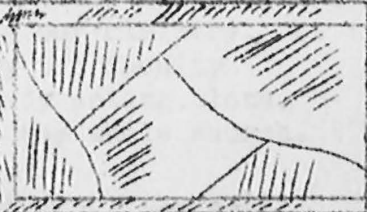
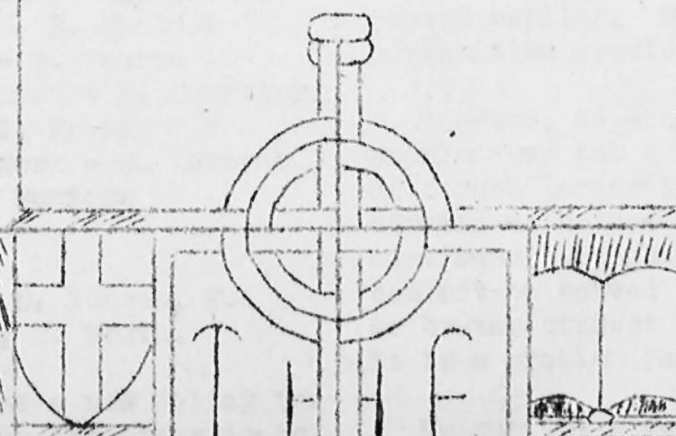
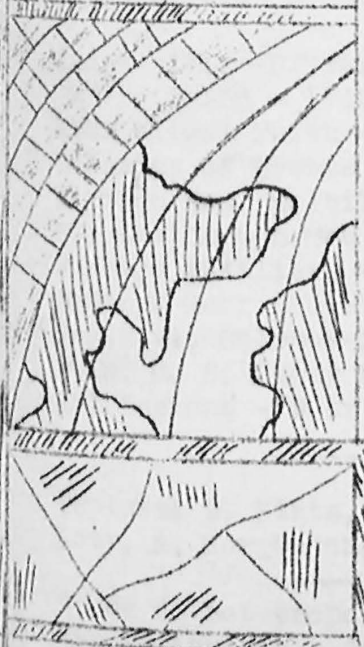
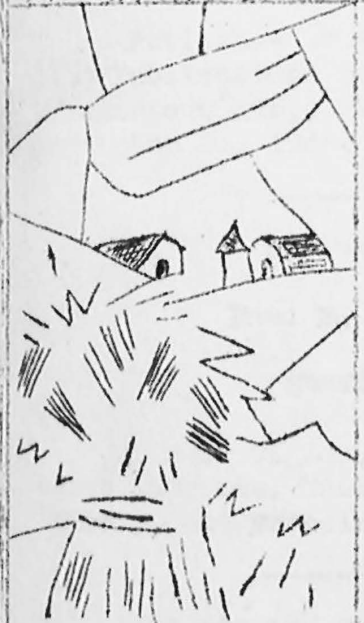
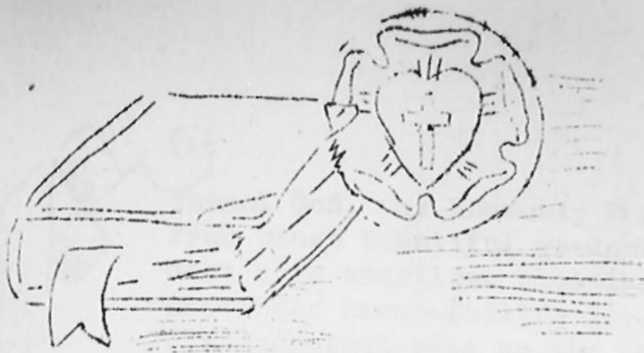


BLESS THE
LORD O MY
SOUL ✕ AND
FORGET NOT
ALL HIS BENEFITS



SEMINARIAN



THE SEMINARIAN

Official organ of the Student
Body of the Lutheran Theological Sem-
inary at Philadelphia.

Published by the Board of Stud-
ent Publications at the Seminary, 7301
Barnantown Ave., Philadelphia, Pa.,
November 23, 1942.

Editor

Paul M. Ruff

Staff

Walter Sigler, William W. Gier-
son's Lomperis, Charles Moser, Robert
Gibney, and Francis Marschal.

Contents and Contributors

Thanksgiving Prayer - R. Rutter
Thanksgiving - 1942 - C. Weihe
Evangelical Faith - W. Nye
Calendar of Events - H. Reed
 wartime Responsibility - R. Gibney
For the Common Man - E. Sheldon
Women's Auxiliary - R. Thurnau
Seniors Hear Churchmen - R. Startley
Souls via Soles - J. Frank
F. I. M. S. Plans Work - S. Turnyak
Impressions - Four Juniors

Typists: W. Hintz, D. Jenson, F.
Levy, A. Hergehan, W. Pruth.

We do not propose a new policy for
the Seminarian. Our intention is to
continue and develop the attitude and
work of last year's publication. But
we do profit by experience and by ex-
ample. We are determined to avoid
past weaknesses and to stand upon
the salients.

The staff, with the exception of
the editor, is entirely new. It has
diverse talents, attitudes, and ex-
perience. It is a cross section of the
student body. It is co-operative.
These factors and a delicately
balanced division of labor have made
possible the Seminarian of today.

Sigmar and Gibney are responsible
for promotion, Moser and Marschal for
illustration, Nye and Lomperis for
business and mechanical processes.

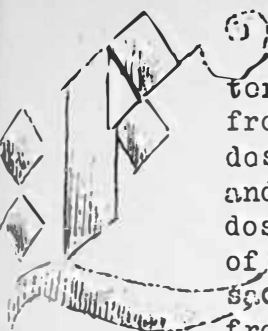
The significant feature of this
issue is the fact that 26 of the 78
students (exactly one-third) of the
Seminary have participated directly
in its production.

We are pleased to note the grad-
ual solution of the secular work prob-
lem which has disrupted seminary life.
We commend the activity of our Executive
Committee in securing the facts and pre-
senting them fairly in an effort to reach
a wise understanding in a tense situation.
We are inclined to respect the firm atti-
tude of the administration.

The Work Committee deserves praise
for aggressiveness and efficiency.
It is to be regretted that the situa-
tion demanded limitations not
placed earlier. The abuse of the op-
portunities provided is to be condemned

However, we are aware that this
problem was but a local manifestation
of a much larger issue. The latter
affects us before we enter Seminary and
continues throughout our ministry. It
can not be solved by the faculty
or by the student body acting alone.
It is a problem for the whole church.

We suggest a restudy of the call
greater dedication to the task of the
ministry, and a rereading (or reading)
of Luther's "The Freedom of the Christ-
ian Man", with special attention to the
responsibility attached to liberty.



ternal God, Our Heavenly Father,
from whose bountiful goodness
dost come countless blessings,
and whose never-failing love
dost continue unto us the increase
of Thy mercies: graciously accept
sacrifice of praise and adoration
from joyful hearts as we remember
Thy guiding providence in our lives.

For the fruits of the earth, for
waters teeming with fish, for the ore of the mine, and
for the handiwork of man's toil, we give Thee thanks.

For the country which has preserved unto us the bless-
ings of liberty, for our fathers of the past who endured hard-
ship to make this land of goodly heritage, for those who this day
are sacrificing their lives for our nation, we give Thee thanks.

For the life and work of our Holy Savior, Jesus Christ, for the
light of Thy blessed Gospel shining in a darkened world, for soul-saving
strength of Thy Spirit-directed Church, we give Thee thanks.

We accept these blessings, O Heavenly Father, fully aware that we have
not merited them. We acknowledge that in selfishness we have placed our wel-
fare above all else. We confess that with a spirit of indifference we have
done the work of Thy Kingdom. We lament with open sorrow our part in the sin
which has brought upon mankind the scourge of war.

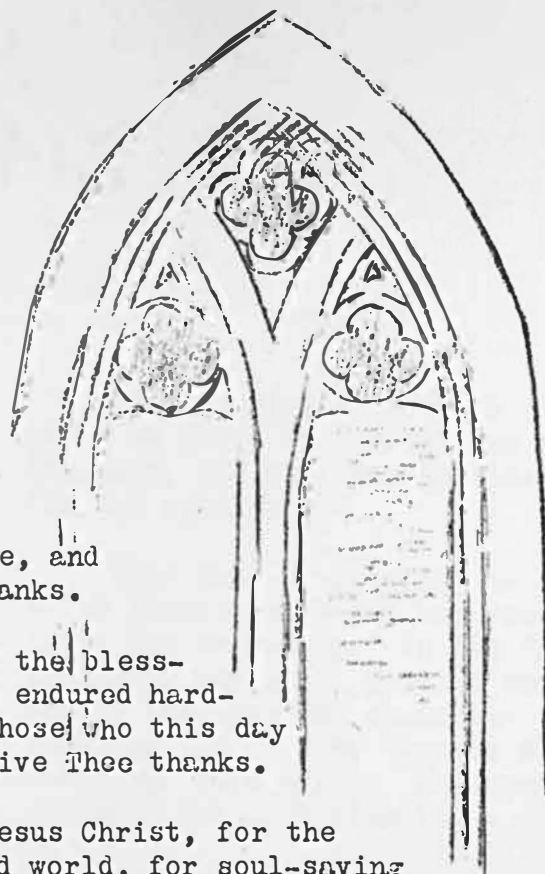
We beseech Thee, O Most merciful God, not to reckon with us as we have
justly deserved, but to hear our plea for forgiveness even for the sake of
Thy Son, Jesus Christ, our Lord, and to continue Thy gracious favor unto us
in the days to come, as Thou hast blessed us in the past.

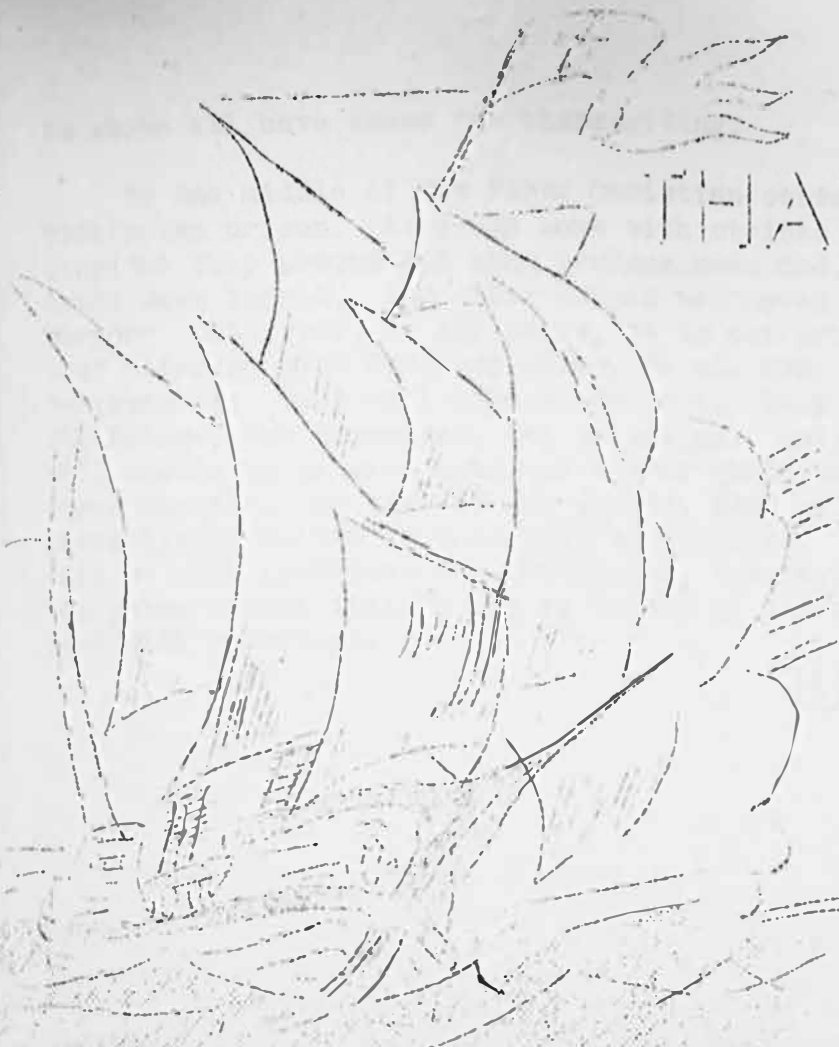
Touch the hearts of men that they may turn away from their transgressions,
and seek to do that which is pleasing unto Thee. Give unto nations of repent-
ant spirit, O Lord, an understanding of Thy will that shall hasten their war-
fare to an end, and also endue them with wisdom and knowledge to effect a right-
eous and lasting peace.

Create within Thy Holy Christian Church, O God, a glowing zeal to have
all men hear the good news, and be brought into living fellowship with Thy
Son, Jesus Christ.

Grant unto us, who would give our lives to Thy work, O Father, the mind
which was in Christ Jesus, so that ever heedless of self and always mindful
of Thee, we may labor in Thy service to the diligent upbuilding of Thy Kingdom.

And to Thee, Our God, Father, Son, and Spirit be all praise and glory,
now and evermore. Amen.





THANKSGIVING

1942

Thanksgiving in wartime gives us cause for reflection on the past, and self-examination for the present.

That band of pilgrims on the first Thanksgiving Day had real cause for rejoicing. In the face of hunger and gold, disease and death, they yet had cause for thanking God -- they thanked Him that they were alive. They were grateful for life itself.

More recent Thanksgivings have been observed with gratitude for more material blessings -- wealth and food, peace and democracy; in short, for "America the

Beautiful" as epitomized by the stuffed turkey and the peaceful colonial meeting house.

Thanksgiving, 1942, finds us materially prosperous. But we look forward to leaner gifts from the horn of plenty. We have already tasted the loss of many of our sons. Our society is even now undergoing a radical change, the end of which we cannot see.

Our generation faces a revaluation of life. The objects of thanksgiving for which we have been grateful in previous years have passed or are passing out of the picture. Those whose paeon of thanks has been for "the American way of life" are going to be skeptical of giving thanks when their bubble has burst. Even those whose springs of living have emanated from deeper sources, those who can take the bitter with the sweet and still be grateful -- even they are confused with the issues of today which involve lives and fortunes and destinies.

To these, and to all men, we have been called to bring a message of hope, a gospel of peace, a promise of a faith that will transcend all doubts. This gospel must put a new evaluation on life for these disillusioned people, of we shall have failed in our mission. If we believe that men have built their lives on insecure ground, if we believe that men have trusted in bank accounts rather than God, that materialism and self have been their gods -- then we face a tremendous privilege and responsibility in beginning our life service in these days. For when have the needs of men and the freedom to evangelize every coincided to such advantage? Then or where have the opportunities to minister and the frantic cries for succour ever blended in such urgency? And for what other reason have we been given borrowed time to prepare for our calling, when our brothers and friends are bleeding, evendying, in our places?

We above all have cause for thanksgiving.

In the middle of the first Christian century, Paul and Silas were in a Philippian prison. Although sore with stripes and fettered in stocks, at midnight they prayed and sang praises unto God. An earthquake occurred. Their bonds were loosed. And their keeper was moved to ask, "What must I do to be saved?" This year, of all years, it is our privilege and responsibility to bear witness, with Paul and Silas, to all men. They are now experiencing earthquakes; they will experience more. They are now looking, and will look in the future, for assurance, for salvation. Only a firm loyalty to our Saviour will enable us to give them the answer which they seek, "Believe on the Lord Jesus Christ". If that be our answer, then we are ready to give a heartfelt thanksgiving to God in this year of our Lord. Our hymns of praise will not only be with gratitude for privileges, but they will include an earnest, soul-searching prayer that we may be worthy of the responsibilities that go hand in hand with privilege.

C. WELHE

THE JUNIORS Say

(Ed Note: In place of the customary single general "Impressions" written by some unsuspecting neophyte we are presenting a composite article which, we feel, is expressive of the various opinions held in the junior class. Four members of the class are quoted below. As they are Lutherans, there are four different opinions.)

I

"For over a year before I came here an impression of the seminary was being made in me. I had visited college friends who were students here. I had heard pastors speak of their alma mater in glowing terms. So I anticipated the three years here as an outstanding era in my life. My expectations have been almost -- but not quite -- fulfilled.

"Old friendships renewed and new ones made, new professors and subjects, the chapel services, the general atmosphere: all these strengthen a feeling that these years at Mt. Airy will be treasured always.

"To me, there is one glaring shortcoming in this probationary semester. This first semester is intended as a period of orientation. So requirements are very lax. But do men who have had college training require a half year of getting ready for graduate study? I think not. This semester is far too easy; it encourages an indifferent attitude sometimes reflected in the following two years. It would be better for us and for the church, if, during this semester, we were given more tangible assignments."

II

"There is a problem of scholarship here which in accord with highest Christian principles ought to be treated as a personal one. Our study habits and application to our work here at Seminary ought to be a matter of our own personal concern. Failing to make it such, it is a real question in my mind if we have not failed to grasp the spirit and purpose of our ministry."

III

"My impressions can be understood best in the light of my attitudes before arriving here. The latter may be summed in the phrase 'strictly on the defensive'. I was strictly on the defensive against that contemplative type of society which, I envisioned, a seminary could easily harbor. I was sceptical as to what seminary did to a man. But when I got here, I heard Flothmeier yelling and Ralston growling. So I learned my first lesson; a seminary student can act naturally.

"My sceptical attitude included the faculty. My imagination painted for me a picture in which the faculty walked around with hands very much folded and faces very definitely starched. But that vision was quietly erased almost the first minute of my presence on the campus. I had hardly picked up my first armful of luggage when an elderly gentleman, dressed in a blue serge none too shapely, approached me and in one of the kindest tones I've ever heard, asked me who I was and wouldn't I please feel free to make this a real home. And as he walked away I couldn't help following him with my eyes. Something about his sincerity, his humble nature, and his wholesomeness 'got' me."

IV

"Coming to Philadelphia Seminary for the first time, I felt at once a difference in spirit between the West and the East. The seminary impressed me as a school rich in the tradition of two centuries of church life in this section of the country.

"In the seminary itself, the faculty manifest a spirit of helpfulness and provided an intellectual incentive. Here was the opportunity, I thought, to begin the study of theology -- after four years of liberal arts -- with the zest and freshness of one entering upon a new world. The facilities for quiet study and worship, food for mind and soul, were here in unrealized abundance.

"I anticipated a student body, eager to delve into its work, and, being privileged to study at all, ready to place secular interests secondary. I anticipated, further, an earnest group of young men, responding to a two-fold opportunity, nowhere more possible than in a seminary: a serious graduate study and a spirit of all-embracing Christian charity. In regard to these latter aspects, I felt that we could make a fuller transition and help to a greater degree to realize these possibilities."

DEAR DOCTOR

Melanchton once said, "In essential things, unity; in dubious things, liberty; in all things, charity". These words are applicable to the problems of the Protestant Churches of today.



Dr. Ernst P. Pfatteicher recently presented to us the position of confessional Lutherans in the Protestant world. He spoke out of love for the Saviour, His pure Gospel, and the Church of the Reformation, from experience gained over a span of time when many in our church were Lutheran in name only. For some, the speaker's presentation was not sufficiently camouflaged in the evasiveness and ambiguity of political phraseology, but this writer finds himself in complete accord.

Dr. Pfatteicher, representing the Church of Today, challenged us, the Church of Tomorrow, to consider a stirring question: "What Is the Mission of the Lutheran Church in the World of Tomorrow?"

This question demands an answer by each of us, for we shall soon be on the front lines of that "Church of Tomorrow". Therefore, I have compiled evidence on the subject -- from conversation with students and faculty, articles in current periodicals, and a hasty glance into the history of our church in this country. Our convictions on this subject will characterize our ministry; hence this attempt to formulate my own convictions.

In answering the question, we must be Christians, even before we are Lutherans. Dr. C. L. Venable says that a doctrinal statement is the result of a relationship with God, and comes, not at the beginning, but at the end of the fellowship of Christ with His disciples. It is a product of fellowship, and not the condition for it. "Whenever this order is reversed we fall into 'salvation by faith in faith', instead of salvation by faith in God in Christ."

Against such accusations we must be on guard. In advancing the Christian faith we must co-operate with other children of God. Any other course, especially aloofness that results in separatism, is a denial of the faith we profess, and is mockery of our Lord's redemptive plan.

Of the interpretations of the faith there are many, and the Lutheran has been unique thru these four hundred twenty-five years. If the Lutheran faith is not the Christian faith, i.e., if the Augsburg Confession and Catechism are not true expressions of it, if our faith does not bring us into as perfect a knowledge of our Lord as is possible in an imperfect world, we should begin to seek true faith in other folds.

The rediscovery of the evangelical faith was a product of historical and ecclesiastical circumstances, but it is as true today as then; else it was a temporary conviction of a dissatisfied German monk. That faith is unique, and any effort to dilute it by compromises will result in "latitudinarianism".

We cannot disdain denominations who succumb to indifference to doctrine in the past century, for we were as guilty as any. We had our "revivals", our

indiscriminate offers for union with all evangelical bodies, our "Definite Synodical Platform". But, we also had staunch Scandinavian and German immigrants, and a Krauth and a Schmauk who were convinced that confessional Lutheranism alone was the spirit of the Reformation.

The "old Lutherans" were eventually successful in preserving the faith, and our church grew in spirituality and in numbers until, in November, 1918, we met for the first time as "The United Lutheran Church in America" -- "United" not because of organization, liturgy, or social program, but united because of a spiritual union with the Saviour of all men.

Lutheran advocates of full membership in the Federal Council of Churches feel that we should act as a leaven in that body by promoting the sound evangelical faith which we possess. The avowed purpose of the Council in the preamble to its constitution liquidates this hope -- "fellowship, service, and co-operation".

On this basis our church said, in 1922: "The Federal Council is a union 'for the prosecution of work' ... not a union for the purpose of preserving and extending the pure teaching of the Gospel and the right administration of the Sacraments. It makes no point of conserving the unity of true faith, guarding against departure therefrom, or of strengthening the Church in faith and its confession ... It has no creed or confession of its own to constitute a bond of union between its member bodies; its unity is not a unity in faith; it consists of a uniting in service without regard to questions of faith." This is not the only time our church expressed itself on such a union. In the last Lutheran World Convention we said that we have bound ourselves to enter into no external relations of an integral sort unless we can establish a basis of confessional unity with the body to which we join ourselves.

"The Executive Board believes that ... the United Lutheran Church cannot enter into corporate union with the Federal Council and be true to its own confessions." (ULCA Minutes of 1922, pp. 77 ff.)

Such a union would have far-reaching effects on our church. The President of the Council has said that the Lutheran Church will not influence greatly the framing or functions of the new structure. (What will have become of this "Christian faith" which is our major contribution,) Dr. Fry reports an attempt to establish a Lutheran church in an Ohio community having no church of any denomination. It was opposed by the Ohio Council of Churches to protect a "community church" in a neighboring town (this from a body which assertedly does not involve itself in the field of theology). If we had accepted full membership at Louisville our apportionment to the Council would have been \$12,180, compared with the \$12,000 received from the ULCA by our Parish and Church School Board last year! (See Dr. Reinartz' article in the July, 1942 issue of the "Lutheran Church Quarterly", a fine objective presentation of the problem.)

We do have the obligation to co-operate in the advancement of the Christian faith. We are doing this by our consultative membership. We do not have the concomitant obligation to embrace a program of good works that ignores the faith from which these works must spring. "Christ is the Truth -- as well as the Way and the Life."

7 We will make concessions in political, economic, social and industrial relationships, but we cannot remain true to the Christian faith and make concessions in the spiritual and confessional areas. The unity we seek in

"the holy Christian Church" is a spiritual unity, with our Lord; it is not a matter of organization, with men.

"The task of uniting the churches into the Church is that of studying (not ignoring) the confessions of each with the purpose of gradually producing Christ's own Confession for all". (Dr. Pfatteicher) Our problem does not lie in the field of corporate union with a program of good works.

John Baillie, the brilliant Scotch theologian, has just written a new book, Invitation To Pilgrimage, in which he rejoices in discovering God anew. This discovery, in the opinion of one of our theologians who will soon publish a re-review of the book, is that of Luther's God of grace. For general Protestantism that is a new discovery, but it is the foundation of Lutheranism, and impressing this upon the Christianity of a deluded post-war world is our task.

Let us face our past frankly. We have not been successful in proclaiming the faith we possess, but it does not follow that the fault lies in the faith and the solution in union with other bodies. We have been a foreign church in this country. When our pastors lost the language of their parents they turned to books in English, few, if any, of which were Lutheran. They ceased to be Lutheran in mind and spirit. The fault then lay in the failure to proclaim the faith -- by spoken and printed word and by life. This handicap has not yet been fully overcome.

How shall we best face the inevitable post-war problems of immorality, indifference, secularism and economic disruption? Answer that, and you have an answer to the immediate mission of our church.

Shall we attempt to instill Christ into the heart of man, and make the engrafted Word effective in his heart, preparing him to meet the crises facing him; or shall we try to build a new world order, in which the church denounces, but does not solve, the superficial structure of society?

Shall we proclaim the love of God in Christ Jesus, and encourage the preservation and extension of our faith; or shall we preoccupy ourselves with the things of this world?

Shall we use our talents and energy in winning the world with our evangelical faith, conscious of the meaning of the Cross; or shall we succumb to the seemingly more attractive Social Gospel from which we are just now recovering?

"We are not divided, all one body we,
One in hope and doctrine, one in charity.
Onward Christian soldiers, marching as to war,
With THE CROSS OF JESUS going on before."

For further study:

"The Christian Century", Nov. 4, 1942. "Lutheran Isolation" p.1342.

"The Reduction Of Superfluous Creeds" - Pfatteicher

ULCA Minutes of 1922.

"The Lutheran Church Quarterly"

April, 1942 pp.103-122 "Re-Appraisal of Lutheran Unity" - Heick

July, 1942 pp.207-224 "Relationships Mutually More Helpful" - Reinartz


July, 1942 pp.225-239 "Membership in the Federal Council" - Venable

We Are Not Divided - Hutchison

H GIBNEY

WAR TIME

RESPONSIBILITY



Much has been said since December 7, 1941, about the duty of every American citizen. There is a realization on the part of both government and people that every person's task is not the same. Division of labor is the keynote of the times. The service man, the defense worker, the administrator, and the housewife, while possessing the same duty, contribute differently to the country's needs. Where, in our vast program, does the seminary student fit? Has he a particular place, a particular duty?

I believe that we do have a special place and a special duty, both arising from our loyalty to God. Our presence in seminary attests our recognition of this loyalty and a desire to serve in the establishing of His Kingdom. But, our responsibility becomes intensified in a time of such widespread trouble. Our duty to our Lord remains the same throughout life but the efforts called forth vary with the problems with which we are faced.

An integral part of our duty to God is our duty to our country. This is not meant in terms of narrow nationalism. But as individuals who constitute a democratic society we have certain responsibilities to that society. We must contribute our talents to the well-being and advancement of this social group. And as Christians we find even more motivation for this democratic practice when we remember that society is but a term for our fellowman taken collectively.

Our national government has recognized the contribution that the minister makes to democracy and society. It has seen the need for pastors, not only now in the Chaplain's service and in parishes, but in the future work of reconstruction. To this end it has been fit to defer us from military service. In effect our government has said to us, "We need you as we need the soldier, sailor, and marine. Your contribution, your responsibility is to prepare yourselves well for the ministry. Go ahead." This is an attitude taken in few of the warring nations today. It is an attitude of which we may be proud and wish to preserve.

Growing out of our duty to God as exemplified in the teachings of Jesus is our duty to our fellowman as an individual. This is but one breakdown of our responsibility to country, but it strikes a closer personal note. Think of

those college chums whom you were with so short a time ago. Where is your former room-mate? Where are some of your professors? Where is your brother or your sister? What are they doing now? They are contributing their share and as the days go on at what must be a mounting cost. We must be ready to give them our help, now, if possible, but certainly in the days to come.

If, then, we have our special duty and our special place as seminary students, what are we to do? Our task is here at the seminary, in study and in other types of preparation. Our trust is to fit ourselves to be the best pastors possible. I do not advocate any particular method of study or other training. Each of us must determine in his own heart whether he is doing all that he should. But, each must use his time and talents to the utmost.

Our friends, our countrymen, our fellow Christians are surrendering many of the pleasures to which they were accustomed. Can we do any less? They are setting themselves to the task at hand, whether it be training in the camps or working overtime in the shops. Can we do less? They will be looking to us for help in future days. Can we let them down? Our task for the present is here. We are bidden to train and prepare. Our friends have called us; our country has called us; our God has called us. What will be our answer?

A BREAK ^{FOR} THE COMMON MAN

E. SHELDON

This publication is not written by or for the faculty, the Synod or the ULCA. It is all yours -- It is written, edited, printed and read by the student body. The student body is each and every individual man who walks about the campus. I always thought "The Seminarian" appeared rather mysteriously and was never too sure where it did come from or who was the cause of it. Now I know all, and it's as simple as this -- "The Seminarian" comes from fellows across the hall or the room-mates in "A" Hall or "E" Hall. The policy in the past was to browbeat students with a peculiar gift into writing on some philosophical hypothesis. Those days are gone and the "average guy" like me who doesn't know too much about philosophy, to whom grammar is a moot question, and has a limited vocabulary, can just sit down some afternoon and talk to the rest of the student body.

What do you think about, where did you come from, and how do you like it here? Can you suggest something that will enable all of us to grow and become better ministers of Jesus Christ our Lord? That's what we want.

The editor tells me they want short articles and not a formal thesis. That lets us all into the thing. If you are a little bashful about seeing your name in print, just make a note of it and the editor will respect your bashfulness. Type it up, slip it into "The Seminarian" mail box and that's all there is to it.

Now that I have finally broken into print I intend to be heard from again. Come on fellows, it's all yours. You write it.

(Ed Note: "The Seminarian" mail box will be placed in the canteen shortly)



South

via

South

J FRANK
H ENGLE

You have probably been hearing a lot of hair-raising stories flying around the campus. You remember certain students relating the fame of Milwaukee. You remember hearing about the kind of Indians they have in Chicago. You can recall that woman in the South who told Mr. Hergenhan that she hadn't put a shirt on that morning while he doggedly yelled, "Do you go to church?" Then there are those strange tales full of romance

that relate a 450 mile drive which took two and a half days (including two sleepless nights and two days full of mechanical trouble). You recall the malicious gossip concerning the students at other Lutheran Seminaries: what they eat, what they wear, what they do during their spare time, and how they talk. Indeed, these rumors are so numerous and the true stories behind them are so plentiful that anyone of six inmates of this institution will be glad to entertain you for hours telling you about their experiences. When they are finished you will gasp and say, "Gad, Zooks! Why didn't I do that?"

You can! These experiences are yours for the asking and you can earn real cash while you are enjoying yourself. Simply address Mr. George Vulgaris, 860 N. Wabash Ave., Chicago, Illinois, and tell him that you are enrolled at the Lutheran Theological Seminary at Philadelphia and that you wish to spend this coming summer as a "Board Canvasser." Act now!

Working with the Board is much closer to heaven than Father Divine will ever get. Working with the Board will enable you to meet many Father Divines. As you tramp the streets six days a week (vacation with rain), going from house to house with a little book in your hand and a ready smile on your face, you will find people who think they are God. You will meet people whose God is their pocketbooks. Indeed, you will discover more gods than the ancient Greeks and Romans ever boasted. You will learn of doctrines that haven't found their way into the "Summary of the Christian Faith". Strange as it may seem, you are paid for this! Yet, in the line of duty you will want to do many things for which you won't receive any pay.

Down South there was once an old Darkey whose life work had suddenly turned into the daily practice of making little stones out of big ones. By some strange means a new life had come to this child of fate. He now sang as he worked, "Ah's doin' Jesus' work. Ah's doin' Jesus' work." Menial as door-bell ringing seems to be, it is still the first step in building a new mission. Here a conscientious canvasser will feel that he is doing Jesus'

work. Such an opportunity beckans every Seminarian to the four most wonderful months of his school year. The canvasser goes from town to town assembling masses of statistics. Reams of reports on political, social, economic, educational, and religious conditions of these towns are gathered. This is all necessary ground work for a mission. But, more than this, it is doing Jesus' work by contacting people and talking to them. For, "The future destiny of many of those people's souls rests upon a word from YOU."*

Strangely enough, these words ever burned through the hearts of four Seminarians this summer as they plied from door to door. The stronger these words are impressed upon the canvasser, the more fruitful is his work. This feeling is merely the application of Dr. Snyder's words, "Gentlemen, you must have a Christlike love for souls". With these words in mind, the need for the church becomes very clear as one travels about the country. Everywhere you go you will feel that here is a spot where I MUST stay and work. You will see migrant workers in dire need of a church. You will visit communities that have no church within many square miles. You will meet people who will plead with you to do everything you can to bring them a church. You will meet those who will say, "Take my living room for the services, take my wood-land for lumber, take my farm for food, take my land for a building site, only give us a church." Then, unfortunately, there are those who will sneer--who will bid you "good day", and in forceful language tell you to proceed hastily to the region of intensified heat. But, all of these people are merely opportunities for the person who has a "Christlike love for souls". It is with such daily occurrences as those that missions are built, and the Kingdom of God is advanced.

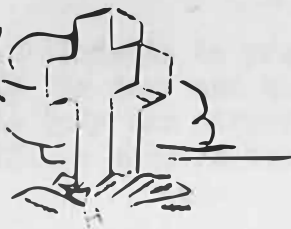
When these preliminaries are completed and you repose once more on the sunny campus, then comes the minister who collects the faithful people. He organizes them, feeds them spiritually, and pursues the unchurched. Finally, one day there emerges a church with the words above the door, "To the greater glory of God". This is Jesus' work, and every Seminarian can have his hand in it NOW. Too ideal you say? Not a bit of it! Members of your student body have seen this same thing happen many times all over the country.

"Thou shalt not steal, thou shalt not bear false witness against thy neighbor." These are commandments. These are commandments which everyone of us strives everyday to live up to with all the fervor of our beings. But, what about, "Go ye into all the world, and preach, and teach, and baptize in the name of the Father, Son, and Holy Ghost"?

* Exuberantly uttered by Ernest Henry Flothmeier at 8:30 A.M. on May 27th, 1942 in Edgebrook, Illinois.

"I AM READY NOW"

~ STEPHEN HURNYAK



The purpose of the Father Heyer Missionary Society is "to cultivate and foster within the student body interest and participation in the missionary work of the church." The Society seeks to accomplish its purpose through working a work of faith in the students of the Seminary. A testimony to this is a quotation from a letter of Missionary A. F. Schmitthener, East Godavery District, overseer of the Kotturu Parish, who writes as of December 11, 1941:

"I wish to thank the Father Heyer Missionary Society for its work in Kotturu and the people there also wish to thank you, for they appreciate it, too. It is rather marvelous to them to think that people are paying for their teacher who have never seen India and know little about the work here. To them it is a real work of faith and I often mention it when preaching in the surrounding villages."

The Society stands ready to extend its work of faith in whatever form it may be required. Whether it be in the form of a financial contribution to an agency of the Church, an appeal for mercy, or active student work, the Society has not yet been found wanting.

As a voluntary good will organization, it is entirely dependent upon the student body, faculty, and graduate students for its finances. This year's contributions are expected to exceed by far the customary apportionment to the Kotturu Parish in India, so that additional gifts can be given to agencies and fields in need.

To answer the challenge that it do something active other than its work of faith, the Society has through its program of speakers sponsored a missionary program among us.

To date, the Society has distributed 49 packets of literature, including stationery, 15 tracts and pamphlets, and the Gospel according to St. Luke to students' brothers, sisters, and friends who are in the service of their country. Twenty New Testaments and twenty Army-Navy Service Prayer Books have also been given to the students who have brothers or sisters in the overseas service. The Society plans to extend this privilege to all its members. Arrangements are in progress to provide students who have relatives in the service with National Lutheran Council Service literature. The Society has also distributed over 450 tracts and pamphlets on deaconess' work. Plans were forwarded that seminarians might play the part of "Big Brothers" to the Frankford Settlement youngsters. These had to be abandoned because of the increased activity at the Seminary.

The present goal of the Society is to establish an active membership. It seeks to do this by working along two lines of activity: 1.) among the blind and 2.) among the deaf. In both fields the work will be voluntary and will consist mainly in the observation and teaching of the blind and deaf. It is

also planned that a seminar be established later to train students to prepare Braille tracts and speak the sign language, and thus help the deaf and blind by providing literature which is now scarce. The student body has already endorsed this plan. More detailed announcement of it will be made in the near future.

THE WOMEN'S AUXILIARY

GUEST EDITORIAL

A spontaneous burst of applause greeted the members of the Women's Auxiliary of the Seminary as their pictures appeared on the screen at a recent showing of the motion picture of campus life and scenes. Such applause was well deserved. It was one mark of the appreciation felt by students, faculty, and friends of the Seminary of the splendid work which these women have done and continue to do.

An outstanding example of their work can be seen in the renovation of Graduate Hall. That alone cost \$9,591.53, every cent of which is paid. An additional one hundred dollars was contributed to the Seminary for bed linen. Perhaps the most unique expression of the progressive spirit of the Women's Auxiliary to date has been their sponsorship of a color motion picture based on life and work at the Seminary. Their major project for this school year is the renovation of twenty suites in the main dormitory. An estimation has placed the cost at approximately five thousand dollars.

In its three years of existence this group, intent on its purpose of promoting the welfare of the Seminary, has grown into a membership of over two thousand. And growth continues apace! Until now the Auxiliary has concentrated its efforts upon the development of membership within the congregations of the Ministerium of Pennsylvania. But, on December 2, key women of the organization will initiate steps to bring women of the United Synod of New York into the Auxiliary. Later, the group expects to expand by receiving into its membership women from the other synods which support the Seminary.

The Women's Auxiliary is of special interest, therefore, not to students from the Ministerium alone, but to all students in the Seminary. Encouragement of the Auxiliary will be our privilege and duty in future years. We pastors of tomorrow will share the enthusiasm of this group of women and keep its cause high in our estimation and in the minds of our own congregations, encouraging membership and support.

Mrs. Theodore K. Finck is the new president, succeeding Mrs. F. Eppling Reinartz under whose leadership the Women's auxiliary was begun and directed for its initial three years.



FORTH

IN

THY NAME

"Where are last year's seniors," That question prompted us to present the following information:

John Chalupa, pastor, St. Paul's Church (Slovak), New York City;
Walter Drumm, pastor, St. John's Church, Auburn, Pa.;
William Dudde, missionary to the Argentine Republic, South America;
Louis Ewald, pastor, Holy Cross Church, Philadelphia;
Leonard Good, resident graduate student, Philadelphia Seminary;
Frederick HassKarl, pastor, St. Paul's Church, Annville, Pa.;
Charles Harris, Senior Fellow, Philadelphia Seminary;
Ross Hidy, assistant pastor, Messiah Church, Philadelphia;
William Keil, pastor, Trinity Church, Wood's Run Avenue, Pittsburgh, Pa.;
Charles Kern, pastor, Ringtown Parish, Ringtown, Pa.;
Albert Keyser, pastor, Christ Church, New Hyde Park, L. I., N. Y.;
Robert Koehler, graduate student, Philadelphia Seminary;
Robert Lamparter, assistant pastor, Trinity Church, Latrobe, Pa.;
Wilbur Laudenslager, assistant pastor, St. John's Church, West Philadelphia;
Henry Luffberry, pastor, St. John's Church, Pottstown, Pa.;
Philip Miller, pastor, Mt. Bethel Parish, Stone Church, Pa.;
William Moyer, pastor, Christ Church, Elizabethtown, Pa.;
Wahl Pfeifer, pastor, Grove Chapel Parish, Indiana, Pa.;
Arthur Renschler, pastor, Zion Church, Rahway, N. J.;
Glenn Rudisill, pastor, St. Paul's Church, N. Y. C.;
Stephen Schullery, pastor, Quickburg Parish, Forestville, Va.;
Ralph Seaman, Junior Fellow, Philadelphia Seminary;
Rollin Shaffer, pastor, Holy Trinity Church, Manasquan, N. J.;
Arnold Spohn, assistant pastor, Christ Church, Lancaster, Pa.;
Luther Vogel, pastor, Indianland Parish, Cherryville, Pa.;
Howard Weeg, pastor, St. Paul's Church, Waukeegan, Ill.;
Harris Willis, pastor, Mt. Kisco Parish, Mt. Kisco, N. Y.;
Bernard Wise, associate pastor, Calvary Church, Wilkinsburg, Pa.;
Russell Zimmerman, pastor, First Church, Lockhaven, Pa.;

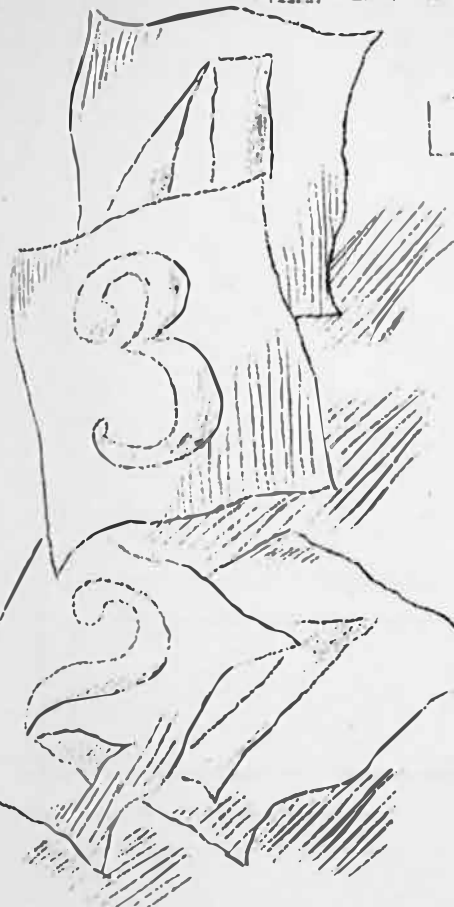
Harold Haas accepted a call from the Lutheran Inner Mission Society of Rochester, N. Y., but was forced to resign because of illness.

This list is incomplete because of lack of information.

CALENDAR

of

EVENTS



(The Seminarian staff plans to publish in each issue a calendar of important events. This should be a helpful feature of our publication. It is not our purpose to supplant the traditional clanging of water glasses at the refectory tables, but perhaps we can be of service to some unfortunate sitting in a far corner, unable to hear an announcement above the chatter and clatter. It will serve as a reminder. As you read thru the Seminarian from time to time you will run across this little calendar. Finally, we hope that it will help coordinate the different activities on the campus. It may prevent overlapping of activities, and, also, long intervals in which we may long for some social or intellectual stimulation.)

The Calendar

Nov.

23

6:00 P.M. -- Fellowship Banquet. Speaker: The Rev. Frederick A. Smith. Lutheran Service Center, Norfolk, Va.

Nov.

25

1:00 P.M. -- Nov. 30, 5:30 P.M. -- Thanksgiving Recess.

Dec.

1

7:30 P.M. -- Father Heyer Missionary Society. Speaker: the Rev. Louis T. Bowers, Missionary. Liberia, Africa.

Dec.

2

7:30 P.M. -- Seminarian Staff Meeting. Tryon Hall Room

Dec.

9

12:00 M. -- Chapel. Speaker: the Rev. H. H. Bagger, Pastor, Trinity Church, Lancaster, Pa.

Dec.

16

The Seminary Family Christmas Party.