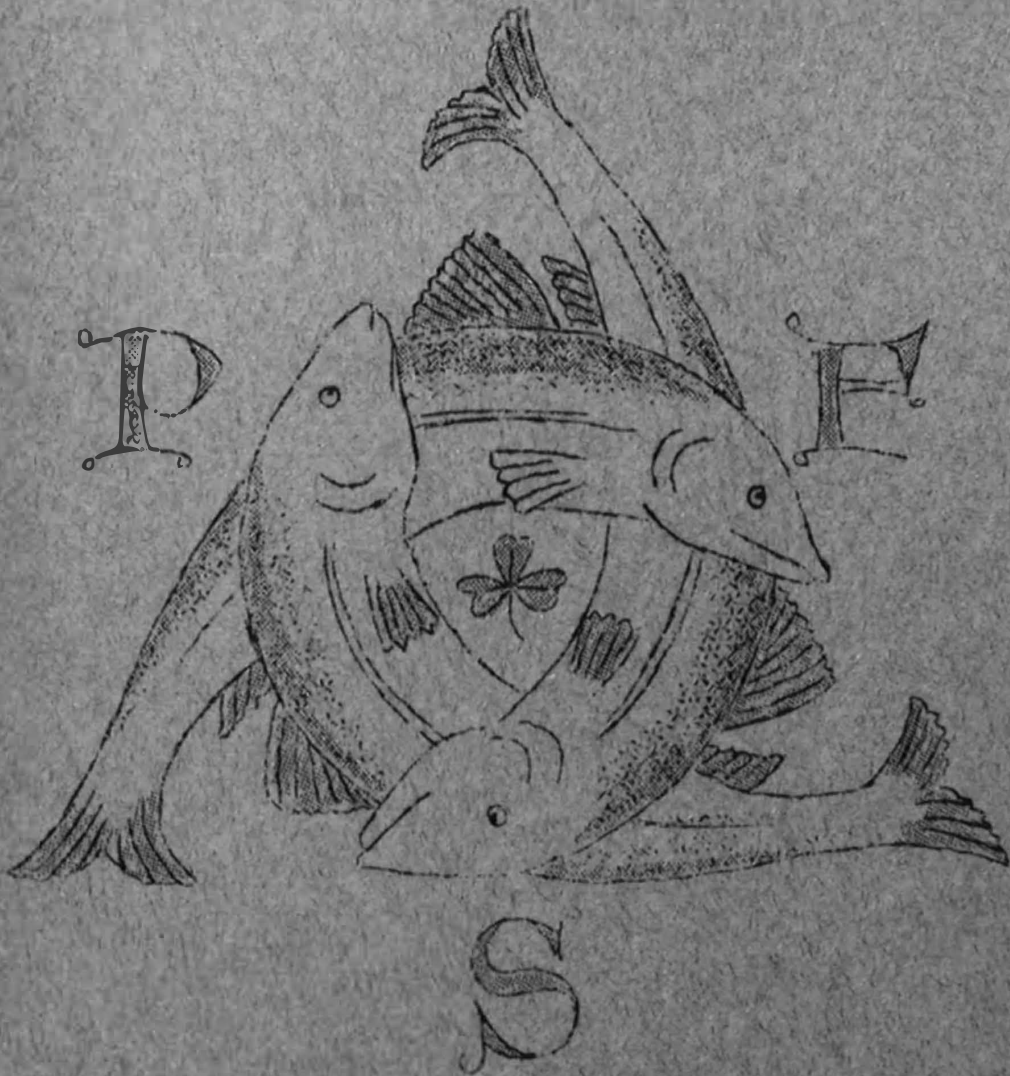


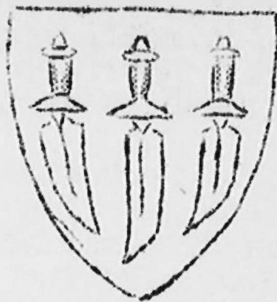
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# The Seminarian



Trinity - Aug., 1944

# THE SEMINARIAN



August 24

Feast of St. Bartholomew, Apostle and Martyr

Little is known from scriptural record of the life and work of this Apostle of Our Lord, whose Day constitutes the only festival of the Lutheran Calendar occurring in August. Tradition assigns him a ministry extending to the borders of India and closing with martyrdom in Armenia. His symbol is the shield surmounted with flying knives, the instruments of his martyrdom.

King of saints, to Whom the number  
Of Thy starry host is known,  
Many a name, by man forgotten,  
Lives forever round Thy throne:  
Lights, which earth-born mists have darkened,  
There are shining full and clear,  
Princes in the courts of heaven,  
Nameless, unremembered here.

None can tell us: all is written  
In the Lamb's great book of life,  
All the faith, and prayer, and patience,  
All the toiling, and the strife;  
There are told Thy hidden treasures;  
Number us, O Lord, with them,  
When Thou makest up the jewels  
Of Thy living diadem.

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"The Spirit of Man is the Candle of the Lord."

St. Paul writes of the faithful Philippians as shining "like stars in a dark world, holding forth the Word of Life." All who know and have experienced the grace of God in the Gospel of His Son are thus illumined. The study of the Word of God, the daily appropriation of Divine Grace must needs set one aflame with the love of God that finds its end in action.

We contend that the study of Scripture and of Theology cannot be carried on with success in an atmosphere of disinterested professionalism. There is a constant danger that once religious faith and spiritual growth are reduced to a process of mere dissemination of information, at once all spontaneity vanishes, creative religious imagination gives ground to sheer technical study.

Indeed we have our "treasure in earthen vessels," but the emphasis rightly lies with the treasure, not the earthen vessel. The latter, in St. Paul's thought, was only to "show that the transcending power belongs to God," not to man. It is possible so to concern ourselves with the "earthen vessels," the imperfections and corruptions, the interpolations, the divisions of chapter and verse, that at length the glorious meaning escapes us altogether and we are left untouched with the message that would set our spirit searing and warm our heart. We are reminded of an English instructor whose method of presenting Tennyson's "Crossing the Bar" was to set the students to parsing each stanza, verse by verse, word by word!

What can we do to cultivate a spirit of eager inquiry into the vast and, for us, unexplored realm of Christian faith and life? We have before us the fullness of God's Revelation, and the witness and inspiration of great lives. How can we account for our current disinterest, indeed, an amazing apathy? It is that one's religious imagination must be quickened, heart and soul stirred by the presentation of the Gospel. Each encounter rewarded with fresh meaning, new insight!

All this wealth of inspiration cannot be ours by way of disinterested study, by way of the dusty road that forever holds us to the valley. Our approach must be fashioned to lead us into moments of lofty vision. Francis Thompson saw beyond the London slums; he assures us,

"The angels keep their ancient places;--  
Turn but a stone, and start a wing!

'Tis ye, 'tis your estranged faces,  
That miss the many-splendoured thing."

If we as pastors are to "hold forth the Word of Life" to our people, our first duty is to concentrate upon the Treasure committed to us.

## THE CALL TO THE CHAPLAINCY

### A Brief Description of the Navy V-12 Program In Effect in the Philadelphia Seminary

by

Carl Mau

On July 31, 1943, the awaited directive from the Navy Bureau of Personnel regarding the pre-theological and theological training program under the Navy V-12 program was issued to all ships and stations of the U. S. Navy. Thus was inaugurated among the many educational training programs of the navy one that presents perhaps greater opportunities to its men than any military organization has ever offered its personnel in world history. Our purpose here will be to point out some of the features of this pre-theological and theological training program.

There was need for much ground work both before and after the initial directive of July 31 was issued, particularly in the instance of certain church bodies. Throughout our national history it has been the policy of the navy and the government not to dictate to the Church in matters of religion. The Constitution of the United States guarantees this independence. When the navy proposed the chaplaincy program, however, some of our church bodies objected, feeling that such action would mean a step towards a state-controlled church--and indeed it could be. Considerable adjustment was necessary to set up this unprecedented program, in order that the various church groups would be willing to enter it in good faith. The final result was a program as we now have it, and of which our own Seminary is a part.

For an enlisted man to be transferred into this program, he must first have secured the recommendation of the commanding officer of his activity, and ecclesiastical endorsement by his particular church body, including the fulfillment of requirements for admission into the Seminary of his Church.

Men who are already seminary students apply for the program through the proper enlistment channels, and again must secure endorsement by their church body. The program originally included an eight semester college course for those who had no previous college work; the entire program is limited to a period of five years. At present, only men who are already enrolled in a seminary are accepted into the program, there being now about 500 men thus included. Since a navy chaplain is a naval officer as well as a clergyman, the navy prescribes certain courses which he should take while in college. These include a certain amount of mathematics, physics, navigation, together with courses in naval organization. Other than that, he should pursue a general pre-theological course as recommended by the seminary which he plans to attend. When the candidate enters the seminary, however, his

training is under the complete supervision of the seminary, and thus under the supervision of the Church. The navy requests only that the seminary operate upon an accelerated basis. For us this means with the addition of summer semesters, the normal academic course is presented in two instead of three years.

At the present time there are ten navy students enrolled in our Seminary, and more are expected in the fall term. As yet Mt. Airy is the only Lutheran Seminary selected for this training, and here it may be noted that the navy makes its selection only from schools accredited by the American Association of Theological Seminaries. It is understood that the Lutheran Seminaries at Capital University (Columbus, Ohio) and Dubuque, Iowa will also be included in the program soon. To our own Seminary, the navy program has drawn men from various synods. Besides the United Lutheran Church, we find here a representation from the American Lutheran Church, the Norwegian Lutheran Church, and the Augustana Synod. Through arrangement with the National Lutheran Council these men will be ordained by their respective synods.

We on the campus who are wearing the uniform of the navy, have, in effect, already accepted a call--that of serving as pastors to the men of our navy. Our parish will be large-- the need for Christ is ever present, and wherever the men are, there we shall choose to be. We shall find many tasks that are much different from those of the ordinary parish; but then, war is also far different from ordinary life. It is that we are convinced that here we should serve--first and foremost--our Lord and Saviour Jesus Christ to the glory of the Kingdom of God, and then, also, our native country. Yes, our work will be different, for working with Sunday School children and ladies air societies will not be included in our activity, but our goal will be the same as for all ministers and apostles of our Lord.

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Since the entrance of our country into the war, prayers for war-time have been used regularly in daily chapel services of the Seminary. In addition to these intercessions, the Chaplain of the Seminary has prepared an Office of Remembrance which is used occasionally in the chapel services. We are including a copy of this intercessory Office in this issue of "The Seminarian" in the form in which it was published for chapel use.

THE PIPE ORGAN IN THE SERVICE OF THE CHURCH

BY

John D. Muller

(Note: The editor has asked the writer to prepare the following article in view of his experience with organ builders and first-hand knowledge of the subject over a period of several years. We believe the principles here set forth will be of value and interest to prospective pastors whose advice may some day be sought in the matter of a church organ.)

The church organ to the average layman today is a more or less mysterious item, commonly known as the "king of instruments." The total concept of its contents usually includes but a console and perhaps a few pipes that may be visible. This may be explained in that often that is all to be seen of the instrument. But any investigation reveals much more. Mechanically the organ is intricate and delicate; tonally it reaches almost unknown bounds.

An organ generally consists of two parts, viz., the organ itself and the console or playing desk from which the instrument is controlled. In scheme, however, there is a division within the organ itself. For example, the usual two manual organ in a small parish church means that the console will have two sets of keys for the hands and one for the feet (pedals). Generally the number of keyboards indicates the division of the organ. In our small two manual, the division would be the upper keyboard, or clavier, controlling the "swell organ", the lower clavier, the "great organ", and the foot clavier, the pedal organ. In reality, then, we have three organs combining to make one instrument.

This basic design applies even to larger instruments. Additional divisions can be added, designated by such terms as choir, positif, truck-positif, solo, bombard, choral, string, stator, and echo. Each of these divisions has a character and use of its own, so even a very large instrument is really quite simple in its basic design. The average pipe organ, we may say, consists of three or more organs, combined into one balanced instrument.

The organ should be treated and considered as a work of art. In the best sense it is the creation of craftsmen who know and love their chosen field of labor and are not simply interested in building organs as a means of earning their livelihood. Now since an organ is kept in one location for anywhere from fifteen to a hundred and fifteen years or more, it should command a certain amount of respect and care in its original purchase and during the years of service following. It is perhaps one of the most expensive single items in the physical equipment of the parish. Quite often an instrument may be purchased from a builder with a financial specification alone, rather than from careful

consideration of the demands to be made upon the instrument, the acoustical properties of the building, all of which affect the final tonal properties and mechanical specifications. We do not mean, of course, that a majority of builders are inscrupulous in their intentions, but because of the attitude of a parish in giving the contract, the builder often chooses the course of least resistance. Albert Schweitzer has noted that, "about the end of the nineteenth century the master organ-builders became organ manufacturers, and those who were not willing to follow this course were ruined."

In organ matters, especially in an original purchase or rebuilding of an instrument, the average parish would do well to seek the advice of a distinguished organ architect or designer. Such a qualified expert could aid in planning for the best possible placement of the instrument, in drawing up the first tonal and mechanical specifications, and finally in supervising its completion. The organ architect has suffered some disrepute largely because of the inadequate knowledge of those who would pose as such. There is a good deal to be said, however, for the encouragement of worthy architects. In recent years several competent designers have been at least partially responsible for thoroughgoing investigations in tonal as well as mechanical matters, and have created some truly fine and noble instruments.

In planning the building or rebuilding of a church it would be well to call in someone qualified to advise the planning of an organ. Even though the instrument may not be purchased until a future date, plans should be made from the very beginning. It can happen that the provisions for the organ may be inadequate in even a good drawing for a church. In this country as well as in Europe it is true that with "many modern architects it has already become a matter of course that any corner will do for the organ." Perhaps one of the most unfortunate examples of this situation is the beautiful chapel on the campus of the University of Pittsburgh where the instrument was so placed that the disadvantage could not be overcome. The result is an organ handicapped from the start.

There are three fundamental principles in the placement and design of an organ which we can remember with value. These grow out of the experience of years of building and make possible the use of the instrument to its proper end. First, we might consider the placement of the instrument in relation to its environment. The organ should be placed functionally, i.e., where its use in the services or liturgy demands. This must be tempered by several other considerations. It should be located in correct relation both to the choir and the console, so that it may be heard properly at either position. And there must be free egress for the tone. The organ should not be "buried" (as so often literally happens) in a chamber, but exposed as much to the open as possible. This is so the tone need not be forced in order to be heard properly. The organ has thus to be hid because of

poor or inartistic workmanship, or if the tone is smothered, the instrument had best not been purchased at all. On this subject Albert Schweitzer, a well qualified authority, has this to say:

"The action of an organ and the quality of the tone are determined by four factors: the pipes, the wind-chest, the wind pressure, and the position it occupies in the building. If the old organs sound better than those which are built today, that is, as a rule, partly the result of their having been placed in a better position. The best place for the organ, if the nave of the church is not too long, is above the entrance, opposite the chancel. There it stands high and free, and the sound can travel in ever direction, unhindered. . . . In the effort to build organs as large as possible, and with the further object of having the organ and the choir close together, it often comes about that the organ is allotted an unfavorable position . . . but an organ standing on the ground never produces the same effect as one which delivers its sound from a height."

A second artistic principle is that of the tonal character of the instrument itself. Here the organ has been influenced by the American spirit. One writer has described it as a wish "to keep abreast of the best thought of the world, and to achieve much in art and letters", but at the same time, "showing an exclusive fondness for bold and striking effects. Lacking a refinement of taste," he continues, "we were disposed to regard anything brilliant as superior to really admirable work in a quiet style. We demanded quick, showy results and constantly tended to identify bigness with greatness."

In tonal matters, perhaps the greatest influence, detrimental or otherwise, has been the era of the theater organ. From this influence came the "fondness for bold and striking tastes", sobbing flutes, the over-use of percussions, blubbering vox humana's, and so on. Fortunately, however, in the past five or ten years, a new approach has been coming to the fore. New patterns of thought are arising as the result of more careful thinking in the building of organs for their proper use, rather than the compilation of a mass of miscellaneous material.

Finally, the mechanical ability of an instrument is an artistic principle that should not be omitted. Faulty and unreliable mechanical attributes of an instrument can become a formidable obstruction to the proper use of an organ. It is a matter of practical concern as well, for few instruments have ever been built, if any, that have not required mechanical attention some time during their lifetime of usefulness.

A more careful approach to problems through the aid of scientific knowledge plus experimentation has aided in many advances. In numerous instances it has revealed how close many of



the eighteenth and nineteenth century builders came to the truth in the creation of their instruments, and this chiefly because they did not ignore basic and fundamental rules.

A new field was developed with the advent of the electronic instruments, erroneously called "electric organs". Perhaps the best known of these instruments is the "Hammond Organ" developed by the Hammond Electric Clock Company. The tone of these instruments is produced synthetically in various ways. In the "Hammond" a whirling disk with a number of facets gives an electrical impulse of a certain cycle equivalent to the rate of vibration of a musical tone. This vibration is then amplified and synthetic upper partials are added (which are created in the same manner) to produce compound tones similar to those made by the different "voices" of the organ. Where the development of this type of tone will lead is difficult to predict now. The chief virtue of such instruments at present lies in their mechanical perfection. They are not the work of an artist craftsman, and at best their tone is merely synthetic.

In this new era the influence of church architecture, scientific aids and approaches, and the revival of "classical" tone have been important factors. There is an attempt to keep the church and its message on a level above fads and fancies. Another influence coming into prominence is the revival of the liturgy of the Church in its pure form. So with the organ: it is being restored again to its legitimate position as a leader in congregational singing of the great hymns and liturgies of the Church.

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PROFITABLE FOR READING . . . .

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In the year 1666 a humble man entered a Carmelite monastery in Paris and was afterwards known as Brother Lawrence. He was a simple man and held a simple Christian faith. He was not concerned with theological difficulties or doctrinal controversies. For him these did not exist. His only life aim was to bring about a constant and personal union between himself and God. This he accomplished to a notable degree. He needed no magnificent church, no elaborate ritual, no appointed hour. To him altar and kitchen table were the same; it was as grand a service to pick up a piece of straw as to preach to multitudes. He lived each minute as in God's presence. "The time of business," he said, "does not with me differ from the time of prayer; and in the noise and clutter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquillity as if I were upon my knees at the blessed sacrament." Realizing that this sainted man had something in his life which all of us could well emulate, this writer is pleased to recommend his little book, **THE PRACTICE OF THE PRESENCE OF GOD**. It is a brief work, consisting of several conversations with Bro. Lawrence and several letters written by him. It can be read in half an hour but is worth half a lifetime of study. It is one of the most helpful of all books. It can fit into the life of everyone, whatever his theological opinions, whatever his station in life. As one writer has said about this: "The Lord of hosts is with us; the God of Jacob is our refuge . . . we need but to recognize this and the sweetness Bro. Lawrence attained will be ours."

Just about two hundred years earlier than Bro. Lawrence there lived in Germany another monk. This one belonged to the Augustinian order and is known to history as Thomas à Kempis. To the devotional literature of the world he contributed a little classic which we know as **THE IMITATION OF CHRIST**. In the opinion of many people, this ranks with only one other--"Pilgrim's Progress"--next to the Bible itself. It has gone through hundreds of editions and has been translated into innumerable languages and still goes on being popular after five hundred years. There must be something in a book to warrant such popularity, and even a cursory glance at "De Imitatione" convinces one of it. Its theology is Roman and ascetic in part, but this need not concern us; it has not bothered even the most Protestant of readers for centuries. There is real meat for hungry souls to feed upon. Try it and find out for yourself.

". . . next to the Bible and St. Augustine, no book hath ever come into my hands, whence I have learnt, or would wish to learn more of what God, and Christ, and man and all things are." This is what Martin Luther wrote as a preface to an anonymous book which he discovered and brought to light in 1516. The book is entitled, **THEOLOGIA GERMANICA**, and is another with which every seminararian should be familiar. It stood forth to Luther like an oasis in the desert among all the other theological works which he knew. This little compendium of Christian truth sets forth the essential principle of the Gospel in its naked simplicity. It is not heavy going, but it proves itself acceptable to every soul which feels in need of salvation and finds that salvation in Christ alone.

(Next month we shall look together into some more recent books, for books of value and worth are still being produced.)

## A GLIMPSE OF ICELAND

By  
Eric Sigmar

(Note: A member of the Icelandic Synod of the United Lutheran Church, Mr. Sigmar presents to readers of "The Seminarian" the following picture of the land of his fathers -- the country, its people and its religious faith.)

The Icelandic nation from the earliest settlements of the country (A.D. 874) has been the smallest of the civilized peoples of the world. Its population has always been small; today there are about 140,000 inhabitants in Iceland, and approximately 25,000 people of Icelandic origin in Canada and the United States. In area the island is about the size of the state of Ohio. The country, as one of its poets describes, is "a strange blend of frost and fire, mountains and plains, lava-fields and lakes -- a land of great variety, a land of contrasts, a land of volcanoes, geysers and glaciers, a land rich in forms and colors, a land of wide horizons, a land of rushing rivers and murmuring brooks." And yet Iceland lacks many of the raw materials necessary today for the economic life of a nation. Farming and fishing have always been the chief occupations; until the last two generations there has been no real urban culture.

The country has, however, produced a culture all her own, rising from a sound balance of conservatism and initiative of her people. During the twelfth and thirteenth centuries especially, Icelanders created a literature, which, combined with their own music, continues even today to attract world-wide attention. The noble Sagas and Eddas of Iceland are a storehouse of valuable historical information, not only of ancient Iceland but of events in the Scandinavian world and of happenings that took place as far south as Asia Minor.

But literary men of today do not revere the Icelandic epics alone for their historical value, but rather because they stand out as a unique contribution to the literature of the world. They follow no pattern and are based upon no model. One element that makes this literature unique is that it is almost as old as the nation that produced it and claims a longer history than any other literature of a still living European tongue. The Old Norse in which it is recorded has in Iceland changed so little during a thousand years that any native child today can understand the old writings. Lord Bryce has said of Iceland's literature that it is in quantity and quality second only to classic Greek. Thomas Carlyle says of Icelandic classic writings, "they have not graceful lightness, half sport, as in the Greek paganism; but a certain homely truthfulness and rustic strength, a great rude sincerity discloses itself here."

The earliest Icelandic literature was poetry in the form of Eddic Lays and Court Poetry. The Eddas are a collection of lays

which tell of the Norse concepts of the world, of life, of the hereafter and of the fates. They are two in number: the poetic Edda and the prose Edda. As Christianity spread through Europe and appeared in Iceland, there arose verses about Christ and the saints. The Sagas (meaning "stories") developed later. These are stories of Icelandic heroes from the tenth to the fourteenth centuries and relate in splendid detail of the coming of Christianity to the island. Some are family sagas, others mere genealogies, as those preserving in an unbroken record the list of Norwegian kings to the year 1280.

As original and unique as is Iceland's literature, so is its music. One characteristic of this art is what is called the "kvæda." (I know of no English cognate, except that might be remotely comparable to chanting.) It is the reciting of a story (saga) in a sing-song, non-antiphonal chant, and I remember as a boy how fascinated I was in listening to one of our old pioneers of the Icelandic settlement in Dakota perform this strange semi-musical intonation.

The Icelandic language, Old Norse, is a highly inflected tongue and claims the distinction of being one of the oldest languages spoken today. This was the language used by the Vikings before Iceland was discovered and colonized by the Norwegians in 874 A.D. To Iceland the Norwegian settlers brought this ancient language of Scandinavia and there it was retained with very slight changes. In the other Scandinavian countries the language underwent significant change and now appears in different though somewhat related tongues.

It is an interesting story which tells of the coming of Christianity to Iceland in the year 1000 A.D. For seventy years the Icelandic Parliament, "Althing" (the oldest parliament still in session in the world) had been in existence, having been established on the plains of Thingvellir near Reykjavik in 930 A.D. The Parliament was represented by chieftains from different sections of the island. In the year 1000 there arose a conflict amongst the chieftains who met at Thingvellir, for as Christianity had found its way into Iceland, many of these leaders had been converted. The followers of Christ now clashed with the believers of Wotan. The controversy was turned over to Thorgeir, leader of Althing, for settlement. Though not yet converted to Christianity, he had come under its influence. For almost two days he remained in solitude, contemplating this important question. It was finally his sincere conviction that all of Iceland should become Christian and remain faithful to its doctrine. He appeared before Althing, announced his decision and made each representative take a solemn oath of allegiance to the new religion. Missionaries had been in Iceland for some years, and now they came in greater numbers.

Shortly after the Lutheran Reformation on the Continent of Europe, the movement made its appearance on the island, and, spreading rapidly, the Lutheran Church became the state religion

of Iceland. There remains but one Roman Catholic Church on the island (about 200 members) in the capital city, Reykjavik. There are no small radical religious sects in Iceland, for all extremist tendencies have always been coldly received and have died out. It is not known that the life of any single Icelander was ever taken by his compatriots because of religious faith.

Among Icelandic religious traditions, the celebration of Easter is most beautiful and inspiring. It is at this time that the youth make their confirmation vows. Throughout the observance of this festival a strong sense of fellowship and brotherhood reigns supreme. This generous spirit extends even to the domestic animals which are given special attention and extra feed. The commemoration of the Birthday of Christ, too, has its characteristic traditions. Most notable here is the greater stress given Christmas Eve rather than Christmas Day as is customary in America.

In the last quarter of the nineteenth century, when the immigration movement was sweeping throughout northern and central Europe, many Icelanders also turned toward America, the land of new opportunities. In 1872 the first group left their native land and settled in parts of Nova Scotia and Wisconsin. As famine struck northern Iceland immigration to America increased. A large group came to the shores of Lake Winnipeg in Manitoba in 1875, and suffered much hardship and privation; over one-third of the colony died the first winter from cold, famine and illness. However, the immigrations continued and the Manitoba Settlement, called "New Iceland," developed and prospered. In 1878 Pastor Pall Thorlaksson, one of the two Icelandic Lutheran pastors in America at that time, left "New Iceland" and with a number of followers came to Pembina County, North Dakota. Here a large Icelandic settlement rapidly developed. Today the large Icelandic settlements in Manitoba are found in "New Iceland," Winnipeg and Argyle Municipality; in Quill Lake Municipality, Saskatoon; and in the United States in Pembina County, North Dakota, and Seattle, Washington.

In 1885 the Icelandic Evangelical Lutheran Synod of North America was organized by the Rev. Dr. Jon Bjarnason of Winnipeg, and the Rev. H. B. Thorgrimsson of Pembina County. In that early day, these were the only Icelandic pastors in America. Gradually the synod grew and developed, organizing new congregations each year. For a time the synod drew upon pastors from Iceland, but as the years passed, to these were added young pastors born and trained in America. After 1900 there flourished a close contact between the Icelandic Synod and the General Council, and most of the pastors received their theological training at the Chicago Lutheran Seminary. In 1940 at Omaha, Nebraska, the Icelandic Synod became a member synod of the United Lutheran Church in America.

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## FROM A SEMI-PAGAN'S NOTEBOOK

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### Logic back in 1935

"A sectarian pastor, when told of the Church Year Epistles and Gospels, became very angry and said, 'Those things are all man-made. I let them severely alone.' Then he set about to prepare a sermon on 'The Relation of Italy to the League of Nations.'" (Webber, "Studies in the Liturgy")

### Sholem Asch on Christ

"I couldn't help writing on Jesus. Since I first met Him, He has held my heart and mind... For Jesus Christ, to me, is the outstanding personality of all time, all history, both as Son of God and as Son of Man. Everything He ever said or did has value for us today, and that is something you can say of no other man, alive or dead." (The Christian Herald)

### Symbolism of the Altar

For Lutherans the altar represents "one of God's precious means of grace, . . . the Holy Supper of our Lord. It proclaims a rich feast of grace. It tells of gracious pardon for the sinful; it tells of nourishment and strength for the weak and faltering; it tells of sweetest heavenly comfort for the afflicted and distressed. It tells, in short, of a blessed communion in which sinful men may be drawn nearer to Heaven than is possible for them to approach in any other way on earth." It is "symbolical of Golgotha's altar upon which our Saviour expiated our sins," and "proclaims the ground of our acceptableness when we approach our God. (Memoirs of the Lutheran Liturgical Association)

### Art in the Lutheran Church

The Church uses all the Christian arts to magnify Christ and His grace. Its place of worship is neither a mere preaching place, nor an opera house, nor an art gallery, but the

'house of the Lord, a 'house of prayer,' which in all its appointments speaks only of holy things and holy services, of a gracious Giver and of sanctified givers... It permits no profane pattern in its form, no shams in its construction, no bizarre effects and gaudy show in its decorations and adornments, no caricature of sacred things on painted wall or in stained glass and sculptured stone... It does not offend against reverence and propriety by singing doggerel and jingles... It cannot tolerate an organist and choir whose principal object is the display of virtuosity. (Also from the Memoirs.)

### The Case for Orthodoxy

"It is very easy for us today of course, to poke fun at the men of the Confessional Period. But it is becoming increasingly wearisome to listen to the ever-repeated complaints of the eighteenth century against the uncharitableness of their mutual condemnations -- complaints, incidentally, which damn the doctrines rather than the men. Those men of the Age of Orthodoxy excelled our age in at least one respect. They knew one thing which the modern man does not know, and does not care to know. They knew that, as individuals and as nations, we literally live by truth and literally die by falsehood. Hence they never shared the cold scepticism and the wearied resignation of modern relativism, which holds that there are only relative truths, no absolute truths, and that it consequently does not pay to wrestle for the truth... Their quest was conditioned moreover, by the conviction that there is One who is the Truth in person, One who said to the truth-seekers of all the ages, 'Everyone that is of the truth hearth My voice.'" (Sasse, "Here We Stand")

## BOOK REVIEW

FOR WE HAVE THIS TREASURE. By Paul Scherer. New York: Harper & Brothers, 1944. Pp. 212. Price \$2.00.

It is with somewhat of a spirit of apprehension that I approach the task of reviewing the much read and much discussed volume by Dr. Paul Scherer, entitled, "For We Have This Treasure." Nevertheless, I commend the book to you for your careful reading and study.

Dr. Scherer presents in his characteristically picturesque style the prosaic work of the preacher. In our seminary career we have had these same materials presented to us by the members of the faculty time after time, but for the most part these words of wisdom have gone unheeded. We have shrugged our shoulders and have said, 'We will meet the situations when the time comes.' All this changes, however, when we pick up this little volume. In its pages we have placed before us the breath-taking panorama of the pastor and his work in the study and in the pulpit. The seriousness of the task before us and the crying need for careful preparation are set before us clearly and unmistakably. The call, the preparation, the Gospel which we are to preach, all these are discussed with beauty and with inspiration.

Make no mistake! This is no book for bed-time reading or for passing the time while traveling. No, it is a book which requires the utmost of diligence in reading, an alert mind, keen to the message it carries. The first reading will leave you somewhat amazed with the magnitude of the task of preaching the Gospel and aware of the weaknesses in your own preaching of that Gospel. You will have but tasted of the abundance of the food for thought which permeates its pages. But it will leave you hungry for more. You will return to its pages avidly seeking to absorb the wealth of learning crammed between the covers of this book. You will read and reread page after page, slower and more carefully. You will lay it down for a while and mull over the message in your heart and your soul and your mind. You will feel the fire of the Gospel in your very being. You will have an awareness of what the preaching of the Word really means, a sense of the huge responsibility which is ours as we face our people Sunday after Sunday. The impelling power of the Gospel will tug at your heart and you will feel the import of the words of Paul: "The love of Christ constraineth me."

Read this book! Reread it time and time again! Make its message an integral part of your ministry, especially of your preaching. Soon you will know the joys of a rich preaching experience.

This is a must book in the library of every pastor and preacher. Don't miss its rich gifts for your ministry.

--David Jensen.

ALMIGHTY and most merciful Father, in Whom we live and move and have our being, to Whose tender compassion we owe our safety in past days, together with all the comforts of this present life and the hopes of that which is to come: We praise Thee, O God our Creator; unto Thee do we give thanks, O God, our exceeding joy, Who daily pourest Thy benefits upon us. Grant, we beseech Thee, that Jesus our Lord, the Hope of glory, may be found in us, in all humility, meekness, patience, contentedness, and absolute surrender of our souls and bodies to Thy holy will and pleasure. Leave us not, nor forsake us, O Father, but conduct us safe through all changes of our condition here, in an unchangeable love to Thee, and in holy tranquility of mind in Thy love to us, till we come to dwell with Thee, and rejoice in Thee forever. Through Jesus Christ our Lord. Amen.

(Simon Patrick, 1626-1707)

O LORD, give Thy blessing, we pray Thee, to our daily work, that we may do it in faith and heartily, as to the Lord and not unto men. All our powers of body and mind are Thine, and we would fain devote them to Thy service. Sanctify them, and the work in which they are engaged; let us not be slothful, but fervent in spirit; and do Thou, O Lord, so bless our efforts that they may bring forth in us the fruits of true wisdom. Teach us to seek after truth, and enable us to gain it; but grant that we may ever speak the truth in love; that while we know earthly things we may know Thee and be known by Thee, through and in Thy Son Jesus Christ. Give us this day Thy Holy Spirit, that we may be Thine in body and spirit in all our work and in all our refreshments, through Jesus Christ Thy Son our Lord. Amen.

(Thomas Arnold, 1795-1842)

AN OFFICE OF REMEMBRANCE

with

TWO PRAYERS FOR STUDENTS

(For use in the Seminary Chapel)

September 1944



known. Thou knowest the frailty of our nature; Thou knowest the peril in which we live. Have mercy upon us, O Lord; hearken and save:

Hymn 500 "Holy Father, in Thy mercy"

R. WE BESEECH THEE TO HEAR US, GOOD LORD.

(All kneel)

Let us pray for those who have gone forth in defense of our land and our liberties:

Let us pray for our brethren and friends who are absent in the service of our Country:

O LORD our God, we pray for all those who are venturing their lives on our behalf; that whether by life or by death, they may win enduring fruits of their sacrifice in righteousness and peace:

O GOD, we commend to Thy loving and paternal care all our kinsfolk and friends who are separated from us in the service of our Country. Keep them safe from all harm to body and soul; strengthen them with the power of Thy Holy Spirit; preserve them in sincere faith towards Thee; and, whatever betide, let them not fall from Thee but rest in Thy sustaining love. And, according to Thy good pleasure, unite us to each other in peace and joy:

R. WE BESEECH THEE TO HEAR US, GOOD LORD.

R. WE BESEECH THEE TO HEAR US, GOOD LORD.

Let us pray for all who suffer this day:

Let us pray for our parents, for our homes and families, for our parish churches, and for our earliest teachers:

MERCIFUL Lord, who knowest the sorrow and pain which beset Thy children: Grant to those who this day are in suffering, anguish, or bereavement, Thy Presence and comfort; Give to each according to his need; and help us all to be messengers of faith and hope, and of the love which abides for ever:

WE thank Thee, O Lord, for all the gracious influences with which Thou hast surrounded our lives from our earliest years. Send Thy blessing, we pray Thee, upon all who have done us good, who have helped us to know Thee and to serve Thee. Especially do we remember before Thee our parents and relatives, the friends and neighbours of our youth, our pastors and teachers, and all others who have turned our lives to the Sun of Righteousness. Visit them, O Lord, with the comfort of Thy grace and the hope of Thy heavenly Kingdom:

R. WE BESEECH THEE TO HEAR US, GOOD LORD.

R. WE BESEECH THEE TO HEAR US, GOOD LORD.

Let us pray for grace to serve God in our time, after the example of His saints:

Let us pray for forgiveness:

GRANT US, O Lord, to use faithfully this time of work while it is called To-day; remembering thankfully those who have gone before and have stood beside us in past days; who have cheered us by their sympathy and strengthened us by their example; that we, inheriting their faith and courage, may be partakers with them of Thy kingdom; through Thy Son, our Saviour, Christ the Lord:

MERCIFUL FATHER, we come to Thee in penitence for the sins of the past and of the present, the sins of our personal life and of the world in which we live, the sins that are known to us and those that are un-

R. WE BESEECH THEE TO HEAR US, GOOD LORD.

Our Father

Bless we the Lord:

R. THANKS BE TO GOD.

The Blessing.