

The Seminarian

Lutheran Theological Seminary at Philadelphia
Volume IV October 1959 Number 1

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GREETING!

We greet the first issue of the SEMINARIAN for the year 1939-40 with pleasure and high expectation.

The Faculty believes that there is a definite place in our institutional life for just such a paper. Affording an opportunity for free discussion by members of the student body it encourages the submission of well considered opinions to the broader judgments of the entire group. The use of its columns should promote reflection and self-expression on the part of contributors and quicken the interest of readers in a wide range of topics.

We expect the SEMINARIAN to make a distinct contribution to our common life and thought during the coming year.

Luther D. Reed.

Gentlemen, We Salute You.

As plebes enrolled in the "West point of the Church" we doff our hats to you, the faculty and students, of Mt. Airy Seminary. Not as a stiff gesture of courtesy, nor as a passing sign of recognition, but sincerely!

By admitting us into your family circle you have already given us much for which we are anxious to express our appreciation. Relying upon our honor and sense of courtesy, you have allowed us freely and wholeheartedly to participate in all your activities. You have promoted us from the humble grade of "Now men" to the lofty rank of "Gentlemen". You have shown us that education can be both achieved and lived within the tempering fire of the Christian spirit. And more important, you have proved to us, by word and action, that the life and message of Christ is never an intellectual debate nor an apology for weakness, but a virile devotion to the living God. For this and more we thank you.

We speak frankly when we say that our reception has been overwhelming. To be lifted from the turmoil of college life into this atmosphere of unity in mind and spirit is ecstatic in its finest Greek sense. One of our number recently remarked "It's strange, I used to dream attending chapel, but now I look forward to it". Said another, "You know, I haven't found anyone around here to complain about". And still another, "After leaving college it's like coming into a paradise".

Already we feel the salutary effects of this new atmosphere. Convictions which before were rather passive and perhaps

shaky, have been strengthened with friendship and the desire to serve. Courtesy and good manners have become part of us and have instilled in us a new conception of the worth of the other fellow and ourselves. In short, we are now gentlemen, and as gentlemen constrained by the love of Christ, we are servants and co-workers of God. We are proud to join you, fellow Seminarians, in the high calling of God in Christ Jesus.

- Charles J. Harris

L u t h e r ' s V i e w o n W a r

What is War ?

"What else is war than the punishment of wrong and evil? Why does anyone go to war, except because he desires peace and obedience?

"Although slaying and robbing do not seem to be work of love, and therefore a simple man thinks it not a Christian thing to do, yet in truth even this is a work of love. By way of illustration, a good physician, when disease is so bad and so great that he has to cut off a hand, a foot, ear, eye, or let it decay, does so, in order to save the body. Looked at from the point of view of the body, which he intends to save, it turns out that he is a fine and true man and does a work that is good and Christian as far as it goes. In the same way, when I think of the office of soldier, how it punishes the wicked, slays the unjust, and creates so much misery, it seems an unchristian work and entirely contrary to Christian love; but if I think of how

it protects the good and keeps and preserves house and peace, then it appears how precious and godly this work is, and I observe that it cuts off a leg or hand, so that the whole body may not perish. For if the sword were not on guard to preserve peace, everything in the world must go to ruin because of lack of peace. Therefore, such a war is only a little, brief and immeasurable lack of peace, a small misfortune that prevents a great misfortune."

What does justify war?

"When men write about war, then, and say that it is a great plague, that is all true; but they should also see how great the plague is that it prevents. If people were good and glad to keep peace, war would be the greatest plague on earth; but what are you going to do with the fact that people will not keep peace but rob, steal, kill, outrage women and children, and take away property and honor, -Therefore God honors the sword so highly that He calls it His own ordinance, and will not have men say or imagine that they have invented it or instituted it. For the hand that wields this sword, and slays with it is then not man's hand, but God's, and it is not man, but God, who hangs, tortures, beheads, slays and frights. All these are His works and His Judgments." -

War is justified in Scripture

"In confirmation of this, we have the greatest preacher and teacher, next to Christ, namely John the Baptist (Luke III) who, when soldiers came to him and asked what they should do, did not condemn their occupation and did not bid them do-

sist from it, but rather confirmed it and said, "Be content with your wages and do no one violence or wrong." Thus he praised the profession of arms and, at the same time, forbade the abuse of it. Thus Christ when he stood before Pilate, admitted that war was not wrong, when He said, "Were I king of this world, then would my servants fight that I should not be handed over to the Jews." Here, too, belong all the stories of war in Old Testament, the stories of Abraham, Moses, Joshua, the Judges, Samuel, David and all the kings in the people of Israel. - All this is well known to all who have read even a little in Holy Scriptures, and there is no need to offer further proof of it here."

War must be fought in the fear of God!

"Even though you are sure and certain that you are not beginning it, but are forced into war, nevertheless you must fear God and have Him before your eyes, and not march out, saying, "Yes, I am forced into it and have good cause for war." Foolish confident, heedless people serve no purpose in war, except to do harm. - How terribly Prince Hannibal smote the Romans while they were confident and secure against him; and cases of the kind are innumerable in history, and are daily before our eyes. - But the reason and cause is, as I have said, that God would testify by all such histories that He will be feared, and even in such things will not endure confidence, despite, temerity, or security, until we learn to take from His hands all that we can have, as gift of pure grace and mercy." -

God and war!

"All this God confirms with fine examples in the Scriptures. He had His

people first offer peace to the kingdom of the Amorites and Canaanites and would not have His people begin the fight with them, so that his precept of His might be confirmed. On the other hand, when these kingdoms began the war and forced God's people to defend themselves, they had to go to pieces, Self-protection is a proper cause of war and therefore all laws agree that self-defense shall go unpunished, and he who kills another in self-defense is innocent in everyone's eyes. Again, when the people of Israel willed to smite the Canaanites without necessity, they were beaten (Num. XIV).-Because God rules the world powerfully and leaves no wrong unpunished, He who does wrong has his punishment from God, as sure as he lives, unless he repents and gives compensation to his neighbor.- Thus you can defend yourself with good conscience, for there stands God's word, "He scattereth those who have desire for war."-For it is God who does the deeds, and He will have peace, and hates them that begin war and break peace."

War of Equals with Equals !

"For at the very outset, I want to say above all else, that he who starts war is wrong, and it is just that he who first draws sword shall be defeated, or even punished in the end. This is what has usually happened in history; those who have started wars have lost them, and it has been seldom that they have beaten those who have to defend themselves. Worldly government has not been instituted by God to break peace and start war, but to maintain peace and repress the fighters. So Paul says, in Romans XIII, that the duty of the sword is

to protect and punish, to protect the good in peace and punish the wicked in war; and God, who tolerates no wrong, so disposes things that the fighters must be fought down.."-

Different Kinds of War!

"War is not right, even between equal and equal, unless it is fought with such a good conscience that one can say, "My neighbour compels and forces me to fight, though I would rather avoid it!" In that case, it can be called not only war, but due protection and self defense. For a distinction must be made among wars; some are begun out of a desire and will to fight and before one is attacked, others are forced by necessity and compulsion after the attack has been made by some other party. The first kind are of the devil, God give him no good fortune. The second kind are human misfortunes; God help in them!"

Just War !

"Think of yourself! If we were to give way on this point and admit that war was wrong in itself, we would have to give way on all other points and allow that the use of the sword was entirely wrong. For is the sword is a wrong thing when used for fighting, it would also be a wrong thing when used for punishing evil-doers and keeping the peace; in a word everything it does would have to be wrong. For what is just war, except the punishment of evil-doers and the maintenance of peace? In a just war one punishes at one time a whole great crowd of evil-doers, who are doing harm in proportion to the size of the crowd. If therefore, one work of the sword is good and right, they are all right

and good, for the sword is sword and not a fox-tail, and it is called, in Rom. XIII, "The Wrath of God".

Shall Christians Fight?

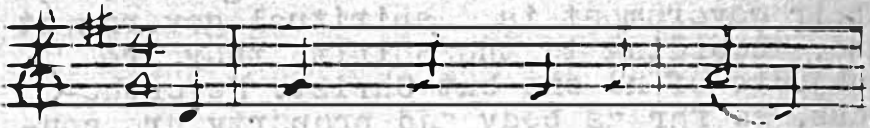
" For Christians indeed, do not fight and have no worldly rulers among them. Their government is spiritual government and, according to the Spirit, they are subjects of no one but Christ. Nevertheless, so far as body and property are concerned, they are subject to earthly rulers and owe them obedience. If worldly rulers call on them to fight, then they ought to and must, and be obedient, not as Christians but as members of the state and obedient subjects, as regards the body and temporal possessions. Therefore, when they fight, they do it not for themselves or on their own account, but as a service and act of obedience to the rulers under whom they are as St. Paul writes to Titus, "They shall obey the rulers."

Conclusion !

" That is the sum and substance of it. The sword is in itself right and is a divine and useful ordinance, which God will have not despised, but feared, honored, and obeyed, on pain of vengeance, as Paul says in Romans XIII. For He has established two kinds of governments among men. The one is spiritual; it has no sword, but it has the Word, by means of which men are to become good and righteous, so that with this righteousness they may attain everlasting life. This righteousness He administers through the Word, which He has committed to the preachers. The other is worldly govern-

--Continued on Page 12.

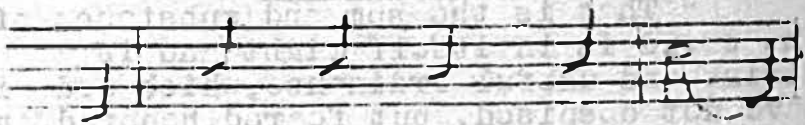
VESPER HYMN FOR CHILDREN



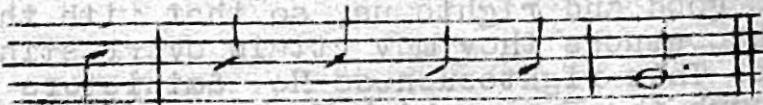
1. The day draws to a close,



The sun sinks in the west,



And with the length'ning shades



God sends to all His rest.

2. Another Lord's Day over
Of rest and quiet peace
Symbolic of the rest
Then all our work shall cease.
3. Come, let us go to church
For worship and for prayer
To thank our heavenly Father
For all his loving care.
4. Then as we leave God's house
And go our homeward way
O may we carry with us
The blessing of this day.
5. Lord, send this peace and calm
Out into every life.
Thus blessing all the world
And healing every strife.
6. Yea, every pain shall vanish
All sorrow and the sword;
The world will then become
The Kingdom of our Lord.

- Luther F. Schlenker

ment, through the sword, which aims to keep peace among men, and this He rewards with temporal blessing. For He gives to rulers so much property, honor, and power to be possessed by them above others, in order that they may serve Him by administering this righteousness. There is no human ordinance or authority in either, but each is altogether a divine thing."

"God be praised for that! For the very fact that the sword had been instituted of God to punish the evil and protect the good and preserve peace (Rom. XIII; IPet. III) is proof, powerful and sufficient, that fighting and slaying and the other things that war-times and material law bring with them, have been instituted by God."

(These quotations are selected from Luther's tract: Whether Soldiers Too, Can Be Saved? The text of this tract is found in Weimar Ed. XIX, 623 sq. and M. Luther's Works, Holman, ED. Vol. V, 54 sq.)

-Erwin Mueller

LSAA Ashram of 1939

This past week as I passed by others in the halls and on the campus, I looked at them differently than I had before, for I thought of each one as a human soul with great possibilities--thus spoke one of the girls at a campfire held toward the close of the 1939 LSAA ashram (Lenoir Rhyne College, Hickory, N.C., the week of August 21-27) It was such a sincere thought that marked the spirit of this gathering of 280 Lutheran students from all the differ-

ent groups within our Church in this country. The LSAC is the one American organization, so far as I know, that steps over synodical lines and unites in one fellowship the Missourians, the Swedes, The norwegians, those of the ULCA. In the group sessions it was often easy to notice the background of the various participants. but all of us felt close together as Lutherans, and were glad that in spite of the fact that our elder brethren find it expedient to stay apart, yet as Lutheran students we can get together for fellowship, study, and recreation. (But in one thing there was loud disagreement among the various groups at the ashram -- that was in the use of Ein' feste Burg, for unfortunately the different groups use different translations, and in singing this battle hymn of Lutheranism a mighty B bøl of sound resulted after the first line, upon which there was agreement.)

Specifically the LSAA ashram theme for 1959 was "The Faith of Our Day". The catechism was used as the basis of thought. Each morning Dr. Conrad Bergendoff of Augustana College and Seminary gave us food for thought in his treatment of the Bible study -- passages from the second part of Isaiah. And after that each day Dr. Paul J. Hah of our seminary gave the address of the day; and every Mt. Airy man can be justly proud of Dr. Hah. Hah put the faith for our day in terms that challenged the student mind. In the discussion groups that followed the students themselves pondered over the facts of our faith, prayer, the Sacraments, the Commandments, and what to do when we fail. That such a program was inspiring is self-evident. It was a

week spent on the hill-top with the Lord and His children.

The afternoon s were given over to recreation, special meetings, and the like. Almost everyone seemed on the go all the time. In the evenings came the song-services, and special features - - one evening we heard Dr. Peng-Fu speak through an interpreter on the situation of the Chinese Christians; another evening the sports of the Amsterdam Conference were given. One afternoon and evening we visited Blowing Rock and on that height worshipped together. Another evening 'round a campfire a negro choir sang spirituals for us. And the final evening was spent around the banquet table.

The ashram closed with the Holy Communion, the climax of a week of morning services (the others were Matin services). All went their separate ways glad that they had been there.

-Israel Yost

MY MASTER CALLS ME FROM THE WORLD

My Master sees each erring step;
He knows each sinful thought;
But still, He offers me the Gift
His precious Blood has bought.
O Master, shamefully I come - -
Thou owest naught to me;
And yet, I crave Thy proffered Love,
When I have not loved Thee.

My Master bids me, "Take and eat"
Of His own Body-Bread;
His outstretched hand holds forth the cup
Of Blood, for my sins shed:
O Master, stained with sin, I kneel,
Confessing in Thy sight,
And asking Thy full, boundless Grace,
Thy Blessing and Thy Light.

My Master bids me follow Him
And bear aloft my cross,
And store up treasures in His Heaven,
Forsaking earth's vain dross.
O Master, joyously I come - -
Yet on my lips a plea:
Lord, Grant me strength to climb Life's
hill,
And rest my soul in Thee.

My Master calls me from the world
To preach His Sacred Word,
To shed His Light on darkened lives,
That other hearts be stirred.
O Master, humbly now I come,
To give again to Thee
The lips, the hands, the mind, the heart;
The life Thou gavest me.

-Henry B. Luffberry

Per Pedes Apostolorum

"Knock, knock" begins the day
for the boy on the "field". Perhaps he
may find a bell, which makes his task
easier. What is he doing standing before
a strange door at nine o'clock in the
morning? Who is he?

He is only one of a sizable company of young men scattered throughout the United States doing necessary tasks for his Master. His one and only thought is "Ecclesia Plantanda". This is the Work which he has chosen to do during his summer vacation, and it is one of the most important labors for the progress and growth of the church. He is a member of the Department of Survey and Research of the Board of American Missions of the United Lutheran Church in America.

He and his group are known as the "eyes and ears" of the Board. They are the advance guard for the possible development of a mission church in a particular area, and the means whereby the effectiveness in an area is tested. If the church is not showing the life expected of it, he must discover why - accurately and impersonally. This labor is absolutely necessary if the Church of Christ is to triumph in the world and to blossom and bear fruit in the coming ages. It is an opportunity and a challenge to all seminarians in this stage of their studies. Their education is enhanced with this work on the Board of American Missions, their experience in dealing with people and problems is enlarged.

Then, too, one sees various types of church architecture. Beauty meets the eye, and warmth fills the soul in some church edifices. Ugliness and coldness may stare at him in the next structure. This work is an architectural excursion helping one to appreciate and to learn of beauty in construction, both on the exterior and in the interior of the

church. To discover that beauty is a real aid to worship.

This enlightening job, or better yet, adventure, affords the worker a "bird's-eye-view" of a wide scope of the mission field; and at the same time it offers him a close observation of the church at work. Seminarians are in need of such experiences, for in them we come to grips with some of the real perplexities of building for Christ. To travel and to learn how people in other parts of the country live are some of the bonuses of the adventuring. It affords opportunities to chat with these people, to see and hear their struggles with life, to learn what they think of Christ's Church, and to listen to praise and also to condemnation of your own church. It brings to light the warmth of one soul and the callosity and frigidity of another. One comes to realize the need for the Message of Salvation in the lives of men and women and in the most unexpected places. The man on the field hears questions which he must sooner or later answer in detail to the satisfaction of some prospective member for his church - or that person may be lost to the open arms of Jesus. He is more than a surveyor. He is a missionary, coming to the people, regardless of their attitude, a representative of Christ who invites all men to come unto Him.

Where there is a church there generally is a minister. From him, too, one may learn of the church's advancements and failures. Sitting on his porch or in his parlor one is given information for the Board and, if one is alert, some pastoral advice for personal

use in the future. Often without knowing it the pastor is giving by his own attitude and words a lesson on what not to do or what is best to do in the work of a pastor. Ethics, church administration, symbolics, Sunday School development, pastoral theology, psychology, and even real estate values are some of the topics of conversation. Ministers instill their personality and Christian faith into one's soul for the strength of carrying on in the future.

"Join the Marines and see the world", says Uncle Sam. We say, "Join the Survey and Research Division of the Board of American Missions to see and to help your church at work". "We're taking a religious census. Where does this family go to church?" Come numerous replies - "We don't. We're masons", "Isn't that too hypothetical?" "I'm retired", or "I don't know who you are, but you've got a h-- of a nerve". Going farther one might meet something like this - "Where does this family go to church?" Then "Wadda yuh wann know, huh?" "I say are you catholics or protestants?" "Oh, we da catlics". "How many children in the family?" A moment of silence passes. Tony frowns and calls back, "Rosie, how many da kids we got? Comes a voice scented with garlic and hot as pepper, "dersa Rosie, Tony, Joeie, Theresa, Petro, Cathrona, Mike, and Charlic. Oh, ya, and little Jessepe - wat's dat fur?" I reply it is a religious census, and not understanding any more than before my client replies, "Oh".

One of your joys will be to enter the home of a staunch Christian. There

is nothing more stimulating than such a visit. Here it is your privilege to absorb the spirit of Christ as He lives in these people. Words are poor vehicles to express such experiences.

There is work to be done and experience to be had. Your summer vacation is yours to do with as you please. You can benefit and our church can grow with your assistance on this department of the Board of American Missions. Our church must ever be awake to new opportunities - preservation, expansion, fertile territory, establishment. Adventure appeals to you in challenge, work, experience, and travel. The opportunity is offered to each one of us. What are you going to do with it? We who have been on the "field" can say with Frank Mason North that -

" Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of Man."

Herbert Hrdlicka

Heard In The Classrooms

In Christ God released the power of love.

- Dr. Nolde

The Word of God is the Word of Life.

- Dr. Snyder

Knowledge and liberty must always be limited by brotherly love.

- Dr. Offerman

Collected by William J. Leifeld.

CALLING FOR-VOLUNTEERS

Have you ever seen a man who did not enjoy reading a well-written article? I am sure you have not. Men like to read good articles; and they always will, for reading helps them to grasp another's point of view.

Coming from widely scattered communities, it is possible that we may have a large number of writers in our midst. If so, should these talented figures be allowed to:

"Dream beneath the moon,
Lie beneath the sun - -
Live in a life of going to do
And go away with nothing done?"

Heaven forbid! The Seminarian needs material for its publication. Let those of us who are poetically inclined dedicate poems to the omnipresent spiritual trend that permeates the Seminary. Those of us who can handle a brush should not be contented until we have put into colors the beautiful scenery that enchants our eyes. In like manner, those of us who can produce creative writing should bow our heads in shame until we have put into words an approximation of the deep impression the Seminary has made on our minds.

The Seminarian is calling for literary volunteers! Deafen not your ears to its call, but make an effort to contribute something. An article, a poem, or even a front page drawing will be acceptable. Leave not your contribution for tomorrow, for tomorrow never comes. Send in your creative work TODAY!.

- Samuel A. Lewis