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In Luce Tua

Comment on the Significant News by the Editors

A Personal Note

A strange thing happened to me on the way to the classroom. I, Victor Hoffmann, was asked to take over the managing editorship of The Cresset while friend John Strietelmeier goes on what he and the Army have aptly called "a rest and recuperation leave."

While my alter ego is at Cambridge, England, with his family and consorting with the great minds of England past and present, I will be directing most of the work In Luce Tua (Comment on the Significant News by the Editors) and will be trying to make this Review of the arts, public affairs, literature, and what have you hold together. While thinking on these things I was reminded of something Will Durant wrote about Immanuel Kant in Durant's The Story of Philosophy: "With such egotism nature spurs us on to creation."

Only a foolhardy drive and neurotic compulsions would make a man accept a managing editorship. Only a foolish egocentricity can make a man feel that he has anything to say worthwhile — and in print yet. In spite of some advice from my friends of younger years (be interested in girls but for heaven's sake don't write them any letters), here I am again demonstrating my rash intestinal fortitude by putting words down on paper.

Only an exaggerated combination of these foolish traits would make Hoffmann really feel comfortable about following John Strietelmeier. His act is hard to follow for he can edit, he can write, and he has something worthwhile to say — and he does it all with subtle sophistication and a quiet understanding. More than that, he does all these things with Christian humility.

To say anymore would be to gild the lily.

To all of the Strietelmeiers: Bon Voyage!

Meanwhile — I know who I am and what I can do. And I will do my best.

Postscript

Mrs. John Strietelmeier has been a silent partner in the work of editing The Cresset. For that the editors owe her a deep debt of gratitude.

While she is abroad aiding and abetting her partner in crime, Miss Joyce Pelz of Washburn, Illinois (and don't you forget it), will take over the position and duties of Mrs. Strietelmeier. We welcome her to our pleasant agonizing.

Adlai Ewing Stevenson, 1900-1965

Adlai Ewing Stevenson has now joined a great family of statesmen laid to rest. He lived sixty-five years widely and deeply as the grandson of a vice-president of the United States, as a governor of Illinois, and as our ambassador to the United Nations.

But he was also a twice-defeated candidate for the presidency of the United States. Strangely enough, as a great man he was seldom the top man.

His was a life of paradoxes.

While demonstrating a warm love for human beings, he could be as distant and aloof as the sun disappearing in the western sky. Gaining a wide reputation for humor and wit, he was a tremendously serious man. At home in the social world, he was also driven by a compulsion to be alone or at least, as he said at the end, just "to sit in the shade with a glass of wine in my hand and watch the people dance." Accustomed very definitely to the ways of cosmopolis, he seemed drawn to the slower pace and simpler ways of Libertyville, Illinois, or to Bloomington, Illinois — both a very far cry from New York, Moscow, Tokyo, London, or the United Nations.

In religion he appeared at times not to have come to The Great Decision. He had never quite made up his mind whether to pray to the Calvinist version of a stern and definitely sovereign God or to whom it may concern. Very seldom very dogmatic about his faith, he seemed to talk about God a great deal. Handy with words, this liberal humanist often wrote and spoke about God as if he had just been talking to Him. Living his life as if the imprint of destiny had just been laid upon him, this child of nature and nature's God never quite became the child of destiny.

In politics he has been eulogized as the universal man.
who nevertheless insisted upon the unique and individual destiny of every and each man. Stevenson, for all his love of the common man, was still the uncommon man. Disdaining to preach and to impose political dogma on any man, he soon gained a reputation for being one of the world's foremost evangelists of democracy.

Sometimes the paradoxes became real dilemmas for Adlai Ewing Stevenson, the politician. Thrust into many important political positions in his day, he often acted like a hesitant personality. For example, he demonstrated a rather non-political capacity to see five sides of a two-sided issue and displayed as a result a nagging incapacity to come to a decision. He wanted to be president, at least on occasion, and yet looked upon the presidential campaign as a Garden of Gethsemane where he would be handed a full cup of political suffering. An independent, free-wheeling thinker, he was not a revolutionary. He was a creative person but not one who would easily mount the barricades or hit the streets.

In deed and in fact — Adlai Ewing Stevenson demonstrated the inconsistencies of genius.

In the end — and at the end — one does not judge a man alone by the paradoxes and the inconsistencies. One praises such a man and reveres him because, on the long haul of life, he had really loved human beings and had lived for them.

And, in the end, this is really the name of the game. To his everlasting credit, Stevenson lived the game of life for his fellowman.

Let him rest in the peace for which he worked and struggled.

**Big Missouri**

The ten-day convention of the Lutheran Church-Missouri Synod that opened last June sixteenth in Detroit's Cobo Hall was not, as one delegate put it, "a two-bit operation."

It was a convention of the second largest Lutheran denomination in the United States with over nine hundred delegates representing nearly three million members.

As is to be expected, this large body gets its work done by a vast network of bureaucrats and many of them were there: district presidents, mission board members, educators, representatives from commissions on theology and youth work, public relations experts, and the like. The denomination projects itself via institutional structures and ideological perspectives into mission fields all over the world, into an extensive educational system reaching from the cradle to the grave, and into almost everything to which the institutional church can make itself relevant. A partial look at the "Table of Contents" of The 1965 Lutheran Annual tells you what Missouri is doing: Colleges and Seminaries, Publishing Houses and Publications of Synod, Pastors and Teachers, Directors of Christian Education, High Schools, Valparaiso Uni-


Its operations, as a matter of fact, run into millions of dollars. In 1963, the thirty four districts of the Lutheran Church-Missouri Synod contributed over 176 million dollars to the work of the church. These millions of dollars came from 5,832 congregations.

It is a big operation that involves much money and administration but all this is necessary if these Lutherans are going to do what they are doing. And in all fairness, it must be said, they are doing a job.

**The Focus of Missouri**

The delegates (like most anyone connected with Missouri) came to the convention with their theological and intellectual orientations firmly in mind and were clearly willing to make issue about such matters.

They came ringing the changes on such matters as the theology of fellowship, anticipating with relish and some acid the arguments about the old and new hermeneutics, resolving to stick with the orthodox positions on the Jonah and Genesis accounts, and insisting on the traditional interpretations of sin and grace.

The president of the Lutheran Church-Missouri Synod, Dr. Oliver R. Harms, keynoted the continuing orthodox stance of his group on several occasions. In a press conference, reported by The Detroit Lutheran (July 2, 1965), Dr. Harms made his position, and that of Missouri, quite clear: "There is no toleration of false doctrine." On the floor of the convention at a point in the discussion about joining the Lutheran Council in the United States of America (LCUSA), the genial, but firm, president insisted: "The chair has warned against unionism. The problem of supervising this activity may be more difficult. Unionism will not be tolerated." On another occasion, he affirmed: "The conservative is the man of our beloved Synod who leans neither to the far left, not to the far right, but rather he stands firmly and fondly upon the Holy Scripture and heeds the Gospel Message contained there."

Small wonder The New York Times was prompted to say: "The 2,700,000 member Lutheran Church-Missouri Synod ended its general convention here today with a ringing affirmation of the strict inerrancy of the Scriptures."

And that is that for all of that.

**The Great However**

To drive for the middle and for balance as Missouri and its officials do constitutes a legitimate alternative in action and discussion. However, the drive for the middle and for balance is also a kind of insistence upon the status quo. This is particularly true where pastors keep saying, "Let us quit all this fighting and go back to work.
our parishes." On the face of it, this remark seems to be just the thing to say for this is what the Christian is about, ministering to the needs and the claims of the people in the parish situation. However, adherence to this kind of proposition might eventuate in people returning to the security-impregnated routines of the parish without giving too much thought and hard thinking to the kinds of ideas and beliefs they are trying to implement in their ministrations except to repeat tiresome and well-worn phrases in the manner of an automated coffee-machine.

The president of Missouri and other representatives of this church do not entertain such an eventuality if words, actions, and intentions mean anything at all. Their thrust is in the direction of keeping the doors open for discussion, dialogue, and understanding. The resolution to join the Lutheran Council in the United States of America was a substantial piece of evidence in this direction. A strong spirit of ecumenicity was evident in Detroit's Cobo Hall.

With a few exceptions here and there, now and then, Missouri is willing, however reluctantly, to reach for the new meanings and the new understandings — as long as the Gospel message is always kept in mind and heeded.

The Missouri Network

What must really amaze any observer of Missouri Lutheranism is the network of relationships that holds this body together. In spite of an understandable tendency to bureaucratic sprawl, this institution holds itself together by a remarkable system of friendships, affinities, and reconciliations.

On the floor of its conventions, in hotel lobbies, and at coffee breaks you are made solidly, and sometimes suddenly, aware of the fact that you as a member of this church are a part of an extensive sociological and cultural pattern.

This is particularly true of the clergy. Most of the clergymen have gone to school in the All-Concordia system from prep-school days to graduation at one of Missouri's two seminaries. This means that the average pastor has acquired at least a decade or two of friendships simply by going to school. A Missouri pastor is bound to know hundreds of clergymen, their fathers, grandfathers, their sons and daughters, and so ad infinitum. They have all built up a series of legends and stories about their experiences with well-known professors — the Piepers, the Stoeckhardtts, the Walthers, the Kretzmanns, the Graebners, the Piepkorns, and the Fuerbringers, to mention only a few.

Without question these pastors also know a lot about the skeletons in various closets around the world. The brothers in the cloth know that the average pastor has not been able to cover up all his tracks.

What one sees, then, in the Lutheran Church-Missouri Synod is more than theology and organization. There is here a cultural entity of considerable magnitude. This factor is compounded by the fact that the entire educational system of Missouri is building such a network. Out of this theological institution and this cultural entity Missouri is funnelling a lot of theologically trained people into an expanding parish system, into the faculties of many elementary and secondary schools, and into the editorships and columns of many journals and magazines.

And, if you are able to forgive a quip, Missouri Lutherans are resting their feet on the foundations of baseball and beer, Bach and Beethoven, Luther and Lehre — and the Bible.

The Scholar and The New Isolationism

In a sense, Woodrow Wilson's election to the presidency in the early twentieth century has become a fitting symbol to mark the involvements of the United States after a long spell of isolationism in the struggles of the world inasmuch as it was his administration that guided and covered us in our first major involvement, World War I. But as a scholar in the presidency, Mr. Wilson has also become a symbol of the academician who in those days kept pushing us in the direction of interventionism.

Today, strangely enough even as history goes, some college professors and students together with a few erudite newspapers and journalists are standing forefront in the drive for a new form of isolationism. At least they have become the new non-interventionists. They are objecting, for example, to our role in Viet Nam and in the Dominican Republic.

How does their argument go? As nearly as one can surmise, they are arguing that we do not have much to win or gain in such insignificant and out-of-the-way places. In the Viet Nam operations we are endangering world peace for this will be an escalating and escalated war over which we are bound to lose control. Our operations in the Dominican Republic have really reestablished the images of gun-boat diplomacy and dollar warmongering on our foreign policy. And whatever happened, ask some of these critics, to our ideals about the self-determination of peoples? Moreover, the United States tends to act unilaterally in these affairs where the United Nations might be expected to play a larger role, with at most only a gesture or two to the United Nations. And, they argue, we are simply not maintaining and preserving our national interests at all in these dubious enterprises. Finally, we are simply etching more deeply the impressions the world has of The Ugly American.

What is behind the new isolationism? What ideas and forces have really pushed these people to such positions? In the first place, some of these critics appear to be dreaming seriously of The Great Society. They want it more than words and sit-ins are able to demonstrate. The war, or the quasi-war (if you prefer), mars their view...
of The Great Society and diminishes chances of achieving it. There truly cannot be a great and good society as long as war prevails. In the words of a neo-isolationist we know, "we are not being killed by the budget of a welfare state. The Great Society is being killed by the budget of a garrison state."

In the second place, some of the neo-isolationists have come to this position because of the disillusionment they have encountered with their previous positions of internationalism and interventionism. They argue: we have fought two wars to make the world safe for democracy and the world still is not safe for democracy or for anything else for that matter. War, even with a passion for peace, compounds more war. War breeds war just as power breeds power. The critics of current American foreign policy simply feel that all this military nonsense must stop somewhere.

And then there is the atom bomb. Their arguments bring even the dull and the insensitive to a halt: why fool around with brushfires when any one such brushfire might trigger us into atomic warfare.

The issue is no longer a question of peace for these people — it is a question of life, existence, and self-preservation.

The neo-isolationists cannot be read out of school. This war is being escalated. We will increase our involvements in Viet Nam. We will possibly be at this for seven to ten years. War is not the best way to spend the tax dollar. All of these views are beginning to be rather obvious. The Good Life and The Garrison State do not live well together.

But what are the alternatives? Can we fight the good fight against the Communists simply by living the good life on our shores?

In all these discussions, President Johnson sticks by his guns: "... so long as peril remains we shall remain prepared."

Given the nature of man, this might go on for a long time.

Military Domination

Rupert Vance Hartke, senator from Indiana, is worried about what he has called in his regular report to Indiana citizens "a military take-over in the U.S." In his books, this is a legitimate, though little known, concern for it strikes at one of the long-established traditions of American political and constitutional life, namely, the subordination of the military.

In a major address this past summer on the floor of the United States Senate, the Indiana senator cited some convincing statistics. About thirty thousand "former career military officers "are currently employed in crucial positions in the federal government." The Federal Aviation Agency alone employs more than twenty-eight hundred persons with "career military backgrounds." Almost one hundred of these, according to the Senator, are "in key executive positions."

Hartke was catapulted into action by "an effort to appoint a retired General to head the Federal Aviation Agency." This particular situation is especially precarious since the federal law in point is clearly and definitely against putting a military man into this position.

Senator Hartke has stated his position quite clearly: "Is there a threat of a military take-over in the U.S.? Let's hope not! Our history, our heritage, our Constitution clearly specify civilian control of government. But, in recent years, there have been alarming trends in the other direction — toward military domination of civilian functions."

This concerns us too. So many people are prone to attribute many of the current ills of the United States to the welfare state. In the dust and the noise of this argument, many people forget the United States is developing some aspects of the garrison state.

The question is: can we run a democratic society with the mentalities and processes that constitute the unilateral mandates of an Army barracks?

Under a democratic form of government the formulation and conduct of foreign policy are bound to be at best complicated and arduous, for they involve at every stage the expressed or implied assent of Congress and the support of public opinion. The United States Constitution has little to say of the management of such affairs, though it explicitly assigns to the President responsibility for the determination and direction of the country's foreign relations. From this it follows that the methods of procedures, both on the executive and the legislative side, have had to be worked out over an extended period of time and through long practice in meeting concrete situations and problems. The role of Congress in foreign policy has been and still is a matter for lively debate, while the task of informing and educating the people so as to make its will effective continues to be one of the difficult aspects of the general problem of democratic control of international relations.

The Well-Dressed Protestor

By ALFRED R. LOOMAN

While everyone seems to be commenting on the rising cost of higher education and many say private colleges are pricing themselves out of the market, no one has pointed out that the subsidiary costs of a college education have been cut drastically in the last couple of years, that is, if I can believe what I see in the newspapers and magazines. The present day savings occur in the area of grooming aids, laundry, clothes and in books and supplies.

For the past century, before the student left home for the campus, he was completely outfitted with new clothes, which required a considerable outlay of money. In addition, parents thought it necessary to equip their son or daughter with a fancy pen and pencil set, possibly a portable typewriter or a brief case, the wrong dictionary, and a set of basic textbooks. A new electric razor for the son and complete set of toilet goods and supplies were added to the trunk load of equipment the student brought with him to college. Hundreds of dollars had been spent by the parents before the student ever left home.

If the pictures I see in the papers and magazines and the accompanying articles I read have any substance to them, most of these pre-school expenditures are now unnecessary. Standard dress on campus, I take it, consists of an old T-shirt, a ragged pair of blue jeans, and a pair of rope sandals or dirty tennis shoes. This, I gather, is the complete wardrobe for both men and women, and all of these, from appearances, can be purchased at a secondhand store or at a rummage sale. One outfit is sufficient and laundry expense is non-existent (another saving), since this particular uniform gains character with age and continued wear.

Gone today is the expense of a typewriter, pen and pencil sets, books, and ordinary supplies. All the student needs now is several large sheets of white cardboard, a twenty-five cent felt-tipped marker that writes in red, and a slat on which to mount the cardboard. To save the student's time later, the parents may have pre-printed at the top of the cardboard the words "Down with" so that the son or daughter is required only to add the words of the current cause. A second slat should be included for bracing the cardboard sign when it is planned for use in a riot as opposed to straight picketing duty. Total cost of equipping the new student should now be several dollars rather than the several hundred it once cost.

The student unrest which has been experienced on most campuses in the past year or two will be evidenced for many years to come. It is a little surprising that it didn't come earlier, considering the fact that university students have been staging riots and leading picket lines in foreign schools for a great many years. In fact, the acts of American students—holding sit-ins, waving placards in front of TV cameras, and lying down in front of busses—is mild stuff compared to the actions of students abroad.

In the past year the students at a Japanese university locked up twenty-one faculty members for twenty-four hours in order to force the hiring of a new dining room cook; the entire student body walked out and stayed out until they had won their points at both the University of Dacca in East Pakistan and at Keio University in Japan. The former wanted finals moved a week to extend their summer vacations and the latter wanted a proposed tuition increase killed. Student violence was not unknown on American campuses in the last century, but it is not the pattern of today's activists.

The American student differs from the student abroad when it comes to staging a protest. This is again in the matter of dress and grooming. The pictures I see of the U.S. students in action give one the impression that beatniks are in charge, and this may be right.

However, the pictures in news magazines and the film clips on TV of student riots abroad depict a fairly well dressed group of young people engaged in throwing rocks at police, carrying garish and libellously worded banners, tossing eggs at an American embassy, being dragged from the steps of a Buddhist temple, or burning a U.S. Information Center. The women students wear dresses and most of the male students are decked out in white shirts and black trousers. With the exception of Cubans, who no longer riot anyway, all are clean shaven and sport fresh haircuts, giving the impression they had spent time in grooming for this special occasion.

In fairness to foreign TV viewers of U.S. student protests, we should insist that our students dress as carefully as their foreign counterparts, because our friends overseas who have a mental picture of the average U.S. college student based on Hollywood movies of the '30's must be getting a terrible shock on the late news shows these days.
The Church in the Great Society

By A. G. HUEGLI

Vice President for Academic Affairs

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The period since World War II has been characterized by vast social, cultural, and scientific revolutions. Ten years ago I attempted to direct attention to the upheavals profoundly affecting our society during the decade 1945-1955. That report subsequently appeared in monograph form under the title, The Big Change and Its Challenge to the Church. This is a review of the second decade of the postwar period, 1955-1965. In general it has seen changes which are in many ways as dramatic as those of the first decade.

If anything stands out in the period 1955-1965, it is that the dynamic and revolutionary thrusts of our time have accelerated change. They seem to create for us and our children what might be called a permanent state of fluidity. We had better recognize now that many of the old familiar landmarks are going or have gone. We had better accustom ourselves to a social setting in which nothing very much is enduring except that which bears the stamp of divine durability. We shall not find it easy to live in this kind of world. The staggering problems our generation must face leave us stunned and bewildered, once we get to know them. We may be inclined to agree with Hamlet: "The time is out of joint; O cursed spite, That ever I was born to set it right."

If there is despair in our kind of situation, there is also much room for hope. Old patterns are going by the board. But this means we have the opportunity to help shape new ones. Old ideas may no longer fit, but we can experiment with fresh insights. The leaders of business, education, and industry are discovering the excitement of exploring this new age and are rising to the chance it presents for imaginative action. Clergymen and lay leaders of the Church can do no less. The history of the Church shows that its most vigorous activity comes in times of upheaval and change. The sloth and complacency that accompanies too comfortable a routine is shaken off by such disruption. There is a sharpening of spiritual perception and a heightened sense of the Christian adventure—if we are ready to respond to the challenge of the times.

Strangely, the Church has been dragging its feet. Religious leaders do not seem to be as astute as political leaders in responding to the contemporary alterations of society.

President Johnson sensed the new kind of world into which we are entering when he labelled his program "The Great Society." He recognized that the impact of technology, urbanization, education, and other social forces has confronted us with unlimited opportunities, as well as with immense problems. It should be useful for us to see the kind of setting in which the Church finds itself today, to observe the significant developments, and to reassess our divinely ordained task. We need to understand the broad picture of the people of God in the midst of massive social disorders, where they have splendid invitations for service to the needs of men and to the glory of the Lord.

It would be impossible to describe all of the many changes taking place in our environment which are meaningful in the Christian ministry of today. It would also be presumptuous to propose courses of action for the institutional Church—for our Synod—to take in order to realize its full potential in these circumstances. But I would like to sketch out some of the changes taking place in our time which have most significance for our people, for our ways of living, and for our social structures. I would also like to offer some suggestions for the Church's response as it stands on the threshold of a new era in its mission.

New Perspectives on People

I wrote in 1955: "The population trends are upward." That was an understatement. Actually, the world's population growth has been explosive. Each day the human family numbers 180,000 more. Every minute adds 125 new faces. In a year the growth amounts to 65,000,000—which is more than the population of East and West Germany combined.

The demographic revolution is one of the most startling facts to hit us in full force during the past decade. One cannot escape the use of figures in talking about it. In 1 A.D. there were perhaps 175 million people in the world—somewhat less than there are now in the United States. It took until 1830 to reach one billion, and another century, until 1930, to reach two billion. But between 1930 and 1960 our numbers have increased spectacularly, so that today the human family totals about three billion—a billion gained in three decades! Estimates place the world population at 6.2 billion by 2000 A.D. The growth rate is accelerating.

The population boom is unevenly distributed. Between 1920 and 1950 the more developed countries of the world went up by twenty-three per cent, but the less developed countries went up by forty-five per cent. The highest rates of increase have been in Latin America, Africa, and Asia—where the food and economic problems are the worst.

Our country is currently experiencing one of the most rapid rates of sustained population growth in its history. Every year we add 2,800,000 people, which is
equal to the population of the entire San Francisco-Oakland metropolitan area, and more than the population of any one of twenty-eight states. The United States is the fourth largest nation in population, and leads all other industrial countries in rate of growth.

The reasons for this amazing population growth are quite simple. God’s miracle of procreation at this time in history is accompanied by another divine blessing in reduced mortality rates. “Death control,” or the conquest of disease, has lengthened life spans astounding ly. Unless there are unexpected catastrophes or wars, or unless voluntary limits are placed on the birth rate, the future crowding of the earth and expanded demand for its resources are inevitable. The result is a kind of time bomb whose fuse is getting shorter and shorter.

We in the United States dimly perceive some of the tragic consequences. We look with dismay at our crowded metropolitan developments, our diminishing water supplies, the exhaustion of our natural and recreational resources, our racial and social tensions arising from closer contact with more and more people. To Latin America, Africa, and Asia, the consequences of the population explosion border on the catastrophic. These are already lands of meager incomes, poor soil, primitive tools, and miserable diets. In these regions 10,000 people die every day of malnutrition. Despite American AID programs, United Nations assistance, and great private charitable endeavors, President Eisenhower said a few years ago: “In vast stretches of the earth, men awoke today in hunger. They will spend the day in un ceasing toil. And as the sun goes down, they will still know hunger. They will see suffering in the eyes of their children.” The situation has recently become even worse.

Since the largest proportion of population growth is among the countries outside the United States and Europe, there is a rising tide of color in humanity. Black, brown and yellow skinned people are already about seventy per cent of the world’s population. By 2000 A.D. they will be up to eighty per cent. The era of world domination by people of European descent may well be drawing to a close.

The repercussions of the population boom are being felt at home and abroad. In non-Western countries there is a new spirit of freedom and social justice in the air. The wave of nationalism which set in after World War II has produced more than fifty new nations in former colonial areas. They want a share in the good things of life. Yet many of them are barely a step or two out of barbarism. Vast numbers of their people are illiterate—numbers growing steadily by fifteen to twenty million every year. They are plagued with economic problems, instability, and limited opportunity for the young. Their politics are volatile, and they constitute the hotspots endangering the peace of the world. Trouble in Congo is bad enough for the safety of mankind. Trouble in South Vietnam or Santo Domingo is worse. Trouble in China with its 700 million population, its racial conscious ness, and its nuclear bomb can threaten world-wide disaster.

For Americans, the so-called “threatening crowd” is even now a familiar problem. We see it in its most alarming proportions when we notice how our people have become concentrated in urban centers. It is no secret to any of us that our metropolitan areas are sprawling in all directions. Every year one million acres of new land are taken over by the developers. Today seventy per cent of us live in cities. Within fifteen years our cities and their satellites are expected to increase by as many as fifty million people. It is as if every year we had to build fifteen cities of 200,000 each to accommodate them.

We can now perceive the shape of the megalopolitan developments which will cover our maps with huge blobs of population concentrations. One stretches from New Hampshire to northern Virginia, where twenty-one per cent of America’s people live in 1.8% of its area. Similarly sprawling metropolises reach from Milwaukee through Chicago to South Bend, in the sunbursts of population around Los Angeles, San Francisco, and Houston, and in other areas.

There are staggering implications in these urban developments. The political power of the cities is already evident, and the courts have underscored it with the “one man, one vote” principle. Cancerous slum areas of central cities will challenge the best efforts of urban redevelopers. The problems of water, waste-disposal, crime, health programs, and schools extend across municipal and suburban boundaries, calling for new regional structures of government. In crowding people together we must pay a big price in economic, social, and psychological adjustment.

The British biologist Sir Julian Huxley regards the population problem as “the most serious menace the world is now facing.” Population issues have been taken up for full debate by the United Nations General Assembly. In the U.S. State Department, special officers have been designated to give their full attention to them. But behind the statistics are the human factors which must be taken into account. Some of these factors are within the scope of the Church. Where substantial segments of the Church are committed against birth control, they may have to re-evaluate their positions. Most Protestants are beginning to moderate their previous negative stands, and Roman Catholics appear to be ready to discuss the problem with fresh insights. An acceptable, defensible, and constructive Christian approach remains to be worked out.

Meanwhile in the fulfillment of its divine commission to preach the Gospel to every creature, the Church faces its most staggering task. Since population growth is most rapid in non-Christian nations, the proportion of Christians in the world population is dramatically down. In 1940, for example, Christians were nearly thirty-seven percent of all people. Today they are twenty-seven percent. During the past quarter century the number of non-Christians has increased 1.5 billions. There is
no time to lose if we are even to stand still. 75,000 deaths occur every hour of every day, and two out of three deaths without Christ. If it takes its task seriously, the Church must employ both inventiveness and vigor in its mission undertaking, trying out new approaches with the zeal of the apostolic era. One commentator reminds us that "any strategy of missions for this hour must involve creative, imaginative, daring plans of attack."

We all appreciate the difficulties which foreign missionaries have confronted in the past. Now their task has become even harder. Our western culture no longer surrounds them with an aura attractive to the citizens of newly independent countries. The old days of colonialism are remembered too clearly. With the folding of the imperial umbrella, which often sheltered and shielded the mission frontier, the spokesmen for Christ sometimes have their voices drowned out by the noise of the new nationalism. There are still 122,000 Protestant and Catholic missionary personnel at many posts, and the various churches are spending hundreds of millions of dollars a year on mission programs. But the missionaries themselves say that the work must be done in altogether new settings, with home-grown clergymen and amplified lay witnessing. And time is running out to make the transition.

For the mission-minded, the challenge in our efforts to tell the Message of the Cross is very close to home. The uprooted and the outcast in our great central cities, the racial minorities, the dispossessed, the afflicted are closer to us than they have ever been. They may not be "our kind of people" but they are God's kind of children, who desperately need the story of divine love in the midst of a hostile society.

Urbanization has had a profound effect on people which the Church needs to recognize. Many of the older patterns of church activity were more appropriate to the predominantly rural era which is now totally gone. The individual is easily lost in the masses. The values that seemed stable to him no longer fit. With more "people" there are fewer "persons" in his life. Today's city dweller has a growing sense of alienation, insecurity and anxiety. The desperate call to "come over and help" reaches to the Church from those whom T.S. Eliot described as "the hollow men."

### Adjustments in Living

The term "the Great Society" is in interesting contrast to the programs enunciated by recent Democratic Presidents who preceded Mr. Johnson. The "New Freedom" of Wilson, the "New Deal" of Roosevelt, the "Fair Deal" of Truman, and the "New Frontier" of Kennedy—all these indicated that much remained to be achieved in American society. But "the Great Society" says something else. In effect it says that we have arrived, that we have something good for most of us and now we need to make it available for all of us. In short, we have within our reach the kind of Utopia about which men in all ages have dreamed. If this is true—and many signs point to its likelihood—the Church had better look to the relevancies of its service.

The western world has long been accustomed to certain kinds of tools and machinery. Ever since the invention of the steam engine and the development of the factory system, the mechanical extension of human muscle in skillful adaptation of natural resources to human wants has been used to good effect. With the equipment of the Industrial Revolution, the human family was able to lift itself out of the backbreaking burdens of agrarian life and manual labor which had occupied it since the beginning of time. Mankind could thus do more things for itself more quickly and efficiently.

But something else has happened now. There has been a scientific revolution. Dr. Glenn Seaborg, chairman of the Atomic Energy Commission, dates this revolution to about 1940. We are just beginning to sense its implications. It produced for us transistor tubes, television, jet planes, stereo high fidelity, polio vaccines, antibiotics, thermonuclear energy, astronautics, and a host of other marvels. Progress in the alleviating of human distress, need, and effort has greatly quickened.

A vastly significant innovation is automation. President Kennedy said about it: "With the advent of automation, we have now entered into the Second Industrial Revolution." One writer speaks of it more ominously. He calls it "the silent revolution."

Automation is the application of a group of devices that automatically do such tasks as replace or improve on human capacities for direction, correction, and control of mechanical and chemical procedures. When automation is coupled with the use of computers, which do at incredible speed the routine logical and decision-making functions formerly dependent on human ingenuity, the combined processes are known as "cybernation." John Diebold, one of the fathers of the new technological age, has said that cybernation is a "way of thinking as much as it is a way of doing."

The effects of cybernation are now only dimly perceived. But the president of the Burroughs Corporation has said it has "a more beneficial potential for the human race than any other invention in history." Industry bought its first computer just eleven years ago. Hence this revolution is barely a decade old. From the Univac first used in the 1954 election—and now housed with the other antiques in the Smithsonian Institution!—the computer has multiplied its numbers to 22,500 installations today, worth about seven billion dollars, including complex accessories. It has revolutionized procedures in industry, science, business, government, education, and national defense. A fifty-nine pound computer carried in the Gemini space capsule made possible the recent voyage in space by two of our astronauts. The Air Force SAGE program for intercepting enemy aircraft and missiles depends upon the computer. So does the American Airlines, which installed a thirty million dollar electronic reservation center; Westinghouse Electric which handles
The computer has been employed in Biblical studies and for the registration of students. It can spot errors and type out reprimands, recognize handwriting in a Detroit post office sorting area, and maintain industrial inventories all by itself. IBM’s 7094 in Yorktown Heights, N.Y., has even been taught to play checkers—it improved its game so much that it could beat the Connecticut state champion five games to one! With the development of computer centers linked together into networks, the prospects for the cybernetic future are awesome.

One significant advantage of the new technological devices is their contribution to the expansion of free man’s range of choices. They enable him to pursue a wider variety of options, reach better decisions, and exercise a greater freedom of action. They have improved both the quantity and quality of human cogitation, forcing men to think about what they are doing with clarity and precision. Industries which formerly were decentralized as they grew in size are now being recentralized, for top management has access to all the information it needs to control vast industrial complexes even at a distance. Without automation, it is safe to say that the entire economy of the country would today be paralyzed. With it, the economy has received a lift and moved forward to new high planes of activity.

No one denies that there are problems in the automated age. The Secretary of Labor, for example, has estimated that automation is taking over 35,000 to 75,000 jobs a week. Thousands more would have been hired if the new devices had not reduced the demand for workers. Unemployment in a time of new technology is serious, not only on the production line but also among white collar workers and middle management groups. Many a comfortable suburban home is suddenly thrown into consternation with the news that the head of the house no longer is needed for his executive position.

Most of the current group of 4,500,000 unemployed, however, are in a sense the unemployable—i.e., the sick, the aged, the racially disadvantaged, the illiterate. It is a sad commentary on our times that in the midst of unprecedented affluence, with a Gross National Product of $600 billion, one fifth of the nation is barely able to keep going at all. The cybernetic revolution places a special premium on education and mental skills. The untrained will have little place in “the Great Society.” Yet no one is quite sure just how to prepare young people for the changed conditions of making a living. One Presidential commission has recommended that serious thought be given to guaranteeing everyone a minimum income because only a tiny fraction of the manpower of the nation will be required to satisfy the needs of the rest of the people. Something like this advice is being followed already in certain industries. The New York newspapers and the Kaiser Steel Corporation guarantee life-time jobs and incomes to workers whose jobs are being displaced by automation.

It still remains true that vast numbers of our people are poverty-stricken. The wretchedness of the lives of one-fifth of the population is in no way alleviated by the rise in the standard of living on the part of the rest. Whatever other motivation may be involved in the Economic Opportunity Act or the Aid to Appalachia Bill, the administration does recognize for all of us that poverty destroys the lives and the spirits of men. If the government senses the needs of these fellow human beings, the Church can do no less. Its record of ministry to the “silent poor” of our day—this “other America”—leaves something to be desired.

Economically, however, even the poor have made some gains. Those with under $3000 a year have decreased in proportion from twenty-eight per cent in 1957 to twenty-three per cent today. The gains for the rest of us have been spectacular. They are symbolized by those who earn more than $10,000 a year before taxes. In 1957 they were only eleven per cent of our families. Today they are twenty-three per cent. All the savings in the United States put together now amount to a trillion dollars.

As each new technological advance occurs, it brings with it new abundance, which in turn stimulates increased demand and technological development. We have become what John Galbraith calls “the affluent society.” In this kind of society the age-old struggle of man for sheer existence and in search of security has been ended.

The era we have entered since the silent revolution began about a decade ago is an astounding one of more abundance and more leisure for more people. We have comforts and conveniences available to us which man never dreamed possible. We have greater variety, better quality, and wider distribution of goods. And we have the means to obtain them. For most Americans a new kind of social plateau has been achieved where they can devote themselves to much more in life than the search for bare necessities.

This development comes at a time when our customary preoccupation with work is undergoing a change. Thorstein Veblen’s Theory of the Leisure Class published in 1899 would now have to be retitled Theory of the Leisure Masses. Not only is the forty-hour work week of the 1960’s producing six times as much as the sixty-hour work week of the early 1900’s, but the number of working hours is being reduced. This reduction has averaged four hours per week each decade, and today is down to thirty-five hours in many industries. There are more paid holidays and sick leave days for every worker, and paid vacations are lengthening—as much as thirteen weeks in the steel industry! Retirement which only ten years ago was presumed to start at age sixty-five is now possible under some circumstances with Social Security at sixty-two, and in a few industries it is sixty, or at IBM even fifty-five at full pension. Most people
live longer, too. Thus, except for clergymen, doctors, lawyers, and proprietors of small businesses, Americans have many more hours, days, and years of free time in their lives.

George Bernard Shaw once commented about a man that he was in the everlasting state of "having nothing to do and plenty of money to spend on doing it." This is the situation for an increasing number of Americans. It presents some new problems. Once leisure was considered a fringe benefit. Today it is becoming a way of life. Leisure threatens to replace work as the basis for our culture. Having glorified work for so many centuries, we scarcely know how to adjust to a leisure society. We have been given the priceless gift of time, but we do not know what to do with it. The danger is that the old Puritan-approved drives toward hard work and the virtues of self-discipline will be replaced by triviality and boredom and what the sociologists call "anomie."

Leisure involves decisions as to how to spend time. Whole new industries have sprung up to help people make up their minds—for boating or golfing or dozens of other diversions. Instead of being production-oriented, our economy is fast becoming predominantly consumer-oriented. It is now almost our duty not to be frugal and thrifty but to throw the old away and get something new, to spend rather than to save, to be where the "action" is rather than to put hours into cultivating the mind or the soul. Without an adequate philosophy of work and leisure, some men take on two jobs just to keep busy.

David Riesman has analyzed the nature of the psychological changes accompanying the technological upheavals of our times. He concludes they involve a moral revolution in our goals, and even in our ideas of right and wrong. Where the pursuit of happiness takes us down the road of complete self gratification, we have moved away from the directions which were important to the builders of the nation, and even further away from the "more abundant life" which our Lord had in mind for His people.

There have been some suggestions that a halt be called to the developments of science and technology until we can invent a better society in which to use them. But this is manifestly impossible. It will be up to such institutions as the Church to help society make its adjustments. The idolatry of things and the cleverness that produces them requires a clear warning. The stewardship of gifts for the welfare of man requires a clear warning. The stewardship of gifts for the welfare of man requires re-emphasis. The war against waste—whether of time or of physical or human resources—demands a strong voice and constructive suggestions.

We now need a Christian theology of leisure which sees time as a divine gift and which recognizes that there must be quality and commitment in our use of it. Our whole ethical system is based on the virtue of work. Leisure in the past has been equated with idleness which in turn is said to breed mischief and sin. Psychologists agree that there is a considerable correlation between a man's job and his personal integration. Take away the one, or make it meaningless, and the security of the other is imperiled. For Christians there has always been a sense of calling about work. As Kierkegaard puts it, "To work is the perfection of the human. Through working the human being resembles God, who also works." The Lutheran concept of "vocation"—the dignity of one's work whatever one's calling—needs a new application in an automated society.

But the uses of leisure must also be redefined. A recent issue of Life magazine talks about the need for a more Grecian attitude toward living as a result of increased leisure time. But even the Greeks were aware of the constructive uses to which leisure should be put. Aristotle's observation was, "The aim of education is the wise use of leisure." It is not without significance that "scola," the word for school, and "scole," the word for leisure are related. In the Church, education in the functions of leisure is surely as important as education in the functions of work. Some of these functions may, of course, be recreational; they might well be cultural; they must be intellectual. But some of them ought certainly to be humanitarian. It should not only be up to government or non-church groups to be concerned about poverty or racial injustice or illiteracy. There are Christian insights into the wise and productive use of leisure for the welfare of mankind. And the availability of more hours not needed for a livelihood is a boon to the Christian mission. In our talk about harnessing the efforts of the laity in the yoke of the Christian ministry, let us not overlook this aspect of lay service.

Changing Social Institutions

It is a brand new world in which "the Great Society" is supposed to flourish. Ten years ago one could hardly have foreseen the way in which the globe would shrink. Russian and American astronauts circumnavigate it with deceptive ease during the time it takes to eat a leisurely lunch. Space flights and planned trips to the moon provide fantastic climaxes to a moving picture of world interdependence. Jet planes are considered only fore-runners of supersonic carriers. International communications are expedited by the miracle of man-made satellites, like "Early Bird," which enables the whole Atlantic community to observe two generals in different countries talking over old campaigns together.

Travel today is a time schedule, not a mileage chart, as all men learn to share a single geographic dimension. In trade, politics, and social concerns people are so bound together, from Saigon, South Vietnam, and Washington to Peiping and Moscow, that—in Bishop Newbegin's phrase—"mankind is now, so to speak, sharing a single history." If nothing else, the threat of thermonuclear war, which in its first fifteen minutes would result in death for 100 million people, has convinced us of our common lot.
At this time of singular opportunity for people to realize some common objectives, their social institutions—at least in America—are crumbling around them.

Ten years ago I reported: “Our social structure is changing.” Some of the changes were discernible then and have become much clearer now, such as early marriages, the feminization of the family, the larger number of working wives, and the rapidly growing proportion of senior citizens. All of these trends have been accelerated. The psychological stresses of an age of great upheaval are leaving their mark. The role of father and son, especially have benefitted by these investigations, so our young people often engage in senseless violence or—on university campuses—challenge all authority as rebels searching for a cause.

I believe that three social institutions in particular have manifested changes of major concern to us during the past decade. These are the school, the state, and the church.

Changes in Education

The so-called “knowledge industry” is undergoing a revolution all its own. In earlier stages of history, knowledge accumulated slowly. Recently, the pace has quickened. Expenditures for research on the campus and in business and industry increased threefold between 1953 and 1963. More than fifteen billion a year are now spent on research and development. The sciences especially have benefitted by these investigations, so that in some of them the obsolescence of knowledge is a baffling problem. Physicists and biologists, for example, who had their education more than ten years ago and failed to keep up in their fields, must now virtually start all over again. Dr. Robert Oppenheimer contends that scientific knowledge today doubles every eight years. Similar developments are taking place in mathematics, in psychology, and in the behavioral sciences.

Continuing education is therefore taken for granted in many occupations. Great corporations like American Telephone and Telegraph or General Electric provide reschooling for their employees. Bethlehem Steel pays the tuition for workers who wish to continue their studies after graduation from college. One company spends forty-five million per year for employee retraining, and counts this cost a worthwhile investment. All of the professions conduct institutes and refresher courses for their members. It is estimated that about seventeen million people are regularly taking adult education courses.

More people are seeking more education than at any previous time in our history. Fortune magazine titled a November, 1964, article: “Knowledge: The Biggest Growth Industry of Them All.” In the United States, nearly fifty-eight per cent of the population age five to thirty-four is enrolled in school, compared with a decade ago. About one person in every thirty-eight is a student. Over eighty per cent of the young people are now finishing high school, and from thirty-four to fifty-two per cent are going on to college. Increasing numbers of them are staying in school to graduate. A fourth of those graduating from college go on to professional or graduate school.

Some fourteen years of schooling will soon be the normal pattern for everybody, and a master’s degree will become as commonplace as a bachelor’s degree is today. In this country it is well recognized that a young person cannot hope to get ahead in the new technological age without a long period of education; abroad, education is regarded as the key which will unlock the door of the future for new and backward countries.

The techniques of instruction are changing, too. Language laboratories and programmed instruction, overhead projectors and educational television, information retrieval centers, and microfilm libraries—these are samples of the impact which technology is having on education. The potentialities of data processing equipment and problem solving machinery for change in the future are startling. And giving additional significance is the rapidity with which new ideas and innovations are communicated throughout the world of education.

The tempter of Adam and Eve told them: “You will be as gods.” This kind of temptation is still with the sons of Adam, in new and tantalizing forms. The knowledge explosion which we are experiencing makes it seem very easy for man to be master of his own destiny. Biological discoveries get closer and closer to the secret of life. New kinds of drugs can apparently create new kinds of personalities. The sky itself is no longer the limit. Man’s capabilities seem infinite, and he is almost embarrassed to know what to do about God.

The Church is confronted with the oldest of heresies, now almost capable of realization. “Who is God?” and “What is man?” must be answered all over again. The problem is one of establishing perspectives and priorities in the light of divine revelation.

We all know, for example, that today’s college student is different from his older brother who was on campus ten years ago. The 1965 sophomore or junior has cast aside the appeals of conformity and seeks to express himself as an individual. He wants to be counted as a person and not as a number in some faceless social order. He will espouse any cause—no matter how far it may be to the Left—if he can discover some authority that will make possible honest individuality. Whether the Church can re-establish itself as that authority and help the young man or woman find meaning for his existence will be a major challenge confronting all of us. Only the Church can provide a true sense of proportion, and an orientation toward the eternal, which will enable the
young to make their choices between life and death—life that is rich and significant in the use of new knowledge, or death in the self-deception, decay, and destruction which follows when the finite seeks to replace the infinite God.

It is self-evident therefore that the Church will need to involve itself more fully in the divine task of education, teaching men to observe all things, whatsoever our Lord has commanded. Christian education must take on new dimensions. It will need to provide the foundation for an age of increasing specialization. It must occupy itself with the education of adults and the retraining of those whom it has taught as children. The frontiers in this area are almost without limit, but to conquer them will require overcoming inertia and developing programs to replace those which have hitherto not always been fruitful.

Our Changing Government

The state is the second social institution whose functions have altered markedly within the last decade. Government has expanded and increasingly centralized its power in the lives of the people. The role of the individual citizen is diminishing. The sheer facts of physical existence have led new countries of Africa and Asia into state socialism. Communist countries have long ago gone down the state-controlled road. But the concentration of power in the state is a fact to be reckoned with in the mature democracies as well. The distance between the person and the centers of power has become vast.

In our own country, as a prime example, the authority of the federal government has been immensely broadened by amendment and judicial interpretation. It used to reach into state and local concerns only with reference to business, industrial, and agricultural problems. But today its sphere of activity extends to civil rights, to welfare, to education, and to service to cities. Federal aid to states, counties, and cities now accounts for $13.6 billions, or fifteen per cent of their revenue,—double in the past five years and bound to go up. There is a real prospect that states will go the way which counties here have long gone, and become merely agents for the administration of federal programs. In this strong trend toward the nationalization of our government, the possibility for the individual citizen to keep his hand on the controls becomes more remote.

It is hard for us as citizens to understand the complex social and political issues of our times, let alone do anything about them. We have to yield control to government in order to cope with many of the forces which shape our lives. Except for expressing complaints or casting a vote for President, the average American is virtually voiceless. And, in fact, he does not care. Most people do not want to become involved in the problems of those around them. In political issues they would rather not be bothered. Only about five per cent of the people actively participate in civic affairs. This is why Senator Fulbright has said, “Government by the people is possible but highly improbable.”

Meanwhile government bureaus, agencies, and powers multiply. The nature of our society apparently moves us in that direction. National security piles up government contracts and government red tape. Increased interdependence of growing populations necessitates broadened governmental regulatory activities. The greatly expanded concern of the public for social justice, education, and the public welfare is translated into enlarged government programs, and diminishing areas of individual option or action by private groups.

Democracy has not been repealed. In free countries the liberties of the citizen are still safeguarded, and he has wide opportunities for making his own choices. The mechanisms for government by the people are still at hand, if they want to use them. But the authoritarian direction of government becomes more pronounced as its claims upon the lives of its citizens increase. The conversion of the people from a thinking public into an emotional mass seems to be a concomitant of the times, so that even public opinion—that last stronghold of freedom—is more susceptible to manipulation than ever. The power elites do exist, and President Eisenhower warned against the concentration of their power in his farewell address to the American people.

Such internal developments come at a time when the Judeo-Christian west is locked in ideological combat with what Russell Kirk calls modern “totalism.” The strength of the west has its sources in religious conviction. Most of the newly independent countries seek to disassociate their political life from the activities of the Church through a policy of neutralism. The Church will not be able to lean upon the state for its programs in these countries. But a similar situation is developing in the established countries of the west. Although the formal separation of church and state is not ordinarily a pattern in Europe, the separation of religion from the centers of political power has been under way there for many years. In the United States, recent Supreme Court decisions indicate that the Church will no longer have an unofficial but significant standing with the government. The United States, too, will practice a kind of benevolent neutrality in religion.

For the Church, the changing political patterns may present a new kind of opportunity. It has come to see that it must stand on its own feet if it is to follow its divinely ordained course. Formal and informal alliances with the state have given it a false feeling of security and dulled its sharp sense of mission. Dependence on the state has reduced its keenness of judgment and compromised its prophetic function. When the Church once again becomes vibrant and burning with a deep sense of commitment, it will play its part in rekindling the spark of faith in men’s hearts and help them resist those forces which are anti-God in their lives.

The Church may not enter the power centers of contemporary life—that is not its calling. But it can hold
those who exercise political authority to account, reminding them of their higher responsibilities. It can protest vigorously when government infringes on matters of religion, or violates the dignity of the human person. It can serve again as the sanctuary to which those may repair who find it better to obey God rather than men. The Church can train citizens who recognize their obligations and perform them with consciences enlightened by the Spirit of God. It can encourage its people to seek the peace, i.e. the welfare, of the city where they may be found, that in its peace they may have peace.

Of all institutions the Church must be most realistic in its appraisal of political life. Knowing well the continuing presence of sin and human fallibility, it must dispel all illusions of an earthly paradise, while helping men to see the power of love in lives lived under the Cross. It must help Christians learn anew how to be “salt” and “light”, with fixed principles applied to fluid and flexible world conditions.

### Changing Ecclesiastical Structures

For all of this the Church will need to reappraise itself. This is the third great institution to be marked by change within the past decade. It is a hopeful sign that the Church is beginning to respond to the crisis of our times.

Its first response is to the challenge of science and secularism. The Church is using the technology of our day to help it in its work. Missions are much more easily co-ordinated and its problems much better understood because of the means of travel and communication available. Even communications satellites may become useful for the transmission of the Story of God’s Love.

In all of its techniques of preaching and teaching, however, the Church can not forget its primary concern with the wonders of God. This is the age about which Bonhoeffer wrote: “Man has learned to cope with all questions of importance without recourse to God as a working hypothesis.” In a time when many people have an earthly paradise virtually within grasp, the task of the Church to make its Message meaningful is immeasurably more difficult than ever before. It must denounce sin and pronounce grace whatever the changes that go on around it. The value of each soul in the affections of God is even more precious when it can so easily become lost.

The Church is responding to its changing environment. In the book, Death and Birth of the Parish, Dr. Martin Marty and his colleagues skillfully outline the profound character of the adjustments which will need to be made. Dr. Richard Sommerfeld in The Church in the 21st Century offers a series of ideas and proposals that illustrate the kind of adaptation required. This is a time for experimentation in the work of the Church. Familiar congregational patterns may be useful for many of its members, but new patterns will be needed for others. The development of “cells” of believers, especially among the huge masses of our cities, ought to be encouraged with interest. Whether the new directions call for ministries to migrants, or coffee house ministries, or ministries to those who share common vocations, the Church has to reckon with the reality of the surroundings in which it is preaching.

In another response, all denominations are feeling the pull of joint efforts in the work of the Church. The changes wrought by the Vatican Council in the Roman Catholic Church have been remarkable in themselves. They have also contributed to renewed enthusiasm in the Protestant-Catholic “conversations” which have gotten under way. The unity movement among the great branches of Protestantism has made further headway during the last decade. Even Lutherans are now hoping to share in common endeavors. “Ecumenicity” is a word in wide currency today. With the resurgent strength of ancient religions, such as Mohammedanism, and the deliberate challenge of such new religions as contemporary secularism and nationalism, the Christian Church is discovering the heavy costs of its own disunity.

As a fourth response to its times, the Church is listening to calls for a different kind of ministry. Pastors today are much more concerned than they were with what might be called “shortsleeve theology.” A recent Fuller Seminary advertisement promises to acquaint the clergy with the “gloom and grime as well as the grace and glory” of the ministry. In representing the servant Church, the pastor is changing his role. He feels he must speak out—if not participate actively—in the improvement of the social conditions of his brethren. If, as reported, one-third of American divinity students are little interested in entering the “old-fashioned” parish ministry, we may anticipate still further adaptations in the functions of the clergy.

New emphasis is now being placed on the rediscovery of the laity as effective witnesses in the work of the Church. Their opportunities in furthering missions whenever they are sent abroad by their business are now being explored. At home, the change in our times has made us all realize how a functioning laity is essential to the lengthened activities of the Church. Protestantism is experimenting with centers of lay training, like the German Academies. The World Council of Churches since 1961 has had a Department of the Laity to give attention to lay education. Even the Vatican Council has the “lay issue” on its agenda. In clergy and laity alike we shall need in the Church those who are ready like the Roman Catholic Little Brothers of Chas. de Foucauld to “shout the Gospel with their lives.”

According to President Johnson, the ultimate test of our “Great Society” is not in our goods, or our guns. It is in the quality of our people’s lives and in the character of the men and women our society produces.” The Church has a vital interest in the character of the American people. But it must act swiftly to become more effective in affecting their lives and attitudes. A recent Gallup Poll asked the question: “Do you think religion
as a whole is increasing its influence on American life, or losing its influence?" In 1957 only fourteen per cent of those who replied thought it was losing influence, but today that figure is forty-five per cent. We have much work to do.

Perhaps what we most need is renewal—a renewal of mystery and creativity. Our new man-made world has reduced our capacity for wonder. Whatever the problems, we have come to expect the laboratory and the library to find the right answer. But man was not made to live by earth-bound bread alone. Through the Church he may recover his sense of awe at the mysteries of God. With the help of the Spirit, he may return to kneel in adoration of God’s Son in a cow’s stall, or look in stunned sorrow at a King on a Cross, or stand in rapturous amazement before a stone rolled away from a tomb that is empty. The Christian Message cannot be simply an intellectual exercise. It must absorb the mind and the heart, the emotions and the understanding. Thus equipped, the followers of Christ can move out for their Lord with quiet invincibility.

But the task takes more than that. It requires imagination. In a revolutionary age, everything is up for grabs. For its problems the Church must nourish the creative spark, to put to new uses the familiar principles and patterns of God. Arthur Koestler in his Act of Creation suggests that innovation generally grows out of ideas conceived in high compassion and emotional involvement in the human tragi-comedy. Such ideas, growing out of commitment and concern, the Church will require. The Cause is urgent. The time is now. Whittier reminds us:

"The Present, the Present is all thou hast
For thy sure possession;
Like the patriarch's angel, hold it fast
Till it gives its blessing."

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**Verse: Picture of a January 31st**

*(TO HELEN)*

The sun's summerlike belligerence
lashes the dry
vinetangled fence —
a mockery
of what should be seasonal,
orderly,
and dependable.

My father's almondtree,
a pinkwhite suicide
of pure (if accidental) joy,
explodes inside
the drab, unshowy
yard
(February
will break its mood,
brutally,
a rebel's martyrdom).

I would be blatant, too,
and bloom,
if I knew you
would stop
to nuzzle the bright blossoms
as they pop
from my impatient arms.

—ROBERT JOE STOUT
Tennessee Williams Revisited

There is more to Tennessee Williams' phenomenal theatre career than the revival of his "The Glass Menagerie" would indicate. Twenty years have passed, and the play still shines with undiminished poetic intensity as it then did when Tennessee Williams was discovered as America's great hope. Did he fulfill the promise we wrested from him in our impatient naiveté to have a towering native playwright 'a la O'Neill? It is difficult to live up to one's fame, and Tennessee Williams made the best of a perplexing and difficult situation. He wrote three or four (some may say five) incontestably great plays, a term which, in itself, is very debatable. But he did write besides his "The Glass Menagerie," "A Streetcar Named Desire," "Summe

I have more qualms about another weakness of his. How about the many young men walking through most of his plays with innocence in their hearts and with purity of purpose ("Orpheus Descending") and a mystic belief ("The Milktrain Doesn't Stop Here Anymore"); they are poets and, no doubt, idealized characters of Williams' waking world, figures who are lost in a materialistic world, in a matriarchy in which the avenging women, sex-hungry, ravenous, rapacious, wait to devour them. There is something warped about this image, and wherever Williams could overcome this apparently deep-rooted feeling against womanhood, his plays are so much better. (I am thinking, for instance, of "The Night of the Iguana" in which the same type of woman, Maxine Faulk, the proprietress of the hotel, has a balancing counterpart in the spinster Hannah Jelkes who has all the poetry with which Tennessee Williams usually endows his young men.) It is interesting to note that he is a master in female characterization—because or in spite of his strong leaning toward the young male whom, by the way, we also encounter in "Sweet Bird of Youth" with a slightly different slant.

His understanding of the female character is uncanny. It finds magnificent fulfillment in Amanda Wingfield in "The Glass Menagerie," in Blanche—the decadent neurotic par excellence—in "A Streetcar Named Desire," in Hannah Jelkes in "The Night of the Iguana." You find her in Alma of "Summer and Smoke" and as Marguerite Gautier in "Camino Real," But if they are not sexually starved women—emotionally out of joint—they are terribly fragmented beings. The strongest influence on Williams was the D.H. Lawrence in search of the virgin goddess sex, in defiance of suppressed sexuality in a materialistic world of hypocrites who dare not be human. Williams erected the most beautiful monument in memory of D.H. Lawrence in his best one-acter—and he wrote quite a few that are excellent—"A Phoenix to Rise."

He has two new one-acters ready which he calls "Slapstick Tragedy." They should have been premiered last March. But some of his old backers backed out. Has Tennessee Williams' rating on la bourse du theatre gone down? The Albees and Gelbers seem to have little difficulty in having their plays produced. As long as we are at the artistic stock-market—I'd sell ten Gelbers and six Albees for one Tennessee Williams. The anniversary production of his "The Glass Menagerie" proved what a great playwright he basically is. Finally, that's all that matters.

September 1965
Developing the Full-Grown Man

By ARTHUR L. MILLER
Executive Secretary, Board of Parish Education
The Lutheran Church-Missouri Synod

So that we may no longer be children, tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles. Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ.

Ephesians 4:14-15 (RSV)

Childhood is described in Scripture as a period of life in which certain characteristics are evident that merit continuous cultivation throughout the years of adulthood. Our Savior says for example in Matthew 18:3-4: “Unless you turn and become like children you will never enter the Kingdom of Heaven. Whoever humbles himself like this child he is the greatest in the Kingdom of Heaven.” Again the Savior says in Mark 10:14-15: “Let the children come to Me, do not hinder them; for to such belongs the Kingdom of God. Truly I say to you, whoever does not receive the Kingdom of God like a child shall not enter it.” In these and other passages of Scripture God would remind us that to be childlike is not at all to be childish. Childlike faith, trust, and humility are characteristics that should not be sloughed off in youth or adulthood, but they remain desirable characteristics throughout life.

There are, however, some characteristics of childhood that are not desirable. In Ephesians 4 such undesirable characteristics of childhood that the child is to outgrow are identified as “tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness and deceitful wiles.” Childhood is a time of fickleness. The toy that interests the child one moment is rejected by him the next. The ideas and ideals of the moment tend to have little stability. Because he is ignorant and inexperienced the child is at the mercy of older persons or of his more sophisticated peers. These persons may be presenting truth or falsehood to the child. He finds it impossible to differentiate truth from falsehood and is liable to be taken in by any person who has a plausible tale.

When through growth and development ignorance is replaced by knowledge and experience by experience, the individual has a framework by which to test the ideas that are presented to him. It is the function of the educational program to develop such knowledge and to help the individual acquire such experience either directly or vicariously. In Christian education we seek to make men wise unto salvation through faith in Christ Jesus. This is a life-long process, because, as Luther pointed out, the Christian is never in a state of completion, but always in a process of becoming.

The “winds of doctrine” mentioned by Paul are the false teachings which present the thinking of men as the teachings of God. One of the particular “winds of doctrine” which Paul probably had in mind was Gnosticism which was taught by various sects in the late pre-Christian and in the early Christian period. These sects claimed to be in possession of a secret, divinely-given message which provided redemption from the material world and escape into a world of freedom. The initiations, rites, mysteries, and magic of these sects provided an attraction for many persons. The philosophical ideas and the ethical systems developed by these sects attracted still others. All of these sects, however, adulterated the truths of Scripture and misled those who were attracted by their false teaching. Indeed, it was in response to the Gnostic crisis that the New Testament canon was formed.

Attractive perversions of the Gospel have not grown less through the centuries. These “winds of doctrine” confront youth and adults in numerous forms today. They appeal to them through personal contact of individuals who promote sectarian teaching and through books, pamphlets, tracts, radio, and television. The youth and adult who is not firmly established in Scriptural truth and who has not yet developed the framework for testing ideas that challenge Scriptural truth is in danger of being misled by those who are teaching falsehood for truth.

How is the church to help equip the members of the fellowship in Christ to meet this problem? Paul suggests two ways: First, speak “the truth in love;” second, “grow up in every way into him, who is the head, into Christ.” These two thoughts can be applied to the task of Christian education which is aimed at developing the full-grown man.

Truth is a term much used in Scripture. In John 1:17 we read, “The law was given through Moses; grace and truth came through Jesus Christ.” In John 8:32, Jesus says, “If you continue in My word, you are truly my disciples, and you will know the truth, and the truth will make you free;” and in John 14:6 Jesus says, “I am the way, and the truth, and the life.” These Bible passages emphasize the relationship of truth to Jesus Christ. All who call themselves Christian have the responsibility of speaking the truth of the Gospel. This speaking the truth of the Gospel includes living the truth.

Gospel truth is always accompanied by love. The Holy Scriptures affirm both that “God is love” (1 John 4:8) and that “God is light” (1 John 1:5). The good news
of the Gospel is no good news to the sinner when it is spoken harshly. As God's people speak the truth to one another and as they share Scriptural truth with the world, that truth must be inseparably joined to love. The basic Scriptural truth is God's love and forgiveness in Christ Jesus. The Christian has learned to love much because he has been forgiven much.

We are to grow up in every way unto Him Who is the Head, into Christ. This growth tends to a closer union with Christ, and in turn, this closer union with Christ produces more growth. This growth is "in every way" or "in all things"—in knowledge, righteousness, and holiness. The full-grown man has moved from spiritual infancy to spiritual manhood. This is a gradual process.

Immediately after their conversion many Christians may be compared to little children; they are still quite weak in understanding and are inexperienced in spiritual matters. Then, with the help of God, they may arrive at a certain manly maturity and firmness, which enables them to offer resistance to the temptations which beset them on all sides. But perfect manhood in Christ is the end and goal of their Christian development. This goal is never fully achieved in this life, but they constantly pursue it, saying with Paul, "Not that I have already obtained this or am already perfect; but I press on to make it my own, because Christ Jesus has made me His own."

Yet we lay our grandiose plans as though what we do will be God's glory. As though we know what we are doing, as though what we hope to do will be right because we will pass the glory on to God when we are through with it. We are missing the note of repentance. We will be properly sorry if we slip and fail, but we are not publicly conscious that we are stumbling finite creatures groping our way through the pervasive darkness of our own weakness, living and working in the sole trust that God will continue to love us and forgive all that we do.

There is glory in the cross—glory like the flush of the first fresh love of youth, glory like that of a puppy when his master returns home, glory like that of a baby in a happy mother's arms. We pass it by for something cheaper. Instead of claiming our glory in what He gave us through a cross, we glory in what we are doing with it.
By tradition, sculpture is a public art. One has only to think of the carvings of the gods on ancient Greek temples; or of the image of Christ in Judgment above the entrance to medieval cathedrals. Yet the vast majority of good sculptors in the twentieth century have abandoned making works that sum up public ideals and feelings. Rather, they have created sculpture which is usually inserted into residences and museums for viewing by people in their capacities as private individuals. Rodin’s late 19th century “Gates of Hell,” with its famous “Thinker,” was begun in the grand tradition of public monuments, yet became in some ways a highly personal twentieth century expression.

In 1880 Auguste Rodin, at forty, was commissioned by the French Minister of Fine Arts to design and sculpt the main portal to the proposed Museum of Decorative Arts. The theme Rodin chose, the “Inferno” from Dante’s “Divine Comedy,” had currency among some of the important artists of the nineteenth century, but was developed by Rodin into a personal statement about man’s condition without God. As the museum was not built, the doors did not have to function, and Rodin gave full play to his style of pulsating surfaces, incomplete forms, and unconventional gestures—a dramatic departure from the smooth, calm, impersonal, pseudo-classical treatment of such subjects as “Eve Picking the Apple” then in vogue.

The “Gates” were modelled in clay and cast in bronze and are twenty-one feet high by thirteen feet wide and average about four feet deep. The overall framework has the measured rectangular shapes and moldings of the renaissance “Gates of Paradise,” yet the figures—there are about 180 of them—bulge and swirl uncontrollably, uninterrupted by smaller panels and sometimes not even by the major borders. The three figures at the top are known as the three “Fates” or shades of the dead. The zigzag thrusts in the stance of the “Fate” on the left drag downward into the Gates proper, and are repeated on a larger scale down through the figures on the portal, as though man’s end in hell were inevitable. The larger thrusts begin in the upper left corner of the horizontal panel where a female figure leaps into the panel and starts an agitated “dance of death” that travels diagonal-ly downward behind the seated figure of the “Thinker” and on to the lower right corner of the panel where a collapsed figure leads the eye over the molding into a striving knot of figures in the upper right hand corner of the right door. The line of movement proceeds diagonally downward to the middle of the left door where it reverses diagonally downward to the lower middle of the right door and then reverses again diagonally to the lower left corner of the left door.

Rodin did not follow Dante’s organization of clearly defined levels in hell; nor did he particularize figures, time, and place. The frantically, aimlessly striving gestures are not in reaction to punishment by devils, but rather are seemingly in response to driving inner compulsions relatively unrelated to adjoining figures. Man is portrayed as having no external restraints. Yet he is out of harmony with himself, his neighbor, his environment, and his God. For in the tympanum over the doors, in the traditional place for Christ is placed the figure of man, “The Thinker.”

Man has rejected God and made himself his measure. “Christ and the Church no longer nourish human existence.” The “Thinker’s” brooding muscular figure hunching his right elbow over his left knee and pulling his feet up under him suggests a person of enormous pent up energy unable to act because his introspection has produced too many reasons to act in opposite directions. To be governed not by spiritual values but solely from within leads to many variations and degrees of loneliness and alienation in this world.

Dr. Albert E. Elsen sums up the case for Rodin: “Throughout his career, Rodin often sought to make the fall of the statue and of the monuments, while opening up new possibilities for expressiveness at the expense of subject matter. When he tried to make the monument more relevant to life, more humane, through its form and meaning, he produced an art that laid bare what was deemed too primate for such exposure.”

Most of this column was based on the excellent book “Rodin” by Dr. Albert E. Elsen and published by the Museum of Modern Art, N.Y. in 1963 on the occasion of its large Rodin exhibition.

Detail of The Gates of Hell: Upper part of right door panel seen from below. Courtesy The Museum of Modern Art, N.Y.
For a number of years I have been trying in the sweat of my face to find my way into and through the ugly, boring, amorphous, and inane twaddle that passes all too often for music said to be completely and irrevocably in harmony with our age.

The Beatles, I believe, are upstanding young men with a flair for publicity, outlandish haircuts, the coin of the realm, and vocalism that would give a self-respecting alley cat the heebie-jeebies. Yet thousands of my fellow citizens are convinced from the soles of their feet to the crowns of their heads that they are listening to music pure and undefiled when they give ear to the cawing and the whining of these so-called prophets of irresistible beauty in the field of song. Sometime ago I paused at an inn in the Laurentian Mountains to whet my whistle after a long ride. I had barely begun to apply a little moisture when another customer put a coin into the juke box. What came out? Well, it was the Beatles! With these young men there is no respect of persons. They pour out their own particular type of beauty on the just and unjust. Take it or leave it! “How much more comfortable it would be for me,” I exclaimed to myself, “to be ensconced in an old-fashioned henhouse among a flock of chickens cackling their little hearts out!” Chickens, you see, specialize in sounds that are natural. But nature and the Beatles do not see eye to eye. I left the inn and tried to drown the memory of these oddballs in the magnificence of the scenery.

The Beatles have many imitators. A plague on all their houses!

These enterprising young gentlemen and their highly prolificous ilk are bad enough, goodness knows. But composers who strive to the top of their bent to be unmistakably “avant-gardish” are infinitely worse. One can laugh at or about the young Englishmen and their imitators. After all, they can make you chuckle through your boredom, just as you sometimes smile through your tears. But avant-gardists on the prowl for a special and unheard-of type of tonal beauty and expressiveness are horses of a different color. Some of them try to neigh like Arnold Schoenberg; some are at pains to whinny like other major prophets who have walked the earth in recent years. But the neighing that comes from healthy horseflesh puts them to shame. So, believe me, does the whinnying. I enjoy the donkey’s bray in the incidental music which Felix Mendelssohn composed for Shakespeare’s A Midsummer Night’s Dream. But much of the dodecaphonic trash that one hears nowadays is filled to overflowing with brays that are unhealthy through and through.

All this brings me by a somewhat circuituous but by no means misleading route to the point I desire to make. In my opinion, which is based on a large amount of patient searching and suffering, much of what is known as the art of composition is in a decidedly unhealthy state today. To me it seems to be going to what an English writer whose name escapes me at the moment called ‘the demnition bowwows.”

Since many of our present-day composers are utterly unable to devise respectable melodies, they seem to pooh-pooh tunefulness. They resort to complicated patterns, strange forms, and nebulous inanities. Although deftly employed dissonance can often be exceedingly and distinctively beautiful, they run dissonances into the ground. They could learn more than one helpful lesson from Mr. Bach, Mr. Mozart, and Mr. Beethoven. But are Mr. Bach, Mr. Mozart, and Mr. Beethoven still in the running so far as the skillful and effective use of dissonances is concerned? All too often these great masters are declared to be passe.

Where does one find genuine unity in much of the avant-garde music that is palmed off on us today? Remember, however, that the unity of which I am speaking is not synonymous with uniformity. There is uniformity aplenty in the cawing of the Beatles and in scads upon scads of the works concocted by composers who are said to have something important and radically new to tell us. But uniformity of this kind is characteristic of a sausage machine. It is by no means on a par with artistically conceived and masterfully expressed unity.

Where is the coherence that invariably characterizes writing at its best? To be sure, one sees unmistakable coherence in a link of sausage. But unless coherence in music exceeds the coherence that characterizes a link of sausage, it shall in no wise enter into the kingdom of genuine beauty.

How often does one encounter properly controlled emphasis? Naturally, I do not mean loudness as opposed to softness or purring as opposed to howling and yelping. I mean the kind of emphasis that is founded on understanding and discipline.

Every would-be composer should be compelled on pain of something or other to study Mr. Mozart day in and day out. This does not mean that he should have the effrontery to try to copy Mr. Mozart; but it does mean that Mr. Mozart, the great master of economy as well as of unity, coherence, and emphasis, has many important lessons to teach. Shots of pure Mozart serum would do much to improve the health of music in our time.
The Anchor Bible

Three more volumes of the Anchor Bible published by Doubleday and Company, Inc., have appeared in the past several months, *Jeremiah* by John Bright, *Job* by Marvin Pope, and *Proverbs-Ecclesiastes* by R.B.Y. Scott. It is becoming clear by now that this is a valuable series. The translations in each of the three works mentioned are just fresh and exciting experiences with these biblical books. This boldness of translation is doubtlessly connected in some way with the fact that the series is being produced apart from any official ecclesiastical auspices. This means that the translators are not directly concerned with the piety of their readership. Each author is given the task of working through the text and problems of a given book with the best tools, ancient and modern, at his disposal. Oddly enough, however, though the Anchor Bible does not set out with an express devotional purpose, it may end up providing more than a little edification to those who study the biblical writings via this series.

This can be experienced in reading Job in Marvin H. Pope's translation. It is difficult to refrain from multiplying encomiums for this excellent translation. The Book of Job is not an easy book to read because of its labyrinthine argumentation. Pope, however, takes hold of the difficult Hebrew of this book and molds it, almost magically, into striking English translation. This could well turn out to be the outstanding translation of the series. The reader will spend many rewarding days on this biblical wisdom book by using the results of Pope's careful work.

That such translation is not easily arrived at can be seen by reading the materials in between Pope's translations of the various chapters of Job. Here the reader is taken into the workshop of the translator. In the case of Pope this workshop is filled with ancient materials surviving in the Akkadian and Ugaritic languages. Just like the tools in any shop these may appear bewildering to the non-specialist, but it is just by his meticulous usage of them that the author is able to put out as good a product as he does. It may be that one of the real values of the Anchor Bible for the layman is this very clear view of what goes on in translation. Each of the translators of these three volumes presents his own section on translation and thus each becomes the tour-guide through his shop. These little sections on translation are valuable to study.

Pope's introduction to the Book of Job comprises approximately eighty pages. This is a helpful section in which the author presents his position on the makeup of the book. He follows the view that the Job of the Prologue (1-2) and Epilogue (42:1-17) is different from the Job of the Dialogue (3-31). In the former we meet the patient Job whose trustful willingness to endure the pains of trial has become paradigmatic. In the latter, however, there is the Job of violent protest, the Job who moves from hatred of God to love of God, from seeing God as his Enemy to believing in Him as his Friend (p. LXXVII). But, though the Book of Job is not a unified composition, there is an organic unity, and the Prologue-Epilogue correspond in their interest with the Dialogue, though the two parts arrive at this point of correspondence in different ways. The Eluhi Speeches (32-37) represent yet another cycle of material in the book.

Much more could be done on the theology of this biblical book. The reader will have to look to other works to provoke his thinking about the theological issues raised by Job. Pope suggests some, but the purpose of the Anchor Bible lies in a different direction than this. As a guide into the Book of Job itself it represents an outstanding contribution. *Jeremiah* by John Bright follows a strongly historical course. Such a direction is particularly helpful in the case of Jeremiah since this prophet carried on his activity amidst the great convulsions of the seventh and sixth centuries B.C. Bright provides a convenient overview of the events of this period, and makes frequent allusion throughout the volume to the way in which this prophet's message is related to the occurrences of his time.

A special problem in the study of the Book of Jeremiah is presented by the structure of the book. It is commonly recognized that various types of material have been interwoven in the book as we presently have it. These types of material are generally designated the poetic oracles, the biographical material, and the sermonic-prose type speeches. Both the mixture of these different types and the fact that the Book of Jeremiah does not follow a strictly chronological scheme pose obvious obstacles for the reader who would attempt to comprehend this book as a whole. Such problems are in large measure overcome when the basic structure of the book is recognized. Bright's work will greatly facilitate breaking through these composition-al problems. His volume serves as good preparation for a careful study of the Book of Jeremiah.

The volume contains some bonuses as, for example, the brief history of the prophetic movement at the beginning of this work. Like Pope's book, Bright's also offers a helpful discussion of the nature of Hebrew poetry and shows how an understanding of the essentials of Hebrew poetic form aid in getting at the Old Testament message (pp. CNXV ff.). In the third of the three volumes R.B.Y. Scott treats Proverbs and Ecclesiastes (*Qoheleth*). That a book such as Proverbs has reached into the background in recent years may be explained as a reaction to the popular moralizing which accompanied the study and preaching of this book in earlier days of the present century. Proverbs came to be wedded with certain notions of success and progress which have long since been buried. But there are signs that this biblical book may once again be discovered by this generation of Christians, and in quite a different way than this happened for the earlier twentieth century. This time around we shall see that Proverbs presupposes a set of serious theological ideas. It views the situation of man as poised between life and death, between order and chaos. Every choice and activity of man, his rising and sleeping, his eating and conversation, his loving and anger are viewed as being performed under the powers of death or life. Scott's work on this book, though again restricted in its theological interest, introduces this kind of concern with the Book of Proverbs. The reader can carry it on further.

As for the composition of Proverbs, Scott presents the view that the book is made up of several collections of material. The "Solomonic proverbs" in 10-22 and 25-29 are to be viewed as Solomonic only in a conventional way. Material in these collections may well have emanated from the age of Solomon, but how much of it and to what extent it is to be ascribed to Solomon himself are difficulties which cannot be resolved with ease. Chapters 1-9 represent a prefatory section composed by an author in the Persian period who gathered up the older collections of material.

The work on Ecclesiastes, which Scott dates in the late Persian or early Hellenistic age, is somewhat brief. Every Christian should at some point work through this biblical book and ask himself why he thinks this book came to be included in the canon of Holy Scripture. The present volume suggests some answers which have been given to this question in the past. Scott himself observes that Ecclesiastes serves to counteract the smugness of uncritical belief by forcing the reader "to look straight at the darkness" (p. 207). It might just be that Qoheleth has something to say—both negative and positive—to our agnostic age.

To sum up, one should not expect more nor less of the Anchor Bible than what it has set down as its express objective. As theological commentary it is seriously inhibited. As solid translation and introduction to the text it is superior. Along the latter line especially these three volumes can well be commended.

WALTER E. RAST
Morison On America

The title is definitely misleading. The Morison History of the American People by Oxford would be less austere and more accurate. For The Oxford History of the American People by Samuel Eliot Morison (Oxford University Press, 1965, $12.50) is a highly unofficial, delightfully personal survey, smelling not a whit of the lamp, a pleasure to read, refreshment and perspective as much as information.

It is not, to begin with, an objective history. No one, however long and dedicated his career, can hope to master the materials that would have to be mastered before he could write a scholarly history of the American people. Too much has been learned, too much is being added daily to what we already know, for one man to be able to pronounce even tolerably objective judgments throughout a work of such proportions. Textbook writers manage somehow, but at the heavy cost of superficiality and dullness. Morison avoids both by not pretending to stand upon Mount Olympus. The reader gazes back on the panorama through the eyes of a confessing Anglophile champion of naval strength who detests Ben Butler and loves horses—to mention just a few of Professor Morison’s obvious passions.

It is therefore easy to quarrel with details. This reviewer, as an economist and amateur economic historian, was often disturbed. (How could he offer such a kindly appraisal of the NIRA?) But surely a review along these lines would miss the point. Pity the poor reader who so despises passion and prejudice that he can read only antiseptic history.

Judging that he can read only antiseptic history.

...One number of features were especially satisfying to this reader. (A personal review of a personal history.) Morison set out to integrate the history of the United States into the history of North America, and succeeded very well. He gives considerable space to the real protagonists of the book are James J. McHabe, Administrative Assistant to the Principal (Adm. Asst. as he signs himself, Admiral Ass. to Miss Barrett) and the students. Bel Kaufman has an uncanny ear for administrative jargon and written student expression, and the protagonists come vividly alive in the book without ever stepping onto center stage.

PAUL T. HEYNE

WORTH NOTING

Christian Conscience and Negro Emancipation

By Ralph L. Moellering (Fortress Press, $3.75)

On the 19th of November 1863, the President of the United States said that we were “engaged in a great civil war, testing whether that (our) nation... can long endure.” The war didn’t end with the surrender of Robert E. Lee at the Appomattox Court House. Neither did the Emancipation Proclamation, the thirteenth, fourteenth, and fifteenth Amendments to the Constitution usher in a utopia of racial harmony. The war is still going on. It has spread to all parts of the country and as it spreads farther and farther it gains greater momentum. It is no longer a war “between the states.” It is now a war between right and wrong: Shall men be free to live in a God-created dignity or shall the color of their skin be the criterion that is to determine their status in society? As long as the pall of police brutality hangs over the heads of our Negro citizens in Birmingham, Selma, McComb, New York, Philadelphia, Los Angeles, and Chicago, the war is still going on.

The war becomes more ominous each day as Negroes are hemmed in in the ghettos which are created and sustained by fearful suburban people, which ghettos become the spawning ground of human frustration which in turn develops a social diseases of every kind—school drop-outs, juvenile delinquency, dope addiction, crime, and wanton destruction of property.

The race issue as it confronts us today is “testing” whether our nation “can long endure.” It is more than that in so far as the church is concerned. It is a call to the Christian conscience to take sides in the interest of human dignity, even-handed justice and equality of opportunity for all of God’s human creatures.

Dr. Ralph Moellering, campus pastor at the University of California at Berkeley, has written a book which strikes at the heart of the race issue while it places into the hands of Christian people material that will both arouse their consciences and stimulate them to action.

Christian Conscience and Negro Emancipation is a scholarly study presented in popular style. But it is more than that. It is also the result of personal involvement in the race problem. The author became involved when he was a theological student. His involvement was deepened when he became a campus pastor and later when he took over the pastorate of First Immanuel Lutheran Church in Chicago. It was under his pastorate that this congregation, located in the heart of one of the most cosmopolitan areas of that city, began a process of racial integration.

The book gives a swift-running overview of events, with a keen perception of the atmosphere prevailing as incident upon incident moved our nation from one status to another. Anyone thoroughly acquainted with the many happenings that led up to the race issue as it confronts us today must say that the author of this new book has prepared for the reader a historical perspective that is factual and relevant to an understanding of the racial conflict through which we are now moving.

The Cresset
The book presents the reader with a necessary and vivid description of the brutality of certain slave masters who saw no incompatibility between their brutality toward their slaves and their confession of Christianity. An example: "The daughter of a South Carolina judge revealed how the fashionably elite of Charleston saw no contradiction between their affiliation with a Christian church and their unmerciful whipping of slaves. She relates that the same woman who opened her house to prayer meetings and moved about in the best aristocratic circles so lacerated the backs of her slaves that their flesh became putrid. She tells about a gentleman renowned for his benevolence who injured the eye of a ten-year-old boy by the blow of a cowhide so severely that the sight was destroyed. She mentioned mangling, imprisonment, and starvation as tortures which were commonly meted out to slaves as punishments for indolence or disobedience."

A noteworthy contribution that Christian Conscience and Negro Emancipation makes is the parallel drawn by the author between the attitudes that prevailed under the master-slave, the segregation, and—if we may call it this—the post-segregation periods. This aspect of the author’s presentation should give pause to those among us who are inclined to think that with the passing of the 1864 Civil Rights Act we have all but eliminated the race problem, or that we can do so any Wednesday morning.

Those who are interested in how Christians and the church can deal effectively with the race issue will find in the book page after page of workable suggestions. Dr. Moeller’s chief concern in writing his book, however, was not to give Christians and the church a blueprint for things to be done, but rather, as the title suggests, he is concerned primarily with the Christian conscience. For this reason the book does not lend itself to comfortable and pleasant reading.

Christian Conscience and Negro Emancipation is an evident call to repentance and renewal on the part of Christians and the church. The author properly castigates the corporate involvement of the whole church in the racism of our past and current history. He is so utterly honest in exposing the racial sins of the church and its people that he at times gives the impression that he is trying to supply grist for the mill of the cynic, the agnostic, and the atheist. If the author is understood, however, it is a pseudo-Christianity that he castigates, the exposing of which does credit to the Christian faith. This intent of the author becomes evident, for example, when he says that "Christian apologists for 'right wing' economics in America today profess to find 'proof texts' in the New Testament" which condemn the drive for fair housing legislation and its implementation.

When compared with the many books that treat the race issue, from the viewpoint of the social scientist and those of other academic disciplines, the number that approach the subject from the viewpoint of Christian theology is still unimpressive. But Christian Conscience and Negro Emancipation can be classified among the better of the latter, and because of its Lutheran orientation should speak convincingly especially to the conscience of those of the Lutheran persuasion.

ANDREW SCHULZE

The Day of the Bonanza

By Hiram M. Drache (North Dakota Institute for Regional Studies, $5.75)

For a century and a half, since Lewis and Clark went through, the image of the Dakotas has been a confusing one. The eastern half of each state is flat farmland; the western half is ranchland, except for the far western fringe which has the Black Hills in South Dakota and the Theodore Roosevelt Park in North Dakota. Tourists from the East whiz across the states to get to this western fringe, noticing almost nothing on the way. For almost 350 miles there is very little to notice, and then the prairie goes into convulsions and tourist camps.

There are many contrasts in the Dakotas. Niccollet, long ago, wrote of the lovely James River but also of the depression his men suffered from the monotony of the prairie east of the river—he finally gave his men a dose of bicarbonate of soda. Recent writers seem to remember largely the drought of the 1930’s, the dust and winds, and the cold winters. Officially, North Dakota holds the Western Hemisphere record for temperature variation—120 degrees above zero and 60 below, in the same year.

It is true that a North Dakota winter may be as bad as can be found anywhere; it is equally true that a good summer day comes as close to perfection as a summer day can. But this is not why the state was settled. Nor does the weather explain why people have remembered largely the drought of the 1930’s, the dust and winds, and the cold winters. Officially, North Dakota holds the Western Hemisphere record for temperature variation—120 degrees above zero and 60 below, in the same year.

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Three things brought people to the Dakotas: (1) the discovery of gold in the Black Hills, (2) the building of the Northern Pacific Railroad, and (3) the bonanza farming which followed on the heels of the railroad. The first of these was limited to South Dakota; the second and third did more for North Dakota. Between 1861 and 1880, before the Dakotas became separate states, the population in the Territory grew from 2,402 to 135,000.

Hiram Drache’s fact-filled book concentrates on the bonanza farms which were made possible by the railroad’s temporary bankruptcy in 1873. At this time the railroad put up for sale 11,000,000 acres of its land grant in North Dakota. People came in from Minnesota, Iowa, Illinois, and Ohio, among other places, to buy pieces of land ranging up to 75,000 acres. They did not come to be pioneers; rather, they came to get rich quick. The soil was excellent, even though the growing season was short.

The bonanza farm is a large one under well-organized management, using transient labor forces and mass production methods for a quick yield. By 1900 most of these agricultural corporations were out of business, but for thirty years they reaped handsome profits and literally put North Dakota on the map. Many of these early families are still in the state, although most of the farms are smaller now.

The railroad advertised widely, using the success of the bonanza farms to lure people even from Germany and Scandinavia. A typical advertisement ran so: “The railroad and government lands in Minnesota and Dakota, along the line of the Northern Pacific Railroad offer better inducements to the settler than can be found anywhere else in the United States. These lands are—CHOICE PRAIRIE, unexcelled in any country for Wheat growing HARD WOOD TIMBERED LANDS, rich soil and excellent for farming, NATURAL MEADOW LANDS, suitable for stock raising. Selections can be made from these lands near the Road and Stations, having all the advantages of good Markets, Society, Churches, Schools, and in a country unsurpassed for healthfulness of climate. PRICES LOW, TERMS REASONABLE. Reduced rates of Fare and Freight to Settlers.”

The railroad, then, really settled North Dakota, but it had the bonanza wheat farms for proof of part of its argument. Not everyone was convinced that the northern prairie was healthful, although, in fact, it is. Not everyone could foresee the problems caused by the bonanza farmers—lack of diversification of crops, hurting the land; absentee ownership; hurting the meager society; and the mere fact of big business making it hard on the “little” farmer. Over a period of years, these problems worked themselves out to a certain extent, although their bad effects are still noticeable in North Dakota.

Professor Drache’s book is not particularly easy to read, because it suffers from dissertation-titis and could have been organized in a more useful way. However, he has a knack for selecting the right information, the hard-to-get-at facts, and the appropriate statistics. Finally, a section of well-chosen old photographs gives life to the book. On the little-known state of North Dakota, The Day of the Bonanza goes much further than most books toward a meaningful introduction.
A Minority Report

The Word for Modern Man

By VICTOR F. HOFFMANN

In The Word of God and Modern Man, Emil Brunner, an eminent German theologian, refers to "the inner tensions" which his title reflects. He writes: "What has modern man to do with the Word of God, and what has the Word of God to do with modern man?"

Brunner's version of modern man will disclaim any interest in the Word of God. And why should he display any interest, modern man asks, for, after all, we are not living in that kind of age anymore. For him "neither the struggle against the authority of the Bible nor the struggle against the teaching authority of the Church is a matter which claims the attention of modern man." Instead he continues, "We have entered upon a new phase, the phase of incomprehension and irrelevance."

This appears to be a fair statement. We are really living in a post-Christian age where, in so many quarters, Christianity and its meaning have outlived their value and usefulness. The questions Christians raise and the answers they give are hooted down as if they were the relics of the catacombs. The Christians will admit that our age has come to this.

"And yet," insists Brunner, "this modern man must acquaint himself with the fact that there are still a considerable—and growing—number of men of his own kind and culture who affirm that the Word of God is the decisive reality in their lives." Consequently, Brunner will maintain the relevance of his theme.

More than that, the two (the Christian with his Word and modern man with his skepticism) must face one another. Since they are politically and economically interdependent, they cannot really avoid one another.

If the Christian insists on the dialogue, he is apt to hear some embarrassing and penetrating remarks. Modern man will tell him that it is absurd to believe in a God "who speaks, or has spoken, or will speak" to man. In a scientific and technological age, we are forced to look upon this as a God-story, a myth, an "anthropomorphic picture of the world." Only the primitive (or the childlike) would "personify everything that encounters them in the outer world."

Modern man also insists that the Christian faith is the wrong kind of strategy for our world: "It is incompatible with our will to live; it makes man a fugitive from the world, a seeker of the other world, and therefore useless for life. And this too is true to a point for this is what the Christian means when he says he is in this world and not of this world or when he confesses that he is restless until he rests in the arms of God.

But Brunner will not argue: "In the first place, I shall not use apologetics; that is, I shall not try to refute the arguments of the moderns and thus, so to speak, prove the Christian faith in the Word of God...and second, it is not my purpose to develop a theological doctrine of the Word of God, taking no account of the fact that we are involved in a conversation with modern men who have no understanding of it."

The question, Brunner feels, that can bring Christians and non-Christians into conversation with one another is the old one, "What is man?"

Brunner imples that modern man may develop an affinity for the Word of God once the Word starts talking to him, on the bet that the Word of God will communicate something to modern man about man that he will understand and will look upon as being quite realistic. Modern man, it is alleged, can see himself or what he really is only after he has heard the Word talk about him.

And what will the Word tell modern man. It will confront him with a basic Christian proposition: "Man as created in the image of God is the creature that receives his particular being in the divine call of love." Man can only and truly be himself "by responding to this call of love with an answering love."

According to Brunner's way of thinking the real human being "answers the loving Creator's Word with the living response of his life, loving his neighbor and living in this love as a truly human man."

In terms of what the Christian calls the Law, this modern skeptic understands that he has fallen short in his responsibility of love. Every man, the modern man as well, knows "what lovelessness is and, when he is treated without love, feels that this is something that ought not be."

Maybe Brunner is thinking that modern man will understand how extensive his lovelessness is at the same time that God will whisper in his inner ear how extensive the love of the Christian's God is as symbolized by the open arms of the Cross.
More and more I have come to feel that writing reviews of motion pictures is largely an exercise in futility. In spite of widespread condemnation the emphasis on sex and violence continues unabated. At the moment many producers actually seem to be trying to outdo one another in portraying what they call "realism" and "adult entertainment." In his review of the 15th Annual Berlin Film Festival, Richard L. Coe, of the Los Angeles Times—Washington Post News Service, expresses opinions that are in complete agreement with conclusions stated in this column time and time again through the years. Mr. Coe writes that "after ten days of viewing movies from five continents, I was up to my eyeballs in sex and violence." He then lists murder, rape, adultery, incest, bloodshed, violence, and crime as the predominant features in films entered into competition in the Berlin Festival. He adds, "Don't get me wrong. I'm not shocked. Just bored. And bored with being told that this is Art. What it basically is, of course, is commercial." Personally I should like to add that I am equally outraged—and bored—by the label "adult." This label automatically seems to give producers carte blanche for anything they wish to do or say.

Adult! Art! Avant-garde! These labels are being tossed about with reckless abandon by producers, directors, and publicity agents. Yes, and by many moviegoers who mistakenly assume that acquaintance with and use of these terms indicates that they are just too, too advanced as well as ultrasophisticated. How unfortunate this is for them and for society!

There has been a rash of thoroughly unsavory films this summer. This is especially regrettable since children and young adults—the word "teen-ager" is taboo these days—flock to the theaters during the long summer vacation. As I have said before, apparently many theater managers feel that they have discharged any obligations they may have when they post an ADULT’S ONLY sign. I have yet to see anyone with the price of admission challenged at the box office—much less turned away. Mr. Coe is right. The key word is commercial. And the one criterion is the box office.

Surely any intelligent moviegoer who has any appreciation for artistry, for moral and ethical standards, and for good theater must be repelled and disgusted by such films as What’s New Pussycat? (United Artists, Clive Donner), The Amorous Adventures of Moll Flanders (Shepperton Studios, Terence Young), and The Art of Love (Universal, Norman Jewison).

There have been some entertaining film releases during a season which usually is decidedly dull. Cat Ballou (Columbia, Elliot Silverstein) is a refreshing, hilariously funny satire on all the westerns that have ever been made. This is out-and-out nonsense which makes no pretense of being anything more. A frail plot is held together and given continuity by means of a droll ballad sung by Stubby Kaye and the late Nat King Cole. Principals and supporting players enter into the fun with zest and high good humor. Cat Ballou is not for young children. I doubt that they would understand, or be entertained by, the wildest spoofing I have seen in a long time.

The Yellow Rolls Royce (M-G-M, Anthony Asquith) shows quite clearly that delicate subjects can be presented most effectively by means of judicious restraint. Here three unrelated vignettes from life have as a focal point the fabulous yellow Rolls Royce. The first episode is set against the beautiful English countryside; the second takes us to sunny Italy with its magnificent cities and its enchanting hills and valleys; the third is played out against the forbidding grandeur of the Alps. The color photography is superb, the acting is exceptionally good, and Mr. Asquith’s sensitive direction often evokes moments of great poignancy as the characters involved in the film pass before our eyes.

World War II provides the background and the material for six recent releases: Operation Crossbow, 36 Hours, and Masquerade, exciting accounts of espionage and intrigue; The Train, a tale of the heroic French resistance and a successful attempt to save art treasures from the Nazis; In Harm’s Way and On the Beach, which portray still other aspects of a tragic tale that is never fully told.

The summer of 1965 will be remembered for three historic events. All were given comprehensive coverage by the three major TV networks. The first event was the successful flight of Gemini IV. From the moment of the spectacular lift-off of the space capsule until Col. James McDivitt and Col. Edward White were safely aboard the carrier Wasp, Americans held their breath. The most harrowing moments during the four long days in space came during Col. White’s “glorious,” never-to-be-forgotten walk high above the earth.

The second event came when Mariner IV completed an eight-month-long journey to Mars and transmitted pictures of the surface of the planet to NASA’s Jet Propulsion Laboratory in California.

The sudden death of Adlai E. Stevenson evoked grief and sadness here and abroad. The nation mourned the loss of a dedicated public servant and leading citizen: the world mourned the loss of an able, fearless, and articulate champion of the cause of freedom and justice for all men.
In all the world there is nothing more still than a college campus in mid-August. . . . Even the summer session students have disappeared, the moon hangs low and warm over the elms, and the cricket beside the porch begins to sing in a lower key. . . . It is now the elegiac lull between summer and fall and in the slow wind from the south there is the nostalgia for spring and the waiting for the cool of September.

This is the only season I have to gather notes which have been written in more clamorous hours. . . . I do not remember their source; some of them may even be my own— an emotion now recollected in tranquility — and far removed from my daily life between dawn and dusk. . . . Perhaps a few of these notes will strike an echo here and there. . . .

A distant echo of John Keats:

If in his songs the note of grief is heard
The sound of evening bells and elegies,
Melodies by moonlight of the mockingbird,
The night-wind through the dim and dreaming trees,
His voice is of his Country. He was born
By sorrowful fair shores, that in the arms
Of visions sleep; far, magical, forlorn,
Mourned by the beauty of pines and oaks and palms.

You do not hear him sing; you only hear
The twilight wind through myrtle, bay and pine;
The mysteries of marshes wide and drear
The golden bells of the lustrous jasmine vine;
The grieving loveliness that live-oaks wear;
The wildwood where the sad lost moonbeams shine.

Or: “Sonnet for September”
I owe a sonnet to the harvest moon
And to its white and silver loveliness

A loveliness which breaks my heart too soon
And mutes my lips with memory’s caress
Houses and streets lie bathed in its pale glow
Trees at my door are etched in black and white
Softly the feet of hurrying men now go
Hushed by the still moon music of the night

No song, O lovely wanderer of the sky
Shall from my lips grown silent now and cold
E’er come to thee. For grief must not reach high
And I am but a tale now nearly told
My dreams, while shadows dance beneath the eaves
Must end — in moonlight dreaming on dead leaves

In the same autumn mood . . .

“Here in the quiet dark, I can recall
The memory of your words, the way you spoke
As if the taut string of a fiddle broke
Beneath a weight of woe too great to fall
Easily from the bow. I can remember
A sound deeper than tears, thinner than smoke
Or of children crying or a stricken folk
Gathered to mourn a ruler in September.
Oh, will not spring be easier in my mind
Who suffered winter with you, and the cold
Let me hold fast to what the heart can hold
Of seeing jonquils bending. Let me find
A robin singing, hear the lifting lark.
I cannot bear your weeping in the dark.

Stray echoes down the September wind.

“To find a dream, to see a star
And know the stranger unequaled bliss
Of reaching out — for things too far.”

“Keep to your dreams, intrepid few
The world has bitter need of you.”

“Enchantments fail, and gold is gone
The apples that were fat are lost
The watchman of the groves at dawn
Crouches like Death against the frost.”

September harvest? . . . Probably not — at least not all of it . . . there is something missing . . . perhaps to be found again in October . . . when all this silver grayness has become golden . . . .