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January 1956



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motive is the magazine of the Methodist Student Movement, published monthly, October through May, by the Division of Educational Institutions of the Board of Education of The Methodist Church; John O. Gross, Executive Secretary. Copyright, 1956, by the Board of Education of The Methodist Church.

Subscription rates: Single subscriptions, eight issues, \$2. Group subscriptions of fifteen or more to one address, \$1 each. Foreign subscriptions \$2.50. Single copies 30 cents.

Address all communications to *motive*, P. O. Box 871, Nashville 2, Tennessee. Please accompany articles, stories, poems and art work submitted with return postage.

Entered as second-class matter at the Post Office at Nashville, Tennessee, under act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, act of October 3, 1917, and authorized on July 5, 1918.

C O N T E N T S

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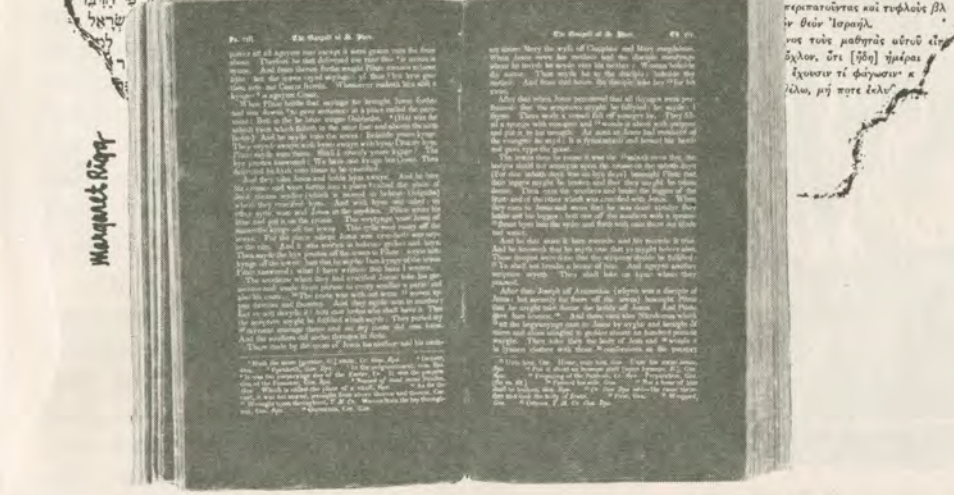
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motive Cover: Robert Wirth, Baltimore Museum of Fine Arts, has used the design of the Coventry Cross, with a photograph of Coventry Cathedral, Coventry, England, as a background. For Coventry's use of this cross see page 5.

9 וְיַעֲמֵד עֲלֵיהֶם אֱלֹהִים הַמְבַשֵּׁף • כִּי כֹן מִתְרַגֵּם
 10 וְיִבְקֵשׁ לְהִסִּיר אֶת־הַתְּהַמָּה מִן הָאֲמוּנָה • וְיִבְשֵׁ אֶלְיוֹ
 11 וְהוּא פְּאוֹל • מֵאָה רוּחַ הַקֹּדֶשׁ • וַיֹּאמֶר • אָהָה בֹן־
 12 הַקְּלָא כִּלְמִטְרָה וְיָד אֵיב כִּלְצִדָּק הֲלֵא תִּתְּחַל מַעֲשֵׂה
 13 עֵבֶר וְלֵא תִרְאֶה אֶת־הַשְּׂמֵשׁ לְקִטִּים • וְתַלְּלֵ עֲלֵיו פֶּרֶז
 14 אֶפְלָה וְחִשְׁבָּה • וְיַעֲזֵב הַקֵּב וְיִבְקֵשׁ אֲנָשִׁים לְהוֹלִיכוֹ בֵּית
 15 הַיְיָ • הַפְּתוּר אֶת־אֲשֶׁר נִתְּנָה וַיֹּאמֶר וְתִמְכַּר עֲלֵיהֶם
 16 עֵבֶר קְדוֹן • וַיִּלְךְ פְּאוֹל וַאֲשֶׁר אִתּוֹ מִפְּסוֹס וַיְבֹאוּ אֶל פֶּרֶז
 17 אֲשֶׁר לְמַפְּלֵא • וַיִּלְךְ מֵאַתָּה יוֹחָן הַשֵּׁב יְרוּשָׁלַיִם
 18 וְיַעֲבִרוּ מִקְרָנָה וַיְבֹאוּ אֶל אֲנָשִׁיכֶּה אֲשֶׁר לְפִיסְדִיָּא • וַיְבֹאוּ
 19 בֵּיתִים מִשְׁבָּרֵת אֶל בֵּית־הַקְּנֶסֶת וַיִּשְׁבוּ • וְאַחֲרֵי קְרִיאָה
 20 הַתּוֹרָה וְהַנְּבִיאִים וַיִּשְׁלְחוּ אֶלֶיָּהֶם רֹאשֵׁי הַקְּנֶסֶת לֵאמֹר
 21 אֲנִישֵׁים אֲדֹמִים אִם יֵשׁ לָכֶם דְּבַר תּוֹכְחָה לָּנֶשׁ דְּבִירוֹ • וַיִּקְרָא
 22 פְּאוֹל וַיַּעֲזֵב דִּי וַיֹּאמֶר • שְׂמֵשׁ נָא אֲנָשִׁי יִשְׂרָאֵל וְיָד
 23 הַלְלוּהֶם • וְאֲלֵנִי יִשְׂרָאֵל הֵשֶׁם הַזֶּה בְּחֵר בְּאֲבֹתֵינוּ
 24 אֶת־יִשְׁעֵם בְּגִרְתָּם בְּרָצוֹן בְּרָצוֹן מִקְרָנִים וַיּוֹצִיאֵם מִשֶּׁם בְּרוּעַ
 25 וְיִבְקְלְמֵם כִּימֵי אֲרָבָעִים שָׁנָה בְּסֻדְרֵי • וַיּוֹרֵד שְׂבָעֵם
 26 בְּרָצוֹן בְּנֵשׁ וְנִתְּלִים אֶת־אֲרָצָם • וַיְהִי אַחֲרֵי כֵן
 27 מֵאוֹרֵת וְחִשְׁבִּים שָׁנָה וַיִּתְּן לָהֶם שׁוֹפְטִים עַד־שֵׁשׁ
 28 שָׁנָיִם • וְיִמְשֵׁם שְׁאֵלוֹ מִלֵּךְ • וַיִּתֵּן לָהֶם הַלְלוּהִים אֶת־
 29 הַקֵּב בְּיָמֵי אֲנָשִׁי אֲרָבָעִים שָׁנָה • וַיִּסֶר אִתּוֹ וַיִּקְרָא
 30 דְּוֵד לְקִלְדָּה עֲלֵיהֶם וַיַּעֲזֵב וַיֹּאמֶר עֲלֵיו • מִצְּאֵתִי דְוֵד
 31 אֲנִישֵׁי קְרָבֵי אֲשֶׁר יִשְׂרָאֵל אֶת־כִּלְדָּצִי • מִיָּד
 32 וְיִבְרַח לִי

XV KATA MATHAIION
 19 διὰς ἐξέρχεται, αὐτοὶ αὖτις τὸν ἄνθρωπον. ἢ
 καρδίας ἐξέρχονται διαλογισμοὶ πορνῆς, φόνου,
 20 πορνείας, κλοπῆς, ψευδομαρτυρίας, βλασφημίας.
 ἔστιν τὰ κοινοῦ τὰν ἄνθρωπον, τὸ δὲ αὐτῶν
 φαγεῖν ἢ κοινοὶ τὸν ὄφρατον.
 21 Καὶ ἐξελθὼν ἐπέειπεν ὁ Ἰησοῦς ἀνεχώρησον εἰς τὴν
 22 Τύρον καὶ Σιδῶνα. Καὶ ἰδοὺ γυνὴ Κανααῖα ἀπὸ
 ὄρων ἐκείνων ἐξελθοῦσα ἔκραξεν λέγουσα Ἐλέησον
 23 κῆρς ἰδού δαυαὶδ ἡ θυγατέρα μου καὶ ἄριστος
 24 ὁ δὲ εἰς ἀπεριστὴν αὐτῆς λέγουσά· καὶ προσελθόντες
 25 ἔφησαν αὐτῷ ἠρώμενοι ἡμῶν. ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ
 26 ἔστιν ἐπιμελεῖσθαι τὰ ἀποκαλυφθέντα οἴκου·
 27 ἢ δὲ ἐλθοῦσα προσκύνει αὐτῷ λέγουσα Κύριε, β
 28 ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ ἔστιν καλὸν λαβεῖν
 29 τὴν τέσσαυ καὶ βελῶν τοῖς σαρραίοις. ἢ δὲ εἰς
 30 κῆρς, καὶ [γὰρ] τὰ κτήματα ἐσθίει ἀπὸ τῶν ψῆ.
 31 κενότατον ἀπὸ τῆς τραπέζης τῶν κηρίων αὐτῷ
 ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ Ἴδ γύναι, μεγάλη
 32 πίστις γεγενῆται σοι ὡς θέλεις. καὶ ἰδοὺ ἡ θυ
 33 αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.
 34 Καὶ μεταβὰς ἐπέειπεν ὁ Ἰησοῦς ἔλθιν παρὰ τὴν θάλα
 35 σαν τῆς Γαλιλαίας, καὶ ἀναβὰς εἰς τὸ ὄρος εὐαγγεῖον ἐποίησεν. καὶ
 36 προσήλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μετ' αὐτῶν χυλοὺς
 37 κικλῆς, τυφλοὺς, κωφοὺς, καὶ ἰσχυροὺς σκαλλοὺς, καὶ
 38 ἴσταν αἰτιῶς παρὰ τοὺς ποταμοὺς αὐτοῦ, καὶ ἰθὺράνευσεν
 39 αὐτοὺς ὥστε τὸν ἄνθρωπον θανατοῦσαι βλάπτοντας κωφοὺς
 40 κερραποῦστας καὶ τυφλοὺς βλάπτοντας τὸν ἴσταν Ἰσραὴλ.
 41 οὗτος τοὺς μαθητὰς αὐτοῦ εἶπε
 42 ἔλθιν, ὅτι [ἵδ] ἡμέρας
 43 ἔχοντες τί φαγεῖται κα
 44 ἴδιν, μὴ ποτε ἐλεῖ



WORDS IN THE LORD'S PRAYER

Poetry lies in the words of *The Lord's Prayer* and in their family relationships, poetry which the dictionary helps ferret out. . . . Like *heaven* and *heaved up* being of the same family line, for God's *heaven* is his boundlessly expanded universe! . . . Like *hallowed* having the same ancestry as *holy* and *whole*, *wholesome* and *health*—all of them descendants of the Anglo-Saxon *wholth*, meaning *completeness* and *perfection* such as we find in God's name! . . . Like *kingdom* having word-cousins *kin*, *kindred*, *akin* and *kind*—a fact which brings the real meaning of *kingdom* closer to our modern language of democracy. . . . Like *debts* once having a more stalwart meaning than transgressions, a more inclusive meaning—*shortcomings*. . . . Like *temptation* having the same forebears as *tense*, *tension*, and *tent*—an ancestry rooted in a poetic figure of speech which referred to the stretching of one's tent stakes as taut as safety permitted. . . . Like *Amen* itself being a prayer that *The Lord's Prayer* be followed—*Amen* meaning *So may it be!* . . .

by Mary Dickerson Bangham
 January 1956

*beside the ruin of a great English cathedral
rises the most controversial church building of our day*

COVENTRY CATHEDRAL

by John J. Vincent, Basel, Switzerland
former contributor of *motive's* "London Letter"

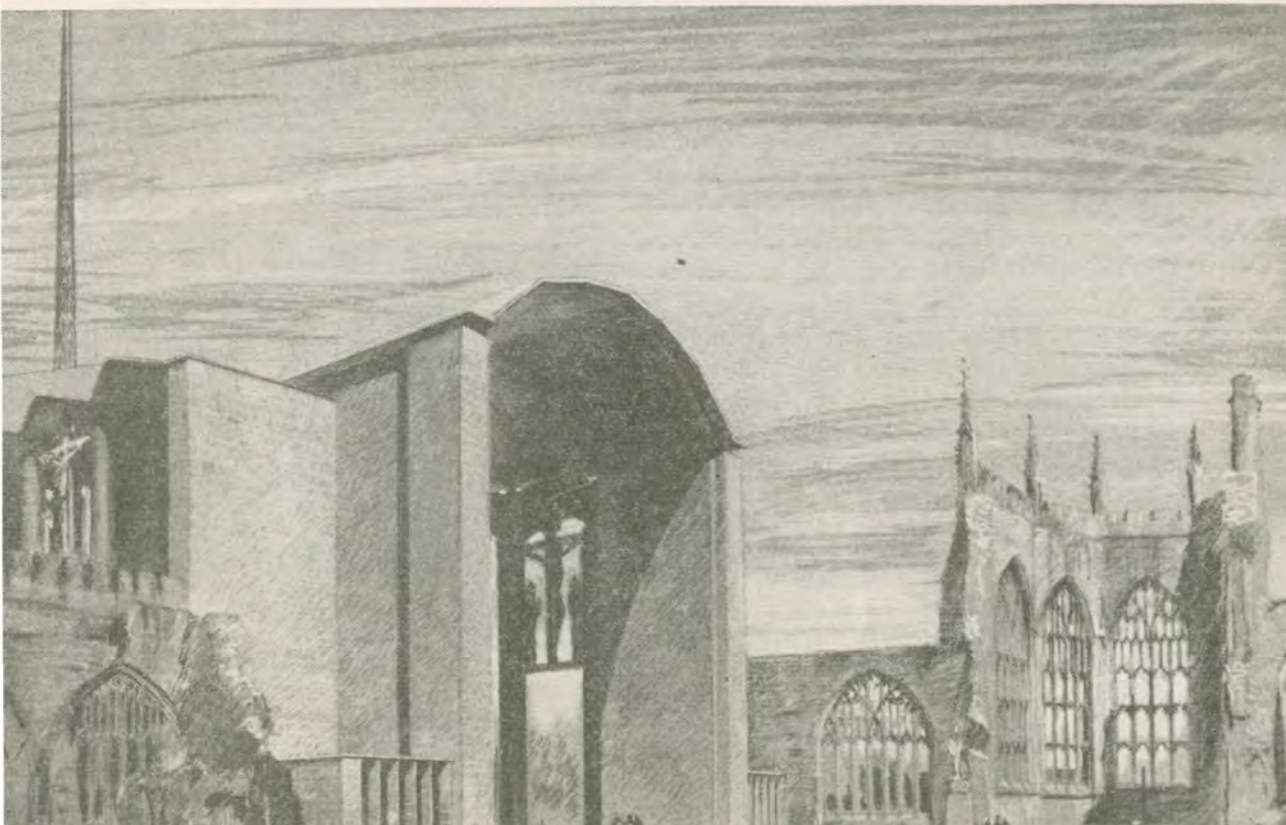


The night of November 14, 1940, the city of Coventry and with it the Cathedral suffered the most severe air raid of the war. The ruins of the Cathedral were left after the tragic fire, to remind the passer-by of the ordeal of suffering, which would remain a part of the history of the new Coventry Cathedral.

The artist's sketch of the Triumphal Arch in the north wall of the old Cathedral leading into the porch of the new Cathedral shows the concept of designed unity of the two pieces of architecture.

On the night of 14th November, 1940, the Cathedral Church of St. Michael in Coventry, England, was almost entirely destroyed by incendiary bombs dropped in one of the worst air raids of that terrible year. Only the outer walls and the whole of the tower and spire remained untouched. A building that had stood for five hundred years was all but reduced to rubble in a single night.

The ruins will remain, eloquent reminder of man's folly and God's abiding pain. Set with lawns, they will retain the stone altar, the cross of charred beams, the much-used Chapel of Unity in a crypt, the



open-air stage to revive the mediaeval Mystery Plays tradition, the tower bells which chimed all through the raids. But out of the old "north" wall will rise the lofty entrance porch to the new Cathedral.

The new Cathedral was designed by Basil Spence, OBE, FRIBA, and was accepted in 1951. Work on the site began in June, 1954, and the foundations should be completed by spring, 1956. The building may take up to seven years. Alterations are continually being added.

The architect's aim is to create a building which will both harmonize with the ruins and also match the modern buildings being erected round about. The first aim is met by the use of pink-grey sandstone; the second by the utilization of

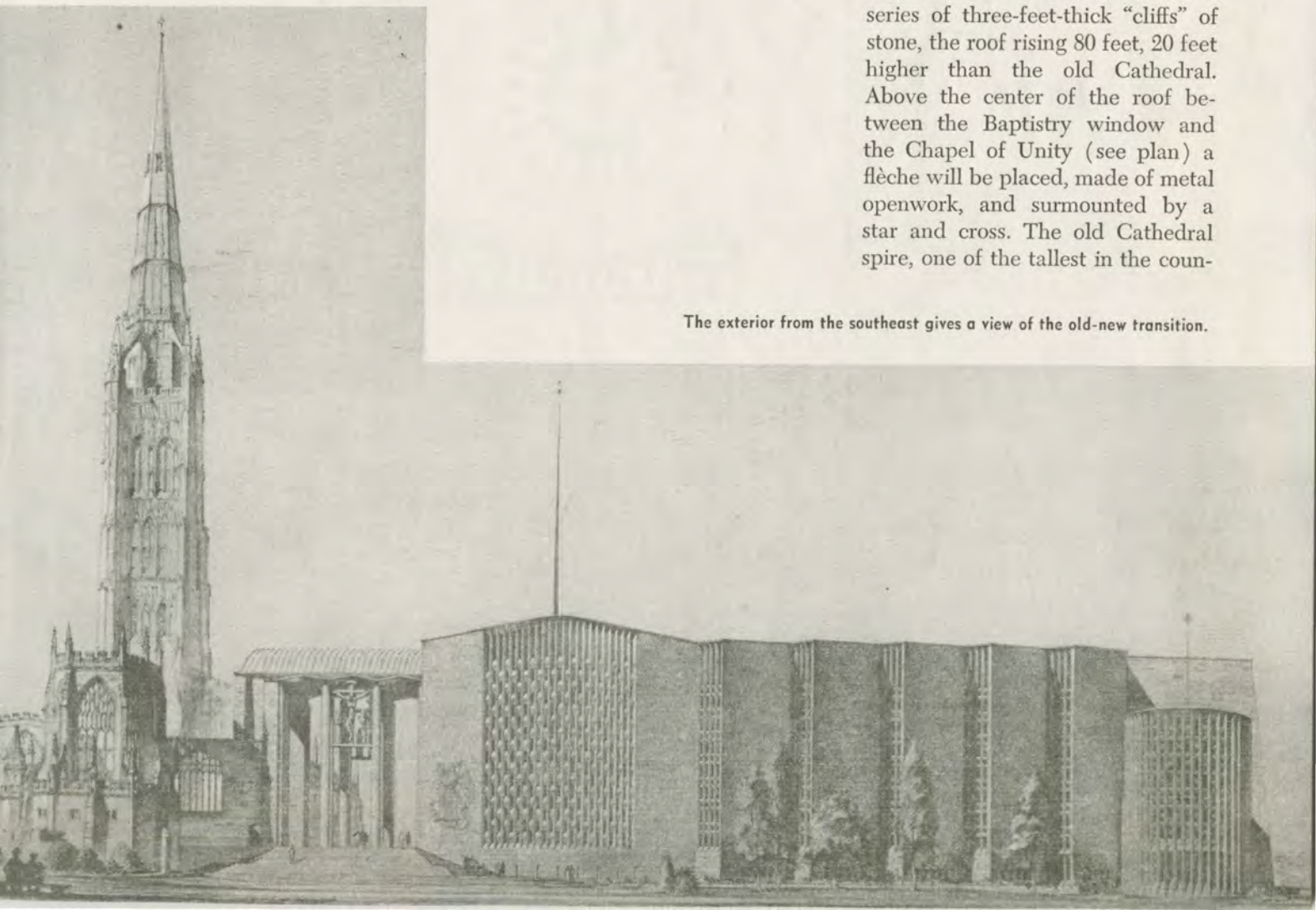
modern building techniques, steel and concrete. "The people of the future will feel that the Church is relevant to their daily life if the church building itself is architecturally relevant to their homes and places of work," says the Provost of the Cathedral, with whom the architect works closely. For himself, Mr. Spence says, "The author of this design does not see this building as a planning problem but the opportunity to create a Shrine to the Glory of God." As in every other age, the Church dare not but offer the best of its contemporary design, craftsmanship, and engineering skill.

The general impression of the design is that of splendor, light, and graciousness. The view from Priory Street, seen below, shows the East

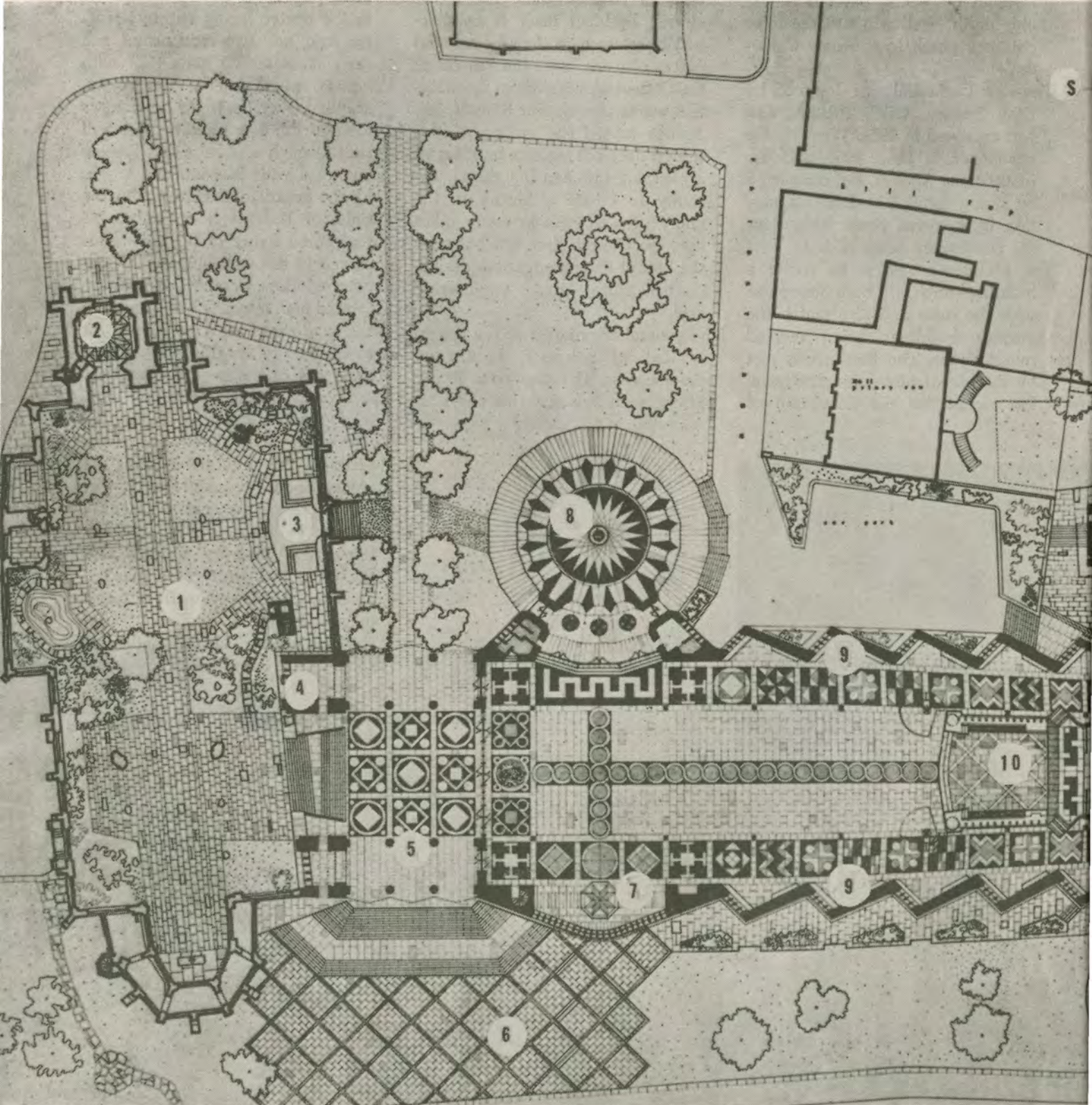
end of the ruins on the left, and the new Cathedral running north. The spacious, open porch (see also previous page) will have a large cross in the center facing entrants from the ruin, and two rood beams will carry crosses with nails (not with figures, as shown in the photographed sketches). As one turns to enter the new building, one will pass through a Great Glass Screen, engraved with 64 saints and angels by the art of John Hutton. On the right of the porch entrance, the sculptured figure of St. Michael is carved in the wall beside the Baptistry window. Comparison with the ground plan opposite will show how the windows of the nave admit light to shine on to the altar, but not into the faces of the congregation.

The new nave will be 270 feet long, 80 feet wide, tapering slightly towards the altar. The walls are a series of three-feet-thick "cliffs" of stone, the roof rising 80 feet, 20 feet higher than the old Cathedral. Above the center of the roof between the Baptistry window and the Chapel of Unity (see plan) a flèche will be placed, made of metal openwork, and surmounted by a star and cross. The old Cathedral spire, one of the tallest in the coun-

The exterior from the southeast gives a view of the old-new transition.



PLAN AND KEY: 1. ruins, 2. tower, 3. open-air stage, 4. crypt chapel entrances, 5. entrance porch, 6. forecourt, 7. font, 8. Chapel of Unity, 9. Hallowing places, 10. Chancel, 11. Guild Chapel and Chapter House under, 12. Chapel of the Resurrection, 13. Lady Chapel, 14. Children's Chapel, 15. Christian Service Center.



try (295 feet), will continue to serve for both old and new "cathedrals." The new Cathedral seats 2,000 when filled to capacity.

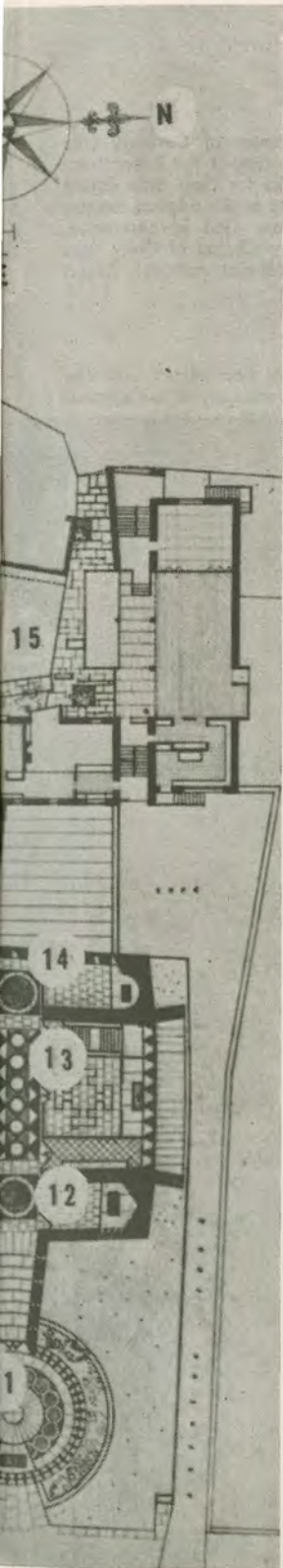
Much attention is given to details. The stained glass of the nave windows begins very pale at the entrance, turning to green, red, multicolored, purple, and finally gold, representing the different stages of life, the ages of childhood, youth, the twenties, experience, wisdom, and finally vision. "As in life, the color of the windows is revealed only as you reach each stage—the past is known, the future is not. Only when the altar is reached the whole range of color is seen for the first time." (Basil Spence)

An impression of the interior shows how magnificently both light and attention are focused upon the altar and the great tapestry (to be designed by Graham Sutherland) depicting Christ Risen in Glory. The small statues and carvings at the side mark the "Hallowing Places," representing some part of the daily life of Everyman (such as home, recreation, study, industry), and picturing Christ in these various activities. Canada gave nearly \$90,000 for use on the organ and patterned stone floor.

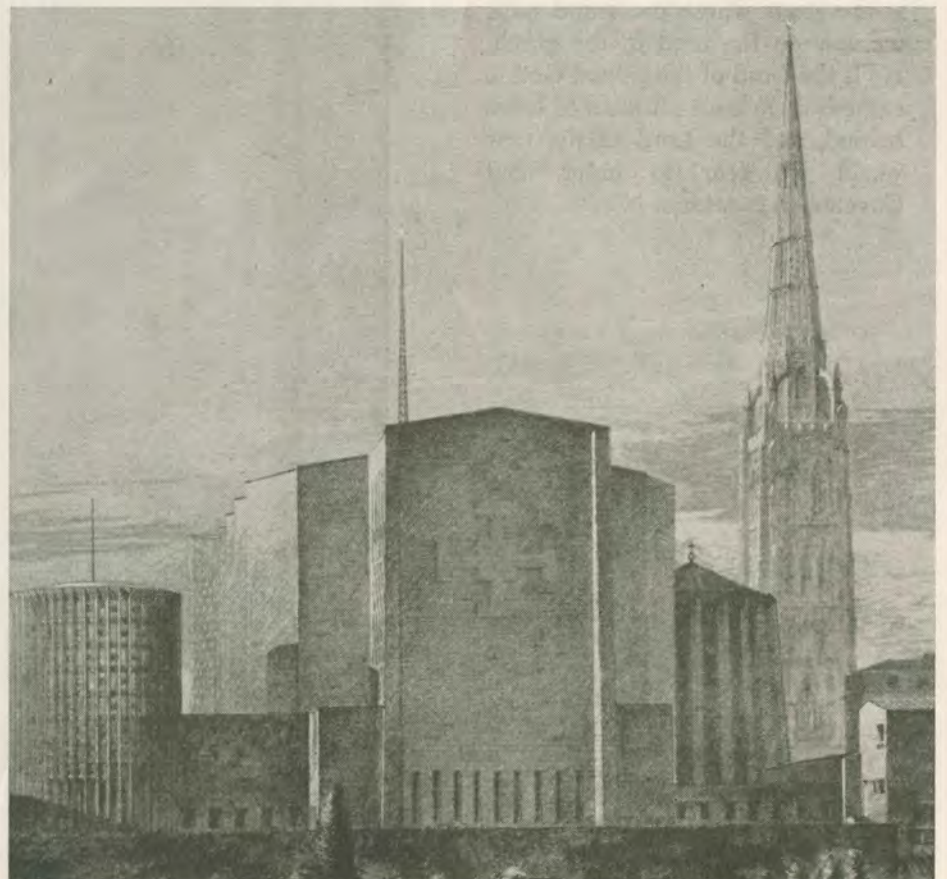
One of the most significant and arresting features of this "Cathedral for Tomorrow" is the provision of a magnificent Chapel of Unity and a very practical Christian Service Center to give evangelistic and social expression to the Unity of the Churches. The Chapel of Unity is seen in the drawing on the right; the photograph below shows (from right to left) the Service Center, the old spire, the Chapel of Unity, the "east" wall inlaid with the traditional Coventry cross, and the Guild Chapel.

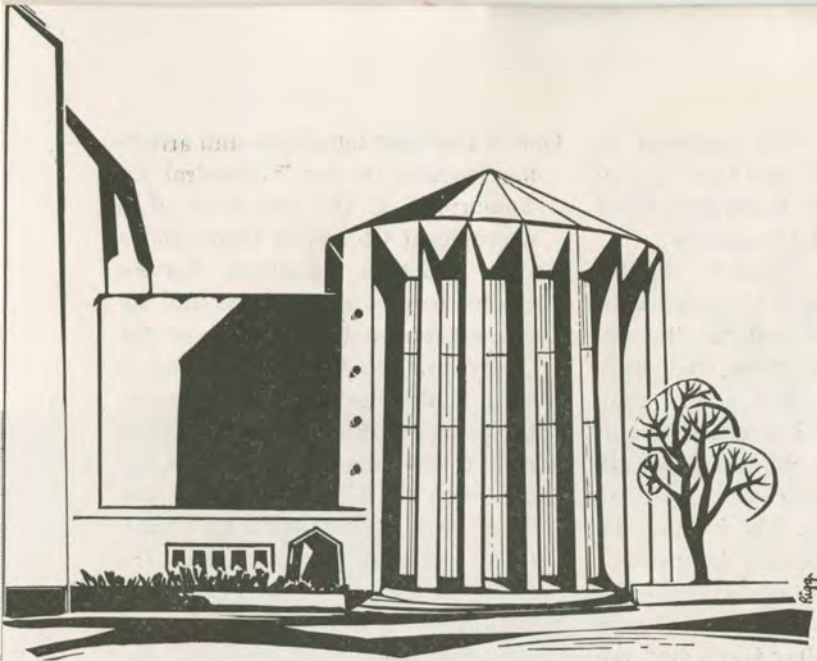
Possibilities of intercommunion and ultimate union are much in the minds of many Anglicans and Methodists in England this year, following the decision of Convocations in July, 1955, to invite Methodist leaders to talks, being assured of our readiness to do so (look up a *motive* for November, 1953, p. 43 f.). The Anglicans have removed our major fears—that they did not regard us as "within the Body of Christ," that they would demand a particular interpretation of episcopacy, that we would lose our present fellowship with other non-episcopal churches. The future is hopeful.

The Coventry Chapel of Unity, like



This sketch shows the north end elevation with the cross on the wall in the center, the Guild Chapel on the left, and the Christian Service Center, right.



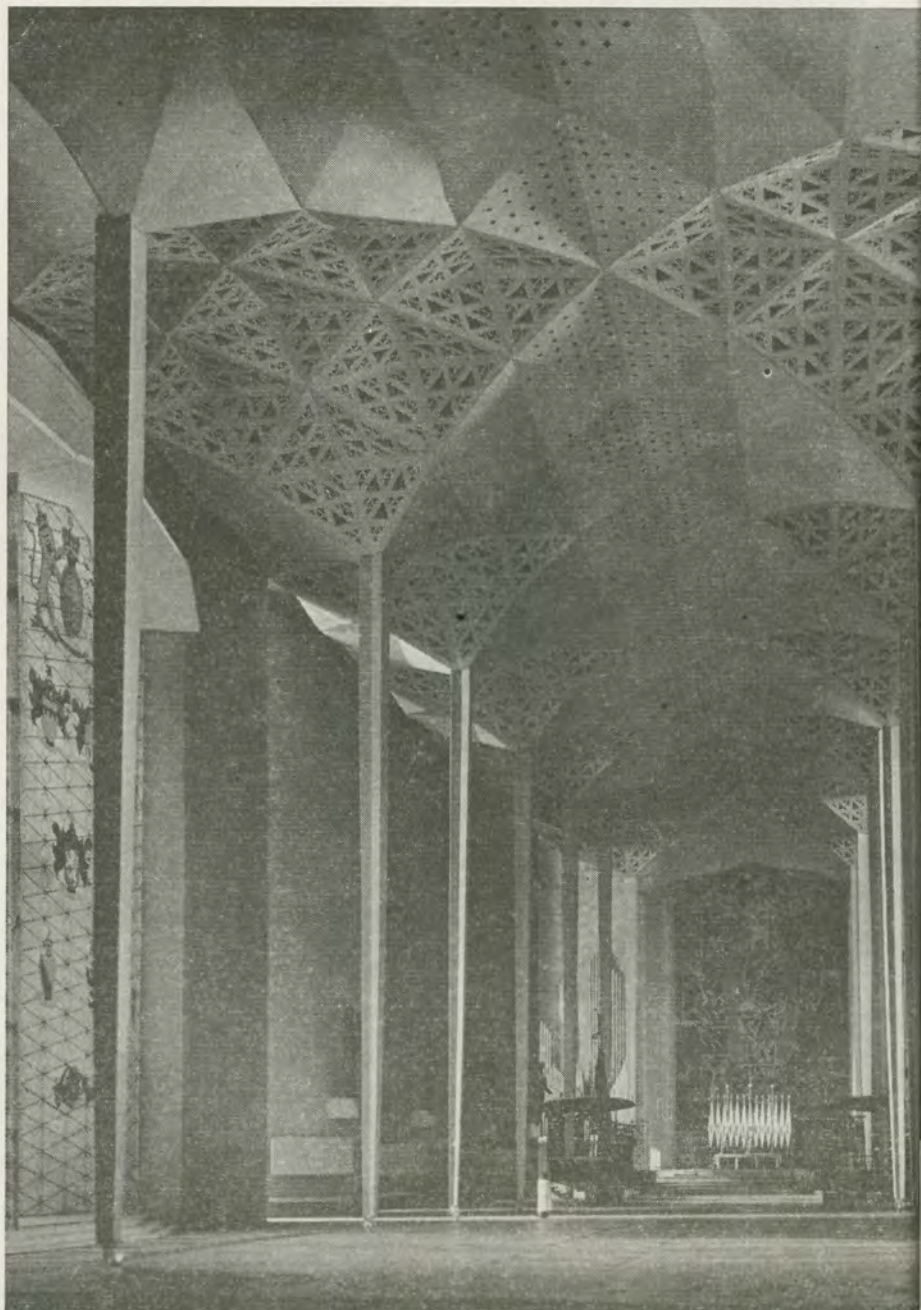


This line drawing of Unity Chapel gives an idea of the long clean lines used in the designing of the new Cathedral.

The author desires to thank the Provost of Coventry (the Very Rev. R. T. Howard) and the Secretary of the Reconstruction Committee (Capt. N. T. Thurston) for their help during a visit to Coventry. The photographs are of the original designs of the architect, Basil Spence, and are used by permission. The two drawings of the ruins and the Chapel of Unity were made by Margaret Rigg, based on official material. Robert Wirth furnished the cover art.

so many features of this bold and inspiring enterprise, speaks directly to our day. God's Word of Reconciliation in Christ is central to the whole—the use of modern materials and designs, the slim tapered steel pillars, the Hallowing Places, the altar open to all who will pass through the read and preached word, the Chapel of Unity. Everything belongs to God, now, because of Jesus. And the Jesus we see on the altar tapestry in Risen Glory is the Jesus whose cross and nails we saw on the rood in the porch. He is the Lord of the ruined Gothic cathedral we must all learn to leave behind, and the Lord of the new world we fear to enter. But Coventry has entered it.

The nave interior of the new Cathedral with its perforated ceiling, harmonizes with the ruins of the building five hundred years old and yet it is definitely and sincerely of the present.



HE looked me square in the eye, and his eyes were flames of indignation. "Your God is a fool!"

Thus spoke a university student. He was not "another cynical, callow youth." I knew him well enough to realize that his passion for social justice was speaking. It was moral earnestness which led to this eruption, and it is only fair that I summarize the rest of his case.

"You tell me," he said in substance, "that God knew that men would oppress other men, that men would consider it great fun to see other men torn alive by lions in a Colosseum, that they would feel victorious when they systematically killed six million Jews, that they would take advantage of each others' weaknesses in every conceivable way, in slum, in sweat-shop, and in segregated schools—you tell me that he knew that this could and probably would happen; you tell me that he could have avoided this by making men differently, but that, nevertheless, he did make them as they are, capable now of exploding the very earth in each others' faces. Sir, I repeat, your God is a fool!"

Many students I have known have been less forthright, but they have been equally decisive. I can still feel the surprised and indignant incredulity of the Negro college girl whose every word accused me of moral blindness when she said: "How can you say that God is just when he knew what having a black skin would mean to so many human beings?"

At moments like these I am glad that there was a day in my own life when I too was similarly overwhelmed by "man's inhumanity to man." For I now can feel with these students and be glad that their sense of fair play speaks, no matter how misguided. But, if I were now to be equally forthright, I would say, with equal passion, I suspect: "Any other God would be a fool!"

And I would continue: "If God had made man so that he could not hurt others, if God had made man in such a way that he could never choose to create a slum, a concentration camp, and an atomic inferno, he would be unworthy of the name, and certainly



"God" by William Blake, Tate Gallery, London.

by Peter A. Bertocci

Borden Parker Bowne
Professor of Philosophy
Boston University

not worthy of the worship of a mature moral person!"

The issue is now sharply joined. The argument turns on what we mean by a mature moral person. When the student said he thought that God is a fool if he can (but does not) prevent the evil men do to each other, what was he really saying? He was saying that he could not understand how any Being could be morally justified in allowing a situation to occur which could eventuate in the kind of suffering which human beings inflict upon themselves and upon each other. What he was denouncing was my conception of what made life worth while. When he attacked the idea of God he was really asserting another set of values, and judging God's goodness by them.

There are some respects, of course, in which men are puppets. Men, like puppets, can use only the capacities which constitute their nature. But they are unlike puppets in two important ways. In the first place, they are not just "made," once for all, but their capacities develop, and the course of the development depends in good measure upon the choices they them-

Can life be
worth while
without risking
evil?

IS
GOD
A
FOOL?

selves make. They are not forced to develop all their endowment to the limit. In the second place, they are not compelled to develop their capacities only in one direction, to one fore-ordained conclusion. No man is forced to develop his mind to its utmost capacity. But, what is more, he does not have to come to one and only one conclusion. Or, even had it been ordained that he come to a certain conclusion, he would not be forced to do anything about it! In a word, God presumably could have made man like a machine that smoothly operates, with all its power, only in one way, and only when the proper button is pressed. And man could therefore have been a kind of automatic machine, with compassion and good will "built in," who would interact with his fellow men but never hurt them. On the view I am expounding, however, God believed that it was better not to pre-ordain such compassion.

Having said this, I can hear the student cry once more: "But why? Why make persons in such a way that they can hurt themselves and each other, if you can help it? Surely, we would consider any man a fool who made his children so that they could destroy each other when he could avoid it? Why change this verdict if

it is God, who, presumably, could have done otherwise?"

We are back again! But we are now nearer to the basic issue. Would we condemn such a father? I think the answer is clear: *Yes, provided that in making it impossible for them to hurt and destroy each other he did not make it impossible for them to have other experiences which make life worth while.* Let it be clear that neither the student nor I are "for" suffering; we are both "against" it! But the assumption in his thinking is that one could avoid this suffering without making impossible "the things that matter most" in life.

The fundamental question, then, does not immediately concern the nature of God. It concerns the nature of significant human living. We must ask two questions. First, what experiences in human life make living worth while? And, so far as one can know, can we enjoy these experiences without at the same time confronting the risks of falling into evil ourselves, and of hurting others?

WHAT, then, makes life worth while? What is the pearl of great price, for which, if we had to, we would sell all our other jewels? The decision is critical. I would choose *creativity* as the experience which, above all, I treasure for all of us. Where there is no respect for creativity there is no goodness. There is no love where there is no creativity, or respect for creativity. This means that no matter how safe I think I am making a human being, I am not making him *safe as a human being*, unless I (and he) make it safe for him to be creative! For me to love a person is to do everything in my power to encourage him to be creative! To love him is to risk, if need be, some goods for the sake of greater goods; to love him is to risk them myself, and to allow him to risk them for the sake of growth. Here is a great paradox of life,—that to be creative means to be free to take risks. Yet to be safe and to stay at the top of my humanity I must respect creativity in myself and in others.

On this view, then, a good God

would create men *for creativity*. To make human life most worth while, he would risk "man's inhumanity to man." But no other "good" he could have conferred upon man, no other aim he could have had in creating man, could, *so far as human experience testifies*, be nobler. Indeed, as I see it, the very meaning of God's love for man consists in his having allowed men, within their limits, to participate in their own development. But because human creativity has produced so much anguish, because in our own day we may use our creative ability to annihilate each other through atomic warfare, we must ask whether creativity is in fact worth it.

WHY, then, consider creativity so essential to *goodness* and *love*? Because we cannot escape two inter-related facts of life. First no other good in human life is as good as it might be with creativity. Second, if we lose creativity we lose other goods.

The assertion that no other good in life is as good as it might be without creativity is one which each of us must justify by looking into his own experience. It may best serve our purposes here if we examine the problem most of us have with our experience of love.

It is probable that when most of us think of love we think of *being loved*. The theme song in our lives since infancy has been: "I want to be loved." The fact that we begin life in complete dependence upon the care of others, the fact that in our earliest days we need more than we can get with our own abilities, soon creates in us a yearning for security which we translate into the hunger for love. We learn all too soon that when others are affectionate toward us we can "wangle" things so that we get what we think we need. And before we realize it, we are already at the point where we not only need love, but demand it! That is, we now want love not simply because we like affection, but because we can use it as a means of insuring our getting what we want when we want it.

Alas, this process of using the love of others to get us what we want or need is deceptively simple. For as

we grow older we still have want-habits, but, alas, no confidence in our own capacity to gratify them. In other words, this process of "being loved" leaves us with much self-gratification but actually little self-satisfaction. Life itself, then, teaches us that our very attempts to use others for gratifying our needs force us to become needlessly dependent upon them. We find our wants growing; yet our abilities to satisfy them have not been trained to grow.

In this way, then, does love which is interested only in "security" turn out to be insecurity—and insecurity without creativity! We simply cannot take insecurity out of life by putting the emphasis on "being loved." For this does not call into play our whole natures, and it leaves us with a devastating sense of helplessness. Once our whole nature is taken into account, we realize that if each of us is to grow, if each of us is to develop, *there must be insecurity in our lives.* What we learn from experience is that the demand for security at the expense of one's own activity in growth does not take us very far in solving the actual problems each of us faces. For to be a person is to need growth, and to grow is to break with the past without knowing what the future will bring.

To be sure, this narrow *prudential love* we have been describing seems better than positive ill will because it puts the emphasis on "playing it safe." Prudential love does not intend to do harm; it is really based on fear of change and the desire to preserve what is good. But the prudent lover, concerned as he is to save what is good, is not wise enough to see that a person simply cannot stand still. He, therefore, does not see that the problem of life is not so much a matter of preserving good and "keeping everything safe and sound" but of creating new goods. Personality growth demands that we preserve only that part of the present and past which can be used to create the new goods for which the new situation calls.

We draw again from human experience
(Continued on page 27)

2

ND IN A SERIES ON GREAT REVELATORY EVENTS OF THE BIBLE

THE FALL OF JERUSALEM AND THE CAPTIVITY IN BABYLON

CAPTIVITY



by Robert J. Marshall, Chicago Lutheran Theological Seminary

JERUSALEM capitulated to the Babylonians in 586 B.C. The people were starving, because the city had been under siege more than a year. For the second time in less than a dozen years soldiers marched lines of captives back to Babylon. This time the victorious commander, Nebuchadnezzar, sent demolition crews into the city. The place was left without walls, palace, temple, mansions or the people to inhabit them. Rebellion was ended. Almost half a century passed before the Jews could return to their homeland.

Fortunately, the Jews were allowed enough community life in Babylon to make possible their preservation as a people. They had the chance to ponder their condition, and the viewpoint came to the fore which now dominates the Old Testament literature of the period: the Lord had brought judgment upon his people.

The acceptance of divine judgment

in its Old Testament form was no small attainment. The roots lie deep in the sources of Israel's faith. Since we need consider only what directly applies to the captivity, we may start with the work of the prophets. Long before the fall of Jerusalem these men had been predicting that, if the nation followed its course of trusting to human ingenuity, it was doomed to defeat. In their time, men like Isaiah, Micah, and Jeremiah were far from popular. A minority, maybe insignificantly small, believed these preachers. To all others, they appeared unduly radical and pessimistic. It was the disciples of the prophets who kept alive the teaching of approaching judgment. At times they probably had considerable influence, as during the reforms carried out by King Hezekiah around 700 B.C. and by King Josiah in 621 B.C. More generally, however, the prophetic movement held little sway in authorized

religion. At times the spark may have been almost extinguished.

The captivity brought a change in the status of the prophetic message. Now the predicted judgment had come to pass. In the fulfillment lay the proof. The prophetic utterances took on such importance that they could be used in public worship. In written form they became a part of sacred Scripture. Though actual evidence for such a use can be adduced only long after the captivity, at least the beginning of the process would reasonably lie in the captivity itself. We are sure the prophetic viewpoint became so disseminated as to dominate all circles of religious leaders who survived the captivity. Law, history, liturgies, all intend the same proclamation.

When the prophetic viewpoint triumphed, the results were many. Foremost was the singular loyalty to the Lord which developed. Part of

the struggle waged by the prophets was directed against the proliferation of gods in Israel. Religion had followed the pattern of society and had grown increasingly complex. Each contact with a new people had brought additional gods. In the royal temple, where undivided loyalty to the Lord as king should have been expected, there was fadism induced by foreign alliances. When Jerusalem was under siege, Ezekiel was complaining about the priests who served false gods in the temple. If the people had been immediately disposed to accept the catastrophe as a divine judgment, they would not have been certain who the god was in this situation. Only through the vindication of the prophetic viewpoint did the Lord win out as the one true God.

TO have faith in the Lord demanded a further recognition of the importance of certain historical events. Present experience had to take its place in a historical pattern. The captivity was but the worst of the judgments Israel had experienced. However much the people may have been acquainted with traditions of the past, they had a tendency to minimize their meaning for the present or to misinterpret. By syncretistic error the Lord was worshiped after the mode of the Canaanite Baal. In this, history was insignificant compared to the seasonal agricultural concerns. The dynamics of life lay in the annual cycle of nature which was all-important for food production. The prophets wanted to relate such immediate concerns with the broader scope of an ongoing purposeful history. Thus they mentioned the Exodus and other events of the past in their preaching.

History produces and recognizes differences between cultures and peoples. Single events can be isolated and distinguished from one another. When the Jews met God in a particular occurrence and saw the connection between it and earlier happenings they had a basis for perceiving the individuality and uniqueness of their Lord. Monotheism won out. The people were not converted to an abstract principle, however. They en-

countered a living God. They knew now he could not be confused with other gods. They knew the others were no gods at all but really only figments of human imagination. If the Lord could remove the people from their productive land, he made their worship of fertility gods look quite futile. Hence they remembered their history, recalled it in liturgy and sermon, and drew inspiration from it. When they broadened their outlook and contemplated how the Lord was active in all the world, and how he governed all the aspects of human life, they still thought of him as the God who had to be identified in a specific way; not in terms of a universal, general revelation in nature, which might leave belief too indefinite; not by abstract or effusive descriptions, one of which would lead to intellectualism, the other to emotionalism; not by any of these alone, but always with reference to particular events, in which men as living persons had stood before the Lord as a living God.

Where the Jews stood in 586, they were most specifically aware of the Lord as a condemning judge. When they had thought of the Lord as their god, they preferred to think of him as a god of blessing. When they admitted his justice, they tended to reserve his judgment for other peoples. Amos had fought against such a view in the northern kingdom. Now his message came to acceptance among the former inhabitants of the southern kingdom of Judah. They knew from experience they could be judged and the reason for the judgment could be found exactly where the prophets had pointed, in a lack of loyalty to the Lord and in ways of life inconsistent with a true knowledge of god. The Jews had to acknowledge that they were a religiously and ethically responsible people.

CO-ORDINATE with a recognition of the exclusiveness of Israel's God was the similar acknowledgment of the distinctiveness of purpose for Israel as a people. They recognized they existed in order to manifest faith in their Lord. Lack of such faith had

brought the judgment. There had been other events whose memory should have stimulated this faith. But only the prophets had remembered. Failing to respond to the internal stimuli of tradition or prophecy, the nation had no power within to motivate it in the direction of God's purpose. Consequently he had brought power from outside, in the form of a conquering foe. The dramatic proportions of the event which ensued finally brought a response to God's call. The Jews were once again the elect people.

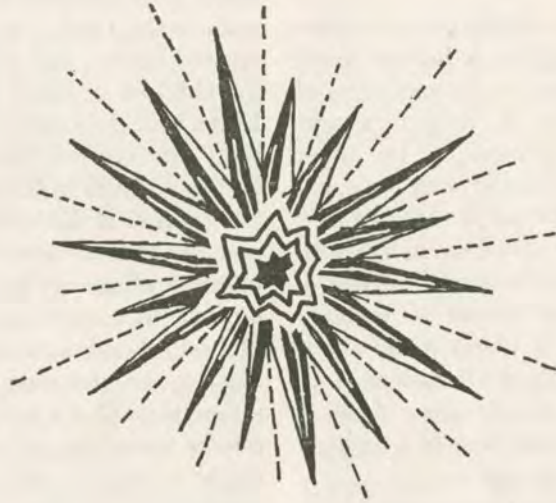
Special difficulties lay in the road of giving form to the elect people as a social community. One must notice a fresh emphasis on individual responsibility. Ezekiel said each man must suffer for his own sin. Sometimes this is held to be consonant with the loss of land and temple, as though internalization of religion resulted from loss of externals, or the individual received recognition because the communal aspects of religion were now less important. More likely, individual responsibility grew from the fact that all did not accept the exclusiveness of prophetic faith; and since the community had moved in that direction, some members were excluded from the Jewish community. If so, the intensity of choice would be the basis for distinguishing a difference between individuals. Individuality was a matter of determining whether you belonged to the faithful community or not. No doubt the close contacts with the Babylonians provided a great temptation to accept their religion and many Jews may have succumbed. On the other hand, those who retained their Jewish identity were strengthened in their sense of exclusiveness by religious purposefulness. This took many forms of expression and it was not inconsistent that the same book which speaks of individual responsibility should include a plan for a reorganized Jerusalem and a rebuilt temple. Probably other plans for organizing the community were also underway.

Some aspects of a new community life could be realized during the
(Continued on page 21)

HOPES:

"... FAITH, HOPE AND CHARITY, IF YOU WANT TO LIVE SUCCESSFULLY..."

by Keith Irwin, Graduate Student,
University of Minnesota



IN the days of Eisenhower, President of the United States of America, the star of Christmas came up over a land where Christmas hopes reflected the faiths men lived by. Out of alcoholic extravaganzas at office parties, millions of dollars' profit from bigger and better Christmas buying, the migrations of students staggering homeward after the debacle of fall-quarter exams, the expectations of hundreds of thousands of little children excited by commercial advertising for bigger and better and costlier presents than last year's, were revealed the hopes of the hearts of a nation's people. How many of these people might say after Christmas slides into New Year's empty glasses, empty pocketbooks, the march back to school, and broken toys, that their hopes had been fulfilled, and "Lord, now lettest thou thy servant depart in peace." Although many post-Christmas remarks might not be prefaced with "Lord . . ."

In the days of Herod, king of Judea, an old man named Simeon waited in the Temple, for it had been revealed to him that before he died he would see the hope of Israel, the Anointed One of the Lord. And when, eight days after his birth, Mary and Joseph brought the infant Jesus to the temple for purification rites, Simeon took the child in his arms and blessed God and said,

*Lord, now lettest thou thy servant depart in peace,
according to thy word;
for mine eyes have seen thy salvation*

*which thou hast prepared in the presence of all peoples,
a light for revelation to the Gentiles,
and for glory to thy people Israel.*
(Luke 2:29-32)

And Simeon also said to Mary,

*Behold, this child is set for the fall and rising of many in Israel,
and for a sign that is spoken against
(and a sword will pierce through your own soul also),
that thoughts out of many hearts may be revealed.*
(Luke 2:34b, 35)

Imagine an old man, waiting year after year after year for the fulfillment of a hope. Perhaps he had gone to the Temple more hundreds of times than man can imagine, to scan the faces of mothers, fathers and newborn babes. "Could it be this one?" "Might this next child be the Holy One?" Think of the countless mornings on which his question greeted the waning dusk and rising sun, "Is this the day which the Lord has appointed for me?" And as the years went by and the vigor of maturity was replaced by the rigors of old age, the hair turned gray, the back bent and became stooped, the eye-

sight failed, so that now the old man must peer closely into bundles of clothing to make out the baby's features. Was there any faltering of doubt? Did the old man ever ask himself, "Have I played a trick on myself, deluding myself into thinking the Lord had a special vision for me? Will I die before my time?" Certainly some of the parents must have stepped back when the old man came up to draw aside the wrappings hiding the baby's face and ask, "Is this the Savior of Israel?" Some must have said, "Go away old man, you're demented!"

And then a morning came, one morning in a whole lifetime of mornings, different from all the rest. *This is the morning. Go to the Temple. The hope of a lifetime shall be fulfilled.* "Now I can depart in peace for I shall see the Lord's salvation!"

The Universality of Hope

How intimately related are faith and hope! If faith is the relation of commitment a man has to the object, person, or ideal he holds to be most important, his hopes will be all wrapped up in the confidence that the object, person, or ideal will be worthy of his commitment. A person who dis-

covers that the object he had committed himself to is illusory, or that the person he committed himself to is unworthy, or that the ideal he committed himself to is a false absolute, will be a person with hopes dashed to the ground, a person whose god has failed.

There are few sights more distressing than the sight of a human being who has lost hope. A person plunged into the depths of despair almost ceases to be a person. On the other hand, someone radiant with hope, expectant of the future, looking toward tomorrow with impatience as a day on which great good news will be heard, is a person who seems to embody everything that is worth while about being human. To be hopeless is to have died within. To come from a condition of hopelessness to a realized hope is to be born again.

Is there a person who does not have some experience with hope? A young lad playing ball on the corner lot has visions of some day becoming an athletic great. A group of girls sit in their dormitory rooms in the few weeks before the spring formal hoping that each telephone call might be the one to bring them an invitation from that one certain person. A parent, with fervent prayers, and no little anxiety, hopes the children will turn out well, will escape or be treated gently by the pains and hurts of growing up. A young man in business hopes for promotion into that vacancy in the front office so anxiously he can taste it. The student hopes, as he waits for the grade list to be posted, either that he will get the proper reward for his labors, or that by the bounce of the curve he might somehow escape the consequences of his lack of labor.

Man's hopes are not always as ultimate as Simeon's. Not all hopes, when realized, would lead the person to feel that what he wanted out of life had been given him and now he could die content, but certainly Simeon will do as a symbol of man and his hopes, for in countless intimate ways mankind is involved in hope and the dashing of hopes, in great expectations for the future and either the joy of fulfillment or the anguish which results

when cherished ambitions are dashed to the ground.

The Relationship of Faith to Hope

This universality of man's experience of hope becomes one more avenue through which the faith by which a man lives is revealed. The Bible sees faith in the Lord God Almighty, who created heaven and earth, who saved the children of Israel from slavery in Egypt and delivered them from captivity in Babylon, who revealed his grace and truth in Jesus Christ, within the context of idolatrous faiths. It is possible that a man might give his ultimate allegiance to, might commit himself to something less than the highest, to ends and ideals of his own making, to pursuing his own will rather than God's will. To serve and pursue something of one's own making is to serve or pursue an idol—"to worship the creature rather than the Creator"—and the cry of biblical religion is the cry of Joshua to the Israelites, "Choose ye this day whom ye shall serve!"

The relationship of faith and hope comes to the surface at this point. What a man chooses to serve will determine the nature of his ultimate hopes and expectancies. A measure of what a man has faith in is what he hopes for. Every man needs to ask himself, "What do I hope for more than anything else in the world? What, in honesty, is my most secret and cherished yearning and desire?" The American dream of a life of material success, a \$10,000 per annum income, an eight-room ranch house in the suburbs with two cars in the garage, a beautiful wife in a beautiful kitchen, moreover a wife who is as successful in love as she is as a mother, three charming children, and security for old age, represents the ultimate that many people hope for in life. But this strongly suggests that one's hopes are dictated by faith in mammon.

The worship of the gods of pleasure, of success and popularity, of power over the lives of others, of pride and ambition, of learning and erudition, and so forth, will express itself in hopes that correspond. As the truth

often hurts, man's foolish endeavor is to mask the nature of his real faith in the guise of Christian religiosity. This is why it is important to ask, "What do you really hope for?" For if one lives in faith and in obedience to the God of the Christian faith, if one's hope is in the ultimate conquest of the Lord Jesus Christ, his desires will be determined by that faith. "And everyone who thus hopes in him purifies himself as he is pure" (I John 3:3).

And faith and hope are so intimately intertwined in human experience that the words of Simeon to Mary are most relevant here.

Behold, this child is set for the fall and rising of many in Israel, and for a sign that is spoken against

...
that thoughts out of many hearts might be revealed.

In one place Jesus says, "I came not to bring peace, but a sword," and to take Jesus seriously is to feel a sword of division and judgment in one's life and in society, revealing the inconsistency of many of the thoughts, desires, and hopes of his heart with those that accord with Jesus. To take him seriously is, speaking symbolically, to have the demons within one cry out, "I know who thou art, the Holy One of God!" To take him seriously is to exercise this sword, to identify and judge one's idolatrous hopes, and to purge oneself that one might become a new creature. This is what Paul has in mind when he says, "Have this mind in you, which was in Christ Jesus," or "Let your manner of life be worthy of the gospel of Christ." To take him seriously is to have the true nature of the thoughts of one's heart revealed so that one might become pure as he is pure, and have one's hopes set on his Kingdom.

Faith and Hope Create Community

The intrusion of the word "Kingdom" suggests another relationship between faith and hope, for hope is one of the means used by faith to create community. What holds a group of people together? A miscellaneous crowd of people is made into

a community for two and a half hours on a Saturday afternoon by common hopes for victory in a football game. And people who wouldn't think of speaking to each other on the street pound each other on the back and share mutual congratulations when the winning touchdown is scored with only seconds left to play. A group of women establish community when they hit on a common object of gossip. A group of men share the camaraderie of a tavern by the common means of their pleasure.

A group of people who enter a church become a community in the Christian sense when they share a "lively hope" in Christ and his Kingdom. Men belong to many communities, and each man who professes to walk in the Christian faith needs to ask himself if the community created by his faith determines the nature of his activities and loyalties as a member of the community of the family, fraternity, campus, town, or whatever other communities he belongs to. That many people do not find their most significant sense of community in the fellowship of the church is a testimony either against them for an incapacity to bring a hope in Christ to the church, or against the congregation for allowing divergent secular hopes to shatter the possibility of living in the spirit of a redemptive hope. Again, Jesus Christ reveals the thoughts out of the hearts of men, as they become penitent under the force of the judgment they feel for holding community allegiances which are not worthy of the hope they find provisioned for them in his Kingdom.

Hope Looks to the Future

In a basic sense faith is derived from God's mighty acts in the past and present for our salvation, and hope is placed in the final consummation of our salvation in the future. To use an analogy, the deposits made by God in the bank of human experience provide the warranty for extending him credit in the future, for staking our hopes on his action in bringing in his kingdom. The preaching of the first-century Christians centered on a recital of God's saving acts from the be-

ginning of time in Israel's history up to the fullness of time in Jesus Christ. This is the fertile ground for use in calling men to faith.

But when a man becomes a follower of the Way, an adherent of the Christian faith, he assumes also a new perspective on the future. He gives up his old hopes for the future and replaces them with new ones. And these new hopes are created in him by the very spirit of Christ. False idols give birth to hopes and expectations, but though these hopes might have their hour and day they have the limitations of man's creaturehood for they are his creation. The hopes created in a man by Jesus Christ are hopes coming out of the dimension of eternity, they are hopes that bring new life, even as he came that man might have life.

To "have life" in the Christian sense, to live in the hope of immortality, is to have had one's personal hopes so structured by the action of God in Christ on history and on one's own life that the fact of death no longer threatens the hopes one lives by. As long as personal hopes are premised upon the selfish basis that one live long enough to realize one's personal ambitions, the possibility of death will be an interference that cannot be countenanced, and if a recognition of it is forced on one, then countenanced only with fear. In fact, for the Christian, death has lost its victory and the grave its sting, precisely because faith in Christ is premised on the fact that he was not vanquished by death. As the Christian prays that through Christ's power he might become responsive to the will of God, he becomes willing to accept whatever God wills.

Hope's Social Dimension

But the hope engendered by the Christian faith is not only personal. Much has been written and spoken in recent years about the Christian's hope in relation to the return of Christ to bring in the Kingdom of God. Without wanting to side, at this moment, with one view or another about what it means to pray "Thy Kingdom come,"

it is possible to assert that whatever this means, it means at least a hope for the ultimate conquest and victory of God's righteousness over the power and force of evil in man and in the kingdoms of man. And hence the Christian hope is social as well as personal.

The sword that Jesus brings, the power of his personality that forces the revealing of thoughts out of the hearts of men, is a judgment upon human society. The structures of social and political life that permit human degradation, inequity, injustice, warfare and strife, stand under the judgment of the revelation Jesus brings of the nature of God's Kingdom. Though no man can claim any absolute perspective upon the nature of God's Kingdom, for now we see "as through a glass darkly," no man in whom the power of faith moves can deny some sense of disparity between the kingdoms of man and the Kingdom of God. As in faith the Christian identifies his hopes with the righteousness and mercy of God's Kingdom, he longs for the day when the Kingdom shall come on earth, even as it is in heaven.

As this hope is greater than any hope for an American century, or hope for peace in our time, or hope that the United Nations might grow in power and influence, or hope in the triumph of one political party over another in the next couple elections, it is a hope against which all these other hopes stand in some degree of judgment.

Simeon stands as a constant symbol of the man who hopes to see the salvation of the world. Simeon stands as a symbol of the relationship between faith and hope, for his hope was created by a deep faith that God would reveal his salvation to men. Simeon stands as a symbol of the Christian's hope that every man in confronting Christ will be compelled to reveal the thoughts out of the depths of his heart and find the whole structure of his hopes transformed by a lively hope in Christ and his Kingdom.

The academic community is a highly critical area for the evangelical mission of the church. There intellectual problems relative to religion receive an explicit formulation. Thus at a critical, and for many at a decisive, juncture in their development Christianity becomes acutely problematical to many young people. In college they receive for the first time something like the full thrust of attitudes, at least partly thought-out and thought-through, hostile to Christianity, or what they have been led to believe is Christianity. The college student is urged to test all things by the light of reason, even the dearest and most familiar things; and, as kind of afterthought, to hold fast to that which is good.

But the college community is a critical area for evangelism for other reasons as well. The great crises of our social order are reflected, and are reflected upon, in that community. It is the business of the college to develop the powers of comprehension and to relate these powers to the actualities of the world. This means that the multiple and complex crises of our civilization are, or ought to be, brought under patient and deep scrutiny. But these crises are reflected in the life of the college, they are not just subject matter to be comprehended. For example, the college represents itself as being a real community: but at best it is a partial, a fragmentary community. Symptoms of the world's sickness abound in the college. It is a community standing in the need of redemption.

As we come to the question of showing forth the Kingdom of God to the academic community we ought to remember that the entire strategy of the church is under the commandment of love. Our Lord said, "Behold I stand at the door and knock." As his evangelists we have been known to try to batter in that door and to overpower the person dwelling within. Surely evangelism must not reduce integrity, self-respect and freedom in order to drive Christ home. We cannot trick people into accepting life in the divine community by feeding them a fast sales pitch.



A THEOLOGY FOR EVANGELISM

by Julian Hartt, Yale University

WHAT is the Gospel for the college community? Only one Gospel has been given us. God has revealed but one "plan of salvation," Jesus Christ, "the power of God and the wisdom of God." And the universal plan of salvation is the word spoken to universal needs. In all the multiplicity of human situations certain deadly enemies of human fulfillment appear: Guilt, Dread, Alienation, Emptiness. The ivory towers, the ivied walls of the college are as familiar to these enemies as the market place.

But it is also true that every man, every community, needs to hear the one Gospel in a familiar tongue. It must come to him in his own accents, as it were. What then, are the accents most appropriate to the college community?

For one thing, intellectual seriousness. The college is committed to the development of the intellectual life, that is, to the deepening of understanding and the broadening of knowledge for the enrichment of existence. Certainly the church has nothing to fear from such an enterprise, nothing to fear for its Gospel, at any rate. The church preaches a Gospel which demands the fullest exertion of the understanding. Jesus Christ is the truth; and he requires love of truth from us. This is a severe requirement; it lays a stern discipline upon mind and heart and will. It would seem that the college community would be a sympathetic context in which to accept that discipline, for is the college not also profoundly interested in wholeness and fullness of life, and is it not known there that so great a good comes only by stern self-discipline?

A second accent of the proclamation of the Gospel in the college community is intellectual courage. One im-

portant expression of this courage is humility; and another is aggressiveness.

What we mean by humility here is willingness to confess the frailty of the church. The church ought not to represent itself as being a fellowship of just men made perfect. It is full of sinners and itself is sinful. Self-justification is one of its besetting sins. Deeply anxious for the significance of its roles in contemporary life, it is easy for the church to take great pride in its dignity and good repute; and to boast of the quality of life it provides to the faithful. God demands humility of this sinner; the church must forget itself and lose itself in its holy calling; it must not call attention to itself but to the actuality of the community of Christ.

Aggressiveness in directing attention to the divine community is the second expression of intellectual courage. The Gospel stands over against "wisdom of the world"; and it requires courage to preach that Gospel in the college community where the wisdom of the world is being propounded with great vigor.

I DO not mean to say that the wisdom of the world is unchallenged in the college. I mean here just to call attention to the divided mind of that community. Naturalistic humanism—to speak only of the philosophical mode of worldly wisdom—is giving the Christian viewpoint a very hard time. Armed with data and hypotheses of the social sciences and with the tools of linguistic analysis and with an inextirpably hedonistic outlook on life, naturalistic humanism is a formidable challenger—

perhaps we should now say champion. The human arts are therefore left with nothing but "cultural values" to love, honor, and obey; and cultural values without an adequate metaphysics, disintegrate rapidly into the biases and preferences of a given people or class of people. In a word, freedom shrivels into fate, into the anxiety—and guilt-corrupted enjoyment of the freakish goods of birth and breeding. Thus in the intellectual world the sense is now wanting of an inclusive spiritual world reigning supreme over all the affairs of men, over all the particularities of civilizations and societies. Naturalism acknowledges no such world, save in the trivial sense that everything human is somehow an expression of nature. If it but had the imagination a dying gnat could be as greatly comforted by this as Christ on the cross.

Where intellectual sophistication thins out the wisdom of the world is a loosely articulated state of mind compounded of vague rules pertaining to the struggle for power and success, premonitions of mortality and perfervid, if not hysterical injunctions to get as much as possible out of every moment because we are a long time dead.

Both in its sophisticated and in its naïve modes, the wisdom of the world is at home in the college community; and there it must be attacked by a church that has heeded the apostolic injunction to go forth fully armed for the fray. The college evangelist ought to be able and willing to feel out the soft spots in the attitudes and arguments of worldly wisdom; and he should come down on them as hard, as clearly and vigorously, as he can. We are always hearing that no one was ever converted to the Kingdom of God by argument; but only God knows whether or how far this is so. Anyway, that loose observation about argument misses the point. The point of the Christian dialectic or running argument is twofold: to clarify a person's knowledge of himself and of the world in which he must live; and to expose as fully as possible the character of the Christian position. What the hearer of the word does thereafter is a matter for him to resolve in his own freedom and with the Holy Spirit. Certainly it is not the right or the duty of the evangelist at this point to "press for a decision," as though the divine community were such a fragile thing that deliberation and reflection might cause it to evaporate. A person has a right to take his time to ponder the meaning of his present existence and the meaning of the Gospel in relation to his present existence. "Ah," says the Revivalist, "suppose he were to die while he was yet merely pondering!" Well, suppose he were. Does God the all-wise and all-compassionate hold the honest ponderer in contempt? Is a person really in so much greater and securer case if he has assumed Christian commitments thoughtlessly or from the wrong motives? Commitments so assumed have a short and troubled life. Blessed is the man who counts the cost, painfully and well; and then summons courage to accept grace.

SYMPATHY for the tasks of the college is a third important accent in the preaching of the Gospel in that context. The college believes in the great benefits to be derived from rigorous and responsible thinking; and this belief is receiving something less than universal support from the rest of the world. As a matter of fact, religious people sometimes create a special brand of hardships for those who entertain this belief—they parade around with the slogan, "the paralysis of analysis" and with equally noteworthy manifestoes, quite as if they believed it were possible to know too much and too well what we have to put up with in ourselves and in the world.

In other ways the college greatly needs from the church a sympathetic understanding of its great problems. I do not refer here to financial problems but to crises in the life of the college as a historic community. For instance, the crisis of radical uncertainty about its role in our culture; and the crisis of uncertainty as to whether it is a real and integral community at all.

The church is well prepared to give sympathetic understanding to these problems. The problems are universal in our cultural epoch; and they are vividly felt in the church itself. The church is nearly immobilized by a deep uncertainty as to its ultimate responsibilities, and it too has ample ground for wondering whether it is a community in name only. Like the college the church is a fragmented or broken community. That is why the unity of persons, in each case, is so largely a matter of sentimentality. The sentimentalities simulate an actuality not really present in the flesh, as it were. A real presence is invoked by the sentimentalities, but only half seriously, half sincerely. For the truth of the matter is grim: the eruption of genuine community into our life would destroy the last ounce of satisfaction with pseudo-communities and broken communities. Where the spirit of Christ is there is no longer Jew and Gentile, Greek and Barbarian, white and colored, rich and poor, wise and foolish. Where Christ is not, "community" is but a word to denote a commonalty of interest derived from accidental, fated, and superficial resemblances and contiguities. Genuine community is an order in which people are becoming persons through mutual love. It is therefore a realm of destiny, of fulfillment in freedom.

EVEN a superficial glance at the contours of our civilization is enough to convince one that community is hard to attain within it. This is the clearest omen of a darkening future for our world. We shall not succeed in defeating or in humbling Christ. Once crucified, he is the Lord of Resurrection. If we choose not to obey in love this Lord, we shall beat in vain against the gates of Hell.

The demands and the possibilities of the absolute community are the core of the Gospel which the church is commissioned to preach. There is no place where it is more greatly needed, preached with intellectual seriousness, courage and sympathy than the college community.

We ask now a question pertaining to the legitimate contexts in the college community for evangelism.

Surely the most obvious of these contexts is the congregation of true believers. Evangelism, like charity, begins at home. In the college setting the congregation of true believers has many in it who "limp between two opinions," at least two opinions. The two dominant opinions are Christian theism and some form of naturalism, a naturalism which denies the significance of any man and nature-transcending principles of goodness and beauty. Marxism is but one form of this naturalism; and in strictly philosophical terms it is the least persuasive one. It does have doctrinal distinctness in its favor—it is easy to see, if you have a mind to look, what you are getting when you buy it. Other forms of naturalism are not so neat, but they are far more potent in our setting. They have many adherents in the church. Religion has no truth-value at all for them, but they welcome its subjective warmth and its poetic value. Or they may simply like the good Joes and sweet Mollies in the Church and are willing to listen to nonsense from the pulpit in order to associate with Molly and Joe. Certainly the Gospel must be preached day in and day out in the church itself for the reproof and the illumination of those in the church who do not yet believe it or who believe something else.

Another context for the proclamation of the Gospel is the context of ostensible nonbelief, the classroom. I do not mean the class in religion, necessarily. Whenever the classroom allows or demands an expression of ultimate beliefs the Christian has a right equal to the right of any to state his position. It is not legitimate to work things around deviously and artificially until the occasion is propitious only for the confession of Christianity. Moreover the classroom is not the place for pressing partisan denominational claims. But it is assuredly the place both for honest confession of one's faith and for the most searching inspection of the putative rational grounds for one's faith.

IN this context naturalism has had all the better of it in recent times. Naturalism has been recognized over and over again as a kind of normative perspective of the college community. "Objectivity" and "neutrality" are often the outer works of a naturalistic viewpoint. Now in fact, no ultimate belief is any more objective than any other. Objectivity is a quality which pertains to the order of communication and not to the order of apprehension and intuition. It has to do with the way a person states his case for believing that something is true. It is not to be confused with *detachment*. To be detached from something is to be out of effective relationship to it; to be objective about something is to attend more particularly to what it is in its own right and is therefore to be in a peculiarly effective relationship to it.

The third context for the preaching of the Gospel is the company of unbelief. The church in the college community ought to provide and to welcome every opportunity for a direct presentation of Christianity to those

who believe something else. And it ought to enter the arena of public discussion without asking for any preferential rating or other special favors. Let men defer only to truth and not to mere presumption. And therefore let the truth be plainly spoken and patiently submitted to the judgment of people aspiring to be rational.

Finally we inquire briefly into the activities taken up together in the term "proclamation" in the phrase, the proclamation of the Gospel.

One such activity, or mode of activity, is the preaching of the word, in the ordinary sense of the term preaching. But there is also the "practice of the love of God." Whatever the specialty of the social context in which a church works, that society needs both to hear about the community of redemption and to see it "bodied forth" in concrete action. The community of Christ thus bodied forth is a much deeper and much more powerful affair than a fellowship sustained only by sentimentality. "Blest Be the Tie" may be sung by the congregation until the welkin rings and there isn't a dry eye in the house; but the pay-off comes when we determine how inclusive those ties are and how hard the people within them are working to accept the Kingdom of God and thus to overcome their fated associations erected upon exclusivist principles.

The Gospel is also proclaimed in the worship of God. Worship is a symbolic expression of our disinterested love of God, our love of God as God. It consists of acts of adoration of the absolute power and beauty of God; and of acts in which the glory of his everlasting Kingdom is celebrated; and of acts of resolution of self toward the life and law of the Kingdom. Adoration, celebration and resolution have moments of remembrance and moments of expectation, for our faith is founded in what God has done, is doing and will do.

In its worship the church should reject all manipulative devices, and it will do this just to the degree that in its worship it abandons everything to the Holy Spirit. It is the Holy Spirit which enables us to cry out, "Abba, Father." It is the Holy Spirit who unites us in the love of Christ so that each wills the fulfillment of all.

Evangelism thus requires a general elevation of worship. Evangelism is the showing forth of the divine community in which every person is invited to participate through the exercise of his own will; and therefore worship is the miraculous unification of such wills for the sole purpose of glorifying God. Accordingly, artificial arousments and artificial sedations of feeling are alike and indistinguishably horrid travesties of the "beauty of holiness." Habitual recourse to such things argues a settled distrust of the Holy Spirit.

AT the risk of seeming to conclude on a negative note I must say that Revivalism has no place in the academic community. This is because it has no legitimate place anywhere in the mission of the church. Revivalism does not take seriously the situation of the whole person in

(Continued on page 24)

“straddling the fence”

by Louise Louis, Brooklyn, Poet

Dear Pilgrim,

No, I do not blame you for asking: “Why? What for?” . . . If nothing is to be chalked up **against** us, how foolish for anyone to live with monotonous regularity.

(If I were not so certain you are sincere, if I had not such soul-pokings myself, I would hesitate to enlarge upon a subject **living** usually adjusts. . . .)

You know I think **we can all be sure** of this: we are struggling all our lives with something **bigger than our sharpest intelligence** could decipher to anything digestible . . . **now**.

It is because there is something in us **needs a saying answer** that we call a fellow a cynic who contends: “Oh, it’s all unsolvable”—this world theorem demanding heart, brain, and brawn! We **know** every turn of the hourglass people not too different from ourselves are **answering the holy drive to restore**, perpetuate. . . . **Monuments to selflessness!**

It seems to me that **society will exact** its punishment from you although **your heart may allow** the comfort of your special code of ethics. . . . IF your code demands UNselfish action, **the reward** will be of lesser concern to you than you imagine now when you are still straddling the fence(s).

Who has the **right** to remain defeatist—for his **own** sake, if not God’s whose ambassador may he be? Do we contend there are no solutions to our personal problems? You will agree it is more important then to climb to where God sits . . . **knowing he understands** before we speak . . . hearing him say: “I know . . . I know, sit here with me.” To lean against his robes and be whole again. . . .

I, too, want to escape from **my** lesser self, and I am comforted when I remember reading Jesus was not so concerned with believing Christianity—as in **living it**. If **you** can climb to a “room” for refueling, do it for beauty’s sake. For God’s sake. Or for your own sanity and sweetness.

Lovingly,
Dad.

A SKEPTIC'S QUEST

by Barbara Robinson, Student
Northwestern University

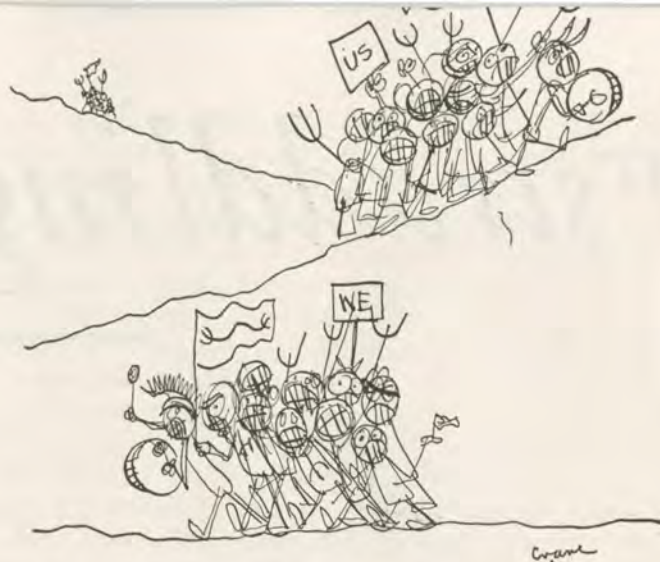
EACH year campus religious organizations lay careful plans and carry out campaigns to increase their membership. They send out folders, give freshmen teas and hold get-acquainted socials. Yet when they sit down to evaluate the results, they often see the same old faces with only a sprinkling of new ones (probably those who would have joined anyway). Many groups are forced to conclude that they have little to show for their efforts.

Surveys of college students show that in those colleges and universities which are not denominational schools, fewer than 10 per cent of the students belong to religious organizations. These statistics point up an overwhelming majority who have no link with religion on the campus. There is no doubt that belonging to religious groups has proved a creative experience to many thousands of students. The big question which remains to be answered is: If some find this participation meaningful, why don't more?

The reasons for this lack of interest in religious organizations may lie in any of four directions. There may be something wrong with over 90 per cent of the students. There may be something wrong with the colleges and universities. There may be something wrong with the religious organizations. Or there may be something wrong with all three.

I am one of the skeptics. Not a godless skeptic, but a campus religious organization skeptic. I have sought out religious groups in good faith—because I was confused and bewildered by too much unexplained experience. I wanted to discover a meaningful pattern in the jumble of present perplexities.

The group to which I turned first was quite active and, I later discovered, very similar to other religious groups. They had socials every Friday night and meetings every other Wednesday, with refreshments afterwards. On the religious side, they had a retreat once a year for three days, and a group which met once a week to study the Bible, plus a Sunday night discussion group. I attended eagerly. But after a few sessions—after I'd asked a few questions which were followed by uncomfortable silences or explanations given in such a manner as to leave no doubt as to my dim intelligence—I began to see that it



was a game in which everyone who played knew the rules.

One of the basic rules is that newcomers should be seen and not heard. The right to Christian fellowship is earned after a test period which lasts for some time. During this trial period the others—the ones who are “in”—are polite. But it reminds one of the courtesy shown to grandmothers, distant relatives, or others whom one wishes to keep at a distance.

THE plans and decisions are made by a small group. For an outsider like me, the business meetings consisted largely of being told what had been decided in the executive council. The questions which were left to the group as a whole were dull and insignificant. What sort of refreshments would you like next week? Would you rather hold the Bible study group on Tuesday night or Thursday night? The newcomer, expecting to find a democratic structure, feels discouraged when he realizes that the running of the organization lies in the hands of only a few members. He feels useless and disenchanted with what seems to be the group's interpretation of democracy. It is only after some time that new members gradually become part of the group and begin to feel welcome and not merely tolerated.

This is a criticism often heard about campus religious groups, and it is made both by those in the religious groups and those who have attended but have never become active members. It is natural, of course, to prefer old faces to new, friends to strangers. It is more pleasant to spend the evening in the company of those who are known and liked. But because the ideal of Christian fellowship is so vital to the life of a religious organization, it seems to me it is essential for those who are already active to make a great effort at warmth and friendship with those who are new.

Another rule of the game is that those who play accept certain assumptions. The members assume that anyone who wishes to join the group has already accepted the validity of Christianity. I, like many others, had questions to be answered, conflicts to resolve. I was looking for a Christian group which would accept me as a

searcher who had not yet become a believer. Since many courses in colleges and universities question the validity of Christianity, religious groups which are not prepared to help the students search out the answers usually find that their membership is composed only of those who have already achieved a certain set of values and are not questioning them. In order to do this it is necessary to answer the questions raised in cultural anthropology, comparative religion courses and sociology or religion—or to forget these courses. There is not much room for someone who has not been able to do either.

There are many who, like myself, would like to examine the knowledge gained in these courses in the light of Christian teaching and build a set of values and a philosophy which will include these things. Undoubtedly there are religious groups which strive to do this. But too many are unwilling to begin where the student is and build from there.

Another rule of the game is to ignore certain moral questions. Most students want to learn to know and accept themselves and have only just begun to understand their own feelings and needs. They have had enough psychology and sociology to be unable to accept an oversimplified moral standard, sharply dividing everything into black and white, right and wrong. They want to examine the moral aspects of some big, unanswered questions in a secure atmosphere of acceptance.

DRINKING and sex are the most immediate problems, but there are others which are equally important. The entire area of ethics in daily living is of concern to the average student, including the racial issue, communism and other social problems. Christian teaching is not enough for these students if it cannot be translated into action. One of the main functions of a religious organization seems to be just this—to point the way for creative Christian living in a complex world. Pat answers will not do—they must be solutions searched out by the individuals and the group in order to have meaning which can be translated into daily living. Too often religious groups avoid a frank examination of the problems most vital to the students. By ignoring these questions, they are failing to meet the needs of the large majority of the students.

Perhaps all this searching is something outside the realm of a religious group. So perhaps it is the fault of 90 per cent of the students—the godless ones. They are searching, as anyone can tell who cares to sit in on a dormitory discussion late at night, or attend a class studying evolution or religion. But they have many questions not answered in these religious groups. Perhaps they demand the impossible. Perhaps they are blinded by the quick flash of new knowledge and experience. I cannot tell, because I am one of the groping blind.

Perhaps the colleges and universities are wrong. Wrong in questioning basic religious and moral values. Wrong in assuming that all knowledge is worth while. A basic tenet of the social sciences, for instance, is that all value judgments hinder the pursuit of knowledge. Reli-

gion in the social sciences is examined as a cultural phenomenon. It is analyzed in terms of the function it performs in society, and thus God is often seen as having been created in man's image. Students emerge from these courses uncertain of the faith of their fathers, and questioning all the religious training which they have had.

Ideally, education should be a help to religion rather than a threat. By broadening the horizons of individual experience it should build an appreciation for the wonders of the world and the Power which has created them. It should inspire awe and reverence rather than skepticism and confusion. And the students should turn to religion to express their wonder at the growth which they are experiencing. The facts which are learned in the classroom should be supplemented by the values found in religious experience. For myself and other skeptics these values are slowly and painfully discovered. One of the most important functions of a campus religious group, it seems to me, is to help students in finding ways of evaluating their learning in the light of a moral philosophy and faith.

IT is easy for a religious group to dismiss the other 90 per cent as "too materialistic" or "not serious enough" or "too selfish." It is just as easy for the other students to ignore the religious organizations as "dogmatic and prudish" or "squares" or "unrealistic." And the professors can ignore both groups as "ignorant of the facts" or "not interested in learning" or "narrow minded." Too often this is just what happens. The basis of the problem of religious apathy on the campus seems to lie in the fact that the three groups are not working together. Solving this problem requires careful re-evaluation as to the goals of all three groups. A serious, creative effort to work together is difficult and requires careful planning over a long period of time.

Because I wanted to find out whether or not I stood alone in these sentiments, I have talked to many students and have read much of the research done in the area of campus religious participation. Everywhere the results were similar, and I discovered that I was not alone.

Religious faith and values concern almost every student and there is a vital interest in religion everywhere. At the same time, present religious organizations are not fulfilling the needs of the average student. This article is written with the basic assumption that every student would benefit from association with campus religious organizations.

But the potential strength of campus religious groups seems to be remaining just that—a potential. To become a reality it is obvious that a refocusing of religious programs would be great benefit. Undoubtedly there are groups who have found the key to some of the problems mentioned here. From the standpoint of the skeptic, such groups provide a bright gleam of hope in a confusing and complex world.

DEATH OF A GOOD THING

Chicago Round Table Eulogy

by Gregg Phifer, Associate Professor of Speech, Florida State University

IN these days of the \$64,000 question and twenty-seven-inch screen the death of a single radio program appears of little moment. Here today and gone tomorrow has been the story for many of radio's stalwarts—Lum and Abner, Vic and Sade, Fred Allen, and a host of others. These were my friends of the airways and even the names bring back nostalgic memories: the home-grown philosophy of Lum and Abner, the sly family humor of Vic and Sade, the barbed witticisms of Fred Allen. But none held the significant place in our democratic scheme of things filled by one of the oldest educational radio programs on the air, the University of Chicago Round Table.

Born in 1931 in the depths of the depression, the Chicago Round Table began unpretentiously as a local release over WMAQ, Chicago. Two years later NBC gave sustaining time for wider distribution, and by 1941 the program was released to nearly a hundred members of the powerful NBC Red Network from Portland, Maine, (WCSH) to Honolulu (KGU). In the early days of the second world war, before and after Pearl Harbor, its listening audience was variously estimated at between eight and ten million.

Week after week, cabinet officers, United States senators and representatives, leading politicians of all parties, men of letters, science, religion, and the arts gathered in the Mitchell Tower Studios on the University of Chicago campus. Maynard Krueger, T. V. Smith, Louis Wirth, Lloyd Warner, Clifton Fadiman, Archibald MacLeish, Paul H. Douglas, Norman Thomas, John W. Studebaker, Harry

Gideonse, Mortimer Adler, Robert Hutchins—these were the modern Knights of the Round Table whose appearances captured the attention and the imagination of millions.

I remember well my first visit to the Mitchell Tower Studios—climbing the narrow, twisting staircase, half hidden on the busy campus. At the top I spotted a cigarette-smoking "janitor"—later identified as the university's professor-politician-philosopher, T. V. Smith. A short narrow corridor, flanked by windows overlooking the great hall of Hutchinson Commons, led to the studios and a handbox audience compartment where ten folding chairs served a stenotype-operating secretary and a handful of inquisitive visitors like me.

Through a plate-glass window we saw the studio—small, compact, efficiently organized, and with a "round" table that was really triangular, a pyramid with the top cut off. On its sloping sides participants placed notes and outlines, while flashing lights at the top warned of the passing time.

The discussion was "extemporaneous" as speech professors use that term—meaning that it was carefully prepared in outline, rehearsed several times (including a recorded run-through), but broadcast without prepared manuscript. A research secretary in the studio used flash-cards to communicate with the discussers during the broadcast: "Use Specific Examples, Please"; "Facts, Facts, Facts"; "Tell Stories From Personal Experience." Other cards urged participants to remember the audience: "If You Know a Joke, Use It"; "Use Word Pictures"; and "Don't Be Polite, Interrupt." Each card was decorated with

a little drawing, an especially effective one illustrating, "Are You Man or Mouse?"

DURING its twenty-five years on the air, the Chicago Round Table was a constant reminder that a broadcast could be both educational and successful. In its heyday, the Round Table—originating early Sunday afternoon and rebroadcast over other stations throughout the week—attracted audiences rivaling those of successful comedians or name-band orchestras. Education on the air need not be dull; it can be attractive and enlightening at the same time.

But there are other reasons for remembering the Round Table. It was a voice of reason in a world that does all too little reasoning. It taught us to think. As we listened to the facts and ideas of the experts, we found ourselves—with them—weighing arguments, listening for evidence, solving problems and making decisions with our brain power instead of our adrenal glands.

What a contrast to contemporary political campaigns! Now that advertising agencies have taken over the direction of politics, we can expect the "hucksters" to use all their wiles to short-circuit our responses by setting up signals and symbols and slogans. Even the highest office in our land is sold like soap by an advertising agency broadcasting one-minute commercials on a saturation basis. Radio advertising and political propaganda directed by the ad-men encourage uncritical acceptance, not critical thinking. Can this be good for the health of our political democracy?

The Round Table encouraged or-

derly thinking. As I found out when doing my master's thesis at the State University of Iowa, Round Table discussions followed closely the steps of the group-discussion outline adapted by speech scholars from John Dewey's analysis of the individual act of reflective thinking. The problem was stated; terms were defined; the problem-situation was analyzed to discover its symptoms, causes, and potential future developments, alternative courses of action were described and explored. On some subjects, participants reached general agreement; on more controversial matters, they were content to disagree. In any case, the Round Table presented the ideas and experiences of some of America's best minds in a format to which the American people were willing to listen.

FINALLY, however, the Chicago Round Table served as a symbol of the fact that reasonable men can reasonably disagree. All shades of differing opinion—on all kinds of topics—

found their outlet over Round Table microphones. During the prewar period I remember listening to heated debates on intervention between Philip LaFollette and Clifton Utley.

Participants on the Chicago Round Table often met for supper Saturday night, began their discussions over the dinner table, continued in informal session through the evening, came back to work Sunday morning for more rehearsal, a recording, and a luncheon of turkey sandwiches before the broadcast. Through this long preparation they learned to know and respect the intellectual integrity and ethical character of other participants. In the true spirit of discussion, they learned to agree where they could, to disagree where they must.

And now the Chicago Round Table is no more. It is true that the Chicago radio office sponsors another program, "New World." But the "round" table has been put away, the flash-cards gather dust, and the Knights of the Round Table venture forth no more to the Mitchell Tower Studios. On June 12, 1955, the Chicago Round Table fell before the onrushing round-the-clock week-end monstrosity that is Monitor.

So passes from the American scene one of the few true discussion programs ever to gain a nationwide audience. It is true, of course, that the American Forum of the Air and Town Meeting of the Air, among others, survive. But these are really hammer-and-tongs debate with a forum period, a sharp contrast to the genuine cooperative discussion usually featured on the Round Table. Those of us who believe that democracy requires for its survival an informed electorate trained to think and to reason about public issues will mourn its passing.

CAPTIVITY

(Continued from page 10)

captivity. Religious expression would include a more notable place for acts of repentance. Grief over the loss of earthly status was matched by sorrow for sin, confession of transgression, and a yearn-

ing for forgiveness. Fasting and lamentation were in vogue. Thought sought out the possibilities of atonement, and concepts drew meaning that penetrated the succeeding centuries and eventually influenced Christianity. For the time being, leaders saw the need to maintain and develop institutions that could embody the faith of the day. Perhaps an incipient form of the synagogue came into being.

THE dirges in the book of Lamentations show how easily the tenor of the times could have given rise to complete pessimism and futility. Not only does hope spring eternally, however, but the consciousness of God's work in history coupled with prophetic preaching would stimulate not just the desire for a chance to put new faith to work in the old setting, but the positive hope that the Lord would bring his original plan to fulfillment and establish his people in Zion. The captivity became a new revelation calling the nation back to its true history by returning it in repentance to faith in the only true God. Then the event which had to be faced first as the judgment of God became the inaugural step toward deliverance.

As we review the motifs of faith that came to new life in the captivity, we want to apprehend their vitality. Some of us have heard them played over with such regularity that they seem stale. They fit well enough in the old Testament. Each is like a brilliant jewel in a diamond necklace. We would be startled if it were missing. Since it is in place, we take it for granted. In addition, we may take offense at those who wear the gems. For example, we may feel that the doctrine of judgment is too often mouthed by those who deserve its fulfillment, but never receive their deserts. Then we should remember that most modern viewpoints had their Old Testament equivalents. A similar contest between views existed then as now. The Old Testament preserves what survived the struggle. In a desperate conflict men received as revelation an interpretation of events that had almost been lost. We could say philosophically that unexpected strains survive the pandemonium of a crisis. If we agree with the men of the Old Testament, we will say in faith, that amid the hurly-burly of human activities the Lord channels his stream of continuous purpose. We can stand where they stood and join the tradition from our historical heritage with living experience and find God at work in our day.





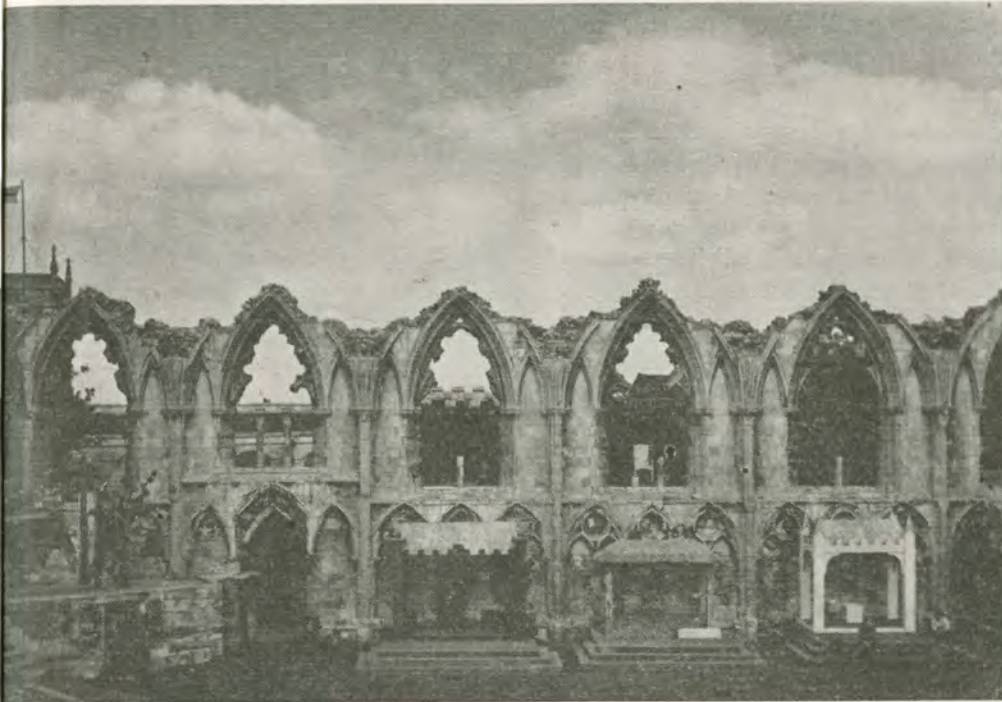
reflections on the mediaeval drama

by Tom F. Driver, Columbia University

AS everyone knows, the connection between Christianity and the theater is rooted in the Middle Ages. It is therefore suitable that in a special issue of *motive* featuring one of England's great cathedrals, the drama page should turn to the religious dramatic heritage which comes to us from the fourteenth and fifteenth centuries.

Four great cycles of plays based upon biblical themes survive today from England's late Mediaeval Period. These are known as the plays of York, Chester, Coventry, and Wakefield (or Towneley). In the interest of focusing attention on the old and new cathedrals of Coventry it would be appropriate if we could consider the Coventry cycle in detail. However, two considerations discourage our doing so. In the first place, the grounds for associating the so-called Coventry Plays with the town of Coventry are unfortunately slight. Scholarship is now of the opinion that these particular plays originated not at Coventry but further to the east of England,





and that their designation as *Ludus Coventriae* is due to the misunderstanding of a seventeenth-century librarian.¹ Scribes, beware! In the second place, general opinion has it that the literary and dramatic qualities of the "Coventry" cycle are inferior to the other three. The superior group is everywhere understood to be the York. For that reason, and because the York plays have recently been given an important revival production, we may turn our attention to the York plays as examples of the mediaeval impulse toward the dramatization of religious faith. The accompanying illustrations are from the 1954 production staged at York.

¹ A. W. Pollard, *English Miracle Plays, Moralities, and Interludes*. The Clarendon Press. Oxford. 1890, 1950. pp. xxxvii ff.

The textbooks all have it that the plays were originally written and produced in order to give instruction to the people regarding biblical events and matters of dogma. The cycles begin at the Creation, proceed through certain Old Testament stories to the coming of Christ, depict his life in greater detail, show the Crucifixion, Resurrection, and Ascension (some including also the Assumption of Mary) and end with scenes of the Last Judgment. The conventional theory is that these vast cycles, consisting of something like fifty or sixty "plays" each, were produced primarily to inform the ignorant. They served, like the pictures in stained-glass windows, as a kind of visual aid for a populace which

did not possess the Bible to read in the popular language.

No doubt there is some truth in this view. The plays are vivid and would certainly inform the unknowing or remind the forgetful. And there are certain documents from the times which suggest instruction as a motive in the production of the plays. But another side of the question needs also to be emphasized. That is, that the function of these enactments of the biblical story was, above all, to enable the faithful community to enter once again into the historical events by which God had called his people into being.

I SAW the York plays performed in their native city in the summer of 1954. E. Martin Browne and the York Festival Committee had assembled a large, competent cast and had spared no pains to make the presentation worthy of the material. The setting was out of doors in the ruins of St. Mary's Abbey Church (architecture and the drama both suffered staggering blows from an overprotesting Protestantism), where many stage areas were used, in keeping with mediaeval practice. An upper story of window arches framed scenes in Heaven, with God and his angels. A raised platform at the far left was the scene of Adam's fall and later the redemptive suffering of Christ. Opposite, at far right, was the Hell-mouth, for the scene of "The Harrowing of Hell." In the several arches at ground level were set such places as Pilate's house, the house of Caiaphas, and the manger at Bethlehem. The large, open

green in front became a street, a garden, a courtyard as needed. On bleachers sat an audience of about 2,500 persons. The play was performed for several weeks, so that an estimated 50,000 persons saw it that summer.

As one sat in the bleachers watching the two-and-one-half-hour abridgment of the cycle unfold, one received two predominant impressions. The one was of the vast, epic sweep of the biblical drama of salvation. By the power of stage symbolism one looked up into Heaven and down into Hell. One saw man's pretense and his pride (not only in the story of Adam and Eve but also in the naïve yet charming humor and bombast of characters like Pilate and Herod); at the same time, the Son of Man's humility and exaltation. The mediaeval ability, often noted in its architecture, to set forth the grand plan while not overlooking the most human detail, was here in abundance. It suggested both the majesty and the infinite care of God—who created the earth, who rules history, yet who smiles at Pilate being roused out of bed in the middle of the night.

The second impression was the sense of involvement in the whole process. No doubt the participation of a modern audience is less than that of the York citizens in the fourteen- and fifteen-hundreds, but it still remains. The 2,500 persons were not merely spectators. They did not simply watch. They responded to the re-enactment of something out of their past. They belonged.

For many of the English present, the past responded to was the cultural heritage of England. They rejoiced in the England of an earlier day, proud of England's maturity in the twentieth century. But for many also, the past was that of the Bible, the past which is sacred and determinative for Christians because God is thought to have been active in it in a particular way. And the sense of that God-action then generated a sense of his sustenance now. It provided grounds for hope in his ultimate judgment of every man, the final vindication of life which now must be lived as though seeing

through a glass darkly. The plays are a vast pageant of history. They thus serve to sharpen the historical "now."

Is that education? Instruction? Partly, yes. But not primarily. It is mainly a communal enactment of a creed. It is a reliving (in symbolic terms) of time past, to the end of enlivening time present and creating hope for time future. That history-minded function is very close to the services of worship in the Christian Church. It is that affinity which provides one reason for believing that the mediaeval drama, which is parent of modern drama, did in fact take its rise from the services of the Church.

AS in all religious and dramatic thought, the weight of these plays is carried on a framework of form and symbolism. Puncture the naïveté of the conception, and all seems ludicrous. Grant the conception, and life is illuminated. The verse itself seems too fragile for its great burden of meaning, yet also makes that burden credible:

*Since I have made all things of nought
And Adam with My hands have wrought;
Like to mine image, of mine own device;
And gave him joy in Paradise
To dwell therein; yet exiled from that place
I mind Me I did promise Grace.
Mankind hath paid for his sin full sore
This five thousand years and more.
Out of pain shall man be bought;
I will not lose what I have wrought!
For the old Adam sinful, an Adam new!
For the mother of all, mother of Him the
Life true!
For that tree in the garden, Tree of Calvary;
Thus to fulfill an ancient prophecy.²*

On occasion, the verse can rise to what impresses me, at least, as the sheerest loveliness:

GABRIEL

*Hail Mary, full of grace and bliss!
Our Lord God is with thee,
And hath chosen thee for His;
Of all women blessed shalt thou be!*

MARY

*What strange greeting, sir, is this,
Thus secretly come even unto me?
In my heart a thought there is
That God's messenger here I see!*

² Quotations from *Old-Time Church Drama Adapted*, by Rev. Phillips Endecott Osgood. Harper & Brothers. New York, 1928.

The angel delivers the Annunciation message. This is Mary's reply:

*Thou Angel, blessed messenger
Of God's will, I hold me well repaid.
I love my Lord with heart most dear.
For the grace thus on me laid
Behold God's servant here
To His will ready—His handmaid.
Be done to me, despite my fear,
His word, as thou hast said.*

While these plays cannot be said to achieve the highest in dramatic expression, they do possess a delicate beauty of their own. And they already contain an element of dramatic understanding later to be of value to the greatest playwrights, namely, the awareness of drama as a *word* which is *done*. The drama hereafter grows in the continual interweaving of language and action. In the mediaeval religious plays are combined the language of man and the action of God.

A THEOLOGY FOR EVANGELISM

(Continued from page 16)

the real world. It makes no appeal to the whole man; and it is constitutionally addicted to a radical oversimplifying both of the real world and of the demands of God in Jesus Christ. To be sure Revivalism is admirably suited to the needs of institutional self-aggrandizement in a social situation congenial to its operational principles. Witness the naturalness of giving the "convert" a card to sign wherein he pledges himself to give a tenth of his income to the church. Is a will made resolute in love, courageous in the deeds of mercy and in rebuke to ungodliness in high places, obedient to the heavenly vision, by an arithmetical formula? No church can tell a person what God demands of him, except to remind him that the Kingdom demands an absolute loyalty. It claims the totality of our involvements with the real world.

We cannot afford any program, any strategy, which will continue to produce fractional and fragments of Christians. We need to preach the whole Gospel for whole persons. Let the church therefore be the church, the servant faithful to the mission upon which God has sent it, to show forth the divine kingdom in Christ.

Campus Roundup

A RELIGIOUS ATMOSPHERE

College students today are serious-minded, surprisingly mature individuals who have become well accustomed to the competitive spirit of our society.

Two current articles, though strikingly different in tone and factual content, accept this thesis as fundamental in evaluating education today.

Sidney Lovett, chaplain of Yale University whose *Religion on the College Campus* appears in the October *motive*, prefaces the body of his article by observing that "College life is fraught with the very same economic hazards, emotional tensions and moral crises that are abroad in the highly competitive world of business and industry. . . ."

Sloan Wilson, assistant director of the White House Conference on Education and author of the bestseller, *The Man in the Gray Flannel Suit*, says he has reluctantly resigned himself to the increased emphasis placed upon excellence in all endeavors even on the grade-school level. He humorously deplures the passing out of favor of mediocrity in educational achievements, commenting nostalgically in his article in the October 2 *New York Times Magazine*, "Warning Against Career, Children," that in his student days the student did not feel the burden of competition nearly as early as students do today.

Student maturity, brought about by increased competition, has demanded far greater emphasis upon religion on the college campus. Along with maturity has come the spirit of inquiry, and as Mr. Lovett points out, ". . . the truculent disdain for spiritual values (prevalent two or three decades ago) is largely vanished as the spirit of inquiry has succeeded negation."

This spirit of inquiry, in turn, demands for its perpetuation an atmosphere conducive to worship and religious study.

Only one sentence of Mr. Lovett's optimistic article bothers us: "The general growth of the habit of churchgoing in town and city is not without parallel in many academic communities."

We trust Mr. Lovett and those who analyze the religious revival not only at *DePauw* but also at other academic communities will not look to statistics of church attendance as reliable barometers of a wholesome religious atmosphere. Rather it is to that very spirit of inquiry, the attitude among the students toward religion as a fundamental part of their lives, that analysts of religious revival must look.

(EDITOR'S NOTE: The above edi-

torial was written for *The DePauw*, collegiate newspaper of DePauw University, Greencastle, Ind., by the editor, *Lee Dirks*.)

INDIANS WANT EDUCATION

The *Warm Springs Indians* of Oregon have created a fund to send at least ten of their youngsters to college each year. Tribesmen are irked by the fact that none of their youth has ever graduated from college. To finance the scholarships, the Indians will dip into the annual income from sale of timber which is normally distributed entirely among individual families.

OIL FOR THE LAMPS OF EDUCATION

The *Standard Oil Company* (N. J.) has set up the Esso Education Foundation, the purpose of which is to aid independent colleges and universities. So far the new foundation has a fund of \$1,500,000. The grants will be unrestricted and will aid undergraduate as well as graduate departments.

HOW TO HIRE A COLLEGE GRADUATE

When a business or industrial concern goes to a campus to hire an engineer or other technical worker, it looks only for the most brilliant students. That's wrong, says *Karl A. Hill*, Dartmouth College executive. The American business firm must revise its thinking on this score and accept lower-ranking students. And for good reasons, too. First, there is a shortage of able, highly skilled personnel. Furthermore, college grades don't tell the whole story about the potentialities of a person as a future technician. And

finally, the firm which recruits only "future presidents" forgets that only one person can serve in that position at a time.

In a talk to industrial executives, Dr. Hill said: "Don't put so much emphasis on the quick sale by the student; the articulate man may have far less development potential than his less articulate classmate."

Don't automatically reject the lower-ranking students without looking into the quality base of the group; some colleges have higher admission standards than others. Don't turn down a student just because he reveals honest indecision about his career choice; indecision should be expected in a student without previous industrial employment experience.

Note: It costs from \$350 to \$500 to recruit an engineering graduate and to place him on the company payroll.

NORTHWESTERN STUDENTS ASK RELIGIOUS QUESTIONS DROPPED

Students at Northwestern University have asked its administrators to refrain from requesting religious data from prospective students.

The *Daily Northwestern*, student publication, in an editorial urged *President J. Roscoe Miller* and the administration to "comply promptly with the student governing board's request that religious information be removed from the university's application for admission."

Leaders of campus religious groups use the data to contact students according to the preference they state.

Last spring the student governing board sent Dr. Miller a letter urging that religious questions be dropped, or that a religious information blank be sent successful applicants with answers optional.

Oops! Credit for "Bethlehem" by Emil Paul John in the December *motive* should be given to the *Providence* (R. I.) *Town Journal* for permission to reprint.



Homo Extracurricularus

THIS past month CHANCEL was asked to supply music for the worship services and quiet periods of two national convocations of Town and Country Churches; and since this column is urging you as individuals and as members of college religious groups to become aware of and to use the great resource you have at hand in top-flight sacred records for deepening your worship services and meditation periods, you may be interested to hear a little about how this sort of music works out in practice and to see how you might use it.

Turning to the convocations, we were aware that the over-all situation might have difficulties. We would be dealing with a group of five hundred or more ministers and wives who would be eager to talk with old friends they had not seen in a year or more and who would come from seminar and study group hours with new ideas that they wanted to push around. Many of them would also have had close acquaintance with church music and its presentation. Since we had already proved the spiritual validity of all our records in a church sanctuary, we did not have to worry about that, but we did have to spend hours ahead of time programming the music carefully for the two convocations and then listening to the programs (particularly the four sequences of hour-length meditation music) to make sure that our choices fitted the spots in the worship services, and that the differing pieces of music in the hour sequences offered both musical variety and a unified mood and that they fitted together smoothly . . . that the basic mood was not jarred but carried on from one piece to the next.

The hour sequences each contained progressions of organ, choral, vocal and instrumental solo, and orchestral music; and we used the vocal music as a way of suggesting the thought, the focal ideas of the hour, making sure that the instrumental and organ music was in sympathy with the mood of the words. To take one of these hours as an example, we began it with five of the Schübler chorale-preludes of Bach, followed them with "O Rest in the Lord" sung by Marian Anderson, continued with two of the *Seven Last Words* by Haydn played by a string quartet, then turned to the last six spirituals in Roland Hayes' series on the life of Christ, and concluded with an orchestral setting of Bach's "Jesu, Joy of Man's Desiring."

As for the worship service music, the solos and anthems, of course, had to be fitted to the service theme and scripture,

while the preludes and postludes also had to fit the conditions under which the service was being held (brief, if the attenders were already in their seats or were staying afterwards; longer, if the service began or ended a session). For example, we began one service with Schubert's "Litany for All Souls," played by viola with organ accompaniment (4½ minutes), used a choral presentation of Monk's "Jesus, Meek and Gentle" for the anthem, and concluded with Frescobaldi's "Canzoni" as an organ postlude (1½ minutes).

Concerning the convocations themselves, certain moments and observations stood out. For instance, I found it quite important that I should know well not only the programmed music but all the other music I had with me and that I should have more than the programmed pieces at hand, for at times it was necessary to improvise. At one convocation, I had to put together one extra half-hour sequence as it was being played, and on more than one occasion I had to abbreviate or lengthen the hour sequence already set up. At one convocation the chaplain came to me just before a service to ask that I follow his closing prayer on this day not with the usual postlude but with a prayerful piece. He wanted a concluding prayer response that would also act as a postlude. I reached for a quiet and effective choral recording of "Breathe on Me, Breath of God"; and after the service the chaplain returned to say that it had been "just right."

THE remarks of a number of the ministers attending the convocations confirmed the rather surprising observation of my own that there is actually no conflict or even competition between live and recorded music. Live music transmits a vitality from the performer to the listener or stimulates a vitality among those singing together which recorded music does not do—does not even suggest. On the other hand, recorded music has an inwardness, a quietness, a prayerfulness (in part because of its ethereal, unperformed nature) which live music does not have. The two act upon the listener in two different ways and can be used side by side in the same service. This was confirmed by one woman who admitted that she had come to the first worship service with reservations about the use of recorded music but who found to her surprise that the same service could contain both hymns sung lustily by the assembled ministers and "He,

Watching over Israel" in recorded form without any clash at all between them.

Though I can't say that it was a surprise, since we had discovered it in our church pilot project last winter, another observation that interested me came at the other convocation when I was playing an extensive prelude of several pieces before the first worship service. All at once, at the end of one of the pieces but not quite at the end of my programmed series, I suddenly heard the church organ take over. (Lucky that I heard the organist begin!) I was interested that there was absolutely no jar, no sense of change in tone quality in this shift from recorded to live organ. This instance also serves to underline the fact that anyone using recorded music should be in a position to hear it as it fills the church. If possible, he should also have someone sitting in the church to give signals for volume level up and down. The one at the controls often cannot judge accurately from his position the volume level as it is heard in the church. Even setting the volume level beforehand in an empty church is not a sure guide, since people soak up the sound and can easily make the level determined beforehand insufficient.

Perhaps the most dramatic moment in the two convocations came as a final worship service began following a normal, noisy closing session and panel discussion. The attenders were to go into this final service from the general session immediately and without moving from their seats. We had felt that in this case we needed a fairly long and compelling prelude, and at the signal, I began a beautiful, deeply moored orchestral recording of Bach's "Come, Sweet Death." It moved me, but then I love the piece anyway. The sanctuary, too, seemed quieted of human noises, but only after the service did I learn how it had been received. The same woman who had had reservations about recorded music came into the anteroom where I had the amplifier and turntable when the service was over to ask what the prelude was and said that it had been tremendous. In front of her, she said, a man and woman had been talking busily—then as the music began, the woman faltered, tried to continue, and stopped—opened a hymnal, started thumbing through the pages, faltered, and stopped, and did not move again until the music ended. The music had quietly but insistently taken over the sanctuary, stilling conversation and leaving the attenders at its end open in spirit and ready to worship.

IS GOD A FOOL?

(Continued from page 8)

rience in parent-child relationships to support our contention that prudent love is not enough. Is it not a fact that parents who would not dream of offending their children do in fact insult them by lack of faith in their capacity to endure suffering? In most instances children "bounce back" from suffering as rapidly as they do from physical illnesses—and especially when there is a sympathetic and encouraging parent at hand to help. The "prudent" parent, confronted with the problem of whether to encourage the

youngster to do something which may bring more grief than he realizes, is more likely to emphasize the possible grief than the possible good! Since, actually, he himself fears suffering more than he cares to create good, he will prefer to put off the test. In so doing, however, he may well be keeping the child from developing the self-confidence that comes from knowing that he can accomplish uncertain objectives—or from knowing that he can take disappointment!

To summarize: Prudential love, love which emphasizes safety, is actually not safe! To "play safe" is not to be safe! Prudential love is actually wrong in its calculations, because it does not face all the facts of life. None of us can keep things from changing. Our problem is to analyze change, including physical and mental change, and transform it into growth, into creativity. And to do this we must move from prudential love into creative love, that is, the love which lives in changing situations, accepts the facts in every situation, but does its ut-

most to transform the total situation into one in which persons will have the security of mutual concern. We must examine this creative love more closely.

THE meaning of creative love is by no means easy to define, since there is no formula for it. It is not correct even to oppose it to prudential love, as if it were not concerned with the preservation of the person. It is rather guided by a different, more inclusive ideal of what the good life for a person is.

Let me re-emphasize that our conception of the nature of a good life is often shaped by our experiences as children in which safety is a necessity. Furthermore, since the dependence of children upon parents is necessarily so great, it is all too easy for any child to grow up identifying love with security. As we have seen, this very dependence brings forth as the theme of life: I want *to be* loved.

That an infant and growing child need love is, of course, not to be deplored. Nor should the person's need to be loved be denied, for it springs from his inner nature, as well as from the uncertainty he fears when love is denied, or supplanted by indifference or hostility.

But our question is: Should the need "to be loved" be allowed to dominate the conception of what makes life good? Much recent psychology has emphasized this "need for love," without pointing out clearly that the need is *to love* as well as *to be loved*. So much has been said about conflict and frustration as a basis for nervous disease and maladjustment that many persons are now more concerned about avoiding conflict and frustration than they are to encourage frustrations which are in the line of growth. It makes a critical difference if we think of the happy or good life

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in terms of love as "security" or as adventure in the sharing of life.

I am willing to hazard the assertion that there is no more serious maladjustment than that involved in a person's thinking of life only in terms of *being loved*. For now the emphasis is on his own security and satisfaction at all costs. And this, far from bringing security and satisfaction, actually encourages insecurity and dissatisfaction for all concerned. We can provide basic physical conditions for safety and security, but we cannot ever provide mental security. This the individual must develop in the very situation where he feels uncertain and insecure. This creative "security" is not the feeling that everything will come out well, but the conviction that, no matter what happens, one will fight for the good.



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I would not be misunderstood. There are other things in life that are precious, such as health, and knowledge, and beauty, and the joy of living—without them life would lose much of its savor. But we know that all of these depend to some extent upon good fortune. The one thing that depends upon each of us alone, and the one thing which undergirds these other blessings is our unflinching and constant determination to develop these other values despite the dangers that surround them.

IT may now be clear why I believe that if God had made man so that he could not hurt himself or others, man would not be a morally mature person. For we have now seen that what makes life most meaningful is not the security provided for us by mother, father, society, or God, but the creative effort which can penetrate into every nook and cranny of our lives. We have seen that for human

beings security at the price of creativity means dehumanization. The love for security which forfeits creativity is a snare which turns men into cringing animals and generates a hate of which animals themselves are incapable. If we are to keep the blessings which being human makes possible, we must do so by accepting the risks of being human, and creatively discipline ourselves to suffer, whenever need be, for a greater good. It is because the majority of human beings, too much of the time, think that they can preserve their goods by hugging them to themselves; it is because they conceive even of love as guaranteeing serenity; that they are in fact inhuman to themselves and to each other. For those who are not willing to help each other to be creative, those who are suspicious of the creativity which seems to endanger their present good, live by putting up barricades between people. But when persons live in a way that seeks to protect the freedom and creativity of others as much as

possible, they find new reaches of goodness in their lives.

Nor is our reply complete to the person who claims that a God who values for man such creative adventure is a fool. We shall certainly not deny the awful reality of the evil men do to each other. We shall not minimize either the cheap little tricks which men play on each other or the wholesale frauds by which they cheat each other. We shall not belittle the frightful toll which fear, hostility, and aggressive feelings take every day in anxiety and nervous tension. But we must urge that men are in fact cruel to each other largely because they misconceive the conditions of their own deepest satisfactions. It is their exclusive demand to be loved, to be secure, which keeps men tense and uses up their energy without actually providing the only security open to them as men. They do not see that the condition of human security is creative insecurity.

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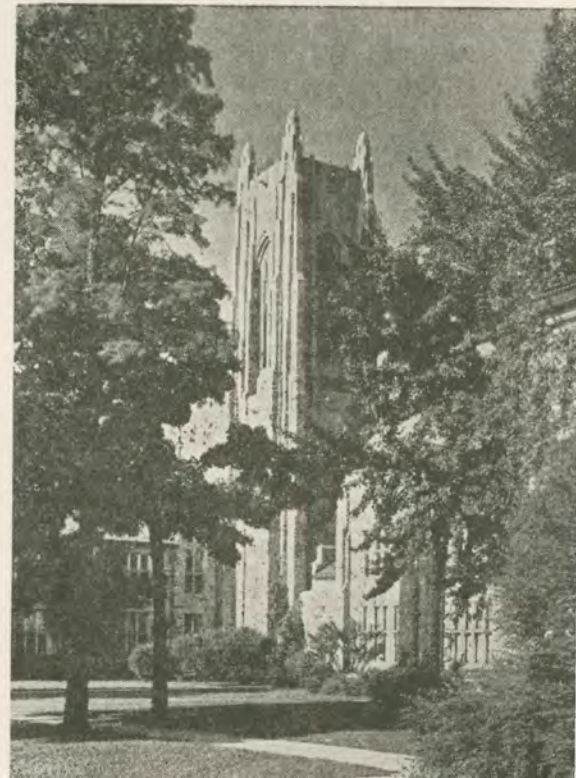
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book reviews

by Roger Ortmyer

FINE BOOKS; CHEAP PRICES; AN EXCITING NEW REVIEW (MAGAZINE, THAT IS)

Anchor Books, published by Doubleday, were one of the first series of paperback books to take consistently what is sometimes termed "high-brow" literature and market it at low prices in paperback editions. Penguin and The New American Library had played with the move before Doubleday attempted it, but into the selection and design of the Anchor Books was brought a discriminating kind of taste that made it seem like something quite new in publishing.

The Anchor list grows with the excellent selections listed:

W. H. Auden and Chester Kallman, ed., *An Elizabethan Song Book*, \$1.25

Andrew Chiappe, ed., *Five Comedies of Aristophanes*, 95 cents

David Riesman, *Individualism Reconsidered*, \$1.10

Erwin Panofsky, *Meaning in the Visual Arts*, \$1.45

Alexis de Tocqueville, *The Old Regime and the French Revolution*, 95 cents

Colette, *My Mother's House and The Vagabond*, 95 cents

Helen Waddell, *The Wandering Scholars*, \$1.15

Melvin J. Lasky, ed., *The Anchor Review*, \$1.10

Special attention should be called to the last item: *The Anchor Review*. It is actually a critical magazine.

A short while ago we were retracing our thoughts to the inspiration of the "little magazines," those literary ventures of high mortality where so many of the significant figures in the literary arts got their start. We went back with longing, for we said they were no longer with us, if indeed any longer possible.

But suddenly we find the "reviews" stacked up in front of us. The latest is the first edition of *The Anchor Review*—and in many respects the best of the current book-format magazines. It is for the same kind of people who like Santayana, Auden, Malraux and de Rougement—the last three have written for this first edition of a new periodical, which is, in the best sense, a conversation with the world.

EISENBERGS KEEP IT UP

Helen and Larry Eisenberg are fast becoming lead figures in American recreation and leisure-time activities.

This condition is to be desired because Helen and Larry have a belief about how most creatively to use these mo-

ments that the persons in the groups shall be more fully realized as children of God, through participation in recreation.

Fun With Skits and Stories (Association Press, \$2.95) is a merry collection of skits and stunt ideas, plus some really funny stories. Some of the skits are funny in themselves, some of the stunts sound as if they may be funny, and most of the stories really are.

So much depends on skits and stunts in getting the human face and action into the pattern. In fact, some of the best use of the stunts and skits that the Eisenbergs propose is as starters to use one's own ingenuity—and if you are stymied as to how to start, here's the place to get help.

With another volume in the "Leadership Library" the Eisenbergs discuss briefly *How to Lead Group Singing* (Association Press, \$1). They insist you don't have to be an expert musician nor know how to swish your hands like an oratorio conductor. You don't even have

to be able to warble very well—and still have a lot of fun in leading songs; everybody likes to sing, but usually they need someone to lead.

They do a good job of suggestions which would seem common sense; except if you've never thought of them, they are really fundamental: on how to collect songs, how to plan the song period, what to do with a microphone and the accompanist. A good chapter is "How to Handle a Situation": the attention-getters, the mumblers from the rear and others that threaten group unity. They conclude with "The Songleader's Kit" which has selections of six basic songbooks, plus other good songbooks and suggestions for song leading, helpful catalogs to send for and a list of songs that you should consider for group singing.

CAMPUS HUMOR

Campus humor is an old joke.

You can play around with this observa-

Two new books which help us live the Christian life:

Making Religion Real by Nels F. S. Ferré

(Harper & Brothers, New York, \$2)

Sometimes Dr. Ferré writes in the higher stratosphere of philosophical theology, and few but the scholars and superior students can follow the complex pattern of his thought. The first few chapters of *The Christian Understanding of God* reflect this. At other times, Dr. Ferré writes in the warm, lucid style of a good pastor preaching to his people. It's this latter approach which has endeared him to thousands of students and laymen in our churches. It is in this style that his latest book is written.

Professor at Vanderbilt University School of Religion, Dr. Ferré gives us valuable help on making religion real "through thinking, through reading, through prayer, through worship, through the family, through friendship, through giving, and through suffering." Frequent references to his personal experiences give the book a directness that few books on religious living have.

Christian Faith for Today by John Ferguson

(Source Publishers, Nashville, \$1.50, hard binding; \$1, paper)

One of Dr. Ferré's good friends in England is John Ferguson, professor of classical languages at Queen Mary College, London University. Dr. Ferguson lectured in the United States last spring, capturing many campus and church audiences with his wit and penetrating insights into the meaning of God's love in the international situation.

This book started as a series of lectures to a British YMCA under the title, "What Is Christianity?" It is now a basic book, useful for personal reading or student study groups who wish to explore the Christian faith during the coming Lenten season. The eight chapters include those on "The Jesus of History," "The Meaning of the Cross," and "The Enthronement of Love."

—REVIEWED BY HENRY KOESTLINE

Art Reference

It has always seemed to me a rather perverse kind of publishing to print an encyclopedia of art that had no pictures, or if engravings were included, they were unimaginative little thumbnail black and white reproductions.

The new *Encyclopedia of Painting* edited by Bernard S. Myers (Crown Publishers, Inc., \$10.95) is a pleasure to handle as an art book as well as a valuable source of information concerning painting.

The illustrations, 216 of which are in full color, are integrated with the text, which itself is unusual, although one would presume that illustrations and text in an encyclopedia on art should explain each other—but apparently publishers have often thought otherwise. In any case, this new *Encyclopedia of Painting* does a fine job in letting the picture speak along with the informational data of the text.

This encyclopedia has some comprehensive sections on Chinese, Japanese, Persian and Indian painting as well as article on African art, Egyptian art, cave painting, etc. It is not definitive, but certainly for the ordinary student interested in art, this is about as good an encyclopedia as he can lay his hands on.

One particular pleasure of such a book, as far as I am concerned, is the juxtaposition of contemporary and ancient, medieval and romantic, as they come up on the alphabetical arrangement of the work. In this way, you find a Modigliani nude side by side with a Monet landscape, bordered by a Moholy-Nagy "Great Aluminum Picture." This is fun just to look at and to observe the difference in forms, techniques and also the underlying similarities.

A fine volume to own.

tion any way you wish. "I have a report here that says coke, soda and whiskey were found in your room. What do you make of that?" "Highballs, sir." . . . And the janitor who worked in the girls' dorm was asked by the dean why he didn't come around to get his pay—comes the obvious response: "What! Do I get wages, too?"

It sometimes seems a joke that there is anything funny in campus humor—it seems to have been heard so many times before. Then it is also a cross between a kind of "Captain Billy's Whiz-
January 1956

bang" and some of the sophistication of *The New Yorker*—with Captain Billy usually winning out.

So, if you can get by the obsession with a kind of sixth-grade curiosity about S-E-X and the barrelled humor of W-H-I-S-K-E-Y, you might find particularly cogent for our day the humor of the overwhelmingly absurd—I laughed and laughed at the engineer's approach to making love from *The Syracusan*—he rose "with a masculine air of indifference and stalked from the room on his hands."

A rather good collection because it is so illustrative of this gamut of column after column of overworked, overtired and adolescent humor, plus some really funny stuff is Max Schulman's *Guided Tour of Campus Humor* (Hanover House, \$2.95).

ON THE METHODIST CHURCH

Two new books on The Methodist Church have come out about the same time: *Why I am a Methodist* by Roy L. Smith (Hermitage House, New York, \$2.75) and *Understanding The Methodist Church* by Nolan B. Harmon (Abingdon Press, Nashville, \$2).

The first book is a personal witness by a man who was born a poor miller's son in western Kansas and rose to the highest-paid position in the denomination, that of Publishing Agent. The story is inspirational in the best of Dr. Smith's well-known style, well known through his prolific pen which has produced more than 30 books and a regular syndicated newspaper column for 30 years. Although Dr. Smith retired officially three years ago, he writes about 10,000 words a week.

Having worked for more than a year under Dr. Smith when he was editor of *The Christian Advocate*, I can testify to his indefatigable character. In addition to his writings, he is one of Methodism's leading preachers and even now delivers more than 300 talks a year. He is a gifted storyteller, and if he had set his mind to it would undoubtedly have been as good a novelist as Lloyd C. Douglas.

In spite of his success as a writer, however, Dr. Smith remains primarily a Methodist preacher. At one time he was pastor of the large First Methodist Church, Los Angeles. His love for the pulpit, and particularly the Methodist pulpit, shines through the entire book.

The second book, by Dr. Harmon, should make an excellent textbook for seminary students in their course on Methodist polity. It will probably become a basic reference for pastors and lay leaders in the years ahead.

Dr. Harmon is book editor of *The Methodist Church*, editor of the official rule book, the *Discipline*, and of the scholarly quarterly, *Religion in Life*.

(Reviewed by Henry Koestline)

New Reference Book

Of the making of reference books there is no end—happily! The reference book is the basic item in any good library: the court of appeal in doubt, a source of new information when needed, the ready guide when stymied for lack of the facts.

The only trouble with reference books is that they go out of date. Like the rejoinder of the economics professor to the students who gloated after an exam: "Prof., that was a cinch. You asked the same questions as last year," and he replied, "I'll admit the questions were the same; but the answers have been changed."

This is as true in religion as any other field. The truths of religion may be everlasting, but the facts certainly change. So now the great *Schaff-Herzog Encyclopedia of Religious Knowledge* has been brought up to date with the *20th Century Encyclopedia of Religious Knowledge* (Baker Book House, \$15). This extends the basic encyclopedia of the history of religion to fifteen volumes, the two new volumes covering religion in the first half of this century. One need not, however, own the original series to benefit for purchasing this new set for it is most useful in its own right as a source of information about religion in our own day.

Statistically, these two volumes are impressive: more than 1,200,000 words in clear type, the result of the cooperative work of over five hundred scholars from over the world.

The material on the Christian student movement (U.S.C.C., W.S.C.F., S.V.M., etc., as well as short notes on the individual movements as such) is written by Clarence P. Shedd, who is probably the best equipped of anyone to discuss such a subject.

Millar Burrows of Yale, who represents a middle-conservative approach to the Dead Sea Scrolls, has contributed a good item upon this most important archeological discovery. The articles on Hinduism and Buddhism are brief but do emphasize the contemporary revivals of those important faiths.

If one hunts for gripes he can find them: e.g., I don't think the paragraph on "church symbolism" is adequate, but this is a minor item and probably due more to the editorial limits than anything else.

THE CURRENT SCENE

"NO ROOM AT THE INN" — AN EVERYDAY STORY

by Joan Gibbons

What is a human being? Is he texture of hair, color of face, contour of feature, pattern of behavior, nationality, whose uncertain worth depends upon each differing human judgment? Is he a vessel bearing a gift, a light, a special meaning within, of equal and infinite worth to God? Perhaps our spirits, the highest within us, recognize the miracle that dwells in humankind, and so we are inspired to affirm that "all men are created equal" and speak in ringing words about the ideals of our democracy. And perhaps because we are also flesh, jealous, fearful, we listen to the differences told us by our eyes, and act in ways which contradict our ideals.

For instance, each person in this country should ask himself whether his beliefs are truly represented by the present immigration law, called the McCarran-Walter Act. Passed in 1952 when 278 Representatives and 56 Senators voted to override President Truman's veto of the measure, this Act supposedly represents the beliefs and desires of the American people. But since its passage, it has been attacked by numerous major organizations in this country; in the past session of Congress, over 60 bills were introduced to modify the law; as recently as December 6, Attorney General Brownell said that the Eisenhower administration would ask the coming session of Congress for its "drastic revision"; and only just completed are a series of Senate Immigration subcommittee hearings which pointed up the law's injustices. Yet while there is mounting pressure for change, many fear there is truth behind the statement by the ranking Republican member of the Senate Immigration subcommittee, Senator Watkins: "I doubt if there is sentiment in Congress to bring about changes in the fundamental philosophy of the Act."

What is this fundamental philosophy? Most succinctly, it has been called "Nordic supremacy," a belief that certain races or nationalities make poor citizens. It is expressed in that part of the law called "The National Origins Quota System," the purpose of which is to limit immigration of those who differ from the West European physical structure and culture which dominated the beginnings of this country. Until the last quarter of the nineteenth century, our country was truly a melting pot. Restrictions were first placed on the Chinese; then, in 1917, in what has been called the "barred zone" provision, immigration from most of the Orient was shut off. In addition, an attempt was made to curb the flow from Southern and Eastern Europe through the establishment of a literacy test. In 1924, when the present rigid quota system was set up, the numbers allowable from each country were based on the proportion of that nationality represented in our 1920 census. (An immediate imbalance was introduced, since only white citizens were counted.) The McCarran-Walter Act retained this 1920 census as the basis for its quotas. Why? — because between 1920 and 1950 the population of the United States increased by 43 per cent, increasing also the percentages of "undesirables" who might have to be counted were the census brought up to date.

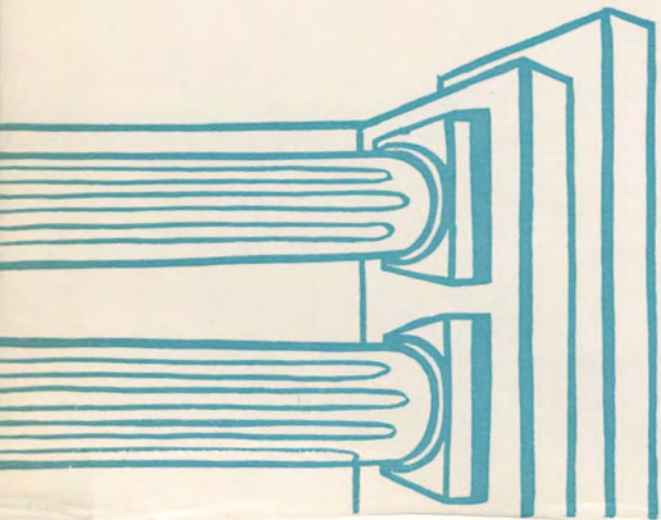
What have been the results of this quota system? Of the 154,657 immigrants who may be admitted annually, 81.6 per cent can come from Northern and Western Europe; 15.7 per cent from Southern and Eastern Europe; 1.9 per cent from Asia; 1.3 per cent from Africa and Oceania.

Between 1925 and 1952, 56 per cent of the annual "allowable immigration" has not been used. In 1955, of the 154,657 possible, only 82,232 immigrants came. The reason is partly the stringent immigration regulations (in addition to the quota system), partly the fact that Great Britain and Northern Ireland, allocated over a third of the total allowed immigrants, never uses all their quota. And unused quotas can't be carried from one year to another, or from one country to another.

In the case of DP's, the quota system was temporarily by-passed by the Refugee Relief Act of 1953, with nonquota persons entering this country being charged against one half their countries' quotas for future years. As a result, the quota for Greece has been reduced 50 per cent until the year 2013; Yugoslavia until 2114; Estonia until 2146; Latvia until 2274.

In the case of Asians, the present law presents an improvement over the previous "barred zone" provisions. But the improvement is scant, since an "Asia-Pacific triangle" is set up, a geographical area within which no country (except Japan and China) is allowed to send more than a hundred immigrants to the USA. In addition, any person born elsewhere having one half ancestry from this area must come under its quota system. (Thus a person born in England of an English father and Burmese mother must wait until his turn under the restrictive "triangle quota.")

It is time for some basic thinking about the nature of this democracy. Are we like a state university dormitory, open to anyone who has met the general entrance requirements? Or are we an exclusive fraternity, founded by a certain "type" which believes in the superiority of certain physical and cultural backgrounds and wants to perpetuate them? Perhaps we can justly ask whether it is fair to bring an immigrant into a country where he will be discriminated against. Perhaps we must admit that the majority of Americans do look upon this country as an exclusive fraternity. But this does not prevent us from asking whether such discrimination represents the highest of our faith.



EDITORIAL:

"Right This Way, Folks . . .

STUDENT EVANGELIST: Do you know what that man advised? I mean the fellow who was here for religious emphasis. He made the craziest proposal.

PROF.: What was so cockeyed about it?

S. E.: He said to form a team. The team would go over to the School of Medicine, thump on the door, and when it was opened, call out so all could hear, "God was in Jesus Christ, reconciling the world unto himself!"

PROF.: And then?

S. E.: After that excursion we would go over to the Law School and repeat the exercise. If they failed to chew us up, we could give repeat performances at the School of Business Administration and maybe also over at the gym.

PROF.: Sounds a little adventurous.

S. E.: How odd could we get?

PROF.: You might try editing the campus humor magazine.

S. E.: But that's respectable: all that can happen to you is to get expelled.

PROF.: There is a certain status in getting dropped from the college roster?

S. E.: In some circles. Not mine, my circle is conventional; too respectable also to go shouting Bible slogans in the med school corridors.

PROF.: Maybe your man wanted you to make a witness.

S. E.: In that way?

PROF.: Have any better ideas?



S. E.: Well, we just gave a party for the orphans, and we are now planning a carnival for the student relief fund.

PROF.: What kind of a witness is upsetting the feeding schedule of the youngsters at the city home and planning tricks to squeeze nickels out of your fellow students?

S. E.: True religion is doing good to your fellow men.

PROF.: Don't the heathen do the same?

S. E.: The trouble with religion on this campus is that it never has been respectable.

PROF.: Putting on carnivals helps escape such a fate?

S. E.: Some of my friends tell me that the best stunt the religious group ever did on this campus was to raffle off a Ford last year.

PROF.: How did that help so much?

S. E.: It showed the skeptics that we are just like the rest of them.

PROF.: Being just like the rest of them makes you happy and acceptable too?

S. E.: Being acceptable makes us happy. You don't know what it can be like to have all the people think of you as a "religious."

PROF.: Discouraging?

S. E.: Makes you want to get drunk every Friday.

PROF.: How have you managed to stick it out?

S. E.: Oh, my girl wants to marry a preacher so I guess I'll be one.

PROF.: Boy, you are eager! . . . But to get back to your original difficulty, don't you think that the Christian should witness?

S. E.: Of course, and, as I said, I have worked with those who try to. We feed the lonely every Christmas, although a lot of the fraternities around here are muscling into our act. And if you think that putting on the SCA carnival is easy, you ought to lose a bit of the sleep all our workers lose. All the money we clear goes to a good cause. *

PROF.: Doesn't all that leave something to be desired at the point of witness?

S. E.: I suspect so, but we really are busy here. You professors give us so much work to do that not much time is left over for good works.

PROF.: But don't the med school and the law school and the business school and also the department of religion have to hear that "God was in Jesus Christ reconciling the world"?

S. E.: After they recovered from their astonishment they would laugh us out of school.

PROF.: When have the Christians ever been anything but foolishness as far as the Greeks were concerned?

S. E.: But I don't want to feel foolish and this place is run by Greeks.

PROF.: The better for you to evangelize.

S. E.: That's a lousy word. Makes me think of the sawdust trail and this is a university. You can't evangelize at a university. The people are educated.

PROF.: No witness in the halls of learning? Is Christianity only for the ignorant?

S. E.: Of course not, but you have to go about it in a genteel manner.

PROF.: Like a carnival?

S. E.: You sneak up on them from their blind side.

PROF.: I'm sure you must, while raffling off a Ford.

S. E.: But nothing so jejune (as you can see, I'm educated, too!) as making a spectacle of myself at the med school.

PROF.: Nothing so poor as that. . . . (*imitating carnival barker*) Right this way. Three balls for a dime. Hit the guy that looks just like your unfavorite prof right in the nose. Right this way. . . .