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THE MINISTRY OF MUSIC

Beethoven, the Shakespeare of Music, said, "Music is more than a concord of sweet sounds; it is something from a higher world which we cannot describe, much less define, but which we have the power to invoke."

Music is like the Holy Communion; words fail to describe its beauty and its power. The Lord's Supper makes its appeal to the heart. Words cannot describe it to you and even analyze its significance, but not until you are a guest at the Table do you appreciate something that overpowers you. It is beyond analysis and definition.

What poets do with words, painters with colors, musicians do with tones. Joseph Fort Newton describes Mendelssohn as the Longfellow of music. He is tender and fluent. Chopin he describes as the Tennyson of music. This composer has delicacy, symmetry, and polish. Liszt he describes as the Byron of music. You find that both Liszt and Byron are haughty, impetuous, dazzling, daring. He describes Wagner as the Victor Hugo of music. In both you have virility, dramatic appeal, and above all colossal force.

In an hour of worship when you hear Mozart, or Bach, or Handel, or Haydn, or Beethoven, you have the feeling of something grand and profound. The great works of these masters of melody would have been uncomposed and the men unhonored but for the inspiration of Jesus Christ. You cannot have a magnificent painting without a great subject, so you cannot have great music without the inspiration of someone grand and sublime.

Music stirs men deeply in body, mind, and soul. Watch the crowd when the bands play "Stars and Stripes Forever", or "My Country, 'tis of Thee I sing", or "The Star Spangled Banner", or "God Bless America." There is a magic spell in music.

Noble music is an echo of heaven, as Beethoven says. When you hear Tennyson's "Crossing the Bar", you are lifted when the choir sings the last two lines, "I Hope to see my Pilot face to face, when I have crossed the bar." Or when you hear Kipling's poem

and song "Mother of Mine, O Mother of Mine." In this song you feel anew and afresh the power of a mother's prayers, her tears, and her love, even though you are hanged on the highest hill, or drowned in the deepest sea, or damned in deepest hell.

Noble music is more than a manipulation of sounds; it is a breath from heaven. Illustrated in these three hymns:

"There is a green hill far away,
Beyond the city wall;
Where the dear Lord was crucified,

And died to save us all."
And Matthewson's great hymn, "O love that will not let me go", and "Christ the Lord is risen, Hallelujah."

There is a perfect example of a priestly hymn "Jesus lover of my soul, let me to thy bosom fly." Here a man speaks to God. What a perfect example of a prophetic hymn, "Immortal Love, forever full, forever flowing, forever full, a never ebbing sea."

When we debate and argue, we divide; when we sing, we are united.

Allan S. Meck

THE INTELLECT AND GOD

This article is not revolt against the use of intellect in the search for God. It is merely written to caution those who think that only a god who is the end product of intellect is a respectable god - and that a god who is the end product of faith is a lesser deity. It is sometimes suggested that reliance on faith indicates some kind of intellectual weakness. In truth, faith is what makes knowledge possible.

We believe first and reason afterwards. The intellect is used to support our beliefs. The cumulative evidence amassed by the intellect, when we employ it to confirm the existence of God, make it seem highly probable that God exists. It does not indisputably prove his existence. The quest of religion is for God, the objective reality but the subjective nature of our proofs or evidence bars us from affirming complete certainty. There is always a chance that we are wrong.

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THE INTELLECT AND GOD

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Therefore we are compelled to make room for faith.

Faith is unavoidable in all the various fields of human endeavor. Sometimes it is uncritically supposed that faith is found in religion but nowhere else. "There is no genuine certainty anywhere in the world of reason", says Trueblood. Even mathematics depends upon postulates, and in the scientific enterprise there is inherent the faith in an undemonstrable belief in the regularity and essential uniformity of Nature. Further, it is obvious that the physician, the businessman, and the statesman likewise depend on faith.

It is evident that we can believe falsely, and history tells us that mankind often has. We should, therefore, welcome any help we can give one another in learning how to test our beliefs. An aphorism by Coleridge has something to teach us at this point: "He who begins by loving Xnity better than Truth, will proceed by loving his own sect or church better than Xnity, and end in loving himself better than all." In the last analysis, however, the true test of religion is not the hurdle of intellect but the jostling of the market place.

But to go on, if the intellect is not all-sufficient in our attempts to establish the existence of God, it is of even less use in answering the question, "What is God like?" The intellect will never bring you to the God of Christianity.

If the nature of God is to be limited by our ability to understand it, you arrive logically at two conclusions: one is pantheism; the other is humanism. Both have time and again failed to supply man's deepest spiritual need. If, on the other hand, God is perceived as the Absolute, then there is no reasonable way in which we can come to an understanding of His nature. For all reasonable knowledge is based on sense perception, and there is no sense perception of the Absolute. The knowledge of God, then, is in itself a miracle, and in that sense, the religious is not possible without the miraculous.

But the heart of a religion is not information about God but experience of God. The experience of a living, personal God is unique and must be made by everyone, by himself. If you do not have this experience, then you can argue just as effectively on the other side for a humanistic or a pantheistic concept of God. Only a concept of God is no God.

It is well for us to doubt and employ our power to reason. Truth always lies the other side of doubt, and who has never honestly doubted has also never really believed. Reason may well be God's greatest gift to Man. And faith is a function of the human reason and not something apart from it. Indeed, it may be reason's highest function. For at the beginning of all knowledge stands the faith in the possibility of knowledge.

Frank Pirazzini

SPORTS CORNER

The Crusaders lost their second basketball game last Saturday nite to Crispus Attucks by the score of 42-39. Never in the forty-minute game did the Crusaders lead. In fact, it looked as if they were not going to be in the game as all the first half. At half time the score was 28-11, but the Crusaders, never a team to give up, came roaring back the second half and more than out-pointed the Attucks boys. Captain Bruce Hatt called for a change in tactics because of a loosely called game, and as the score indicates, this smart quarterbacking paid off.

High scorer for the Crusaders was a visitor to the campus, Bob Bright, who poured 13 points into the bucket. Runner up was Bruce Hatt, who coolly telescoped 10 points through. "Bones" Bailey and "Bucky" Trout each had 6, while Herb Ziegler collected 4 counters. Bob Titus and Mel Palmer, substituting for only a while during the 1st half, failed to score.

Mel Palmer

WHAT IS THE INTERSEMINARY MOVEMENT?

A. W. V.

It's the divinity school component of the current ecumenical reformation within Protestantism. It is a loosely organized, grass-roots movement which links the faculty and students of 125 Theological Schools in America.

Historically, it can be traced back to 1880 and much of its growth is due to the missionary zeal of the early 20th century. An especially interesting fact for us is that in the reinvigoration of the movement in the early 1920's, when Henry P. Van Dusen was made president, Nevin C. Harner was a member of the Executive Committee.

Who sponsors it?

The two main sponsors are the National Student Committee of the YMCA and the Federal Council of the Churches of Christ in America. However, its cooperative agencies include: The Student Volunteer Movement, the Foreign Missions Conference, and the American Association of Theological Schools.

Who supports it?

We do. (and we have paid \$35 for this year) There is only one national executive secretary and all the field representatives are seminarians like ourselves, who get their expenses paid for traveling. (Bob Minnich of New Brunswick Seminary recently visited us)

What does it do?

It brings seminarians together in an area conference and a regional conference each year. (as this year, Albright and Princeton). Once every three years it sponsors a national conference during the Christmas vacation, this year at Augustana College, Rock Island, Ill. We're hoping to send some delegates out there.

The other three objectives it proposes are:

1. To promote Christian unity through study and discussion.
2. To promote the World Student Service Fund in the seminaries.
3. To promote an appeal for church vocations to pre-college students.

Protestantism needs a united front and a revitalized witness. We can't get the spirit of this movement from paper, but it is contagious at a conference. Plan for Princeton next March.

Stan Dunn

Does October 24, 1949 mean anything to you? Does it ring a bell up there between your flappers? If not, though it should, let me explain why October 24, 1949, is such a significant date for all to remember.

On October 24, 1949, Monday, 8:00 P.M., the much better half of the Seminary, namely, the wives, held their first meeting. It was really a big occasion, and believe me, plans are now being made for this infant organization that will make it the biggest thing since television.

However, I'm still wondering why I was elected chairman; I guess it's all in whom you know and whom you do not know. It just goes to prove that you should never underestimate the power of a woman!

I'll give you some of the ideas expressed at the gathering. The most important one, which all the wives seemed to want, was to have a talk given by a minister's wife on the subject: "What is expected of a minister's wife?" Also having a high Hooper rating was the idea of a book review on The Shepherdess or I Married a Minister. The wives decided to form a women's chorus, which I think is an excellent idea. Fourteen women signed up at the first meeting, but we can use some more. So come on out, you song birds. Maybe we'll discover another Lily Pons or at least a second Hildegard.

This organization, like any other organization, has dues, but they are only slight; in fact, only 15¢ a month. This 15¢ is to cover refreshments and mailing costs. What would a hen party be like without refreshments? I guess we can afford to refresh one night out of a whole month, eh girls?

With this pleasant thought I'll take my leave of "you all", as our distinguished friends from the South say.

Ruthie