

UNION SEMINARY QUARTERLY REVIEW

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UNION SEMINARY QUARTERLY REVIEW

"To promote thought and action in the service of Christ"

Vol. VII

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Drama and Faith

By Richard Kroner

THAT DRAMA AND FAITH are closely connected is obvious and can be proved in a thousand ways. From a purely philosophical point of view, this kinship can best be derived from the fact that there is a religious function of the imagination. Drama is an image of life insofar as life is composed of action and destiny. Drama illustrates the meaning of action and of destiny and their interplay. It depicts the action and the destiny of individual imaginary figures. Faith also deals with the meaning of life and sets before our inner eyes a certain action of God and shows us how God deals with man and works in his destiny.

I

It is true that the Bible is more an epic than it is a drama. However, the events narrated in the Bible are, in some places at least, highly dramatic. This is especially true of the actions of Jesus Christ. Thus Clement of Alexandria rightly called the Gospel the drama of salvation. Indeed, the Gospel tells us in what way and in what sense the salvation of man is attained by the action and the destiny of the Son of God. It tells us how he lived, suffered, died, and rose again. All this is displayed in highly dramatic fashion. It appears in a graphic and emotionally impressive sequence of images which stir the religious imagination, while the drama on the stage affects the aesthetic imagination.

There is a kinship between the two. There is also a profound difference. Drama deals with the action of man, and man alone. It is true that in the ancient dramas the gods took a part. However, this shows only that there is an enormous chasm between the pagan and the Christian religion, between the gods of ancient mythology and the living God of the Bible. This deep difference between theatrical drama and the content of faith is perhaps most obvious in the effect of each. The theatrical drama engages the attention of the mind not to raise the soul to celestial heights, to make a man a companion of the living God, or to redeem the contrite heart. It attracts the senses and entertains the imagination.

The figures in the theatrical drama have neither the significance nor the immense gravity of the figure of Christ. They do not have the same reality. The drama of salvation not only depicts how the action and the destiny of Jesus brings about salvation but through the medium of the narrative, the Gospel also intends to work for the salvation of every human soul. There is another difference. The poet's play is a product of his human imagination only. It does not pretend to be God's revelation. It is enacted on the stage of the theater, while the drama of salvation is enacted on a cosmic scale. The poetic drama informs us about the meaning of life, but not directly about ultimate meaning.

The poetic image does not bear upon our conscience and our conduct as does the picture given in the Gospel. The poetic may stir and move our hearts, but still this effect remains within the human emotions.

II

Of the two forms of drama — comedy and tragedy, the latter seems nearer to the religious content and purpose. Indeed, the tragedies of Aeschylus have sacramental character. Stage and temple were not so widely separated as are theater and church today. The Gospel, also, is infinitely more related to tragedy than to comedy, for it deals with divine, not human, action. God is the real hero of the biblical drama, man is only the second figure. Even so it is precisely man's reaction to God's action which brings about the tragedy within the drama of salvation. In the end, however, the Gospel is superior to both comedy and tragedy. It transcends the horizon of their rivalry.

There is an ancient dispute between the comedians and the tragedians, with each claiming a higher significance and a superior view of life. Think of Aristophanes, Moliere and Cervantes. Laughter seems more serene, detached, exalted, and in that respect even more divine than tears and lamentations. It is not easy to settle this dispute. The Olympic gods roar with laughter in Homer, but there is little laughter in the Bible. In Plato's *Symposium*, Socrates insists that the comedian and the tragedian are at bottom one and the same. Certainly Shakespeare was both, on the same level of greatness. One may consent to this idea, but it is not easy to understand.

Is it not true that laughter and tears are incompatible — even opposed to each other? Is not the comic the very contrast of the tragic? How can the comedian and the tragedian at bottom be the same? Yet Plato is right. They do have the same basis. Both are rooted in the human situation as such, in the human nature which can be characterized by perplexing contrast or antagonism. Man is a creature, weak and frail like all other creatures or even more so, exposed to the vicissitudes of circumstances and conditions under which he is bound to exist, dependent upon the favor of nature and fate, endangered by enmity and aggression, and doomed to die in the end. Yet man is also an immortal being, superior to all other creatures, endowed with peculiar dignity and nobility, called upon to act in accordance with high and even eternal values.

Each man is the center of the world and the hero of the drama which makes up the substance of his life. He hovers in the twilight of lofty aspirations and corrupting desires, of a pure heart and selfish interest. He may be a saint; he may be a villain. Comedy as well as tragedy mirrors exactly this ambiguity, this twofold potentiality of man. Life is a strange fusion and confusion of love and hate, generosity and greed, game and war, peace and strife. Comedy as well as tragedy reveals

the inner struggle between man the animal and man the angel, between man the creature and the image of the Creator.

III

If this is so, then what is the opposition between the two forms of drama? Why do they appear to be so contrasting? It is, I believe, this very contrast which is the source of both and which is also the source of their own contrast. Now we may laugh at the "bourgeois gentilhomme" when we see him indulge in his intrinsic vanities and mortal weakness. Now we may weep when a noble heart cracks, like that of Hamlet. Now we laugh at the pretense and haughtiness of so transitory and vulnerable a being as the "malade imaginaire;" now we weep over the insufficiency, instability and irritability of King Lear.

If we look at this contrast from below, from the side of man's animal nature, comedy results. If we look at the very same contrast from above, from the side of man's divine vocation, tragedy results. It all depends on our point of view. The substance is the same. It is ridiculous that Don Quixote thinks himself a chivalrous hero when he fights the wind-mills; but is not the same spectacle also tragic when we realize that he wastes his noble virtues in empty and futile enterprises? And are we not all, each of us, ridiculous and also tragic errants on this strange earth?

But in spite of this intrinsic identity of the comic and the tragic situation, the contrast of these two dramatic genera still remains. If we look at men from below, we ignore the seriousness of the conflict between animal and angel in him and thus we laugh. Only if we look at man from above, does the full gravity and the infinite grief caused by human weakness or guilt become visible.

Thus we can understand that the Gospel story has more affinity to tragedy than to comedy, although there is a kind of "happy end" which prompted Dante or his admirers to speak of the "Divina Comedia." The Christian faith can not tolerate laughter in heaven. Tragedy is overcome but not by humor. It is overcome not by the sight of men from below, but by the Word and Power from on high.

The Problem of Christian Illegal Resistance

By Heinrich Rohrbach

DO YOU THINK you could ever consider it your duty as a Christian to lie to your parents, to misuse the confidence of your closest friends, to cheat government officials, to forge papers, to poison people and even to consider torturing them? And yet this is precisely what countless numbers of the most conscientious and courageous Christians have done for years during their resistance against the Nazi regime. This is

precisely the kind of thing which right now countless Christians behind the Iron Curtain do, or painfully consider doing in their resistance against Communism.

What reasons could possibly have lead some of our fellow Christians to such not only illegal but profoundly immoral acts? To deal with this question is to deal with one of the deepest and most confusing problems Christians have to face in our day. One has to be very careful in writing and reading about this problem of the illegal resistance of Christians. Too easily we make judgments, too easily we try to avoid the feeling of the tragic conflict in which they acted and still act. If we do that we will miss the message, miss the insight which I believe comes from their struggle to us who do not live under a totalitarian regime in these days.

One of the things which every totalitarian state does is to persecute its opponents. In the case of the Nazis there were the Jews, the Witnesses of Jehovah, some of the Socialists, the Communists and many others, including many confessing Christians. Many a pastor from many a pulpit protested courageously against such persecution. Thousands of them together with other thousands of lay Christians went into the concentration camps for this disobedience of thought and word against the regime. Needless to say, other thousands, in fact, many more thousands of Christians in Europe did not dare to protest under such circumstances.

We are concerned here with the decisions of those Christians who in the face of all the evil which this regime brought over the people decided not only to protest but to counteract its plans. Since in a totalitarian regime this cannot be done openly they went into "the underground," as it was commonly called. From now on they acted illegally, in secrecy. What made them take such a fateful step? Some of the reasons are quite easily understandable: In most cases it was hatred and contempt for a regime as devilish as that of the Nazis. Or it was a love for freedom and for a democratic order in their countries. But the deepest and strongest reason for Christian illegal resistance was of a different nature. It was the simple compassion of love for the persecuted — that love of which St. John said: greater love has no man than this, that a man lay down his life for his friends.

These reasons for the active resistance of Christians raise two basic questions: Can a Christian fight for the cause of democracy or freedom? Of course the Christian church has a responsibility for society and the government. But just what is the nature of that responsibility? Even a man who as courageously risked his life for this responsibility of the Church for the world as did Hans Lilje during the time of the Nazi regime thought of the Church as being the conscience of the state, confined in her role to proclaiming to the state God's holy will. Naturally

he like other Christians who held this view did not consider illegal activity against the State ever to be the task of the Church or of the individual Christian.

There were others, however, who maintained that even though the church and the state were two different realms, the church had the task to strive for the goal that the state might become more truly a society where freedom and justice were honored and preserved. If responsibility for the state meant participation in its political life, it involved commitment to political causes and taking a stand for one political possibility against another.

But even for these Christians and churches that clearly had a strong positive responsibility to defend their country's freedom and justice against the totalitarian regime, the resistance by illegal means was not yet justified. For the question arose as to whether or not these values could be defended by means of violence and terror. A country's outward independence can be defended by violent means, but how about the kind of freedom which according to God's will should be safeguarded for each individual in a society? Do you not betray and destroy what you pretend to defend when you start a civil war and plan the overthrow of the government? Even if you believe that generally a Christian is called to defend, if necessary by violent means, freedom and justice in his society when they are threatened, the question arises as to whether in the case of illegal resistance he is not defeating his specifically Christian reasons for defending these values by doing it with the kind of means which must be used in illegal resistance.

This leads us to the second one of the two fundamental questions: Can the implications of the Christian faith and faithfulness to the church demand from the individual illegal and immoral acts in certain situations? Perhaps this formulation at once suggests that the answer be "no!" since the church and her faith are spiritual realities and not secular powers. But one must understand here what we said before: namely, that illegal resistance arose from the very center of the Christian faith; it was the love of Christ which compelled Christians to counteract the measures of the totalitarian regime. For its sake and not for secular aims illegal acts eventually had to be taken. The obligation to protect innocent Jews from being gassed was for them *the most important* implication of their faith as Christians. There is some truth in the point of view of those who draw a parallel between the outlawed Christian resisters and Christ who was also executed as a rebel, accused of disturbing public order and undermining the moral code of his people, all of which he did in the name of the will of God.

Even if Christian resisters were strongly influenced by patriotism and the hate of the cruel totalitarian regime, even if it seems true that they had a much clearer conception of what they were fighting against

than of what they were fighting for, it is also true that the motivation of love was that which in moments of greatest uncertainty pushed strongest for the decision to help the persecuted.

We have tried to understand the kind of motives which led Christians to illegal resistance against the Nazi state. However, these motives by no means ever lead to a firm doctrinal basis from which the fight against this regime could be justified. On the contrary, the most noticeable impression one gets of the whole Christian illegal resistance is this: at all times these people were humbly aware of the immense conflict in which they were acting. In the words of a French Christian student leader: "The most difficult part of the resistance was this recurrent doubt: Have I really the right? Oh, theoretically we knew quite well what we had the right to do, but between thought and action there always stands reality, the reality which, when confronted honestly and concretely, catches one by the throat." Again in the words of a member of the French SCM: "I am a believer. My faith is my life, and yet I am denying my Lord while pretending to serve Him alone. Are we not living a lie, acting as cowards and hypocrites? Is not this resistance simply a means of duping ourselves?"

These students were not making big words about the tragedy of their conflict-situation. One of its most fateful aspects was the fact that the initial decision to neglect the authority of the law in order to follow what one believed to be the call of God was pretty much an irrevocable decision. A person who decided for this course of action was never able to disentangle himself from the network of illegality as long as the regime existed without the greatest dangers to himself and to his friends. Therefore, this scrutinizing of Christian justification for the actions used in resistance meant to question the justification of one's whole existence.

There were of course some ways of testing the justification of specific acts of resistance by limiting the kind of objectives for which one was going to fight. For instance, one could concentrate on the protection of the lives of innocent people who were being persecuted as being a direct implication of Christian love, and reject the plan of blowing up a bridge as having nothing to do with the Christian objectives for resistance. But it must be kept in mind that such limitations did not principally limit the means a person might be forced to use in the attempt to carry out his objectives.

Some persons might have started out their illegal activities in order to save Jews from deportation. In order to bring them, let us say, into Switzerland they had to forge passports. If they tried to hide them somewhere within Germany itself the bribing of an SS man who would cross out the names of the persons to be hid in the lists of persons to be deported was usually involved. Identification papers and ration

cards had to be forged. In this whole process there were, of course, dozens of opportunities for betrayal and detection. Often the only way to escape either one was to kill the person or the persons from whom a threat came. And even more terrible were those situations where an underground circle knew that detection from somewhere was threatening, knowing the person, perhaps an SS guard, who knew what was being planned against them and then having to face the decision as to whether or not they should try to obtain this information, upon which their lives depended, by torturing the SS guard. Although the latter has been very seldom employed psychological torture certainly has been a reality in such situations. All these steps were logical and sometimes inevitable results of the initial decision to save the lives of innocent Jews – nothing more than that. In view of the deadly serious character of the whole enterprise of illegal resistance one can understand the greatness of the danger; through it Christian resisters became more and more motivated by pure hate of the enemy, by the will to destroy him and to kill him, so much so that the illegal and immoral methods which they daily used became a habit of living for them.

The great danger in this conflict situation is to somehow easily justify one's position by saying that the moral law was meant for the so-called "usual circumstances," or that people like the ones they were fighting against were inhuman and therefore no longer had to be treated as human beings. Against this temptation the general testimony of Christian resisters has been this: namely, even if they felt that they had to break the moral law in obedience to God's call they still knew that they were violating God's law. It is certainly hard to say that if for the sake of love you lie and cheat, forge and kill, you are still not justified in doing so but are breaking God's commandments. It is true that here stands one commandment of God against another one. Our natural reaction would be to blame God and to justify ourselves. It needs a good deal of humility and self criticism to recognize the sinfulness and contingency of human existence as being the real reason for this conflict. Illegal resistance, as well as any other Christian existence, can only be lived in a constant trust in God's mercy and with a prayer for his forgiveness. When Dietrich Bonhoeffer, who had been arrested for participating in the plot against Hitler, was asked by friends who came to see him in prison about the motivation for his actions, he answered: "I felt that some individuals were called by God to become guilty for others by trying to destroy the evil under which we are all suffering."

One can surely see from statements like this one, that the decisions of resisting Christians were made in a realm beyond the sure guide of principles. Yes, even more than that: I feel that the situation in which these Christians found themselves is basically the same as that in which all Christians find themselves all the time, only we so often do not

realize it. Namely, in a situation of no formalistic moral there is no code of behavior, no set of principles that can ever give us the automatic answer to the question of how we should act in that given situation. It is the spirit, it is the reason for which we do a certain thing which determines its value and meaning in the eyes of God and therefore also determines its real moral value. We all tend to equate the will of God with the standards of our particular society and to call anyone "immoral" who offends them. I believe that we can learn from the ethical conflict of Christian resistance that such equations are false, although of course our formulated ethical norms and standards are of great importance in guiding us in our attempts to live concretely by the commandment to love our neighbors as ourselves.

Having said all this about the principal impossibility of establishing and following any rules in the ethical conflict of illegal resistance, there is yet, I believe, something more positive to be said about the meaning of Christian resistance. It has been said in this connection that it became clear that it is the task of the Christian to be a living sign pointing to the absolute and transcendent will of God. This picture lacks reality in that it fails to express that the main purpose of the obedience of a Christian to God's will is not to live according to a set of rules which when obeyed by everyone would make the world the Kingdom of God, but rather the purpose of the life of a Christian is to live to the best of his ability through the guidance of the Holy Spirit. This means that weak and finite as man is, he yet, by his dependence upon this utterly transcendent guide, witnesses to the inadequateness of any systematized way of defining the will of God. A person who lives by this guide knows no justifying principle or law and no justifying "good cause." In the case of illegal resistance a Christian might at some point in the course of his activities declare that for such and such a reason he could not go along with a certain plan because he was bound at this point by his conscience. On the other hand, another law-abiding Christian might find himself compelled at the same point to abandon his principles and to follow the demand of love into illegal actions, sacrificing his "righteousness" for love.

To say it once more, surely it can be logically argued that a good cause justifies all the means in the fight against absolute evil; the same can be argued theologically for the cause of faith. But Christian faith is not that logical. A Christian has to say both: "everything is permitted" and "everything is forbidden." Perhaps this is the deepest insight which we can gain out of this struggle for our daily lives as Christians: Nothing is in itself good and nothing is in itself bad. It all depends upon the spirit in which it is done. We, too, like the Christians in the conflict of illegal resistance against the Nazi regime, need to pray earnestly for the guidance of God's spirit, which alone can tell us what the good is which we ought to do.

The Creative Use of Hymns in Worship

By George Litch Knight

DURING THE PAST two decades there has been a phenomenal growth of acceptance within the musical world of schools of sacred music. Due to this, in large measure, church music is now a respected and academically reputable profession. Musical standards in the church are being raised; much that is unworthy of the worship of God is rapidly being discarded. And even more hopeful is the growing appreciation of what constitutes "good" church music.

Along with this "renaissance" of church music as an art there has come a re-evaluation of organ literature and the new appreciation of choral masterpieces from many periods. But there has not, for many reasons, been a concurrent improvement of congregational singing. This is not all to be blamed on the professional church musician, although he must bear a portion of the responsibility. The sad clerical ignorance of matters hymnological is a large factor in the total picture.

How is this matter to be remedied? Some seminaries require every man who is entering the parish ministry to take at least one, and oftentimes more, courses in hymnology and sacred music. At the same time, the sacred music student is given instruction in the technique of hymn playing as a part of his professional training. But even this is not enough. It is not particularly important that the prospective minister have voluminous notes about the office hymns or that the prospective organist have a superficial technical ability to play a four-part hymn tune. Many non-musical ministers have, through a lifetime of concern and study acquainted themselves fully with their hymnal and have enriched their people's hymnic lore and enhanced the congregational participation in hymn singing. And many a "self-taught" musician has mastered the art of leading people through a dynamic organ accompaniment of hymns.

There are churches in America where hymns are of little importance. Some of them are important and possessed of brilliant "pulpit personalities." And there are churches of all sorts where hymns have been given their rightful place in the musical as well as the ministerial minds. Perhaps two notable ones are the First Congregational in Columbus, Ohio, and First Methodist in Boise, Idaho. There are countless others, but these two are noteworthy for the *creative* use of hymns in the worship of the church.

Later we shall mention some of the essentials of the creative use of hymns in worship, but let us consider first some of the rather indifferent, and occasionally hostile, attitudes which characterize so many church musicians in their work with hymns.

First, there is the deplorable and often difficult situation where the minister is utterly ignorant of hymns, music or the organist's place in

the whole picture. Often in such a church the minister desires that the same fifty hymns be used all year long or else attempts to dictate — from ignorance — what shall be the total hymnic program. This is enough to discourage the best trained musical scholar as well as the most Christian amateur.

Secondly, let us face the fact: hymns are not the most exciting music in the church repertoire. It is much more rewarding to the church musician to achieve excellence in his prelude for Sunday as he seeks to bring it to life in the hearts of those for whom he plays. No one can object to this, as good organ music well played is a necessary element of a balanced service of worship.

Thirdly, a large number of the hymn tunes in contemporary hymnals are not very good nor great music. Many of them are somewhat "dated," particularly those of the late — and in some quarters un lamented — nineteenth century. We are witnessing today a natural revulsion against the excesses of a bygone period and particular animus is reserved for all things which can conceivably be called "Victorian." The adjectives "sentimental" and "lush" are tossed about with abandon to describe anything of the period which is particularly distasteful to the person who is criticising a given hymn tune. There is no doubt that there should be a cleansing of the musical temple; excesses of sentiment were indeed the cause of sentimentality in the music of the last century. But in the avoidance of sentimentality there is far too often an absence of healthy sentiment — which is always a factor in religious experience. That this is true is an accepted fact since its presence is necessary in religious music as it relates to the emotional response of the worshipper. Because many hymn tunes currently favored by the average congregation stem from that musical period, they now are taboo.

One is happy to see some of the worst specimens disappearing from the newer hymnals, but there is the ever-present danger of throwing out *too much*. Anyone who condemns Lowell Mason tunes as "hopelessly Victorian," displays not only incredible bias but lack of knowledge. Some of Mason's tunes are rather objectionable, but the *strongest* of them are those patterned after the Genevan Psalter tunes which he knew and could appreciate. Or, again, take Henry Smart. Some of his tunes are rather wooden and others are inclined toward sentimentality, but some of his are virile imitations of Psalter tunes, and should be judged on their own merits — especially as some of them are not Victorian, having been written before the height of that period.

Fourthly, the organist must accept the fact that congregational singing, as Austin Lovelace reminded his people in a recent church calendar, is the largest single mass attempt at amateur singing of unfamiliar material. It is at this point that the wise organist will see that for all that is lost of quality, much is gained through the emotional impact of the united voices of a large number of people as they express a common

religious emotion. The organist has a grave responsibility; he must set the hymn tempos wisely, must not drown out the singers, and must show an understanding of such factors as weather conditions, barometric pressure, the mass mood of the hour — and in so doing he will be approaching hymns creatively. He will find himself occasionally transposing them! Only a truly consecrated and utterly sincere servant of God can attain this goal. And it does not matter how great his technical ability if he cannot lose himself in the effort to lead the people closer to God through the singing of hymns.

Let us consider the words of hymns. Many clergymen register strong protest at this point. And there even are some teachers of hymnology in seminaries who take an unholy delight in pointing out the mixed metaphors of "Rock of Ages" or in dwelling upon the erotic interpretations of the more unfortunate gospel song vintage. In so doing they are actually doing a disservice to those whom they would train, for they are failing to show their students that hymns need not necessarily be great poetry to be great hymns.

There are hymn lines which when read are almost impossible poetically. But these same lines, sung by a congregation with souls and voices fixed on the praise of God, are lifted out of their mediocrity and become priestly links between God and man. How much time is wasted by pointing out obvious unfortunate lines of hymns, and worse still, what damage can be done in the belittling of hymns which — however weak theologically or poor poetically — are the means of bringing God closer to those who — even in a monotone — sing his praises.

Canon Adam Fox summed it up very well in his little book *English Hymns and Hymn Writers*, where he writes:

But are hymns really works of art then? The answer is "Yes" decidedly. But although they use the same material as the art of poetry, hymns are not poetry except by coincidence, and to say that a hymn is good or bad poetry is not to settle the question whether it is a good or bad hymn. For so much depends on the tune, and so little on the superior excellence of the verse.

The fancies in the sense and the subtle variations in the metre which go so much to make good poetry are nothing but hindrances in a hymn. The words should fit the tune, and while they are being sung there is no time to stop and admire their fancy. Plain words, plain metre, plain sense are the first requirements. They may be solemn or they may be gay, but they must be religious, and they had best be scriptural. They must do something to elevate and instruct the singers. It is not so easy to work within this limited field, but at happy moments it has been beautifully done. Hymn writing perhaps bears something of the same relation to poetry that illumination does to easel painting.

I know of no better description of hymns as poetry. Our English cousins are even more sensitive to the poetic aspects of hymns as they are prone to require their hymns to be suitable for private devotional reading.

The hymnological picture in America today is not entirely dark. There are hymns of high quality being written in contemporary thought-forms and expressing a universal religious sentiment. Congregations are enlarging their repertoire of hymn tunes through such observances as the 400th Anniversary of the Genevan Psalter of 1551.

What, specifically, can be done to make the congregational hymn singing more creative in the worship life of the church?

1. The minister and organist should recognize that the hymn is an entity of importance in itself; it is neither the property of the pulpit nor the choirloft, but uniquely the vehicle through which the "man in the pew" expresses his praise to God vocally. As an entity, the hymn deserves the same reverent treatment as an anthem or a collect. It is never "just a hymn." Hymns ideally should be chosen by *both* minister and musician.
2. A hymn is an end in itself rather than a means to an end. It is the latter quality which does not endear gospel songs to the first-class musician or minister. As an end in itself the hymn should not be used to "cover up" the entrance or exit of the choir; it is not a catch-all to be used in the event of lack of anything better to do; it is to be recognized as possessing a definite thought structure which is violated when the hymn is carelessly cut short — or when stanzas are indiscriminately omitted because "the choir has reached the back door of the church." It is utterly meaningless to sing "Where Cross the Crowded Ways of Life" and to end at a semicolon. And much less sensible is it to sing a "pattern hymn" about the Trinity and omit the Holy Spirit.
3. In the words of Canon Fox, "The hymn is to elevate and to instruct." If it is to elevate, it must be within the immediate understanding of the humblest worshipper; the words must be free of theological niceties; the tune must be readily grasped and easily sung (which is not always true of some of the highly-touted hymns in the contemporary scene). If hymns are to instruct they must be carefully chosen so that they are not repeated *ad nauseam* as is so often the case with what the organist or minister considers "a good hymn." Constant repetition will dull the cutting edge of the finest hymn. Hymns should be chosen with some consideration to the total service. An Advent or Epiphany Sunday need not have all hymns on that theme. *Creative* selections of hymns would produce a service in which the sermon and scripture were based on the New Testament and at least one hymn, perhaps the opening one of objective praise, would present an Old Testament emphasis.

4. The minister and organist should be as familiar with the texts and tunes of the hymns as they are with their study Bible or the catalogue of anthems in the choral library. There *are* a number of fine hymns for non-liturgical church communion services besides "Break Thou the Bread of Life." Why not sing "The King of Love," "Glorious Things of Thee are Spoken," or "Guide Me, O Thou Great Jehovah"? They are Old Testament expressions consonant with the New Testament emphasis of that service.
5. New hymns will best be assimilated if taught in moderation. Too many persons are fixated at early adolescence in their hymn life; modern hymns expressing modern thought and theology ought to be learned and sung. But at all times there must be an effort to explore the treasury of the hymnal. Even the most mediocre book will have a few hymns which will be new to a given congregation and which may be well learned. (In practical experience, I have found that new hymn texts to "familiar" tunes make the learning process less painful.)
6. Seminaries and schools of sacred music must set for themselves the task of educating their graduates in the proper and creative use of the hymnal, a no-less-important work than any other during the scholastic experience. Hymns are involved in every service of worship, with few exceptions, and it is unthinkable that they are so largely neglected in the over-all training of those who must use them.
7. There is no shortage of good available literature for the interested musician or minister. Handbooks are published with most denominational hymnals; some are very helpful. Books of "popular" appeal are legion. The most recent and in many ways most stimulating of these is Dr. Albert Edward Bailey's "The Gospel in Hymns." The Hymn Society of America exists for the sole purpose of providing appropriate material for pulpit and choirloft. Through the Society's publications the most unlearned parson or disinterested musician may increase his knowledge of hymns and tunes.

Finally, there is no quick "device" or shortcut to the creative use of hymns in worship. It is not enough for the professional musician to blast Victorian extremes; it is not enough for the minister to allow his ignorance of the hymnal to permit the over-use of about one tenth of the hymnal's content in a given year; it is not fair for the organist to wreck the singing of hymns whose tunes offend him. (A noteworthy instance was a recent service in which a graduate of a school of sacred music *deliberately* over-emphasized the "rocking chair" rhythm of Hastings' tune for "Rock of Ages.")

Hymn of the Month campaigns are good, but they will not solve the problem, especially if only familiar hymns are used. Hymn Festivals will be an incentive toward improvement, and deserve a place in every church — and might be more happily received in most Protestant churches

than the unending stream of Masses now on most service listings. Hymn study may well be a part of the religious education program of a church. Hymnals should be available for purchase to be used in homes.

This year marks the 30th Anniversary of The Hymn Society of America, and in recognition of that event a leaflet of seventeen hymns of this century has been prepared by the writer. A careful study of those hymns will reveal that the fount of hymnic inspiration did not run dry with Watts or the Wesleys. Our own century is richer for some of the hymns written by men of all denominations. There is no more appropriate way to stimulate interest in hymns and their creative use than through a Festival or Service during 1952 in which our generation recognizes the contributions of contemporary writers.

Perhaps the most important factor in creative use of hymns in worship is that of patience. If boys and girls in the church of today are encouraged to know and love good hymns — which means careful work and study by the organist and the minister — the church of tomorrow will have its sights set high and the trained church musician will not have to waste time damning the unsatisfactory, but will be free to lead his people to great spiritual heights through the hymns they sing. And happy will be that people.

The New Program for B. D. Students

By John D. Crist

THREE YEARS OF CLOSE cooperation between the faculty and the Curriculum Committee of the Student Cabinet reached their culmination early this winter when the faculty voted to approve a new program of required courses in the practical field. This cooperation began when the 1949-50 Committee under Alexander Grant undertook a general survey of the existing curriculum and student attitudes towards it. As this survey progressed, it became clear that one of the most critical areas in the curriculum was the existing B. D. program in the practical field. The faculty had been grappling with this difficult problem for some time and was eager for student insight on the problem; consequently, the 1950-51 Committee chaired by Roger Deschner concentrated its efforts on the formulation of concrete recommendations in this area. It has been the task of this year's committee to work out the final details in these recommendations and to give a hearty "Aye" to the program finally implemented by the faculty. From the very beginning of this process there was an openness of discussion between students and faculty which bodes well for the future of student-faculty relations at Union.

A number of defects were obvious in the practical program which is now being replaced. Perhaps the clearest of these was the inability of

the practical courses required of juniors to meet their felt needs. The most obvious testimony to this fact was the way in which attendance at these classes dwindled out of proportion to the other classes. The course in the Christian Ministry presented four half-courses in the ministry, religious education, missions and social outreach, but without any direct relation between the segments and without any effective effort to relate the discussions to the immediate concerns of the students. The work on the ministry was unrelated to the discussions in the President's Conference on the role of the seminary in preparing men for the ministry. The theological and other considerations of a religious education program were presented two months after the juniors had begun to grapple with the immediate educational problems of field work. It was also clear that problems of missionary and social outreach were not relevant to the thinking of second semester juniors.

The second serious deficiency in the practical program was its failure to give any clear guidance to students in choosing their practical courses beyond the junior year. Having lackadaisically absorbed the junior requirements, the seminarian was left to his own devices. He was presented with more than fifty course offerings in the practical field and told to include four or five of them in his studies. Beyond this, he was left completely free to sink or swim on the basis of his own wisdom and foresightedness. Many men are graduating from seminary without acquiring the basic skills and insights which they will need in their ministry. This situation was not tolerable.

The new program of requirements moves toward a solution of both of these problems. It seeks first of all to require that every graduate of the seminary has the fundamentals for an effective ministry: the life and work of the ministry, speech training, homiletics, religious education, public worship and church outreach. At the same time, it seeks to relate this training to the immediate concerns of the student as he passes through three years of seminary. To this end, the President's Conference has been expanded so as to deal more with the life and work of the minister. A new religious education course in the first semester will provide the fundamentals for an effective ministry in this area; it is hoped also that this arrangement will prevent the duplication which has been felt between the content of the religious education section of the Christian Ministry course and the supposedly applied discussions of the Field Work Conference. In the middler year the seminarian will come to grips with the problems of ordering and leading public worship. Seniors will be required to consider realistically the challenges which the church faces as it seeks to reach out to areas of our own society which are now isolated from the church and to other parts of the world where the Gospel is a relative new-comer.

These are the foundation-stones of a practical ministry, but beyond this, the seminary middler needs to begin preparing for the particular ministry which he foresees for himself. Under the revised curriculum the middler is not thrown into a sea of practical courses from which he must choose; rather, a series of four vocational programs (parish ministry, missionary, religious education and higher education) seeks to help the middler channel his planning and studies in a particular direction.

For the student who has made a fairly definite vocational choice the alternative vocational programs provide the important insights and skills he will need beyond the basic essentials. Thus the program for the parish ministry includes courses on homiletics, church administration and pastoral care. Those going into religious education will place their emphasis on the psychological aspects of individual growth, the practical problems of creating and administering an educational program, and homiletics. Potential missionaries will focus their attention on the psychological and cultural factors which will affect their ministry. Persons with a bent toward college teaching will consider the relation of religion to higher education and various forms of religious work with students as well as homiletics. Beyond this, concrete suggestions as to possible electives helpful in each field will be made. Moreover, if this program is to achieve its purpose of preparing the individual for his particular task in the church, there must be freedom for a student with a special orientation such as religious journalism to step outside of this framework and under the guidance of the faculty choose a program of practical courses which can really help him prepare for his work.

The final goal of all study in the field of practical theology is that Christ may be proclaimed with ever greater power. For this reason all practical study rests upon the solid foundation of theological, historical, and biblical studies. Practical theology is the relating of that foundation to the real situation of the contemporary church in the light of the final goal. The aim of the revisions in the practical requirements is to provide the theory and skill which will permit the seminary graduate to make his theological understandings into vehicles for the healing and saving work of Christ. No revision of the curriculum can finally achieve this. Curriculum can provide a structure directed toward such a goal, but the final effectiveness of the curriculum rests upon instructors and students. The responsibility of every instructor in the practical field is to relate his material both to the reality of the Living Spirit of God at work in the church and to the brutal reality of the modern world; the responsibility of every student is to consider prayerfully his studies as preparation for a life's work rather than as requirements to be fulfilled. As this double responsibility is taken up, the revisions of the curriculum can achieve their intended goal of preparing men and women for the ministry of Life.

QUADRANGLE NEWS

The 116th commencement of the Seminary was held on Tuesday evening, May 20 in the Riverside Church. Dr. Henry Sloane Coffin addressed the largest graduating class (221) in the Seminary's history and friends of Union on "Veni Creator Spiritus." The Doctor of Theology degree was awarded to William Reuben Farmer. Eight-eight seniors received Bachelor of Divinity degrees and twenty-three other graduate students earned Master of Sacred Theology degrees. Master's degrees in the School of Sacred Music were granted to thirty students; five others received their doctorates. In cooperation with Columbia University and Teachers College, degrees will be conferred at the Columbia commencement upon fifty-nine candidates for the Master's degree and fifteen for the Doctor's degree.

Paul J. Achtemeier of Monticello, Wisconsin was awarded the Travelling Fellowship for this year. James M. Ault of Sayre, Pennsylvania, and John Crist of Walden, New York, were named as alternates. LaRoy E. Seaver, a Methodist from Elk City, Nebraska, won the Maxwell Fellowship of Auburn Seminary. The Hitchcock Prize in Church History was awarded to Allen L. Cooper, also a Methodist, from Macon, Georgia.

* * * *

The Rev. Dr. James S. Stewart, Professor of New Testament Language, Literature and Theology at New College, The University of Edinburgh, was the special guest preacher at the Seminary's Good Friday Service. Dr. Stewart, appointed in 1951 by the late King George VI as Chaplain in Scotland to the King of England, was in

the United States to give the Lyman Beecher Lectures at the Yale Divinity School in April.

* * * *

The Rev. Dr. Thomas W. Manson, Professor of Biblical Criticism and Exegesis at the University of Manchester, England, spoke at the Seminary's Maundy Thursday service; and the Rev. Dr. Lewis J. Sherrill, Professor of Practical Theology at the Seminary, preached at the Easter Sunday service in James Chapel.

* * * *

The Rev. Dr. Donald M. Baillie, Professor of Systematic Theology at the University of St. Andrews, Scotland, preached at a special service in James Chapel, Wednesday, April 16. Dr. Baillie is in this country on a four-month lecture tour and will return to New York for the month of July to lecture at the Seminary's Summer Session and Ministers' Conference.

* * * *

The Rev. Dr. Regin Prenter, Professor of Theology at Aarhus University, Denmark, and Chairman of the Theological Commission of the Lutheran World Federation, gave a series of five Ely Foundation Lectures at the Seminary, from April 28 through May 7, dealing with the general topic of "Some Problems in Christology."

* * * *

The School of Sacred Music held its "Alumni Day" on Monday, May 12 with special programs and a luncheon at Riverside Church. Preceding the luncheon there was a carillon demonstration by Dr. Kamiel Lefevere, Carillonneur of the Riverside Church. The alumni were welcomed at the

luncheon by Dr. Van Dusen and by Drs. Clarence and Helen Dickinson. Dr. Hugh Porter presented a report on the School year.

At 3:30 a musical program was given in James Memorial Chapel. Following this there was an address by Dr. Lowell P. Beveridge and a buffet supper in the Social Hall.

In the evening a program was presented in James Memorial Chapel under the direction of Dr. Hugh Porter by choir, soloists and orchestra at which time student compositions by Alma Oncley, George Brandon, John Rodgers, Robert Huhn and Eric Tennant were performed and the "Nelson" Mass in D by Haydn sung.

ALUMNI NOTES

Auburn alumni held their annual luncheon in the Upper Refectory on Monday, May 19, at which the principal address was made by Dean G. W. Webber of Union Seminary, who spoke on the work of the East Harlem Parish. In the evening an unusually large number of Union and Auburn graduates and their guests attended the annual alumni dinner in the Refectory. The guest speakers were Dr. Robert J. McCracken, minister of the Riverside Church, and Dr. George A. Buttrick, minister of the Madison Avenue Presbyterian Church.

On Tuesday morning, May 20, the Annual Meeting of the Alumni Association of Union Seminary was held in the James Memorial Chapel.

The president of the Association, Dr. Thornton B. Penfield, Jr. '24, presided. Professor James Muilenburg conducted the devotional service, and the principal address was made by Dr. James H. Robinson '38, minister of the Church of the Master in New York City, who told of his recent world-wide mission to students. President Van Dusen made a report to the alumni on the life and work of the Seminary during the past academic year.

At the business session of the Alumni Association it was reported that 896 contributions amounting to \$8,060.15 had been received for the Annual Alumni Fund. It was voted that this money and all additional con-

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May 26, 1952

tributions received prior to June 30, 1952 be presented to the Seminary for its current expenses. A goal of \$10,000 was set by vote of the Association for the Fund in 1952-1953. The following officers were elected for a term of one year: President, Thornton B. Penfield, Jr. '24; First Vice President, David K. Barnwell '28; Second Vice President, Douglas D. Ketting '31; Secretary, James P. Gillespie '03; Treasurer, Jesse W. Stitt '33. Charles L. Copenhaver, Jr. '41, Eason Cross '22, John P. Dillenberger '43, Richard S. M. Emrich '35, William H. Hudnut, Jr. '30, W. Herbert King '30, Phillip G. Scott '28, and Ida L. Van Dyck '37 were elected members of the Alumni Council for three years. To

1879

Luther Melancthon Kumler died at his home in Norwalk, O., January 25, 1952, in his one hundred and third year. He was the oldest resident in his community, and the oldest alumnus of Otterbein College and of Union Theological Seminary. Ordained a minister of the Presbyterian Church in 1880, he spent nearly half a century in active service as the pastor of a number of churches in Ohio and Pennsylvania. He was honorably retired in 1928. At the centennial celebration of Otterbein College in 1947 he was awarded the honorary degree of doctor of humane letters.

1887

Clarence Hall Wilson, pastor emeritus of the Congregational Church in Glen Ridge, N. J., died in Brattleboro, Vt., April 1, 1952. For fifteen years, after his ordination in 1887, he was the pastor of the Presbyterian Church in Sag Harbor, N. Y. During the next seven years he was the minister of the

serve as members of the Council for two years the Association elected James N. Gettemy '44, James W. Hyde '45, and William C. Schram '49. Rufus Cornelsen '39 and W. Benjamin Holmes '49 were also elected to serve for one year.

After the meeting of the Association the Annual Alumni Luncheon was held in the Refectory, at which Dr. Charles W. Gilkey and President Van Dusen presided. Class representatives who spoke were Theodore M. Shipherd of the Class of 1902, Bradford H. Burnham of the Class of 1927, Harry Lyle Conroy of the Class of 1947, and Robert Sandman of the Class of 1952.

Centre Church in Crawfordville, Ind. In 1909 he began his long and distinguished career as the minister of the Congregational Church at Glen Ridge, retiring from this position after eighteen years of service. For a time he was the acting minister of the Central Union Church in Honolulu, Hawaii. After his return from Honolulu he lived in Hartford, Ct.

1891

George Benedict Lawson died in Lewisburg, Pa., February 13, 1952. In 1892 he was ordained a minister of the Baptist Church and served pastorates in Delhi, N. Y., Bennington, Vt., Worcester Mass., and Brattleboro, Vt. In 1908 he became principal of Vermont Academy and later was called to serve on the faculties of Pennsylvania State College for Women in Pittsburgh, Pa., and Bucknell University, Lewisburg, Pa. He was awarded an honorary degree of doctor of divinity by his alma mater, Colgate University, in 1912.

1892

William Robert King died at Church Hill, Tenn., November 21, 1951. After serving in missionary work among the Indians in Oklahoma for several years, under the Presbyterian Church, he became the first president of Henry Kendall College, now the University of Tulsa, Okla. From 1902 until 1915 he was the minister of the Presbyterian Church in Monmouth, Ill., and for the next four years at the First Presbyterian Church in St. Louis, Mo. In 1919 he became secretary of the Presbyterian Board of National Missions at its New York City office, and served until he became secretary of the Home Mission Council in 1927. When he retired from active service in 1938, he moved from New York City to make his home at Church Hill, Tenn.

1893

John Martin Thomas died on February 26, 1952 at Rutland, Vt. Ordained in 1893 to the Presbyterian ministry, he served for fifteen years as the minister of the Arlington Avenue Presbyterian Church in East Orange, N. J. In 1908 he became president of Middlebury College, Middlebury, Vt., serving there until 1921, when he became the president of Pennsylvania State College. In 1925 he accepted a call to the presidency of Rutgers University in New Jersey and remained there until 1930. For the next nine years he was connected with the National Life Insurance Co., of which he was a vice-president, and lived in Montpelier, Vt. From 1939 to 1944 he was president of Norwich University, Northfield, Vt. He also served during these years in the Vermont State Legislature. In 1944 he retired from active service and resided at Mendon, Vt.

1896

Henry Jennings Kilbourn died in his eighty-seventh year at Orlando, Fla., January 15, 1952. Ordained by the Congregational Church in 1896, he served as the pastor of churches in Axton, N. Y., Bradford, Vt., Everett, Stoneham, and Brookfield, Mass. From 1913 to 1918 he was minister of Zion Congregational Church in Montreal, Can. Since his retirement in 1936 he had made his home in Florida.

1899

Aaron Wager Maddox died at Hamilton, Bermuda, March 12, 1952. For most of his life he had served as a minister to men engaged in lumbering in the Adirondack Mountains in New York State. In 1902 he became the pastor of the Presbyterian Church at Tupper Lake, N. Y., and served this parish for ten years. For the next quarter century he was the secretary of lumber camp work under the Presbyterian Synod of New York. During the last four years, before his retirement in 1943, he was a synodical missionary among the lumberjacks. In 1927 he was elected moderator of the Synod of New York. After retiring he lived at Faust, N. Y., but spent most of his winters in Bermuda.

1903

Wellington Hutchinson Tinker, from 1927 to 1936 the executive director of the Intercollegiate Branch of the New York City YMCA, died at Newton, Ct., February 10, 1952, after a long illness. Since his retirement from this position with the YMCA, he lived at Yorktown Heights, N. Y. Ordained by the Congregational Church in 1909, he served for over thirty years in student work under the

auspices of the Association. From 1909 to 1916 he was the director of the Student Christian Association at the University of Michigan at Ann Arbor. During the other years of his active service he made his headquarters in New York City.

1905

Raymond Collyer Knox, chaplain emeritus of Columbia University in New York City, died at St. Luke's Hospital, New York City, January 26, 1952. Since his retirement in 1942 he lived at Old Greenwich, Conn. Ordained a minister of the Protestant Episcopal Church, he served as the assistant minister of All Soul's Church in New York City for two years, and was called from this position in 1908 to become the first resident chaplain at Columbia. He was also the vicar there of St. Paul's Chapel. While at Columbia he instituted a number of academic courses and summer seminars in religious studies. He was also one of the founders of Earl Hall, the campus religious center at Columbia.

1908

George Eugene Mann died at Randall, Kans., February 16, 1952. He was the minister of the Congregational

churches in Freedom, Me., and Gaylord, Kans. After 1917 he was engaged in business and educational work until his retirement in 1935.

1914

George Walter Woodbury died at Alhambra, Cal., March 3, 1952. Ordained to the ministry of the Disciples Church, he served as pastor of churches in Rogers, O., Bellevernon, Pa., and Alhambra, Cal. In 1925 he completed his studies for the medical profession, and practised in Los Angeles and Alhambra. He retired from active service in 1943 because of ill health.

1927

Wilfred Rankin died at his home in New York City on January 22, 1952. As the highest ranking scholar of his class at the Seminary he received the travelling fellowship and studied abroad at Oxford University and the University of Aberdeen. Except for a few years spent in educational work in the West Indies, he was a teacher of the classics in the public schools of New York City from 1929 until the time of his death. A memorial service was held for him at the Wadleigh High School where he was head of the language department.

1907

Joseph Hillman Hollister has announced his intention of retiring from the active pastorate at the end of the year. For the past twenty-six years he has been the minister of the Chevy Chase Presbyterian Church, Washington, D. C.

1909

Graham Chambers Hunter has resigned as the minister of the Presby-

terian Church in Fullerton, Cal., where he had served for twenty-eight years, and has accepted a call to the Community Presbyterian Church at Cathedral City, Cal.

1914

Egbert Chalmers Macklin celebrated his thirty-fifth anniversary as the minister of the Victoria Congregational Church in Jamaica, N. Y., in

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March. He has been the pastor of this church since it was established in 1917.

1915

Horace Everett Hillery resigned the pastorate of the Presbyterian Church at Patterson, N. Y., last January. He had served this parish for twenty-eight years.

1916

Ralph Washington Sockman has been elected president of the Protestant Council of the City of New York.

1919

Edward Jones Winans has accepted an appointment under the Board of Foreign Missions of the Methodist Church, and is now serving in Tokyo, Japan.

1922

Millard Arthur Workman has been the minister of Port Washington Methodist Church, Port Washington, N. Y., since 1941. This church will celebrate its one hundredth anniversary in June.

1923

Pierson Penrose Harris was recently called to be the minister of Trinity Congregational Church in Scranton, Pa. For the past six years he taught at Upsala College in East Orange, N. J.

Paul Moyer Limbert has accepted appointment as general secretary of the World's Alliance of the YMCA, and will begin his new duties in July 1953, after spending a year in travel and study of associations in all parts of the world. Since 1946 he has been president of the International YMCA College in Springfield, Mass.

1925

John Paul Jones, minister of Union Church in Bay Ridge, Brooklyn, N. Y., celebrated his twentieth anniversary in this pastorate in February.

1926

Daniel Bliss, minister of the Second Congregational Church in Greenwich, Conn., has been elected chairman of the Missions Council of the Congregational Christian Church for a term of two years.

1929

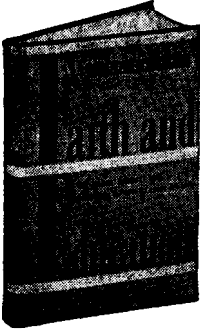
William Belt Estes is director of worship for military and civilian personnel in the Pentagon building in Washington, D. C. He is a chaplain in the U. S. Army and served in North Africa during the second world war. From 1947 to 1950 he was stationed in Japan.

Frederick Alfred Meyer, who recently became the minister of Mayflower Congregational Church in Minneapolis, Minn., has sent word that an informal reunion of Union Seminary friends was held in Chicago when they were attending the Ministers' Week at Chicago Theological Seminary. *Theodore Frank '29*, *Victor Obenhausen '29*, *Elmer E. Voelkel '28*, and *Allan Thomas Jones '30*, were present.

Abram Randal Zendt resigned the pastorate of Hope Evangelical and Reformed Church in Union City, N. J., to accept a call to the New Hyde Park Reformed Church, New Hyde Park, Long Island, N. Y.

1931

James Davenport Bryden, who became director of religious education at the New York Avenue Presbyterian Church in Washington, D. C., in 1946,



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after serving as a chaplain in the U. S. Army, was recently officially installed as associate minister of this church.

Robert Lloyd Roberts recently resigned the pastorate of St. Cloud Presbyterian Church in West Orange, N. J., and is retiring from the active pastorate because of ill health. He has served this parish for twenty-six years.

1932

Rudolph Siegfried Garypie, formerly associated with the Protestant Episcopal City Mission Society in Detroit, Mich., has been appointed assistant minister of Calvary Presbyterian Church in that city.

Chester Edward Morsch has accepted appointment as minister of music at the First Presbyterian Church in Youngstown, O. His wife, *Vivian Sharp Morsch* '38 is to serve as the director of religious education at the church. *William Frederick Miller* '33, formerly minister of music, recently became the pastor of this parish.

1934

Ivan Marcellus Gould has been appointed to the Commission on Higher Education of the National Council of Churches and will be located at its New York City office.

Parker Benjamin Wagnild has been appointed the first head of the newly established Music Department at Gettysburg College, Gettysburg, Pa. Since 1937 he has served on its faculty, first as associate professor of English Bible and later as professor of music.

1935

Robert Brockway Reeves, Jr., has been pastor for the past eight years of the First Presbyterian Church in

Forest Hills, N. Y., which recently celebrated the fortieth anniversary of its founding.

1937

Richard Whiteside Day is now serving as interim rector of Trinity Episcopal Church in Elizabeth, N. J.

Eugene Andrew Hessel, pastor of Ellinwood Church in Manila, P. I., is now on furlough and is engaged in graduate study at the Seminary. He has been serving in the Philippines since 1946 under the Presbyterian Board.

1938

Grenfell Elliott Presby resigned the pastorate of the Presbyterian Church at Freedom Plains, N. Y., to become the minister of South Presbyterian Church in Elmira, N. Y.

James Herman Robinson, who recently returned from a world wide tour of student centers, was honored at a dinner held in February at Riverside Church in New York City. On his six-month trip he spoke to students in Europe, the Near East, India, Pakistan, Japan, Thailand, Honk Kong, and the Philippines. Alumni will be interested in the series of articles he is writing for *Presbyterian Life* under the initial title "What Are They Asking About Us?" Although he is filling many outside speaking engagements since his return, he is again carrying on his regular duties as the minister of the Church of the Master and Director of the Morningside Community Center in New York City.

1939

Herbert Richardson Houghton, Jr., has resigned as minister of the First Church of Deerfield, Mass., where he has served for the past six years.

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1941

Harold Frederick Fredsell has been elected moderator of the Presbytery of Detroit. Since 1941 he has been minister of the First Presbyterian Church in Northville, Mich.

Victor Vinton Goff is the minister of the Follen Community Church at East Village, Lexington, Mass.

Benjamin I. Guansing has been elected president of Union Theological Seminary, Manila, P. I. He expects to return to the United States for a year of graduate study before assuming the duties of his new office. Since 1946 he has been a member of the faculty of the Seminary and for some time its acting president.

1943

Marvin Cummings Wilbur has been appointed assistant secretary of promotion by the General Council of the Presbyterian Church. He will serve as the editor of the magazine *Everyone*, and will have charge of the production of printed and audio-visual materials for the Department of United Promotion. He was previously the director of public information at Union Seminary.

1945

Jesse Raymond Cavileer has been chosen as the first pastor of the Unitarian Society in Cevland, O. During the past three years, while working as a laborer in the steel mills, he has preached at the First Unitarian Church in Youngstown, O.

Pauline Jane Pittman is the director of religious education at the First Presbyterian Church in Jamestown, N. Y.

1946

Adolph Emil Kannwischer has resigned as the pastor of the Congregational Christian Church at Lewisburg, Pa., and as chaplain of the Federal Penitentiary there, to accept appointment as chaplain at the Federal Correctional Institution in Tallahassee, Fla.

Edith Helen Wolfe, formerly pastor of the Congregational Church in New Canaan, Conn., has been called as the minister of the Federated Church at Brooklyn, Conn.

1948

Frederick Williams Christiansen has been called to the pastorate of the Presbyterian churches in Milford and Holland, N. J. For the past four years he has been the minister of the Park Presbyterian Church in Newark, N. J.

1949

John Francis Duffy, Jr., has been appointed associate secretary of the Federation of Churches in Cleveland, O., and will begin his new duties after completing the academic year at Denison University, Granville, O., where he has been a member of the faculty.

John Rodman Williams, Jr., will become the minister of the First Presbyterian Church in Rockford, Ill., next September. He is now chaplain at Beloit College, Beloit, Wis.

Orville Grant Wilson has been appointed to the pastorate of the United Methodist Church at Galway, N. Y.

1950

Robert Lee Creal has accepted a call to the pastorate of Memorial Presbyterian Church, Newark, N. J. He has been for the past several years minister of the First Presbyterian Church at West Haverstraw, N. Y.

Akira Endo, who has been engaged in graduate study at the Seminary this year, has left for Kyoto, Japan, where he will teach New Testament at Doshisha University.

Donald Lawrence Helseth has resigned as the associate minister of East Dallas Christian Church, Dallas Tex., to become the pastor of the First Christian Church at Corvallis, Ore.

Donald Leroy Matthews, pastor of North Presbyterian Church in Kalamazoo, Mich., is also working as a mechanic on the night shift in one of the large industrial plants in that city. An interesting article describing his service to his fellow workmen appeared in *Presbyterian Life*, March 29, 1952.

Charles William Young, Jr., is the assistant minister of Lake Street Presbyterian Church in Elmira, N. Y.

Charles Edward Hailstone, who became a chaplain in the U. S. Navy just after his graduation, was recently assigned to a destroyer squadron in the Pacific area.

Richard Dean Isler, who has been serving since last summer as chaplain of institutions under the Honolulu

Council of Churches, has been appointed to teach a course on Contemporary Trends in Religion at the University of Hawaii.

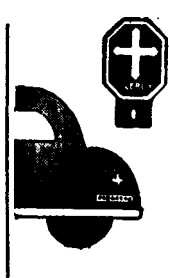
1950

Eleanor R. Lewis is the director of religious education at South Congregational Church in Pittsfield, Mass., of which *Raymond E. Gibson '47* is the minister.

Catharine Ruth Maynard has been married to Mr. Angus Cameron and is living in Brooklyn, N. Y. She is the director of religious education at the Second Spanish Church in New York

James A. Pike was formally installed as dean of the Protestant Episcopal Cathedral of St. John the Divine in New York City in February. Since 1949 he was the chaplain and chairman of the department of religion at Columbia University. He will continue some teaching at Columbia while serving as dean of the cathedral.

Robert A. Ritchie has been installed as minister of the Reformed Church in High Bridge, N. J. For the past few years, while engaged in studies at the Seminary, he had served as the assistant director of the YMCA in Hackensack, N. J.



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Richard William Thompson accepted a call last summer to the pastorate of the Presbyterian Church in Winnebago, Minn.

1951

David Gardner Buttrick has accepted a call to be the minister of the First Presbyterian Church in Fredonia, N. Y. He was ordained last September by the Presbytery of New York at the Madison Avenue Presbyterian Church in New York City.

Robert L. Campbell, Robert D. Elinor and *William B. Gould* are studying this year at the University of Edinburgh.

Frank Morris Cartwright has been the minister of the Federated Church at Ajo, Ariz., since last July. He was ordained to the Methodist ministry by the New York Conference.

James Winston Clayton is now pastor of the Community Church in Stony Brook, L. I., N. Y.

Fred Hale Coots is the minister of Christian Education at the First Methodist Church in Alhambra, Cal.

Elinor Gertrude Galusha was ordained in June by the New Hampshire Association of Congregational-Christian Churches, and is the minister of the First Congregational Church at Marblehead, O.

Frank Gardner is serving as the assistant minister of the First Congregational Church in Stamford, Conn.

Lawrence L. Gruman is the dean of men at Berea College in Kentucky.

Myrl J. Hughes has been officially commissioned a church worker by the Presbytery of Cincinnati, and is the

director of religious education at the Knox Presbyterian Church in that city.

John David Hughey, Jr., is professor of practical theology at the Baptist Theological Seminary in Rüschtikon-Zurich, Switzerland.

David Jewell, who was ordained to the ministry of the Congregational Church in October by the Franklin Association of Congregational Churches at Gill, Mass., is teaching at the Mt. Hermon School, Mt. Hermon, Mass.

Birger Theodore Johnson accepted a call to the pastorate of the Congregational Church at Blooming Grove, N. Y., last July.

Roland Travers Kamm is the assistant minister at Westminster Presbyterian Church in Decatur, Ill.

Murray Lee Newman is taking graduate work at the University of Basel, Switzerland.

Jean Trautman Ranck has been appointed organist and choir director at All Saints Episcopal Church in Leonia, N. J.

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BOOK REVIEWS

The Irony of American History, by Reinhold Niebuhr. New York, Scribner's, 1952, 174 pp., \$2.50.

The Irony of American History, like other writings by Reinhold Niebuhr, has in it all sorts of insights to provoke, to astound, to enlighten, and to mystify the reader. But one thing it will not do to him. It will not comfort his complacency, nor soothe his slumbers.

For the purposes of this review I find it convenient to examine the book for its significance in three areas. First of all, there is its statement of a general theory of irony in human history. Then there are the specific ironies in the American situation. Finally, this book adds to our understanding of the role that Niebuhr plays as prophet in our civilization.

The preface, chapter I, and chapter VIII in this writing elaborate a general theory of irony in human experience. These chapters should be combined with chapter VII of *Discerning the Signs of the Times*, on "Humour and Faith," and with chapter VIII of *Beyond Tragedy*, on "Christianity and Tragedy," to catch the development of Niebuhr's thought in this area.

Here Niebuhr tells us that *pathos* derives from fortuitous confusions and cross-purposes in life. It elicits pity, but neither deserves admiration nor warrants contrition. *Tragedy*, however, involves a conscious choice of evil for the sake of the good. It elicits admiration for its nobility and pity for its guilt. *Irony* consists of apparently fortuitous incongruities in life which, on more careful inspection,

are perceived to have a hidden relationship to each other. Unlike the pathetic situation, the person in the ironic situation has some responsibility for it. Unlike the tragic situation, the person in the ironic situation is responsible not because of a conscious choice but because of unconscious weakness.

Niebuhr goes on to suggest that the Christian faith tends to make the ironic view of human evil in history the normative one. The whole drama of our life is under the scrutiny of a divine judge who laughs at our pretensions without being hostile to our aspirations. The laughter is the judgment, but the judgment is transmuted into mercy when we are prompted to recognize the vanity of our imaginations.

There is more to this doctrine than I have been able to indicate. But I find it one of the most fascinating and significant themes in Niebuhr's thought. It is possible that he is revealing here the essential outlines of the perspective with which he views all life. Let us hope that he will elaborate the whole matter in later writings.

The specific ironies in the American scene are matters of observation — provided one observes from a Christian perspective.

Chapters II-V concentrate pretty well on the domestic record. There is, for us, the irony of Israel, whereby our virtue involves us in guilt. There is also, for us, the irony of Babylon, whereby our power involves us in weakness. There is the irony that happiness, prosperity, and virtue are not so simply and directly correlated in

life as we have wished to believe. There are the ironies that our chief foe — Communism — represents an exaggeration of our own illusions; that the Communists simply hold more fanatically to our own faith that man can be the master of his destiny; materialism we denounce in the enemy. All of these are “ironies of failure.” There is also the “irony of success” — a pleasant one, at last! — that American common sense has done better than would have been permitted by the theories of our official wise men.

Chapter VI, on “The International Class Struggle” — which also has its ironies — is the most sane and brilliant analysis I have seen of the appeal of Marxism to some other parts of the world, and of why the United States must be the appointed villain in the piece.

Chapter VII looks to the American future. It warns us against sloth, or isolationism; against pride, or imperialism. It points to the critical irony that, while our power is inordinately great, there is no clear way for us to use it to achieve peace or victory over tyranny. If we really want peace and justice, then the only possibility for success must lie in our capacity to make sacrifices and to sustain endeavors without complete certainty of success.

Most of this appears to me to be sound and irrefutable. But I have a feeling that there are some other things that might be said, too. For instance, I have a notion that there are more “ironies of success” than Niebuhr has cared to indicate. In fact, if I were writing this book, I should write another kind of book, and call it “The Glory and the Irony of Ameri-

can History.” That would be my dialectic, my pair of polarities, my couple of contradictions. But it is presumptuous criticism which attacks a writer for not writing the sort of book the critic would have written. The fact is that Niebuhr has chosen to write on the *ironies* of American history. He has ferreted out those ironies. He has presented them with a precision that hurts, with a profusion that almost overwhelms, and yet in the light of a faith which gives us strength even as it reveals our weaknesses.

In any case I rejoice that the prophet in Reinhold Niebuhr still has the upper hand over the theologian. In this book he fulfills the function of prophecy in at least four respects:

He is dealing with the here and now. The ironical situation is the immediate situation in which we find ourselves at this present moment. The philosopher would use this situation to set up an induction in behalf of a generalized hypothesis. The prophet uses his generalizations — whether they derive from the perspective of eternity or from the perspective of history — to illuminate the situation. And the light that he brings to bear on the situation, like the light of the sun focused through a glass on a fine bit of tinder, makes it blaze with brilliant significance.

The perspective with which Niebuhr views this situation is not the familiar one. It is the disturbing prophetic one. As usual some people will complain that they can't understand Niebuhr because there is something peculiar about his use of English. But the real peculiarity lies in the uniqueness of his perspective — in the unfamiliarity of his insights, his categories, his frame



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of reference, his system of coordinates. To get out the secular perspective and to get into the prophetic perspective is always a painful process.

Like a true prophet of the Lord, Niebuhr gives us the "bad news" with a little more fervor than the "good news." This is not because the good news is untrue or unimportant. It is, rather, that we can be counted upon to discover the good news for ourselves. For this generation that has its own Ramoth-Gilead — with those who want to go up to Ramoth-Gilead, and with those who prefer to pretend that there is no Ramoth-Gilead — it will always be easier to listen to the prophets of sloth, or of pride, in whom the Lord has put a lying spirit, than to hearken to this more sophisticated Micaiah, who speaks both a yea and a nay, in irony.

Finally, Niebuhr has spoken the word ahead of his times. Philosophers, like Plato and Aristotle, are always wisest about politics in retrospect. The prophet, for all his sense of history, for all his sense of the urgency of the immediate, always functions in prospect. This is why he is usually heard in discomfort and with distaste. Personally I am unimpressed by the tremendous acclaim already given to Niebuhr's book by *Life* and *Time* magazines. It is, indeed, probable that this will be the most widely read of his books. But if it is widely read, it will be widely resisted. Most people will be more ready for its message ten years hence, when some secular writer plagiarizes its basic insights, and expounds them serenely in retrospect, when that which has been foretold has already come to pass. But there will be some few persons who will read,

who will strive to comprehend, who will appropriate these insights and make them their own, and then act upon them. These are the true children of Israel.

ROBERT E. FITCH

The Interpreter's Bible, Vol. VIII.
New York, Abingdon-Cokesbury Press, 1952, 811 pp., \$8.75.

The new volume of the Interpreter's Bible is devoted entirely to the Gospels of Luke and John. It is a singular fact that these two books, perhaps the most important in the Bible, have been the most poorly served by commentators. Luke has the misfortune to come after Matthew and Mark, and it is assumed that his account of any saying or incident needs little further attention. John's Gospel is beset with critical problems, and the commentator is apt to be far more interested in these than in the Gospel itself. It is the peculiar merit of the present work that it is mainly concerned with the vital content of the books discussed. The conclusions of modern scholarship are fully accepted but are used as a means to elucidate the message.

The editors have been fortunate in their choice of authors. Professor Gilmour of Queen's University, Canada, is one of the ablest of our younger New Testament scholars, while the exposition of Luke is shared by Russel Bowie, John Knox, George Buttrick and Paul Scherer, whose names all carry authority. Could there not have been some means of indicating which part of the work each of them has contributed? The exegesis of John is by Professor Howard of Birmingham (England), perhaps the foremost Jo-

hannine scholar now living; and the exposition is by Dr. Arthur Gossip of Glasgow, whom Scotsmen regard as one of their greatest preachers. The expository section in both Gospels is admirably done. The writers do not sermonize but aim at pointing out the germinal ideas which the preacher must lay hold of and develop for himself. In the exegetical notes, all that is unnecessary has been avoided. Commentators too often waste half their space in discussing all the possible interpretations of a verse, most of them obviously wrong. The writers in this volume leave the wrong meanings aside and concentrate on the right one. As a result their notes may seem at times to be unduly short, but they are always clear and to the point. Purely critical questions are dealt with in the two Introductions, which are everything that a scholar could ask for. The long Introduction to John may seem out of proportion to the rest of the volume, but is really a model of condensation. The intricate Johannine problem in all of its aspects has never been presented in such a lucid and masterly fashion.

A word of special congratulation is due to the general editors of the work. The plan of their commentary is so large and comprehensive that it must have been extremely difficult to arrange all the parts so that they will fit together without confusion and each of them support and illuminate the others. The labour, however, has been well spent and has given us a commentary which will take its place as the most many-sided and the most generally useful that has yet appeared.

E. F. SCOTT

The Knowledge of God in Calvin's Theology, by Edward A. Dowey, Jr. New York: Columbia University Press, 1952, 261 pp., \$3.75.

This Zurich doctoral thesis is an arresting work of scholarship by a young American. Courageously undertaking to resolve a difficult problem in Calvin's teaching, Dr. Dowey has illuminated the whole theology of the Reformer. For some decades writers on Calvin have been exploring new depths of his thought but I know of no such effort that seems better authenticated by familiarity with the sources and literature. Dowey not only reports in detail passages appropriate to his subject, but weaves them into a pattern that is both intricate and consistent. The risk of misstating his positions through brevity is very great, but some salient points may be mentioned.

Calvin is not concerned with a philosophical or scientific epistemology, but with knowledge of God that is existential—a knowledge informed with piety, that transforms the knower. Dowey's argument features Calvin's distinction of the knowledge of God as Creator, and of God as Redeemer (*duplex cognitio Domini*). This, he points out with the aid of a study by J. Köstlin (1868), reached such importance for Calvin that it determined the structure of his final edition of the *Institutes*. Calvin places "a negative sign" upon that revelation that has been made in nature, because man's sin has incapacitated him to receive it; yet he piles up evidence from the created world that justifies the affirmation of God. This evidence stands in testimony against man's sinful blindness. God the Creator as revealed in

Scripture is treated by Calvin (and his interpreter) in connection with the issue of the authority of Scripture itself. Dr. Dowey cites with some fullness Calvin's references to inspiration and finds him teaching the inerrancy of the Word, though as "some hypothetical original,"—insignificant errors having entered the extant copies.

The section on the knowledge of God as Redeemer contains an impressive discussion of Calvin's doctrine of faith, which at one point is described as "a lofty, psychologically subtle, and exclusively Christocentric doctrine . . . that could have come only from a living faith unencumbered by heteronymous formal authority." There are valuable paragraphs on predestination, in course of which it is said that for Calvin God is never merely sovereign but sovereignly good, just, merciful, and gracious. The final chapter treats the relations between the two parts of the knowledge of God. Courteously but freely Dowey challenges various contemporary authorities on many points. One of the four appendices is on the Barth-Brunner controversy over Calvin.

An adequate bibliography, and a good index, are supplied; the printing, binding and proof-reading are commendable, though "counsel" appears twice for "council" on page 36 and "les" should be "des" in a title on page 253. I do not think the section on "clarity and comprehensibility" in chapter 1 is quite so clear and comprehensible as most other parts of the book, and I hesitate to follow the trend of the argument on the inspiration of Bible writers. But the treatment is everywhere thoughtful and thorough,

and remarkably mature. We have in our midst, and I rejoice to welcome, a new Calvin scholar of excellent competence, who writes not as the scribes.

JOHN T. McNEILL

Homo Viator, by Gabriel Marcel.
Translated by Emma Craufurd. Chicago: Regnery, 1951, 270 pp., \$3.50.

Gabriel Marcel's distinctive place in contemporary existentialism is connected with three factors: (1) He is a Roman Catholic, though he gives free rein to his reflections and does not seem to be overly concerned about whether they conform to the positions ordinarily maintained by other Catholic philosophers; (2) He is a dramatist and a musician and he draws continually upon his artistic interests in attempting to interpret the metaphysical and theological significance of creativity; (3) Although he is acutely aware of the spiritual disintegration of our age, and devotes considerable attention to such problems as the depersonalisation of man, despair, nihilism and death, his main emphasis is on such *positive* themes as hope, fidelity, testimony, immortality and grace.

Homo Viator is a collection of essays and lectures which were produced during the second World War. The first essay on "The Ego and Its Relation to Others" lays down the important thesis that whatever cuts me off from others cuts me off from myself. It follows that existential inwardness should lead, not to isolation, but to a strengthening of intersubjective bonds. The most substantial chapter is on "A Metaphysic of Hope," and it must be read as a penetrating religious message

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addressed to people who were at the moment in the midst of defeat, despair and bondage. The book also includes a devastating review of Sartre's *L'Être et le Néant*, and another chapter where Marcel comes to grips with the nihilism of Bataille and Camus. Two chapters are specifically devoted to family relations; here the author deals sensitively with the problem of how to re-establish unity in the family without falling into forms of authoritarianism which suffocate the child or adolescent, and he also has some excellent things to say about love between the sexes; but when it comes to the matter of birth control he is surprisingly reactionary and blind. The volume concludes with two essays on Rilke where Marcel's gifts are seen at their very best.

At two points especially, *Homo Viator* deserves careful attention from Protestant readers. In the first place, he is seeking to rediscover points of connection between Christian faith and whatever spiritual resources remain in secular society. This reflects the traditional Roman Catholic position with regard to "natural law;" but Marcel's approach is free from the rigidities of scholasticism. In the second place, he offers a corrective, not only against the subjectivism of much modern existentialism, but also against the isolation of modern life in all its forms, by means of his stress on community.

DAVID E. ROBERTS

The Cosmic Christ, by Allen D. Galloway. New York: Harper & Brothers, 1951, xiv & 274 pp., \$4.00.

Scotsman Allen Galloway, S. T. M. at Union in '47, has contributed to

theological scholarship a substantial and impressive first book.

Dealing with what may be called the fundamental Christian theme, it serves both a specifically dogmatic and an apologetic purpose. It seeks to reclaim the depth and comprehensiveness of the original authentic conception of salvation: the overcoming of the problems of existence on the ground of self-world correlation, below the split into subjective and objective. And as it bears on the relation of faith to non-faith, it attempts to state this theme in terms which are able to make contact with modern constructions of the perennial human situation.

The philosophical-theological analysis of the Biblical and Patristic understanding of salvation, as well as the interpretation of the subsequent development of the doctrine, is interesting and valuable. It is unusual to find Kant and Hegel also treated in this connection, but the author carries through convincingly. In the modern period it is the demonic, the threat of sub-personal meaninglessness, to which the meaning of Christ is related.

The philosophical sections are likely to prove heavy going for those who lack the inclination, but the book is an important one and well worth the effort of anyone with theological interest.

A. D. FOSTER

Renaissance to Reformation, by Albert Hyma. Grand Rapids: Wm. B. Eerdmans, 1951, 591 pp., \$6.00.

This work combines the major portions of five previous books by Professor Hyma in revised and expanded form, thus collecting into one volume some of the major results of thirty

years of productive research. It is not a survey coverage of the Renaissance and Reformation periods, but rather a series of interesting contributions on a number of important topics. For example, there are chapters on political and economic problems of the period, on the "Devotio Moderna," on the Humanists, on aspects of the careers of Erasmus, Luther and Calvin, and on phases of Reformation and pre-Reformation history. The book has a wealth of solid, useful information soundly based on the original sources. It is somewhat uneven and repetitious, but this is not a serious weakness in this type of work.

Of particular interest to many readers of this journal will be Dr. Hyma's considerations of the Weber-Troeltsch thesis concerning the relationship of Protestantism and capitalism. Throughout the work he engages in a running fight with this thesis in its various forms, basing his refutations on his own extensive researches as well as upon contributions of many scholars who have gone into the matter, chiefly A. Fanfani. He devotes a great deal of attention to the thought of the Reformers concerning usury and interest, pointing out that their views were not at all a radical departure from the past, but were in general fairly conservative and cautious. "If the orthodox Protestants differed from the Catholics in this respect they were more anti-capitalistic than were the Catholics" (p. 484). Much that is said applies to some of the misunderstandings and grotesque conclusions that have been drawn from the Weber thesis and to some aspects of the thesis

itself, but the whole discussion would be sharper were there a careful statement of the thesis in its original form, for some of the refutation seems to be devoted to things never claimed by the original statement.

ROBERT T. HANDY

Bible Key Words, from Gerhard Kittel's *Theologisches Wörterbuch zum Neuen Testament*, translated and edited by J. R. Coates. New York: Harper, 1952, \$4.00.

This is a one volume edition of the four little volumes containing translations of four already famous articles in Gerhard Kittel's great "Theological Word Book to the New Testament." The articles are those on Love, The Church, Sin and Righteousness. A great many English speaking students are already familiar with these small separate volumes which were first published in England, and they will welcome the appearance of this new volume containing all four in one book. To those who do not know Kittel's great work it should be said that there is no modern work in the field of New Testament study that compares with it. The thoroughly equipped New Testament student these days simply *must* make continual use of Kittel! Whether or not he accepts the theological interpretations is not important. What is important is that Kittel's Dictionary gathers together the indispensable material for scientific and objective New Testament research.

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SECURITY

“SECURITY”—what a magic sound that word has for modern ears! It is an open sesame to the realms of the best. Every man desires that above what once was considered the highest good. Our forefathers sought eagerly for salvation; their grandchildren diligently seek for security—at any price.

To poke fun at this demand would be as easy as it would be silly. For the clergyman retirement in reasonable security at 65—or later—ought to be regarded as a right and not as charity. But a distinction needs to be made between wild dreams and attainable reality. Relative security can be a realizable target. “Pennies from Heaven” will not be showered on the minister at 65, but a planned program can be arranged that will work.

Pensions and social security benefits can be expected for the minister of the future. But if and when these are available, it is not likely that every clergyman will be supplied at once with their maximum benefits. A sane program for retirement will include provisions for protection and an assured income at 65. Because the policy is a contract, it deals in assurances and not mere hopes. It is an agreement to pay—in case of eventualities. The Endowment at Age 65 offers excellent advantages at a very low price. Dividends if left to accumulate will measurably increase its value. Options of cash-surrender or paid-up insurance may be selected.

For further information write to:

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