

The Seminarian

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With a profound sense of respect the editorial staff reprints in this issue a statement made by Dr. Charles M. Jacobs concerning the birth of the Seminarian. We feel that the high standard which has been set should be continued. It is our hope that the articles contributed will be an outgrowth of our attempt "to think clearly about the most important things of life." Wrote Dr. Jacobs,

"The proposal of this publication has come out of the student-body. The Faculty has welcomed it and given the project its approval. Its beginnings are very modest. It aims only to provide an outlet for that impulse to self-expression which is normal among young men who are learning to think clearly about the most important things in life. Thus it adds another healthy activity to our student life. We, of the Faculty, are glad for it."

THE MEN WHO HAVE INFLUENCED KARL BARTH

The most interesting event in post-war religious worlds has been the phenomenal suddenness with which the word of Karl Barth has captured the ear of Europe, and transformed within a few years the whole outlook of Continental theology, in Germany, Switzerland, Holland, Denmark, and elsewhere. In many Continental pulpits and professorial chairs the theology of Barth is constantly finding voice. Papers are being issued in different countries to spread his teaching. More than half the theological students in Germany, it is said, are his disciples. Even where the word of Barth has encountered doubt and criticism it has always met with respect, and with a certain longing and disappointment, a witness to the fact that there is a deep sense of need, a vacuum, in the Protestant church calling out for a new presentation of the Christian Revelation.

Four men deeply coloured the mind of Barth in his formative years. It is their influence that we wish to consider in some detail. He admired, he tells us, "the dialectic courage of Kierkegaard, the hunger for Eternity of Dostojewski, the reverence of Overbeck, and the hope of Blumhardt."

Soren Kierkegaard, the Danish philosopher, was the one who took the deepest hold on Barth. He is recognized today as the most original mind which Denmark has ever produced. He was convinced that the conventional Christianity of his day did not possess the truth as it is in Jesus. People professed and called themselves Christians, but they were, "Christians, just as Jews were Jews, by birth." Christ-

ianity had become too comfortable, and far too anxious to wipe the tears even of those who had none away. Religion had lost the power to suffer. It was soft and no longer appealed to the virile. He had no patience with the prevailing tasteful explanations that took off the sharp edge of the hard sayings of the Gospel. Christ was an offense, a stumbling block. "Take the possibility of offense away", he said, in words which Barth quotes with approval, "and you take the whole of Christianity away." Kierkegaard ridicules the idea of philosophy to bridge the gulf between man and God. He says that this is a betrayal. The gulf is unbridgeable. God is God. World is world. God the unsearchable is not man. To think of God as but the superlative of man is folly, indeed.

Dostojewski had the same distrust of the Church and of all organized Christianity as had Kierkegaard. He says the Church has taken the burden from man, which he ought to bear, and has given him sermons, and promises, and "children's happiness" at the price of freedom. He sees sin as the rebellion against God, and this rebellion he observes in the great and positive tasks of man. In all the proud towers of Babylon which men build he sees them yielding to the voice of the tempter, "ye shall be as gods", seeking "an eternal life on this side", and striving to establish yourselves in the world and do without God. Therefore, his deep distrust of culture and of society.

But while Dostojewski saw the end of man, the end of all his ways, he saw "the awful dawn". Not downfall, not the laughter of the devil, but the incomprehensible, vic-

torious word 'Resurrection' is the last of his romances. In the old man that ceases to be, a new man arises who was always hidden in him. Out of prisons arise victorious words; on pale, emaciated faces there lies the morning flush of a new future. For "only where there are graves are there resurrections." (Nietzsche)

Dostojewski owed his knowledge to Socratic wisdom. He was full of questions. "I ask after every step of the way," he makes a favorite character say, revealing his own soul. His wisdom, like that of Kierkegaard, was found in the dialectic of question and answer. Because the man had been a problem to himself, therefore he so deeply understood him.

(To be continued)

Walter Bock.

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IS CHRISTIANITY UNIVERSAL?

In the Gospel men must seek the spiritual and moral basis for ordering national life and international relations, if humanity is not to succumb to the conflicts which threaten the ruin of civilization. Our conviction springs from our common faith in the eternal and almighty God revealed in Jesus Christ, before whose judgment seat all people stand. God is Love, and His judgments are in truth and righteousness. Only righteousness can exalt a nation. The prophets of the Old Testament denounced nations and rulers for cruelty and inhumanity, for robbery and lies. Their message still remains applicable to our day and age. The two great commandments of love require that love to God become our loyalty, which must

be exemplified in brotherly consideration for the welfare of all men.

As Christians seek to apply their principles to the world situation they realize that they are deeply affected by the various situations existing in every country. They also feel responsive to different cultural and ecclesiastical traditions which manifest themselves in divergent interpretations of Christian duty and of the coming of the Kingdom of God. The very fact of difference, however, is a call to continued struggle to arrive at a common understanding of the will of God.

God has made all peoples of one blood and no race can therefore disregard the interests of other races, and remain a child of God. Racial persecution is abhorrent and it becomes the duty of the Christian Church to exert its influence on the side of all movements working for the full and equal sharing by all races in the common life of mankind. In doing this, the Church must purge its own life of any racial discrimination.

It is the duty of every man here at Seminary to promulgate an international feeling of love which has been nurtured by our friendly contacts with those of different nationalities and races than our own. The only way is to regard all humanity as one great universal human race with, of course, many variations as is set forth in great musical masterpieces in which there are great variations but wherein, nevertheless, the same general motive returns, resounds, and inspires different intonations and expressions.

Erwin S. Jaxheimer

FACTS AND FIGURES

For a little diversion let us turn to another field for information. Although this is not a field which will allow much room for growth of intellect, it may interest the student body to see a few statistics concerning its members.

The first of these has to do with the institutions which our students call their Alma Maters. We have learned that there are students from the following Colleges and Universities, in each of the respective classes:

	Senior	Middler	Junior	Total
Muhlenberg	13	10	14	37
Wagner	3	3	5	11
Susquehanna		1	4	5
Thiel		1	2	3
Wittenberg	2			2
Temple	1		1	2
Albright	1	1		2
Gettysburg	1		1	2
Ursinus		1	1	2
University of Washington	1			1
Franklin and Marshall	1			1
Princeton		1		1
Catawba		1		1
Acadia University		1		1
Dickenson		1		1
Colgate U.			1	1
Moravian			1	1
University of Akron			1	1
Totals	23	21	31	75

The second group of statistics has to do with the age of the students. In studying the figures we notice that there is a variation of only ten years between the

oldest and the youngest of our fellow students. But let the figures speak for themselves:

	Senior	Middler	Junior	Total
1908	1		1	2
1909	1			1
1910	1			1
1911	2		1	3
1912	2			2
1913	2	3	4	9
1914	9	8	1	18
1915	3	6	5	14
1916	1	4	15	20
1917	1		4	5
Totals	23	21	31	75

The following statistics have been compiled to show the great variety of occupations from which we as a student body hail. It shows that the family background is no handicap in God's service and ministry.

Occupation of Father:

Ministry	14
Business World	
Clerk, stenography, book-keeping, executives etc	14
Farmer	10
Machinists & Mechanics	6
Educators	4
Steel workers	3
Missionary	2
Photography	2
Carpenter	2
Engineer (electrical and mechanical)	2
Miscellaneous	<u>13</u>
Total	74

The last group includes the following:

millers, opticians, railroaders, knitting industry, mining, shoemakers, contractors, soldiers, dentists, tailors, plumbers, zinc workers, linoleum layers.

I thank you for your kind attention.

Willard Weida

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CONCERNING MATERIAL THINGS

"No young man believes he shall ever die. It was a saying of my brother's and a fine one. There is a feeling of eternity in youth which makes us amend for everything. To be young is to be as one of the Immortals. Death, old age, are words without a meaning, a dream, a fiction, with which we have nothing to do." So speaks William Hazlitt in his essay on "The Feeling of Immortality in Youth".

Perchance our round of experience has taken from us the naivete which the essayist has attributed to youth in general, but perhaps he speaks of us. We who will be ministers have a material problem to face which is in many ways unique to our profession. The community expects a minister to dress, live, entertain, furnish the home, build a library, educate his children, and exercise benevolence on the level of the best salaried of the congregation and community. Yet his income seldom warrants spending on that level. Then too he must make some provision for his old age and death.

Fortunately the minister has at least the beginning of a retirement income set up in the Minister's Pension, toward which, to date, he has made no contribution. Very few classes of people have this to look to. On the other hand there is no absolute guarantee that a satisfactory pension will inevitably be provided. There is really no guarantee that the present \$25. per month can or will be continued. Certainly there are no grounds for easy complacency in the matter of preparing for a rainy day.

The fact that the average minister with a moderate salary has plans for the future requires that he have a plan that permits him to have time for completion. His ability alone is his stock in trade, and he cannot pass that on as an asset to his widow's creditors. Instances where improvident pastors have left their widows with little beside a beautiful memory, a few stocks, and a library to sell to the highest donor are not hard to find. What can we do to provide both for the possibility that we will not live long enough, and for the possibility that we will live too long?

Bitter experience has proven the inadvisability of the stock and bond route to security. At the best this kind of security requires years to build up into a substantial holding, and the manner in which estates are handled after the death of the earner is not conducive to a feeling of comfort in one who hopes to be a provident husband and parent.

Fortunately there is a program which, if wisely used, will provide the protection and security for both a short life or a long old age. Ministers have found that

through Life Insurance alone they can create an estate immediately and pay for it later. Life Insurance also meets all the requirements of a perfect investment. Its values are known and guaranteed. It is free from inheritance taxes, estate shrinkage, and re-investment headaches. Contrary to most forms of investment the income provided is dependable both as to quantity and time.

However, it is not enough that Life Insurance be accepted as the medium of thrift for a minister and then any kind of policy be purchased from just any Company. It is important that a contract be purchased that really fits the pastor. I'm sure that all of us have some insurance now, but we want more than just insurance. We want an insurance plan. It must include the possibility of an education for our children, security and comfort in our old age, and an adequate provision for our loved ones if we die before that is done.

Obviously we need help in this complicated procedure. Fortunately there are agencies which are peculiarly adapted to meet the needs of the pastor. Here on the campus we have the possibility of learning about insurance before we formulate our own program. There are a number of books on the subject written for laymen which we should look through. A lifetime plan is worthy of a bit of study.

Finally, in writing our insurance there is infinite wisdom in doing it with a company that will be in business when time and circumstance requires a change. There are men in the field who can help us to plan a program. Do it wisely.

John P. Stump

APOLOGETICUM

The quiet of a dreary January afternoon was broken by a familiar sound. Beginning softly and uncertainly, the music of a bell gathered intensity and regularity. There was no mistaking that familiar peal; it was the call to worship. Laying my book aside, I decided to answer the invitation of that bell again. As I started across the campus I met other members of the Seminary family who also were answering that invitation. That call was a beckon to worship; a daily source of inspiration and edification for both students and faculty.

Approaching the chapel door the familiar strains of the organ prepared me for the service that was to follow. I had seen this prelude many times before, but this day it was especially impressive. Student after student, then members of the faculty, came to participate in the tie that binds. There was a beautiful spirit of awe and reverence as one after the other took his place with bowed head.

The next scenes were equally impressive. The choir assumed its customary place. They were not trained singers, I heard a note or two of discord but their voluntary contribution in a humble spirit made me overlook this deficiency. The service was about to begin. I took especial notice of the hymn and the Psalm. They were in keeping with the season and the service. Some one in back of the scene was giving his time towards a unified, appropriate service. The reader entered at the second stanza. I noted no flourish or stagely performance. Putting

forth his very best he read the service in a spirit that drew attention from the individual. Was a student, or one of the faculty members late? I really couldn't notice; the spirit of a group lifting up its heart in worship kept my thoughts from anything outside the spiritual sphere. If one of the faculty was late I could not object. The very fact that he set aside a half hour from his busy schedule was a testimony to our service.

The service was not long or short as far as the worshipper was concerned. Time was lost to anyone who participated in that service. If the service was short, it was the result of a carefully planned procedure. No unnecessary pauses, just the natural devout reader who led his spirit to combine with those assembled in the worship of Him who taught us to pray.

The service concluded as smoothly and as reverently as it had begun. Having pronounced the Benediction, the reader executed his exit as unnoticed as he had come in.

This is merely one student's humble impression of a daily chapel service. If a few minor improvements could be made, I'd naturally favor them. As they are now, however, I believe they are strengthening and inspirational to the degree that the student's attitude will allow them to be so. As for me and many of my colleagues, I leave chapel with the one thought: "It was good for us to have been there".

Lawrence M. Reese

THE LIFE AND WORK OF JOHN D. LANKENAU

John D. Lankenau was born in Bremen, Germany on March 18, 1817, the son of a wealthy importer. At the age of nineteen he came to Philadelphia and became associated with a number of his father's friends. He became acquainted with Francis M. Drexel, founder of the famous house of Drexel. Mr. Drexel had come to Philadelphia from Germany in 1817 the year in which John Lankenau was born. While still a youth, Lankenau was invited to the Drexel home, and later succeeded in winning the hand of Mary Drexel, whom he married in 1846. The couple was blessed with two children, Frank and Elise.

However, shortly before they were to celebrate their Silver Wedding anniversary the beloved wife and mother was taken by death. Four years later, at the age of twenty-five, Frank followed his mother into eternity, and in 1882 Elise was called to her eternal rest. Thus, at the age of sixty-five, John D. Lankenau, greatly depressed and heartbroken, was left alone in his great sorrow. In his bereavement he called upon Almighty God to give him peace, strength, and comfort.

It is told that shortly after the death of his wife, John Lankenau and his children were travelling in Europe, when one of them asked him the question, "Father why do you not put up a home for aged people in memory of mother?" That question brought response. He had been deeply interested in the work of the German Hospital in Philadelphia since he made the acquaintance of Mr. Drexel who was one of its founders. In 1869 Lankenau was made pres-

ident of the German Hospital Board. Immediately he made plans for the relocation of the hospital to its present site. He succeeded in gaining the interest of the German Lutheran congregations and ministers in his proposed venture. He enlarged, equipped, and extended the hospital, purchased the entire block on which the hospital is situated, and surrounded it by an imposing wall.

In the year 1884 Lankenau reconsecrated his life and his fortune to the task that he chose for himself. In the service of his Master he sought consolation for the loss of his children. In two years time new buildings were dedicated in "Memory of a Wife, and Son, and Daughter". The Philadelphia Motherhouse for Deaconesses and the Mary J. Drexel Home were completed in 1889.

In 1901, having seen the accomplishment of all his hopes, John D. Lankenau joined his family in the world beyond. The German Hospital has since been named the Lankenau Hospital in honor of the one who was lifted up by God to do a work of mercy to the sick, aged, and the children....

William H. Stebbins

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Senior Class Activities

The members of the senior class and the faculty were delightfully entertained at a tea given at the home of Dr. and Mrs. Reed. It afforded not only an

afternoon of fellowship but also an opportunity to become better acquainted with the members of the faculty and their wives.

We are anticipating with pleasure three visits that we are to make in the near future to institutions of our church which are concerned with Inner Mission work. Pastor Empie is going to take us on a tour through the Lutheran Orphanage, in which we will be shown the large new building which has just been erected. The whole class is looking forward to this visit, which will be climaxed by a dinner.

Dr. Henry, the superintendent of the Orphan's Home in Topton, has also invited the seniors to pay him a visit and to observe the work that is being carried on there. After spending the morning at Topton and after dining with the children there, we will proceed en masse to the Good Shepherd Home, at Allentown. Dr. Raker has very cordially extended to us the invitation to become acquainted with the work of the institution, which gives aid and a home to crippled children and to old people. We are anticipating also the dinner here, which seem more than a fitting conclusion to the day's trip.

It is indeed a fine opportunity that has been presented to the senior class to examine at first hand the work in which we all should have an active interest.