Arthur Brown**, *The Achievement of American Criticism* (*The Ronald Press Company*).

In a thoughtful foreword, Harry Hayden Clark suggests that the task of the critic is like that of an older and wiser brother who tries to help us to increase our sensitive awareness of that which the artist tries to bring to us. When criticism is really good, it is itself literature for it can have all the beauty of organization, emotional appeal and play of thought that the original creative job has possessed. In fact, in years of reading critical journals, one time and again finds criticism to be much better at about any level of analysis than the object of its criticism.

Criticism has many approaches: historical or explanatory, expository, impressionistic or personal, and that which does not try to explain the text but which addresses itself to appraising the ultimate values in ethics or artistry. This last kind of work tries to note "the frame of reference" of the writer and evaluates his work, both in terms of how well it illuminates that reference and also criticizes it in terms of the values of the reference itself.

This collection has selections from almost the whole history of American criticism, touching even Puritan beginnings, the age of neo-classicism and thereon through to present writings of such critics as Lionel Trilling and Cleanthe Brooks.

In fact, it may be symbolic that Cleanthe Brooks is the last of the critics quoted. For more than most Cleanthe Brooks has a frame of reference in his criticism and his frame of reference rests upon Christian values.

Field Day for a Stamp Collector

PROBABLY the hobby most universally observed and most diligently followed is that of stamp collecting. Every country, almost every island and city, seems to have some stamp collectors. The stamp-collecting fraternity

forms one of the most unique and, in many respects, tightest bonds of fellowship that now exists around the world.

When Sir Rowland Hill pressed for postal reform in Great Britain and postage stamps were finally issued in 1840, his invention started one of the most fascinating enterprises a hobbyist could look for. The invention of the postage stamp is one of the very few inventions that has yet to be improved upon. The first stamp is just as good as the last one issued in 1955.

The first international agency to use its own postage stamps as distinct from those of individual national issues has been the United Nations. It began issuing its own stamps in 1952 and since then has sponsored a postal administration of great integrity. Especially delightful is the superior quality of the art work on the United Nations stamps (*motive*, Oct. 1955) when compared with the unimaginative, crowded, pedantic kind of art which those responsible for most U. S. postal issues seem to delight in. There is where our own aesthetic judgments become ridiculous. Not only are the United Nations stamps interesting as collectors' items but they are fascinating as works of art.

So important have these United Nations philatelic items become that already a book-length study has been made of them: **Douglas Patrick**, *The Postage Stamps and Postal History of the United Nations* (*The Ryerson Press, Toronto*, \$4). It seems to me that the person really interested in the United Nations stamps must have a copy of this study which is complete, detailed, and fascinating. Even more so, the study of the stamps gives an insight into the cooperative activities, policies and needs of the United Nations itself. A most valuable book.

Humor Has No Boundaries

MANY persons have dreamed, thought, and experimented in search of an international language. Their efforts seem to have been without avail.

Maybe they were too serious in their efforts. It might have been well to have started with pictures instead of words. Upon one point people seem to agree, humor knows no boundaries. And it is one area of international agreement.

Lucy Black Johnson and **Pyke Johnson, Jr.**, have exploited this language in a huge and funny collection of international wit, *Cartoon Treasury* (*Double-day and Co., Inc.*, \$4.95).

It is interesting to note the development of the cartoon from realistic to abstraction, from those with long and involved captions to the present stage where most of them have no captions at all, or at the most a few words. Many of the old motifs of the battle between the

sexes, the struggle with gadgets, the absurdity of our illusions continue to be the structure of humor. There is also the fascination of the macabre as in the German cartoon of the man holding the pistol to one ear and his finger in the other. Or the mother shaking her finger at the child who has just stabbed father. The absurd is becoming even more absurd in the captionless cartoon: the general with the bird on his hat that pecks the woman's nose as he kisses her hand, etc.

It may be that the more absurd, the more macabre, will get a glimpse of our human situation.

Campus Religion

GEORGE HEDLEY has become one of the most noted and vigorous interpreters of the moods of campus life today as seen from the perspective of the Christian religion.

In his latest book of sermons, *Religion on the Campus* (*The Macmillan Co.*, \$2.75), Mr. Hedley has directed his attention to interpreting the campus to the student. These twenty-two meditations were delivered at Mills College in his role of chaplain of the college. (Dr. Hedley is also professor of economics and sociology at Mills.)

He does his usual skillful but light-hearted and facile job of interpreting the role of religion in the campus situation.

You can see in these meditations most of which arise directly from the questions of the students themselves that this is also the person who has written one of the best books on worship ever produced by an American: *Christian Worship*. The emphasis is always on the worshiping community at the college which is a part of the larger fellowship of Christ.

For the Student Center Library

WHAT to do? . . . What to do?" The lament of the program chairman.

C. A. Duran, now the New York State Secretary for the Y.M.C.A., has apparently gone through the experience of organizing, planning, conducting, and supervising programs for many years. And he must have been on the receiving end of countless inquiries from program leaders asking for help. As a result he has produced a fat volume: *The Program Encyclopedia* (*Association Press*, \$7.95). This claims to have 5,000 program ideas (I have not counted them but the volume looks big enough to back up the claim). It is organized with program ideas on social life, sports and outdoor recreation, hobbies, arts and crafts, adventures in religion, public affairs, personal growth, informal education, program methods, activities around the corner, service activities, money-raising ideas, organizational resources, speakers' bureaus. It includes a sizable bibliography.

EXODUS

(Continued from page 18)

The Old Testament does not promulgate a set of timeless principles, whether delivered on Mount Sinai or found by human reason. Those who treat the Old Testament as a code of law, to which God (or reason) gives sanction, fail to understand the source of Israel's ethical concern. Israel's faith begins not with Law, but with the Good News of what God has done; and from this Gospel it proceeds to the corollary that Israel, beholden to her Lord, is under obligation to be an obedient and faithful people.

Her life was not subjected to the judgment of abstract norms or timeless principles but to the plumb line of Yahweh's personal intervention into the affairs of her corporate life. His acts provided the motive and standard for what his people should be and do. Indeed, the prophets' criticism of

Israel's society was based on the conviction that there was an immense incongruity between the divine behavior and Israel's conduct. The ethical fervor of Israel's faith was rooted in Yahweh's historical revelation, and rested upon the conviction that his actions have shown men what is good and the way in which they should walk. Hence it is significant that in the very context where the prophet recalls the "saving acts of Yahweh," especially the deliverance from Egyptian bondage, one finds the great prophetic summary of Israel's obligation: "What does Yahweh require of you, but to do justice, and to love kindness, and to walk humbly with your God?" (Micah 6: 1-8.)

Bertrand Russell is quoted as having said that "both in thought and in feeling to realize the unimportance of time is the gate of wisdom." This may be the beginning of wisdom for the reflective mind which seeks to find a resting place untouched by the floods of change and contingency. But it is not the wisdom of which the Bible speaks. Israel's faith affirms that the Eternal God has entered our history and has given our times their meaning and direction. History is not a meaningless merry-go-round; it is a drama in which God is the chief actor and of which he is the director. He reveals himself through decisive historical events and summons men to respond

in faith to his Lordship. The great imperative of the forty-sixth Psalm, "Be still and know that I am God," is not a call to quiet meditation or mystic introversion. As the context indicates, it is a summons to acknowledge him whom Israel came to know through the Exodus—the God who is running history, the God with whose actions the mightiest emperors and the proudest nations must reckon.

Christianity has inherited and transfigured the historical perspective of Israel. In one sense the Christian gospel is radically new: "new wine" which cannot be contained in old wineskins. But in an equally important sense God's revelation in Christ fulfills, rather than destroys, Israel's scriptures. The gospel of the Kingdom begins with the announcement that "the time is fulfilled." This "time," however, is related to the crucial events of Israel's past, just as the episodes of a drama are part of a single plot which moves toward its climax. Christianity cannot surrender the Old Testament and remain truly Christian. For the God revealed in Christ is the God who led us out of Egyptian bondage and who set our feet on a new road which leads to the Cross. The story of Israel is part of our life story, a story which bears witness to the saving acts of God in history culminating in Jesus Christ. And when we remember and relive this sacred past, to which the whole Bible testifies, we are truly looking to the rock from which we were hewn.

RECORDINGS

(Continued from page 43)

Ideally, with this technique, each instrument must be recorded separately and each finally is reproduced by an individual loud-speaker. The final battery of loud-speakers must be arranged like the instruments (and microphones), and thus the orchestra is realistically reproduced.

At first glance, this system is even more expensive and far fetched than the earphone method. But when compromises are introduced, and three or four (or even two) microphones are strategically placed, the result, although not true binaural listening, is nevertheless more satisfying than the conventional type. If any kind of binaural listening attains any considerable popularity, I predict it will be this compromised kind, using two microphones placed a considerable distance apart and leading finally to separate reproduction in two speakers that are far enough apart to give a semblance of the directional quality of the original sound. But don't be fooled—this isn't true binaural listening—for *that*, let's resign ourselves to the earphones.



THEOLOGICAL FELLOWSHIP PROGRAM

The Rockefeller Brothers Theological Fellowship Program is designed to enable exceptional young men and women to devote one year to theological study in order that they may explore the possibility of entering the vocation of the Protestant ministry. The Fellowships of the Program are intended for graduating seniors or recent graduates of colleges or universities in the United States or Canada who in addition to possessing the finest qualities of Christian character and personality, have already demonstrated intellectual ability of the highest order, combine deep spiritual

responsiveness with deep human sympathies.

The Program is designed for those who are not already committed to the Christian ministry and not presently planning on graduate theological study. It is not a general theological fellowship program, but one designed for a particular purpose, namely to discover and develop new talent for the Christian ministry.

The Fellowships provide for one year of study, and are not renewable. The Board of Directors of the Fund is aware that the year of theological study will enrich the life and

work of those who enter other professions and that as laymen their worth in the churches will be great.

Men and women to be considered for Fellowships shall be nominated by university and college professors or administrators, by clergymen or by other qualified persons. Applications are not invited from the candidates themselves. All nominations for the 1956-57 awards should be submitted prior to December 20, 1955, in the form of a letter to the Executive Director, The Rockefeller Brothers Theological Fellowship Program, 163 Nassau Street, Princeton, New Jersey.

FAITH

(Continued from page 21)

our parents. Except for the latter, we are either equal or superior in creative power. (What religious implications exist here for an understanding of the basis in experience of the Oedipus complex!)

HOW can man be justified, then? Only by reference to the superior being who is responsible for his creation in an ultimate sense. This is the basis for Augustine's "Our hearts are restless until they find rest in thee." Man is uneasy about his justification unless it comes from the Creator whose creation he is. Man's predicament is that he strives with a ceaseless striving to justify himself, and he finds all his schemes of rationalization ultimately unsatisfactory, until giving up in despair he suddenly sees the light—only his Maker has the power and ability to justify him, and he has justified him for as an only Son, he has given his life, that those who believe might have the power of the Christian faith to become the sons of God.

One last word

It would be well to return to the original question. Character is unfolded in the way in which a person reacts to situations that create fear, give rise to hope, plunge one into despair, serve as a source of humor, or

anger, or a thousand and one other human experiences. Will the Christian faith alter the way in which a person reacts to such experiences? Here some familiar passages come to mind: "Faith without works is dead." "Not all those who say to me 'Lord, Lord,' but those who do the will of my father." "Inasmuch as ye have done it unto one of the least of these my brethren. . . ." Is it perhaps our works which *do* justify us? Certainly an effective faith will lead one into a life defined in its acts and motives by a desire to conquer over self and allow the will of Christ to flow through oneself. But the relation of fruit to vine must be kept in mind.

The same action can stem from two different motives. The same motive

can release two different actions. It is the source of the motivation that counts. To bear good fruit pruning is necessary. Cutting and trimming need to go on. Not all actions are proper fruit from the motive of love. Desire to act in love sometimes becomes mixed with other impure motives. Pruning must go on right down to the point where the branch joins the vine. The ability to hope for the right things, to discipline fear, to eradicate destructive anger, to be patient in enduring time, to accept suffering as a gift of God, to truly become a self, comes only as with "fear and trembling" the chastening of God is accepted as necessary, to mix biblical metaphors, to enable one to show oneself a workman worthy of his hire.



"Say Rev.—Get hep to the campus lingo."

THE CURRENT SCENE

CIVIL RIGHTS — A LEGISLATIVE "NO MAN'S LAND"

by Joan Gibbons

"The U.S. Supreme Court yesterday announced its decision. . . ." Familiar language, this is, in today's struggle for Civil Rights. But who knows that 95 Civil Rights bills were introduced in the first session of this 84th Congress?

The legislative history of Civil Rights has been bleak. The last Civil Rights law to be enacted by Congress was in 1875. Between then and 1950, several bills involving poll tax, lynching, fair employment, etc., passed the House, but all were blocked by Senate filibuster. Since 1950, no Civil Rights bill has even passed the House. In the last Congress only one was reported out of a committee. And so far in this Congress, only one of the 95 introduced — to protect Negro servicemen against assault — has been reported out.

Another legislative tactic has been equally unsuccessful. Representative Powell of New York explained: "Until we can get these bills out (of committee) the only thing left for those of us who believe in a united America is to continue to offer amendments on the floor. . . ." This he did, sponsoring antisegregation amendments to the Reserve program, Housing, and School Construction bills. His supporters argue that allocation of federal funds to states or projects permitting segregation implies federal approval and further strengthens the patterns of segregation. But the amendments were defeated, their presence even blocking temporarily House passage of the Reserve bill, and bottling the School Construction legislation in committee.

On July 13, 14, and 27, a subcommittee of the House Judiciary Committee did hold hearings on 51 of the 95 Civil Rights bills introduced last spring. Testimony was given by interested groups, by Congressmen sponsoring the bills, and by one executive department: the Housing and Home Finance Agency. It is interesting that not one other executive department chose to accept the Committee's invitation to appear, although the proposed bills came clearly within their fields of interest. The Interstate Commerce Commission refused, as did the Department of Defense, Department of Labor, Civil Service Commission and the Attorney General of the Department of Justice. Speaking of the latter, Emanuel Celler, chairman of the House Committee on the Judiciary, declared: "The Attorney General has stated that he cannot take action in many cases because the existing laws are too weak. Now, if the existing laws are too weak — and we are offering him an opportunity to comment on the proposals to strengthen these laws — it is difficult to comprehend why he should not appear and indicate his views. . . ."

While discouraging legislative action, the present White House emphasis (as in previous administrations) is on action through Presidential order. By such an order, President Roosevelt in 1941 set up the first Committee on Fair Employment Practice. After the war, the Committee was "allowed to die" through Congressional refusal to appropriate funds for its continuation. In 1948, President Truman initiated a successful program to eliminate discrimination and segregation in the armed forces. In 1953, President Eisenhower ordered the ending of segregation in schools on military posts, and strengthened the Committee on Government Contract Compliance. According to a recent report, "Working quietly and negotiating behind the scenes for the most part, the Committee has succeeded in increasing employment opportunities for members of minority groups in a number of areas." On January 18, 1955, President Eisenhower set up a five-man President's Committee on Government Employment Policy to enforce the Government's policy against racial and religious discrimination in federal employment.

It would thus appear that Civil Rights defense must continue to come from the working out of Supreme Court decisions and Executive orders. Despite the impact of a December or January "meeting for action" by Civil Rights leaders in Washington, and the pressure of the coming election, no Civil Rights legislation is expected to emerge from the coming session of Congress. At most, there is a slight hope for action on the most favored of the bills, those to defend Negro servicemen against assault, abolish poll taxes, and outlaw mob violence. About the others, dealing mainly with discriminations in interstate transportation, housing, employment, schools, and with convict labor, there is silence. They are "seeds fallen on barren ground."



Leaming '55

Sketch by Del Leaming of Sculpture (The Angel of the Annunciation, French ca. 1430, Edmundson Collection, Des Moines Art Center)

PROFESSOR: I've been discriminated against. I think I should protest to someone who carries weight where it counts.

ANGEL: I get around.

PROFESSOR: Though it is a little hard to believe in you, I suspect that if you actually are an angel, you do get around all right, perhaps into the councils that count.

ANGEL: What is your gripe?

PROFESSOR: It's this birthday business. This giving and receiving presents—quite awkward. Everybody is due at least two bundles of presents every 365 days (366 in 1956!). But take me, for instance, I was born on Christmas day and I collect only once. But I have to give more than once!

ANGEL: Does seem unfair, doesn't it?

PROFESSOR: Not that I don't want to give. It's just that everybody gets the not-very-bright idea that all they have to do is give me a Christmas present and I won't know the difference 'cause it's my birthday too. But they all count up to see that I give two presents back.

ANGEL: Sounds rather calculating to me.

PROFESSOR: That's the way this world is. It seems to be the way we operate.

ANGEL: And none say nay?

PROFESSOR: Take the most popular of our weekly picture magazines. They publish an over-size, magnificent, colorful . . . as they say on Park Avenue, words fail you . . . they publish this wonderful edition of the magazine with a laminated cover and the story of Christendom, quite befitting Christmas.

ANGEL: The tone of your voice indicates some reservations.

PROFESSOR: Well, the thing does seem to be quite stupendous and also fits the season. But not only is the issue oversize, so is the price, nearly double that of ordinary numbers of the magazine. But they calculated more than the price. . . .

ANGEL: Real thinkers, huh?

PROFESSOR: You see, in the magazine trade it is difficult, nearly impossible, to get advertising for the issue that comes out just at Christmas time. Advertisers figure it is too late for Christmas shopping and all readers are so worn out with buying stuff that to picture it again, even in colored advertisements, would be offensive. So this magazine does a tricky double-take; they aren't going to put out another issue. They combine the unprofitable issue with the profitable one on Christianity. They get almost double the price and take no loss on an unprofitable number—they won't even print it. Neat!

ANGEL: What has all this to do with birthdays?

PROFESSOR: Christmas and birthdays.

ANGEL: You want me to report this in the celestial councils?

PROFESSOR: Maybe it can stimulate a new birthday proclamation.

ANGEL: The one given was supposed to be enough.

PROFESSOR: Now it's mixed up with economics, though the only place they economize is on me, to save an extra present.

ANGEL: The Savior may be disappointed, to hear such a tale.

PROFESSOR: His heart might be broken. Maybe you'd better keep still.

ANGEL: A Savior to this world is born with a broken heart.

PROFESSOR: While the world rejoices!



profits...

and hearts

EDITORIAL