



**MOTIVE NOVEMBER 1958**

*William H. Murray*

Compliments of the  
Colgate University Church

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NOVEMBER 1958 VOLUME XIX / 2

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**COVER ARTIST:** FRANKLIN ADAMS studied painting under karl zerbe and in france. he is now teaching art in north carolina. for the cover franklin has used the symbol of the HOLY SPIRIT, the dove. by using two dynamic colors, so close in the spectrum and yet distinct, colors which vibrate when used together, he carries the symbolism further: the presence of the HOLY SPIRIT within and yet distinct from man's nature, making man alive.

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**CHRISTIANS EXIST ONLY TO BE USED BY GOD, AND FOR NO OTHER PURPOSE.**

*THEREFORE, for a church group merely to promote activities which satisfy human needs is dishonest.*

**THE AFFAIRS OF THE WORLD ARE GOD'S CONCERN.**

*THEREFORE, the Christian group on campus which does not promote involvement in political affairs denies his authority in that area of life, and  
FURTHER, in any area failure of true scholarship in student or professor is an affront to him who created the things they are studying.*

**GOD HAS ACTED, AND STILL ACTS, IN HISTORY.**

*THEREFORE, not to know the story of what he has done is to deny God Almighty.*

**THE CHRISTIAN CONFIDENCE IS THAT CHRIST IS RISEN.**

*THEREFORE, to concentrate on fellowship, security or peace of mind, within the limits of this world, is to make nonsense of this fact.*

**IT IS BY DYING ONLY THAT WE FIND LIFE.**

*THEREFORE, Christian groups who seek to maintain their identity, and are concerned mainly with their own members deny that Christ was crucified.*

**CHRISTIANS ARE NOT MERELY THOSE WHO FOLLOW THE TEACHINGS OF JESUS.**

*THEREFORE, to be concerned exclusively with morals is to deny all that he achieved.*

**CHRIST IS NOT DIVIDED.**

*THEREFORE, to permit division within the Church is to live in sin, and  
FURTHER, any form of segregation, discrimination, or privilege within the Church is an abomination.*

**THERE IS, IN TRUTH, ONLY ONE CHURCH.**

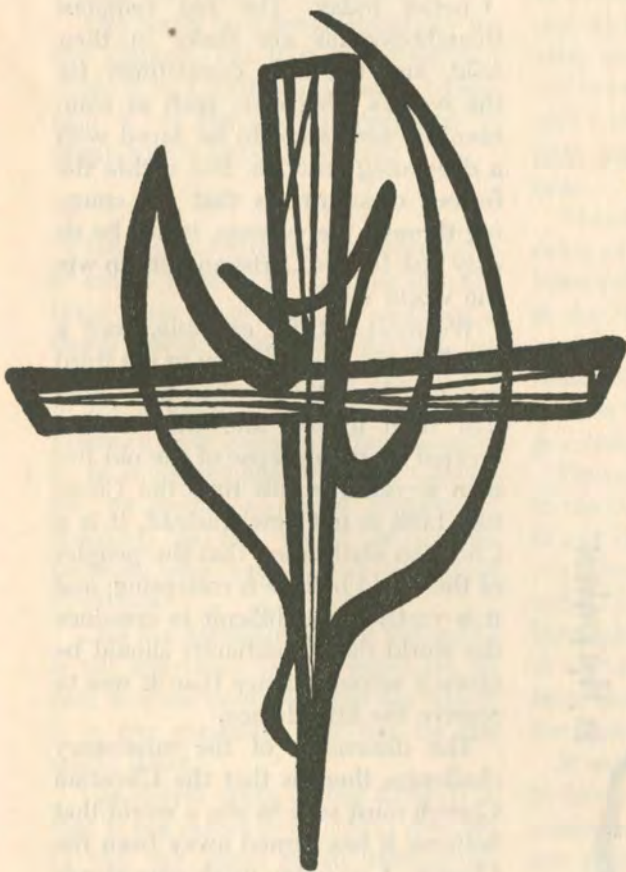
*THEREFORE, not to welcome, and humbly to listen to, Christians from other lands on the campus is a denial of our faith.*

**NO HUMAN SOCIETY IS IN FULL ACCORDANCE WITH THE WILL OF GOD.**

*THEREFORE, the Christian group which fails to question both its own activity, and the society in which it finds itself, is failing to do the thing for which it exists.*

**CHRISTIANS ARE COMMANDED TO PRAY FOR THEIR ENEMIES.**

*THEREFORE, the Church, or the campus Christian group, which fails openly and regularly to pray for the welfare of the communists, and all others who wish us harm, is subversive, disobedient, and rebellious.*



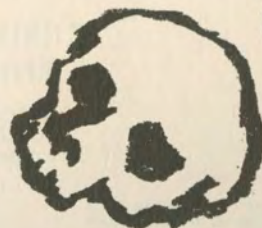


BY COLIN W. WILLIAMS

THERE is a widespread vacuum of belief today. The old religious thought-systems are shaky in their hold, and the new competitors for the world's allegiance, such as communism, now seem to be faced with a deepening reaction. But within the furious crosscurrents that are coursing through the vacuum, it will be no easy task for the Christian faith to win the world mind.

We must not, for example, draw a parallel with the situation in the third and fourth centuries when the Christian faith moved into the vacuum created by the collapse of the old Roman world. For this time the Christian faith is not new. Instead, it is a Christian civilization that the peoples of the world believe is collapsing; and it is vastly more difficult to convince the world that Christianity should be given a second chance than it was to receive the first chance.

The dimension of the missionary challenge, then, is that the Christian Church must seek to win a world that believes it has turned away from the Church. A question mark now stands



WILLIAMS '58

# C H R I S T F O R T O D A Y

over the Church . . . can the Church regain the right to be heard?

This could be a providential day for the Church, but it is also true that it could be a tragic day. The real question is: Is the Church prepared to speak to the needs of today?

**T**HERE seems to be very little sense of moral sickness in the Church, very little sense of the radical need for a moral doctor among us. Instead, we talk about how good the people are in the Church, how nice the atmosphere is, how enjoyable the company is. In short, we commend the Church for its moral goodness instead of speaking to the world as excited patients who have found the great Physician.

This is a serious crisis for the world is not impressed by our goodness. In fact, it is our goodness that has failed, it is our goodness that has let the world down.

The moral crisis of the Church is that it has failed in its proud attempt to win the world by its own good-

ness or religiousness. And the question is whether the Church is ready to admit its sickness, rediscover its Physician, and be filled with the desire to tell the world about the Physician who will accept all who admit their sickness, healing their sins by his forgiveness.

There is a growing psychological crisis in the Church. Our times have been called the "age of anxiety," and in the West, at least, there is a dominating sense of lostness, a widening sense of guilt, and a passionate desire for "peace of mind" or mental or psychological security.

Do we not face here a danger equal to the concern for our own goodness? Is not the overwhelming concern for our own mental health in the same order? Is it not possible that we have been caught in a psychological crisis of self-concern which has stopped us from being free to carry out an effective mission to the world outside?

It would be tragic today if we were to interpret our crisis solely as a psychological crisis. It is not. If we let our attention rest there we will miss

the fact that the psychological crisis is a sign of our deepest crisis—a theological crisis. For our crisis is that we need to understand God's judgment upon our history.

In our missionary task today, we are confronting a world disillusioned with our Western way. It sees the old nations caught by the nemesis of their own past. It sees the British lion, which for centuries lorded it over many nations, now being cast out of the world's forests and turned into an unwilling lamb. It sees the once proud and mighty French Empire reduced to shame and decadence, and the German vision of Aryan greatness lying broken on the rocks of division and defeat. It sees the American eagle now flying high over the ramparts of power, locked in deadly combat with the Russian bear, and, fearing the destruction that the battle will bring, it nevertheless sees both doomed to mutual mortality.

**W**HAT does all this mean for the missionary task of the Church?

From the view of the outsider—the vast millions outside the West—it means that unless he is enabled to see that the Christian faith is not bound up with his crumbling civilization, the Christian will not be a live option.

From the point of view of the insider—the Christians in the Church of the West—it means that unless we can see in this collapse of our civilization the judgment of God, and can disentangle our Christian faith from our civilization, we are dooming it to missionary defeat.

We are called to see the present crisis as a judgment of God and a call to repentance. For is it not true that we have confused our “religiousness” with the Christian faith by speaking of our civilization in religious terms and by trying to convert people to our civilization—our democratic way of life, our economic system, our technical achievements—all in the name of Christ?

But it is precisely our “civilization” that is now suspect—not only in the East, but growingly in the West itself. Is one reason why our churches are so crowded to be attributed to the growing sense that our civilization is now in peril? For is not this civilization falsely identified by many with the Christian faith, so that now to save the civilization they have returned to the Church to seek to prevent its collapse? If this is true, they will leave the Church in large numbers if the civilization should disintegrate.

TODAY, the Church stands under the scrutiny of the huge mass of non-Christians as it is called to separate the Word of God from the idolatrous entanglement with our own institutions.

But are we ready to confess that we have used the Gospel as a mask be-

hind which we have sought to export our human way of life, and even as a weapon for maintaining our own imagined superiority?

In this connection, have we examined the appeal we are hearing these days for a vast army of technicians, doctors, agriculturalists, scientists, teachers and the rest to go out from our churches in the West to win the East in the battle of Christ against communism? Is not this appeal but a thinly veiled attempt to ensure the victory of our civilization, and to arrogate to ourselves Christ’s imprimatur upon our way of life?

This raises important questions in our missionary work. For example, what is the place of our mission schools, our hospitals, our agricultural and technical assistance? Many are questioning them today, saying that they have proved to be failures in the sense that by them few have been converted. And it must be said that many have taken our education and our aid and, instead of joining the Church and appreciating our concern, have joined militant anti-Western and anti-Christian groups.

But does this not indicate that our hopes were sometimes impure, and that by seeking to use our works of love to win allegiance to our civilization we earned the rebuke?

But this is no reason for seeking to cease these works of love. On the contrary it is a call to purify our motives. Christ reached out to meet the physical needs of the people—to heal the sick, feed the hungry, and bind up the brokenhearted. His love had no strings attached. His love was free.

THE call, then, is to go forth not as representatives of the Christian West—for our civilization bears the marks of the continuing reign of sin and stands under the judgment of Christ—but as joyful harbingers of the kingdom of Heaven.





**THE PROPHET**

WOODCUT, 1912. COLLECTION MUSEUM OF MODERN ART, NEW YORK.

**EMILE NOLDE**

# where unity begins

BY W. A. VISSER 'T HOOFT



IN his letter to the young church which he had founded at Philippi St. Paul writes:

*Only let your manner of life be worthy of the Gospel of Christ, so that whether I come and see you or am absent, I may hear of you that you stand firm in one spirit, with one mind striving side by side for the faith of the Gospel. (Phil. 1:27)*

The Philippians have recently come to know the news about God's great deeds in the sending of Jesus Christ, in raising him from the dead. And they have believed. Now their whole life must be transformed. They cannot go on living as before. If this Gospel is true their whole sense of proportion must be changed. Life has a new center. That is what St. Paul means when he tells them to make their life worthy of the Gospel of Christ. They must show that they mean business.

And how are they to show it? In two ways. By taking a clear and firm stand for the Gospel and by the manifestation of the new unity which they have found with each other in Christ. The second point is underlined in three ways: "in one spirit," "with one mind," "striving side by side." In other words, Christians living a life worthy of the Gospel live as a closely knit family. In the very essence of the Gospel is the creation of a direct personal relationship between all who accept and believe it. And it is decidedly unworthy of the Gospel—in fact it is a sign that it is not really taken seriously—if Christians live in isolation from each other and go their separate ways. According to the New Testament unity is not merely a desirable goal, it is an essential characteristic of the

life of God's people. Christ cannot be divided.

IN the course of Church history that truth has never been wholly forgotten. In every age there have been men and women who have reminded Christendom that its lack of unity was not merely a source of weakness, but a denial of the very mission with which it has been entrusted. But it was only in our century that this truth came home to the churches with such vigor that they became ashamed of their separateness and began to take practical action in order to manifest their solidarity and to seek to arrive at visible unity. And this led to the creation of the World Council of Churches in August, 1948, at Amsterdam. What happened on that memorable morning when the representatives of 152 church bodies from many parts of the world voted unanimously to form the World Council of Churches was not in the first place an organizational fact—it was rather a spiritual event. As it was put in the Message of that Assembly: "Christ has made us his own and he is not divided. In seeking him we find one another. Here at Amsterdam we have committed ourselves afresh to him and have covenanted with one another in constituting the World Council of Churches. We intend to stay together."

That the World Council came into being, that it has remained in being in spite of the tensions to which it has been subjected in these stormy years, is due to the fact that the churches had become ashamed of their isolation from each other and made a new effort to manifest that fundamental

motive



unity which is an essential characteristic of the Church of Jesus Christ.

ON this tenth anniversary of the World Council the question arises whether its existence has made a real difference.

Has it helped the churches to become more worthy of the Gospel of Christ, so that they stand firm in one spirit and strive side by side with one mind for the faith of the Gospel?

We can say with gratitude that through the World Council the churches have been able to do many things which they could not have done separately. The large-scale help given to refugees, the very considerable program of inter-church aid, the common witness rendered concerning international and interracial peace and justice, the maintaining of fraternal relations between churches living under regimes hostile to each other, the defense of religious liberty and the moral support given to struggling Christian minorities, the active concern shown for underdeveloped areas where rapid social change creates intolerable human problems, the increased emphasis on the role of Christian laymen in the church and in the world, the work camps for young people and above all the awakening of a sense of the interdependence and solidarity of Christians—these and other achievements could hardly have been made, if the World Council had not been created.

But that does not mean on this tenth anniversary we have reason to feel complacent. For when we listen carefully to the New Testament we realize that these achievements, however useful in themselves, are not to be compared with the great thing demanded by the Gospel.

"In one spirit; with one mind; striving side by side" says our text. We have only made a first step in that direction. Cooperation and conversation between the churches are not enough. It is true that in these last ten years there has been encouraging advance in the movement toward full unity. But as we look on the total Christian situation we must say that

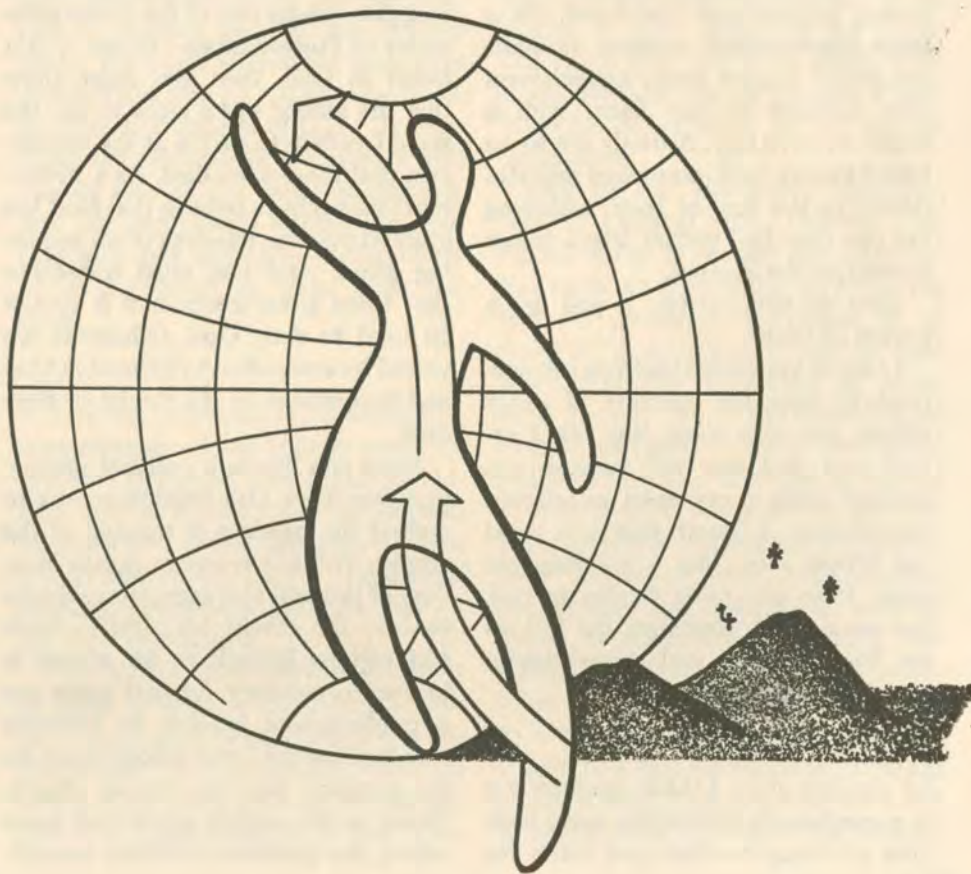
we are still far from presenting to the world that unity which St. Paul means and which expresses itself in a deep spiritual fellowship, in full sacramental communion, in a common strategy with regard to missions and evangelism, in a sharing of all resources in men and money. The unity we have is only a partial unity. And so our gratitude for all that has been accomplished is qualified by the knowledge that we have not done all we ought to have done in order to be truly worthy of the Gospel of Christ.

This anniversary is therefore not so much an opportunity to congratulate each other as an opportunity to recapture the original inspiration of this movement for unity. We must at all cost avoid the World Council's becoming simply another piece of useful machinery for the performance of unescapable tasks. We must ask whether our churches remain on the move toward the goal of real unity, whether they let the Great Shepherd bring them together in one flock.

St. Paul's words are addressed to one single local congregation. This reminds us that the battle for the

unity of the Church of Jesus Christ is going to be lost or won in the life of local churches in Little Rock, in Beirut, in Budapest, in Johannesburg, in Moscow, in London and thousands of other places. Whether the World Council will go forward and fulfill its aim depends finally on the convictions borne in the hearts of individual church men and women, who long for a Church more truly worthy of the Gospel of Christ.

WE will never make real progress toward unity, if our church members are lukewarm or only vaguely interested in it and leave these difficult questions to bishops and moderators. We need a real ground swell of passionate conviction that the churches are called to demonstrate in a divided world that Christ overcomes all human division and gathers his people into one from the ends of the earth. The World Council is only an instrument to be used by the churches for this purpose. Let us pray to Almighty God that it may truly be used for the building of the One Holy Church.



# how do you answer an atheist ?

BY LEE C. MOOREHEAD

APPARENTLY there are a good many students who are troubled by the sturdiness of the atheist.

The atheist always appears to be strong, resolute and convinced. On a large cosmopolitan campus students are bound to meet many nonbelievers who threaten to slay them with a stance of certainty. Atheists are to be found among both professors and students. In the line of their withering fire one may feel gutted, like a house burned to the ground.

How do you answer, if you are a person of faith?

I cannot guarantee that you can successfully take the measure of every atheist you may meet, nor can I assure you that you will emerge unscathed from every such encounter. Nonetheless, I assert that you need not topple over like a bowling pin every time an atheist begins to roll. Let me suggest, therefore, the following five principles and procedures in answering an atheist.

*In the first place, I think you have got to accord to the atheist the same freedom of thought which you claim for*

*yourself. This means that you must respect his right to exercise the freedom to disbelieve in God.*

If you employ your freedom of thought—under one of the prime principles of Protestantism—to arrive at a belief in God, then you must allow that the atheist has a right to use the same freedom to arrive at the conclusion that there is no God. As a Protestant you ought to believe that God has granted you the freedom of an inquiring mind. And you must remember that there is no freedom if it cannot be used to deny God. Otherwise we would be compelled to believe in God and that would be the denial of freedom.

Since you live in a political democracy you have also another reason to respect the freedom of thought of the atheist. Political freedom means freedom of thought and expression. Hence to deny the atheist his right to think and express himself as an atheist is to deny democracy. Several years ago a public-school teacher in Missouri was fired by the local school board on the grounds that he was an atheist. Pupils in the eighth grade had been asking the questions children normal-

ly ask and he had stated: "I do not believe in God." In firing the teacher the superintendent said, "There is no place in the public-school system for an agnostic or an atheist." I personally protest such action as unchristian and undemocratic.

People holding religious beliefs have no right, as Christians or as citizens, to deny employment to anyone in the public service simply because he has used his intellectual freedom to disagree. I protest this also as hypocrisy, for many who would nail an atheist to the cross in righteous indignation do not themselves truly and practically believe in God.

Actually we can, by upholding freedom, enter a compelling answer to the atheist. Many atheists contend that if there were a God who was just and merciful as we Christians claim him to be he would not permit needless suffering. Occasionally there comes to me an atheistic publication called "The Truth Seeker." In September, 1956, this journal had an editorial entitled, "The Andrea Doria and God." It said:

Some fifty-two persons in all lost their lives in the disaster. . . . By no

motive



reach of the imagination could a God who would allow his children to be (thus) destroyed be compared with a loving human father. . . . In spite of the prayers, the saints, the eucharist, about fifty-two were lost. Within the wide horizon of the tragedy, no sign of God's presence appeared. . . . Are we to suppose that there is somewhere in the universe a God whose eyes were on the terrible disaster of the Doria and who deliberately refused to help? If a God knew what was happening and remained indifferent, then it was this God who clouded the atmosphere with fog, and brought the ships together, and caused the dreadful collision, and callously allowed the victims to be destroyed. God was there or he was not. If he was there, he caused the tragedy, for nothing could happen except according to his will and by his power. Deny this view, say that the tragedy was not God-made, and you brush God out of the sky and leave the universe standing eternally and majestically alone.

By demonstrating our belief in freedom we have a thrust to make at this argument. Though we believe that God wills only good for our lives, we believe that because of the *freedom* he has granted to his children he permits them certain choices which obstruct and confound his will. Had we

not this power to *choose* evil instead of good, to be careless instead of careful, then we would not be free. We would be reduced to mechanical robots, and we would be less than human. Tragedies, such as the Andrea Doria, are possible because God gives man the freedom to *choose* to be good. He does not compel man. So by honoring the freedom of the atheist you answer one of his bitterest charges. And you can always remind him that God did not prevent—as he could have—the death of Jesus upon the cross.

*A second principle to be heeded in answering an atheist is to be sure that you are equipped with solid knowledge and in possession of intellectual keenness and depth. Mere piety is not a sufficient substitute for disciplined thinking. An atheist must be met on the level of thought.*

The atheist you encounter might be more entitled to his atheism than you are to your thoughtless piety. Intellectually his views might stand up better than yours because he has engaged in hard thought. If that is so,

then you have got to get on the ball intellectually. Sloppy, lazy thinking, concealed only superficially by strained piety, will make no dent in the well-reasoned arguments of an atheist. A good prayer for the Christian as he goes out to do battle with an atheist would be the familiar words, "God be in my head, and in my understanding."

One of my theological teachers, Harold DeWolf, has written: "He whose belief is secure does not feel the need of protecting it from the tests of practical application or of thought." A true faith is least in peril when willingly subjected to every peril. Indeed one of the conventional ideas which most atheists have about religious people is that they are afraid to subject their views to the perils of thought. They think religion is essentially irrational and that religious people can't and won't think. Another great theologian, John Baillie, declares: "A religion that refuses to exhibit its own reasonableness is fellow to a political regime that refuses to submit to a free referendum." There is a high reasonableness about the belief in God and all we need is the courage



Courtesy, Catholic Worker

to tread upon the rocks of reason.

One of the leading professors at Ohio State University once told me why he drifted away from the church. He is not an atheist, though certainly an agnostic. He never goes to church. When he was a youth he went one night to talk to the Methodist minister about joining the church. He stated frankly and honestly that he wanted to join the church but that he was having difficulty accepting the doctrine of the Virgin Birth. This confession seemed to provoke the minister into launching a lecture in which he severely scolded the youth for raising such questions and entertaining such doubts. The young man went away that night heartbroken. He remembers that a soft snow was falling, with large crystal snowflakes. He found peace of mind by walking in the snow. As he walked he wept. He recalls to this day that he kept saying to himself, "Jesus would not have spoken to me that way. He would have understood me." He never joined the church. If people are turned away from the church because of the refusal of pious people to give a reason for the faith that is in them, there is not much chance of convincing an atheist if you cannot master the basic disciplines of thoughtfulness.

*ANOTHER principle to be followed in answering an atheist is an attitude of intellectual humility and the admission that you do not know all there is to know about God. Any intelligent person is sickened by claims to omniscience. In contending with an atheist don't claim to know too much. Remember that the most brilliant people in the world are overwhelmed with the limitations of their own knowledge.*

One factor which makes certain great minds tend in the direction of atheism is the overwhelming sense of mystery in the universe. Standing dumbfounded before all creation, they despair of knowing very much about the reality at the heart of things. Prof. W. T. Stace has said, for example: "God is non-Being, nothingness, emptiness, the void, the abyss.

... God is the great silence, the great darkness."

W. B. Yeats, the poet, has said that Life is "An immense preparation for something which never happens." These are thoughtful men who are scandalized by intellectual impudence and arrogance. We should remember that the ancient Hebrews who wrote our Bible had moods in which they too thought that God had forsaken them.

An atheist may be one who entertains serious doubts. He may not be impressed with intellectual egotists. One way of communicating with him may be the confession of honest doubts. The late David Roberts once heard a thoughtful man say that he disliked going to church because Christians always seemed to take Jesus for granted. He added: "I wish sometimes the minister would say something that recalled the days of his own doubts, if he ever had any doubts." Roberts also said he knew a person who finally became interested in religion at a time when he was having a discussion with unbelieving friends whose views he assumed he shared. "Suddenly they saw the emptiness and despair which underlay their cleverness. Their atheism rang a bell within him, but not the bell they intended."

And here is another tremendous insight into the value of true humility: atheists too claim to know too much. Many of them are overly cocky and confident about what they disbelieve. Their cleverness and conceit can be punctured by the humility of a true believer. When you hear a man confidently declare that there is no God, ask him how he came to know so much.

*ONE more procedure to be observed in answering an atheist is to compel him to examine his own desire for moral freedom and its relationship to a possible Creator. You see, there might be a moral reason for his tending to disbelieve in a God who is the moral Judge of all persons.*

Another of my great teachers at Boston, the late Edgar Sheffield

motive

Brightman, once had a candidate writing a doctor's thesis on the nature of ultimate reality. The student confided in Dr. Brightman that intellectually the riddle of the universe required God as a necessity. Yet the student also confessed that he could not personally accept this answer because, if he concluded that there was a God, he could no longer do as he pleased. Hence God becomes an obstruction to licentious behavior on the part of many. Hence one way to justify one's behavior is to deal God out of the universe.

It would seem that there are non-believers who *say* they are nonbelievers because they do not want to be bound by the moral principles which belief would require. With them it is not that they don't see any sense in religion; rather it is that they see too much sense which confines their behavior. I heard the other day of an unpublished cartoon showing a pathetic-looking man at the optometrist's. He had come to be fitted with glasses. He is saying to the optometrist: "I'd like to see things a little less clearly, please!" Some put on the glasses of atheism so they can see the

moral requirements of great religion a little less clearly. Discuss this matter with your atheist friend. One of the great Christian writers of the seventeenth century, Fénelon, wrote: "Many exaggerate their doubts to excuse themselves from action."

One of the best-known lines from the Psalms says a great deal at this point: "The fool hath said in his heart, 'There is no God.'" There are many intellectual atheists, but there are also atheists of the heart. *In his heart* he says that there is no God. His rejection of God is really a rebellion in his heart against the high principles which he knows God has set for his life. So it is easy for him to say—in his heart—that there is no God. Somehow he thinks thereby to justify his conduct. At the time this Psalm was written there was much practical atheism abroad in the community of Israel. The psalmist goes on to declare that such a fool is "corrupt," and that he "does abominable deeds." By banishing God from his heart he thinks he can do as he pleases.

Some time ago I heard a quotation from Herman Harrell Horne, a philosopher of education. He said: "We

probably live our way into a system of thinking rather than think our way into a pattern of living." So it is that many *live* themselves into a system of thinking atheistically. "The fool hath said in his heart, 'There is no God.'"

**B**UT the final and most ultimate procedure for answering an atheist has to do with the personal quality and witness of your own life. By the moral and spiritual fruits of your life will the atheist know your God. The only convincing answer to his doubts is to be found in your deeds.

Hence the best way to convince an atheist is to show him the vital connection between your theology and the problems of this world. Are your beliefs in God related decisively to such crucial issues as war and peace, unemployment, starving and homeless children, the denials of political freedom, and racial injustice and prejudice? For if you answer him with relevant contributions to the issues of life, stemming directly from your faith, then he must respect you and he cannot ignore your God.



ARE YOU MY SERVANT?

# dictionary of charlestonese

ALTHOUGH, as everyone knows, South Carolina's Charlestonians speak perfect English, residents of many other sections of the United States unfortunately do not. Ironically, these sloppy talkers from elsewhere complain sometimes, while visiting the Holy City, that they cannot understand the pure and clear accents of Charlestonians.

To remedy this deplorable situation, Ashley Cooper, columnist for *The News and Courier*, started publishing certain Charlestonese words in his column. Now, for the first time (fust toyme), Charlestonese words have been compiled into a Dictionary. Here are important examples from *Lord Ashley Cooper's Dictionary of Charlestonese*:\*

\* Copies available for 25 cents each from *The News and Courier*, 134 Columbus Street, Charleston, South Carolina. Profits go to the newspaper's charity, the Christmas Good Cheer Fund.

- AIR—What you hear with, i.e., "Friends, Romans, countrymen, lend me your airs."  
 ARMAGEDDON—I'm gonna get.  
 BECKON—Meat from a pig, often eaten with a-igs for brake-fuss.  
 BONE—Blessed event, i.e., "I was bone a Charlestonian." (A VERY blessed event, in the minds of all Charlestonians.)  
 BUCKS—Something the Library is full of.  
 BUM—An instrument of destruction, as the H-Bum.  
 BUN—Consume by heat, i.e., "When you make toe-est, don't bun the braid."  
 CALLER—Part of a shirt that goes around the neck.  
 CANE CHEW—Aren't you able to, i.e., "Cane chew talk like a good Charlestonian?"  
 COAT—Where they got that jedge an' all, i.e., "Stannup for hizzoner, coat's in session."  
 CONDUIT—Impossible of accomplishment.  
 CUP—A place called home by hens, i.e., "Where's Woolly? Woolly's payntin' the hen cup."  
 DOLLAR—Less sharp, i.e., "My knife was dollar than his-own."  
 DRUG—Hauled.  
 FAMINE—Tilling the soil, i.e., "I've been famine all my life."  
 FEEL—An open space.  
 FLOW—What you stand on in a house.  
 FRUSTRATE—Tops; initial ranking.  
 GO IT—A smelly animal which eats tin cans.  
 GRANITE—Conceded, or given, i.e., "He was granite a pardon by the guv-ner."  
 GROAN—Increasing in size.  
 HAIR—At this place.  
 HERRING—The auditory function, i.e., "Pappa's hard of herring."  
 HOMINY—What number?  
 LACK—Enjoy, i.e., "I lack fried chicken."  
 LEASE—The smallest.  
 MINE EYES—salad dressing.  
 MINUET—You and I have dined.  
 MOW—An additional quantity.  
 PASSE—Father has spoken.  
 PASTOR—Field where cows graze.  
 PIE SUN—What you put out to kill roaches that they usually thrive on.  
 POACH—A verandah.  
 POET—To transfer a liquid, i.e., "Poet from the pitcher to the glass."  
 POLICE—Term of polite request. A person desiring to maneuver a car to the curb might ask a pool-lease-man, "Cain I police pack hair?" To which the pool-lease-man would doubtless respond, "No, you cain not."  
 PRE-SHADE—Grateful for, i.e., "I pre-shade the compliment."  
 RAH CHAIR—Where you are at.  
 RUM—An enclosed space within a building.  
 SANE—Speaking, i.e., "I can hardly hair what he's sane."  
 SEX—One less than seven, two less than eh-et, three less than noine, foe less than tin.  
 SNOW—To breathe loudly and heavily while sleeping.  
 TIN SIN STOW—The foive and doyme.  
 TOY—Cravat.  
 TRAFFIC—Something stupendous, like a movie that is beyond colossal or epic.  
 VERTIGO—What happened to HIM?  
 WRETCHED—The long name for the nickname "Dick."  
 YEAR—To listen.



I WISH YOU HAD CONSULTED WITH ME BEFOREHAND

# METAMORPHOSIS

what should happen to your religion in college?

BY DEANE W. FERM

IN a recent issue of *True* magazine there was an article entitled, "The Great Beast"—a true story about a man who was proud that his friends referred to him as "the wickedest man alive."

Aleister Crowley was born in the year 1875 and at an early age he showed signs of being a genius. His father was a minister who deeply impressed Aleister by his ability to send crowds into emotional binges as they became "possessed by the spirit." At the age of four Aleister could read English fluently. While he was still very young he mastered Greek and Latin. He had a high I.Q., and in school he was considered a well-educated young man.

Yet, Aleister Crowley, according to our standards, was not a "normal" person. He had a strong fixation that he had a divine mission to accomplish on earth. He set out to found a formal religion—called Crowleyanity—which demanded complete obedience on the part of its disciples, to Aleister Crowley. He engaged in all sorts of magical orgies to demonstrate his alleged supernatural powers, and he was not opposed to destroying his fellow human beings in order to achieve his purposes. This new religion gained disciples all over the world—especially among women. Mr. Crowley used inhuman tactics to establish his religion until his death about ten years ago.

You are perhaps wondering what the meanest man in the world has to do with what should happen to your religion in college. My point is this: although Mr. Crowley, you, and I differ in many respects, we have one essential factor in common. Each of



us has a religion. Each of us decides what he believes to be most important in his life and this determines his behavior. Each of us has a set of values which guides him in making his decisions. It is a big mistake to identify "religion" solely with the churches. Such a connotation gives us the false impression that only those people within the churches have a religion.

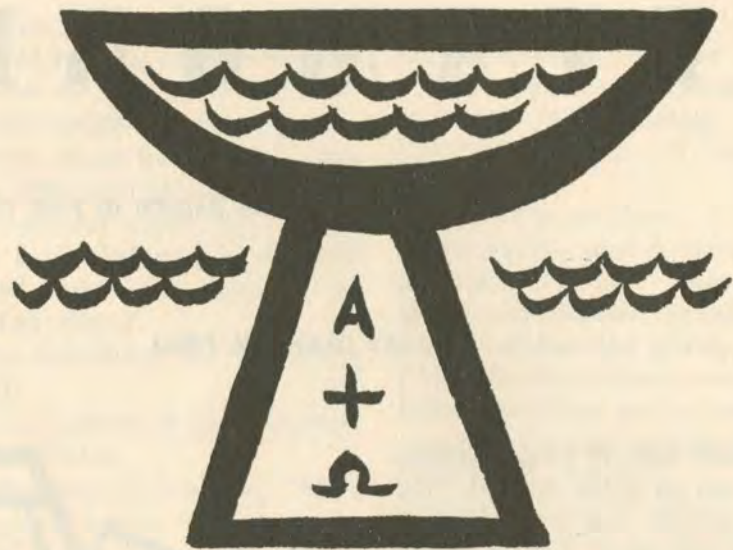
The word *religion*, in its root Latin, means "being bound" (*religare*) or "gathering together" (*relegere*). Our religion, then, is that to which we are bound or gathered. It may be God to whom we feel bound, so that as a result of this attachment everything we do should strengthen this bond. It may be ourselves to whom we are bound—as in the case of Mr. Crowley—so

we do everything primarily for our own selfish interests. It may be our social group for which we find our strongest bond of loyalty, so we decide that our ideals must conform to the wishes of the group. It may be that pleasure is what we seek above all, so "eat, drink, and be merry" becomes our creed.

THE point is that each of us has his religion—a principle of integration which determines daily behavior. This religion is known only to ourselves. We are "alone in the crowd." We can sometimes fool people by our outward appearance into thinking our strongest loyalties are different from what they really are. But only we as individuals can really know what we believe about life. It is usually a tragedy or some kind of crisis in our lives which shows to others what our religion really is. Each of us—for better or for worse—has his religion. As Martin Luther put it, "Whatever then thy heart clings to and relies upon, that is properly thy God."

Our religion will determine the kind of life we live. A hammer, for example, is no good if it is just lying on the table. The important thing is the way in which it is used. One may hit the nail on the head—which is what one is supposed to do. Or, one might hurt himself by hitting his finger—which he doesn't want to do. Or one might hurt someone else by hitting him over the head. The significance lies in the use that is made of the hammer and not in the hammer itself.

The same is true with your college education. The crucial factor is not the facts which you will memorize to pass the exams, but the use you make of these facts—whether you will seek to make the most of your education by "hitting the nail on the head" or whether you will only hurt yourself or someone else in the process. The use you make of your life will be determined by what you consider to be most important to you, by your set of values—in short, by your religion. Mr. Crowley made his decision, and so must you.



## HOLY + BAPTISM

The problem, then, is: what should happen to your religion—whatever it may be—when you come to college?

First and most important, I think you should honestly seek an answer to these questions: What is my religion? What do I really believe is important in this life? What is my set of values? For, the answers will determine the kind of journey you will take in the years that lie ahead of you.

Many college students today do not spell correctly and their use of English grammar is faulty. The major reason for this, I believe, is that they fail to understand the principles undergirding spelling and grammar. They see the words and letters as isolated entities and fail to understand the *context* in which the words and letters are placed. The same is true, I think, of the attitude of most students toward religion. They are so concerned with the external elements of their religion that they do not understand what their religion really is. They have seldom stopped to think through what they believe. The most important thing a student can do in college with respect to his religion is to find out for himself what his religion is.

Secondly, once a person has found what his religion is, he ought to examine it. He ought to ask himself: Is what I believe about life worth believing? Is it good enough for me in terms of expressing the best that is within me?

My older brother, when he was in medical school, bought a secondhand car for making sick calls. This car looked nice and shiny on the outside, but he soon found out that on the inside—where it really mattered—the car was not much good.

Oftentimes our religion is like a secondhand car. We have inherited a secondhand kind of religion from our parents or friends or social group. But we have never seriously examined it. We have just accepted it, because it was the thing to do and it looked respectable. However, college is a place where we should take the pretty ribbon off the package, unwrap it, and see what is inside. If our religion is worth having, it must be firsthand.

NOW if you have discovered what your religion is and have examined it for what it is worth, I should like to make three suggestions in question form as to how you might seek to

motive



strengthen it during your college years.

First, ask yourself: *is my religion intellectually satisfying to me?* College students have been told time and time again that one of the primary purposes of a college education is to teach the student to think for himself. How easy this is to say; how difficult it is to do; but what a difference it does make!

In a recent issue of *Intercollegian*, several college seniors wrote short articles on what they wished they had discovered when they were freshmen. The article that impressed me most was written by a young lady who said she wished she had known earlier the joy and excitement of thinking on her own; of searching for solutions for herself. It is a thrill to search and think and discover for one's self! No wonder this is such an essential ingredient of a successful college education.

This is true with respect to our religion. We are on our own now—or should be. We ought to be certain that our religion is intellectually respectable—that we have solid reasons for believing what we do—that we are unashamed of exposing it to critical minds. At the same time, we should not expect to find answers to our ultimate questions that are 100 per cent certain. Only God knows all the answers. What we should expect is that our religion will be based on all that we do know.

We should be unafraid of receiving new truth, insights and information from whatever source they may come. There is no good reason to suppose that any truth, be it religious or otherwise, should be immune to rational investigation. After all, if the ultimate issues of life are at stake, one should be pretty certain about his convictions.

Secondly, ask yourself: *is my religion socially satisfying?* Our religion ought to make a difference in our relationship with our fellow men. It ought to seek to bring us into a right relationship with them—all of them. Each of us undoubtedly knows some persons whom he dislikes. Does our religion seek to reach out to these persons, so that we will judge them



## HOLY+COMMUNION

the way that we would want them to judge us? It is a significant fact that the great living religions of the world stress the importance of positive human relationships. Jesus, in the second half of his twofold law of love, said that we should love our neighbor as ourselves. This means that a certain kind of relationship ought to exist between us and our neighbor.

Does your religion compel you to do unto others what you would want them to do unto you? Does it seek to bring you into a right relationship with your enemies as well as your friends? Is your religion socially satisfying?

Thirdly, *is your religion personally satisfying?* Does it give you meaningful answers to the *ultimate* questions of life which none of us can dodge—Why am I here? What really matters in life? What should I do with my life?


The best way that I have found to make religion personally satisfying is to look upon my life, not as a right that I have earned, but as a gift that has been given to me. I did not work for the right to exist, and neither did you. It is a privilege that was given to us. Therefore, everything that we do in this life ought to be done, not in terms of our own selfish interests

but in terms of service to the One who gave us this life. "The earth is the Lord's, and the fullness thereof," says the Psalmist, "the world and they that dwell therein."

Our lives, the lives of those about us, the world in which we live—these are gifts. Hold them as a sacred trust and use them accordingly. It is a privilege we have in sharing in this creation! There is no better way to make our religion personally satisfying than to serve Him who has made all these things possible.

THE great danger that you face is that some day you will wake up and realize you have been so busy with the superficialities of life that you have missed life itself.

So often we are concerned with the little things of life—the extraneous elements—that we miss the thrill of knowing life ablaze with the glory of its Creator. Then will we say: Oh, why didn't someone tell me long ago what life could have meant to me! May you who are in the midst of your college years catch a glimpse *now* of the Divine in life and become inspired by that greater Spirit in whom we all live, and move, and have our being.



the  
art of  
robert  
freimark

BY MARGARET RIGG

**I**N the last decade the prevalence of Christian subject matter has been noticed in paintings and sculpture to a greater and greater degree. All the arts seem to have turned to Christian themes, thus revealing their renewed implications for contemporary man. It is significant that the artists themselves often refer directly to religious implications within their work.

In an effort to use more effectively the fresh vision of Christianity revealed by the artists, the Church has again become vitally concerned with the arts. The Church has discovered that the artist leads not only to renewed understanding of Christianity but to a re-evaluation of human nature. The artist in many respects is issuing a summons to a serious appraisal of modern man's situation, calling to question his destiny and mission in life.

Evidence of all this can be discerned in the works of a

variety of contemporary artists. Painters such as Georges Rouault, Rico Lebrun, and Pablo Picasso are widely known and have been interpreted frequently. In their works are found dynamic Christian expression, radical judgment of modern man, and searching questions about the meaning of human life.

**S**IMILAR religious expression is also to be found among lesser-known artists. If the Church is really concerned about translating its message into contemporary terms and about the shaping of culture it must enter into communication with architects and other artists. The Church will consider it important to make every effort to find the artists who show understanding and interest in the basic issues of existence. But *where* to find such artists?

They are to be found doing their work in ordinary communities and neighborhoods, in universities and colleges. (Not every artist lives in New York or Chicago!)

**O**NE such painter is Robert M. Freimark. He has exhibited widely in the East, and has had nine one-man shows since 1951. Robert Freimark also teaches. Like many other artists, he finds that to live by the sale of paintings, alone, is impossible. While this is a sad commentary upon American culture, it is a fortunate situation for the universities and colleges—and for the art student. Mr. Freimark is a member of the faculty of painting and allied arts at Ohio University in Athens, Ohio.

When he is not teaching, Mr. Freimark is busy with his own painting. When he talks about his work and its scope he says, "My works are not rigidly conventional religious works. I feel that all my works are of a religious nature. In fact, I take the opportunity to point out that any artist who is strongly concerned with religious works will feel the impact of this impression throughout his work."

When the picture is, say, a crucifixion, Freimark suggests the vision that, "Christ relinquishes himself to sadistic men. I mean to communicate the impact of the deed, rather than a portrait of the Saviour." The Church certainly shares this vision. Protestant Christianity is not concerned to know *how Christ looked*, its vital concern is, like Freimark's, with the *meaning of the event*. What has *happened* here in this moment of history? What *kind* of men were involved, and that question: are we not quite like *them*?

**A**LL Freimark's paintings are "concerned with the same universal truths that are apparent in the Bible: fear of punishment, fear of the unknown, love of life, the self-destructive intensions of men, the miracle of birth, preoccupation with power, the dignity of nature and of man." His pictures are about disillusionment, reincarnation, those who are lost. These are recurrent themes in the work and he feels that he is strongly influenced in this by religion. He boldly claims, "I have never met an artist who was not positive about his religion and his beliefs."

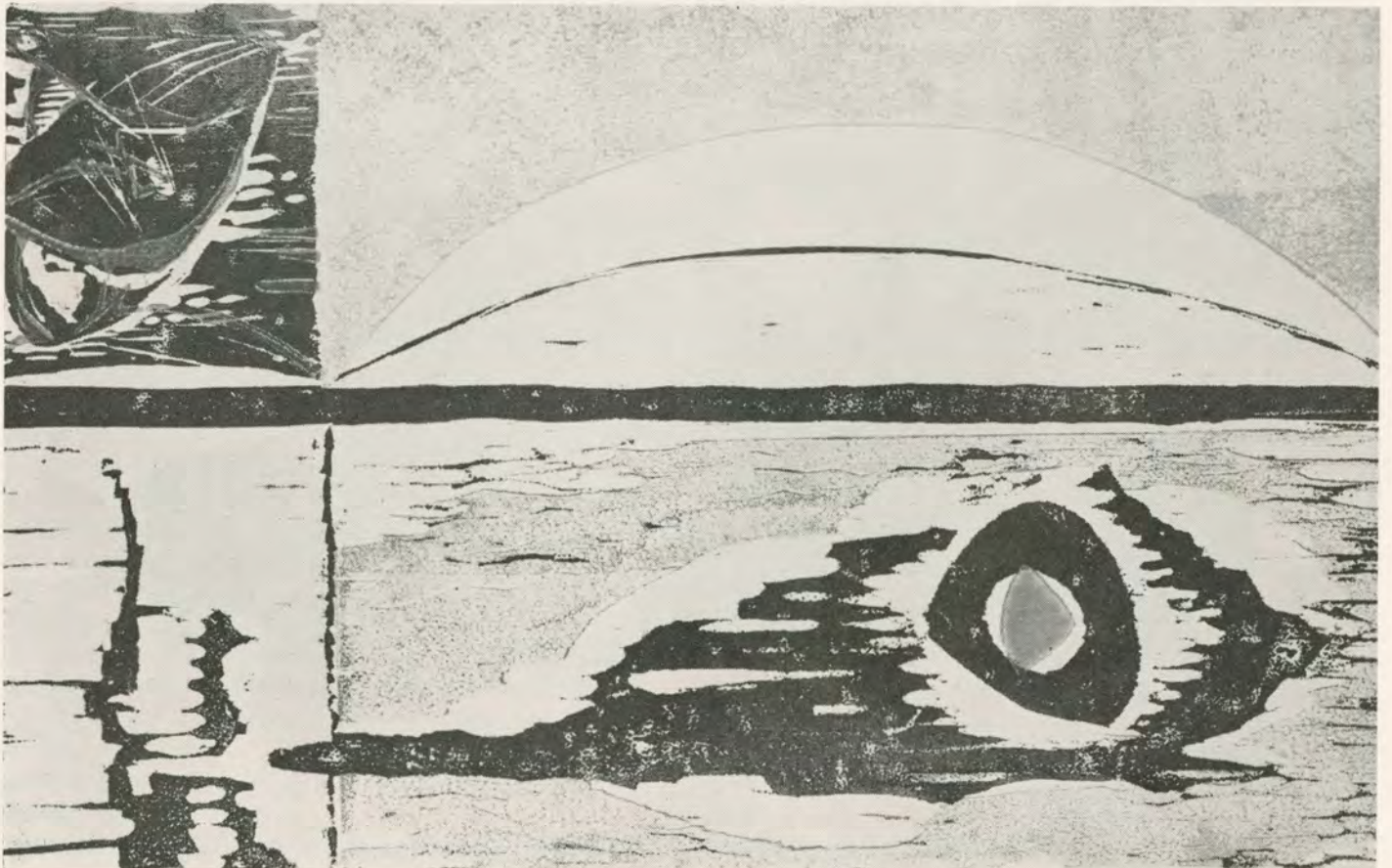


HEBRAIC KING

PROPHETIC TREE



NO PLACE TO HIDE

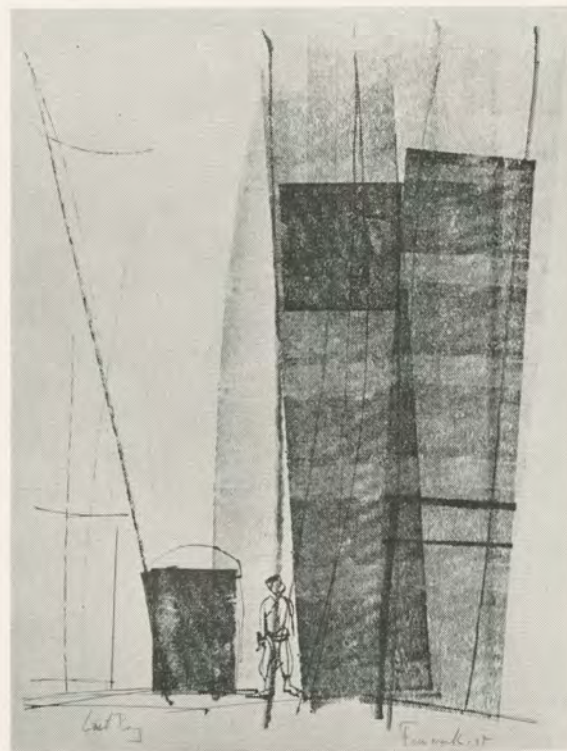




GETHSEMANE

November 1958

LOST BOY



BOY AVOIDING PUNISHMENT





CHRIST IN THE TEMPLE



ROBERT FREIMARK

CRUCIFIXION



motive

# tokyo witness

BY HIRAM G. CONGER

TOKYO is the educational center of the Far East. To it come not only students from all Japan, but also from surrounding countries. There are fully 3,000 Koreans among the more than 160,000 students who are studying in the forty or more universities and colleges in Tokyo.

Most of these schools are located in one section of the city. In general, they do not have campuses as we know them, but are large buildings among other types of structures. Tokyo University is an exception; it has a big campus of many buildings. Along the main street of this college center it seems as though about every other store is a bookstore, and in every one you see students browsing among the books.

Easily accessible to this large group of students is the "Student Christian Fellowship." Started by Dr. T. T. Brumbaugh as a Wesley Foundation under The Methodist Church, it later entered into the larger fellowship of the United Church of Christ in Japan.

THE Student Christian Fellowship is not a church with formal preaching services. It is a *center* to which students can come for spiritual help and fellowship. Here are discussion groups in religious and social subjects, training in the way of the Christian life, and guidance in the expression of faith through various phases of social service. It maintains a small house at the rear of the Tokyo University campus, from which men are seeking to minister to nearby displaced persons—men, women and children merely existing in crude temporary shacks. Here they have children's meetings,

give occasional hot baths and food, conduct a Sunday school, and have meetings for the parents. The students also participate in work camps, going to an orphanage to help build equipment, to a tuberculosis sanitarium for students, and to small churches which need physical repair.

About one hundred students from thirty different schools participate regularly in from twelve to fifteen study groups which meet at the center each week to discuss the Bible, the Christian faith, and other related subjects. About one fifth are professing Christians, but all are interested in the Christian way. A theological student, who served an internship in Christian work at the center for a few years as a director of program and work, is now the director of youth work in the United Church of Christ in Japan.

The present staff includes the Reverend and Mrs. David L. Swain, Methodist missionaries, as directors, and Miss Umeko Kagawa, daughter of the well-known Dr. Toyohiko Kagawa, as the secretary of student work, program director, and counselor. She took her studies in religion at Yale University, and is in the full-time employ of the center. She gave the message at the rally which started this fall's program of study groups.

THE center is equipped to house small groups which come from out-of-town for conferences and study of related student problems. It is a Christian witness in the midst of a host of students, most of whom have absolutely no interest in any religious system or in any "way of life."





resigned, after praying all night. He said he felt God had called him to be an evangelist and missionary. By resigning, he turned down a 300 per cent increase in salary.

Looking at the world today, Dr. Jones begins with Africa. He says he believes that the battle for human freedom would be fought in Africa in the next twenty-five years. However, after a recent visit, he revised his timetable. He now believes the battle will be in full swing in less than ten years.

"Ghana got her freedom," he says: "Nigeria will be next, and it'll spread

inner decay. We don't have to speak against Hinduism, Buddhism, Mohammedanism, but against emptiness, the vast vacuum. That is our great evangelistic opportunity."

Each year for the last thirty-five he has gone to speak to a crowd of about 50,000 in India. The place is called Kerala (Land of Coconuts). The convention is held in a dry river bed. There is a palm-leaf tabernacle, and people sit in the sand.

He spoke there in February, and at the night meetings, which were for men only, average attendance was about 10,000. But when he announced

## GRACE, GRASS AND GUMPTION

BY WILLIAM M. HEARN

**E** STANLEY JONES has delivered at least 50,000 sermons and speeches, and he is still going strong at seventy-four.

The internationally known evangelist, missionary, and author has been a Christian leader more than fifty years, and for the last forty-five, he has spoken an average of three times a day.

How does he do it?

"Grace, grass, and gumption," says the stocky, silver-haired preacher. "I really do eat 'grass pills' that have vitamins in them. I try to live with gumption. But I depend almost entirely on the grace of God for body, mind, and spirit.

"When I was seventy, God told me he was going to give me the best ten years of my life—the next ten ahead. The first four of the ten have been the best yet—in fact, so good that I've already given God advance notice that I want another ten-year extension," he laughs.

Dr. Jones spends six months of each year in the Far East, and he's been around the world five times since 1949.

Thirty years ago, Dr. Jones was elected a bishop of the Methodist Episcopal Church by a unanimous vote. He was a bishop one day and

through Africa like wildfire. The white man and imperialism have to trim their sails for this gathering storm."

Though Dr. Jones thinks the white man will have his troubles in Africa, he believes the future of Christianity there is "very hopeful."

"Africa is a ripe field for Christianity," he says, and he mentions a revival that has been going on for three years in the Belgian Congo.

"You have to respect the Africans' mentality, though," he adds. "You must talk to them like they're grown-ups, not children."

Dr. Jones has had two interviews with the Emperor of Japan, and has tried to convert him to Christianity.

"It is not impossible that the Emperor should become a Christian," Dr. Jones says.

"With the war defeat, Japan's philosophy of life collapsed," he says. "Her inner life went to pieces. Into that vacuum, we must move with the Christian gospel."

As for India, "A lot of people think the age of missions is over, there, but India was never so open to real evangelism as now. There is an outer revival of the old faiths, but there is an

that his subject for the next session would be "Christianity and communism," 30,000 men were present to hear him.

Dr. Jones went to India as a Methodist missionary in 1907 and on a furlough in America he wrote a report of his first years of service. It was published in book form and entitled *Christ of the Indian Road*. It became a best seller, has sold more than a million copies, and has been translated into twenty-two foreign languages.

He now has a book published every other year and is currently writing one on the subject of conversion.

In his first newspaper interview after returning to this country in June, he said if he could tell America only one thing, in view of his travels and experience abroad, it would be what he once told President Eisenhower:

"The social revolution is on in the East. We should lead it into channels of freedom and democracy. Our foreign policy ought to be the last portion of the pledge of allegiance to the flag—'with liberty and justice for all.' We should apply this first of all to America. Then go out and apply it to the world. That is our destiny."



a comment on mr. hobbs' edition of  
the wesley orders of common prayer

## RELEVANT

## WORSHIP ?

BY RICHARD M. CAMERON

SINCE the last quadrennial conference of the Methodist Student Movement, much use has been made of *The Wesley Orders of Common Prayer*, edited by Professor Edward C. Hobbs, recently of the Perkins School of Theology, Southern Methodist University and now at the Pacific School of Religion.

The book is a long-overdue republication of part of the liturgy Wesley sent over in 1784 for the nascent Methodist Episcopal Church. It contains those parts which he intended for regular Sunday use in congregational worship: the Order for Morning Prayer (in two forms); the Order for Evening Prayer, and the Order for the Administration of the Lord's Supper. The appearance, or reappearance, of such material at this time is symptomatic of a revival of interest on the part of Methodists in their heritage from Wesley; indeed, if the book, as published by the Methodist Student Movement, gets the wide use it deserves, it will further that interest not a little.

Doubtless the groups now undertaking a revision of our *Book of*



*Worship* and of our Ritual will take account of the material here conveniently presented and ably defended. Auxiliary to the Sunday services are a selection of Psalms in the Revised Standard Version and a lectionary (the latter Hobbs takes not from Wesley but from the American Book of Common Prayer). Auxiliary to the Communion Service are Collects, Epistles and Gospels. Here the actual material is the same as Wesley's, only the sequence being altered somewhat. This material is preceded by the editor's preface and introduction, and followed by detailed notes. These present the rationale, or perhaps better, the theology undergirding both Wesley's material and the editorial modifications.

#### ORIGINS

This material re-edited by Mr. Hobbs is the "Sunday Service" part of a larger Liturgy which Wesley sent over for the use of the new Methodist Church, and published in the same year (1784) in a book called *The Sunday Services of the Methodists in North America, with Other Occasional Services*. We are not here concerned with the "Other Occasional Services" (Baptism, Marriage, Ordination, etc.) for they do not come within the scope of Mr. Hobbs' purpose, and hence are not included in his edition.

Along with this book, Wesley sent

over two other documents which have a bearing on it. One of them was a letter, addressed "to our Brethren in America," in which, among other things, he gives directions for its use; the other has come to be known as the Preface to the Liturgy; it is dated at the same time, but for some reason it does not appear in the copy of the 1784 edition to which I had access. It is, however, included in the edition of 1788.

Mr. Hobbs, in giving us the background of the service, includes the relevant material from the *Letter*, in which Wesley insists that the Services of Morning and Evening Prayer be used every Lord's Day, and the Elders read the Communion Service also every Sunday. But he does not give us the information which comes from the famous *Preface*. This is too bad, for surely it is one of the elementary duties of an editor to tell us as much as he can about the origin of, and the motives behind, the production of the book he is editing. The *Preface* is important because it gives (at least to the imaginative reader) the picture of Wesley sitting down with the Anglican Book of Common Prayer, which he used every day of his life, and, so to speak, drawing the red pencil through the parts of it he thought no longer suitable for his Methodists in America. Part of the abbreviations, he tells us, were simply

to shorten the service of morning prayer; the other important modification was leaving out whole Psalms and parts of others because "they were unfit for the lips of a Christian congregation."

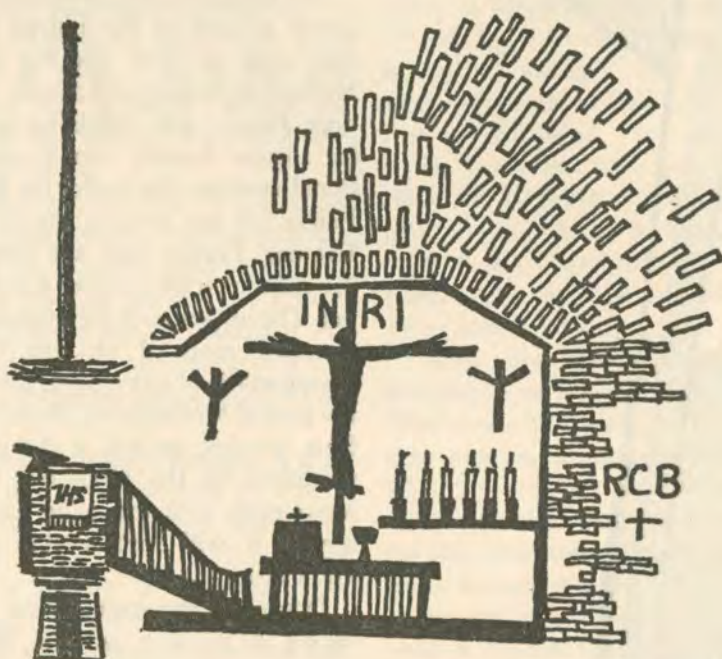
Mr. Hobbs is certainly in error when he says (p. 6) that Wesley printed the whole Psalter. He acted in conformity with his trenchant remark about some of the Psalms. Thirty-five whole Psalms are omitted, including one of those selected for inclusion by Mr. Hobbs!

AS Wesley made changes in the Anglican Book of Common Prayer to produce his book, so Hobbs has made changes in Wesley's to produce his. He assures us that he has made "only such changes as are necessary to make them usable today," and he does specify the changes in his detailed notes in the back of the book. Some may question whether he has a right to retain Wesley's name on a service so changed; but earlier editors have set a precedent in that respect: Harrower in 1893, Bishop Thirkield in 1918, and the editors of the *Book of Worship* in 1944. These last, however, were more circumspect, since they were content to call their form of it "An Order . . . Adapted from the Sunday Service of John Wesley."

#### THE COMMUNION SERVICE

Since in our Communion Service we not only do not boggle at reading its grand old forms, we actually glory in it, the question of "to read or not to read" is not raised here. The only ones raised here spring from comparing the service as presented by Mr. Hobbs with Wesley's on the one hand, and with those we now use on the other.

For instance, Mr. Hobbs restores Wesley's use of the Decalogue, the reading of a Gospel and an Epistle, all of which were characteristic of the traditional Anglican Eucharist. Hobbs also keeps the specified Collects, Epistles and Gospels for the Christian year, as did Wesley. But Hobbs goes farther back toward Anglican usage in restoring the seasons of Lent and Epiphany, and rearranging the order of this material accord-



ingly. This has the advantage of consistency, and preserves more of the value of the Christian year than we now do. For this, Mr. Hobbs gives a persuasive argument in his Introduction.

In the matter of some of the *theological* changes involved in the use of the Wesley service, several things might be said. There is a (to the present writer) deplorable "flattening out" in some of the expressions in our current Communion Service I, though the traditional ones are retained in our Service II. Why should we hesitate to say "perpetual memory of that his precious death *until his coming again*"? Properly interpreted, there is no reason why it should create misapprehensions in the minds of the communicants—and it is the business of the preachers to see that proper interpretation is not lacking. Or why

quired in the Anglican Prayer Book Wesley used. He cut it out. Our Service I makes a place for "the Apostles' Creed or some other . . . authorized affirmation of faith." Mr. Hobbs put in the Nicene Creed, with no alternative, "inasmuch as it has been a part of the Eucharist since ancient times." It is not so ancient as the Apostles' Creed, however, though admittedly its association with the Eucharist is longer. It is as the flinging out of a splendid banner in proclamation of the faith which has been believed by (almost) everybody, everywhere, and always. Its fitness to stand here in the Communion service is undoubted. But its sole fitness is disputable. The political pressure under which it was composed, and the fact that it was first used in the Eucharist in the latter part of the fifth century, and by a heretic at that, should give us pause before excluding

all these is obvious. Theologically speaking, if we take the doctrine of the priesthood of all believers seriously, there would seem to be no reason why the whole congregation shouldn't read the *whole* service in concert with the minister, including the so-called absolution (which isn't an absolution at all, but another prayer for forgiveness), and the prayer of consecration. Apart from the presence of a congregation, since we do not believe in the "reservation of the sacrament," the prayer of consecration is never said. But artistically, the whole congregation's reading the whole service would have its drawbacks—no drama is *all* chorus!

#### THE SUNDAY MORNING SERVICE

The big question here is, shall we have more set prayers, perhaps *only* set prayers throughout the whole morning service? It is not, be it noted, a question of liturgy or no liturgy—for we already have liturgy in our morning service. If the essence of liturgy is, as has well been said, repetition, we already have a good deal of it: the hymns we sing many times (perhaps too many, in some cases!) during the year; the Lord's prayer, the benediction, all these are repeated from Sunday to Sunday. Perhaps even the minister's "extempore" prayer tends to fall at times into a pattern which becomes a quasi-liturgy—though, alas, not always a good one.

There is no doubt that Wesley's recommendation with regard to his Sunday Services meant that he was urging us in just this direction. Evidently he was aware of the improprieties, the incompleteness, the lopsidedness the "free" Methodist meetings were likely to fall into if left to themselves, and that some form of the Anglican Morning Prayer would act as a safeguard against these shortcomings. He once said:

*. . . Some may say, "Our own service is public worship." Yes; but not such as supersedes the Church service; it presupposes public prayer. . . . If it were designed to be instead of the Church service, it would be essentially defective; for it seldom has the four grand parts of public prayer, deprecation [that is, ex-*



should we hesitate to pray, with Service II, with Wesley, and with Christians of all ages, that we may be made "partakers of his most Blessed Body and Blood"? Especially when to pray that we may be made "partakers of the divine nature" is theologically questionable, as it is certainly artistically inferior. When the whole communion service revolves around what might be called this acted metaphor, why should we turn squeamish at this one point and take refuge in an abstract conception of questionable theological validity?

One more instance of great importance should be pointed out here—the matter of the creed. We cannot, of course, go into the whole subject of the propriety of reciting creeds in general. The Nicene Creed was re-

quired in the Anglican Prayer Book Wesley used. He cut it out. Our Service I makes a place for "the Apostles' Creed or some other . . . authorized affirmation of faith." Mr. Hobbs put in the Nicene Creed, with no alternative, "inasmuch as it has been a part of the Eucharist since ancient times." It is not so ancient as the Apostles' Creed, however, though admittedly its association with the Eucharist is longer. It is as the flinging out of a splendid banner in proclamation of the faith which has been believed by (almost) everybody, everywhere, and always. Its fitness to stand here in the Communion service is undoubted. But its sole fitness is disputable. The political pressure under which it was composed, and the fact that it was first used in the Eucharist in the latter part of the fifth century, and by a heretic at that, should give us pause before excluding

the much more ancient, simpler and more Scriptural Apostles' Creed. A final consideration should be pointed out, this time one of psychological importance in the first instance, though it is not without its theological overtones. Use of the Wesley service involves the congregation's giving up its part in the recitation of several prayers, relegating them to the minister only. These are: the Collect for purity (which was originally regarded as part of the minister's *personal* preparation); the Sanctus (probably; the rubric is not clear at this point; but Mr. Hobbs prints it in the ordinary, not the heavy-faced type used for parts in which the congregation is to join); and finally, the Prayer of Humble Access. The appropriateness of the congregation's joining in

pressing contrition and begging forgiveness], petition, intercession and thanksgiving (Works [New York, 1850] V, 227f).

Doubtless we with our orders of service, our "Aids in the Ordering of Worship" are not in such great danger as the first Methodist meetings were. But our worst faults are often those of which we are unconscious, and it may be that we could take a leaf from Wesley's book (or the whole book!) with profit.

There is no doubt either that American Methodists have not found the idea of a fully liturgical service a congenial one. We certainly acted in a rather unpredictable way when we kept the whole of Wesley's Liturgy except that part for the most frequent and most influential of our services—those we use every Sunday. Jesse Lee, one of the itinerants at the Christmas Conference, and afterwards a presiding elder and a historian of American Methodism, wrote an interesting account of the way the Sunday Services, accepted at first, soon fell into disuse:

*For some time the preachers generally read prayers on the Lord's day, and in some cases the preachers read part of the morning service on Wednesdays and Fridays; but some who had been accustomed to pray extempore were unwilling to adopt this new plan, being fully satis-*

*fied that they could pray better and with more devotion with their eyes shut than they could with their eyes open. After a few years the prayer book was laid aside and has never been used since in public worship. (A Short History of the Methodists [Limited subscription reprint, n.p., n.d.], p. 102f.)*

One wonders whether conditions have not changed enough to move us to think about a reversal of this trend, as Mr. Hobbs indicates we should. It is to be hoped that fervor will never die out among Methodists. But formless fervor has its disadvantages. If we consider the congregations of today, it may well be that, since in any case they have to enter into the prayer of another (that is, the minister's), it would now be easier for them to enter with greater fervor on a prayer which they know, and one they know will not lead them astray, than one in which they must trust themselves to the mercies of their minister, who may, or may not, be able to pray as he should extempore.

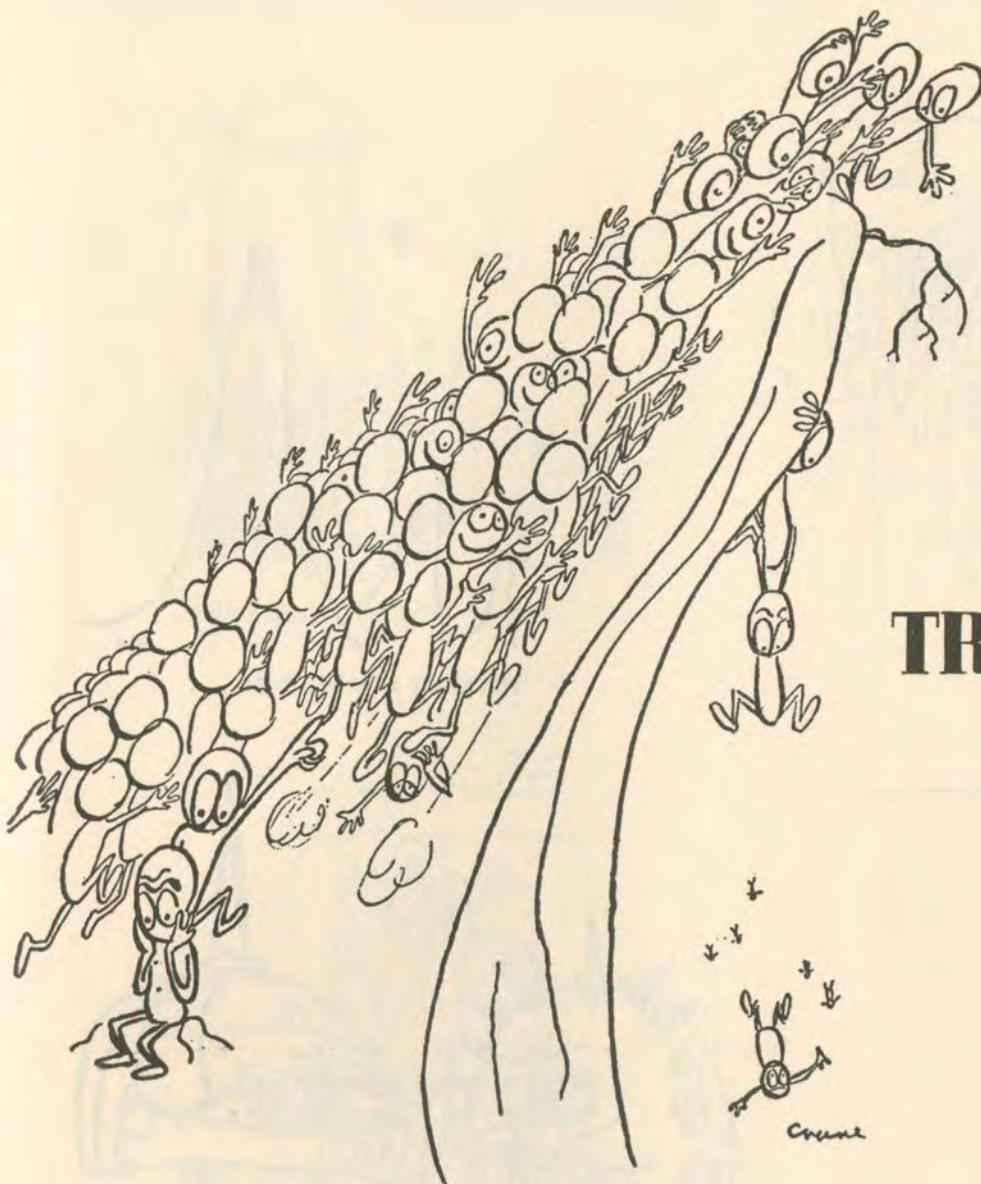
The greatest substantive change in this service is the "restoration" as Mr. Hobbs calls it, of the *Venite*. Actually, however, it isn't a restoration, at least in the form in which it now stands there. The English Prayer Book which Wesley used had Psalm 95 in its entirety, which, of course, was called the *Venite* from its first word in the Vulgate. It is quite possible that Wesley removed it partly because of the rather awful final verses which have to do with the rebellious conduct of the Children of Israel, "Unto whom I swear in my wrath that they should not enter into my rest." The substitution of the last two verses of Psalm 96 in their stead is a happy one: they include still the element of judgment, without being so pitilessly final as the ones they replace. Mr. Hobbs' feeling that the *Venite* should be restored is sound: but his calling it an "Old Testament Confession of Faith" doesn't help very much. The keynote of the *Venite* is set by the opening words, "O come let us sing unto the Lord"; the statements of his greatness, his creatorship, his sovereignty, even his coming as Judge are (here at least) rather reasons for praise than articles of faith. It is

not so much a "confession of faith," as a summons to praise. As such, it stands fittingly where it does, just before the Psalm. It is true that there is a kind of kinship between some hymns and statements of faith; but that is evident much more in the *Te Deum* than in the *Venite*. The *Te Deum* is of course a Christian composition, and if regarded as a statement of faith would be called, in Hobbs' terminology, a "New Testament Confession of Faith." But it is difficult to see any advantage of having, in a Christian service, any other kind.

This leads us to a consideration of a change which Mr. Hobbs might well have made, but didn't. The ending of the service with the Collects leaves one with a feeling of incompleteness. The Collects are noble prayers for spiritual gifts, but they are, however lofty, supplication for the supply of *our* needs, and, according to Wesley's own ideal of a service of worship, need to be supplemented by two other elements: intercession and thanksgiving. The American revisers of the Anglican Book of Common Prayer realized these deficiencies, and wisely moved the "Prayer for all Sorts and Conditions of Men," and the "General Thanksgiving" from the status of occasional prayers to a regular place near the end of Morning Prayer. The first saves it from self-centeredness by taking into account the needs of others, the second saves it from thanklessness. Wesley himself gives us a hint that he was thinking along these lines, though it is a rather obscure hint. At the end of the Service in his book comes the Litany; after the Litany he left those two only of the score of "occasional prayers," and with this rubric: "A Prayer and Thanksgiving to be used *every Lord's Day*." The inclusion of these two prayers, then, would be an appropriate rounding off of a well-conceived historic service of Morning Prayer, and indeed can hardly be called a change, in view of Wesley's implied prescription.

We all are in Mr. Hobbs' debt for this suggestive edition and interpretation of Wesley's Sunday morning services.





HURRY OR YOU'LL NEVER MAKE IT!

# THE TRUTH OF HUMOR

BY JIM CRANE

A FEW years ago I received a little brown envelope in the mail containing a small *Reader's Digest*-sized magazine of unfamiliar format. Unfortunately I couldn't read it since it was in German and I'm no linguist. Under several of the drawings was a credit line with the word *motive* and the drawings were mine. Although I can't speak German my little men can! *motive* gets around.

When my bug-eyed little friend first came to me I had no idea that he would become a world traveler or that he would rub pages with Picasso, Rouault, Ben Shahn, Reinhold Niebuhr, Paul Tillich, Norman Cousins, or Adlai Stevenson; nor that he would have a speaking acquaintance with

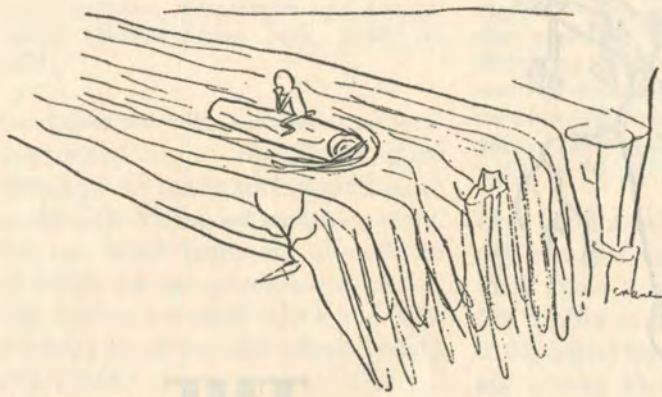
bishops (he moves in better circles than I do). Actually, he began very humbly. While he wasn't born in a log cabin, he did begin as an illustration for a sophomore satire, and there is no more humble beginning than this.

I saw possibilities in him, and soon he began to fill envelope backs, history notes and countless pages of typing paper. Few acquaintances could see much to him except a rather underdrawn excuse for a cartoon. Those of more sardonic nature, however, would nod approvingly and sometimes actually laugh.

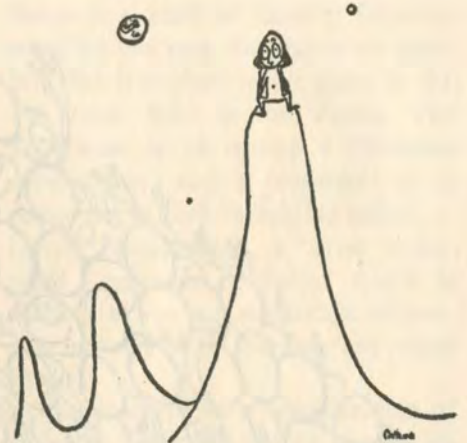
AT Albion College I hesitantly introduced him to Vernon Bobbitt,

head of the art department, my teacher and friend. He introduced me to the work of Steinberg, Steig, Abner Dean, Paul Klee, and the frightening little drawings of George Grosz. I was discouraged. Mr. Bobbitt wasn't, and he encouraged me to send them to *motive*.

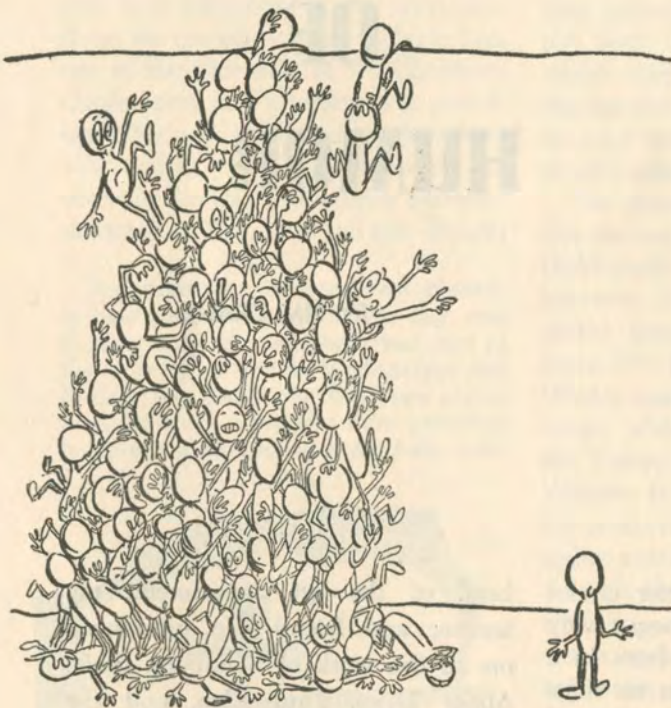
I had a great deal of respect for *motive*, and I was sure my little man would be taking a round trip to Nashville. However, George Paris, then *motive's* art editor, liked the cartoons and used most of them in one issue. When Roger Ortmyer became editor, he found my little man waiting in his desk. Roger wrote asking for more drawings. "Pore little man," as



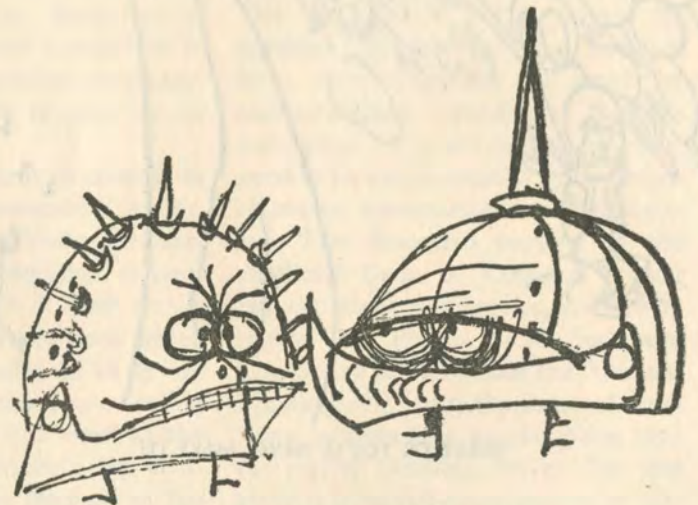
WHAT WAS DONE IN THE PAST?



YESTERDAY I WAS SO SURE. . . .



COULDN'T WE MAKE A LADDER?



I DON'T KNOW WHO YOU ARE, BUT I HATE YOU.

HISTORY WILL BE MY VINDICATION.



my little girl has dubbed him, became a *motive* standard.

I believe my experience was typical. While *motive* has consistently used the best-available religious art of our own time by established masters, there has always been a place for student artists. Some of us have continued to contribute after graduation, as we pursue professional art careers of our own. Perhaps some of you will also.

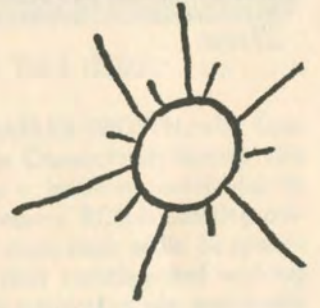
FEEL that there is new sympathy toward art in Protestantism today. Perhaps Protestantism is readying itself to produce at long last an art of its own. Religious art must be an art of a community. If such a renaissance does come about, much of the credit for preparation of the community must go to *motive*. Perhaps the artists themselves will first appear here.



HE KEPT SAYING WE WERE WRONG!



WHAT AN AGE IN WHICH TO LIVE!



IT'S NOT THAT I'M APATHETIC,  
I JUST DON'T GIVE A DAMN.





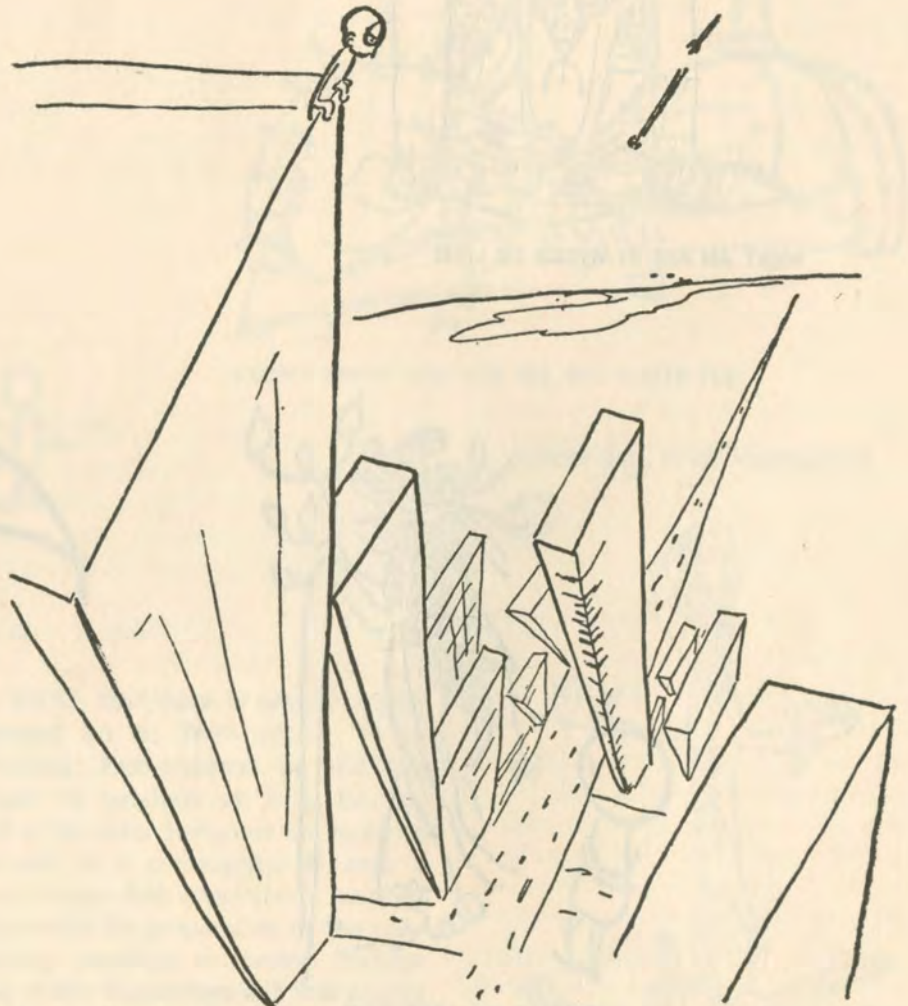
WHAT OTHER AGE HAS DONE SO MUCH?



MAN, WE NEVER HAD IT SO GOOD!



JUST DON'T THINK ABOUT IT.



STILL, SOMEWHERE WE'VE FAILED. . . .



# contributors

COLIN W. WILLIAMS was born in the Australian sheep country, and often accompanied his father, an itinerating minister. He attended Wesley College, then Melbourne University (Queen's College), then taught two years before coming to America for graduate study at Drew Seminary. Lately a very popular visiting professor at Garrett Biblical Institute, he has lectured and preached extensively in this country.

W. A. VISSER 'T HOOFT needs no descriptive phrases here. Most of our readers surely know, by now, that he is general secretary of the World Council of Churches. Formerly this Netherlander was general secretary of the World Student Christian Federation, and his heart is still very much with the student movement.

LEE C. MOOREHEAD is minister of the Indianola Methodist Church, a church of the Wesley Foundation at Ohio State University. Most of his ministry has been spent in the midst of college life. Each year his students are invited to suggest questions for his sermons, those questions are condensed to a list of sixteen. Those sixteen questions are sent to some 300 students on campus, and the four most popular questions, according to their votes, then become a series of sermons to students. The article in this issue is from that series for last year.

DEANE W. FERM is director of the Montana School of Religion, which, according to the official letterhead, is "a nonsectarian institution dedicated to free and full inquiry in religion." The school is affiliated with Montana State University, Missoula. Deane Ferm himself is a Presbyterian, a graduate of the College of Wooster, with B.D., M.A. and Ph.D. degrees from Yale.

HIRAM G. CONGER was on the staff of the Methodist Board of Missions for more than thirty-five years, always associated with the production and utilization of visual means of telling the story of missions. After his retirement, he went on a year's tour of the world. During his visit to Japan, he visited the Tokyo student center which is the subject of his article here.

WILLIAM M. HEARN is director of the Nashville office of the Commission on Public Relations and Methodist Information, which is the official news gathering and distributing agency of Methodism. Bill is a journalism graduate of the University of Missouri, with experience as a newspaper reporter and director of public relations for Union College and a Methodist episcopal area.

*The Wesley Orders of Common Prayer*, as published by the Methodist Student Movement, has been available since January. We plan two or three articles about the book this year, partly because interest is now so keen. We invited a scholar and outstanding church historian, RICHARD M. CAMERON to write a review article for us. Dr. Cameron is professor of church history at the Boston University School of Theology, having taught at Boston since 1929. His Ph.D. is from Boston, and he studied also at Ohio Wesleyan, Free Church College, Glasgow, and Mansfield College, Oxford.

JIM CRANE is one of the regulars on whom *motive* depends. He has been contributing these wonderful little men since his own student days at Albion College. A book of his cartoons, *What Other Time?*, was published in 1953. Now he is head of the art department at Wisconsin State College in River Falls—a two-man department offering a minor in art and gearing up to turn out a major. *motive* is truly indebted to Jim for his part in our efforts.

L. P. PHERIGO is another regular, and we pause to pay a tribute to him. He is academic dean of Scarritt College in Nashville, with S.T.B. and Ph.D. degrees from Boston. *motive* is happy that his personal interests lead him into the heights and depths of music and recordings, for he reports skillfully about them.

N. S. CURRY is a newcomer to the pages of *motive*, warmly welcomed for the touching picture from a train window. He is editor of the *Christian Index*, official organ of the Christian Methodist Episcopal Church, with offices in Jackson, Tennessee, and Los Angeles.



ARTISTS IN THIS ISSUE:

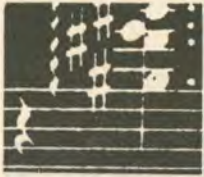
ROBERT CHARLES BROWN, who lives and paints in Connecticut, has by this time become a familiar contributor to *motive* subscribers. RCB is starting college on part-time basis while he spends most of his time painting and working in community projects as arts and crafts instructor.

EMILE NOLDE, a German expressionist, has achieved world-wide fame for his sensitive paintings and graphics. *motive* is privileged to reprint one of his most famous graphic prints: *The Prophet* by permission. In this way it is hoped that not only will student artists become known but the great masters of contemporary art as well.

MALCOLM HANCOCK, a student cartoonist from Montana, is making a hit not only in *motive* pages but in many national commercial publications also.

JIM McLEAN, a Louisiana Methodist pastor, has long been a contributor to *motive* art. Over the years he has given us some of the most striking and thoughtful works on the life of Christ.

BOB WIRTH, another faithful *motive* contributor for many years, is a top-notch commercial artist in Baltimore, Maryland.



# MUSIC

IN REVIEW  
BY L. P. PHERIGO

## OPERA NOTES

The many admirers of Carl Orff's *Carmina Burana* will be glad to know about the release of the "thoroughly revised" (1945) form of *Der Mond* (The Moon). It carries the subtitle "Ein kleines Welt-Theater," a phrase which cannot be translated exactly; the English music critic William Mann has suggested "A Theatrical Microcosm" along with the paraphrase "a stage view of the world through the wrong end of a telescope." It was first given at Munich in 1939, and is perhaps most accurately described as a "neo-opera."

The story is based on a Grimm fairy tale, and is best enjoyed if encountered for the first time in an actual listening experience. Woven into the fantasy are a goodly number of reflective ideas, somewhat reminiscent of Pogo. It is altogether delightful both as music and entertainment.

The performance is authoritative in every respect. The composer supervised the production (as in the case of *Carmina Burana* and *Die Kluge*), and the conductor, Wolfgang Sawallisch, exacts marvelous precision from the entire cast. The narrator, Rudolf Christ, is most effective, especially in the mood scenes. Hans Hotter is well established as a musician of the front rank, and the Philharmonic Orchestra of London responds to every demand beautifully. There are some trick sounds (such as real thunder) that are surprising but not disturbing. Finally, the two-record set is handsomely packaged, with full German-English libretto (Angel 3567 B/L).

More traditionally minded opera lovers will welcome two recent "Opera Highlights" records. Excerpts from *Lohengrin*, taken from Decca's complete album (4 records), offer the small-budget collector a fine performance by Eugen Jochum of all the most popular parts (Decca DL 9987). The same can be said for the highlights from *The Flying Dutchman* (Decca DL 9988; from the 3-record set, under Ferenc Fricsay).

Two years ago RCA Victor issued a special collectors' album of recordings by Caruso, numbering forty-six items in

all. Now thirty of these have been reissued on two records at popular prices ("The Best of Caruso"; LM-6056). This is a real boon to those who couldn't afford the original set. In my judgment the title "The Best of Caruso" is correct; the thirty items here really are the best of the forty-six originally assembled. This is now by far the best Caruso collection available at regular prices.

On its Camden line RCA has done us a great service by issuing some of the great 78-era records of Galli-Curci (CAL 410) and Alexander Kipnis (CAL 415). Galli-Curci was certainly one of the truly great sopranos of this century, and many of these performances have been collector's items selling separately at very high prices. They range in date from 1917 to 1920, except for two "nonclassical" songs from 1928. Kipnis is presented in arias from Russian opera, all recorded in the electrical era. He was a great singer in these roles, and this is a worthy collection of examples of his art. It would be wonderful if Camden would now release his Brahms songs also.

## THE ART SONG

Most of the classical German lieder to be reported comes in the classification of reissues. Of these a collection of songs by Hugo Wolf and Richard Strauss, as sung by Elisabeth Schumann, is the most important. This is one of the "Great Recordings of the Century" series, on the Angel label. The time span covered by the original 78s is from 1927 to 1946, the Strauss coming earlier and the Wolf later (generally). Recent lieder collectors who have little or nothing of Schumann are strongly urged to hear this. The transfer is very successful (Angel COLH 102).

Next in importance I would put the reissue of Schubert's *Schwanengesang*, by Petre Munteanu (tenor). The new record (Westminster XWN 18695) was first is-

sued in 1951 or 1952, and did not get good notices from the critics. This is unfortunate, for he is a fine lieder singer. His voice is light, in the tradition of Karl Erb and Aksel Schiøtz, but he more than compensates for this (as Erb and Schiøtz did also) by his excellent musicianship. His execution of notes and phrases is remarkably clean and expressive. He does not overstress the emotional aspects of the songs, and gives performances that will stand up well under repeated hearings.

The three lieder records of Alfred Poell, first issued some five or six years ago, are not so valuable (Westminster XWN 18666, 18696, and 18706, for songs of Brahms, Wolf, and Beethoven, respectively). In my judgment Mr. Poell should stay in opera rather than lieder. His voice is excellent indeed, but he does not use it with much subtlety and sometimes lets the sound run away with the music. Of the three, the Wolf record is the best.

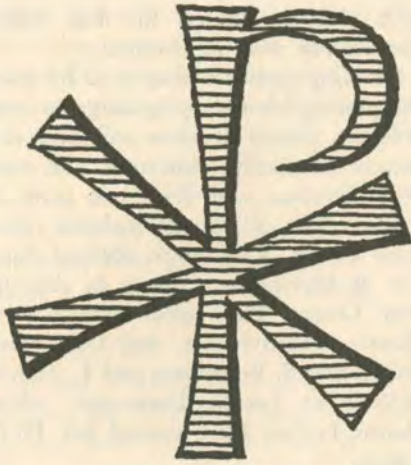
Dietrich Fischer-Dieskau is represented on two new records. Decca has issued his version of Brahms' *Magelone Songs*, Op. 33 (DL 9401), and the seven songs of Op. 32 have appeared on Angel 35522, along with Mahler's *Songs of a Wayfarer*. Of these, it is the Mahler which strikes me as the most important. Somehow Fischer-Dieskau's undoubtedly great artistry doesn't always wear well with me in romantic lieder, but the Mahler song-cycle is marvelous. The Philharmonia Orchestra is led by Furtwängler in a very sensitive performance, which, to my knowledge, is Furtwängler's only recorded performance of the music of Mahler. It is becoming useless to comment on Fischer-Dieskau; you must hear him and decide yourself, in the long run. Among today's lieder singers, he certainly is in a class by himself. The *Magelone Songs* are very beautiful, and not otherwise available on records.

Leaving German songs, some attention should be called to the collection of songs by Sibelius, sung by the bass, Kim Borg (Decca 9983). As music, these are especially welcome; as performances they are good, but not great. Borg's vocal quality varies, and he sounds most "at home" in the Finnish and Swedish songs.

Among Westminster's reissues in this area are two excellent collections of French songs, sung by Hugues Cuenod (tenor). With fine style and perception, he sings Faure's *La Bonne Chanson*, Op. 61, and Gounod's *Biondina* (XWN 18707). Also noteworthy are the Bartok



motive



songs sung by Magda Laszlo (XWN 18665). On both records the accompanying pianist is Franz Holetschek.

#### SACRED MUSIC

A Viennese ensemble under Ferdinand Grossmann has turned out an admirable performance of Mozart's *Mass in C Minor*, K. 427 (Vox PL 10.270). There is fine precision in the choral work, and the soloists sing in good Mozart style. The text used is a scholarly one, omitting the parts now known to be later additions from other composers. Highly recommended.

The same group under Jascha Horenstein performs the Mozart *Mass in C Major*, K. 317 and *Vesperae Solemnes De Confessore*, C Major, K. 339 (Vox PL 10.260). This is the only available version of the latter, and both are well performed.

Less satisfactory is Geraint Jones' performances of the Bach *Magnificat in D Major* and Purcell's *Music for the Funeral of Queen Mary, 1695* (Angel 45027). Either Prohaska or Redel is better on the Bach, and the Purcell lacks spirit. Funeral music should be dignified and solemn, to be sure, but here it just plods and drags.

#### ORCHESTRA

Three new performances of Rimsky-Korsakov's *Scheherazade* are all good. Beecham and the Royal Philharmonic (Angel 35505) deliver a stunning account of the score. Monteux and the London Symphony (RCA Victor LM 2208) run a very close second, with Scherchen and the Vienna State Opera Orchestra a decided third (Westminster XWN 18660).

Other recent orchestral performances fall short of excellence, in one way or another. Rodzinski's complete *Nutcracker*

of Tchaikowsky (Westminster OPW 1205) is very good, but not magical, as this music can be. The old Stokowski—Philadelphia Orchestra performance of the *Suite* (reissued on Camden CAL 100) is superior in performance but woefully inferior in sound quality. Silvestri's Tchaikowsky (*Symphony No. 6*; Angel 35487) is an interesting second (or third) version to have, but is too mannered to be seriously considered first. I still prefer Mravinsky and the Leningrad Philharmonic. Sir Adrian Boult's set of all four Schumann symphonies (Westminster XWN 2223, with the famous "September Morn" cover) is probably the best all-around set, but none of the Symphonies are given really great readings here. Schumann's orchestral works are very difficult to play, and Boult never rises to the heights attained, for instance, by Furtwängler in No. 4. Marcel Couraud's performances of Schubert's Symphonies No. 2 and 6 (Vox PL 10.240) are stiff and graceless when compared with Beecham's. Ferenc Fricsay turns in a measured and dignified set of Brahms' *Variations on the St. Anthony Chorale* and a "straight" and effective version of the Schubert *Unfinished Symphony* (Decca DL 9975), but in neither performance does he reveal much subtlety or real finesse.

Leopold Ludwig's version of Mahler's *Fourth Symphony* (Decca DL 9944) is


very good most of the time, but Bruno Walter's older one is not displaced, nor is van Otterloo's more recent one. Steinberg and the Pittsburgh Symphony Orchestra give a good performance of the *Seventh Symphony* of Beethoven, but I disliked the sense of undue haste in the final movement (Capitol P-8398). Finally, Abravanel's Gershwin (on Westminster) leaves me undecided. The *Rhapsody in Blue* is given a "nice" performance—vastly refined in comparison with the old Paul Whiteman "jazz" version. It sounds like Gershwin reorchestrated by a disciple of Debussy, and lacks some of the rough vigor I'm accustomed to hearing. This is even more true of *An American in Paris*. Still, it is well worth investigating, and is available in several couplings. The Salt Lake Symphony Orchestra plays very well.

#### A STEREO NOTE

RCA Victor has just announced its intention of issuing all its new classical albums in both monaural and stereo form. I predict that the other companies will follow suit. Since this column is primarily interested in the music itself, the various forms in which the music is available (monaural record or tape, or stereo record or tape) will normally be ignored. Each collector will, of course, buy the form he personally prefers.



# BOOKS



## MONTGOMERY AND THE WORLD

Montgomery, Alabama, was settled in 1817, incorporated in 1819, voted the state capital in 1846, and in 1861 became the first capital of the Confederate States of America. The "First White House of the Confederacy" is there.

Once again, in the history of the world, Montgomery, Alabama, is the seat of an earthquake. Feelings smolder from an intense heat that will not be soon forgotten. The visible sign of that which shapes a new Montgomery and probably a new world is a young minister whose intensity is in commitment, whose sacrifice is in humility, whose courage is in faith, and that faith centered in God.

The name: Martin Luther King.

Here is a man who lives at the prophetic edge of contemporary history. In him do ordinary things loom large. His simplest acts or words sometimes explode into the least expected headlines. Two months ago he was in New York City for the publication of a new book. In the shoe section of a crowded department store in Harlem, he sat down to autograph copies of his book. Quite suddenly, a Negro woman stabbed Dr. King in the chest, using a steel letter opener as a weapon. The blade came within a fraction of an inch of ending the life of Martin Luther King.

That book: **STRIDE TOWARD FREEDOM—THE MONTGOMERY STORY**, published September 17 by Harper & Brothers, \$2.95. It is a deeply stirring book, written plainly, dramatically, powerfully. Humor and humility are here, too. The story begins with a bus strike—as Negro people covenant with each other not to ride city buses until bus drivers show them common courtesy. The story climaxes in the success of the first great application of non-violent resistance to an American situation. And, the story is not yet over.

In Dr. King's words, this book is . . . *the chronicle of 50,000 Negroes who took to heart the principles of nonviolence, who learned to fight for*

*their rights with the weapon of love, and who, in the process, acquired a new estimate of their own human worth. It is the story of Negro leaders of many faiths and divided allegiances, who came together in the bond of a cause they knew was right. And of the Negro followers, many of them beyond middle age, who walked to work and home again as much as twelve miles a day for over a year rather than submit to the discourtesies and humiliation of segregated buses. The majority of the Negroes who took part in the year-long boycott of Montgomery's buses were poor and untutored; but they understood the essence of the Montgomery movement. One elderly woman summed it up for the rest. When asked after several weeks of walking whether she was tired, she answered, "My feet is tired, but my soul is at rest."*

The arrest of Mrs. Rosa Parks was the decisive and now-famous event that led to the boycott of Montgomery's buses. Tired feet is part of the story. So is the organization of the Montgomery Improvement Association. So, too, is the fleet of fifteen new station wagons each registered as the property of a different church, with the name of the church on its front and sides, carrying people to and from work. These rolling churches often sent the music of Christian hymns into the early-morning air of Montgomery.

But there is tragedy in the story. The basic facts of the Montgomery story are rather well known, but *Stride Toward Freedom* renders a significant service in reporting on the violence of desperate men. The bombing of the King home, the numerous threats and anonymous telephone calls, the testimonies in court like that of Mrs. Stella Brooks, as reported by Dr. King:

*Her husband had climbed on a bus. After paying his fare he was ordered by the driver to get off and reboard by the back door. He looked through the crowded bus and seeing that there was no room in back he said that he would get off and walk if the driver would return his dime. The driver refused; an argument ensued; and the driver called the police. The policeman arrived, abusing Brooks, who still refused to leave the bus unless his dime was returned. The policeman shot him. It happened so suddenly that everybody was dazed. Brooks died of his wounds.*

Such violence caused the bus strike. Nonviolence was its method.

Dr. King spends a chapter in his book interpreting his own pilgrimage to non-violence. *Motive* readers will find this chapter extremely interesting, and most will take issue with it at one point or another. The pilgrimage includes references to Dr. King's own student days, first at Morehouse College in Atlanta, then Crozer Theological Seminary in Chester, Pennsylvania, and then study with Edgar S. Brightman and L. Harold DeWolf at Boston University, where Martin Luther King earned his Ph.D. degree.

As everyone knows, the Negroes of Montgomery won their struggle. Desegregation came on city buses. And many situations are improved in Montgomery today. Racial problems there are far from solved, but the signs of hope are more in number.

*Stride Toward Freedom* is an appeal to man to be Christian in all his personal relationships. The power of the appeal comes in the witness of Martin Luther King himself and the 50,000 Negroes who risked everything for the sake of principles. Any reader of newspapers and magazines may think he knows the Montgomery story, but he does not know the real story until he has read thoughtfully *Stride Toward Freedom* and shared vicariously in the experiences of the 29-year-old Baptist minister who is its author.

## FOOTNOTE

All fall people have been chuckling over the wit and wisdom of Harry Golden, editor, publisher and writer of an amazing newspaper, the *Carolina Israelite*. We laughed out loud over Mr. Golden's observation that Harper & Brothers' fall list of books includes both



*Stride Toward Freedom* by Martin Luther King and *All in One Lifetime* by James F. Byrnes, former governor of South Carolina and an outspoken opponent of integration. "I hope," said Mr. Golden, "that Harper & Brothers used separate but equal linotype machines."

Mr. Golden himself has a book on the best-seller lists, and we promise a word about it in this space next month.

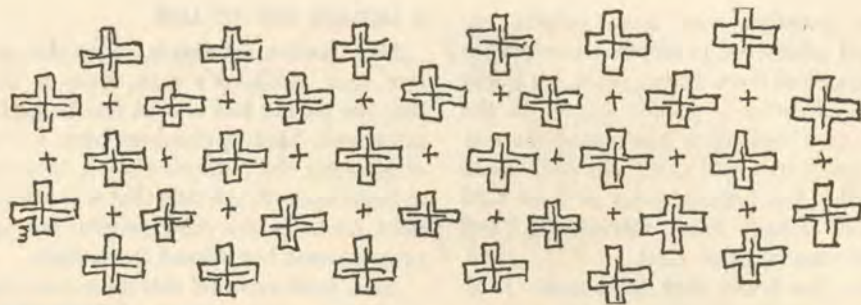
#### THE LONG VIEW

George Washington Cable stands in the long line of prophets from the South. He was born in New Orleans in 1844, into a prominent, slave-holding, stanchly Confederate family. He served in the Confederate cavalry, was twice wounded in battle. He was well on the way to an outstanding literary career, producing short stories and novels of international fame, when his social concern caused him to stop short, consider the effects of his own life, and start writing in new directions. In 1885, George W. Cable remarked, "The greatest social problem before the American people today is, as it has been for a hundred years, the presence among us of the Negro."

For ten years after that remark, Cable lectured and wrote about Southern issues—the social, economic and political problems that beset the reconstruction days. Professor Arlin Turner of Duke calls these writings of Cable "the fullest, most consistently developed statement of the case for extending unrestricted civil rights to the Negroes that has appeared in America."

Professor Turner has edited a volume of the letters, essays and speeches of Cable on civil rights in the South. Though all of the documents were written between 1875 and 1890, they are strikingly modern. The reason is Cable himself: an able writer, deeply troubled over conditions around him, with rare skill in reducing problems to the essential moral issue.

Cable became nationally known as a reformer, and he used every means available in his work for justice in racial relations. Every angle of the whole problem received his attention. Dr. Turner has performed a real service in bringing Cable's words to the modern reader. The book is **THE NEGRO QUESTION—A Selection of Writings on Civil Rights in the South** by George W. Cable (Doubleday and Company, \$3.95).



#### A LOOK AT SOME PERSONS

Doubleday publishes the "Mainstream of America" series, narrative books on the history of America. Eleventh in the series is **THE LONESOME ROAD** by Saunders Redding (\$5.75). This is the "story of the Negro's part in America." This book, like others in the Mainstream series, deals more with people and personalities than with events themselves.

The story is told from the Civil War forward. Here one finds Daniel Payne, a bishop of the African Methodist Episcopal Church and founder of a school for Negroes; Frederick Douglass, who played a significant role in the abolition movement; the deeply religious, almost unfathomable Sojourner Truth, evangelist for women's rights, opponent of slavery; Daniel Hale Williams, outstanding physician and surgeon; W. E. B. Du Bois and Robert S. Abbott, who are the transition from old days to now; then come A. Philip Randolph, Paul Robeson, Joe Louis, Thurgood Marshall, and the names well known today.

Please note: these are not simply glossed biographies for the adolescent reader. This is one book on the American Negro, scholarly, distinguished, well written. Author Saunders Redding is professor of English at Hampton Institute in Virginia, widely known for his books and articles. *The Lonesome Road* is history written for the reader, an appraisal of Negroes and Negro leaders in American life.

#### VOICE FROM SOUTH AFRICA

Before the United Nations and before the peoples of the world, an Anglican priest named Michael Scott has spoken in behalf of justice and human rights for all Africans.

The son of an Anglican priest, Michael Scott grew up in the London slum which was his father's parish and has spent most of the years since living among the poor—in England, in India and Africa, trying to make life better for them. At the age of 19 he went to South Africa for his health, and spent his time there working in a leper colony. A few years

later, in 1930, he returned to England and soon after was ordained. In World War II he joined the RAF, not as a chaplain but as an airman.

Invalided out of the RAF in 1943, Michael Scott decided to return to South Africa, where he soon made himself unpopular with the government by aligning himself on the side of the native people. His loyalty to their cause resulted in two arrests, and at one point he spent three months in jail for joining them in passive resistance to a segregation law.

In 1948 the Herero tribe of South West Africa came to him to ask for help in preventing the annexation of their small country by the Union of South Africa. Despite obstacles placed in his way by the South African government, Michael Scott succeeded in making his way to Lake Success to plead South West Africa's case before the United Nations General Assembly in 1949, in 1950, and every year since then. The Assembly has resolved in his favor each time, but South Africa ignores the resolutions.

Since 1950 Mr. Scott has been unable to return to the land of racial tension: he is a "prohibited immigrant." But he has not given up. He now lives in London, where he is director of the Africa Bureau.

His autobiography has just been published: **A TIME TO SPEAK** (Doubleday and Company, \$4.50). This is the story of his life, in a small sense, but primarily the story of his search for a way of dealing with injustice and suffering in the modern world. It is a dramatic and moving account of life in the chaos and strife of South Africa. This is a story, in the author's words, of how people, not great people, but ordinary people in the humdrum occupations of our utilitarian civilization, can rise out of their little ruts to propel and to be themselves propelled by a cause greater than themselves.

#### PHILLIPS IN ONE VOLUME

J. B. Phillips is a name you know. You have heard his translation of New Testa-

ment passages read from pulpits, on chapel platforms, in worship services for groups of all sizes. In ten years, his books have sold over a million copies in the U.S., one book alone has passed the million mark in world sales. His own books include such popular titles as *Your God Is Too Small*, *Plain Christianity*, and *Appointment With God*.

But the books that have made J. B. Phillips justly famous are his translations of the New Testament.

First came *Letters to Young Churches*, 1948, then in 1953 his translation of *The Gospels*, in 1955 the book of Acts under the title, *The Young Church in Action*, and in 1957 *The Book of Revelation*. These four books are now combined in one volume, **THE NEW TESTAMENT IN MODERN ENGLISH** (The Macmillan Co., \$6).

The Macmillan Company and Mr. Phillips have worked together in providing us with a New Testament that can be as provocative as any version the modern reader has. Mr. Phillips has provided subheadings to divide subject matter and also break up large blocks of printed matter, and Macmillan has given us a large, easy-to-read type that make this one volume a joy to use. A short index of names, places and events will prove to be quite handy, and four outline maps are both clear and helpful.

Really, we don't need to commend J. B. Phillips' New Testament to you. All we need do is announce this new edition in one volume, for which we are very grateful both to Mr. Phillips and his publisher.

And for those who may be wondering, the translator himself is now Canon Prebendary of Chichester Cathedral, England. According to the publicity blurb "his hobbies are painting, radio, hi-fi, and motoring."



#### A MESSAGE NOT TO MISS

Most book manuscripts, when they arrive in a publisher's mail, have a title that the author has chosen for its appropriateness. Many publishers have a way of ignoring the author's choice, in order to come up with the title that will sell the most books to the most people: not appropriateness but appeal that counts.

So, a book reached this office with the disarming title, **FOR BRETHREN ONLY** (The Brethren Press, \$3). While the title invites Brethren readers, it seems to say that all others in the world not only could but should look the other way. The name at the bottom of the cover stopped us, and we couldn't put the book down. The name: Kermit Eby.

Kermit Eby is warmly welcomed to the pages of *motive* and numerous other publications, for he is one of the most stimulating, thoughtful, exciting, committed and socially relevant Christians of our age. His amazing career is well known: two years in elementary school teaching, eight years high school teaching, five years as executive secretary of the Chicago Teachers Union, then two years as assistant director and three years as director of education for the CIO. Now he is a full professor in the department of the social sciences at the University of Chicago. He is an ordained minister of the Church of the Brethren, and so it is fitting that he should write *For Brethren Only*.

Yet, whatever Kermit Eby has to say to Brethren will have meaning and relevance for people in other churches. There is a message here, and one that most readers of *motive* should not miss.

Dr. Eby himself calls this book a "mood piece." It is a series of reflections on the Christian way of life as observed and idealized by Kermit Eby since his own boyhood in a Pennsylvania Dutch Brethren-Mennonite community. Dr. Eby is a wonderful writer, one of the best storytellers we know. Read his story of Johnny's water wheel, or the education of a teacher, or the several testimonies to brotherhood and you will find a message for mankind—not, certainly not, one for Brethren only. This is also an excellent introduction to the Brethren tradition, and a fervent call to Christian living in our time.

#### A CONTEST ANNOUNCEMENT

Every six months, Association Press publishes six new paper-bound books, 128 pages each, 50 cents each. These Reflection books deal with a variety of

subjects: the Christian faith, the Bible, social issues, world problems, religion and health, and marriage. The first eighteen titles included Bernard Anderson's *Unfolding Drama of the Bible*, Robert Calhoun's *God and the Day's Work*, James H. Nichols' *Short Primer of Protestants*, Simon Doniger and others' *Religion and Health*, and Georgia Harkness' *Religious Living*.

Six new titles have been added to the list this fall:

**MIRACLES: A PRELIMINARY STUDY** by C. S. Lewis. An authorized slight abridgment of his book by the same name.

**WHAT PSYCHOLOGY SAYS ABOUT RELIGION** by Wayne E. Oates. An original Reflection book to help those untrained in psychology understand how that field has viewed religion and how it views it now.

**WHAT DIVIDES PROTESTANTS TODAY** by Hugh T. Kerr. Another original, concisely presenting theological doctrinal, social and cultural factors that separate Protestants today.

**THE WORLD CRISIS AND AMERICAN RESPONSIBILITY**, essays by Reinhold Niebuhr, edited and put together by Ernest W. Lefever. On the application of Christian principles to world and national problems.

**MIXING RELIGION AND POLITICS** by William Muchl. The biblical, theological and ethical core of Professor Muehl's Haddam House book, *Politics for Christians*. On the traditional divorce of religion and politics and ways Christian principles should be applied in political action.

**ROMANCE IN CHRISTIAN MARRIAGE** by W. Clark Ellzey. A condensation by the author of his well-known *How to Keep Romance in Your Marriage*.

Now about the special award. For each of the five most stimulating reports on effective use of Reflection books, the publisher will provide 100 Reflection books in any assortment desired. The winning reports will be shared in bulletins and special announcements. The report should be sent by December 31, 1958, to Reflection Books Use Award, Association Press, 291 Broadway, New York 7.

A printed announcement about the awards is available in most bookstores, and it lists the available books and ways in which some groups use them. Single books are 50 cents each from your bookstore, a copy of all 24 published titles for \$10.

• • • • • **THE**  
**WORLD**

**FROM**  
**A**  
**TRAIN . . .**

I

Coming into El Paso from the west is like riding astride the fence that was constructed to make good neighbors. Texas on the one side and old Mexico on the other; two worlds so close together and yet so far apart. People are funny, we say; but they are also different. Not that they are born that way, so much as they take on the color of the world into which they come. The art of living together on the outside while being fenced in and separated by strong mental, emotional, and social barriers within is the work of successful failures.

The little boy from old Mexico crossed the bridge over the river that serves as the boundary between two countries. Our train pulled into the station as he approached the large incinerator just off to the right. Refuse from dining cars is placed here to be destroyed by fire. So much food he put into a sack; so much he ate to ease the pain of hunger. The minister, peering through the window, watched the dramatic scene and asked himself this question: Why should this be so? He knew the answer.

II

The American children were happy as they walked not too far from the river that divides two worlds. The highway bridge as-

cended above railroad tracks. Both bridge and tracks run between the river and the incinerator. Only a sign of peace prevailed as the children westwardly journeyed.

The Mexican saw them. He crossed the tracks and street while the American children were approaching the point of his crossing. They outnumbered him three to one. They crossed the paths of one another without an outward demonstration of unfriendliness. "Blessed are the peacemakers, for they shall be called sons of God."

III

A little war broke out between the countries on the American side. It all began when the little boy from old Mexico hesitated before crossing the bridge. Beneath his feet were rocks and gravels. He located the forward movement of the American children, gathered stones and threw them in rapid succession, and then he sped over the bridge into his own land.

How did this lad connect his trip to the incinerator with the children who passed without noticing him? Why did he throw the stones? There is an answer.

IV

Our train pulled out of the yard and we were on our way, but we had seen the world from a train.

—N. S. Curry

