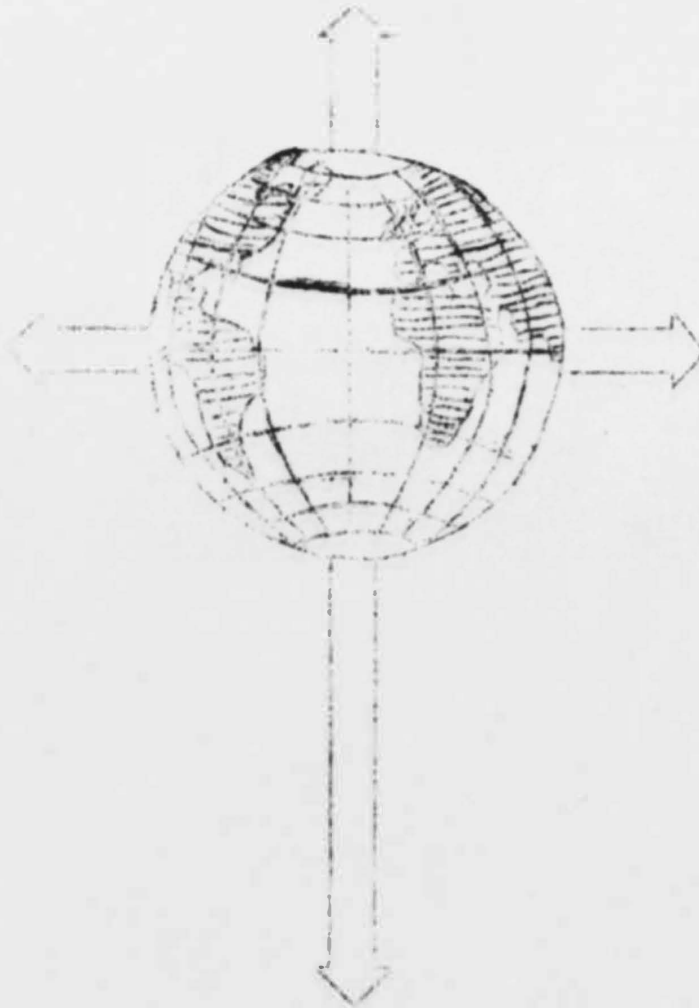


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# The Scandinavian



THE LUTHERAN THEOLOGICAL SEMINARY AT PHILADELPHIA

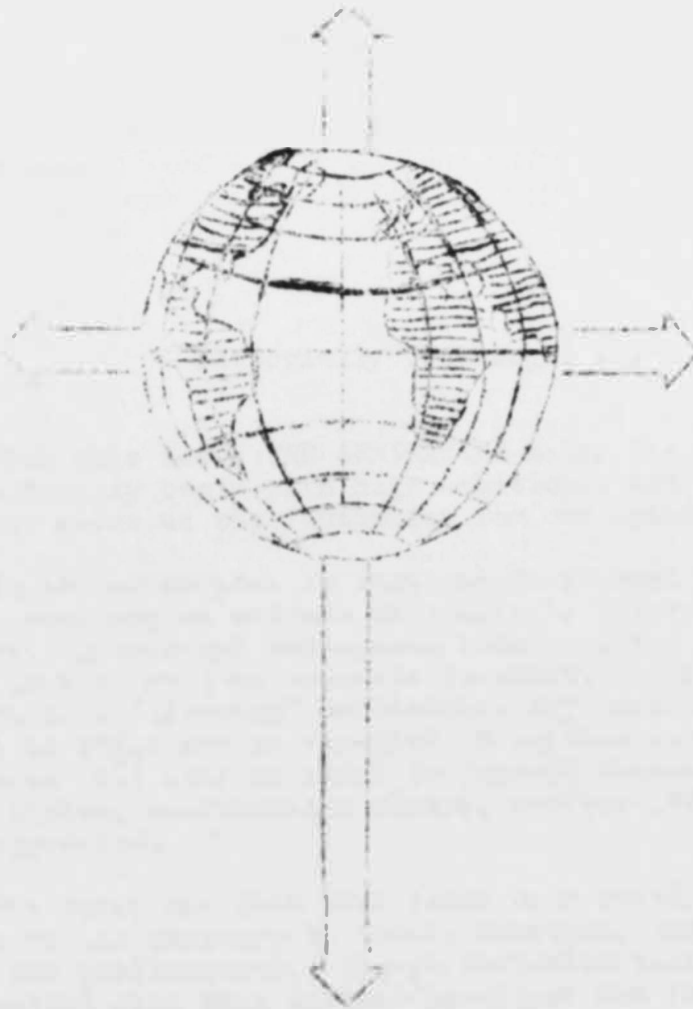
VOLUME VI

OCTOBER 1941

Number One



# The Scandinavian



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## Editorially Speaking . . .

With this issue THE SEMINARIAN makes its debut for the sixth year. We naturally begin with high ambitions, and your cooperation in this issue gives us the foundation for our optimism.

It is our purpose to continue to present the "student mind" of Mt. Airy Seminary on matters theological, liturgical and practical. Nevertheless, in this and subsequent issues we are branching out into matters of news as well as academic interest. We feel that there is a place even in a "literary" publication for news of general interest provided it is still new at the time of publication. From time to time other features will also be added to improve reading interest. We welcome criticism, constructive always, destructive only when you have a better suggestion.

The Staff has this year taken upon itself the task of supplying news of the Seminary to local, hometown, college and Synodical newspapers and publications. Though Christian institutions require a more substantial diet than blatant headlines and fanfare, it is none-the-less true that it pays to advertise. Congregations and individuals feel too far removed from the Seminary and its interests, and are woefully ignorant of its character, location, and needs. We are trying to remove such obstacles to a Church-wide interest in the training school for the future clergy. Your contributions and suggestions are welcome.

The faculty has granted the use of Suite 24-25, third floor B-hall, for SEMINARIAN and news purposes. We are grateful and promise to put these rooms to good use.

It is to be hoped that this year's arrangement will be another forward step in creating interest in the Seminary and its important task.



- FATHER HEYER

Robert Lamparter...

One hundred years ago the following notice appeared in a Boston newspaper: MISSIONARIES AND ICE TO BOMBAY "On the 15th instant (Oct) the Barque Brenda sailed from Boston for Bombay with 260 tons of ice and eight missionaries to wit: Messrs. Whitley, Smith and Keyman with their wives; Rev. Mr. Meigs, a patriarch among missionaries, and the Rev. Mr. Heyer, a German Lutheran, who is going on an exploring expedition among the Telugus." Thus it was that one hundred years ago John Christian Frederick Heyer embarked on a missionary exploring expedition, an exploring expedition that resulted in a real discovery. He found a field of labor and service. Today the Andhra Evangelical Lutheran Church, an Indian Lutheran body under the care of the U.L.C.A. numbering 190,000 souls, bears testimony to this venture of faith and love.

"Father Heyer," as he has been affectionately called, was born in Holmstadt, Germany on July 10th, 1793. At the age of fourteen, he came to America, where he became apprentice to his uncle, who was a furrier. Although his uncle was quite indifferent to religion, young Heyer regularly attended Zion German Lutheran Church. Because of his interest in the work of the Church, he soon claimed the attention of the Rev. J.C. Baker, Dr. Helmuth's associate. It was Pastor Baker who awakened in Heyer the desire to enter the ministry. He studied for a time under Drs. Helmuth and Schaeffer and later returned to his native land, where he continued his studies for a year at the University of Goottingen.

Returning to America, he was licensed by the Ministerium of Pennsylvania in 1817, and was ordained at Lancaster, Pennsylvania in 1820. Henceforth his life was one of noble missionary activity. He labored in Pennsylvania and Maryland; he conducted a missionary tour of Indiana and Kentucky, and served the scattered members of the Lutheran faith on other frontiers. All this Father Heyer did however, with the understanding that he be permitted to enter the foreign field as soon as the necessary arrangements could be made.

The opportunity came. In 1836, appeals for help came from China and India. There, missionaries from Germany were already at work. Inasmuch as the Lutherans in the United States were conscious of their debt to foreign missions, there was manifest interest in these appeals. On the 30th of May, 1837, a foreign missionary society was organized at Hagers-town, Maryland. The Rev. C.P. Krauth was appointed to open a correspondence with the Rev. Mr. Rhonius, who was carrying on an independent mission in the Tinnevely district of India, after his connection with the English Church Missionary Society had been dissolved. The object of this correspondence was to ascertain whether he would be willing to be employed by an American missionary society and become its agent among the Tamilians in India.

But sad news reached America in 1839. Pastor Rhonius had died. The question now arose as to what course should be pursued. After prayerful consideration, the society resolved to establish its own mission in the foreign field. In the spring of 1840, Dr. Krauth wrote to Pastor Hoyer desiring his opinion as to the place where a mission might advantageously be started. Should work be begun among the Indians in the far West or among the Hindus of the far East? Father Hoyer expressed his willingness to go anywhere, but favored India.

After further correspondence, Hoyer was appointed missionary. And now we catch a bit of the confessional loyalty the new missionary had to his beloved Church. When Father Hoyer learned that he was to be sent under the auspices of an interdenominational board of missions, he resigned his appointment. Inasmuch as the Ministerium of Pennsylvania was in session, he wrote immediately, offering his services to the missionary organizations connected with that body. He wanted to go to India as a Lutheran missionary under Lutheran auspices. The Ministerium of Pennsylvania accepted the offer and, after proper arrangements were made, the Rev. J.C.F. Hoyer set sail from Boston with the assurance that the prayers and blessings of the American Lutheran Church went with him.

Missionary Hoyer kept the American Church, his intimates, and his son well informed concerning his voyage to India and his progress to Guntur. Interesting citations might well be quoted, but these must be omitted for lack of space. It will suffice to note that the Brenda dropped anchor on March 15, 1842 at Colombo, Ceylon, five months after leaving Boston. From here Father Hoyer proceeded to Guntur, arriving at that place on July 31. He communicated his favorable opinion of the field to the home society, and with a prayer on his lips he began the work without delay.

This paragraph we might well entitle, "My Day." For, says Father Hoyer in writing of a typical day soon after his arrival on the field, "I rise regularly at sunrise, for soon after, poor, lame, blind and crippled persons (about 70) assemble near my dwelling. After reading a portion of Scripture to them and having added a word of exhortation, I pray with them in Telugu and then give to each one a small charity in money. These alms amount monthly to about fourteen dollars. . . . About seven o'clock the domestics connected with Mr. Stokes' household assemble in the schoolroom to attend morning prayers. . . . About eight o'clock I open the English school with prayer, hear the boys read a chapter, and ask them a few questions. I take breakfast at nine. My Telugu teacher comes about ten o'clock and remains four hours. A frugal meal. . . succeeds the studying of Telugu. Afterwards I generally visit one of the Telugu schools and then close the regular labors of the day. About sunset I walk or ride in company with some Christian friends. Seven o'clock is the hour for dinner. About nine o'clock I perform the evening service with the family and guests of Mr. Stokes and retire to rest at ten."

For three years Missionary Hoyer labored in Guntur, establishing in that time a congregation and mission school. Meanwhile, another missionary, (W. Gunn) arrived from America. But interest at home was not what it should have been. So, due to lack of funds, homesickness and a desire to arouse the Church at home, this pioneer missionary left for America on December 22, 1845.

While he was in the United States, he founded St. John's Church in Baltimore, studied medicine, and did some congregational visiting. In December 1847, he was sent back to India again by the Ministerium of Pennsylvania. This time he established a mission at Gurzal in the Palnad district. Success was almost instant. In a few months he baptized more people than had been baptized in six years in Guntur. Hoyer now saw new opportunities. The Rajahmundry field was taken over by the American committee from the North German Society. Now he threw himself into the work with all his might, attempting to accomplish all he could before any difficulties arose. After laboring incessantly for ten years the now aged missionary returned once again to the United States.

It was about this time that foreign missionary work reached a crisis in the Lutheran Church. The Civil War had disrupted the Church, paralyzing foreign work. So the Executive Committee of the General Synod instructed its missionary of the field to open negotiations with the Church Missionary Society for the transfer of the Lutheran mission to that agency. Hoyer was in Germany when he heard of the proposed transfer. His soul was fired at once and he was said to have exclaimed, "We must keep this work in the Lutheran Church." He took counsel with a former colleague and after planning a course of action, left for America. He arrived while the Ministerium of Pennsylvania was in session at Reading, and he hastened there immediately. There before the Synod he announced that if it were necessary in order to save the mission, he was willing to go back to India. The Synod accepted his offer. Father Hoyer, now almost seventy-seven years old, was to go back to India until a young man could be sent to take up the work. So on December 1, 1859, the faithful missionary set out again to his old field of labor. In 1870, after the mission was firmly established as a mission of the Lutheran Church, he returned to America.

In October of the year 1872, he was elected chaplain and house-father of the Philadelphia Seminary. At the dedication of the enlarged seminary building on Franklin Square, he offered the prayer of consecration and assisted at the installation of Dr. Spaeth. Not many days later he became ill and passed to his eternal reward on November 7, 1873, having reached the age of eighty.

Today we recall his labors. And we can best see what he accomplished if we compare 1841 with 1941. When he arrived on the field, there were no converts. There were no buildings, no assistants, no schools and no hospitals. Today eighty-nine missionaries and 2,960 national workers are laboring on our India field. There are 1,839 congregations and 185,373 Christians, 928 mission schools, a theological seminary, and eight hospitals.

In keeping with the Church-wide observance of this centennial which will take place next year, the Father Hoyer Missionary Society of our seminary is placing more than \$800 at the disposal of the Board of Foreign Missions to be used in the erection of a building for B.A. married students at the Lutherigiri Seminary, Rajahmundry, India. Thus in this year of celebration the alumni and students of the Philadelphia Seminary are by their token of love saying, "We want this work to become firmly established in India; we want it to continue to expand and prosper."



HEYER CENTENNIAL HYMN

(Tune: O Zion, haste)

Lord, who dost summon men to worldwide labors,  
Thanks be to Thee for Thine obedient son  
Who thought no distance great for human neighbors,  
And crossed the seas that Thy will might be done.

REFRAIN

Send men to serve Thee, brave mission souls,  
Men who will carry the Gospel to the poles.

Down through the ages, saints have seen the vision--  
Vision of all men brought into Thy fold;  
And though they suffered hardship and derision,  
Theirs was a prize of greater worth than gold.

REFRAIN

Grant that for these who sought to do Thy pleasure,  
Labor for sinners has not been in vain;  
Grant we may take from them the priceless treasure,  
And for Thy glory, follow in their train.

REFRAIN

This hymn was written by William A. Dudde in connection with the centennial observance of 'Father' C.F. Heyer's trip to India as the first overseas missionary of the Lutheran Church in America. It was first sung Oct. 15, 1941, at a special service in the Lutheran Theological Seminary at Philadelphia commemorating Father Heyer's departure for India. Additional copies can be secured from the Seminary News Bureau.

# THE BEGINNING of an ERA

- A JUNIOR -



September 15, 1941. To some another day of dead routine, to others a day of jaded ease, but to me this is the day when dreams are beginning to become realities. Here am I on the threshold of the Seminary, equipped to "educate and train" me for the Gospel ministry of the Evangelical Lutheran Church. My emotions are a quiver.

The campus impresses me with its grandeur. Groves of trees flocked with yellow, green, red, and brown like the "coat of many colors" sway, living sentinels of a long tradition. The tranquility of undisturbed nature overcomes the noise outside. Here is solitude that I shall cherish long. And there stands a monument of heroic proportions, the moulded memorial of him whose interest in a trained ministry made this day possible for me. I pray with gratitude for what I inherit from patriarchs like him, petitioning Almighty God that I too may be worthy of the calling of my Lord.

That was my first day. Since then I have not been disappointed. Coming from a college where a more or less modified form of the caste system still prevails, I expected to step aside in slavish submission to the mighty upperclassmen. But I was disillusioned. Behold, such things are no more! There is a spirit here that is indeed unique in its friendliness and sincerity. "Hello" is never a matter of cold mechanics but of warm fraternity. Here is genuine brotherhood. As I talk with my fellow students their unaffected consecration drives me forward in my own convictions. Such unity I have never known before. God grant its influence will become world wide!

One of the most interesting phenomena of an institution is the faculty. With anticipation I looked forward to meeting my professors. The Junior Reception proved most opportune, and thus in a most informal way I was impressed with this fact, that here is a group vitally concerned with us and whose sole desire is to help us in every way possible. We are not merely so many units in a classroom, nor impersonal numbers of a university. We are the spiritual sons of the Church and our welfare is their chief concern. And in the classroom there is another distinguishing feature about our faculty that dare not be overlooked: we receive more than a mere transference of knowledge; we are fired with that inspiration and devotion that marks genuine Christian leadership. Academic scholarship is never throttled by a narrow pietism nor a bigoted sectarianism, but is fostered under the light of Christian search for the truth. No open book and closed mind here!

And this is a final factor that has left its imprint on me. Chapel attendance in college was one of those irksome, useless routines that help little to add zest to collegiate life. With that



attitude I went to my first Seminary chapel service. But here was something different. A sense of silent solemnity and deep devotion drew me into that common band of corporate worship as few other services have ever done. Since then that feeling has developed. I can pray and mean it. I go to chapel out of desire, not duty. With the toll of the bell the heart rather than habit guides me to worship. Personalities, campus problems, worries --- all are forgotten in such periods of devotion.

These are the impressions of one who expected much but discovered more. And somehow I feel I am not alone.

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PRESENTING

THE JUNIORS . . . .



Eight states and six colleges are represented in the junior class, according to final reports. Pennsylvanians are most numerous, with ten first-year men registered from that state. New York has three; Ohio, two; Connecticut, Illinois, Iowa, and Texas have one representative each. Colleges represented are Muhlenberg, with seven; Thiel, three; Wagner, three; Wittenberg, three; Luther, two; and Lehigh, one. Here are brief sketches of the 19 class members:

Ralph L. Alderfer, Lansdale, Pa. A.B. Muhlenberg, 1941. Home parish, St. Peter's Church, Hilltown, Pa., Pastor A. T. Smith. Assisting at St. Mark's Church, Conshohocken.

Stephen A. Bendes, Cleveland, O. A.B. Wittenberg, 1941. Home parish, Church of the Augsburg Confession (First Hungarian), Pastor A. H. Loeffler. Assisting at Grace Church, Roxborough.

George E. Cressman, Jr., Allentown, Pa. A.B. Muhlenberg, 1941. Home parish, Christ Church, Pastor Walter R. Krouse. Assisting at the Lutheran Settlement House, Philadelphia.

Dolmer I. Dolton, Dallas, Tex. Texas Lutheran Junior College, 1939; B.S. Wittenberg, 1941. Home parish, First United Church, Pastor W. J. Hoebel. Assisting at Grace Church, Roxborough.

David F. Floglor, Altoona, Pa. A.B. Thiel, 1941. Home parish, St. James Church, Pastor J. F. Floglor. Assisting at St. Michael's Church, Philadelphia.

Herbert N. Gibney, Brooklyn, N.Y. B.S. Wagner, 1941. Parish membership, Church of the Ascension, Philadelphia, Pastor Albert W. Shumaker. Assisting at the Gormantown Home for Orphans, Philadelphia.

Ralph R. Hellerich, Allentown, Pa. A.B. Mühlenberg, 1941. Home parish, St. Peter's Church, Pastor F. A. Posselt. Assisting at Immanuel Church, Philadelphia.

John A. Kaufmann, Wyomissing, Pa. A.B. Lehigh, 1941. Home parish, Atonement Church, Pastor M. LeRoy Wichter. Assisting at Zion Church, Whitmarsh.

Burlington B. Latshaw, Dornsife, Pa. A.B. Mühlenberg, 1941. Home parish, St. John's Church, Pastor Charles A. Snyder. Assisting at St. Luke's Church, West Collingswood, N. J.

Clarence G. Lomporis, Villa Park, Ill. Elmhurst; A.B. Luther, 1941. Home parish, Grace Church, Pastor A. E. Schrakle. Assisting at the Church of the Ascension, Philadelphia.

Charles D. Moser, Pottsville, Pa. Penn State; A.B. Mühlenberg, 1941. Home parish, Trinity Church, Pastor Emil W. Weber. Assisting at the Gormantown Home for Orphans, Philadelphia.

Melville D. Newman, McKeesport, Pa. A.B. Thiel, 1941. Home parish, St. John's Church, Pastor Myron E. Cole.

George C. Reese, Youngstown, C. A.B. Thiel, 1941. Home parish, Grace Church, Pastor J. L. Miller. Assisting at the Church of Our Saviour, Haddonfield, N. J.

David C. Smith, Meriden, Conn. A.B. Wagner, 1941. Home parish, Immanuel Church, Pastor E. W. Hammer. Assisting at St. Paulus Church, Philadelphia.

Louis C. Suossman, Oceanside, N. Y. Washington Square College of New York University; A.B. Wagner, 1941. Home parish, Holy Trinity Church, Rockville Centre, Pastor Carl Nutzhorn. Assisting at Christ Church, Chestnut Hill.

Ian F. Tarbet, Philadelphia, Pa. A.B. Mühlenberg, 1941. Home parish, Prince of Peace Church, Pastor John M. Klockner. Assisting at All Saints Church, Philadelphia.

John R. Taylor, Allentown, Pa. A.B. Mühlenberg, 1941. Home parish, St. John's Church, Pastor W. C. Schaeffer. Assisting at Grace Church, Wyndmoor.

Francis K. Wagschal, Utica, N. Y. A.B. Mittonberg, 1941. Home parish, Church of the Holy Communion, Pastor Louis F. Wagschal.

Clifton H. Weihe, Postville, Ia. A.B. Luther, 1938. Home parish, St. Paul's Church, Pastor F. R. Ludwig. Assisting at Luther Memorial Church, Philadelphia.

# CARRYING ON



Seasoned by past clinical experience, yet never too old to learn more, 14 seniors are this year doing various kinds of field work with institutions and congregations, by special arrangement with those in charge. Somewhat less seasoned, the 28 members of the middle class have been assigned by Dr. Paul J. Hoh to new positions for their second year of field work. Of these, one has full charge of a vacant congregation, and three members of the Slovak Zion Synod are working under the direction of the Board of American Missions. Following are the middle class assignments:

Arnold J. Dahlquist, St. John's Church, Overbrook; Gerhard Dietrich, St. Marcus Church, Philadelphia; Harold F. Engel, Prince of Peace Church, Philadelphia; Wallace E. Fisher, Holy Communion Church, Philadelphia; Ernest H. Flothmaier, Friedens Church, Philadelphia; John G. Frank, Immanuel Church, Philadelphia.

Robert M. Heiberger, Incarnation Church, Philadelphia; Arthur W. Horgenhan, St. Simeon's Church, Philadelphia; Paul Hoch, Christ Church, Chestnut Hill; Stephen Hurnyak, John M. Kalny, and John S. Kle, Board of American Missions; Franklin L. Jensen, Trinity Church, Germantown.

Christ F. Moraynas, Church of Our Saviour, Philadelphia; Luther K. Mohr, Grace Church, Wyndmoor; William E. Nyo II, St. Mark's Church, Philadelphia; Erling H. Peterson, serving as supply at a Norwegian Lutheran Church, Philadelphia; William H. Ralston, St. James Church, Philadelphia.

Henry L. Reed, Advocate Church, Philadelphia; Paul M. Ruff, Bethlehem Church, Philadelphia; Richard M. Rutter, Emmanuel Church, Pottstown; Robert J. Schnoek, Advent Church, Philadelphia; Edward A. Sheldon, Apostles' Church, Philadelphia; Harald S. Sigmar, Grace Church, Norristown.

Russell M. Swartley, Zion Church, Olney; Robert H. Thureau, Trinity Church, South Philadelphia; Wilson E. Touhsaont, St. Peter's Church, Philadelphia; and Paul H. Wolport, Tabor Church, Philadelphia.

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If you're having difficulty with your Hebrew or Greek, remember that other great men have their trials too. Dr. Will Mayo once lamented over his language studies: "In striving to understand I lost the purpose of the understanding".



# Why We Are Here

— Arnold Dahlquist —

So often things come to us by way of experience with almost tragic results. After such events are over, we frequently take time to reflect on them. Such reflection reveals points at which we could have changed our course of action, and thus have turned disaster into success.

However, after the experience is over, it is too late for change. Then the consequences must be met. But there is one thing which always can be done. We can pass on the facts of our experience to others, point out to them our mistakes, and so try to prevent them from falling into the same abyss. Suffice it to say that this defines my purpose.

I think at the outset it is necessary to recognize the place the ministry occupies in this world as over against other full-time occupations. This may first be approached from the standpoint of reasons for dedicating our lives to the various callings, including the ministry. The first thing which may be said truthfully is that in no other work is the neophyte confronted with such a degree of sacrifice at the very inception as in the ministry. Seminary students recognize, or at least we should, that our lives are to be lived for others. This can be one of the distinguishing characteristics of our office, even though the doctor and social worker approximate this virtue. The profit motive is absent in a genuine decision to enter the ministry. Certainly, we are not enticed by the average clerical payroll.

But undoubtedly, the distinction between the ministry and the other notable professions is clearly defined in our objective. And I know of no better way to state it than as Dr. Snyder once so succinctly put it: "The banker is interested in the saving of money, the doctor is interested in the saving of lives, but the minister is interested in the saving of souls." Perhaps this statement may not be theologically correct. But here I am not trying to define Christianity, but rather to state in a simple, understandable way my apprehension of our objective.

To carry the idea of distinctions into another field, I feel safe in saying that no other calling requires such a variety of service. We have to give aid to the politician and to those who are offended by the politician's dishonesty and unreliability. To seek our counsel come the psychologist and those who need a psychologist. The criminal and the officer, the drunkard and the tee-totaler, the rich and the poor, every man and his opposite compose our clientele. Versatility hardly defines this requirement. Could the person who said, "Let nothing human be foreign to you," have had the minister in mind?

I do not feel the necessity here to elaborate on the need

for devotion and complete submission to the will of God. Anyone who is not convinced of this has no right in this institution. He may fool us, but he cannot fool God.

Now in the light of this high and most worthy calling, how shall we prepare ourselves while at seminary? In the first place, I think we should be faithful in those things which provide spiritual nourishment. Need I say more than that this means daily reading of the Scriptures, daily private prayer, and loyal chapel attendance. One student recently informed me that he didn't get much out of chapel. I felt sorry for this person. We do not come to chapel to watch the student reader perform, and then to criticize him. On the contrary the reader is humbly trying to lead us in our worship of our glorious God. When we attend chapel with the intention to do honor to His Name in the best way unworthy subjects can, then this becomes a real experience to us.

In the second place we should be faithful in those things which provide mental nourishment. This requires fidelity in class attendance and loyal preparation of assignments. As our minds develop, we open new doors for spiritual invasion, and so become better prepared for our task.

In the third place, we should find time, within limit, for other activities, such as social and athletic. These opportunities provide a closer contact with our fellow students in circumstances apart from the classroom. Furthermore, such activities often take us off campus, and prevent what might become a sort of monastic life.

I learned my first lesson in the necessity for adequate training from a self-styled jeweler. I had him replace a broken watch crystal, but shortly thereafter the face corroded. Later I took the watch to a jeweler whose competence was attested. He revealed how the crystal had been replaced by an improperly trained individual who knew very little about the fitting of crystals and less about watches. How much more harm a poorly trained minister can do. And remember, souls aren't too easily repaired! The call which we are preparing to fulfill brings us under the most loving, and yet the most stern of masters. He has entrusted to us that which He created in His own image and likeness. We dare not fail!

God grant us wisdom and guidance in our preparation here.

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The Sympathy of Jesus -- "Deep as the sea, wide as the world, and understanding as a mother's love."

-- Dr. Offermann

Jesus Christ, patient before Pilate, confident before Calvary.

-- Dr. E. S. Flack







## CALL TO WORSHIP

— WILBUR LAUDENSLAGER —

"The Seminary believes that the cultivation of the personal religious life is an essential part of the student's preparation for the ministry of the Church. It expects that every student will give himself to the devotional reading of the Holy Scriptures, to prayer, and to other exercises of personal devotion which will conserve and deepen his spiritual life". (From The Seminary Bulletin)

In a recent congregational survey it was discovered that private devotional life is almost non-existent in the lives of most laymen. This is a serious situation. The simple fare of a Sunday service is expected to sustain such laymen throughout the entire week. The simple truth is that it does not sustain them; actually their spiritual lives are starved. Let not the same be said of Mt. Airy men - the pastors of tomorrow. Even a mental giant cannot make a good minister if he be a spiritual pauper. Above all others, ministers need to cultivate richness in their private devotional lives.

There is, however, another phase of devotional life that requires cultivation. "The Seminary also considers common worship a necessary element in the life of its members." Amid the trees of our campus stands an aging stone chapel - symbol of years of corporate Seminary worship. Within its walls, the lives of many Mt. Airy students have been enriched, not so much by knowledge of worship techniques, nor by stimulation from pulpit orators, but by an invisible flow of spiritual strength.

Perhaps some of us consider chapel attendance to be merely a requirement of the Seminary administration. Others regard it as a necessity for social approval. Still others feel that private devotions remove the necessity for chapel attendance. Actually, all such motives are base.

This, I believe, is what our chapel services mean to most of us: they provide for us an opportunity to come to God and unburden ourselves in silent prayer and public worship; they supply food for which our souls are hungry. We sincerely believe that if we fail to develop our devotional lives sufficiently all the academic courses of Mt. Airy will avail little in our task of bringing the riches of God's Grace to a sinful humanity.

If we are to benefit from our chapel services we must approach them with a reverent attitude. We must come in a spirit of trust and humility - trust in the objective Word of God as it is spoken and sung, and humility of a degree that will shake off academic arrogance and ministerial pride. Standing soul-naked before our God, we can see ourselves as we really are, and perceiving what we are, press on!

# WHAT COLLEGIANS

## ARE THINKING

How much religion is there in modern collegiate circles? What part does religious faith play in the lives of today's college students? What is their attitude toward conventional Christianity? As part of their graduate work at the University of Pennsylvania, Middles Harold Sigmar and Robert Thurau conducted a survey of 500 co-eds at denominational, Beaver College to answer these questions.

Constructing a test of over 400 questions they attempted to measure student attitudes toward GOD, the CHURCH, SUNDAY OBSERVANCE, PRAYER, and the BIBLE. Subjective statements written on the back of the questionnaire gave validity to the test.

Here are some of the interesting facts uncovered. Questioned as to whether their FAITH IN GOD has been weakened or strengthened while in college, only 26 of the 500 feel that they lost any of the faith they have received and brought from home.

Attitudes toward the CHURCH are more diversified. 76% are satisfied with their present denomination, while only 4% are really dissatisfied. 73% have an intense interest in the welfare of the Church, 22% are indifferent, while 5% are hostile to the Church. On the question of the importance of the Church outside the home, 65% agree that it is the most important institution in the world, and 35% are indifferent or disapprove of that assertion.

It has always been a controversial issue as to whether there should be compulsory chapel attendance. In this test, students were found to oppose compulsory chapel attendance by an overwhelming majority: 71.8% favor chapel opportunities, but not required, and 27.2% favor compulsory chapel attendance. Most of the students object to their being 'forced' into religion.

With respect to SUNDAY OBSERVANCE, 50% attend Church regularly. Sunday card playing and Sunday movies are approved by only 18% of the student body, while 22% are indifferent to and 60% are opposed to both practices. 21% answer in the affirmative for Sunday Dancing, but 79% do not care or disapprove.

80% pray regularly, while only 7.3% never pray.

The Students at Beaver College seldom make use of the BIBLE for devotional purposes. Half read it only on special occasions, and a scant 10% read the Bible daily. A contributory cause for the lack of devotional reading may be the fact that there is a ten semester-hour requirement in Bible.

On the whole the results of the test are most gratifying. The following statement can be made without any reservation: RELIGION IS NOT DEGENERATING AMONG COLLEGE STUDENTS.

Questions were also included to determine how much importance is attached to religion in students' homes. 354 mothers and 239 fathers want their children to take an active interest in the church. 78 mothers and 112 fathers are indifferent to their children's spiritual welfare. A comparison was made between ten girls of high religious interest and ten girls of low religious interest, and the degree of student interest is in direct proportion to the degree of parent interest. Where parents are deceased 43% of their children rarely attend Church.

After scoring the tests suggestions were made to the faculty for the improvement of student religious attitudes. The faculty felt that college students are still deeply interested in religious matters today, and, when given a chance they will respond in an encouraging way. The college authorities were apparently pleased with the survey, for they intend to use the same test every three years to check student growth in matters religious.

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In 1931, there were 4,331 students in the colleges of the United Lutheran Church, of whom 2,095 were Lutherans, or 45.5%. In 1941 the enrolments in these colleges totaled 5,138, including 2,161 Lutherans, or 42%.

--Educational News--

#### SPORTS FINAL

This year there was a real tennis tournament at the Philadelphia Seminary. It didn't start in the semi-finals for a change; as there were exactly 15 participants in the tournament. Several ex-collegian stars were eliminated early, and a plausible reason cited was overdevelopment of the waistline. The entrants: Kle, Lomperis, Flegler, Taylor, Frank, Shaffer, Dahlquist, and Frickert in the upper; Rudisill, Gibney, Thurau, Dietrich, Suessman, Weihe, and Laudenslager in the lower bracket. After several weeks of keen competition and elimination, Taylor, Dahlquist, Rudisill, and Laudenslager wound up in the semi-finals. Dahlquist made a fine showing against the smooth working Taylor, but went down to defeat, 6-4, 6-3. Laudenslager emerged victor in an endurance test with Rudisill, score: 9-7, 2-6, 6-4. And then the finals . . . crowded bleachers . . . faculty spectators . . . rallies, lobs, smashes, aces . . . what a match! Close, then not so close . . . Jack Taylor, the winner with 9-11, 6-2, 6-1, 6-3. It was a fine tournament showing a new interest in the sport. Let's continue the fine spirit fellows!

### DON'T FORGET - THE SPIRITUAL DEFENSE PARADE

The Sominary phalanx will join the parade at 2:30 P.M. at Parrish Street which is located about 880 north on Broad Street. The committee asks for an enthusiastic response from the Student Body. A goal of fifty marchers has been set and already some forty have signed to participate. LET'S HAVE AN ALL-OUT MOBILIZATION!

Worth trying . . . . .

"All my life I have preached short, in order that I might preach long."

. . . . . Father Heyer

Of course you know that . . . . .

A sailor in his hammock and a seminarian in a 36 inch cot have at least one thing in common. While many of the rooms in the dormitories have been provided with three-quarter beds, many a man has had to develop a needle-point sense of balance before he can spend a comfortable night at the Seminary.

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Few schools today overlook the necessity of providing recreational facilities for their students. Until recent years our Seminary had a fairly well-equipped recreational room in the library building. But even the best equipment will wear out. So, for the past few years the Seminarians have had their recreational life confined to checkers and chess. While both these games provide opportunity for mental exercise, we want to provide every means to develop healthy bodies and agile minds in our ministry.

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But did you know . . . . .

The 1,432 present members of the Women's Auxiliary of the Seminary come from ten Conferences of the Ministerium of Pennsylvania, from the Central Pennsylvania, New York, and Pittsburgh Synods, and from California, Virginia, Wisconsin, and India. The group aims to have 5,000 members by its fifth birthday in 1944.

### The South vs. Hell

From an open letter by a Universalist to the editor of the Christian Century (Oct. 8, 1941):

"Here in New York City last Sunday one of the large and leading Baptist Churches advertised the subject: 'Hell: Who Will Go There?' . Fundamentalists preach everlasting punishment everywhere, notably in the South."

We always did think the South was too hot for comfort!