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THE SEMINARIAN



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THE SEMINARIAN STAFF

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Associate Editors - - - - - Walter Bock
John McConomy
George Foroll
Charles Harris
Make-up and Art - - - - - Oscar Weber
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In March, 1937, the first issue of The Seminarian made its appearance on the campus of Mt. Airy. I should like to quote the short paragraph which was written by Dr. C.H. Jacobs, then the President of our institution, that appeared on the front page of that little publication.

"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."

In the same issue there appeared an editorial written by the staff in which the publication was heralded as "the matter-of-fact testimony of the Spirit of The Lutheran Theological Seminary at Philadelphia."

During the following years the little paper built itself up to the point where at one time it contained over thirty pages of well-written articles, displaying interest in every phase of seminary and theological life. But that was in the past. In the academic year that has just passed only three issues of your paper were put out. These three showed definite signs of improvement in make-up. And yet there was a definite sign of decadence too. The interest of the student body was most certainly lacking.

There will be another year coming up in a few short months. The question will arise, "What are we going to do about The Seminarian?" There can be only one answer. It has a real value and an honest place among the activities of seminary life. When the call goes out next year for assistance in making it up, feel as the founders of the paper wanted you to feel. "Consider yourself as the staff thinks of you--each student an equal contributor to this venture. Come, and do your share!"

STRICTLY THEOLOGY

Legend And Myth

GEORGE W FORELL



One of the most remarkable facts about America is its high technological development. The United States is a few steps ahead of all other nations in the building of skyscrapers, gigantic bridges and transcontinental highways. The United States is up to date in its development in many other fields also: Education, Science and Theology. However, there seems to be one exception in the field of theology: the question of the exegesis of the Holy Scriptures. We must try to avoid generalizations; but it seems almost pathetic how many men, seriously concerned with a modern attitude towards the Scriptures are from 35 to 50 years behind the times. This fact is especially obvious in the department of Old Testament exegesis. Higher Criticism and its ever growing number of sources has already lost its influence upon Old Testament Exegesis in Europe. In fact its nightmarish development has led itself "ad absurdum". However, in this country there are still many men who are trying to take the same "unprejudiced and neutral" attitude towards the Old Testament with which the Higher Criticism began. They do not realize that their "unprejudiced" attitude is a prejudice like any other. For 2000 years the Church presupposed that the Bible is the Revelation of God. These "modern" scholars presuppose that the Bible is not the Revelation of God. One, therefore, has the choice of presuppositions. For the servants of the Word of God and for members of the church, only one decision is possible: "The canonical Scriptures of the Old and New Testaments are the inspired Word of God." There are many men who do not wish to deny this. Yet, when speaking of the Old Testament and its development, speak carelessly of legend and myth. By such actions they claim to be applying the methods of modern historical science to the Old Testament. "No harm is meant. Our investigations are meant to further the understanding of the Scriptures." In view of these men's actions, can we deny the possibility of investigating the Old Testament from the point of view of historical science?

No, we cannot honestly pursue such a course, for the Bible is a human as well as a Divine Book. As a human book, it can be investigated by the methods of historical science. But we should never forget that historical science operates by the application of the categories of historical "relation" and historical "analogy". According to these categories, narratives of the Bible are investigated and classified as history, legend, or myth. If a narrative complies with the categories of historical science it is called history. If it does not, and the narrative seems to be improbable as far as human experience goes, it is classified as a legend or myth. The modern science of historical investigation is an accounting of the probability of an event according to human experience. It does not take into account God, who acts in history. Because of its limited conception, it is impossible to expect historical science to be the true method of exegesis. In its own realm Historical Science is justified; but, by its very presupposition it is unable to penetrate the Bible as the inspired Word of God. The clash between the champions of Historical Science and the Church is unavoidable when the exponents of the historical method claim to have the only true and honest approach to the Scriptures, and when they make statements outside their own province.

However it is possible for historical scientists to state that certain parts of the Old Testament, or the New Testament, are legendary, without challenging the protest of the church. By using the term "legendary", they can mean that events or an event, are improbable from the human view of probability. A legend is an unverifiable fact, a human improbability. It is true that according to the presupposition of the science of history, certain events in the Bible are impossible. Unless God acts in history these events are unhistorical and we can permit the critics to label these events as legends because a legend is nothing more than a story coming down from the past which is unverifiable. Therefore, no valid objection can be raised if historical science classifies certain parts of the Bible as legendary; for many recorded events do seem impossible from the human point of view. However, matters are different when historical science classifies certain parts of the Bible as "myths". A myth is a fictitious or conjectural narrative presented as historical, but without any basis of fact; hence an imaginary or fictitious person, object or event. (Funk-Wagnall). Whenever anyone uses "myth" in connection with the Bible, he labels the event as absolute falsehood; and designates it as a fantastic structure of human speculation. Whenever the science of history finds myths in the Bible, we can be sure that it has overstepped its boundaries. Then, the Church must protest. The necessity for such a protest has been realized by most of the modern Old Testament theologians in Europe, where they have re-discovered their task within the Church in the service of the Word of God. On the other hand in America, the "mythical Thinking" is still going on. Higher Criticism reached these shores comparatively late, and, for this reason seems harder to overcome. Therefore, we must realize that the theologian is not called to judge the Word of God, but to be judged by it and preach it. When approaching the Word of God, remember the words spoken to Moses: "Draw not nigh hither; put off thy shoes from off thy feet, for the place whercon thou standest is holy ground." (Ex.3:5)

Between Scylla and Charybdis



CHARLES HARRIS

With pride I number myself among those who are privileged to live in America. It is true, we are living in a remarkable age of mechanical, scientific, and educational achievement. Even our theology has progressed to such an extent that Europe no longer holds the brightest lamp of modern theological scholarship (*Sic transit gloria Europae*). As is evidenced throughout all history, every field of endeavor must experience growing pains if it is to develop at all. Theology has not escaped its share of suffering. Our theological heritage has been European, and with all its brilliant children has come one that is still a problem child. Its name is higher criticism, or the science of historical investigation as applied to Biblical research. Specifically, the charge is that historical criticism has supposedly overstepped its bounds and become the "Deus revelator" instead of the "Dei servitor".

It is a well-known fact that the schools of higher criticism have run afoul in European seas. In their absurd ramifications into sources, origins, influences, and trends, the critics have done much presupposing and theorizing regarding "established facts" which are not to be found within the Sacred Canon, nor for that matter, outside the Canon. Undoubtedly we cannot consider their conclusions wholly tenable, especially when they deny Biblical authority as the Revealed Word of God. We cannot condone their rejection of the Divine in their enthusiastic research into the human.

The wreckage has been washed up on American shores, and today, though "30 to 50 years behind the times", we are concerned with the problem: How shall we dispose of it? Some, especially Europeans, would say that the remains should be disposed of by as hasty a burial as possible. Others, however, insist that the wreckage is worth salvaging, and in a huge mass of speculative "junk" they are finding a few pieces of solid truth. My purpose is not to attempt an exhibition of the truths that have been uncovered, but to point out what I believe to be the chief value of historical criticism.

Proceeding according to the categories of historical "relation" and "analogy", higher critics have quite properly analyzed and classified the Biblical literature into history,

legend, and myth. Now some purists, who seem to think that God's Word needs defense against twentieth century mythologists, will permit historians to designate Biblical narratives as "Legend", but categorically deny the use of the term "Myth". They seem to be victims of an inherent dread of the innocent term, "myth", for it calls forth all the satanic hosts of Babylonia, Persia, and Canaan, that became the stock in trade characters of the most rabid higher critics. Actually, the word is harmless, and in my judgment, so closely related to "legend" as to make a differentiation between the two terms a mere sophistry. A myth, according to Webster (the recognized authority among lexicographers), is "a story, the origin of which is forgotten, ostensibly historical, but usually such as to explain some practice, belief, institution, or natural phenomenon. Myths are especially associated with religious rites and beliefs". To say, then, that a myth is an "absolute falsehood" or a "fantastic structure of human speculation" is certainly overshooting the mark. A myth is the record of a vital religious fact that is the historically revealed, inspired Word of God.

Now a favourite shibboleth of the purists is the proclamation, "Deus Dixit!" In sepulchral tones they shout it forth almost as an anathema upon those who would dare to investigate the human vessel in which God has chosen to reveal His word, on the strength of the Barthian assertion that we dare not be judges of God's Word, but servants only. Very positively I too insist upon the fundamental fact that in the Word of God, God hath spoken. The only trouble is that I have difficulty hearing what God said simply because of the cryptic manner in which man recorded it. Before the story of the Fall of man in Genesis 3 becomes stark reality to me, I see the story of a talking snake and instinctively I ask "Did that really happen?" Older traditionalists say, "Yes indeed, every word of it, and you've got to believe every word of it or none." Immediately I rebel (and many are the rebels of the twentieth century who are floundering in the sea of skepticism and agnosticism because of an uncritical approach). On the other hand, with a measure of historical guidance, I learn that the snake is the traditional (yes, mythological) symbol for Satan, and that this whole episode is an ancient Hebrew's manner of recording what he learned from God to be true. Now that I am no longer absorbed by the queer looking vessel, I am prepared to drink in the profound spiritual content. Is that a matter of JUDGING the Word of God? To me that is service. Entirely too long have we been serving the Word of God by talking so much about Jonah and the fish without any historical sense, that ninety-nine out of a hundred Christians don't know anything about Jonah except the erroneous idea that he was swallowed by a "whale". And most young people throw the whole story overboard, even as Jonah was! In all reverence and piety I say that though a million tongues shout it without resting either day or night that "Deus Dixit" (God hath spoken), if the Word of God is not that which "Deus Dicit" (God says) to me, then the Bible will soon become a fetish of idolatrous lip-service or a "parlor-table" ornament.

So then, historical criticism has taught us to view the Bible, especially the Old Testament, in its proper historical perspective, making for a richer, fuller appreciation of the

background, origin, and milieu of Christianity. It is not the final word in exegesis, nor is salvation contingent upon the results of criticism, but it is a worthy servant to prepare and prosper men in the Way of the Lord.

There is still another service that higher criticism has rendered to theology, though indirectly. Theologians have learned to keep within their proper sphere: religion. While modern theologians are often justified in attacking higher criticism, they should not forget the unfortunate results of not so many decades ago, when theology still claimed authority over both experimental and historical science. The battle between the Church and the Renaissance movement ended in a draw that produced Rationalism in its rankest form. And Rationalism did so much harm that the church has not yet fully recovered from the effects of its well-aimed blows. The heated controversies over evolution have had at least one beneficial result: The Church has learned that where science speaks on the authority of scientific data, the Church has no authority to anathematize (nor has science the right to speculate on the final destiny of man). Twentieth century orthodoxy has learned that it must preach only the salvation offered to men via God's Word, not in conflict with scientific truth, but as an absolute truth, which is the "woof" of the human fabric, and all scientific truth the "warp".

Yet there is a danger, recognized by its own dilemmas, least higher criticism run wild in invalid speculations. What shall serve as a rein to check the results of its endeavor? The answer is in the method itself. By its very nature higher criticism criticizes itself. The 2500 or more theories of Old Testament origins have defeated themselves by their own absurdity. Now that the extreme enthusiasm of the movement has calmed, and its grosser errors corrected, we are the heirs of an effective method of research that must be applied to a generation who refuse to be led into another Dark Age by the route of blind superstition, but who need a spiritual antitoxin against a materially diseased age.

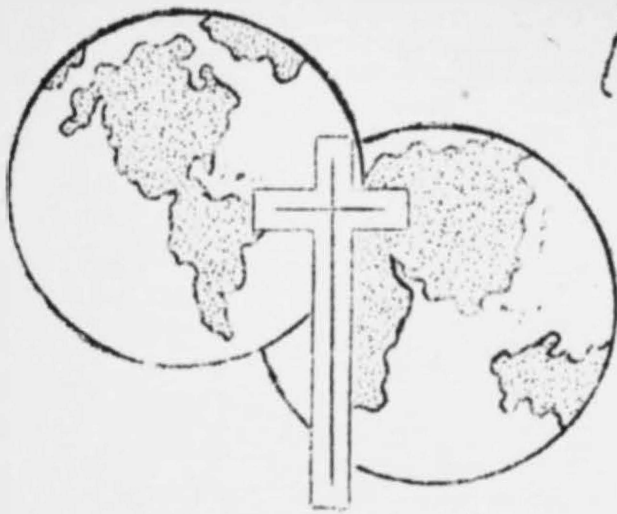
If the method has its dangers we have to posit a final question. Can it safely be served to Orthodox Lutheran theologians in embryo, or should we apply the 'silent treatment' in our theological seminaries? My answer: Let its case be heard! In speaking of the "Place of Higher Criticism in the Theological Seminary"*, Dr. Offermann insists that, in addition to the primary requirement of a firm Christian conviction, theological professors "...make their students familiar with all the facts and questions which are involved in the critical investigation of the Scriptures. If they are fully conscious of this their duty, they will be able to steer their ship safely through the sea between the Scylla of a spineless faith on the one side, and the Charybdis of blissful ignorance on the other side". To keep that steady course should be our goal in all theological study.

* Lutheran Church Quarterly, Vol.10, p.408.

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"Ignorance has been said to be the mother of devotion; it is rather the mother of superstition."

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BROTHERS IN CHRIST

ALFRED J. SCHRODER

There are those in the student body of the seminary who are looking forward with great anticipation toward receiving an official call to serve in the Ministry of the Gospel. And there are those among the students of the seminary who are looking forward to but a few more brief years of preparation and study before they too shall receive such a call from the Church. But there is one thing that impresses all, and somehow it is leaving its mark upon all that they undertake. It is the conviction that God has called them to serve Him and His people with all their talents, and abilities, and with their whole lives. There has grown in them the conviction that they no longer have any right to lay claim to themselves but that they have become the property of God and of His Church for the furthering of the Kingdom. No longer should there linger any doubt in their minds that while they are still in the world and shall continue to be active in it, God has called them out of the world, this chosen few, this fortunate few, for the furthering in a particular way of His own Divine purposes. It is not at all a matter of sentimentality nor a matter of impractical idealism. This faith has become the life of their lives, the inspiration of their work. Without this consciousness of an inner call they would not be here. This matter is a matter that is worthy of reflection and meditation.

There is, first of all, this matter of the inner call. There can be no more clear and inspiring impression of it than Jesus' discussion with His disciples in St. John 16:16-17 (Moffatt) "You have not chosen me, it is I who have chosen you, appointing you to go and bear fruit, fruit that lasts, so that the Father may grant you whatever you ask in my name. This is what I command you, to love one another." What Jesus has said here finds its reflection in our own experience. Out of the welter of incidents in our lives, the influences which have played a part in shaping them,

the interests which we have cultivated, the parents who have guided and cared for us, the pastors who have ministered to us, the friends who have inspired us, certainly have added much to the conviction that we have been called. Perhaps there are, here and there, dark patches that are our personal Gethsemane which have brought decisions with them. Here and there a Damascus experience compels us. Out of all these, as we look back upon them with the eyes of faith, we begin to see clearly a Divine Providence working its way out in our own little, individual lives and in an orderly way leading up to this one thing--the high calling of God in Christ Jesus. It could not be otherwise. Our conscience would not tolerate any other decision. Surely we see in it more and more clearly the truth that Jesus spoke: "You have not chosen me, it is I who have chosen you, appointing you to go and bear fruit, fruit that lasts." It is this conviction that somehow draws us together in a closer fellowship, a spiritual fellowship that has its roots in a common faith that we have been called and a common understanding of all that that implies.

But this conviction that we have been chosen by Christ carries with it certain definite requirements and a promise. Christ has said: "I have chosen you, appointing you to go and bear fruit, fruit that lasts." And this too has become a part of our convictions. The tree does not exist for itself but for the purpose of bearing fruit. It is not the purpose of God to glorify the man by calling him into the ministry, but that he bear fruit, that he serve. John the Baptist's answer to those who would do honor to him still holds as the ideal for the man who meditates upon the call to the ministry: "He must increase, but I must decrease." And whether we like it or not, all that there is in our lives, even the most personal in them must be bent before "the one Beloved's Will," for Jesus will be loved alone above all things. The point is this, that since we have been convinced of our call we can no longer lay claim to ourselves for ourselves alone. We have come the property of God and His Church. No more may we use ourselves, our talents, our affections according to our own wills. They are become Christ's own to bear fruit for the Kingdom of God in constant, devoted service to God and in loving, sacrificing service among the Children of God. And again this faith, this firm conviction that we are and shall be laboring together in the common task of bearing fruit for the Kingdom of God binds one to the other in a fellowship that is a constant inspiration. This fellowship gives one laborer reason to rejoice in the successes of his brother laborer, to pray for God's blessing upon the labors of his brother in Christ, to encourage and aid him in his labors.

But all this humility of spirit is not in vain. With the requirement that we shall bear fruit we have the promise that it shall be fruit that lasts. No other field of labor can boast of fruits that last. They all perish or become meaningless curiosities because they are fruits in a material realm. The labors of the financier or industrialist can be swept aside by the changes of economic or political policies. The finest labors of the physician are destroyed when the physical body dies. The finest in art and in music can be lost or destroyed or forgotten. But the labors of the pastor who is called to bear fruits of the spirit do not perish. It is the paradox that the cup of cold

water given in the name of Christ becomes more enduring than stone and steel. The word of comfort, of hope, of warning given for Christ's sake is more enduring than marble or bronze. The reason is that these labors for Christ's sake are built into redeemed human souls, into human character, into human lives, built into the Kingdom of God where God gives to our labors whatever success and endurance they may have. And here again those who have been called into the ministry are drawn into an intimate fellowship by their common hope that they are bearing fruits that last, fruits of the spirit that do not perish.

In all these things which bind us more closely together, our common faith, our call, our work, our hope that we may bear fruit for Christ's Kingdom, together with that conviction that as Christians we have been made Sons of God, we have a bond of fellowship that goes far beyond mere acquaintance. Brothers in Christ is about the only way one can describe this relationship. In it all the jealousies and prejudices that divide men in the world ought to be disappearing and giving an ever larger place in mutual understanding and helpfulness. The spirit of envy and distrust should be giving place to cheerful, joyful recognition of a brother's achievements. The thoughtless and passionate argumentation should be exchanged for prayer and mutual encouragement and inspiration. To sum it all up we are to love one another as brothers, not as brothers after the flesh, but as brothers in Christ who heed His command: "Love one another."

The ideal that Jesus set before his disciples is also set before those whom He has ever called into the Ministry of the Gospel. It is the ideal that He sets before the seminarian who is looking forward to and awaiting the approval of the Church and to serving in the ministry of the Gospel. We too realize that we have not chosen Him but He has chosen us. He has chosen us to bear fruit for His Kingdom in the souls and lives of men. He has held before us the promise that these fruits shall not perish, that they shall find their fulfillment in the Kingdom. He has given us, as He gave to His disciples, the command to love one another. The ideal rises before us, large enough to inspire us, broad enough to challenge us, selfless enough to humble us. In achieving the ideal we may stumble and fall, sometimes lose our way, or be convinced that we are missing the mark. But beyond all the human insignificance, and impotence, and unworthiness, beyond all the stumbling blocks that we may place in the way of God's grace there looms large that one word of Christ's: "You have not chosen me, It is I who have chosen you." And with that word we can believe, we can work, we can hope, we can pray that we may grow toward the ideal of the Christian Pastor as we have seen him in Jesus Christ.

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Dr. Hoh on Church Supper Meetings:

"Eating to the Glory of God and the advancement of His Kingdom."

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WEEK-END WORK CAMPS AT THE LUTHERAN SETTLEMENT

W. LAUDENSLAGER AND W. TOUHSANT

I. What We Do

Every week-end since the first week in February, a group of young people have gathered at the Lutheran Settlement House for week-end work camps. There are no hard and fast rules governing the program for any one of these meetings. Generally they proceed along the following lines:

Six or eight young men and women arrive at the Settlement House about 7:30 P.M. on Friday evening. Plans for the week-end are discussed, and an informal recreation period is held. There are opportunities for folk dancing, shuffle board, ping-pong, pool, etc.. After each member has prepared his bed or cot, the group usually retires early enough to rest for a full day of activity.

Saturday the rising bell sounds at seven o'clock. After a breakfast prepared by the members of the group the morning devotions are held. Then the living quarters are tidied the group proceeds to the work project for the day. It may be varnishing chairs, repairing furniture, painting rooms, replacing broken windows, or working in a needy person's home (cleaning, putting up screens, or doing other odd jobs that no member of the household is able to do.) After a morning of hard work members of the group prepare a lunch, and all of the members show their appreciation by heartily partaking of it.

Saturday afternoons vary a great deal. Sometimes the morning program is continued. Other times visits are made in the neighborhood as individuals go on errands for the Settlement House. Still at other times the group carries on a canvass of the neighborhood that has been started at the request of Sister Zedona. Following an afternoon of continued activity the group gathers for another welcomed meal. At 7:30 a period of discussion is held, at which time some outstanding person is invited to discuss with the group problems that are of particular interest to them. Among the speakers that have met with the group are: Mr. Arlo Brooks, of the American Friends Service Committee; Dr. Paul J. Hoh of our own Pastoral Theology Department; Dr. Nathan R. Melhorn, editor of The

Lutheran; Dr. Bechtold of the Board of Inner Missions; Mr. Bergstrom, head of the Bedford Settlement House; etc., The discussions are promptly closed at 9:00 P.M. in order to allow for time for the preparation of Sunday School lessons, etc., You may be assured that at the end of such a day filled with physical, mental, and spiritual activity one thoroughly enjoys his night's rest.

The same general plan of meals and devotions is followed on Sunday. After breakfast one may attend the Sunday School and Church at the Settlement House if there are no duties in other churches demanding his time and person. After the noon meal at 1:30 the group holds some worship services for the sick, old folks, or shut-ins of the neighborhood. These services usually consist of a Scripture lesson, prayer, and the singing of several hymns. The camp activities come to a close with what we call a "fast meal" -- bread and milk.

II. Theory and Purpose of Work Camp

It must be said at the outset that these week-end work camps were by no means an original idea on the part of those responsible for their existence at the Settlement House. Several Lutheran young people had attended either the work camps of the American Friends Service Committee or knew of them through friends who had attended them. In work camps these young people found a means of expressing a latent Christian conviction in them due to their earlier Christian training. It seemed undesirable that these people should go outside of the church for this experience. Consequently the work camps at the Lutheran Settlement House were started to provide the opportunity for such experience.

The Work Camp as a Unified Christian Life Experience

Work camps may best be described as a unified Christian life experience. Twentieth century living is extremely complex. And many people have felt an inner revolt against this complexity. Too often we live our lives in independent segments. We live with one group, our family; we rush to work and labor with another group; perhaps we go to school with a different group; our social activities and amusements are enjoyed with still another group; and on Sunday we worship with people with whom we have had no contact all week. This compartmentalized living has no unity. Our minds and souls become confused as a result of this complexity. Work camp provides an opportunity to unify all of these elements in our lives. We live, work, play, study, and worship together.

The complexity of life is not the only thing that has disturbed people. Many individuals have been disturbed by their apparently inescapable participation in life experiences that are unchristian. They work and live in a world that has become built around the competitive principle, disregarding the worth of the individual. They have to work side by side with those who do not believe in the same Christian ideals that they hold so dear. Perhaps they study with groups who are not interested in a Christian interpretation of life. When they seek recreation they find only a few, if any, amusements that are not dominated by unchristian influences. There has been created there-

by a yearning for real Christian fellowship in all of Life's walks. Here again work camp offers the opportunity to live one's life within the framework of Christianity, where it is not necessary to leave your Christianity at home when you go to work, school, or to a place of amusement. Yet work camp is not merely an escape from the harsh realities of life. It is living with like-spirited persons and wrestling together with life's real problems. For this reason it is more than an Ashram. Yet it does strengthen one to return to an unchristian world with the knowledge that other Christians are holding to their principles in spite of hostile conditions.

Elements of Work Camp

WORK - It is not without reason that this experience is called work camp. Work plays a large part both in theory and practise. The charge has been made that the youth of today does not know how to work with his hands. As we reflect upon such a charge we can see some justification for it. It used to be that the children of a family had to accept some of the responsibilities of the household -- milk cows, plow fields, fetch wood, and help with the general work of the agricultural life. In our present highly developed life these opportunities or obligations are no longer available for the average young person.

With the development of our twentieth century social order manual work has frequently been frowned upon. Too many young people have the ideal of a white-collar job as the goal of their success. The working man is often looked down upon, as people look to the day when they can sit behind highly polished desks and give out orders without working. Space will not permit a discussion of the tremendous problem of work. But it is being realized today that the dignity of work has to be rediscovered. We were not given our hands and muscles merely to turn the pages of a book. We have been made for work, and we fail to realize our full potentialities unless we use this ability. It has been recorded that Christ was a carpenter. If He thought it not degrading to dirty His hands and use His muscles for manual labor, shall our generation say that work is for the lowliest of men? The picture that we get from our gospels portrays Christ as one who was very active; He was constantly doing things -- feeding the hungry, healing the sick, making the blind to see, and doing all kinds of good as He lived among men. It is not that Christians should be merely Christ-imitators, but that having known Him as our Saviour we should be filled with that same divine love. A Christian will naturally want to share what he has and to give something of himself in the spirit of Christ.

CO-OPERATIVE LIVING - Work camps provide an excellent opportunity for experiments in co-operative living. So much of our lives is built up around the competitive motive according to which individuals strive against one another for their own interests, whether it be for the self or the group. Co-operative living is an approach to life from an entirely different point of view. The individuals work together for the benefit of mankind in general and not just for the self. It means that there must be a sharing of the menial duties of life as well as the most pleasurable elements. At work camp each individual takes his turn at cooking meals, washing dishes, making beds, etc.. The co-operative ideal is the natural outgrowth of Christ's

teaching of brotherly love, wherein we must live together helping one another as brothers.

EDUCATION - Education cannot be divorced from life as a separate area of development. It has been the experience of the work-campers that they learn much by doing. One also gets a new conception of the church's social work program after he has participated in it. On Saturday evenings the group discusses the problems that are of special interest to them with one who has had considerable interest in the field.

Through visits to various homes one gets a better insight into the problems of those who come out of environments different from our own. One of the reasons why Christ was able to perform His work was because He thoroughly understood people and their problems. We, too, should strive for a thorough understanding of people in order to better perform our Christian mission here on earth.

SIMPLICITY - Many times we are unaware of the excesses in our life. Then too, many of the so-called luxuries of life that we now enjoy will not be available in the times that lie before us. Are we prepared to live on a minimum standard? Work camps again provide opportunities to experiment with the problems of discovering the real essentials of life. Many times individuals through work camps experience discover how, too often, life is handicapped with a host of non-essentials that blot out the more important elements of life. When Christ sent out His disciples to minister to the world He exhorted them to travel and to live very simply. Perhaps it is time to reconsider the simplicity of the early apostles.

WORSHIP - The spiritual element is the last to be considered, not because it is the least in significance, but because it is the integrating factor for all the other elements in the work camp program. Even the persons who come to work camp with a fine religious background have found in the morning devotions a deeper experience than they have ever felt before. Corporate worship takes on a deeper meaning when it is done with those with whom one has worked in every phase of life.

Morning devotions are held immediately after breakfast before the work for the day is started. Although they vary in form, they usually consist of two or three hymns, a Scripture lesson, prayer, and a period of silent meditation, which too often is lacking in our ordinary religious life. Again we recall how important a part prayer and meditation played in our Lord's ministry.

This is but a feeble attempt to express in a few words what many young people have found to be an avenue for the expression of Christian initiative. It should be remembered, however, that work camp should be an experience extending over a longer period of time, at least two weeks. Week-end camps can, at best, be a fair sample of the possibilities of the fuller period. It may be of interest to know the plans have been made to conduct a summer work camp at Tomers, New York (about fifty-five miles above New York City) for Lutheran young people. The tentative dates are June 13-27. Since this work has seen its inception at Mt. Airy, it is hoped that the students at Mt. Airy will give it due consideration.

A Word To The Wise And To The Foolish



CHARLES B. MAUCH

A wise man once made the statement that the importance of a man lies not in WHO he is, but WHAT he is. The same general idea was more tersely expressed by another, who said that a man is measured by his actions rather than by his ancestors. Some men conduct themselves without regard for moral standards, and they inevitably find their way to institutions which deal with their general type. Others act in such a manner that they become models of behavior for other members of society to emulate. Many men are classified, for the most part, rather by their individual conduct than by their skill in their chosen fields. Some fields do not require any degree of self-control or personal conduct; as long as requirements are fulfilled morals are never subjected to criticism. Other fields require a high degree of behavior, and of all the professional fields there is none which is scrutinized more closely in this respect than the ministry.

Are we students aware of this aspect of the ministry at all times? Do we always conduct ourselves in a manner that is a credit to the cloth? Occasionally we forget that this aspect is more than merely incidental to the ministry, and in this lapse of memory we commit some breach of behavior for which we are afterward ashamed.

Now and then during the school year reports of our actions, whether good or bad, find their way back to the Seminary.. At times when we are off the campus we forget that we are studying for the ministry, and our subsequent behavior is noted by many more people than we realize. Nor do we remember that our conduct is a reflection not only upon ourselves, but also upon the Seminary, the faculty, the church and the ministry. I am not speaking of behavior in performance of the various religious duties for which we are responsible in the neighborhood churches, the parish schools, the local hospitals, or in other institutions. I am speaking of conduct while "out of character", if we are said to be "in character" when we are concerning ourselves with the business of the Father. Our social relationships at home, in the

neighborhood, and in other localities, give rise to the remarks, good or bad, which return to the campus either to polish or stain our individual escutcheons.

Some may argue that we are "only human", and that some temptations yielded to just naturally spring to the fore at some time or other. We might argue that to deviate from the straight and narrow now and then just cannot be avoided, and when these excursions do occur we try to be as discreet as possible. Possibly we may consider ourselves thus justified. But is not this position merely an alibi to cover some weakness in character, to fill some void in our concepts, to overcome some immaturity in our perceptions? Is not our resolve to pattern our life after Christ, and to show that pattern to others through exemplary living thus founded on weak and tottering foundations? Can we justify these actions without undue loss of Christian conviction, assurance and pride?

Lately there have been brought to the Seminary some rather uncomplimentary reflections concerning the morals of certain members of the student body. Names have not been given, and specific instances have been glossed over. But neither names or instances are necessary. What is important is that such remarks have been made, and that evidently such breaches of conduct have been attributed to members of our student body. What are we going to do about it? Or does the fact that public sentiment holds us in rather questionable light present no problem?

Some of us might ask whether other seminary students suffer from such adverse criticism? If so, we might rest content by saying that we are only receiving treatment that is natural and to be expected. Some of us might inquire whether students from other seminaries are subject to such public scrutiny, with the constant attempt on their part to find flaws in conduct? If so, we might rest content in the conviction that we are merely misunderstood divinity students laboring under "one of the evils of seminary life". If this be our attitude, we display weakness of resolve, lack of self-respect, disregard for profession, and utter lack of plan or direction. As such, we are wholly unworthy to be a member of the Seminary and grossly lacking in the moral requirements for the ministry.

This small reminder contains no answer to the question: What should or must be done? I will not endeavor to restate the responsibilities of which we should be aware, nor plead for a return to Christian conduct. Neither is this an attempt to point out our obligations to ourselves, our faculty, our Seminary, our profession or our church. We are all cognizant of what is demanded of us in the way of morals and conduct. We must realize the latent and immediate dangers lurking in these aspersions, both to our own behavior and to the behavior of our fellow-students.

Suffice it to state the derogatory remarks have come home. They cannot be pardoned or erased. But we can prevent recurrences by paying more strict attention to ourselves in relation to others. Let's be more careful Christians.