



THE



SEMINARIAN

A PRAYER FOR LENT

Offered by the Rev. Paul J. Hoh D.D. in the chapel of the Philadelphia Seminary, Ash Wednesday, 1942.

O God Most High, Who performest all things for us, we bless Thee for what Thou art in Thyself, and thank Thee for what Thou hast done for us in Thine infinite goodness. For the gift of life, for those who have watched tenderly over us, for the nation that has nurtured and shielded us, for the Church that has imparted to us the means of Thy grace, for this grace that has become ours through the humiliation and passion and death of Thy Son, for the comfort and strengthening and guidance and hope that is ours through Thy Spirit - for these and all the unnumbered blessings of Thy love, we give Thee thanks.

We have not been worthy of this Thy great goodness - not as individuals, not as a nation, not as a church, not as a people. We have sinned. Wilfully and wantonly we have sinned; long and hard we have sinned - until calamity has come upon us, until calamity has threatened to destroy us. In our extremity we call - we cry - to Thee, O God Most High. Forgive us. Forgive us as individuals our uncleanness; forgive us as a nation our unrighteousness; forgive us as a church our unfaithfulness; forgive us as a world our unbrotherliness.

Be merciful unto us; O God, be merciful unto us. Create in us a new and contrite heart. Turn us, with fasting and weeping and mourning, and with a heart rent by penitence as we stand before the cross of Him whom daily we crucify afresh - turn us from fleshliness and worldliness, from hypocrisy and religious make-believe, from attachment to things of earth and from all unreality - turn us to Thee. Turn us to Thee, Thou who art slow to anger and of great kindness, Thou whose mercy is yet greater than our sin, Thou whose goodness is yet more far-reaching than our calamity. Turn us to Thee; and as we turn, spread over us, Thy repentant children, the wings of Thy love, that in their protecting shadow we may find refuge until these calamities be overpast. Our trust is in Thee. Our souls trust in Thee, O God Most High, Father, Son, Spirit, ever one, world without end.

Amen.

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Contributors

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Editorially Speaking

We welcome among our contributors this month a newcomer in time and kind. THE SEMINARIAN fails to heed the ecclesiastical advice of St. Paul, and for the first time in its history the voice of women shall be heard. Since the seminary opened its doors to women for a conference on "The Pastor's Wife" a few weeks ago, we too are most happy to include on our pages of five a woman and lady in the person of Mrs. Helen Weeg.

Doctor Hoh needs no introduction, for not to know him is a tragedy. His contribution represents a condensation of several lectures delivered recently in the Graduate School. The material includes very valuable suggestions for those about to enter a wartime ministry.

The Lenten season has again come into our experience, and we hope that it will leave its mark. As a constantly "recurring experience" of the dry darning, upon a dark night, Lent this year draws us with an irresistible charm. The heavy clouds of oppression seem almost to snuff out the candle of all human existence, yet through it all in misery and in hope we hear the clarion call to renewed holiness and cheer in His deathless, "Be not afraid; go tell my brethren. . . ."! Proclaim abroad in word, thought, and deed the revolutionary news that He whose death could not hold still lives and reigns to all eternity. This is most certainly true. All the darkness of night cannot put out a lighted candle, nor can the black hosts of Satan crush out the flaming truth of Christ. Let that be our watchword in this year's observance of Lent.

A NEW BOOK OF COMFORT FOR THE SICK

By M. John Spangenberg, Leipzig, 1542

(Translated by Louis Ewald and Whitson Seaman)

This product of the Reformation period is a devotional work on the fine art of dying happily. It is marked by a heavy emphasis on death that is undoubtedly not popular today, yet a number of passages are fine meditations most appropriate for the Lenten season when our thoughts are directed to the Death on Calvary that ends death. The following significant passages are representative of the author's style and are appropriate to the season.

-- Editor.

TO THE HONORABLE LORD PETER SEDRIANO, ABBOT OF THE PORTAL,
MY WELL-BELOVED LORD AND FRIEND:

Grace and peace through Jesus Christ our Lord! Reverend Sir, dearest friend and patron, since in these perilous times Almighty God hath afflicted His needy little band of Christians not only with His fatherly rod -- with war, famine, pestilence, and other unseemly maladies, but also with the iron rod -- the grim furies of the Turk, it is expedient that we prepare ourselves and seek comfort from God's Word against such terrifying storms and tempests, and, if it be His will, readily and gladly die. Although the Christian knows from the writings of the beloved St. Paul that whether he lives or dies he is the Lord's (Rom. 14:8), nevertheless he undergoes weariness and toil, fear and distress when death is at hand, for then the old Adam wrestles and writhes, being loath to die. At such a time, then, comfort and remonstrance are most necessary, that the dying person may willingly submit to God's will. . . .

WHENCE CAME DEATH INTO THE WORLD?

From the devil's hate and jealousy, when Adam and Eve disobeyed the commandment of God and ate of the forbidden fruit of Paradise. That morsel brought upon Adam and all his children weariness and toil, fear and distress -- yea, caused death to be inherited. Thus saith the Book of Wisdom: "For God created man to be immortal, and made him to be an image of His own eternity. Nevertheless through envy of the devil came death into the world" (2:23f.) . . .

DOES DEATH FEAR POOR OR ART?

Death regards neither power, nor art, nor wealth. Though you be powerful, rich, intelligent or wise, you must die. Death cares not about the fury of tyrants, nor about wealth and great possessions; nor does he care for legal oaths or sophistic disputes; death regards neither the threats of popes nor the finery of beautiful women nor the sorrow of the poor; death shows mercy to no one. Death enters the emperor's palace as quickly as the home of the poor shepherd. Where are all popes, patriarchs, and primates, all cardinals, bishops, and prelates? Provosts, deacons and priests, vicars, choristers and other such baboons? Where are all abbots, priors and custodians, Lollhart the lector and other scamps? Doctors, teachers and licentiates, bachelors, students and would-be students? Where are all emperors, kings, princes, lords, counts, knights and standard-bearers? All the noblemen, all the townsmen, all the peasants? Women and maidens and blushing brides? All

artisans and vassals -- you, the whole of mankind? Where are Paris and Helen, Tarquinius and Lucretia? Where are Plato and Porphirius, Tullius and Vergilius? Where are Thales and Empedocles, and Aristotle, the great master? Alexander the king, mighty and beloved, and Hector, the wall and stay of Troy? Where is Julius, the noble emperor, Priamus and Achilles, of noble blood? Where are the mighty Samson and Solomon the wise, the fleet Azael and Absalom the fair? They are gone -- all have succumbed to the power and pain of death. Adam died, and all his children must follow. Even the child of a day or an hour is in the same bond. As many as are born into this world must at some time experience the pain of death

WHAT IS THE LIFE OF MAN?

It is but a daily struggle and knightly bearing here upon earth (Job 7). The life of man may be likened unto a ship: Whether you walk about in it or stand still, sit down or lie in it, it sails to the shore for you. And so we, too, in this life, whatever our human affairs, journey steadily thither unto death

HOW SHALL I PREPARE MYSELF FOR DYING HAPPILY?

Whatever his calling, the Christian should live a life of true faith and brotherly love, subduing the old Adam within, that he may stand before God with a glad heart and clear conscience when death is at hand. For he who lives righteously and well shall die well also, whether God grant that he die afar or at home, in the forest or in the field. Man cannot die an evil death if he has always lived well. A good life is not followed by a wicked death

WHAT IS THE OTHER PREPARATION FOR DYING HAPPILY?

That you love the world and all creatures and, for the love of God, deny yourself, that you may not vex yourself with the temporal things of this world, but may joyfully ponder all things, thus preparing yourself to enter the gates to everlasting life and to your beloved Creator and Father. For whoever desires so to enter must be free from all temporal cares and must be willing to part with inordinate love of the creature and all that is earthy

IN WHAT DOES THIS DENIAL OF THE WORLD CONSIST?

In two things. First, that you settle your goods, debts and affairs in such a manner that after your death no strife shall arise among your children and friends. Second, that you seek forgiveness from those whom you have offended and forgive those who have offended you, for God's sake. When this has been done, turn to God with your whole heart; look not back at Sodom or Gomorrah, as did Lot's wife, nor at Egypt, as did the children of Israel; but let all go which will not, ought not, or cannot go with you, thus lightening your burden on your journey to the true fatherland. Then shall we suffer, not loss, but hundredfold gain, for all those things which we of our hearts have let go; as Christ assures us, "Everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matt. 19:29)

WHAT IS THE THIRD PREPARATION FOR DYING?

You should make yourself familiar with a few passages of comfort from the Scriptures, especially the Gospels, against all assaults, gathering them together as a reserve weapon and carrying them always in your heart as a hunter carries his arrows in a quiver, keeping them for an emergency as well as for immediate use

(Here follow words of comfort from Scripture for sickness, persecution and suffering, when the Devil attacks, against the horror and fear of death, and against the onslaughts of Hell).

WHAT IS THE FOURTH WAY TO PREPARE FOR A HAPPY DEATH?

You should remind yourself of your baptism and how you have bound yourself to God by it; that is, that you have renounced the devil and all his works, and that you believe in the Father, Son and Holy Ghost. Also make known that faith before men by its fruits, killing the old Adam, the evil flesh, and dampening all wicked desires and thoughts. And as the days pass become a new creature of God.

HOW CAN I FIND COMFORT IN MY BAPTISM?

You should meditate on this wise: that to this end have you been placed in this life and baptized -- to suffer onslaught and persecution, following the example of your Saviour, Christ, by taking up your cross and following Him. In baptism you have received the sign and seal that your persecution, cross, suffering and death are not really yours, but the persecution, cross, suffering and death of Christ Himself. Therefore, as Christ has conquered all this and has been resurrected from the dead, and now lives eternally, you too, through Him, might also conquer the devil, death, sin from the dead and live eternally with Christ. In baptism the priest has declared this unto you, in the name of the Father, and of the Son, and of the Holy Ghost. Christ will not fail to fulfill this promise, for He is a true God.

WHAT IS THE FIFTH WAY TO PREPARE FOR A HAPPY DEATH?

Meditate on the power of the most blessed Sacrament of the body and blood of Christ which you have received, and cast all your worry and grief, fear and sadness upon the bosom of the Christian Church; and cry unto God in words such as these: Almighty, everlasting, most merciful God, I am indeed a grievous sinner and have fallen into all sorts of evil, vainglory, selfishness, vileness, hate and jealousy. All sorts of misfortune press upon me. All sorts of grief encompass me. I can find no comfort in myself. And so, most merciful God, I open my heart to thee and lament my sin, my fear, and my evil thoughts. At thy divine promise I have received the most blessed Sacrament as a true sign that Thou wilt be gracious and merciful to me and forgive all my sins. And I believe that Thou, with all thine elect, wilt be with me when I die, and so shall I not be alone in death, for they shall suffer with me. For I have received a true sign -- the true body and precious blood of the dear Son, Jesus Christ, in the bread and wine. This sign shall not prove deceitful to me, nor shall I let it be taken from me though the whole world oppose me. Thou, my God, dost satisfy me fully in this, thy promise. Even though I am unworthy, I am still a member of Christendom, built by faith on the Rock which is Christ. Far better that I should be unworthy than that God be found untrue! My sins are as naught, if I but trust in thy Word. For did not thy dear Son, my blessed Lord, say, "Come unto me, all ye that labor

and are heavy laden, and I will give you rest". "And him that cometh to me I will in no wise cast out". He hath assured us also that He came for the sake of sinners and that "A bruised reed shall he not break, and smoking flax shall he not quench". In this I find comfort and hope; these are the words of the true God -- they shall not forsake me.

WHAT IF SIN ATTACK ME?

Then meditate on the innocent Lamb of God, Jesus Christ, who bore the sin of the world and has thus become the righteousness of our salvation and sanctification; upon whom cast all your sins. For through His grace and mercy must all sins be extinguished, as a spark of fire is extinguished by the vast ocean

BUT WHAT IF THE DEVIL PERSISTS IN ASSAILING ME?

Do not let yourself be assailed, stand firmly, and remain steadfast in faith. Remember that your holiness is built upon Christ, that strong Rock, before Whom the very gates of Hell must recede. Address the devil in words such as these: Lo, though you assail me and afflict me with great sorrow desiring both my body and my soul, nevertheless my God is also your God -- I am His creature, as you are. If it be God's will that you thus assail me, persecute and torture me, I will gladly endure it for His sake. But may God forbid you to harm one hair of my head unless it be His will. Be still my soul. I shall pray my blessed God to protect me, His poor creature, against you, O Satan, and your power, that my poor soul come not into your jaws. I lie here in God's power and am willing and ready to live and to die, according to His godly pleasure

(The remainder of the work consists of prayers in commendation of the dying to God, partly summarizing the thoughts presented above.)

. . . Dear Friend, if your manifold sins and trials would torment you then take not these sins upon you at this time, but offer them up to the High Priest, Christ, upon His Cross, with a contrite heart and a humble spirit, and trust in His goodness and mercy. Remember that God the Father has loved us so greatly that He gave His only Son, who knew no sin, for us, that we might in Him become just in the sight of God. Cast your sins upon the Lamb of God, upon Jesus Christ, who bears the sin of the world. Remember that He was made righteousness for our sanctification and redemption, that He was born for you and the comfort of the world, has died for you upon the cross, was reckoned as a thief, has arisen for you; and just as He has eradicated your sin through His death, and has overthrown all your enemies, so He shall give you the same triumph and victory. Only believe and cling to His Word, and He will not fail you; for He has said, "He that believes on the Son of God has everlasting life". If you believe this, you will not come into the judgment of the wicked, but you will journey through this temporal death unto everlasting life

The blessing, protection, and sanctification of Almighty God, the Father, Son, and Holy Ghost, descend upon thee and keep thee from all evil, and finally lead thee unto everlasting life. Amen.

Pio Lectori

Ad Stiga delictis, virtutibus itur ad astra,
Saluus erit summam, qui perseverat in horam.

HISTORY —

A SEARCH FOR TRUTH

WALLACE FISHER



This article is little more than a list of jotted thoughts. It is without real unity and, with the exception of the concluding paragraphs, is without closed conclusions. Nor is apology offered in defense of this mode of presentation. To confine to definite and organized statement the impressions herein set forth, would, at this early stage of inquiry, present an impossible task for the writer. If this article can be said to have a theme, it is an old one, one that has been discussed since Herodotus - a theme as old as time and as new as the latest tick of the clock. That theme is "History".

In the broadest sense and with the necessary disregard for the close distinctions of the scholar, we can define history as the story of all that man has done, said, or thought. History is not a chronicle. History is more than the description and dating of a few great figures and dominating empires; it is more than the description and dating of institutions, leading ideas, governmental philosophies, religious ideals, and economic trends. History is the story of all peoples and their lives; biography is not valid unless painted against its contemporaneous scene.

Neither is history simply a description of periods, of nations, of churches and the like. There is, in reality, no ancient history, no medieval history, no modern history. There is no History of the United States, no History of England, no History of Germany. There is no History of the Catholic Church, no History of the Lutheran Church, no History of the Presbyterian Church. These are but the artificial divisions and descriptions imposed upon history by the writers and students of past happenings. History, in actuality, is both a UNITY and a CONTINUITY.

We can test the validity of this conclusion through a variety of historical illustrations. In setting forth these examples we shall trace none to their earliest beginnings for such a procedure is not vital to our purpose.

No man who belongs to a "Greek letter" social or honorary fraternity can deny his obligation to classical Greece. Few of the men who faithfully attend meetings at their "lodges" are aware of their indebtedness to medieval crafts and guilds and finally to the ancient mystery cults. Each time a Seminarian pages through the standard work in dogmatics he walks, in large measure, with the 16th century systematizers whose technique was gained from the Medieval scholastics. Centuries ago in Europe, Louis XIV ordered an evacuation of the Palatinate, and within several decades German Lutherans were building log cabins just to the west of Quaker Philadelphia. In 1731 the bishop of Salzburg tricked 20,000 Salzburg Lutherans into officially admitting their faith, and by 1733 Georgia had a Lutheran community called Ebenezer. The spirit of

Halle is still dominant in many present day institutions in America. And at the other extreme rationalism, rooted in the 18th century, is met wherever one chooses to look. Former President Hoover's economic policy had its basis in Henry Clay's "American System" of 1824-1844. President Roosevelt's controversial domestic policy, 1933-1941 (temporarily shelved because of the war) owes much to the social programs of Wilson, Taft, and Theodore Roosevelt, who in turn took their cue from the social legislation of the late 19th century Germany and England. The "Industrial Revolution", which originated in early 19th century Britain left its mark in the United States, France, Germany, Italy, Japan, and more recently in Russia and China. The religious, social, political, and economic institutions of Europe were, in the 17th, 18th, and 19th centuries transplanted in toto on American shores; their beginnings here were in no wise different from the place they held in Europe. But under different environmental conditions together with a heterogeneous people (that the majority were English is no true proof of homogeneity), these customs and institutions were altered and finally emerged in a new form which we call "American". These changing customs and institutions naturally affected and influenced those of the Old World. Such influence was felt (though in a degree so slight as to defy accurate measurement) as early as the second and third decades of the 17th century. More specific in this connection is the fact that the French Revolution cannot be fully understood apart from the confused group of three million souls who had but a decade before won independence from England.

Against this background of examples drawn at random we can detect the keen historical sense of Tennyson's "Ulysses" when he says, "I am a part of all that I have met...". To this we might justly add, "and all who have met me have been in some degree changed". There are no divisions in history; there are no special phases or fields. History is both a UNITY and a CONTINUITY.

The aim and purpose of history is then "to know the elements of the present by understanding what came into the present from the past; for the present is simply the developing past; the past the undeveloped present". History seeks to show "the present to itself by revealing its origin from the past". History is not the dead past but the living present. With Droysen, a past master of historical science, we say, "History is the 'Know Thyself' of humanity -- the self-consciousness of mankind".

Thus it becomes increasingly clear that history is no single, one-sided investigation, but is a search that leads into every phase of man's existence. The study of a nation must be made against the background of world history. The study of a community must be made against the background of both national and world history. A study of the Lutheran Church must be made not only in the light of all religious history, but also in the light of social, political, and economic history.

Religious, social, political, and economic history cannot be studied separately. Each reacts upon the other and is in turn acted upon. Thus, a study of Faulkner's Political and Social History of the United States does not give a complete picture of the nation anymore than Beard's Economic Interpretation of the Constitution provides a complete picture of that document

and its influence. All specific studies must be supplemented and complemented if a real knowledge of history is to be had. Actually there are no purely economic, political, social, religious, diplomatic, or technological interpretations of history. An element of truth lies in each approach. The true student of history will see the economic or any other approach to history in its proper proportions, for he knows that he cannot hope to see the jewel of history in all its brilliance so long as his attention is riveted upon a single fact.

We note again that history is the "self-consciousness of the living age, acquired by understanding its development from the past". History is greater than the books that seek to relate it, for history is life itself. Wherever there is a thought, dream, aspiration, spoken word, an act, there is history. This very moment is but the developed past.

The study of history from this approach will add to a man's general culture, cut his prejudices, add to his basis of understanding, discipline his intellectual faculties, sharpen his judgments, and enrich his human sympathy. The study of history should make us much more effective ministers.

As prospective ministers it is our burning desire not only to live the eternal truths which we believe, but also to have the ability to relate these truths to the contemporaneous scene. This scene, being simply the past developed into the living present, cannot be understood apart from a knowledge, understanding, and appreciation of that past. No matter how completely we comprehend and apprehend Christian truth, we shall be ineffective in spreading the Message in which we believe without a knowledge and understanding of the age in which we live.

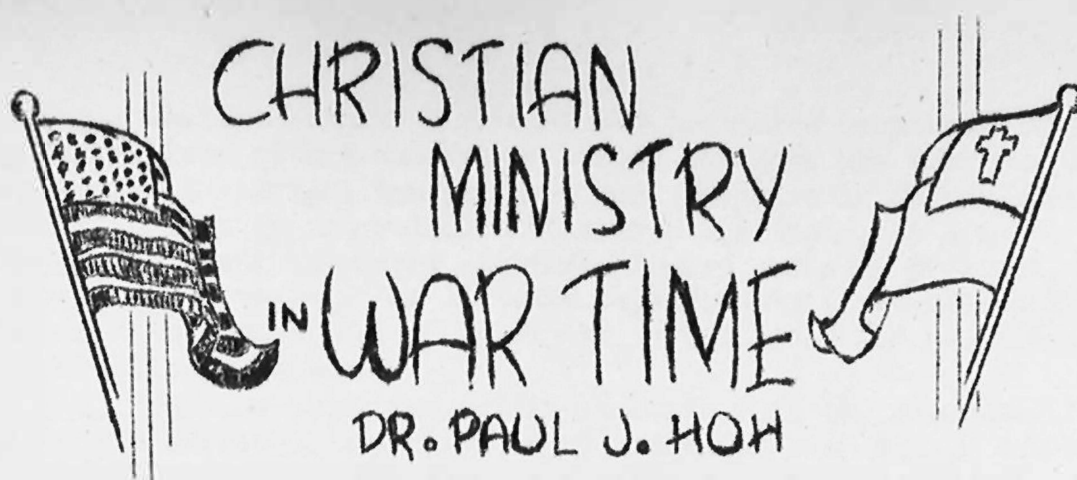
No one ever understood more completely His day and age than did Jesus. His was the keenest historical sense the world has ever known. Though possessing the eternal truths of God, He related them perfectly to His contemporaneous scene. With an historical appreciation that will ever stand unparalleled and unsurpassed the Master would say, "Unto what shall I liken this truth?", and then proceed with a presentation intelligible to His hearers. His knowledge of the Jews' national and religious history, gained from years of patient study, was, from the human point of view, one of the factors that made Him effective in His ministry.

Unless we see our congregation as individuals related one to the other and to the group, and unless we see our congregation against the background of world history, we shall be ineffective ministers. When we are vitally conscious of each heart that beats in our congregation, community, and nation, and of the individual hearts that beat in the "uttermost parts of the world", then we shall proclaim the "Good News" with vigor and effectiveness.

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Quoted from the Classroom:

"The Gospel of Jesus Christ is the simplest thing there is, and the Church has spent 1900 years complicating it."



The church is both spiritual organism and human organization. As spiritual organism it is amenable only to God. As human organization it is partly at least, amenable to the controls of man. The state, therefore, may properly regulate aspects of the church's life, particularly as these touch its own life, provided only that the state do nothing to interfere with the life of the inner organism. When a state encroaches upon the church as spiritual organism, it must be resisted. But when it asks or orders co-operation from the church as human organization, this may properly be given, provided always that the spiritual functioning of the church is not impaired. The line between organism and organization is exceedingly difficult to place, and different persons and groups will locate it differently. Where it is located is a matter of conscience, illuminated by the Word of God. Accordingly, the amount of co-operation a Christian individual or a Christian church may give to the state in wartime is, ultimately, a matter of conscience. In what follows on the Christian ministry in wartime this principle must be kept in mind. The writer's judgments cannot be taken by another; the latter's conscience, Word illuminated, must be final for him.

I. Ministry in the Parish

At the outset it should be said that all normal ministrations should be carried on to the extent that this is possible: regular church services, regular sessions of the church schools, regular meetings of church societies, regular pastoral visiting, and all the rest. What concerns us here is the extra-ordinary ministry necessitated by wartime conditions.

a. Wartime requires conservation of many natural resources. The churches should co-operate. Unless imperatively needed, new buildings, extensions, and alterations should not be undertaken, if materials needed by the state are involved. Fuel and electricity should be saved, by shifting services to daylight hours, by holding meetings on a single day.

b. Wartime today requires precautionary and protective measures everywhere, often far from the actual scenes of fighting. Churches should take all steps asked by the state. They should provide fire-extinguishing equipment, prepare for blackouts, keep their buildings cleared of anything increasing fire hazard, have definite plans for emergency situations.

c. Wartime witnesses promotional pressures on pastors and congregations, from within and from without. Slogans are sent for bulletin boards, and paragraphs are prepared for inclusion in church bulletins. Christian teachings on the relation of church and state, on good citizenship, on right and wrong attitudes toward national problems, on service opportunities, and the like are legitimately given publicity. But the church's promotional media are no proper place for the advancement of war efforts as such.

d. Wartime sometimes brings requests from the government for special church services; and agencies of the state even supply sermon materials for use in such services, and offer speakers to present causes. Christian discrimination is essential. Only that which is Christian has any place whatsoever in a church service. All else must be rightly excluded, whatever its source. The fact that a state suggests or offers something is no valid reason for excluding it; nor is it a valid reason for including it.

e. Wartime's emergencies sometimes require that churches be closed and their services of worship and study be discontinued. While government orders will be obeyed, the congregation's spiritual life must be maintained. It can be maintained by intensified pastoral work, a program of lay visiting, regular letters to all members urging family devotions at the usual hour of services (the pastor himself perhaps going to the altar and reading the Service while the members do so in their own homes), distribution of church school literature for home study, and so on.

f. During wartime popular sentiment sometimes insists on the elimination of foreign languages. What must be eliminated is foreign spirit, even when the language of the country is used. As long as people can worship more meaningfully and be edified better in the language of their homeland, it is entirely legitimate to use this language, whatever it may be. But, to repeat, alien spirit must be eliminated.

g. In certain communities, where there is an army camp, a navy yard, a large transient soldier or sailor population, a large number of persons in defense plants working on various shifts, wartime may require the introduction of special services - early Sunday morning, between shifts on weekdays. Such services should certainly be introduced. And churches should be open all hours for private devotions.

h. Wartime calls for intensified pastoral work, particularly with men called to the colors, with their loved ones left behind, with persons who must make unusual adjustments in their living, and with people upon whom the strain of war tells heavily. Pastors must remain at their posts, even when epidemics sweep through the land. Pastoral care in wartime is an exacting, exhausting thing, calling for the very best any man has - and the very best is not quite good enough.

i. Church organizations may be utilized for new types of Christian service. They must be Christian. They must be saturated with the spirit of Christ, and they must express this spirit - and no other. A Luther League may gather materials needed in service centers, may keep in touch with members in the military forces of the nation, may send them occasional gifts, may provide entertainment for soldiers and sailors on leave. A Brotherhood may make provision for the care of transients, of

boys lacking parental care, of defense workers having inadequate leisure-time facilities. A Ladies' Aid may well become a Red Cross chapter. A Women's Missionary Society may set up a nursery for children whose fathers are at the front and whose mothers must work to maintain the home.

II. Ministry beyond the Parish

Here the opportunities are numberless. Only a very few can be indicated.

a. Pastors may make special efforts to reach the unchurched. (Some people are more susceptible to the Christian message in wartime than at any other.) They may co-operate in services at camps, service centers, theaters, factories, and elsewhere. Preaching missions are in order. There are often opportunities for lecturing, for leading discussion groups. Community agencies, particularly those that are interested in the spiritual and moral health of the citizenry, may properly have a part of the time of local pastors. Co-operative studies relating to the post-war world are deserving of the pastors' best thought, of their constructive contributions.

b. Congregations may support the work of chaplains and camp pastors, equip service centers (furniture, Bibles, service books, church papers, projectors, games, writing paper), lend their choirs and pastors for part-time service in near-by centers, lend their buildings for emergency needs.

c. Societies may sew, knit, prepare bandages, collect books and magazines, provide entertainment, and help in numerous ways in the community.

d. Families may open their homes to refugees, evacuees, wives of service men visiting their husbands in near-by camps, children without parental care.

e. Individual Members may act as hosts and hostesses in service centers, participate in community activities, collect for the Red Cross supervise playgrounds and nurseries, assist in institutions, act as wardens and rescue workers.

Untold are the opportunities to translate the Christian spirit into terms of concrete helpfulness - a helpfulness which will be a constructive contribution to the nation in wartime, and at the same time a contribution to the advancement of the cause of Jesus Christ among men. Whatever the churches, their pastors and their people, do in wartime, it must be done to further, ultimately, the great central aim of all Christian ministry: to bring God and man together, in Christ, in an eternal fellowship of righteousness, peace, and joy.

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MY JESUS

The Sun that lights my life by day,
The Star that glorifies my night;
A Hand to lead me on my way,
A Sword to triumph in the fight.

The Friend of all dear friends the best,
The Path that saints and prophets trod;
My Haven and my Peace, my Rest,
My Comrade and my King, my God

My Jesus.

-- William Moyer

Says

A Future Pastor's Wife

HELEN G. WEEG



In all humility I accept this invitation of the Seminarian to pen my reactions to the recent conference conducted for wives and fiances of soon-to-be ministers. In a day when traditions are being challenged, I hesitate to contribute to the uneasiness of my fellow conservatives. The presence of women assembled for instruction within the hallowed walls of Mt. Airy is in itself a product of the times. For me to be escorted into the pages of an issue of this publication -- right by the "no trespassing" warning -- is against my better judgment, for one of the accepted theses of the conference was the fact that "ambition" on the part of a minister's wife is definitely to be discouraged. Yet, I do have something to say, and I am happy for this opportunity to say it.

The Reformation placed the Bible in our hands. In it are these words, "Hear instruction and be wise". They fit the situation perfectly. We listened intently, said little, thought a lot, and are wiser for the experience.

The conference was, first of all, instructive. We did so appreciate the details of life in a home that at once is and is not our own. We were made aware of situations that present themselves to a minister's wife that are unique. We were made thoroughly aware of our privilege to be forever associated with the work of the Church, and all that it involves. We appreciated Dr. Hoh's emphasis on our obligation, which itself is God-given, to our homes and families. None of us were willing to dispute the fact that our obligation is primarily here. Few, if any, of us were disappointed to learn that our husbands alone will receive the "call" from a congregation. We shall heed such sound advice as "neither a lender nor a borrower be". We shall think twice before refusing to accept "this old hat that I can't use anymore". We shall be wiser in our giving to those who will follow the beaten path to our doors requesting money "for a bed for the night". We have learned that there have been other ministers' wives who were told frankly the things women do not like to hear. We have learned that black is not necessarily the most appropriate color to be worn by a Christian lady. We have learned that the time will never come when we can wisely dispense with a budget for the family. We have incorporated into our thinking the fact that humor might well be listed with the charismatic gifts and tact listed among the traits of a virtuous woman. These are but a few of the facts.

More important, however, is the fact that we came away from the experience with a clearer vision of our duty, with a deeper appreciation of our obligation to God, with a refreshed respect for the challenge that He places on those called to be ministers whom we love, and with a deeper sense of our own inadequacy. These will live as impressions long after the facts have lost, through future acquaintance with them, their newness.

I speak the mind of the group, I know, when I say that we did appreciate very much the labors of those who contributed so much to making

the conference a success. Our special "thank you", however, must be reserved for Dr. Hoh who was directly responsible for placing into our hands a syllabus of detailed material which served as the basis for all the discussion. And it was his invitation that brought to the "round table" the ladies who contributed information. To these four -- Mrs. Richards, Mrs. Yerger, Mrs. Finck, and Mrs. Cressman -- we would also express our appreciation. We would convey our thanks, too, to the Seminary for making available the class rooms of Graduate Hall.

Says A Future Pastor

...Charles Kern...

The first Sunday after their arrival in their first parish a young pastor's wife and her children hurried off to Sunday School. Together they entered the primary department and thoroughly enjoyed the new surroundings and experiences. But at the close of the period the superintendent rose and said, "Boys and girls, this will be the last time that I shall be your leader. I am happy to announce that beginning next Sunday the wife of our new pastor will be your leader".

Experiences like this are not uncommon in the life of the average pastor's wife. In full realization of this fact I welcomed and enjoyed the opportunity to sit in on the conference conducted on our campus for the wives and friends of future pastors. The affair was enlightening and the spirit was Christian throughout. The suggestions were general and will need a great deal of alteration in certain localities; nevertheless, the picture of an ideal minister's wife as presented to us has given my wife a goal worth striving for. It is worthwhile contribution to our Seminary career, for which we are both grateful.

Outstanding were the fine testimonies of the ladies on the panel to God's Divine Providence. To some of us such testimony may perhaps appear to be sentimental and the result of wishful thinking. We certainly expect to apply our knowledge to the best of our abilities in the future, so that we won't be begging the Lord for a crutch whenever life's road is rough. Yet there will be troublesome times in our lives, and just then God will break through to rescue us in strange ways. Call it whatever you please, for me such testimony is a genuine encouragement to live the Christian life.

Another significant fact about minister's wives is that they, like us, are nervous and frightened as they enter their first parishes with their husbands. The members of the panel agreed that there are many perplexing problems to face from time to time, yet everyone expressed the joy and satisfaction which they have experienced as pastors' wives. This apparent contradiction can be understood and appreciated only in the realm of Christian fellowship, as any pastor's wife will testify.

I am of the opinion, however, that the material so graciously presented by the panel members did not give a complete picture. If the conference had closed after that session disappointment would have run high. With due respect to their kindness and generosity in speaking to us, I feel that there was too much of an air of ultra-conservatism on the part of the panel members. One would also expect decided differences of opinion when four women get together, but such was not the case. Had the ladies voiced their individual opinions apart from the panel I believe we would have profited more. An illustration of what I have in mind is this unanimous conclusion that the minister's wife has little time to do anything but parish work. Of all the ministers' wives I have known (including my own mother) they all find time for themselves and outside activities, for without such periods of relaxation they realize that their lives will soon become routine and ineffectual.

The second day of the conference was devoted to an objective approach to the subject, based on the experiences and opinions of many ministerial families and the personal attitudes of Dr. Hoh. His material was not dogmatic even though it was in many cases contrary to that of the night before. Nevertheless, he met with little or no audible disagreement. The looks of bewilderment disappeared; the signs of relief and a new air of confidence were evidence that the picture of a pastor's wife made it an object much to be desired and obtained. I personally feel that the principles were the practical product of common sense backed by a wealth of sound experience. True, many of the principles expounded are the exact opposite to what are common practices in certain localities, but that does not in any way discredit the validity of new ideas. They have given me added reason to believe that many pastors' wives have been laboring under a misconception of what is expected of them. As a result, many unconsciously acquire a kind of martyr complex which does not encourage respect nor make them happy.

I am sure I voice the opinion of all the men who attended, when I say that we thoroughly enjoyed and heartily appreciate the material which we shared with our wives and friends. I think we all caught a constantly recurring principle that is especially important for us as future pastors. That principle is tact: tact in all our private affairs, and tact in educating our people to view the pastor's wife as a normal human being, who, together with her children, is not the property of the congregation, but his. It will be a difficult task.

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Denominationalism:

Asked to write an essay on Quakers, a little girl wrote: "Quakers are very meek people who never fight and never answer back. My father is a Quaker, but my mother is not".

Said a wiseacre a century ago:

"A late morning student is a lazy one and will rarely make a true scholar; and he who sits up late at night, not only burns his life's candle at both ends, but puts a red hot poker to the middle". -- Adam Clarke

"He that falls into sin is a man; that grieves at it is a saint, that boasteth of it is a devil." -- Fuller, in the PATRIARCH

FIRST AID



— HAROLD HAAS —

Our nation has become increasingly first-aid conscious. This is due, of course, to the emergency which we are facing. This new knowledge and ability that people are gaining, however, will have a long-range value for many. Knowing what to do until the doctor arrives is certainly of great importance.

To us of the Seminary, some knowledge of first-aid is obviously beneficial if not essential. As a group dedicated to service, our duty to equip ourselves to help in the present dark days is obvious. Amid the uncertainty lying ahead of us, we shall probably have many opportunities to offer our services in organized and unorganized ways for the welfare of our fellowmen. The possibilities of our needing such knowledge today are increased very many times over those of peacetime.

Forgetting about the present situation, however, such knowledge will certainly be of value to us as ministers. Only God knows where we shall be after we leave here. But one thing is quite certain. We shall be dealing with people day and night, under all sorts of circumstances. The possibilities that we shall be involved in situations demanding first-aid are numerous. A prominent minister, in writing of some of the things every minister should know, includes first-aid, and mentions a number of occasions in his life when this knowledge stood him in good stead.

As a result of all this and the expressed desire on the part of many students, a Red Cross First-Aid Course has been organized on the campus. The idea originated with a group of students, was accepted by the executive committee, and voted upon by the student body. The faculty has given its hearty support to the project.

Beginning Tuesday, February 17 at 7 P.M. classes will continue throughout the semester for a period of ten weeks. It is hoped that a large number of students will avail themselves of the opportunity.

A second item should also be mentioned. The student body voted to request Dr. P. D. Bonnet to prepare three lectures on the general subject, "Health Problems of Ministers". He has already expressed his willingness to do so. The tentative subjects are: "The Minister's Personal Health"; "The Minister and the Patient"; and "The Minister and Community Health". The lectures will be given Thursday afternoons at 4:30 P.M., beginning January 19. Any problems relating to these subjects may be discussed. Our sincere appreciation is extended to Dr. Bonnet for his added interest and service.

COMMEDIA DIVINA

A Genuine Seeker after God:

Following is a letter sent to the editor of "The Lutheran Observer, and Weekly Religious and Literary Visitor" (Friday, August 31, 1838).

_____ Ohio

Mr. Edatur Kurttz,

I lives away out here int Ohio State I git your Opsarvar and I reads in on Sunday, I havent no time to read it in weed days. As you is a very larned man and ansers all kinds of hard questions, I want to ax you a few for myself and some more of my nabors, for they all say you are a noing and a understandable man, and they say you are a Christian; and a ducman and a lutherien. vel then fust, we got a an breecher in our church and ve dont know vat to make of his breecher, he breeches so lowd you can hear him away up at the woods, they beoples cry - and say they git religion - then they begin to talk about religion and pray - and quit swaren and drinken dram and go to church, now I want to know if that is religion. last Sunday night our minister had a brayer meeten and he prayed - and old Mr Balkker who they say was converted prayed - and I am married to old Mr Balkkers dater Suse - well old Mr Balkker prayed for his children - and my wife begin to cry, and I begin to feel a leetle qucerish - I felt somthin a crecpen up my throat and I coudent help cryen two. one of our elders old Mr Spallor says our minister is no lutherien and says - I can show you in the Lutherien Opsarvar - so he showed me a peece where it says all our ministers that breeches up want religion ougt to leave the church. there on that peece Mr Spallor says and he wont git religion - now I want to no how it is - is that Luterien Religion - I want to be a Luterien and yet I want to be converted and go to heaven - there is much talk out heer about it - and all will pelieve you, vat you say Blesse to give an anser to my letter I want you to tell me vat Luterien religion is - God bless you

I remain your dear front til deth -

Casper Knobbelloch

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The theological approach to OFM:

A zealous Western Christian rummaging through his Bible "discovered" the prophesy for the present rubber tire shortage back in Isaian 3:18 "In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon"! It happens every time.

And in 1838 (no less) a Mrs. Sigourney solved the rubber problem in facilitating foundations when she said, "Our sons hold themselves erect without bust or corset, or framework of whalebone (or rubber?). Why should not our daughters also? Did not God make them equally upright? Yes. But they have 'sought out many new inventions'". (The Lutheran Observer, 1838)