

jm

April 1957



MOTIVE

Roger Ortmyer Editor
 Henry Koestline Managing Editor
 William Harrison Editorial Assistant
 Margaret Rigg Art Editor
 Eddie Lee McCall Circ. Mgr.
 Helen Post Promotion Manager
 Wanda Lenk Secretary

Contributing Editors

Herbert Hackett Harold Ehrensperger

Editorial Council

John O. Gross H. D. Bollinger
 Woodrow A. Geier Richard Bender
 Howard Ellis Harvey Brown
 Harold W. Ewing Myron F. Wicke
 Jameson Jones

Campus Editorial Board

ALLEN, HAROLD, Rocky Mountain College
 BODURTHA, PAUL R., West Virginia Wesleyan
 CHASE, STEPHANIE RENEE, College of the Pacific
 CUNNINGHAM, DONNA KAY, DePauw University
 DUERSON, GEORGE, Southern Methodist University
 GRIESSEL, ROSE ANN, University of Missouri
 HABER, HUBERT E. JR., Louisiana State University
 HARPER, KATHY, Oklahoma City University
 HARTMAN, CARL O., Dickinson College
 HOOKER, RICHARD B., Western Michigan College
 HUGHES, J. DONALD, Boston University
 MCINNIS, NOEL, Kendall College
 MONK, LOIS, Willamette University
 NIXON, RAYMOND B., University of Minnesota
 PEACOCK, NANCY, Millsaps College
 RAGSDALE, ANN MARIE, Winthrop College
 ROY, CHARLES EDWARD, Brevard College
 SAUNDERS, SHIRLEY ANN, Longwood College
 SMITH, EVA, Berea College
 SPAULDING, ANN HOWARD, University of Miami (Florida)
 TAYLOR (MRS.), MIRIAM, Syracuse University
 TRAVIS, MELBA JO, Southwestern College (Kansas)
 ZANFAGNA, PHILIP EDWARD, Ohio Wesleyan University

motive is the magazine of the Methodist Student Movement, an agency affiliated with the World's Student Christian Federation through the United Student Christian Council, published monthly, October through May, by the Division of Educational Institutions of the Board of Education of The Methodist Church; John O. Gross, General Secretary, Copyright, 1957, 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 copy 30¢.

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.

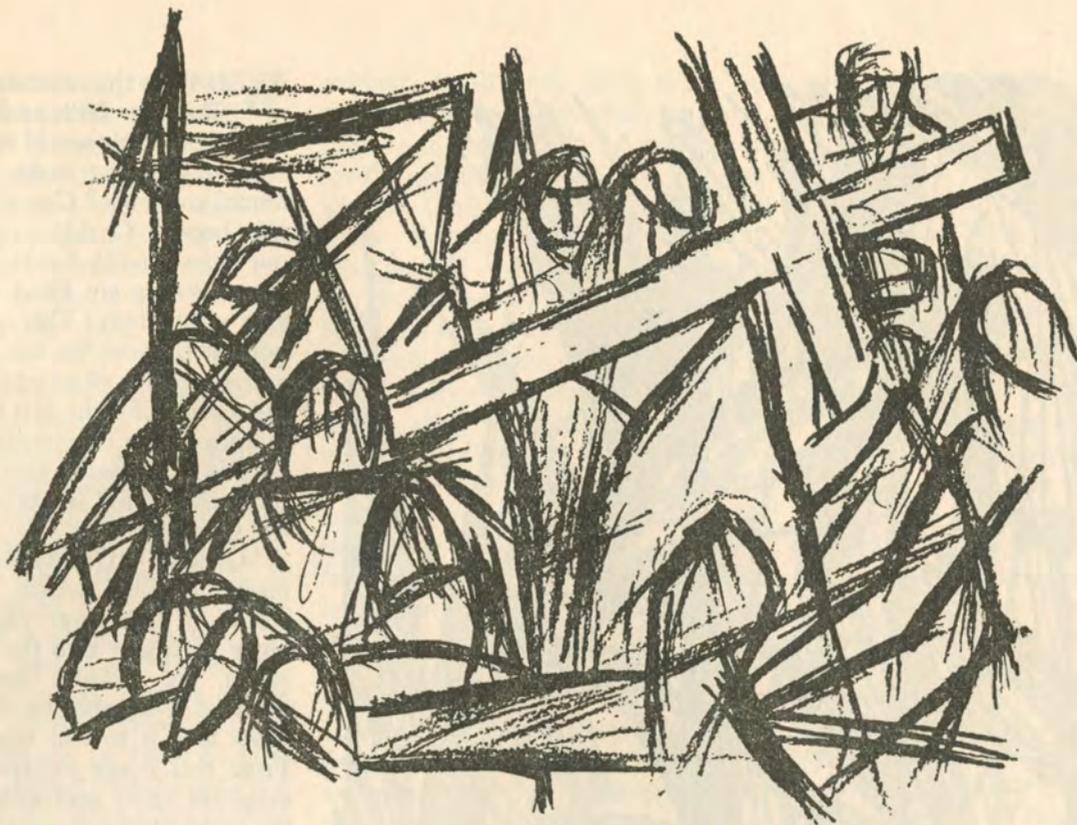
C O N T E N T S

Volume XVII, No. 7

April, 1957

Excerpts from Bach's <i>The Passion According to St Matthew</i>	1
Christ and the City Langdon B. Gilkey	2
What About Immortality? Warren E. Steinkraus	4
The Road Less Traveled By Donald A. Junkins	7
Jeremiah 2:1-13 Paraphrased by L. Paul Jaquith	9
Shall We Marry Before We Finish Our Education? W. Clark Ellzey	10
How Shall We Act After We Are Engaged? Joseph R. and Elizabeth E. Henderson	12
The Redoubtable Donald Soper	15
Story in Prints	17
Special Concerns of the MSM:	
Indian and Christian Harry S. Morton	21
The Student Christian Movement in Italy Giorgio Bouchard	23
What Is the U. S. C. C.? Herluf M. Jensen	25
Brief History of the Proposed Plan of Merger Larry Pleimann	27
DEPARTMENTS:	
Review of <i>Candide</i> Jay Buell	31
New Records L. P. Pherigo	32
Books Everett Tilson	33
Editorial Roger Ortmyer	Back Cover

motive cover artist: Jack Morse received his art training at Albright Art School in Buffalo State Teachers College. He is presently director of Religious Education at the First Presbyterian Church, Elmira, New York. His "Head of Christ" is his first cover art for motive.



CHRIST BEARING THE CROSS

BY ROBERT PILLODS

Exerpts from the English translation of the German text of J. S. Bach's The Passion According to St. Matthew.

CHORALE

O wond'rous love, that suffers this correction!
The Shepherd dying for his flock's protection,
The Master pays the debts His servants owe Him!
And they betray Him!

CHORALE

'Tis I whose sin now binds Thee.
With anguish deep surrounds Thee,
And nails Thee to the Tree;
The torture Thou art feeling,
Thy patient love revealing,
'Tis I should bear it, I alone.

RECITATIVE (Evangelist)

And after that they had mocked Him they took the robe off from Him, and put His own raiment on Him, and led Him away, to crucify Him. And as they came out, they found a man of Cyrene, Simon by name, him compelled they to bear His cross.

CHORALE

O sacred head sore wounded,
Defiled and put to scorn!
O Kingly Head surrounded
With mocking crown of thorn!
What sorrow mars Thy grandeur?
Can death Thy bloom deflower?
O countenance whose splendour
The hosts heaven adore.



CRUCIFIXION

BY ROBERT PILLODS

CHRIST and the CITY

by Langdon B. Gilkey

We welcome Christ into the city. We want him to save us, and meet our needs as we see them. The only trouble is, this is not the Christ that comes.

WHAT is the relation between our Christian faith and life, and the City—the whole world of life, activity, enthusiasms that make up our communal existence? Can this life of the City become Christian merely because our cities are filled with churches and the churches are filled with enthusiasm and activity? This question is important because we see all around us a great rebirth of religion: the City of the world is for the first time since the middle of the nineteenth century becoming Christian again. And so we must ask, "What is Christ's relation to the City?"

Matthew (21:1-13) tells one of the most dramatic, tragic, and ironical stories in Scripture: The triumphant entry of Christ into the city of Jerusalem, the glorious beginning of a week of triumph? No, the story of a week that is to end upon the Cross. From this ironic juxtaposition of triumphant entry and solitary death in the *same city* we can see both the relation of Christ to the City of the world, and the deep meaning and the necessity of the Cross in Christian life, that central element and condition of any rebirth of our life in the City.

Our story begins with the joyous welcome, a paean of praise and worship to the Christ as he comes to town. The whole city turns out and with loud cheering accepts our Lord, accepts him as the completion of the hope, longings, and life of the city. He is bringing to the city the salvation for which it yearns and it is ecstatically happy. We can easily imagine the modern equivalent to this joyous reception, this happy welcome by the city of its salvation: ticker tape, the high-school band, the key to the city and the mayor's committee, magnificent press coverage, a veterans' parade including women's societies, church elders, clergymen, and theological professors—all would be there to welcome the salvation of the city, just as those crowds did then.

AND small wonder. We all long for salvation, and we all welcome it deeply and happily if we seem to find it. We feel the deep need in our own day of release from frustration and fear, from meaninglessness and despair—we long for and expect a Christ. Thus when he comes we shout *Hosanna*; we join up. We attend mass revivals, attach ourselves to churches, become

motive

concerned with theology as so many students are doing today, do religious activities, and so on. As we have noted, our country is seeing a great surge of this longing and this enthusiasm for religion and religious salvation. We are experiencing the triumphal entry of Christ into the City—the City of our souls and of our American world.

In other words, we feel desperately the need and longing for what Easter brings: the ultimate and complete triumph through God over the fear, the despair, and hopelessness of frustration and death. But what are the conditions of this salvation? Is it enough to long for it and then to be enthused over it when it appears? Is it like wealth, that it may be desired and merely possessed when it comes our way? Can we move from the longing and enthusiasm of Palm Sunday and religious revival *directly* into the real triumph and fulfillment of Easter? Does the reward come from the wanting of it?

This is always the danger of the Christian faith: to move too easily into the triumph of Easter, as easily as we move into the enthusiasm of Palm Sunday. Here the City merely welcomes Christ—it is not transformed by him. We can see this often in the established Christianity of the South. Here Christianity is at home in the City; it is so normal that everyone participates in it. Christianity is the life of the City or at least a great part of the life of the City, for the City is by birth and culture religious.

The danger is that religion is so much a part of the life of the City that it does not transform that life. And so all the ways and customs continue as if Christ had never come triumphantly within the walls of the City. We can see this often in the popular religion of the northern cities: here Christianity is at home in the cities because Christianity is apt to be interpreted as another means of attaining the cities' ends and goals and not Christ's goals: success, peace of mind, popularity, drive, self-confidence. We can see it in the proud claim that our country is a Christian land and therefore will conquer its enemies. Here Christianity has joined an arsenal of a culture, and like an atomic bomb, is merely a weapon with which the nation will subdue its national foes. In all these the longing for salvation is

evident; in all these there is an enthusiasm for the salvation we want. And in all we mistake an enthusiasm for the salvation we *want* for enthusiasm to Christ. Here Easter follows Palm Sunday directly. Cheering throngs and enthusiasm for religion do not necessarily mean that Christ has been truly accepted.

If this were the case, if this were Christianity or loyalty to Christ, then in our scriptural story the cheering crowds should have continued their *hosannas* throughout Passion Week and have been there in even greater numbers on Easter Morn to greet their salvation when it was fulfilled. But let us note carefully, yes, with great care, the overwhelming problem with this notion of Christianity. In the story in the scripture the joyous reception by the city lasted less than twenty-four hours. Soon the happy welcome turned to disappointment, then to anger, then to fear—because the presence of the real Christ—not the expected Christ—his words, his demands, his life, threatened the city too much. And at the end of the week, on Good Friday, Jesus is *all alone* on a Cross—all alone, deserted not only by the city who stood by jeering and cried *Crucify Him*—but also by his closest followers. Our irony is complete. The triumphant crowds, full churches, and revival meetings, and a solitary figure on a Cross.

WHENEVER, therefore, we speak of numbers, of religious revivals, of religion sweeping the land, of Christianity as our great national resource, of expanding church roles and a booming evangelistic campaign with a million new members, let us stop and reflect a long time on the relation of our Lord to an enthusiastic Jerusalem. Have we in all this pretended that the relation of Christ to Palm Sunday is Christianity? Have we forgotten the solitary figure on Calvary? Have we overlooked the fact that Good Friday stands between the enthusiasm of Palm Sunday and the salvation of Easter? And perhaps in this forgetting, it is a fact that Jesus is *still* alone there on Calvary. For maybe we have lost the real Christ, and related ourselves, like the crowds in Jerusalem, only to the expected Christ—the Christ that will give us the salvation we want and long for, who will merely fulfill

our needs and our personalities as they are or as we wish them to be.

Why, then, did this radical break between the Christ and the City take place? And why is it an essential element of the Christian faith? Why does Easter come only after Good Friday? Or why, in the words of St. Paul, are we to die with Christ if we are to rise again with him?

THE reason is that the Christ whom we expect and long for, the salvation we reach for, is not the Christ who comes; and the salvation he brings is not the salvation we expect and want. Thus to be saved according to our needs as we see and feel them, to be saved by the Christ whom we expect, is not to be saved at all. The Cross must intervene if we are to know the real Christ—and that we don't want or expect.

Luke makes this point quite clear in two aspects of his version of the story (Luke 19:41-44). On the hill above Jerusalem, just after the glorious reception by the crowds of which we read in Matthew, Jesus stops and weeps over the city which has just welcomed him so joyously and says "Oh, if you had only *known* the things that make for your peace." Our longings and our needs are not the way to salvation and thus an easy answer to these needs is no real answer, for no real peace lies that way. And then both accounts go on to say that Jesus straightway went to the Temple and began to cast out the traders and the money-changers: and the leaders of religion and of the people began to plot against him.

In these two aspects of the story we see the secret both of our ignorance of our real needs, and of our resentment against the real Christ who comes. For what we long for is actually the infinite fulfillment of ourselves. This, we feel, is salvation. We long for an infinite security, an infinite meaning, and an infinite prestige for our life. This security and fulfillment may be received through wealth—as with the money-changers. Or it may be reached through more subtle ways; the spiritual pride and snobbishness of one group to "lower breeds" of society, of color, or of moral life—like the Pharisees. This self-fulfillment may also come through the acquisition of power and influence, through becoming a

(Continued on page 29)

what about immortality?

by Warren E. Steinkraus

There is certainly a variety of views concerning immortality. In the liberal tradition one searches for the reasonable assurances based upon the experiences of faith.

WHAT can I believe about immortality? Is there any basis for belief in life after death? How do we know what to believe? These are questions that may well occur in the mind of the thinking Christian person who is trying to clarify his faith. Though there is a lot of interest in religion these days, the problem of immortality is often overlooked and some Christians go on their way without ever giving satisfactory answers to the questions. There is a deal of confusion on what the word immortality itself stands for and there is a reticence even on the part of some clerics to come clear on what the belief means let alone providing their people with an adequate basis for the belief. Some talk vaguely about being remembered after they have passed away, and others suggest that immortality must mean that one's influence will somehow persist when the body dies. But these two interpretations avoid the real issue.

Those who believe in immortality usually mean by that word that persons will continue to exist and con-

sciously know themselves as existing after physical death. This does not necessarily involve any theory of reincarnation or being absorbed in God. Those are interesting views but are not characteristic of historic Christian belief. The Christian believes in a *community* of persons in the after life. It is generally the Hindu belief that persons will be *absorbed* in God after a series of reincarnations. We know that the belief in the continuity of conscious selves after bodily death is an important teaching of the New Testament, and we are sometimes told at Easter time that the Resurrection of Jesus is the final proof of immortal life for all who are saved.

Some persons are content to accept this view of immortality because it is an article of faith of the Christian Church, or because the Bible says it is so. They may not understand it but accept it because it seems the thing to do. Others have grave intellectual doubts about the belief but are often hesitant to state them for fear that they may be called unbelievers or fall short of the expectations of others.

With those who accept belief in life after death without question there need be no argument in this discussion. Many of us daily accept as true certain ideas and theories from various authorities, experts, and traditions, usually as a matter of unreflecting convenience. What an overcrowded and impossible life we'd have if we had to understand the chemical theory behind the doctor's prescription of streptomycin, or if we had to check the source of every statement of a respected history teacher before we accepted his interpretations! Some are equally content to accept the teaching and authority of the historic Christian Church on religious questions.

HOWEVER, in college, one must meet attacks on inherited beliefs from all sides, perhaps not on the matter of medicine unless one is exposed to a zealous Christian Scientist, but in matters of traditional church doctrines. In science and philosophy courses and in late-hour bull sessions, traditional beliefs in the existence of God, the Ten Commandments, the divinity of Jesus, and immortality are debated, often with negative results. Some students quickly abandon their beliefs when confronted with a skeptic's questions. Others maintain a

motive



RESURRECTION
BY ROBERT PILLODS

pious, sentimental external religion without any intellectual basis. A few, fortunately, retain a vigorous faith because they have thought through the problems.

On the question of immortality, some minds are satisfied by a ringing affirmation of traditional doctrine if sounded by a respected pastor. Others may be satisfied if their spiritual advisor reminds them that they must believe in immortality no matter how mysterious, if they would be counted in the Christian Church. Still others who raise questions are not satisfied with the appeal to tradition or authority but want to know if belief in immortality can be supported by science or reason or both.

It seems clear that the doctrine of immortality though taught by the church and customarily believed in by Christians throughout the world, must nevertheless be subject to as careful a scientific and rational scrutiny as possible. No teaching of the church is of such character as to be free from thoughtful inquiry and examination. And no belief is true because it is historic, customary or biblical. All doctrines must present their credentials in the courtroom of honest, inquiring reason. Otherwise chaos ensues.

At the present time and in spite of the "Bridey Murphy" fad, the question of whether or not we continue to exist after physical death seems unanswerable on a strictly scientific basis. Scientists are concerned with collecting facts, recording and measuring them, and the only kinds of facts which would serve as direct evidence would be reports from those already deceased. But many alleged communications can be accounted for in other ways. Psychologists, critical magicians, and thoughtful writers like Corliss Lamont have dealt effectively with the difficulties and ambiguities of such "evidence." And yet, a fascinating book¹ by the widely respected Christian leader Sherwood Eddy claims to be able to prove that persons survive death by evidence gathered from mediums at seances and attested to be reliable persons. Some of the data he has collected are difficult to account for on the basis of known laws, but other instances he cites are far from

¹ Sherwood Eddy, *You Will Survive After Death*, N. Y., Rinehart & Co., 1950. See also Alson J. Smith's *Immortality: The Scientific Evidence*, N. Y., Prentice Hall, 1954.

convincing,² and tend to undermine our present highest and best understanding of the character of the universe and God. Though puzzling and intriguing facts connected with spirit "visitations" persist, they are not as yet significant enough to give scientific support to the belief in immortality.

SINCE this is so, there are apparently three directions in which a mind can go. First, there are those who will



conclude that the problem is unanswerable, the agnostics. Secondly, some will say that since there is no scientific evidence immortality should be denied. A third group might maintain that immortality must be accepted "on faith" regardless of scientific evidence.

Fortunately, none of these alternatives is necessary. A reasonable answer may still be given in spite of this deficiency, just as more or less reasonable answers are given to other basic life questions for which there are no scientific proofs or opportunities for accurate measurement. The choice of a vocation, a political party or mate are problems which must be answered if life is to go on, but who would claim that these matters could be dealt with scientifically? Decisions are required and the best thing to do seems to make them as thoughtfully and as

² For example, "Apport," where a spiritual contact transports a physical object from one part of a city to another (Pages 182-194), or the alleged contact with Walter Rauschenbusch who through a medium praises Eddy's social work. (P. 113.)

reasonably as possible. The problem of immortality can be treated in a similar way.

There is a long history of thinkers who have presented strong reasons for belief in the after life. One thinks of the arguments of Socrates, Plato, St. Thomas, or Immanuel Kant. This is not the place to rehearse their reasoning, but it must also be said that there is an imposing history of thoughtful men who do not believe in immortality. Of their arguments, there are at least two which may be counted serious.

The first says there can be nothing left when the body disintegrates because a person is no more than his body. The human mind or consciousness is seen only as a biological being. There is considerable evidence that this is the case when one observes the close relationship between consciousness and physiological conditions. Drugs taken into the body may produce a certain mental state, and physical blows or injuries to the brain may affect consciousness significantly. The widely prevalent materialistic psychology, if true, makes absolute rubbish of any view of personal immortality. A second argument against immortality is a denial of the existence of God who is understood as a conscious, loving, and purposive being. If there is no God who is good, it is hard to see how belief in any after life can be maintained. To establish that there is no such God, however, is not an easy task, and may be said to require more credulity than actual belief in such a God.

IF these arguments remain unanswered, it is quite impossible to believe in personal immortality. However, they may be countered by two positive arguments. First, any evidence which supports the view that mind is more than a bodily function and that personality cannot be reduced to the mere motion of matter in space, makes immortality a possibility. One evidence of the priority of mind is the normal experience of the mind's conscious control of the body. Also, the nature of thought itself cannot, without utter absurdity, be reduced merely to a stimulus-response series in the nervous system. The mind is indeed related to the body and specifically the brain, but the relation is not one of identity. Mind and brain



are not the same thing nor is mind necessarily and wholly dependent on the body, it would seem.

But this is not enough. A second and more basic argument for immortality rests upon belief in a good God. If this universe is under the constant control of an intelligent, loving God, it is hard to see how that God would treat persons whom he loves in such a way as to cut off their existence after the usual life span. As John Laird has written: "Souls, if they are worth the making, are also worth the keeping, and the universe would fail in its duty if it did not preserve them." A God who is Christlike could not treat human beings as mere sticks of wood for an ever-burning cosmic fire. The character of God is such, that having created persons in whom there are immeasurable potentials for growth, he would not put a stop to their existence after physical death. L. Harold DeWolf has suggested that if the fatal cancer or a heart failure is the last word of God to faithful men and women, life at its very core is untrustworthy. The God who at this moment sustains your life and mine and who continuously supports the universe by his will, is quite able to sustain our personalities under other conditions than the physical. It may be said, then,

that every argument for the existence of a Christlike God is also a support for our immortality.

BUT if one can believe in personal immortality as grounded in the power and purpose of a loving God, other questions come to mind. What about the *nature* of the immortal life? Will we know our friends? What about the strong tradition of belief in hell as a place of eternal torment? The best one can probably do on such questions without giving up because of a sense of mystery, is to draw what inferences he can from what he already accepts as true. This is something like the astronomer who is baffled by the question of the origin of the universe. Instead of abandoning all thought in the face of a puzzle, he tries to give the best account he can of this situation, knowing all the while that his theories are hardly final and may indeed be wrong. Yet they may be reasonable and meaningful. The answers he arrives at are quite impossible without a broad basis in fact, and so our answers about immortality cannot be arrived at independently of a broad view of the nature of our world and life.

Regarding the nature of the immortal life, the New Testament refers to heaven as "that house not made with hands" which suggests the nonspatial character of immortality, and this seems sound. Thoughts and minds cannot be located in space. It is probable that persons will continue as conscious selves, with a memory of their past and a hope for their future, but they will exist under different conditions than earthly ones. They will have a chance to grow in fellowship with one another and with God, probably without the burden of anything like physical disability. The immortal life is clearly not a state of sense pleasure where one dons golden slippers and has peace and plenty forever. To speak of an immortal life in that way is to talk in terms not compatible with a moral, holy God.

WILL we know friends? It would seem most reasonable to say so. Indeed, we'll know enemies too, and probably be given some opportunity to develop friendship and community. Jesus said that there would be no marrying in heaven, but it seems likely that there will be some carry-over of

earthly ties. Such details are pretty complicated and Jesus' answer to the Sadducees about there being no marrying in the after life is an implicit warning not to speculate too much on details but leave them up to God. Though we have a right to probe into such mysteries, if one calculates too much along this line, he's apt to forget the importance of the here and now. We are not "strangers here" as one gospel song says, but we have our Father's work to do and loads to lift.

What about hell? One can get quite wrathful over this problem. Some deny any meaning whatever to it, while others take hell and the last judgment quite literally and are quite willing that all nonbelievers be consigned to eternal fire, particularly those, like the present writer, who dare to raise questions about the absolute authority of traditional beliefs or "orthodox" mysteries. It is common to speak of making hell on earth, but this interpretation dodges the real question. The Master did talk about separating the sheep from the goats and he did say that a man who hated his brother was in danger of hell-fire. The belief in hell as a punishment for sinners and nonbelievers has been very prominent historically and has satisfied in part the demands of the believer in the

(Continued on page 30)





THE ROAD LESS TRAVELED BY

An interview with Robert Frost by Donald A. Junkins

ONE turns and looks back, without fear of a pillar of salt, and retains an attitude of lingering. Not to do so would be to surrender to an age of insulation of feeling. One turns, as if there is just one more thing to say, and there is the last look, the single glance, in which all the moments of the past fight their way to expression in this giant singleness of moment.

In the darkness, I turned, and looked back to the doorway of the farmhouse to see the full figure of Robert Frost standing in the warm farm light. One says good-bye several times in nervous gratitude at the close of a winter visit, and he kindly asked us if it were still snowing. We threw back that it was a perfect night, clear and crisp, and to the movement of a nod of his head we turned for the last time and filed back down the snow-trenched hill road to the car. Only the foot-pressing of the snow made sounds in the darkness of the early evening. We were left with the strengths of memory.

Two and a half hours before we had left the snow-stopped car on the last hill and walked the several hundred yards to the farmhouse. Five of us from Boston had come a-visiting. The two hundred miles north to Ripton, Vermont, were miles of winter New England, and we had strained at the frost-cov-

ered windows to see the passing red barns and the whitened pines. The storm of snow grew heavier as we sat in a restaurant in Rutland and ate pea soup and johnnycake, and back on the road, the conifers took on white hats and coats, and the red fences stood sharp against the white that enhanced the black of the heavy birches. Then there was the last mountain ascent through the snow-draped national forest, and we watched a green and white river occasionally gush past our winding drive. Our imaginations bristled with expectations of a conversation with the Robert Frost of birches and stone walls and country roads, until the last turnoff, when we quieted. Several attempts to conquer the snowy farm-road hill were unsuccessful, so we left the car and walked toward the farm that we could scarcely see through the undergrowth bent down with snow.

INSIDE the farmhouse, the wood fire was dying down. After greeting us, Robert Frost left us momentarily, only to return with a piece of wood in each hand. The fire kindled, we settled back to talk. Outside the snow fell heavy. With directness and with dodgings he answered our questions as we shared his tickled smile and en-

joyed pure white hair mussed on the top of a majestic head. Metaphors are as native to his conversation as poetry is native to his life, and he "figured" his way in conversation.

"Freedom is the rules you're used to," he said. "The best sort is a piece of land. About this, I've got a kind of gospel of my own. I'm like Henry George and Karl Marx, you know. I'm one of the panacea boys." With a grin, he told us that panaceas are not *the* answer. "It's too hard a world for one thing. It takes forty-'leven of 'em. I'd like to say one thing about it, though. I'd reverse all the processes. I wouldn't talk privileges. I'd have the millstone theory. At birth you'd be given ten acres. Ten is the way I'd talk it. You'd always have to own ten acres. You would have a place to go." And then he agreed that millstone was not a good figure, that "that's the worst way to say it." It would really be an asset, so that people would have to belong somewhere.

We talked about his residence and his belonging and acceptance by the little Vermont community. "Last year they asked me if I wanted an absentee ballot. That was the first time. I've owned property here for twenty years. They even named a mountain after me recently. A small one. But they're friends too, in a way. It's sort of a

crisscross." Then he told us that he had coined a word for life in that area. He called it "procrastiny."

One of the dogs came over and lapped my hand and Mr. Frost told me that I was kind of special. Usually, the dog goes around the room and sort of takes a sample nip of each visitor. "But she takes to you. I like dogs all right. But I haven't had more than three or four of them, though. If you're around a dog too much, you get 'doggy.' I had a collie once and my mind was dog all the time, and his mind was human all the time. There has to be more of a balance, you know."

WITH a new thought, he told us of a request by the United Nations to write an inscription for a "lump of iron" that has been given for a meditation room. "It's something to go and sit with. Sort of an 'idol,' you know, not an 'idle.' They want me to make a statement like an oracle, say something fearfully ambiguous. It's not really a pacifist thing, you know. It could be either way. You could make guns and bullets from it. I got the idea that you could just write on it the word, 'which.'

"But I don't know what they're up to down there. If the United Nations (and he stressed the plural) idea is to protect the smaller nations, that's OK. The idea of the more the merrier. But a one-world idea, that I'm not for. That's nonsense. Be just another empire.

To Mr. Frost, the idea of the UN solving all the world's problems seemed idealistic, for there are just too many with different views. "There's the pacifist who says you can't hurt anybody in anyway anymore. Then there's Marx who says you can't hurt anybody in peace anymore (after you kill off everybody that disagrees). It's all a matter of behaving. I'd be interested in seeing the world come to an end just to see if I'd behave well." In answer to a question as to what behaving well is, he said, "Keeping my head, and a concern for others. You know, Charles the First felt the ax just before he was beheaded and never said a word. I don't agree with the things he did, but he behaved well when the time had come. One would love to do it right whatever the emergency. Not

crowd anybody, not look wild or talk wild."

HE quoted from *Thanatopsis* and the discussion moved into poetry. He told us how he had written poetry twenty years before he walked into a publisher's in England and placed a sheaf of manuscripts on a desk. Three days later he signed a contract. Three books came from those manuscripts, so he figured that he published a book every seven years. *A Boy's Will* was the first. "It had a nice little success. I was forty years old then. *North of Boston* had a more noisy success. You know, it's just the opposite you hear about. When it started, I didn't know anything about manuscripts and publishers. My poems made their own way. And now, I have so many kind friends that I don't have a disinterested judge left."

The discussion lingered on poetry and brief successes and he confided that his personal barometers were the anthologies. He recalled poets of earlier years and wondered if Amy Lowell would have been a better poet if she hadn't been rich. Then he told us a story about Amy. She asked him one day, "Robert, what's the difference between your New England characters and mine?" "Well Amy," he said, "I can make a tragedy with no one to blame. You're more like Shakespeare." "Robert, you don't think mine are any good." "No Amy, I didn't say that. I said you were like Shakespeare."

When asked what he meant by tragedy, he said, "Life's made out of tragedies without villainy. I never met a villain. It comes out of the differences and rises to a point of one life against the other. The future comes of the settling of the conflicts."

He was asked if there were a design in history, apart from the changes. Is there something energizing? He replied that a great many shifts are just the readjustment of things, that we don't necessarily learn by the experience of the human race. "It's like when boys come to me and ask, 'Can I write poetry?' And I say, 'Not yet.'" Mr. Frost related this to the story of the man who went to the trolls to learn fishing. They took him out on the water in a tub and they asked if their eyes were green as they looked into the water. When their eyes be-

came green they jumped into the water and threw fish in the tub. The man went home, collected his wife and a tub and pushed out on the water. After several negative answers to the question, he then asked his wife to tell him his eyes were green. She did so, he jumped overboard, and was drowned. "The boys ask me if their eyes are green, and then they jump into Greenwich village. We tell them they are poets out of sympathy. They call it compassion these days, you know."

Outside, it was dark, and the time had come to leave. We had brought books of Robert Frost's poems, and he wrote kind things in them for us. I have never favored autograph collectors and the distant identification they enjoy, but I shall keep Robert Frost's autograph as a close thing in my life. For Mr. Frost is a man who belongs, and being with him gave me a sense of belonging too. He belongs to life, and has deep rootage in life, as the New England trees which he loves so well belong to the land and have deep rootage in the land. Robert Frost is a man of the land, of people, of life, and one cannot fail to be awed by the grandeur in simplicity which is his. Without pretensions, without show, without decoration, here is a man who has translated particular human experience into universal human experience. He has communicated, and still communicates. At eighty-three, he is physically vigorous, perceptively incisive, and artistically penetrating and refreshing.

THE priority of memories is a task for the compilers of graphs and tables, and to single out a first or a second in the intensity of an impression would be to do damage to the experience of Robert Frost. He is a whole man, and to confront him is to have a whole experience. Here there are no graphs and tables, no firsts and seconds. There is only the whole event. For me, this whole event was somehow symbolized as I saw him standing in the doorway as we left. He asked a member of our party why she didn't bring her overshoes inside, telling her that they would have helped to keep the inside from being too "dry." I shall always remember that figure, and that doorway.

JEREMIAH

2:1-13

PARAPHRASED BY L. PAUL JAQUITH

The word of the Lord came to me saying, Go and
Broadcast from the stations
In Washington, thus says the Lord,
I remember the devotion of your pilgrims,
Your love as a bride,
How you followed me across the Atlantic
To a land of virgin timber.
America was holy to the Lord,
The first-born of his family of free nations.
Many who tasted of this freedom became irresponsible;
Evil came upon them,
Says the Lord.

Hear the word of the Lord, O House of Grant, and all
The families of the House of Lee. Thus says the Lord:
What wrong did your fathers find in me
That they went far from me,
And went after worthlessness and became worthless?
They did not say, Where is the Lord
Who brought us across from the
Land of Britain and Europe
Who led us across the ocean in
A sea of winds and waves
To a land of Indians and beasts
Where no roads or town were built?
And I brought you into a plentiful land
To enjoy its fruits and its good things.

But when you came in you exploited my land,
And my red and black people.
The pastors did not say, "Where is the Lord?"
The congressmen did not know me;
The voters desecrated their ballots; the
commentators analyzed news by the standards of Marx,
And went after profits that in the end profit nothing.

Therefore I still contend with you,
Says the Lord,
And with your grandchildren
I will contend.
For cross to the coasts of China and see
Or send to Iran and examine with care;
See if there has been such a thing.
Has a single pagan nation been unfaithful to its gods?
But my people in the United States have changed
Their glory
For that which will destroy them.

Be appalled, O Heavens, at this,
Be shocked, be utterly desolate,
Says the Lord,
For my people have committed two evils:
They have forsaken me,
The artesian fountain of living waters,
And have drilled wells for themselves,
Shallow wells,
That yield no water.



shall we
MARRY

before we finish our education?

by W. Clark Ellzey

MORE and more young people are raising this question between themselves and with their parents. They see their noncollege friends getting married and they want to follow suit. There is no pat answer to the question. There are several "ifs," "ands" and "buts."

Where are we in our educational career? The answer to the question might be different if we are seniors than if we are freshmen. It might be different still if he is a senior and she a sophomore, or if he is in graduate school and she is about to receive her undergraduate degree.

The difference is only partly an educational question, i.e., how much more education is there ahead of us? It is an age and maturity matter too. Would we be ready for marriage if we were not in the educational situation?

The ages most generally included in the college education bracket are 18 to 22, give or take a year or two on

either end. Statistical studies suggest that the nearer a couple are to the 27-29 age point, the greater their chances for success and happiness in marriage. The divorce rate rises in inverse proportion to age levels below that. Apparently the younger a couple are at the time they enter marriage, the greater their chances of failure.

In listening to the arguments in favor of marriage before a couple finish their education, I find most of them adding up to emotional security. College students have left their childhood homes and the roots for emotional security are at some distance. There is a natural pressure toward the establishment of affectional security close at hand.

When this security is partially established through courtship and engagement, there is a normal desire to complete it with marriage. The pressures toward sexual expression of affection are strong and add their urgency toward marriage.

Not all motivations toward the matrimonial state are as healthy. Difficulties with studies, resistance to discipline, the prospect of academic failure, loss of interest in subjects, inability to organize time, lack of social success, the overwhelming power of infatuation, rebellion against parental control and other such pressures can cause a student to jump into marriage under the illusion that he has found an escape. He decides not to finish his education and marriage looks like a wonderful way out. Sometimes it is. Other times it is "out of the frying pan into the fire."

Besides emotional security the most frequently repeated advantage mentioned in the arguments in favor of marriage before getting a degree is stability. Marriage confronts a couple with responsibility. This is sobering. It provides additional motivation. At least it would seem that way if you check the records of the married veterans. They made the better grades

motive

and the more children they had, the better the grades.

BUT these records are not a safe guide. Most veterans were several years older than the general run of college students. They had struggled with experiences conducive to more than usual maturity. In many cases their marriage was a culmination of earlier plans which had been postponed by the war. They may have been in a similar educational level with other college students, but they were somewhat ahead of them in age-stage maturation. It makes a difference.

It is true that veterans forced administrators and faculty to change their preconceptions about college and marriage, but the change was not uniform nor complete. Some colleges will not admit married students. Some will not permit married students to live in college dormitories. College housing for married students is not to be found on all campuses. Some colleges dismiss students if they marry. Since parents have already invested, there is usually a financial loss in such cases. This is not conducive to the best in-law relationships.

Among all the problems mentioned in connection with marriage while in the educational enterprise, finances take top place. As long as Uncle Sam subsidizes a couple, they may make it. If parents subsidize, it can be done. There are risks of a creeping dependency in either case. Parents willing to subsidize are not legion. Tradition, anxiety over immaturity, and retrospective judgment of their own experiences add up to make parents reluctant if not definitely opposed.

One increasingly popular way of dealing with the financial problem is

the wife's partial or total employment. Increasing numbers of girls are willing, and some are prepared. More men students seem to be undisturbed by this usurpation of the traditional masculine role of provider. Many repress their feelings in the face of necessity. Wives are not untouched by feelings about it. There is support for the plan in the nine million two-income families outside the educational world.

Another consideration, usually brushed off too lightly, is the possibility of a baby. In spite of modern preventive devices, babies have a way of fouling up some of the best-laid plans. Some immediate results are the wife's withdrawal from school, her pause for pregnancy from her job, the added financial burden, the problem of adjusting to the third person in the marriage in the educational situation.

A HUSBAND may feel obligated to drop out of school and take over the support of his family. The wife might feel guilty. The husband could blame her, or his child and sensitive relationships are threatened if he does. Because of a baby or just a normal struggle to achieve a successful marriage, one or both may stop school and never finish. Attitudes of friends and relatives may be a blunt accusation of "quitter," or their overly nice treatment may subtly convey the same thought.

If both are attending classes and neither is gainfully employed, there may be no great difficulty about social and recreational life together. But when one is confronted with study and the other has worked in an office all day and wants some activity, the situation is in jeopardy. Either responsibilities are by-passed, or argument develops, or companionship suffers from a lack of shared experiences since each must find social and recreational satisfaction without the other. The problem of matching time schedules is not easy.

Most couples who think of marriage before they finish their education plan to attend the same school. But some couples contemplate marriage even if they will be attending separate schools. Problems of anxiety, loneliness, the dating dilemma and misunderstood correspondence can

plague their mental health. Administrative restrictions on married students may force isolation or going underground. The desired and anticipated sense of security is threatened if not lost. Stability becomes instability. Postponement may have merit.

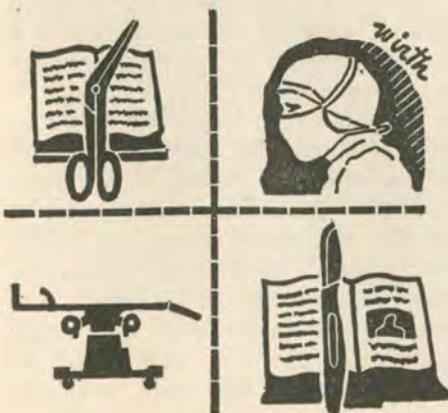
In any case of contemplated marriage before the educational goal is reached, postponement warrants serious consideration. There are gains and losses in any decision which might be made. There are risks, no matter what. There is value in being aware of just what the pro's and con's are. The future can be sold out in order to secure the present. An unpredictable future against the background of foreboding like that confronting us today can cause us to overestimate the value of the present.

MARRIAGE before we finish our education may be successful and filled with happiness:

1. If we are nearer the end than the beginning of our educational goal.
2. If our reasons for marriage are not classifiable as infatuation or escape.
3. If we are sufficiently mature to make a go of it whether we are in school or out.
4. If we can finance it without constant strain or going too much in debt.
5. If we can adjust to the unexpected event of a baby without having to change our plans basically.
6. If we can go on and finish our educational plans, supported rather than threatened by marriage. In short, if one or the other does not have to drop out to support a family.
7. If we can work out a social and recreational plan whereby enough companionship is assured to keep the marriage relationship alive.

THOSE of us who have some doubt whether we should marry before we complete our education may be nearer ready than those who have no doubt at all, or have a plan intended to handle all arguments against it.

Marriage, before we have completed our education or after, will not make us or break us. It will only show us up.





HOW SHALL WE ACT *after we are engaged?*

by Joseph R. and Elizabeth E. Henderson

MR. AND MRS. JOHN ROBERTS announce the engagement of their daughter, Mary Elizabeth, to Robert Brown, son of Mr. and Mrs. William Brown. An early fall wedding is planned.

Mary Elizabeth selects her silver and crystal patterns and shops for her trousseau. She chooses her bridesmaids and is entertained at innumerable showers and teas. And Bob begins to realize that weddings just don't happen; that even the simplest of weddings involve an incredible number of details. He begins to think of a job, rent, and many other things which he has heretofore taken for granted.

But is that all there is to the engagement period? Is it only a period of congratulations and parties and good wishes from friends and relatives? Waller and Hill call engagement the bridge to marriage. During courtship days both members play roles that are at complete variance with those required for successful marriage. For example, a single girl may cheerfully go without lunches and eat sketchy dinners for an extended period of time in order to buy a coveted fur coat. But after she is married her husband may not be satisfied to eat a small sandwich and drink a glass of milk for his dinner. Or a man may splurge on en-

tertainment or gifts to impress the girl. Marriage does not usually permit such expenditures.

The engagement bridges the gap between irresponsible, self-centered thinking and actions and the stabilized, mature, "we-centered" attitudes which help build sound marriage relationships.

When the gulf between the two is not very wide the bridge may be short and sturdy. The wider the gap the longer the bridge. The longer the bridge the more skilfully it must be built.

Marriage counselors are almost unanimous in stating that couples who have had an engagement period of from six months to two years have much greater chance for married happiness than those whose engagement is of only six months or less duration.

Graduates of Stephens College in Columbia, Missouri, stay married at a rate more than six times as high as that of the married population as a whole. In addition to marriage preparation courses girls at Stephens get individual counseling. Dr. Henry A. Bowman often tells a girl, "To be a lawyer or an actress you are willing to wait while the period of preparation is completed. Sometimes such preparation period is essential to give

marriage a chance. Wait a year and you'll be more likely to make a go of living with this man."

During that year or six months, or two years some important adjustments need to be made.

ENGAGEMENT IS AN AGREEMENT

First, engagement is an agreement. In present-day society engagement is not the binding, irrevocable commitment that it once was. But as long as there is an engagement it should mean what might be termed an emotional monopoly; otherwise it is meaningless. If there is any doubt in the mind of either party that the other is his final choice of marriage mate there should be no engagement.

The term engagement has replaced that of betrothal. An engagement is a mutual promise or contract between two people for a future marriage. It is not merely an indication of intention. It should be entered into with deliberation and should be free from force or fear. The engagement is usually announced when the young man gives his future bride an engagement ring as a sign of his intention to marry her. Popenoe found that formal engagements have a distinct value. In a study of 436 successful marriages

only about 5 per cent reported no formal engagement period before marriage. In another study, 40 per cent of unhappy couples who were clients of the Institute of Family Relations in Los Angeles reported no engagement ceremony or period.

ENGAGEMENT IS A PERIOD OF TRANSITION

Second, engagement is a period of transition. Instead of putting your best foot forward, or trying to impress each other, the couple can now enter a new phase of togetherness. There is a "we" feeling which begins with the engagement and builds progressively throughout their lives.

Marriage fails when personal consideration intrudes upon mutual cooperation. A successful partnership in marriage, just as in business or law, means forbearance and patience and magnanimity, the sharing of losses as well as gains and a common effort toward the attainment of a common goal.

Adjustment for marriage cannot be hurried, and even a long period of courtship and going steady cannot be used as a substitute. Some legislators, in an effort to stem the ever-increasing march to divorce courts, have recommended a waiting period of six months to discourage impulsive marriages. Even the three-day waiting period required in many states causes an incredible number of couples to change their minds and fail to pick up their licenses at the end of the waiting period.

ENGAGEMENT IS A PERIOD OF COMMUNICATION AND IDENTIFICATION

Third, engagement is a period of communication and identification. The couple have time and opportunity, during the engagement period, to draw together the threads of their lives and begin to think and act in direct relation to each other.

Compromises, or better, integrations, can be worked out. Many adjustments are necessary when any two individuals contemplate a successful partnership. If the integrations, the adjustments, the compromises are handled during the engagement period there will be less stress and strain than if the differences erupt during the first months of marriage. Burgess and Wallin found that the measure of suc-

cess achieved in adjustment to engagement correlated well with later adjustment to marriage.

As the couple begin more and more to identify themselves as "we" they begin to really communicate, to empathize with each other, to predict with considerable accuracy the other's moods and thoughts. Animosity may be expressed rather than repressed; frankness has priority over tact. Two masked individuals remove their masks and reveal their true nature. The more completely one can express his real self to another person, the more deeply he can love. A couple needs to be emotionally honest with each other. Not to be true to one's emotional life is to destroy one of the most precious things a person can possess, his inner integrity.

Couples who develop ease of communication in engagement are beginning the process of drawing together with increasing involvement of two lives in preparation for the closeness of the marriage relationship.

ENGAGEMENT IS A PERIOD OF PLANNING

Fourth, the engagement is a period of planning and preparation. A couple approaching marriage needs to consider whether they are together in their religious attitudes and beliefs. Research studies show that the best chances of a happy marriage exist where partners have harmonious religious affiliations and beliefs. Religious attitudes usually give a clue to the general personality pattern of the individual which explains in part the greater success of marriages between those who have a positive religious belief. Shared religion usually promotes union between husband and wife and binds children to their parents with love. Membership of a family in the same church generally aids in achieving a happy way of life together.

Another area which needs careful planning is economics. The couple will need to decide whether the girl will continue to work or to devote full time to the business of being a homemaker. If she chooses to work they will need to plan how they will handle money. Should they save all her salary to buy furniture or for a down payment on a house, or will they continue to use both salaries to meet current expenses?

They need to talk about their desire

for children, how many and how soon.

The actual wedding ceremony needs to be carefully and thoughtfully planned. Here the wishes of the couple themselves and not members of the family or friends are of utmost importance. The wedding should be in keeping with the social and economic circumstances of the individuals, but the emphasis should always be upon its meaning, not its details. The most important part of the wedding is the dedication of one individual to another in a reverent and beautiful way.

They need to carefully plan the honeymoon. It is a special period in which the couple take the first steps toward shared living and should be planned to produce the maximum growth toward solidarity.

ENGAGEMENT IS A PERIOD OF EMOTIONAL GROWTH

And finally, the engagement is a period of emotional growth. An engagement implies that a boy and a girl have expressed their mutual love and have indicated serious intentions of marrying. As they become better acquainted and their love deepens there is usually an increased stimulation toward sexual intimacies. In our culture sex relations outside marriage are looked upon as being morally wrong. But aside from moral stand-



ards there are other reasons why premarital sex relations are undesirable. Some couples argue that since they are getting married anyway sexual intimacy is desirable. There are many fallacies to this way of thinking. In the first place many engaged couples do not marry. Furthermore, sex is much more than a physical experience. Sex as a physical, psychological and spiritual union attains a beauty and richness of love impossible under any except socially and morally approved situations.

Then, too, the individual who gambles the long-term good for the sake of momentary pleasure is emotionally immature, and not a very good marriage risk. Data collected in an exhaustive study by Burgess and Wallin support the conclusions that husbands and wives with no premarital sex relations have the higher probability of marital success.

The best preparation for a successful sexual adjustment in marriage is the development of a wholesome attitude along with the acquisition of sound and reliable information.

BROKEN ENGAGEMENTS

In our romance-minded American culture there are many pressures on young people to become engaged. However, there are many engagements which are and should be broken.

Jim was a big man on campus. Ellen was a transfer from another campus; very much impressed by Jim's sophistication, his popularity, and his good looks. When, after the Christmas vacation, her father and mother announced her engagement it would be difficult to imagine a happier or more radiant girl. But as the weeks passed the radiance dimmed and the happiness was replaced by doubt. "He tells the same jokes over and over till I think I'll scream if I hear them once more. And he's really very selfish; sometimes I'd like to do the things I enjoy," she tearfully confessed to a counselor. "And I went out on two or three dates with other boys and had more fun than when I'm with Jim. But I've chosen my silver and crystal patterns and the girls have had a shower for me and how can I tell everyone that I've broken my engagement?"

No engagement should be broken lightly, but a broken engagement is

vastly better than a divorce. It is better for the couple to learn before they are married that they are incompatible than to marry blindly and discover this later. An increase in broken engagements might well mean a decrease in divorces.

Three situations which should be considered probable indications that the engagement should be broken are: 1. When either partner plans many or drastic changes in the other. Changing one's habits or attitudes is a difficult job. There are many young people whom one will not need to reform, unless one's ideals are impossibly high or unrealistic. Successful marriage is not finding the right person, but being the right person. 2. When the couple experience difficulty in adjusting their differences. No couple will agree on every little thing, but if quarreling or sulking rather than discussion and working out together is the method used for making adjustments this pattern will probably carry over into marriage. 3. When one or both lose interest. If a couple cannot maintain

interest in each other during the relatively short period of an engagement, how long could their interest survive facing each other at the breakfast table every morning?

A successful engagement is not reassured by the number of carats in the engagement ring, nor by the inches of newspaper space devoted to the engagement activities. The success of an engagement can be measured by the extent to which the couple approach marriage with hope and courage, and the confidence that they can meet its responsibilities and opportunities, by the extent to which they have established skills in working out life situations together, and to the extent to which both members of the couple are ready and eager to continue to learn and to grow both as individuals and as a team.

The engagement period offers the opportunity to grow intellectually, emotionally, socially and spiritually so that together they can be far superior to what each could be alone.

OPERATOR, GIVE ME GOD

"People in several Indiana communities may now pick up their telephones and 'dial-a-devotion,' an automatic recording device which plays back a devotional message over the telephone."

—News Source

O God, God, help me in this hour . . .

Hello, sheriff's office—

Oh, operator, help me find . . .

But, sir, that line is busy now.

Father, forgive me, for I know . . .

Hello-a-ding-dong, won't you come

And join our happy-thinking throng?

I have sinned in Thy sight . . .

Go to church, pay your dues;

Drive away religious blues.

Father, I need Thy help . . .

Let us pray-o: Our Daddio

In heaven-o, hallowed be-o.

What would'st Thou have me . . . ?

Sir, please deposit one nickel—

O God . . . God . . . God!

—Walt Wiley

the redoubtable DONALD SOPER



DR. DONALD O. SOPER does not look like a colorful personality—he just is one. He needs no sideburns nor gold-striped jackets (a la Presley and Liberace). He simply preaches the gospel as he sees it. To a conformist age, this is a rocket of color.

As pastor of West London Mission, Donald Soper is a vigorous liturgist. To the sectarian wing in Methodism, he seems to be “high church.”

Then suddenly this dignified ecclesiastic finds his accustomed spot in London's Hyde Park and vigorously attacks his bete noire, the Tory Party and its policies. He writes for the Tribune, he takes care of a regular program for the British Broadcasting Company, he addresses large gatherings through his Order of Christian Witnesses—a volunteer group that meets and by means of street-corner preaching proclaims the gospel in different English cities.

A former president of the Methodist Conference (that means the titular head of all British Methodism), Donald Soper often takes a baleful view of conformist church activities. Last summer, the World Methodist Conference was held at Lake Junaluska, North Carolina. After much labor, a document was brought forth which purported to set forth the “Methodist position” on important social and ethical issues of today. Donald Soper took a look at the document and wrote to The Methodist Recorder (London):

I have just finished reading the Junaluska Message to the Churches. “What a performance!” as the immortal Sid Field would have said. What a spiritual minnow this ecclesiastical lake has brought forth. It seems to me quite shocking that we should be saddled yet once more with such a mixture of platitude and escapism masquerading as a message. It has the tepid familiarity of a Tuesday rissole.

In most cases I had no need to do more than read the opening words of each paragraph. I knew the rest by heart. Like the thanks to the ladies at the cir-

cuit tea that begins “What should we do without . . .” or the chairman's remarks at the evening rally with the opening gambit “I don't know why I should have been asked . . .” here are all the old familiar clichés, generalizations, half truths, and polite evasions. I suppose it does not matter so much at circuit gatherings, but it is surely insufferable when it is offered seriously as a contribution to the life and thinking of the whole Holy Catholic Church.

EVERY great personal and social tenet of the gospel is bound in such loose covers and hedged about with such extreme caution that the whole thing has the explosive incandescence of a Swan vesta soaked in Coca Cola. Wherever there is the danger of precision in a noun, a qualifying adjective is discreetly introduced to recover the pervasive ambiguity. Nationalism has to be “extreme,” imperialism and totalitarianism have to be “oppressive,” before they are fit to be condemned by these ecumenical revolutionaries. As a gem of a periodic sentence which Ramsey MacDonald could not have bettered in his seediest days, let me commend the one which begins, “The Conference affirms” and ends considerably lower down the page, “in which they live.” I defy anyone to discover in this sentence what in fact it is that the Conference affirms.

However, I must not be unfair to the perpetrators of this document. There is one more or less precise statement. The only trouble is that it is not a Christian one. Here it is. “The Gospel is not to be identified with specific social or political programmes; benevolence must not be made a substitute for faith, or social zeal an escape from the searching personal demands of our Lord.” This really is too much to suffer. What about antislavery, temperance, child and animal welfare, antigambling? Are these specific social programmes not to be identified with the

gospel? I say nothing of particular programmes which I agree should not be “identified” with the gospel, but I should be ashamed to have my name associated with such a wretched betrayal as this of the historic Methodist witness. For a moment I thought that benevolence was to be contrasted with justice, to which I would have said amen. But no. It is set over against faith and it is just another rather squalid slap at the Welfare State.

IT leads on to the other part of the sentence which regards social zeal with suspicion as a possible escape from the personal demands of Christ. Now those who intentionally indulge in these hoary half truths are little better than “agents provocateurs” within the Church. They are inviting Christians yet again to be careful about the social gospel, which may lead them astray. The implication is that personal piety is the real thing and, moreover, contains no such dangers. I protest most vigorously at this “loaded dice” sort of propaganda. They know as well as I do that one of the biggest problems in the Christian Church at present is the personally pious member who is continuously comforted in his pride and escapism by digs and backhanders like this at the social gospel, whenever that gospel really comes down to brass tacks.

This Junaluska message will encourage the wrong people, edify no one, and comfort the cynic.

When Nasser seized the Suez Canal, Soper was not particularly taken back—he had rather expected it. When Britain decided in consort with France to retake the Canal with military force, Dr. Soper probably expected it, but the terms of his criticism would bely the American press which, it seemed, informed the American people that on the whole the British people are behind this aggressive military adventure. Said Donald Soper in his column in the Tribune (London):

If a parson may claim to possess some special aptitude to diagnose sin when he sees it, then let me put on record my conviction about the present Government.

They have lied and cheated and, like all sinners, are now trying to justify by results what they cannot defend by ethics. I will leave others to particularize this record of cynicism and hypocrisy, because I am desperately concerned about a greater cynicism and hypocrisy, of which, unless we are careful, we shall all of us be guilty.

The really appalling thing to me is that in our plea for United Nations action, we are conniving at a final betrayal of our own consciences as well as of our neighbors and friends.

The armed intervention of British and French troops in Egypt was an unwarrantable aggression, because it was in defiance of the United Nations.

A graduate of Canterbury and the University of London, Donald Soper has continued his interest in student life. When one talks with young Christian students in England, particularly those of Methodist allegiance, they seldom list as the persons they most admire within the fellowship the names of some of the more renowned ecclesiastics or popular authors. Their hero is Donald Soper. When the students made a mass protest regarding the Suez venture, Soper was moved to write:

I found myself leading a demonstration of thousands of students on Sunday night expressing their shame at the Government's action in Suez and demanding "Eden must go" and "Law not War."

I had intended to take my own congregation out on to the streets, but only caught up with them much later after I had had the great opportunity of speaking to this crowd of young men.

Amid the general and fierce opposition to this shameful policy of aggression nothing is more significant than the uprush of student conviction. I am proud of them. They can claim their place alongside the students of Budapest.

At the same time I feel a deep sense of responsibility for them. They will bear on their bodies the wounds inflicted by the perfidy of Eden. They will have to live in the discredited England which Eden and his henchmen have made all but inevitable.

They are already being poisoned by the lies that are rising like a filthy mist over our affairs; for truth is the first casualty in war and to read the leaders of the right-wing daily papers is a nauseating experience of squalid lying.

I would like to put to this large, and I believe, growing student community (which will not only inherit the results of our actions but can play its part even at this late hour in rescuing the country and the world from its wickedness) a few governing principles.

I have no intentions of lecturing them. I feel much more like asking their forgiveness for the sins of their elders. I offer these words as a contribution to their new-found convictions.

The true and only sufficient basis for

opposition to the British invasion of Egypt and the flouting of the United Nations is an ethical one. This is not a political inept adventure; it is a morally dirty crime.

The only true and sufficient reaction to it must therefore take higher moral ground. Self-interest and force are ignoble methods for the securing of any human objectives.

Opposition must therefore find its authority and dynamic in a political philosophy which repudiates all the detestable apparatus of colonialism, capitalism, class interest and, above all, violent nationalism.

He never ceases to espouse the cause of Christian pacifism, a cause which seems to have gone underground in the years of the war and immediately following, but is now finding a renewed vigor.

Violence is once and for all stripped of the mask of virtue which it has worn while the power of many nations was always greater than the power of one of them.

Now, with America and Russia bestriding the world, war as an instrument of justice is finally discredited, and peace at any price is no longer the coward's castle but the only house that man can possibly live in.

The decks are being cleared by the very evils we endure for the one kind of action that can bring the reality of peace.

Therefore, honesty as well as justice demands the renunciation of the means of violence which we must not, and dare not, use. The paradox is that at this very moment of warfare and aggression, whatever Russia chooses to do with her arms, we ought to disarm and disarm completely, so that a true international police force may come into being.

Moreover, the one kind of police force that will be any use is one without the lethal weapons now possessed by armies: a police force armed with the moral power of human decency expressed by a United Nations which can then become the first world government.

The moral power of this programme is the only way left of meeting the threat of Russian or of any other tyrannical aggressor. We have no other choice but the way of nonviolent justice.

He is not taken in, however, by the fellow travelers. Note what he has recently said regarding a new book by the "Red Dean of Canterbury"—Dr. Hewlett Johnson:

I am frankly contemptuous of clerics

who in order to get on all fours with the political left wing are ready to jettison nine tenths of their theology in the market place while they continue to profess it at the high altar.

While agreeing with many of the Dean's strictures on the church, every professing Christian must protest against his caricature of its fundamental beliefs. . . .

Canterbury pilgrims are going to have a wider choice of shrines to visit in the future, and there seems to be some doubt as to whether the Kremlin contains the authentic relics anyhow.

New social ferments and new ideologies are obviously at work and they may turn out to be much more like the Magnificat than the Communist Manifesto.

In the midst of the indifference, the conformity, the nice, tidy ecclesiastical housekeeping, it is wonderful to have a voice like that of Donald Soper which in good old-fashioned prophetic witness calls shame upon the moral offenders and seeks to uphold the witness of the gospel in the affairs of men.



"Everybody can't ride on top."

motive

STORY IN PRINTS

All prints courtesy of the Albion College Print Collection.
The notations were written by Vernon Bobbitt, chairman, Department of Art,
Albion College.

The LAMENTATION OF CHRIST from
The Great Passion by Albrecht Durer
(1471-1528).

As the Gothic Age waned and the strong influences of the Italian Renaissance were felt in Germany, Durer was at work in Nuremberg painting and designing his superb woodcuts. At first he only drew the cartoons for the blocks which other craftsmen were to cut. Then he did the actual cutting of the blocks, as was probably the case with this print, and later he again employed other men to do the cutting of his designs.

In any case, Durer must be considered one of the most important print-makers of all time.

The Great Passion is a series of 12 blocks depicting the death of Christ. Begun in 1497 and not completed until 1511, the series demonstrates the fusion of his early Germanic style with Italian humanistic attitudes.

In the LAMENTATION the Virgin, rising above the group, dominates the composition but remains passive in her abject sorrow, while St. John is actively grieved as he holds the spent body of Christ. The Magdalen at the right of the Virgin raises her hands in bewilderment. One woman lifts the hand of Christ in preparation for soothing the pierced hands, while the other woman shows her distress by folding her hands over her knee.

The emotions involved in this tragic subject are strongly stated, but escape sentimentality because of Durer's high aesthetic restraint.

April 1957



THE LAMENTATION OF CHRIST

ALBRECHT DURER

The RESURRECTION from *The Life of Christ* by Ludolphus de Saxonia, printed in Antwerp in 1495, woodcut temporarily hand-colored.

The first printed book illustration was from a block of wood on which the artist cut a design to accompany the text. This was as important to the fifteenth-century reader as photographic illustrations are to today's reader. The anonymous artist here simplified the design with Gothic forcefulness, but he was able to contrast the cloutishness of the Roman soldiers with the positive dynamism of the risen Christ.



RESURRECTION

DE SAXONIA

CHRIST STANDING WITH HANDS RAISED
ALBRECHT DURER

CHRIST STANDING WITH HANDS RAISED by Albrecht Durer, German, 1471-1528, engraving on metal.

The engraved line is used appropriately in this print which expresses the poignancy of the humiliated Christ.



HEAD OF CHRIST by
Rouault, French, 1871-
VI from *The Passion*
Suarez, aquatint in color

Perhaps no other cont
artist has reached such
heights as Rouault. An e
ist, he allows his emo
reign in the fluid m
aquatint.



HEAD OF CHRIST

GEORGES ROUAULT

by Georges
Plate
on by Andre
olors.
contemporary
uch religious
n expression-
emotions full
medium of



CRUCIFIXION
ROBERT FREIMARK

The CRUCIFIXION by Robert Freimark, United States, 1922- . Serigraph.

It is significant that many of our younger artists are returning to religious subject matter as a theme for expression. With simplicity, yet with understanding of the complexity of the subject, Freimark has made a successful statement.

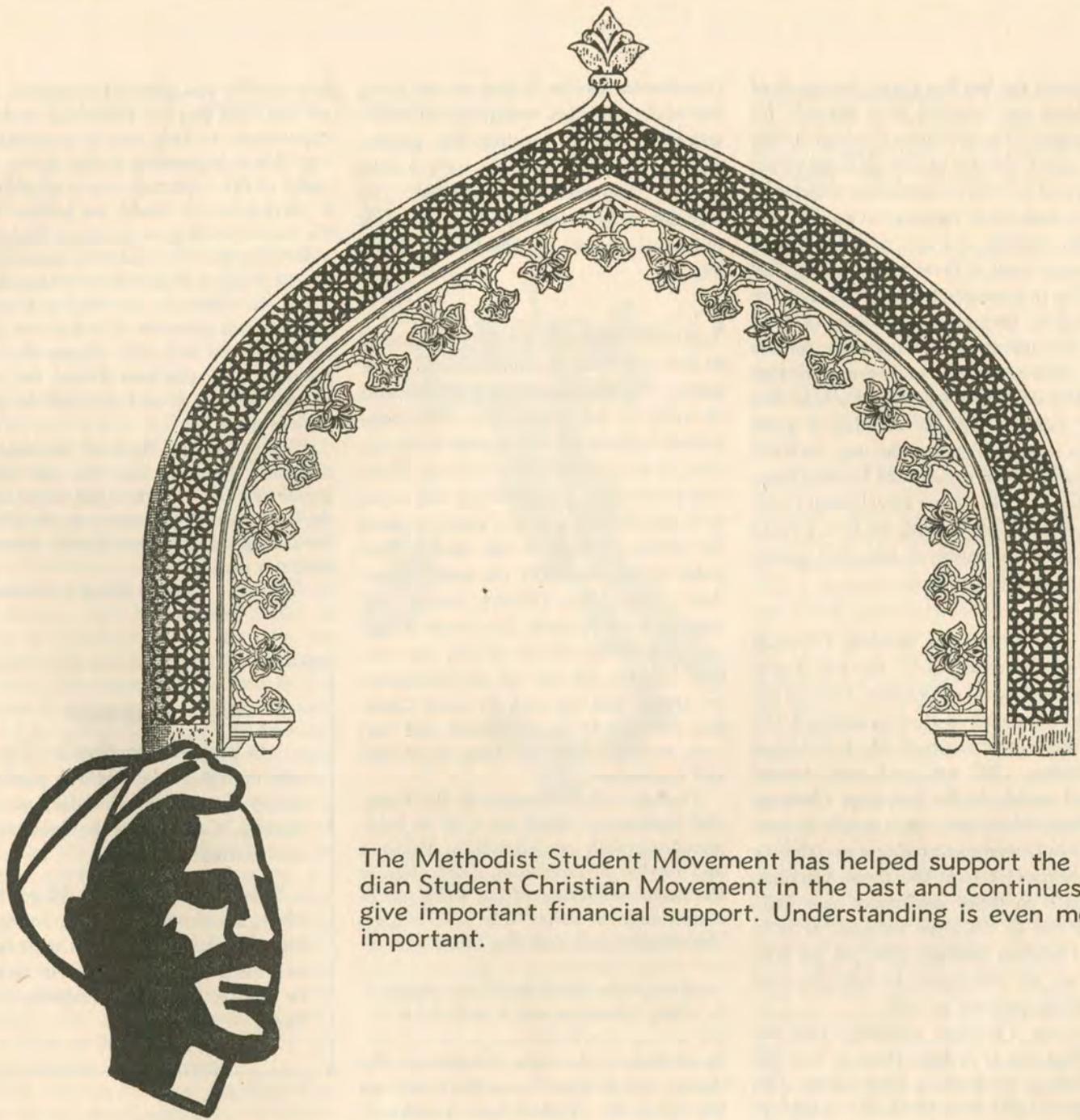
CHRIST ON THE CROSS from *The Albertina Passion*, attributed to Albrecht Durer, German, 1471-1528, woodcut.

The influence of Italian artists on Durer is evident in this powerful treatment of Christ's most climactic experience. The exhaustion of Christ, the deep sorrow of the Marys, and the shabby callousness of the centurions are stated with conviction by Durer and the woodcutters in his workshop.

ATTRIBUTED TO ALBRECHT DURER
CHRIST ON THE CROSS



motive



The Methodist Student Movement has helped support the Indian Student Christian Movement in the past and continues to give important financial support. Understanding is even more important.

Indian and Christian

INDIA! It is a picture of temples and palaces, holy rivers and ancient cultures. Certainly our country includes all these things. But they are not the things which engage our attention today. Our people have been discussing the general elections which were held in February and March. The debate centered round the Congress Party's aim of a socialist pattern of society. We want to know what this means, and how the Congress understanding of the word *social-*

ist differs from the Russian, Chinese, and British understanding of the word. Our energies are absorbed in the Second Five-Year-Plan, and our hopes are set on a new India where the glories of the past will inspire the present, and where the ancient enemies: poverty, disease, ignorance, and unemployment, will no longer possess our people.

If you feel that our concerns sound very much like your own, you must not be surprised. But you must also not as-

sume that what we are seeking is exactly what you are seeking. Because we are men, we share with you certain common objectives. To some extent, you have helped us to see what these are and how modern knowledge can be used to attain them. But we shall reach these objectives in our own way, and our expression of them will be somewhat different from yours.

In the universities and colleges of India, which have expanded in number and

in size in the last ten years, thousands of students are engaged in a struggle for existence. Our educational system is not sufficiently diverse to give all these young men and women an education which will be an immediate passport to a useful job in the building of a new nation. Without a degree most of these young people feel unable to compete for the jobs that are available. They know that many of them will be unemployed when their courses end. This seems an awful waste, but it is hard to develop a nation and a land like ours rapidly, without creating a great many new problems on the way. In time, the educational system will become more in step with the other development programs. For the moment, we face a rapid rise in the number of educated unemployed men and women.

IN this setting the Student Christian Movement works, as by far the largest Christian student association. (We do not have strong church student groups.) We feel that a great responsibility is laid upon us. Before 1947 our work was concentrated mainly in the forty-four Christian colleges. Now our major work is centered in Government colleges and the big universities. There are more Christian students in these institutions now than there are in Christian colleges. It is to the Christian students that we go first, but we are also trying to help the non-Christian students as well.

Among Christian students, our immediate aim is to help them to find fellowship as students in Jesus Christ. Our program looks very much like a student Christian program in any part of the world. We have local unions, with student officers supported by senior friends, engaged in Bible study, retreats, addresses and discussions on the Faith, work camps, and study camps. We are not more successful than any other student Christian association, and we would not argue that what we are doing is more significant than what anyone else is doing. We are convinced that it is an important job to do, and the churches support us in this.

Recently the churches, Christian hospitals and schools, as well as Christian colleges, have asked us to make a serious drive for new recruits for service in the ministry and in Christian institutions. These callings are often despised, and often paid less well than similar jobs in

Government service. If they are not done, the whole Christian enterprise will suffer seriously. We are meeting this generation of Christian students with a new Student Volunteer Movement call. The response so far is not very large, but it is quite enthusiastic. We find this encouraging.

CHRIStIANS as a whole have tended to live aloof from the major affairs of our nation. We are encouraging the students of today to be interested in and committed to the larger enterprises of the nation. As we ask students to take up Christian service, we do so because this seems to us an effective way for many to serve the nation as well as the church. Our publications, especially our monthly student paper *Aikya* (Unity), consistently support these projects. The paper is concerned with the whole of life, and you may sum up the aim of our movement by saying that we seek to assist Christian students to become adult and mature, serving Christ the King as citizens and churchmen.

This aim will be foremost in the Triennial Conference which we shall be holding along with our friends in Pakistan and Ceylon in December, 1957. This is the major conference of our three movements, and its theme this year will be "Reconstruction" with the subtheme:

*Except the Lord build the house
They labour in vain that build it.*

In addition to the main addresses on the theme, and Bible study on the Epistle to the Galatians, we shall have a series of workshops on the concerns of the SCM. We hope that this conference will focus for our movement both the SVM call to service and the need for Christians to be Indians.

AT this point I want to refer to our relations with yourselves. We belong together in the World's Student Christian Federation, which its officers are never tired of describing as "a fellowship of giving and receiving." We are extremely grateful for the material assistance which you give to us and without which our work would be almost impossible. No doubt, you are encouraged in your giving by knowing that in India your gifts can support about five times as much work as they can in America. In return, we

cannot offer you material assistance, but we can offer you our friendship and the opportunity to help you in understanding what is happening in Asia today. Because of the important role your country is playing in our world, we believe that the understanding an ordinary American citizen has of Asia is of vital importance for the peace and prosperity of the whole world. In this task, we offer you every help we can give you. We shall be glad to correspond with any of you who are interested. *If you can travel in Asia, please write to us and we shall be glad to help you.*

We are tired of the vast company of American citizens who do the Asian grand tour in a few days but never meet the real Asia. If you come to us, please let us help you to make effective contacts with our people.

—by Harry S. Morton

NEED A BINDER?

... to keep your motives in? The new motive binders hold a year's supply (one volume) safely and soundly. Copies may be inserted or taken out as desired.

These binders sell for \$2 each when cash accompanies order. The charge is \$2.25 if you want to be billed. Send your order in now to motive, box 871, Nashville 2, Tenn.

NOTICE!

Some student groups are giving a year's subscription to *motive* to the graduating seniors in their group. This is a really fine way to show your appreciation to those leaders who will soon be leaving your campus.

And the cost? Only \$2 per year for individual subscriptions; only \$1.50 each if five or more are sent in together. Get yours in now to *motive*, P. O. Box 871, Nashville 2, Tennessee.

the Student Christian Movement

IN ITALY

THE existence of a Student Christian Movement in Italy is justified by the presence of a tiny Protestant minority in this land which is virtually the "capital" of Catholicism. What is the religious situation in Italy today?

Officially, Italy is a 99 per cent Catholic nation. But it is to be noted that since the end of the war there has been an increasing tendency to apply the sampling methods of research, conducted in more or less scientific fashion, to learn the real character of the religious feelings of Italians, which indicates a certain uneasiness on the part of the heads of the church. And indeed, the results of these investigations have shown a remarkable decline in religious sentiment in Italy. This crisis is symbolized by the decline in the number of those responding to the priestly vocation. One hundred years ago Italy had five priests for every thousand inhabitants; today, the proportion has dropped to 1.25 per thousand. Moreover, a large number of priests are forsaking the priesthood. The Italian religious crisis naturally centers in the cities, where the forces of secularization bring all their power to bear, but the religious life is also dwindling in the countryside, which was formerly considered the stronghold of the church. A well-known priest, Don Bussi, wrote recently: "We need to bring about a radical re-evangelization of rural areas."

This situation is further aggravated by the current policy pursued by the Catholic Church. At the end of the war, the church hierarchy found itself facing the menace of a very powerful political left wing (communists and socialists, far more unified than now) which appeared to have the possibility of taking over power, and it could not resist the temptation to declare a crusade (especially during the 1948 elections), a crusade intended not only to prevent a communist victory, but to initiate a veritable campaign of reconquest of the Italian state, of penetration by the ecclesiastical authorities into all domains of national life—industry, finance capital, civil service, cinema, newspapers, public assistance, schools, etc. This action had important results, so one might say that today Italy has practically become "the state of the church," as was said by an unfrocked



priest who has written a significant book on this problem.

BUT the disquieting aspect is that this purely worldly and political victory was possible only through the total mobilization of Catholic forces on the plane of political struggle, which is to say at the cost of a great weakening of the truly spiritual influence of the clergy and of the church organizations. Thus, for the first time in Italian history, the priest ceased to be "the man for all people," and became the man of a party. And *Catholic Action*, which was founded to be an instrument of apostleship, is used almost exclusively as an instrument of struggle and domination. The present power of the church has imposed a high degree of religious conformity, but has not been able to renew the religious soul of the Italian people nor to prevent the falling off of religious practices.

A characteristic symptom of this, and one which is of vital interest to the Student Christian Movement, is the almost complete absence of a Catholic culture in Italy. For example, none of the great Italian writers of today can be considered "Catholic." There is, of course, a Catholic intellectual élite, but in general it is

Like the Indian sCm, that of Italy has been of special interest to MSM. Remember Italy especially in your Holy Week sacrificial giving.

ignorant of theology (in the wider sense of the word) and, moreover, its productivity in the cultural realm is very limited, with the exception of a few younger people who are attempting to introduce into Italy the patterns of the best French Catholicism, and who deserve to be watched with all our sympathy.

Among university students, the great majority have absolutely no interest in religious questions. Of about 150,000 students, only 5,500 belong to the Catholic Federation of University Students. This is doubtless the result of the liberal era which preceded fascism, to which may be added now the Marxist influence. But apart from the Marxists, students are generally not antireligious. The religious life simply seems to them to be of little importance (and, what is more, of little interest), something to which one may accord outward respect because of social pressure (and not always even then), but which one does not take seriously.

What will be the religious future of Italy and its intellectual classes? It is not prudent to make predictions, but we should like, nevertheless, to hazard a guess. It is indeed possible that the current Catholic effort to reconquer Italy may succeed definitively, and that the Catholic forces may maintain themselves in power for a fairly long period, imposing on Italy a massive religious conformism, as they realize their dream of a "Catholic society"—all of which would amount to reducing Italy to the level of Spain and Portugal. But unlike Spain and Portugal, Italy can be considered as an area of rapid social change. The south is in a state of ferment, industry is developing, the farm areas are becoming mechanized; in short, Italy is in process of becoming "Americanized" (to a modest degree, of course). But in the face of this evolution, which is not only economic but involves also a certain change in mentality, the effort to realize a corporate, totalitarian, Catholic society modeled on the Middle Ages and achieved through a kind of new Counter Reformation, seems to us to be doomed to failure sooner or later. It is possible that in a few years an anti-Catholic wave may spread through Italy, similar to that which overran France fifty years ago.

In this situation of present Catholic superpower and probable future de-Christianization of the country, exists the modest group of Italian Protestants. Today they make up about 0.3 per cent of the Italian population. One hundred years ago they were only 0.1 per cent. At that time, the only Protestants in Italy, apart from a handful of foreigners, were the Vaudois, shut off in a little corner of the Piedmontese Alps. But when Italy was unified under a fairly liberal regime, the Waldensians, the Methodist churches of England and America, the Baptists and other evangelical movements began a work of evangelization which bore fruit, even though of a necessarily modest sort in a country formed by centuries of Catholic tradition. Today, in all the important cities and in certain farming regions there are Protestant churches. Recently there has been a great expansion of the extremist evangelical groups, especially the Assembly of God, whose members are, moreover, the object of systematic persecution.

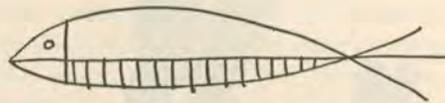
THIS young Italian Protestantism is thus obliged to remain vital and strong within, whether it be confronting Catholic pressures today, or facing the corrosive power of secularism tomorrow. For this reason it needs intellectuals (professors, engineers, etc.) who are well trained, and capable of rendering service within their churches at the same time as they worthily represent Protestantism in the university and in their professional life.

It is toward this "Protestant formation" that the Student Christian Movement thrives, all the more so as the Protestant population provides a significantly higher percentage of students and university people than the national average. The number of Protestant university professors is also far greater than the numerical importance of Protestants in the whole nation would lead one to expect.

But the goals of the Movement may perhaps best be brought out by giving some indication of its activities. Already before the first world war there existed in Italy a Christian Student Federation, headed by Professor Luzzi (the translator of the Bible). This was the liberal era, and many non-Protestant students participated in the Federation's activities. But with the rise to power of fascism, this activity became impossible. Only private groups of young Protestant intellectuals could keep alive (and these remained very much alive!). It was only after the end of the second world war

that the *Movimento Cristiano Studenti* (MSC) could be reconstituted. Its organization was set up with a number of groups in the principal cities, linked together by a tiny publication.

These groups periodically brought together the Protestant students of the cities, and invited Catholics and atheists who might want to come. Especially in Genoa there were for several years some very fine meetings with Catholic students. But later the bishop of Genoa forbade Catholics to continue participating in these meetings, doubtless worried by the fact that some of the Catholic



young people, having studied Protestant thought, had gone over to an evangelical church.

Several general assemblies of the Movement have been organized, in which the most important of our problems have been examined: the technical age, ecumenism, the history of Italian Protestantism, the Christian and art, modern architecture, etc. For a year the Movement published a magazine, *Presinza*, of a very high intellectual level. Unfortunately we had to discontinue its publication due to the high costs. When we can we publish pamphlets to disseminate Protestant thought. At the present time we have no journal of our own, but we have purchased a page in the newspaper of the Italian Protestant Youth (*Gioventu Evangelica*), published by the young Methodists, Baptists and Waldensians, where we publish the results of the work of our groups. Last year the Milan group did research on the youth movements of the various political parties, and the Turin group made a study of the university. We also give news of the Student Christian Movement throughout the world, and reviews of books that are important for the religious formation of the students. This coming year we shall publish among other things, studies made by the Rome group (composed largely of the Waldensian and Methodist students of the Theological Faculty) on the development of the south of Italy. This is a question of vital importance not only for the nation, but also for the evangelical churches, since it is in the south that the evangelical movements are having their greatest success today.

AS is natural in the light of our tiny minority status, the members of the Movement are also engaged in church work, particularly in youth and inter-denominational activities. This does not keep us from seeking contacts with other university students, and we sometimes join university groups, either to come to know the milieu or to witness to the "presence" of Protestants. Our greatest difficulty is due to the fact that, as part of a small minority scattered in all four corners of Italy, our students are also dispersed in all the university cities. From this derives a certain instability and numerical weakness of the groups. That is why we have planned for the coming summer a "leadership training course," to take place at Agape, and in which we propose to develop elements capable of insuring a greater stability to the groups, and of organizing others where none exist at present. But this project multiplies our already great financial difficulties, which are due to our small numbers, the distances which separate us, the cost of books needed for our groups, etc.

AT any rate we have decided to continue our modest work, whose aims can be summed up under two headings: (1) to aid the Protestant university people to deepen their Protestant faith, so they will not let themselves be absorbed by Catholic conformism or by the atmosphere of religious indifference which reigns in our universities, and so they may make their companions aware of the existence of the evangelical world and ecumenism, which are almost completely unknown in Italy; (2) to give to the Italian evangelical churches a solid élite, which is alive to both the Italian situation as it really is, and to the ecumenical vision.

—Giorgio Bouchard



motive

What Is the U. S. C. C.?

—A Laboratory in Ecumenism

By Herluf M. Jensen

ONE of its best friends, though also one of its severest critics, facetiously replied, "It is the General Motors Corporation of the student Christian movement industry in the United States." Still others have thought the letters stand for the U.S. Chamber of Commerce.

The United Student Christian Council in the United States (USCC) came into existence in 1944 as the American section of the World's Student Christian Federation (WSCF). Like the WSCF, which is an international federation of student Christian movements from over sixty countries around the earth, so USCC is the national federation of twelve national intercollegiate student Christian movements in the United States. These twelve intercollegiate sCms include the National Student YMCA and YWCA, the Interseminary Movement (ISM), and nine denominational sCms such as the Methodist Student Movement (MSM), the National Canterbury Association (NCA), and the United Student Fellowship (USF).*

In addition to the twelve national intercollegiate sCms, the campus work departments of nine of the major churches are considered among the constituent member agencies of the USCC. While not being an official constituent movement or agency the Baptist Student Union and its parent body, the Southern Baptist Convention's Student Work Department, are considered fraternally related to the USCC. It is, moreover, hoped that present rather slow negotiations will result in two or three other national sCms joining officially in the life and work of USCC.

Why a USCC

Student Christian movements came into being in most countries of northern Europe toward the end of the nineteenth century. In the US the student YMCA

and YWCA together with the Student Volunteer Movement were considered to be the American student Christian movement, though they were never formally organized as a united and independent student Christian movement such as characterized the development in northern Europe and several other countries.

Leaders of the World's Student Christian Federation, almost immediately after it was organized, began to give ecumenical character to the total international Christian student community. The latter nineteenth-century florescence of the missionary activity of the churches had been given an incalculable impetus under the response of students to the call which God was making to carry the Christian faith into all parts of the earth. Thousands of Christian students in North America and Europe responded to the call.

Once on the mission field, however, it quickly became apparent that the Christian Church was deeply divided. Out of this discovery, and the correlative rediscovery that Christ, the Lord of the Church, himself had prayed for the unity of his followers, was born the modern ecumenical movement. *Ut Omnes Unum Sint* (that they may all be one) became the motto of the World's Student Christian Federation, and the Federation itself, as well as all its affiliated national student movements became veritable laboratories of ecumenical experience and leadership development. Indeed, virtually all the present leadership of the World Council of Churches has grown out of the life of the ecumenical community that has characterized the life of the WSCF.

The Federation adopted a policy that it would recognize only one student Christian movement in a country. The reason for this was simply the conviction that if Christian students wish to share the life and work of the Federation, and enjoy close relations with students in distant countries, they must first be willing to share a real life with other Christian students and student groups in their own country. Unity in the life of the Christian community must begin with reconciliation with those Christians near at home.

Ostensibly, USCC came into being in order to facilitate for the American student Christian movements the possibility of sharing in the life of the ecumenical community of the WSCF. It

was conceived of as a co-ordinating and cooperative federation relating in a not very forceful way the several movements to each other. Was this good? Many there were who said that under the circumstances it was the best that could be hoped for, while many others felt equally strongly that this was minimal ecumenism with which God could surely not be pleased. And, indeed, it is true that it was, and continues to be, very difficult to give any precise formulation to the purpose of USCC.

The Purpose of USCC

The purpose of USCC is to unite the student Christian movements in a virile witness to the God who in Christ wills to reconcile all men and all things unto himself. The USCC is therefore, "a servant of Jesus Christ and his Church," based upon the historic faith "attested by the Holy Scriptures, and affirmed in the confessions and life of the Church. . . ."

The manifestation of the presence of the people of God as a community, in which there is unity of faith and life as God wills it in the affairs of the campus, in intercollegiate, national and international Christian community, witnessing to the unbelieving world—this is the task of the American student Christian movement. No one sees very clearly the nature of that unity of faith and life which we are called to manifest, but we are deeply convinced that God wants us to keep on living, working, praying, and sharing with each other the abundance of joys and challenges he places before his faithful people.

The Structure of USCC

The USCC is organized on the principle of federation. Its chief deliberative and policy forming body is the annual General Assembly composed of approximately 150 delegates. In it, each of the student movements are proportionately represented, and each of the church campus work departments are represented by two appointees of staff or faculty.

The General Assembly holds an annual week-long meeting during which it (1) studies problems and formulates policy, strategy and program, (2) reviews the total work of the Council, (3) shares an ecumenical life enriched by study and worship, and (4) elects its officers, executive committee, executive staff, and adopts its budget.

* The sCms are the following: Baptist Student Movement, Disciples Student Fellowship, the Student Council E.U.B., Lutheran Student Association of America, Methodist Student Movement, Westminster Fellowship (of both the Presbyterian USA and Presbyterian US churches), National Canterbury Association, United Student Fellowship, Interseminary Movement, the National Student YMCA and YWCA. The campus work departments include the following: American Baptist Convention, Disciples of Christ, Congregational-Christian, Evangelical & Reformed, Evangelical United Brethren, Methodist, Protestant Episcopal, Presbyterian USA and US.

The Executive Committee, consisting of 47 members, meets two or three times annually. It carries on the *ad interim* work of the General Assembly, (1) supervising the program and administrative work of the Council, (2) directing the several committees, and its staff, and (3) implementing the decisions of the General Assembly.

Most of the program planning and implementation takes place in the nine standing program committees and commissions. Some of these are the Committee on Ecumenical Voluntary Service Projects, the Study Committee, the Ecumenical Advisory Committee, the Interstaff Committee for Work with International Students, and the Committee for the World's Student Christian Federation.

The Student Volunteer Movement a few years ago became USCC's Commission on World Mission. As such it serves the entire community of USCC in the areas of missionary enlistment, missions education including study of the mission and unity of the Church, and it maintains the fellowship of Student Volunteers.

Some of the most important work which USCC seeks to carry on is, however, actually done by certain related committees—organizations which USCC has recognized and to whom it has delegated certain responsibilities. Chief among these is World University Service.

Through the University Christian Mission, USCC is active in the holding of approximately fifteen annual university missions which, as experimental projects, have spearheaded the development of the religion-in-life weeks and religious emphasis weeks on virtually all the campuses in the US. As a related committee, the Committee on Friendly Relations Among Foreign Students, USCC and its member movements are served by the work that is carried on in connection with the 35,000 international students who study in our midst.

After several years of difficult negotiations both within itself, and with the National Council of Churches of Christ, USCC on January 1, 1954, became a "related movement" to the National Council. While being assured of freedom to organize itself as it will, establish its own program and policy, and to express itself on all matters in its own name, it enjoys the advantage of being part of the National Council of Churches. It is related to the National Council through the Department of Campus Christian Life which was established by the National Council and to which USCC transferred certain areas of responsibility such as the work with the several experimental united projects. The Department in turn is related to the Com-

mission on Higher Education, which in turn is part of the Division of Christian Education, one of four major divisions of the National Council.

At present USCC has a staff of ten persons and occupies offices on the thirteenth floor of the building at 257 Fourth Avenue in New York City. Its budget, generously subscribed to by the constituent member movements and agencies, has grown over the past few years from approximately \$25,000 in 1950 to \$75,000 in 1956, reflecting not only inflation, but an increasing amount of program.

The Program and Work of USCC

The program and work can be grouped under four or five major headings: (1) conferences, (2) publications, (3) voluntary service projects, (4) international and ecumenical affairs.

During the Christmas holiday season of this past year USCC held simultaneously seven ecumenical student study conferences, at Syracuse University, Chatham College, Davidson College, Illinois State University at DeKalb, Oklahoma A & M College, Pacific Lutheran College, and the University of Redlands. To these conferences came approximately 1,850 students, student movement staff, and faculty for the purpose of studying together the nature of "Our United Witness in the Colleges and Universities."

Hardly a year has gone by since the beginning of USCC in which there has not been at least one, and sometimes several, conferences or consultations held under the leadership of USCC. In April of this year two further conferences will be held, one for law students and faculty at Whitinsville, Massachusetts, and another for the training of leaders for ecumenical and denominational work camps at Pottstown, Pennsylvania. In addition a conference on the World Mission of the Church will be held at New Windsor, Maryland, planned and administered by USCC's Commission on World Mission, the Student Volunteer Movement.

USCC is of the firm belief that the principal task of the Christian student is to participate in the intellectual affairs of the university and college. One is not a Christian and a student, but rather a Christian student who seeks at all times "to make every thought captive to Jesus Christ," to participate in the renewal of the mind. Today the colleges and universities are burgeoning, and a tremendous strain is being placed upon the classical concepts of what the task of the university and college is. For these and many other reasons, USCC is concerned to put into the hands of students study materials which help him better to understand the Christian faith

and the task of the Christian community.

Perhaps the most drastic and exciting work which is done by the USCC is in the area of voluntary service projects. In the summer of 1956 nearly 250 American students took part in the ecumenical work camp program of the World Council of Churches after having been selected by USCC's Committee on Ecumenical Voluntary Service Projects.

During this current year the Committee on Ecumenical Voluntary Service Projects is busy selecting and preparing another contingent of students and youth for participation in the ecumenical work camp program. The camps will be held in about twenty-five countries on all continents. In the US six work camps will be held: (1) working with migrants in California, (2) with Indians in South Dakota, (3) continuing the work in Georgia and at Accord Farms in New York, (4) serving in a mental institution in Pennsylvania, and (5) participating in a special ecumenical drama work camp project in Ohio.

Last summer USCC was fortunate in being able to send a full delegation of twenty representatives to the triennial General Committee of the World's Student Christian Federation, held in Tutzing, Germany. At the meeting, the delegates learned the great progress that is being made in strengthening the work of the student Christian movements in Asia, Africa, and Latin America, largely through the greater support that students from all over the world are giving to the Federation's Program of Mutual Assistance.

What of the Future?

What is the future of this student movement laboratory of ecumenism? Will it forever be a rather weak instrument that unites at the national level the leaders of the several national intercollegiate student Christian movements and church agencies, or will it someday break out of this encircling shell and be permitted to have some vital relevance to the developing state-wide and campus ecumenical student associations? Will the many things which students ask that it be doing always have to wait because inadequate finances and staff exist, or will it someday be given not only greater resources for developing its work, but also the kind of clearance from the student movements themselves permitting it to have regional movements, a national magazine, a program sufficient to wrestle with the complexities of a rapidly academic scene? Will it always be only an *earnest* of the emerging ecumenical student Christian movement, or will it someday really be able to claim that it is the ecumenical student Christian movement in the USA?

brief history of the proposed plan of merger

by Larry Pleimann

SOME of the students facetiously brought pillows to the meeting, for the hour of beginning was late. They never used them. These were the presidents of the State and Area Methodist Student Movements, one of whom many of you probably helped elect some few months previously at the State MSM Conference. The date was Thursday evening, August 23, 1956, and before we were through, it was well into Friday, August 24. The place was the library of Brevard College in Brevard, North Carolina, where the National Methodist Student Commission was meeting.

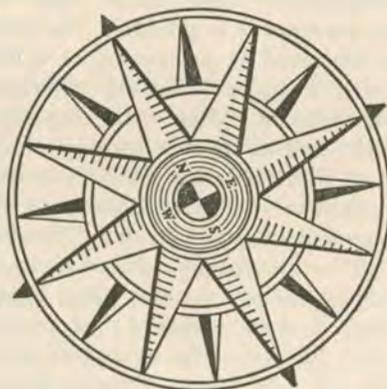
The occasion for the late meeting was to hear the report and discussion of a relatively small but significant section of the work of the Ecumenical Relations Committee chaired by Paul Minus. In November of 1955 a consultation had been held among the Disciples Student Fellowship, the Westminster Student Fellowship of the Presbyterian Church, USA and the United Student Fellowship (which is the result of an earlier joining of the student movements of the Congregational Christian and Evangelical and Reformed churches) exploring the possibilities of merger of these three movements. The Methodist Student Movement had attended that meeting through its elected representatives called "observers." One of the outcomes of that consultation was the issuing of a continuing invitation to all other movements and communions which had received the 1955 invitation to enter into negotiations for merger in 1956. This was the issue. The report was read and it included a recommendation that the Methodist Student Movement enter actively into the future consultation as "negotiator" and not as "observer," as we had at the previous meeting.

The discussion which followed lasted well over four hours. The issues involved were as deeply felt by those discussing them as any they had ever felt. The chairman, Ben Conley, purposely held a loose rein; indeed, he threw it away. But that night, those students were bridled instead by a desire to rise above smallness and to be faithful to their Lord. There was a common searching for God's will for the MSM. Throughout the debate not one voice was raised in anger

"Merger" has become quite a word in Methodist college and university circles. Sometimes it sounds quite like a cuss-word, sometimes it is affectionately pronounced, and more often it is with a question—what is Merger?

nor one personality brought into the discussion. I covet for any readers the opportunity to have been there. They would have been proud to have been Methodist. It was for me the greatest instance of the Spirit of Christ negating the need for The Law—in this case, *Robert's Rules of Order*.

During the course of the evening's discussion, there were a number of common affirmations made by the group which are of great importance to the life of the MSM. One was the intense recognition of God's call to the separated denominationalism of his Church at this time in the



history of the world. Regardless of the form it may take, Christ is calling his Church to closer unity in him as he is in the Father.

Another agreement was poignantly felt by all there. It is best said by a sentence lifted from an earlier part of the Ecumenical Relations Committee report. "We are painfully aware that in the MSM our local groups are all too often characterized by a witness to their own insecurity, mediocrity and irrelevance than by a dynamic witness to the living Christ." Time after time that evening, MSM presidents would rise and say, "I feel this very deeply as a person and for my own part, I would like to go ahead, but the kids in my local Wesley Foundations can't even pronounce the word 'ecumenical,' let alone be concerned

about it. I'm just wondering what we can do or how fast we can go." On this everyone agreed; we have a tremendous job of education to do. God help us!

For most of the people in that library that evening, it will be a memorable evening. There are those who can say of that experience, with every right to do so, that the students there were caught in some kind of ecclesiastical mob psychology to jump on the "Ecumenical Band Wagon." And it is only fair to say that this might possibly be true in a few cases.

There were also that evening a number of honest disagreements. Does our Unity in Christ make mandatory organic unity? Is closer interdenominational cooperation the answer? Many feared, both for us and for the other movements involved, the loss of the heritages which we both have, in order to become parts of something new and strange. The example has been cited of a meeting at the USCC a number of years ago when a Methodist sweet young thing said, "Let's all go ecumenical." "And what is that?" asked one of the Lutheran Student Association representatives, much to his regret. "Oh," she replied, "you know, where we do away with the church."

Many of those sympathetic to the Ecumenical cause and desirous of going ahead still stressed the MSM's poverty of ecumenical understanding, and made the point that perhaps an intensive program of education within the student movement must first be accomplished before we could ever hope to enter into negotiations in good faith. Others quite naturally asked, "Just what sort of criteria will we use to judge when we are ready?"

There was also some misunderstanding regarding the meaning of "negotiator." Many feared that to enter the consultations as "negotiators" meant that we were committed to the final outcome of the negotiations whether or not that out-

come was seen as best for the Methodist Student Movement under God.

After many proposed amendments and amendments to amendments, the following was passed by a vote of 33 to 25 as the official action of the National Methodist Student Commission:

After prayerful consideration and fully cognizant of the complexity of the changes such an eventual merger would involve, we recommend;

That the MSM enter into negotiations with the Disciples Student Fellowship, the Westminster Student Fellowship, and the United Student Fellowship to consider steps that will lead toward the development of an organically united student Christian movement with the following understandings:

(a) Merger itself cannot be affected until it is an outgrowth of the life and will of the entire MSM. Therefore, any steps toward merger will of necessity be gradual and not entered into hastily.

(b) These negotiations must proceed in such manner that the MSM remains faithful to its responsibilities to The Methodist Church and to related board and agencies.

(c) Such negotiations can be effective only as they are accompanied by an examination of our own purposes and heritage and by an increasing understanding of and participation in the richness of the life of the whole church.

(d) To this end we recommend the initiation of an intensive program of study and participation in the ecumenical movement by the MSM at all levels. It is anticipated that it will be at least several years before this program brings us to the point where we are ready to effect final merger if this be our desire at such time.

(e) The 1956 MSM delegation to the USCC General Assembly will be charged with the responsibility of formulating proposals for a program of ecumenical education to the purpose of our own movement and a plan of action by which the program may be implemented. The proposals of the USCC delegation will be submitted to the December meeting of the NMSC Council for consideration and action.

The answer for those who feared the implications of the word "negotiator" is held in the phrase "to consider steps," part (a), and the underlined words of

part (d). The students realized that the very nature of the MSM, its complexity and vastness, made mandatory its caution in the matter. Part (a) recognized that ultimate good faith and legitimacy required that our entrance into a final merged body be one accompanied by a depth of understanding and out of the voluntary will of the local unit and not some superficial uniting at some top level. It had to be "grass-roots" as well as "brass-roots." Although we entered the negotiations in good faith, negotiating for organic merger and in a deliberate attempt to move in this direction, the above "understandings" were forced upon us by the very nature of the MSM, our own desire to have any eventual merger be real and whole rather than counterfeit, and the knowledge that ultimately to be faithful to ourselves, the rest of the MSM and our Christ demanded that we have the freedom to decide if it were God's will for the MSM to become a part of the structure that might arise from the negotiations.

Part (c) pointed up one of the uniquenesses of the Methodist Student Movement as differentiated from the other movements negotiating. The MSM was conceived as an experiment to discover if a student Christian movement could operate within the organized church. And so we now are—an official part of The Methodist Church; indeed, we are The Methodist Church on the college and university campus. Therefore to break dramatically with the church would be to deny our very being by opposing the very philosophy of student work in which we were conceived and in which we have grown. Because we are a part of the church, the students realized that for them to commit themselves to anything was to commit the whole church. This was another reason why the "understandings" of our action had to be. Rather poor publicity by regular channels and the inevitable grapevine has raised many fears within the church at this point, but the only things which we have committed ourselves and our church to by our action are "exploration of our unity in Christ, and a thorough-going educational program concerning the ecumenical movement and the Methodist heritage in the Wesleyan tradition."

Parts (c) and (d) recognized the mistakes of our sweet young thing previously mentioned and of many local units of the MSM who are at present perhaps a little "soured" toward "ecumenical activities," and rightly so considering the under-

standings of and attitudes toward the ecumenical movement which they took with them into these encounters. Anyone who says, "after all, our differences are of no consequence; we worship the same God," is being superficial and false to true ecumenicity. There are real differences involved which can only be solved by honestly understanding them and butting heads about them. I have heard it said that someone approached Dr. Visser 't Hooft, saying, "Our church would be in the World Council except that we believe that we would feel uncomfortable there." To which I understand the great Christian leader replied, "Everyone in the World Council of Churches feels uncomfortable there."

Because this issue is so traumatic and causes emotions to rise so easily, there is great danger that it will somehow occupy our minds to such an extent that we will forget a lot of other concerns which ought properly to be ours. Involved directly with the merger issue are our understandings and practices of unity, the church, the mission of the church, evangelism, etc., yet I feel somehow that it is terribly easy for the average student to separate these from the merger issue and forget them; thinking rather of the merger issue in terms of organizational structure and its difficulties and in fear of the loss of the heritage and name that he sometimes loves more than Christ. I think we have to be careful to see that the merger issue is, in a way, a continuation of what was begun by the "Reason For Being" discussions; that to consider the basis of our unity is to seek to discover what it means to be a Christian.

Finally to consummate this merger, it is probable that the following actions would have to be taken:

- (1) A vote of the National Methodist Student Commission.
- (2) A vote of the Association of College and University Ministers of The Methodist Church.
- (3) A vote of the Division of Educational Institutions of the Board of Education and a vote of the Board itself. Organic merger would involve local units which these agencies administrate.
- (4) A vote of the National Conference of Methodist Youth. The National Methodist Student Commission is a part of it.
- (5) A vote of the Boards of Education of annual conferences.
- (6) A vote of the General Conference.

Christ and the City (Continued from page 3)

"bigshot" in the world or even in the church. Or it may come because we participate in some secure and powerful group, as the feeling of many of our "superpatriots" toward our own nation shows.

ALL these are ways of salvation through the expansion and glorification of our own self or our own group; and salvation then becomes the fulfillment of this expansion. But a religion which caters to this longing is not the religion of Christ. For he took another path, and he judges and challenges this kind of fulfillment. Thus we feel uneasy with him and finally we dispense with him and return to our comfort.

Why does Christ judge this so harshly and himself go the other way? The clear reason is because Jesus knew that there was no salvation this way, either for the individual self or for the community. For each self expands in isolation. Our self-expansion squeezes others out inevitably, they are pushed aside. We use them for our own ends: they become tools to our own purposes not persons to whom we are related. And so in expanding our own egos we lose other persons as persons in real communion with ourselves. Thus in the end we are as individuals lost, alienated, isolated and deeply lonely and alone.

We are alone inwardly, without man or God, caught in time and in eternity, alone with our falsely glorified self—and this is hell. Also this expansion of the self wreaks havoc on others. They are used for purposes that are not their own, for our purposes, and so they are crushed and maimed. Thus as a result of this expansion, personal and social injustice inevitably appear. The hellish character of history with its wars, its unjust distribution, and its racial barriers is the result of the limitless expansion of selves, the selves of individuals, of nations, of races, and classes.

The way which Jesus took, and the way to which he points us, is thus the opposite of the natural way of the world—as the solitary figure surrounded by the jeering crowds shows. It is the way of self-surrender to God. It would have been much easier for him to overlook the money-changers

as we overlook racial and economic injustice—but this is not the surrender of the self and its interest to God and his will. It would have been much easier to have been indifferent to the Pharisees or to have fled their threats. But the total surrender of the self to God and the love of all men that this surrender makes possible, was his way. And so he went to his death—he loved God more than he loved his self, its comfort or its security—and that is still the ultimate issue for each one of us: what do we love the most? Jesus had a clear answer, for he died to self that he might live with God. And this is real salvation. Salvation and fulfillment, however they are understood, are surely a life with God—but first the self and its expansive demands must die and be surrendered to God. As our Lord said, he who seeks to gain his life will lose it, but he who loses his life for my sake will find it again. And he also reminded us that if we would be his disciples we must take up our cross—not only his, but *ours* as well—and follow him.

THUS Good Friday must precede Easter—not just for the church as a whole once upon a time—so that we who come later may skip Calvary and join in on Easter. Rather for each one of us this is the Christian pattern and the true relation to the new life in Christ. For if we are to live with God we must die to self. We must surrender our anxieties about wealth, about prestige, even about our own goodness and glory. The Cross, therefore, stands always for the way to Easter. This is the straight and narrow path—and how narrow it is—the path of dying to self and so the path of the conquest of sin. If our life in the City, and therefore the City itself, is to be of Christ it too must pass through the Cross.

Salvation is of God, not of our own power and glory. If we would know this salvation, if we would rise with Christ to new life, then the Cross must be the eternal character of our Christian life as individuals and as a Church. Only then can we know the Christ who came and be the Church of Christ: not the Christ who is expected and welcomed by the world, but the Christ who alone is the savior of the world.

Contributors

LANGDON B. GILKEY is professor of theology in the Divinity School, Vanderbilt University. WARREN E. STEINKRAUS teaches religion and philosophy at Iowa Wesleyan, Mount Pleasant, Ia. DONALD A. JUNKINS, who writes so interestingly of a visit with Robert Frost, is a student in the graduate Divinity School, Boston University. L. PAUL JAQUITH is the new director of University Christian Missions for the National Council of Churches. WALT WILEY, Newark, Ohio, wrote this poem while a member of Ray Mizer's seminar at DePauw University. Mizer will be remembered for his fine poetry contributions to *motive*. W. CLARK ELLZEY teaches courses in marriage at Stephens College, Columbia, Mo., where he is a member of the faculty. Westminster College's (New Wilmington, Pa.), JOE HENDERSON enlisted the aid of his wife, ELIZABETH, in writing the article of postengagement and premarital conduct. HARRY S. MORTON is a gift of the English Student Christian Movement to its brother movement in India, where he serves as study secretary. His home is in Bangalore. GIORGIO BOUCHARD is a member of the Italian Student Christian Movement, now studying in Basel, Switzerland. HERLUF JENSEN, a Lutheran, has been the executive secretary of the United Student Christian Council, New York, for the past three years. LARRY PLEIMANN is a civil engineering student at Louisiana State University and president of the Methodist Student Movement. JAY BUELL, a graduate student at Boston University, was formerly president of Wesley Players, the organization within the MSM of those particularly interested in drama. EVERETT TILSON is assistant professor of Biblical Theology in Vanderbilt University's Divinity School and LINDSEY PHERIGO teaches at Scarritt.

What About Immortality?

(Continued from page 6)

moral law. This is the kind of universe where those who wilfully do wrong can't get away with it and expect an easy immortality without any sort of judgment.

But what can we believe about this? It is quite disturbing to think that a God who is Christlike would condemn anyone to an eternity of suffering for not believing some creed or for sins performed in one's life span. If God were like this he would be as hateful and unjust as the cruelest human sinner. God, on any view, cannot be worse than the best human being. And yet, though it disturbs us, we still wonder. Walter Rauschenbusch once said: "No man, in any sense of justice has deserved the eternity of hell. On the other hand, it jars our sense of justice to see some individuals go to heaven totally exempt. They have given hell to others and ought to have a taste of it somewhere, even if they are regenerated and saved men."

IF God is the loving Father Jesus taught us to pray to, he is no despot who ruthlessly condemns to eternal torture the honest atheist who could not accept the Apostles' Creed, nor the eager truthseeker who had trouble with the book of Revelation, nor the Christian believer who has never had

some of the striking experiences which some prescribe as necessary to salvation. Because human life is so short and there are so many inequities, it seems reasonable to think that all persons, however evil, continue to exist at least for some time after physical death. It does not seem that the decisions of this life are the only decisions we will ever make.

But what of the nature of this existence? At least two possibilities appear. First, since the immortal life at its best probably involves growth of personality in creative fellowship with other persons and God in what could be called a blessed community, those who have rejected this opportunity and continue to reject it, by their own sinful choices, isolate themselves from God and from their brothers. And this isolation which they bring upon themselves amounts to a dreary, bitter, intolerable immortality of loneliness, which is indeed "hell," and yet even these souls since God is loving, may have the chance to be redeemed into the fellowship if they but turn to him. It may take eons of time but the chance may still be there, though the quality of the fellowship may always bear some taint.

Or it can be said that God's judgment upon evildoers after death may be in the form of bringing their existence to an end. God, in his holy, moral love, may at times see fit to discontinue the existence of any person if

that person, by his own conscious effort, has removed all potential for growth and redemption in God's eyes. If one uniformly selects hatred rather than love, selfishness rather than service, pleasure rather than duty, and seems to remove all possibility for redemption thereby, it is quite conceivable that God may cut off his existence. There is a real finality about such annihilation and it could be called "hell." This view is compatible with the Law of the Harvest which means that one will reap what he sows.

THE problem of immortality is an intriguing one for the Christian believer. There is a demand upon us to think about it as reasonably as we can, and yet we know that our thoughts are incomplete. It does seem, however, that a Christian's belief in continued personal existence rests upon his faith and trust in a personal God who loves persons to the uttermost. The difficulties attending the belief about the future are largely solved if we ask ourselves about the relation of our present existence to God which seems clearly to be one of dependence on him. Practically, the belief in immortality gives us a larger perspective in our life and a fuller realization of the trustworthiness of God's universe, and the hope for the fulfillment of some of our cherished dreams of brotherhood and fellowship.



in the may issue: methodism

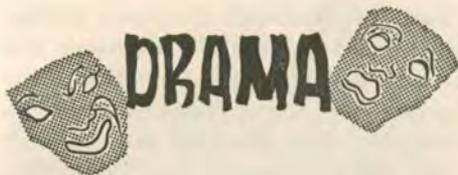
as talk of an ecumenical merger among student groups arises, here is an issue to give cohesion and insights. articles by John Vincent, Paul Sanders, Ed Hobbs, Paul Schilling, Franz Hildebrandt and others provide us with a knowledge of the Methodist heritage and give us a significant view into the future of the denomination. what methodism has contributed in the past and what it can contribute and gain in the emerging ecumenical alliances are the topics of discussion. read about it in

motive

may, 1957

box 871, Nashville 2, Tenn.





REVIEW OF CANDIDE

by Jay Buell

WHEN a coterie of old pros get together for a common venture in the theater almost anything can happen. Sometimes, because they are seasoned in the business of entertaining the usual theater crowd, they will do a slick production on a tried if not tired theme. On the other hand, because these theater people have had to do so many shows with one eye on the box office, and have had to compromise their artistic integrity so many times with the vagaries of taste of this same usual theater crowd, they have the urge to do something really creative, to pull out all the stops and test their talent to the limit and let the chips and the patrons fall where they may. With their reputations secure and nothing to risk but money, old pros sometimes throw the formula into the wings, and dare the audience to appreciate a work of art. To the credit of the audience such a forthright approach—if not mere pretension—is well received.

The current musical version of *Candide* is an example of what the best brains in the theater can do. The playbill reads like *Who's Who* in the American theater with a brief appendix of English imports. Lillian Hellman did the book, Leonard Bernstein wrote the score and did his own orchestrations, the lyrics were done mostly by the young poet Richard Wilbur with assists by the late John Latouche and Dorothy Parker. The entire production was directed by Tyrone Guthrie, and the cast featured Max Adrian, Robert Rounseville, Barbara Cook, Carmen Mathews and Irra Petina.

When plans for this show were first announced, many people wondered how Voltaire's novel could ever be made into a musical. It is difficult to adapt any novel into a play. Novels can sprawl geographically all over the world into several generations of characters and can depend on lengthy exposition and description. Certainly Voltaire's hero, Candide, with his tutor Dr. Pangloss, and his heroine, Cunegonde, with her attendant The Old Woman, traveling from Westphalia, to Lisbon, to Paris and finally to South America, constitutes a problem

for the adapter. The playwright violates the unities of time and space at his own risk. And those that have risked it have been wiser and their producers poorer a few short days after the opening. A musical can be more loosely constructed than a drama, but the plot must be simpler. It takes time to develop a plot and it takes time to sing a song. The music imposes, then, limitations on the plot, for unless your name is William Shakespeare or Eugene O'Neil, it is difficult to keep an audience in the theater all night.

Faced with these problems and the fact that Voltaire was mainly satirizing a philosophical position that he misunderstood and that is now dead, Miss Hellman did an excellent job of culling through the original story, selecting the most comic situations that would show Voltaire at his best, and keeping the material universal and hence apt to a modern audience. In addition to her work, the lyrics, mainly supplied by Richard Wilbur, sparkled, flashed and cut a la Voltaire, himself. Complicated feminine rhymes were handled with a deftness reminiscent of Gilbert and yet were as modern as this morning's newspaper.

The music complimented these lyrics and to many people was the hit of the show. There was not a trite passage in the entire score. After three hours of almost solid music, the sounds were as refreshing as the overture. Unlike many modern composers of musical comedy, Mr. Bernstein orchestrated his own songs and demonstrated his musicianship by doing so.

This music was not easy to sing, but the cast handled it well. Barbara Cook did it masterfully. All the roles were sung with skill even in the case of Max Adrian who is not a singer. If there was one fault in the acting it was that the company could not act high comedy. Mr. Adrian, who played the philosopher Pangloss, and Irra Petina who stole the show as The Old Woman who attended Cunegonde were possible exceptions to this criticism. This comment can be made

about American actors in general. High comedy takes years of seasoning in order to be able to handle its intonations and timing. American actors simply do not get this training. It would be interesting to see this same production with an English supporting cast, who had been brought up in the drawing rooms of Wilde, Shaw and Coward.

Tyrone Guthrie was first introduced in a general way to theatergoers of North America through his directing of the first three seasons of the Stratford, Ontario, Shakespearean festival. At this festival he demonstrated his consummate skill as a director particularly in handling groups of actors. He handles crowd scenes with the eye for movement of a ballet master. The flow of actors through the lighted space of the stage bordered on dance. The color and intricate staging used by Oliver Smith in his settings and by Irene Sharaff in her costumes matched the style of the play in an unusually gratifying manner.

It is to Mr. Guthrie's credit that he was able to take all these elements of theater and skills of the individual contributors and present a production of finely integrated style and demonstrate his complete over-all understanding of what the material demanded. Writing in the *Christian Science Monitor* after opening night Edwin F. Melvin observed, "Tyrone Guthrie as director has a sizable task before him if he is to bring all the diffuse materials in the production into focus." I think he did it in masterful fashion.

This team of producers and writers wisely kept to the simple theme of Voltaire in satirizing the view of Leibnitz as Voltaire understood it that this is the best of all possible worlds. Much of Voltaire's satire died as soon as those persons he was attacking died, and the writers eliminated all such material. Perhaps they gave more force to one of Voltaire's points than he did as he concluded his novel, but the point speaks to our age particularly on the college campus. Martin, who seems often to speak for Voltaire, says at the end of the book, "We must work without arguing, that is the only way to make life bearable." Many students—undergraduate and graduate—who have spent from four to seven years in speculative discussions with their fellow students, trying to understand the other's subtle arguments or trying not to understand the other's obvious meaning, will find that this simple realization speaks to their condition.



MUSIC

NEW RECORDS

by L. P. Pherigo

AMONG recent releases is one album that I would rate as the most important one ever offered to the general public. It is the Beethoven Society Edition of the thirty-two piano sonatas, played by their greatest modern interpreter, Artur Schnabel (died 1951). The album contains thirteen LP records, with complete, full-size scores (in two volumes, in the Schnabel edition), and two excellent essays on Schnabel and the sonatas, by Kolodin and Braunstein. The recordings date from 1932 to 1935, but only hi-fi addicts will notice this once the music begins. They were released in subscription-only albums from 1932 to 1939, and have been practically unobtainable. Now, for the first time, the entire series is available in one album of LP records (RCA Victor LM-9500; \$80). This kind of musical value cannot be measured in money; the album would be worth whatever price was put on it.

Of four new piano concerto recordings, one is outstanding. It is the Lukas Foss *Concerto No. 2*, with the composer at the piano (Decca DL-9889; \$3.98). Franz Waxman and the Los Angeles Festival Orchestra provide good accompaniment, and fill the second side with Waxman's own *Sinfonietta for Strings and Timpani*. The music is interesting, in both cases, and both performances must be considered authoritative.

The other piano concerto recordings leave something to be desired. Two concertos of Saint-Saens (No. 2 and No. 4) are presented by Jeanne-Marie Darré (Capitol P-18036; \$3.98). She plays cleanly if sometimes jerkily, and lacks the graceful phrasing of the melodic line that Lympny displays in No. 2 and the forceful statement that makes Casadesu the best choice in No. 4. The performance of the French National Radio Orchestra, under Fourestier, is excellent, however, and the coupling is a happy one. A new Tchaikowsky *Concerto No. 1* by Pavel Serebriakov and the Leningrad Philharmonic Orchestra under Mravinsky (Westminster XWN 18179; \$3.98) fall just short of greatness because of erratic orchestral support. It is coupled with Rubenstein's *Concerto No. 4*; played by

Grigory Ginsberg and the State Radio Orchestra of the U.S.S.R. under Aaron Shereshevsky. This is the best available performance. Yakov Zak is another Russian pianist presented by Westminster in two Rachmaninoff performances (XWN 18335). He plays the *Rhapsody on a Theme of Paganini* with great skill, but the Rubenstein-Reiner version is much better, in performance and sound, and the old Rachmaninoff-Stokowski version is still the greatest of all. In the *Concerto No. 4* he has no modern competition, but the old Rachmaninoff-Ormandy version is more than his match. The piano-orchestral balance is poor in both recordings, with the piano quite dominant.

Heifetz appears in three new violin concerto recordings by RCA Victor. In two he has no competition, the Rózsa *Concerto* and the Spohr *Concerto No. 8* (LM-2027). Walter Hendl and the Dallas Symphony Orchestra play with him on the first, and the RCA Victor Orchestra under Izler Solomon on the second. The performances are both first rate. For the third one, he offers a new Beethoven *Concerto*, with Munch and the Boston Symphony Orchestra (LM-1992). It features brilliant virtuosity from soloist and orchestra, racing along in a performance that establishes a new speed record for the concerto. The Milstein-Steinberg and Szegeti-Walter versions are much more satisfying to me.

Top honors in the new Symphonic records go to Eugen Jochum for his superb versions of the Beethoven "Eroica" (Decca DL 9865) and "Pastoral" (Decca DL 9892) symphonies. They need defer to none, and I would rate them the best available. The Berlin Philharmonic plays flawlessly. Eugen Mravinsky comes next, with powerful readings of the Tchaikowsky Fifth and Sixth Symphonies (in Decca DXE-142, 3-12 inch records; \$11.85). The Leningrad Philharmonic Orchestra, in its first recording session outside Russia, is clearly revealed as one of the great orchestras of the world. Under Mravinsky's dynamic leadership, and with Western technicians making the recording, the result is very impressive. These are performances to own. The Fourth Symphony, also in this same Decca album, is not on the same level. Kurt Sanderling indulges too freely in retards that exaggerate the sentimentality of the score.

William Steinberg rates high praise for his Bruckner *Symphony No. 4* ("Romantic") (Capitol P-8352; \$3.98). He

leads the Pittsburgh Symphony Orchestra in a clearly detailed performance that is more deliberate and serious than Klemperer's, my former choice. Those a bit impatient with Bruckner will probably still prefer Klemperer, but Wagnerians and Brucknerites will like Steinberg best. Steinberg's men play better than Klemperer's, too.

No fault can be found with the hi-fi sound of Leinsdorf's new recording of the Mozart *Symphony No. 41* (Westminster W-LAB 7022; \$7.50), and very little with the performance, either. The Philharmonic-Symphony Orchestra of London responds beautifully to the masterful baton of Leinsdorf. Some of the easy grace of Beecham is missing, but many will prefer this more athletic version, with its much superior recording. Hear both before choosing.

A new Franck D Minor Symphony is a fine memento of the late Fritz Lehmann (Decca DL-9887). It is a strong, vigorous and devotional reading, with excellent orchestral work from the Bamberg Symphony Orchestra. It is not as meditative as Furtwängler's version, nor as exciting as Paray's, but is a thoroughly satisfactory account.

A new Tchaikowsky *Symphony No. 1* by the Bolshoi Symphony Orchestra under Golovanov (Westminster XWN-18224) is the best version so far, but nothing to treasure. A Toscanini Schumann *Symphony No. 3* (RCA Victor LM-2048) is strictly for Toscanini collectors only. The sound (from broadcast tapes of November, 1949) is poor, and the Maestro seems here to be out of rapport with the "romantic" element in the music.

Among the lighter orchestral releases, first place goes to two Delibes records. *Coppélia* (RCA Victor LM-2035) and *Sylvia* (LM-2036) receive sparkling recorded performances. Robert Irving leads the Covent Garden Orchestra (in *Coppélia*) and the Philharmonic Orchestra (in *Sylvia*) in the only complete versions available. A new Dvorak *Serenade for String Orchestra*, Op. 22, is coupled with a reissue of two *Slavonic Rhapsodies* (Nos. 2 and 3) (Decca DL-9850). This is the only recording of the complete score of this fine serenade on LP (the von Benda version omits the Waltz). Lehmann, in his second recording of this work, leads the Bamberg Symphony Orchestra in a satisfying, if not especially memorable, performance. The same orchestra, under Otmar Suitner, offers also a new version of Grieg's *Peer Gynt Suites* Nos. 1 and 2 (Decca DL-9869).

BOOKS



IN REVIEW . . .

by Everett Tilson

Niebuhr Again

THE second volume in the "Library of Living Theology," *Reinhold Niebuhr—His Religious, Social, and Political Thought*, edited by Charles W. Kegley and Robert W. Bretell (The Macmillan Co., \$6.50), will be read with interest for decades to come. And not simply because of the creative contribution of the subject of this volume to the current wave of interest in theology. Of far greater significance is the manner in which the contributors of the essays for this volume treat their subject. Thanks to their meticulous care in the preparation of these articles, few who take Niebuhr seriously can afford to take this book lightly.

Niebuhr himself contributes two worth-while chapters, the first and last, to this volume.

The first, despite the misleading label "Intellectual Autobiography," may best be described as a definition and defense of Niebuhrism. Niebuhr labels Christianity's insistence on "radical freedom" and the "ultimate personal encounter" as the twin grounds of its appeal to him as a clue to the solution to the problem of the nature and destiny of man.

If it had not been for the former, the inability of the Social Gospel to vindicate its promise of Utopia may well have claimed the faith and fight of the youthful pastor of Detroit's "slum parish." That it failed to do so may be attributed to Niebuhr's rediscovery of human freedom as the ground alike of man's dignity and destructiveness. This insight presented the young clergyman with a ready-made explanation of the fall of our new Towers of Babel. Freedom from ignorance and inconvenience did not represent foolproof guarantees against disaster, he came to see, precisely because the self, "even in its height of self-transcendence," tends "to be preoccupied and anxious about its position and prestige."

Without the second pillar of the Christian faith, Niebuhr might have found himself in the unenviable position of a man with a clear understanding of the past and no hope for the future. However, like Paul, Niebuhr has found in God's action in Christ a source of confidence for constructive action. This hope

does not root in the possibility of escape from "radical freedom." There is no such escape. Real hope stems from the recognition of this fact and it flowers in proportion to the degree to which this awareness moves us to deeds of repentance.

Niebuhr's other chapter contains his answer to his critics. The pages of this section are best taken as a long footnote to the tribute Arthur Schlesinger, Jr., pays Niebuhr when he says: "His own authentic humility . . . the spontaneity of his unselfishness, and the sweetness and grandeur of his character—all these qualities succeeded in making manifest and vivid, as no mere sermons or essays could, the image of Christian man." Instead of countering Emil Brunner's shocking display of bad taste in accusing him of unacknowledged dependence in his writings, Niebuhr expresses genuine appreciation for the life and thought of the distinguished European theologian. If anything, he demonstrates even greater charity and patience in his attempt at a serious reply to the criticisms of men so far removed from him in perspective and insight as Professor Carnell and Father Weigel. Additional evidence in support of Schlesinger's assessment of his character appears in Niebuhr's confession of incompetence "in the nice points of pure theology" (taken seriously by such as have only a journeyman's competence in the rough points of impure theology), not to mention the fact a full decade elapsed before he could stand before a class "without the sense of being a fraud who pretended to a larger and more comprehensive knowledge" than he possessed.

The essays by Professors Paul Tillich, John C. Bennett, Richard Kroner, Daniel D. Williams, Alan Richardson, Paul Scherer and Henry Nelson Wieman do credit to the solid reputation of their authors as thinkers and writers. Other interesting and important contributions to this volume include the chapters by Professors Paul Ramsey, Arthur Schlesinger, Jr., Robert E. Fitch and Abraham I. Heschel.

Paul Ramsey presents a searching analysis of Niebuhr's ethics. He questions, among other things, Niebuhr's denial to man of "a fixed essential nature of any sort." Here Niebuhr's basic error stems, so Ramsey believes, from his erroneous tendency to view the moral law as a sort of positive divine code. Ramsey objects with equal vigor to Niebuhr's pleas for the subjection of the "moral presuppositions upon which society rests" to constant scrutiny and re-examination. "Such unlimited freedom means unlimited war," he declares, "or a perpetual and unqualified inclination thereto, among all us Hatfields and McCoys; and there would then have been found no

positive basis for community." Ramsey's most crucial criticism of Niebuhr calls in question the latter's "campaign to demonstrate the impossibility of love." Without questioning Niebuhr's charge that "mutual love" can become preoccupied with the "elicitation of a favorable self-referential response," Ramsey rejects Niebuhr's "heedless love" as the Christian solution to the problem: "Christian ethics," he asserts, "casts no more suspicion upon the motive that may lead a man to stay at his post and 'sacrifice the sacrifice' than it does upon the motive that may lead to giving one's body to be burned." If he had been so inclined, from the writings alike of psychologists and theologians, Ramsey could have offered impressive documentation in support of the view that compromise may occasionally demand greater love, and possible even more real Christianity, than martyrdom. Not content to stop with a mere analysis and/or comparison of Niebuhr's position with other writers in the area of Christian ethics, Ramsey proposes his own solution to the problem of defining the meaning of Christian love in these words: "The expressions for love . . . need to be *de-adjectified*, for the predicates of love are threatening to obscure the substantive. Love is simply love, the genuine article; it intends the good of the other and not its own actual self-sacrifice or suffering. It is the *neighbor*, and not mutuality or heedlessness or sacrifice or suffering, who stands ever before the eyes of love."

Schlesinger's chapter on "Reinhold Niebuhr's Role in American Political Thought and Life" might well have been called "The Intellectual Biography of Reinhold Niebuhr." Certainly no other chapter in the present volume, including the one written by Niebuhr under the title of "Intellectual Autobiography," offers half so much insight into Niebuhr's development. Schlesinger sees Niebuhr as a man who, though the offspring of the union of the Social Gospel of Rauschenbusch and the pragmatism of William James, very early became highly critical of his intellectual parents. The inhumanity of World War I and the brutal facts of life on Detroit's industrial frontier precipitated Niebuhr's early conversion to Christian realism. As Schlesinger says of him: "Without escaping the influence either of the Social Gospel or pragmatism, Niebuhr was beginning to lose his loyalty to the current formulations of both. The Social Gospel lacked for him a sense of the relative; pragmatism lacked a sense of the absolute; their value came, not in their agreement, as in the prevalent ideology, but rather in their discord; they seemed fruitful, not as a harmony, but as paradox." However, instead of abandoning either the Social Gospel or pragmatism, accord-

ing to Schlesinger, Niebuhr has become "the powerful interpreter and champion of both. It was the triumph of his own remarkable analysis that it took what was valuable in each, rescued each by defining for each the limits of validity, and, in the end, gave the essential purposes of both new power and new vitality."

Fitch, in a brilliant essay on "Reinhold Niebuhr's Philosophy of History," finds in his "radical relativism" ground alike for criticism and praise. While he commends it as a healthy safeguard against the builders of Utopias, he laments Niebuhr's reluctance to treat the "law of love" as the "norm of history." Man's inability to provide absolute justification for it does not prove the relativity of this norm, asserts Fitch, but the relativity of man. However, when he gets around to the assignment of Niebuhr a place in Christian history, he casts him in a leading role, as the following excerpt clearly indicates: "Augustine is the . . . originator of any sort of philosophy of history. The child of his left hand is Arnold Toynbee, with his 'liberal' Christian outlook. The child of his right hand is Reinhold Niebuhr, with his 'neo-orthodox' Christian outlook. Niebuhr is critically aware of his indebtedness to Augustine at this point, and differs from his 'liberal' confrere in a deeper awareness of the reality of sin and evil, and in a distrust of any rational structure into which history may be too easily strait-jacketed."

The significance of Heschel's "A Hebrew Evaluation of Reinhold Niebuhr" can hardly be overestimated. Many unchastened liberals among American Rabbis have repudiated Niebuhr's claim to be a spokesman of the Hebraic spirit. Some of them have even denounced his pessimistic anthropology as the foil of the Hebrew genius. Heschel counters this charge with an impressive documentation, citing chapter and verse, from Hebrew religious literature, biblical and rabbinic, of Niebuhrian realism. As if to accuse his colleagues of reading their own optimistic prejudices back into their sacred writings, he says that credit for this ridiculously oversimplified, if not crass, version of the difference between Judaism and Christianity belongs to Schopenhauer, who first expounded it in his *Die Welt als Wille und Vorstellung*.

Many of Niebuhr's outspoken disciples, not to mention some of his outspoken critics, should study closely the history of Niebuhr's attitude (as outlined in Schlesinger's essay) to Roosevelt and the New Deal. Whereas in 1936 he denounced Roosevelt as one more renowned for his "artistic juggling than for robust resolution," in 1949 he hailed his New Deal as a "significant contribution to the cause of democracy." Whereas in 1937 he assailed Roosevelt's naval program as "sinister," in 1940 he credited

him with a greater insight "than anyone else" into "the perils" of Nazi tyranny. If Reinhold Niebuhr could so utterly misread the signs of the 30's, should not some of us more ordinary mortals manage a little more charity and humility in our attempts to read the signs of the 50's?

An Historian's Approach to Religion

THE back cover of *An Historian's Approach to Religion* (Oxford University Press, \$5) features Allan Nevins' tribute to the so-called "Billy Graham of the Eggheads" (Hans Morgenthau's description of Toynbee). "Standing on his Everest," Nevins declares, "he is more than a historian; he is a prophet."

The contents of Toynbee's latest publication fully justify Nevins' estimate of him. Though some historians may rightly challenge Toynbee's claim to the title of historian, nobody can properly question his claim to that of prophet. For no matter how you define a prophet, whether as the spokesman of divine judgment or the predictor of future events, Toynbee is a prophet; he's both a forth-teller and a foreteller. Whether this makes him something more or less than an empirical historian, I leave for others to answer, I can only say that it makes him something other than an empirical historian.

The world's higher religions, of which there are seven, emerged from the graves, asserts Toynbee, of the second litter of civilizations. Unfortunately, like corrupt men, these defunct cultures tottered on the brink of the grave for centuries—long enough, at any rate, to infect their progeny with the germs of parochialism. Here and there, now and then, first in the Orient and next in the Occident, yet always in fits and starts, men have appeared to be on the verge of success in their efforts to check the spread of this infection. Indeed, Toynbee concedes, signs of progress have appeared on numerous horizons, but their significance does not now seem as great as erstwhile. To the obvious question, Why? Toynbee advances this explanation: "In the second half of the twentieth century of the Christian Era . . . 'the annihilation of distance' . . . has brought all the living higher religions, all over the world, into a much closer contact with one another than ever before."

This conquest makes very urgent the early deliverance of the higher religions from the last germ of parochialism, else their intimacy may enable it to trigger an earth-destroying epidemic. Obviously a crisis of such magnitude calls for the use of a powerful antibiotic. And that's precisely what Dr. Toynbee prescribes. As a matter of fact, it's so powerful I cannot help wondering if it would not kill the patient more quickly than the infection itself.

But let nobody misapply this criticism of Toynbee's cure to his diagnosis of of mankind's sickness. At this point he delves beneath all symptoms to the very heart of our common ailment. Even Reinhold Niebuhr would have to swallow hard at Toynbee's declaration: "Self-centeredness is thus a *necessity* of Life, but this *Necessity* is also a sin. Self-centeredness is an intellectual error, because no living creature is in truth the center of the Universe; and it is also a moral error, because no living creature has a right to act as if it were the center of the Universe. It has no right to treat its fellow creatures, the Universe, and God or Reality as if they existed simply in order to minister to one self-centered living creature's demands."

So far, so good! If Toynbee stopped here, all would be well. But alas! he proceeds to get specific, and this is where he brings this reviewer to his feet in puzzled bewilderment. To condemn the tendency of a people to regard itself as God's privileged farconites, is one thing, and I am all for the condemnation of their arrogance. But I can see no urgent reason why Deutero-Isaiah's suffering servant could not vindicate his lofty mission without succumbing to self-centeredness. Nor can I quite see the logic of Toynbee's insistence that the claim to any kind of uniqueness necessarily orients men "towards a center that lies in themselves and not in the God from whose fiat their uniqueness derives."

If it is a sin to be a mere individual, the sinner is not man but God. The really strange thing about Toynbee's charge of sin to prophets with a consciousness of a special destiny is the fact that he himself never ceases to think and write like a prophet with a special destiny, that of parochialisms to a truly universal religion.

The shrinkage of the globe has transformed the earth into a geographical neighborhood. This could prove beneficial, but only if this neighborhood becomes a brotherhood. And since only the higher religions have the wherewithal to effect this transmutation, man's hope for tomorrow hinges on religion's work today. However, to the crucial question, can the higher religion meet this challenge? Toynbee's answer can hardly be termed encouraging. And he equivocates for this reason: the "permanent and universal" in these religions (viz., acceptance of the fact that the goal of life is to seek communion with the Absolute Reality behind all phenomena) have been denatured through accommodation to the delimiting circumstances of space and time. Granted this assumption, "as the night the day," religions must make haste and throw off all their "non-essential accretions." These "sacrosanct . . . expendibles" include local holy places (e.g., Nazareth and Jerusalem),

motive

rituals, tabus (e.g., "not to work on the Sabbath"), the religious sanction of a particular social convention (e.g., monogamy for a Christian layman versus polygamy for a Muslim up to a limit of four wives), the myths (many of Toynbee's so-called "myths" have been called "folk tales" by the form critics), and theology.

Interestingly enough, despite his earlier definition of religion's task in the light of the "annihilation of distance," Toynbee admits that this conquest has been altogether too recent to melt the different . . . religions . . . into a common heritage of the whole human family. In other words, according to Toynbee, two things appear clear: (1) only the early achievement of a truly universal religion can save men from mutual destruction; (2) men shall not for a long time to come, due to the recent "annihilation of distance," achieve sufficient understanding of other civilizations to effect a truly universal religion.

In numerous instances *An Historian's Approach to Religion* calls our attention to the following really dangerous tendencies among adherents to the religions of Western origin: (1) to emphasize their local and temporary rather than their universal and permanent features; (2) to press distinctive claims for what are neither their unique nor, what is worse, their essential elements; (3) to manifest a loftier regard for the glories of yesterday than for the opportunities of tomorrow.

Despite my great sympathy with each of these criticisms, Toynbee's approach to religion raises some serious questions for this reviewer. (1) Granted the possibility of the early achievement of the kind of religion for which he pleads, can we concede its desirability? Many would question the capacity of so rootless a religion very long to produce moral and spiritual fruit. (2) Would not Toynbee's disregard for particular times and places encourage the growth of a corresponding contempt for the individual from whose experiences they derive their significance? (3) Do the "higher religions" really have to commit suicide to avoid homicide? Could they not vindicate their true character just as easily through the manifestation of genuine appreciation for the "nonessential accretions" of their neighbors' religions as in the deliberate reduction of all religions to their lowest common denominator?

What Toynbee in *An Historian's Approach to Religion* really seems to have in view is RELIGION without a history—at any rate, in the realm of space and time!

American Protestantism

T. Valentine Parker's recent book, *American Protestantism* (*Philosophical*

Library, \$3.75), tempts me to turn to a dictionary of synonyms in search of appropriate adjectives with which to endorse it. Even the publisher's blurb left me wholly unprepared for the impact of this volume. "The achievements, failures and attitudes of Protestantism in America are presented candidly and without bias." This sentence (on the jacket of the book) is as tame, if not dull, as any that appears between the covers of this brilliantly lucid, thoroughly honest and utterly penetrating study of contemporary Protestant Christianity in America. All in all, and I am carefully measuring my words here, these pages reflect the mature wisdom of a saint, the disarming forthrightness of a prophet and the literary touch of a journalist.

If words tell us anything about their author, Dr. Parker has thought deeply, felt strongly, lived dangerously and loved generously; he has successfully steered a middle course between such snares as cynicism and sentimentalism, uncritical optimism and unrelieved pessimism, the fanatical zeal of the builder of Utopia and the otherworldly preoccupation of the homesick pilgrim. To put it mildly, Dr. Parker deserves special credit for a very significant, and perhaps somewhat singular, achievement: through almost four hectic decades in the parish ministry, he has kept alive a proper respect for Christ, conscience and culture, neither subordinating the first nor sacrificing the second or third.

The chapter entitled "Background" rightly attributes the proliferation of Protestant sects in America to a unique complex of inextricably related geographical, historical and sociological factors. After expressing agreement with Canon Streeter's view that divisions inhered in the structure of primitive Christianity, he proceeds to defend some diversity as the inevitable price of Christian liberty.

The next two chapters survey the assets and liabilities of our churches. Here the author finds many of each in the most unexpected places, but in no instance do I find sufficient ground for serious challenge. For if in assessing Christendom's strengths he alerts us to the possibility of perverting them into evils, in exposing her weaknesses he manifests as much sympathy as shame. At no point does his analysis become more probing or acute than when he ponders the interchange between Christianity and culture. He deplores not the interchange itself, but the growing tendency of churchmen, who should be setting an

example for the business community, to cut the cloth of ecclesiastical policy on the pattern of typical secular practice. He finds especially ironic illustrations of this inversion of Christian influence in our terribly secular notions of what constitute a "successful ministry" and "appropriate music." Just as we normally define the latter almost exclusively in aesthetic terms, so we tend to question the ministry of any man whose success we cannot measure in terms of lower mathematics. "Consequently," he adds sorrowfully, "we have priced prophets. Inequalities of ability are indisputable. . . . But the equating of ability with financial compensation and the rating of ministers by financial standards is a strange interpretation of New Testament teachings. It is further illustrative of the infiltration of the market place into the sanctuary of God."

HIS chapter on "The Christian Minister" should be required reading for every man of the cloth. Only a minister of massive honesty could have written this section; a lesser man could never have stooped low enough to learn so intimately the peculiar nature of clerical temptations without being conquered in the process. As a matter of fact, I know a few doctors and lawyers who might profit from reflection on this astute observation: "Undoubtedly there are men in the ministry who would be more useful following the plow or handling saw and plane at a carpenter's bench. *This might be said of any profession.*"

In his chapter on "The Ecumenical Church," Dr. Parker raises this interesting question: "Admitting that diversity is unavoidable, is it necessarily and in all respects prohibitive of unity?" He cites in support of a negative answer to this question the free movement back and forth from one denomination to another of members, and in some instances, of ministers. Begging the question of the desirability of one Protestant church, he sees no hope for "any sort of church union" that does not permit great variety in worship, considerable elasticity in doctrine and widely different patterns of organization. Inasmuch as inclusiveness and comprehensiveness must necessarily underlie any feasible plan of union, he sees no hope of—or reason for!—the pressure among members of the free, evangelical Protestant groups for union with denominations in which "extreme fundamentalism" or "extreme sacramentarianism" wields the gavel. Without denying the

familiar charge that Christian divisions do constitute sin (since to certain theologians sin is, if not necessary, at least inevitable, one wonders why ecumenical theologians of this school of thought bother to call this fact to our attention), he sees as much possibility for sin in too zealous pressure for the premature union of all Protestant groups.

Indeed, he seems to feel, since in no case can we escape involvement in sin, it were both better and more Christian to be involved in the sin of honest divisions than that of hypocritical union. (At this point, if I may intrude a question that has come to me from reflection on Dr. Parker's treatment of this topic, Do not some theologians belie their much-treasured realistic anthropology in their frantic cry, The world for THE CHURCH in this generation? Does not this clamor represent a reversion to the Utopian vision of the social gospel from which they claim deliverance? Mind you, I am making no veiled inferences, only raising the question.)

Be our answer to this question what it may, Dr. Parker's concluding chapter "The Church of Tomorrow" betrays no Utopian dreams for Christendom. "The church," he declares, "will fail. . . . It will not fail completely. That is obvious. But measured by any reasonable standard it will fail and fail badly." "Our faith," he points out, "neither compels nor permits (the) view that the church will spread like a vine until it covers the world. . . . We are propelled to a faith in the few. . . . The people of the church in general will absorb little and return less. A ministry to them is (and shall always continue to be) discouraging." The author finds twin grounds for this realistic view of the future in (1) the "apocalyptic explicitness" of the teaching of Jesus and (2) the untoward facts of our time. Many people may question one or the other, but who can deny both?

John Hutchison's *Faith, Reason and Existence* (Oxford University Press, \$4.50) may be used either as a reference work or a textbook for courses in the philosophy of religion. Indeed, if this book gets the hearing it so richly deserves, it will be widely and generously used for both purposes, and also as a painless and up-to-date review of the subject by ministers and intellectually mature laymen. Very few of the available philosophies of religion take into account the revitalization and redirection of Christian faith that came in the wake of Kierkegaard's resurrection. Dr. Hutchison

writes in full cognizance of this fact and, what is more important, with deep appreciation of the significance of Kierkegaard's influence in setting the mood, if not in shaping the thought (the very idea would have horrified the great Dane!), of contemporary religion. Consequently, this reviewer heartily seconds Dr. Henry P. Van Dusen's endorsement (contained in a quote on the jacket of the book) of this volume: "This is the best examination of the issues (they are the right ones, too!) with which it is concerned that is presently available, marked by soundness of analysis, remarkable clarity of thought . . . and judicious appraisal of the difficult and highly controversial issues." Add this to Dr. Hutchison's rare gifts as a stylist, and you have about all anybody has a right to expect or ask of one book!

Jerome Davis' literary output (including works of joint authorship), thanks to the recent appearance of *Religion in Action* (Philosophical Library, \$4.75), now numbers a grand total of nineteen volumes. After a thorough analysis of our present situation, Dr. Davis defines the Christian remedy for a sick world. And unlike the many writers who have left the matter at this point, he goes on to write the prescription. While many will doubtless find his medicine a little too strong for them (and, quite conceivably, on grounds of principle as well as taste), few can deny the author's cryptic reminder that we must either mitigate the perils of coexistence or face the possibility of no existence.

Despite Dr. Davis' very deep faith and considerable learning, the organization and scholarship of the present work leave much—almost too much!—to be desired. As for the former, despite the logic of the general plan of the book, many of the individual chapters read like collections of random ideas on the general themes of rather broad titles. A typical illustration of the author's scholarly vagaries, at least from the standpoint of New Testament studies any time after 1910 (the year in which Schweitzer's *The Quest of the Historical Jesus* appeared) and any place east of Denver, appears in his characterization of Jesus as one who combined a de-emphasis of "the cataclysmic" with a firm belief in the "evolutionary growth of a new society." Then, as if to deny the "evolutionary" character of Jesus' program, he presents him as the flaming radical who "was so far in advance of us that his ideas (!) as radically outmode our think-

ing as the hydrogen bomb outmodes the pistol"; moreover he "blasted (!) wealth all through his ministry" and "ranged himself on the side of the poor and oppressed."

Dr. Davis' use of the Bible differs little from that of the typical fundamentalist; he never wearies of the use of proof texts. To be sure, he exercises great care in his selection of proof texts (as does the fundamentalist!); he employs only such passages as cast the biblical writers and Jesus in the role of God—intoxicated social reformers. Consequently, despite his lamentation of our inveterate tendency to "see in the Bible what we have been taught to see," he has not profited greatly from the recognition of this fact.

If we cannot have men of prophetic fire without granting them an extra portion of poetic license, then let us be generous. At the same time, let us not be totally unmindful of our generosity, lest the fire get completely out of control!



Professor A. T. Rasmussen's *Christian Social Ethics* (Prentice-Hall, Inc., \$4) may be described as a highly useful, quite readable, thoroughly Christian and, at times, downright practical textbook in social ethics. This book cannot be dismissed as another "socialist tract"; Rasmussen derives his "proximate principles" for social action, not from the liberal atmosphere of secular humanism, but from the implications of the Christian *kerygma*. Neither can it be panned as the impractical work of a typical inhabitant of Ivory Tower; Rasmussen recognizes our inability ever wholly to escape the corrupting influence of anti-Christian social pressures, yet he does not legitimize the use of this fact as an excuse for lethargy. Nor can it be lumped in the "thoughtful but vague" category; Rasmussen gets quite specific in his proposals for the exertion of a Christian influence in the economic area.



THE ASCENSION

BY ROBERT PILLOIDS

the thirty-seven story parallel

THE waiter who brought the food up to the small and luxurious penthouse dining room wondered what outfit he was serving. Probably the religious group, and the tip would be tiny in spite of the expensive meal.

Like most of the hotel personnel he was grumpy. An ancient joke had been going its rounds: the crowd in the hotel had arrived with the Ten Commandments in one hand and a ten-dollar bill clutched in the other, and neither had been known to be broken . . . the pickin's were pretty slim.

As he set out the food his ears picked up scraps of the conversation. "If we are going to get any money, we will have to spend plenty of it." Across the table another commented, "You've got to have the sugar if you want to attract the flies." When someone else offered, "It's not flies we want," no one was listening.

The waiter's temper improved when a handsomely groomed man, who seemed to be in charge of the session, slipped him a sizable new greenback for a bit of special service. Was the polished gentleman an interloper among the divines?

The waiter soon realized he would not succeed in getting the dishes cleared before whatever speech-making there was to be got started. The personable fellow was obviously too efficient to allow any awkward lapses. The waiter was right, but he did not mind waiting; the tip was already generous.

"Now let me show you how my organization can help your church put over its crusade. You know," he became ingratiatingly confidential, "this is just the kind of assignment my organization likes to undertake. What you are doing is good for the people you do it to. That is wonderful. You know, once in a while I have to sell a product I am not sure is the best for the people who purchase. But it's different with what I'll help you sell; it is good for the people."

Most of those present nodded their heads in solemn agreement. They agreed that what they had was good for the people.

"And if we can persuade people to buy what is not good for them, think what results we can get when we set them after what they really need!" He was tempted to get even more eloquent, but resisted.

"The best-possible approach is to work a simple formula. We've got what they need—salvation. They are before the TV screens and lined up on the postal routes. They ride buses, drive cars, all we need to do is to get them into the churches. I think it can be done."

He had ready for viewing a series of posters, graphs, charts and film strips. They graphically showed the implications of the formula of People—Churches—Salvation. More charts, graphs and strips demonstrated the proven pull of billboard advertising which the personable gentleman's advertising council would themselves donate to the cause; three national preparedness patriotic organizations were ready to cooperate for they realized that salvation was good for military morale; three Hollywood stars, intoxicated with God as "an ever lovin' doll," would make spot fillers for use in theaters and on TV. The skids were greased, the wheels were oiled. America was ready to buy salvation, not in piddling little lumps, but by the trainload, to mix a metaphor a bit.

Finally the good-looking man closed the session. "Have you thought," he inquired, "of the parallels? Here we are in an upper room, in fact, we are a lot more upper than the Twelve, for we are thirty-seven stories above the group. What a symbol of progress we have! It took the Christians four centuries to win such a backward world as the Roman Empire. Think of what we can do with America in twelve months, the length of my contract with you."

Absentmindedly he scraped off some of the crumbs on the white linen tablecloth before him. A few of them caught on his flannel suit and he flicked them off on the floor, but accidentally upset his tumbler of fruit punch which stained the cloth and dripped on the floor.

"But there is a critical difference between the Jerusalem upper room and ours—here we have nobody named Judas!"

(ORTMAYER)