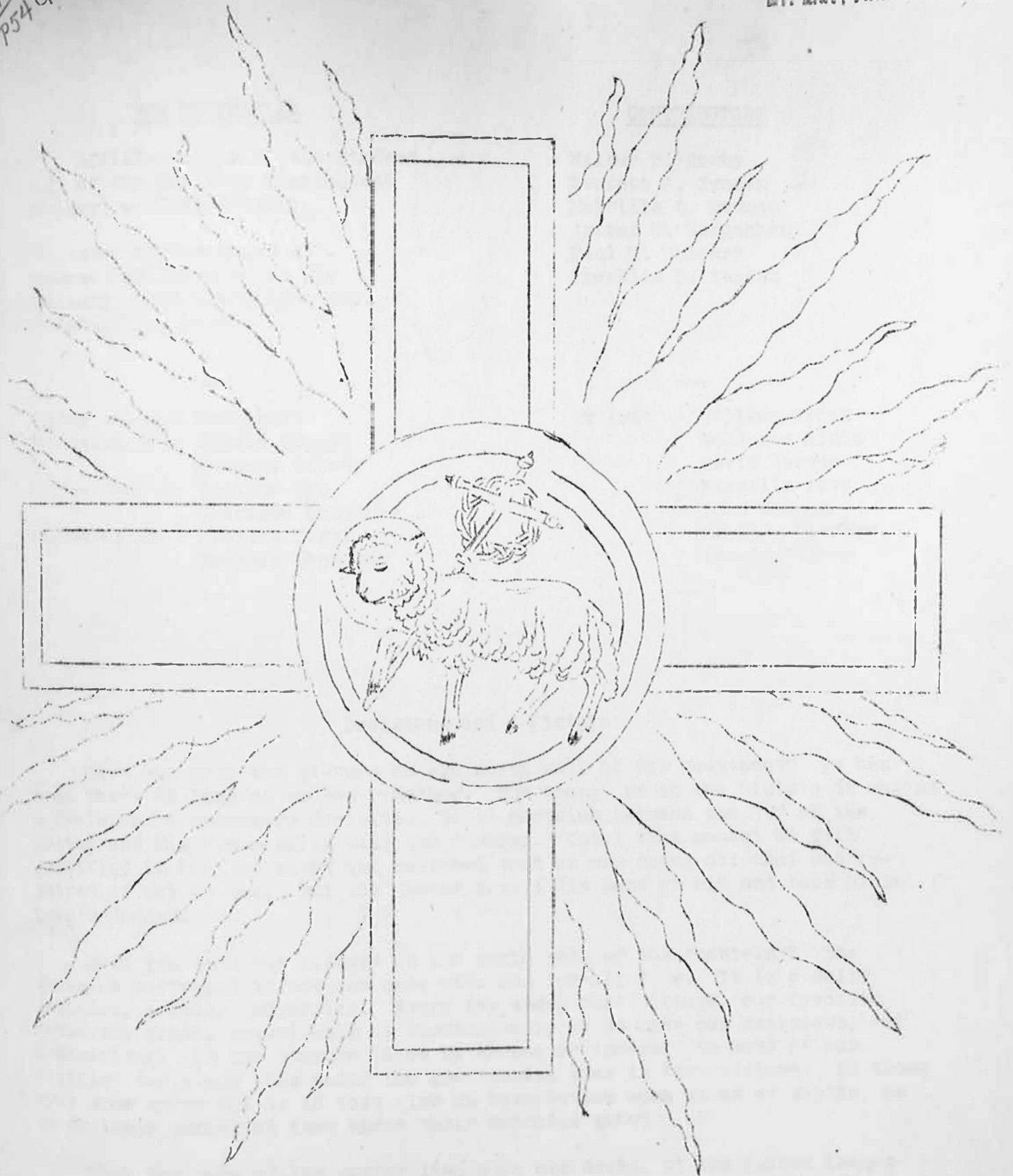


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THE

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Decisions and a Picture

Have you seen the picture on the north wall of the "canteen"? It has been there as long as we can remember. The young man in the picture is making a decision, a necessary decision. He is choosing between the Way of the Master and his own selfish will and desires. Until that moment he felt justified in his own sight and believed that he was doing all that was required of man by God. But the Master turned His gaze on him and made plain Love's demand.

Have you seen the picture on the north wall of the "canteen"? The decision portrayed is not one made once and for all time. It is a daily decision, a daily dedication. Every day under that picture, our favorite gathering place, consciously or unconsciously we do make our decisions, our dedications. Is the picture there by chance or intent? So many of our "little" decisions pass under the questioning eyes in that picture. Do those eyes grow sorrowful or do they glow in benediction upon us as we decide, as we dedicate ourselves anew under their watchful gaze?

When the work of the Master lies upon our desks, at the Luther League which we shepherd, at the hospital bed, in the station for blood donations, at the Settlement, in the room of a fellow student with a troubled mind or heart, in the chapel, or in the private closet of prayer, He watches our decision and awaits our action. Yes, in our sport, even in friendly relaxation, in our choice of motion picture to purge our emotions or lead us to burn with some ideal, the decision, the motive, is laid bare to His gaze.

Have you seen the picture on the north wall of the "canteen"?

Men and a Spirit

editorial

Ponder the significance of a seminary, its spirit and its men. There are two great theories of the task of the seminary. One maintains that a seminary should mould the faith, theology, and practices of its students and their ministry. While it is easy to point out the defects of this theory, it is foolish to refuse to recognize its strength. A second theory places emphasis upon providing opportunities for the individual development of the student and his ministry. This theory is commonly recognized as more consonant with evangelical principles. Our seminary is operated on the basis of this latter theory. Without doubt, our system is both the stronger and the weaker, depending upon men and their spirit. The living devotion of men to their Master is the salient of our seminary; unspirituality and wavering attention are its pitfalls. The highest adventure is accompanied by the deepest dangers.

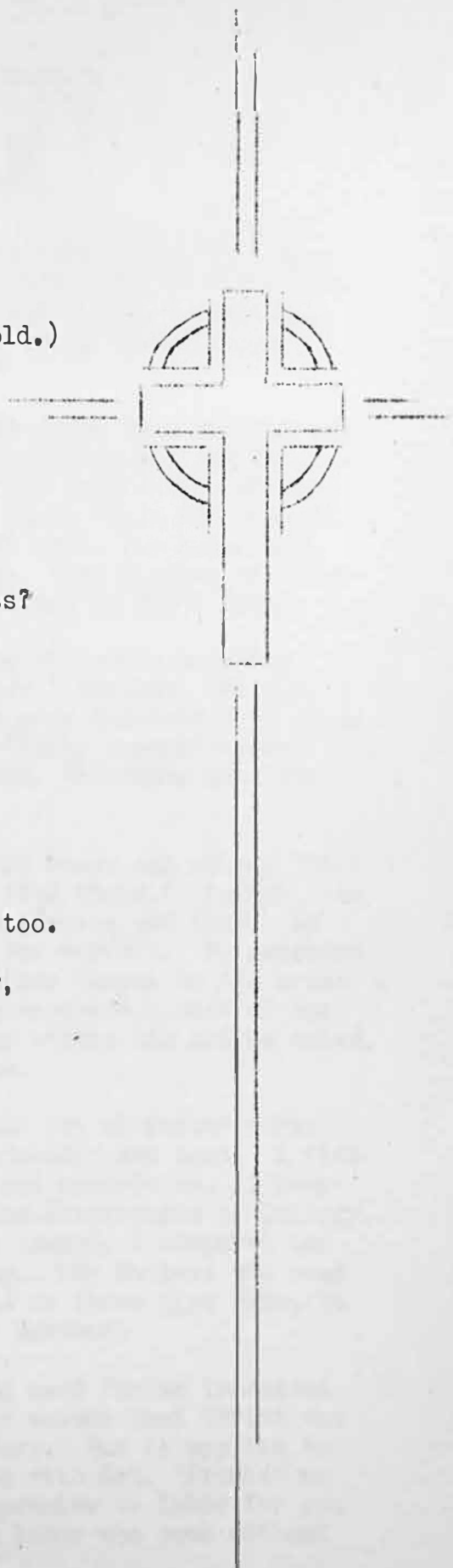
This year a surprisingly large number of our seniors are going into missions near and far, and our juniors and middlers evidence similar interests. We shall carry the faith into new fields and nourish it where it is weak or undeveloped. The use made of the opportunity for individual development of faith, theology, devotion, and character during these three years determines our worth and our work. Thinking, training, living, and loving as developed here will be expressed under widely differing circumstances from Seattle to Barnegat City, from the Great Lakes to Puerto Rico, from New York to Buenos Aires.

As we view the wide dispersion of our men we cannot rest content to see it as a local manifestation limited to this time, this place, and these individuals. It is in the current of the Church. We think of others who went forth as we go: of the seminary which traveled between Galilee and Judea under the one perfect Teacher and scattered thru the known world at His death; of the missionary monks of Monte Cassino who swarmed from their retreat to conquer the conquering Goths with the Gospel of Peace; of the pioneers who left their refuge in Iona to Christianize northern Europe at the price of their own blood; of the young men who gathered at Wittenberg to sit at the feet of one "who had rediscovered the life of the Gospel" and then carried it thruout northern Europe; and of those other young men who left the little village of Neuendettelsau to build a strong foundation of faith in a new, strange world. Here are comparisons to inspire us in our greater moments and to bolster us in our weaker ones.

A PRAYER FOR LENT

To Thee, my Everlasting God, I give
My heart, my soul, my will; I dread, I fear
This darkening hour; (for self is strong and bold.)
Must I retreat to Olivet and drink
The bitter cup of self-denial? Its taste
Does not become the palate of a soul
That's drunk with worldly sweets. Must I alone
Endure the judgment of the world, the scourge,
The crown of thorns, the ridicule and hate?
Could I not ride in majesty amid
The plaudits of the throng on garments strewn
And leaves of palms, and, perhaps, -- the cross?
My sight is dimmed; I cannot see beyond
The grave. The risen and ascended Christ --
To Him my soul aspires, but faith is weak,
My Reason knows that such things cannot be.
They cannot be, and yet they are; Thy love
Has proved them so in Christ on Calvary.
Before the lengthening shadow of the cross
I cringe; I know full well it judges me;
It tells me what I am; it bars me, Lord,
From Thee -- my self will not be crucified!
The way which Christ has walked -- I'll walk it too.
The bitter cup of Olivet I'll drink;
The crown of thorns I'll wear, the judgment bear,
Endure the ridicule and hate. Give me
Thy grace, my God, that I may stand. Slay me,
My Lord, that I may live. That I may live
Not unto self but unto Thee. My heart,
My soul, my will, I give to Thee, my Lord,
My Everlasting God.

-- Wilbur V. Newby



Lent

The penitents knelt humbly before the chancel railing. Slowly, the priest approached, dipped his thumb into a paten of ashes, and on the forehead of each sinner made the sign of the cross. If one listened carefully, he could hear the priest intone before each contrite soul, "Remember, man, that thou art dust and unto dust thou shalt return."

At the first opportunity I asked a parish priest about this strange way of introducing Lent. He told me how at the close of service on last Palm Sunday all the remaining palms had been gathered up and reverently and securely placed away. Before Ash Wednesday they were again taken out and all carefully burned and prepared. As they became a soft dust, the ashes were fumigated with incense and sprinkled with holy water. Four prayers of blessing and consecration were used to make them worthy of use in God's house.

Thru the days that followed, I saw row after row of people kneeling before an altar awaiting the cross of ashes. The more I thought, the more I heard the prophet Joel repeat, "Rend your heart, not your garments." I tried to dismiss the whole thing by crying within myself, "Silly superstitions! Formality, decadent and offensive!" But still I heard, "Remember man that thou art dust and unto dust thou shalt return."

As Luther approached Rome in 1511, he fell to his knees and cried, "Hail, Holy Rome, thrice holy for the blood of the martyrs shed there." Luther, the penitent, was seeking release for a soul filled with remorse and fear. In good works, in fastings, and in piety he had sought for comfort. He ascended each step on the Stairs of Pilate in front of All Saints Chapel on his knees and repeated the prayers of the penitential. Having ascended a part of the stairway, his heart, his mind, and his soul welled up within him and he cried, "The just shall live by faith!" He had found release.

The contrast between "the cross of dust" and "the cry of faith" makes me seek for a more adequate interpretation of Ash Wednesday and Lent. I find difficulty in making this period a time for remorse and contrition. I keep looking ahead to the glories of Easter and the blessed forgiveness of Calvary. In my search for a fuller meaning of this pre-Easter season, I compared the propers for the three Sundays preceding Ash Wednesday. The Fathers who used them were wise beyond knowing, for they have given to us three fine rules to follow as we approach the suffering and death of our Saviour.

The parable of the Vineyard points out to us the need for an increased diligence in the service of the Church. Too often we assume that Christ was speaking about social or labor conditions in this story. But it applies to members of God's Church! There are those who bargain with God, "Promise me eternal life and blessings on earth and in return I promise to labor for you in the heat of the day." There are others called to labor who come without

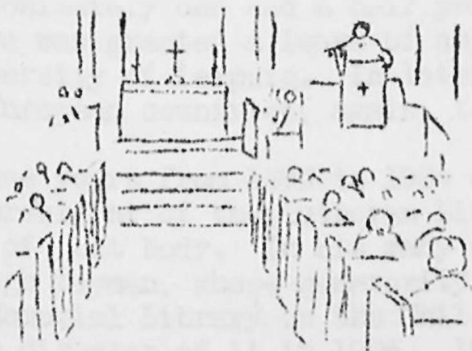
question, knowing that the Lord will care, provide, and reward justly for a life of service. Some only stand and wait. God also uses them. Our rewards are not based on how much we accomplish, but on our willingness to serve. LENT MUST BE A PERIOD OF GREATER SERVICE AND CONSECRATION TO GOD AND HIS CHURCH.

"He that hath ears to hear, let him hear.... a sower went out to sow..." We may come closer to our Lord in this period by more frequent hearing and study of the Word of God. Lent is a time set apart to more clearly understand the truths which may be ours. God's Word falls where it will. The manner in which it grows depends on the soil. LENT MUST BE A SEASON OF SPIRITUAL GROWTH THROUGH BOTH THE ORAL AND WRITTEN WORD OF GOD.

"Though I speak with the tongues of men and of angels, and have not love...." Lent is a period of self-denial, but it has efficacy only when that denial brings spiritual fellowship and aid to those who need. Paul is not asking for mites in this letter to the Corinthians, he is asking for souls--the complete irrevocable love of a Christian. More than ever before, this Lent must be a period for the unselfish giving of our love to an entire world. The Christian gives because he loves, not self, but God and man. LENT MUST BE A TIME FOR AIDING THE NEEDY AND UNCHURCHED, FOR IN CHRIST WE CANNOT HELP BUT LOVE AND UNDERSTAND THEM.

God requires no cross of ashes on our foreheads; he does require that we come to Him with hearts ready to do His will. God wills that we love Him and tell others of His love. Lent has a meaning insofar as we humbly and prayerfully come before God and give ourselves to Him. But as the power of Easter gives force to Christianity, so also must the spirit of Lent give blessedness and consecration, not for a period but for an entire life.

Everett J. Jensen



Guest

Speakers

- March 24 ---- The Rev. Charles O. Thompson; Yonkers, N. Y.
- April 7 ---- The Rev. Howard R. Gold, D. D.; Williamsport, Pa.
- April 21 ---- The Rev. Richard C. Klick, S. T. M.; Philadelphia
- May 5 ----- The Rev. Russell D. Snyder, D. D. (Holy Communion)
- May 13 ----- The Rev. Paul E. Scherer, D. D. (Commencement)

Dr. Luther D. Reed

a biography

A mere statistical listing of the many accomplishments and contributions of the President of our Seminary would not capture the true personality and spirit of the man. Further, a short biographical sketch can hardly touch upon those deeper and more meaningful aspects of his life. It should therefore be understood that any treatment must necessarily be inadequate, but this is written to allow the reader to glance briefly at this life which has been earnestly consecrated in the service of our Lord.

Just a few miles north of our campus is North Wales, where Luther D. Reed was born- on March 21, 1873- the son of a clergyman. He attended Franklin and Marshall College, where he received the Bachelor of Arts degree in 1892. Upon completion of this work he entered the Philadelphia Seminary, graduating in 1895, and later that year was ordained by the Ministerium of Pennsylvania. During his senior year at the Seminary he and two other young men became interested in the study of liturgical matters. He pursued his interests by continued study under the guidance of Dr. H. E. Jacobs, the President of the Seminary at that time. These small beginnings proved to be the foundation for many noteworthy contributions at a later date.

It was his intent to remain at the Seminary for another year of study, but a call came to him to become the pastor of a parish in Allegheny, Penna. During the ensuing eight years, from 1895 to 1903, he served faithfully. In 1903 another call took him to Jeanette, Pennsylvania, where he remained for approximately one and a half years. During his pastorate at the Allegheny parish he was granted a leave of absence and went abroad for further study at the University of Leipzig. In later years a number of other trips were taken to the European countries, again, to enrich his field of study.

These years from 1895 to 1904 were fruitful ones. From 1898 to 1906 he was president of the Lutheran Liturgical Association and editor of the *Memoirs* of that body. In his many contacts he met Mr. B. Frank Weyman, a Pittsburgh layman, whose generosity helped make it possible to erect the Krauth Memorial Library on the Philadelphia Seminary campus, and Dr. Reed was made director of it in 1906. It was in June of this year that he married Miss Catherine S. Ashbridge, of Mt. Airy.

As years passed on his work carried him into many prominent positions. The Church Music and Liturgical Art Society honored him as its president from 1907 to 1936. As a result of his leadership and ability in that field, he was made professor of Liturgics and Church Art on the Seminary Faculty in 1911, the head of the first department of its kind in an American Seminary.

Real service and concentrated effort are not without their reward, for in 1912 he received Doctor of Divinity degrees from both Thiel and Muhlenberg Colleges. More recently, Muhlenberg College again honored him in 1936 when it conferred upon him the degree of Doctor of Fine Arts (A. E. D.). In 1940 he concluded a ten year period as president of the Associated Bureaus of Church Architecture of the United States and Canada, which includes all Protestant communions.

He served on the original Common Service Book Committee, of which he is chairman today. He is also a member of the Commission on Liturgics and Church Art of the Federal Council of Churches. After the death of Dr. Charles F. Jacobs in 1938, he was elected to the presidency of the Seminary. Today - 1943 - finds him serving in this same capacity.

To conclude at this point would be quite inadequate, for behind these extended years of loyal service there can be found a spirit of sincerity and earnestness which permeates Dr. Reed's entire personality. It is felt wherever and whenever his efforts are given. His willingness to respond, no matter what the call may be, has resulted in a fruitful ministry. This is a testimony to his statement that a real Christian minister is like a "magnet", drawing many opportunities for hard and continued work. His outlook is one of breadth. Although his interests are in a specific field, he continues to keep the program of the church at large constantly in the foreground. In so doing he sees as one of his tasks the preparation of young men for the Christian ministry.

Franklin L. Jensen



oratio
meditatio
temptatio

The Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Hebrews 4:12

Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. Galatians 5:13

As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. II Corinthians 6:10

Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Ephesians 6:13

We know that we have passed from death unto life, because we love the brethren. I John 3:14

No man that warreth entangleth himself with the affairs of this life: that he may please him who hath chosen him to be a soldier. II Timothy 2:4

Have You a Call Yet ?

This is a question each of the Seniors has had to answer at least once, perhaps many times, during the semester, and naturally so, for the prospect of the work he is to begin is uppermost in the mind and thinking of each of us. We do and should think about the situation into which we shall go upon graduation: the type of people among whom we shall work; the problems we shall meet, the methods we shall use in carrying on our work. Above all we are concerned about discovering the will of God for us; whether the call from this particular congregation is a genuine call. These and other related problems naturally lead us to a consideration of the call. What is a call, and how do we know that we have a genuine call from God to go to this or that congregation?

To begin with: a call has two sides or aspects, a spiritual and a worldly one. Every minister must feel that he is called of God to render a special service in making the grace of God effective in the lives of men. He should also feel that God wants him to minister in a particular place to a particular group of people.

The various individuals in our student body have decided to devote their lives to the Christian ministry for many reasons; perhaps there are as many reasons as there are men in the student body. Some of us are here because it has always been taken for granted that we should some day enter the ministry. Some of us have always been active in the church, going on from one task to another, until there came a day when we saw that we could render the most effective service only as Christian Ministers. Some of us like the prophet Amos, having seen the sinful lives of many people in the church, have burned with zeal to pronounce the judgment of God upon them. Some of us, because we have had an overpowering experience of God's grace, have been compelled to devote our lives to giving others the same experience.

Which of these fits your case? Perhaps it has been a combination of all of them, or perhaps there has been something not mentioned. It really doesn't matter so much, as long as sometime in your career in college or the Seminary you have found something else, have caught a vision of the need of all men and the love of God for them and His desire to help them.

If the ministry is a mere profession; if one has entered it merely to denounce the abuses and sins of people; if one has never felt the compassion of Jesus as He looked at the multitude; if one has never stood at the foot of the Cross and seen the love of God and Christ for sinful men; if one has never been with Christ on the Mount of Olives and seen Him weep with a

breaking heart because Jerusalem had closed the doors of her heart against Him and His salvation; if one has never seen the empty, lonely hopelessness in the hearts of men away from God, and the pain and suffering in the heart of God because He could find no way into those hearts: LET HIM GET DOWN ON HIS KNEES and pray God that He will grant him that vision now, or not enter the ministry.

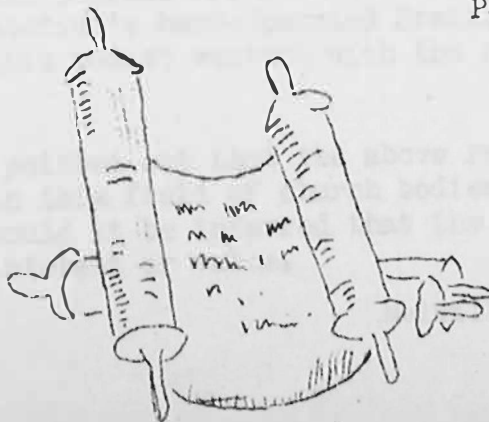
Without this vision, there can be no power in the ministry; it will be like an electric motor without electricity, like a human body without life-giving blood. There is nothing so hopeless or so miserable as a minister who has not been called of God, who has never had a vision.

Let each of us ask himself how much the ministry means to him. Let him consider whether he would be willing to give up his life if need be, if thereby the grace of God would become effective in the lives of his people. Let him squarely face the question whether he could be satisfied and happy if he were to remain in this first little parish for the rest of his life, never gaining a reputation, never gaining success as the world judges success; making the grace of God effective in the lives of the flock to which he is called, but never getting very far in the eyes of the world. When Paul speaks of being "crucified with Christ," he is telling us that we must give up all our worldly desires and ambitions and make the will and love of God for sinful men the governing principle of our lives. To some fame and fortune will come, but the question each who is truly called of God must have decided is whether he is willing to give up all for Him.

In the matter of a call to a particular congregation, we are to use all the judgement and wisdom with which God has endowed us. Because of differing temperaments and differing gifts, no two men could do equally effective work in the same field. One would work better in a highly cultured congregation, another would be more effective in a less cultured one. One man is especially equipped to work among country people, while another could accomplish much more in the city.

It is the duty of every man to study himself and his qualifications and to get others to help him to determine the type of field he is best suited for. God wants us where we can render the greatest service to Him. When a call comes from a particular field let us study it carefully and ask God to help us to determine whether that is the place we should go. If we have the vision of God, and are ready to follow the promptings of His Spirit, we shall find the exact place where He wants us to be.

Paul H. Wolpert



Literature for the Blind

Secular literature provided in forms for the exclusive use of the blind is surprisingly abundant, except in specialized fields. There are twenty-seven regional public libraries throughout the country containing special departments set aside for Braille and talking book literature. These libraries have on their shelves twenty-seven thousand Braille volumes and more than one hundred thousand talking book records. This is in addition to many large private libraries of various kinds.

Contrast, if you will, this imposing picture with the "achievements" of our churches in undertaking the printing and distribution of religious reading matter for the blind. Thirty religious magazines appear in Braille. Three of these are the work of Methodist, Roman Catholic, and Missouri Lutheran churches. The other twenty-seven are sectarian in character.

The Missouri Synod is comparatively advanced in its literary output for the benefit of the sightless. Its "Lutheran Messenger for the Blind" is published monthly in English, German, and Spanish. Its "Lutheran Herald" is available to those who read Moon type. The Missouri Synod has for sale such Braille books as the following: One Hundred Hymns with Words and Music, Bible History, Morning and Evening Prayers, and Luther's Small Catechism. The Missouri Lutheran library at Chicago boasts a total of eight hundred volumes. There is an annual appropriation by the synod of four thousand dollars for these features alone.

The U. L. C. A., on the other hand, makes no appropriation for special Braille literature. The National Lutheran Council has sponsored the printing in Braille of fifty copies of Stump's "Explanation of the Small Catechism."

It is gratifying to report that the Board of Missions of the Ministerium of Pennsylvania has, with the Red Cross Braille Press, contracted for Braille publication one hundred sets of selected portions of the Common Service Book and Hymnal.

A committee of the Father Heyer Missionary Society is now planning the printing of a Lutheran Braille journal for use in the Ministerium. Having secured the use of the Ministerium's hand-operated Braille printing press, the committee will attempt this modest venture with the aid of interested individuals.

It perhaps ought to be pointed out that the above report did not intend to cover any detailed work in this field of church bodies other than that of the Lutheran Church. Nor should it be inferred that the blind cannot secure popular works of religious interest or value.

Melville D. Newman



Saving Scorched Souls

by Arthur Hergenhan

In our enthusiasm to reap the bounties this country has to offer, we have ignored one of our greatest assets -- freedom to worship God. We have concentrated so much on winning the war that we have scorched the vital fibre of a country -- the souls of the people. Disrupting of family life, breaking up of community spirit in defense areas by the influx of thousands of persons, and neglecting spiritual life have scorched the souls of many Americans. But the scorch has not been so terrible that the old seeds can not be nourished back to life, or that new seed cannot be planted in the hearts of unbelievers. The spiritual needs of the people still exist.

To some extent, the Board of American Missions has undertaken the work of nourishing the scorched soul back to fruition, and to plant the seed of the Word of God in the hearts where it is not already planted. I can speak for one small part of that tremendous task.

The Board sent several seminarians to the various areas where the scorched souls seemed to be suffering the most. My instructions were, "Go to Portsmouth, Virginia, and see what you can do." Thus, armed with my Bible, some lecture notes, Dr. Offermann's "Introduction to the Epistles and Gospels", and Buttrick's "Parables of Jesus", I set off for Portsmouth.

At Portsmouth there was a fine mission congregation of about 400 persons. The building was an attractive new one. Spic and span, and located near the center of the city, it was a standing invitation to enter and worship. It served well the natives of the city.

For everyone native of Portsmouth, however, there were three persons who moved into the city during the past year and a half. Consequently, the limitation of one Lutheran church with her pastor made work among these transient war workers, at best, inadequate. The pastor, J. I. Coiner, labored from morn 'til night with untiring effort, but it was impossible to tend to his parish duties and still try to reach all the newcomers.

After consulting with the pastor, it was decided that my most useful contribution would be to try to locate all the Lutherans who came to the city. Thus limiting the field, the church could minister to her own once they were located. Naturally, the church served all who needed and accepted her help, but the goal was to seek out our own lost or strayed flock. We did not want the Lutherans to feel that the church had deserted them just because they moved to another city.

The methods used to contact the people varied, but in the main a house to house canvass was made in new building developments. Extensive use of newspaper and other publicity was made to inform the people we could not reach personally that there was a Lutheran Church that would welcome them.

Once the Lutherans, or others, were contacted, follow-up visits were made by the pastor, then by me, and later by a member of the congregation. These visits were a strong factor in bringing them to the Sunday services for they showed the "discovered" people that the church really was interested in them.

This was a welcomed bit of Christian fellowship for the people, for the general attitude of the natives of Portsmouth was one of hostility toward the intruders who had disrupted their way of life. One day while I was canvassing a housing project of some 300 homes, I was stopped by an officer and haled into the housing manager's office. I had taken the precaution of securing city and county police permission to make surveys, but this particular area was strictly a federal project, with its own police. After explaining what I was doing, the manager gave me his blessing, saying, "You're the first one who has been sent to help these people. Everyone else in town has tried to slug them over the head, and take all they have away from them." The church was there to minister to the scorched souls.

There were many other ways we tried to minister to the people, for example, we organized a weekday Bible school. The children were visited and invited to the school; letters were sent to them and their parents announcing the opening of the school, and each day a woman from the congregation would meet the children from a given locality and accompany them to school. We had only forty-three children in the school, which certainly was nothing to boast about considering the tremendous field. Yet we were not ashamed, for there were forty-three souls who otherwise might not have had any Christian instruction.

In all honesty, I must admit that I learned more than I contributed this summer. It was a constant source of amazement to see the way people responded to the church and its work. One woman in the congregation, especially, was a tireless worker. When we discovered a family that needed help, she was always the first to contribute her efforts. There was a dying woman in one instance with two children and a shiftless husband. Mrs. X was notified. She labored there for two days, scrubbing the place and taking care of the children. Whenever there was a thankless dirty task, Mrs. X would do it.

During the month the pastor has his vacation, I had my share of hospital visiting. While visiting one patient, I learned that another member of the congregation was just brought into the hospital. I went to the wing where the new patient was, but found that she was in a coma. I started to leave, but before I reached the stairs I met the patient's husband and father. They were impressed that a representative of the church was there before them. The church was serving. It may have been pure accident that I was there at that time, or it may have been the mysterious working of God. I doubt if it was just an accident, for there were many such instances during the summer when I found myself in circumstances which made it opportune for someone to speak for Christ, and offer the services of the church.

Those four months revealed much to me, not in what we had accomplished, but in what there is yet to be done. If I did not previously understand why the government exempted ministers and theological students from military service, I do now. The biggest and most important task in this enormous program is the oldest one -- to minister to the souls of men.