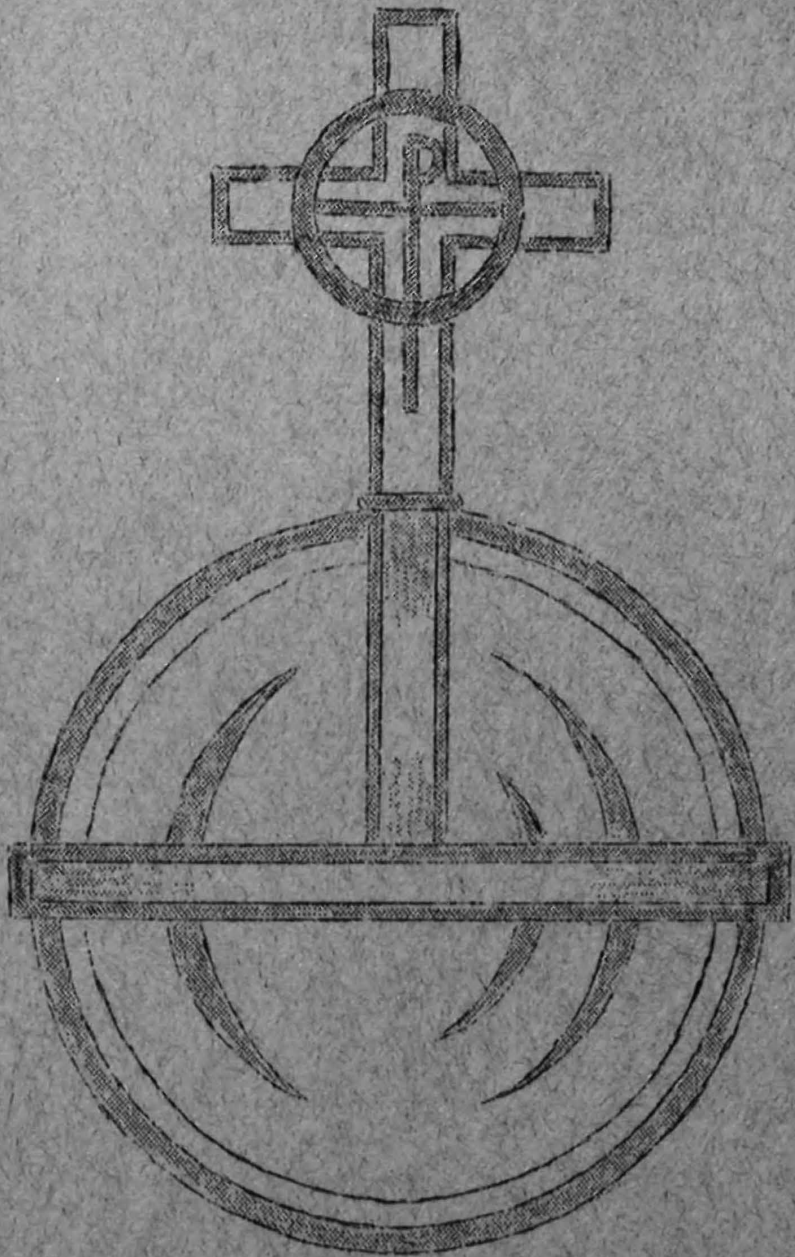


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THE SEMINARIAN



TRINITY~JULY, 1944

THE SEMINARIAN



The kingdom of the world
Is become the kingdom of our Lord
And of His Christ,
And He shall reign for ever and ever.
We give Thee thanks, O Lord God Almighty,
Which art, and wast, and art to come,
Because Thou hast taken Thy great power
And hast reigned.

Thou art worthy, O Lord,
To receive glory and honour and power,
For Thou hast created all things,
And for Thy pleasure they are,
And were created.

Alleluia.

For the Lord God omnipotent reigneth

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G R E E T I N G

This month it is our privilege to extend congratulations to our esteemed professor, Dr. Offermann, who has recently celebrated his seventy-eighth birthday.

The students of the Seminary, who have sat under Dr. Offermann's instruction in the New Testament, and therewith entered into a more intimate knowledge and growth in the pure light of the Gospel, might well acknowledge from personal experience the rich benefit of his guidance and inspiration. In the little volume, "Introduction to the Epistles and Gospels of the Church Year," Dr. Offermann has provided unnumbered students and pastors with a companion of the way: to set our feet into the true course of the Gospel and to bridge the gulf between text and sermon, indeed a sturdy "pons prophetarum" over which many have marched in safety.

But we are not speaking for ourselves alone: our expressions of gratitude join with the good wishes of pastors and teachers throughout the Church, all who profit from a noble spirit which these many years has gone forth from this Seminary into the very life of the Church. And whether pastor or seminarian, whether in classroom or study, there is awakened, again and again, in the hearts of his students, the exhilarating relation that binds together master and disciple.

Upon this happy occasion, we would honor Dr. Offermann as scholar and linguist, writer and teacher, indeed; but we would greet him as a true and great Christian gentleman, a "man in Christ," who has given us of his intellect and heart. May he be granted health and strength . . . "ad multos annos!"

At best our words of gratitude grow into a thanksgiving for the unspeakable riches of God's grace shed upon us abundantly in Christ Jesus our Lord, restoring us to the Father, uniting us in charity one to another.

"This one thing I do . . ."

July brought new students and, in a sense, new life to the Seminary. More than ever before we note the variety of synods and states represented among these new candidates of theology. This growing cosmopolitan character is hailed generally as a step forward in making ours a Seminary of the whole Church.

But with new blood comes new appraisal of Seminary life. The old "hic breve vivitur" has fresh meaning for days passed in these surroundings. Seniors who are nearing the end of their sojourn on Mount Airy already look with longing upon the opportunity presented students entering upon their career. With greater emphasis than upon brevity rather than "acceleration," ours is the urgent and sobering call to make the most of the remaining months.

Here the words of the Apostle Paul break through the confusion of cluttered lives: "This one thing I do . . ." In pressing "toward the mark of the high calling" we may pursue one of two roads. One lies in the direction of a carefully regulated Seminary Life, an ideal that is the practice of few and the devout wish of many. And here let us say that the issue is far from settled when, for example, we hear frequent expressions of uneasiness, even distress, over a life so loosely ordered as to allow for sheer indolence. The other road follows the lines of least resistance and is misnamed "Lutheran Freedom." Unhappy phrase! True evangelical liberty applies, we believe, to the loftier, spiritual freedom from the thralldom of sin and death; it is no release from the exacting self-discipline and bodily subjection required of a meaningful and creative life. In no other field of endeavor does one find so convenient yet flimsy a covering as this misapplied excuse. The study of law, of medicine and the arts demands hard work and concentrated study. Does theology ask less?

Where is the difficulty? If we have neither conviction nor purpose, if the Seminary means but a point of departure for a multitude of unrelated and time-wasting activities that take us from the business here at hand, then look to Paul's clear-cut decision to do the One Thing. For a certain young man of the Gospels it meant all that was needful.

And our road is no "double highway." In an effort to make this school at once a Graduate School, insistent upon that impersonal "academic freedom" so cherished by the university, and a Seminary, a seed-bed for the holy planting, germination and nurture of the Christian life, we fully succeed in neither, but tread, rather, that broad and pleasant road which is called the Via Media. Recall that for Pilgrim there was only one sure road, that narrow "ribbon of stone," and his guide Evangelist was likewise known by the name of Christian Authority.

In the end, one often finds he must create his own atmosphere, plot his own course. For though there be many who pass through the Vale of Baca, but few make it a well. In the absence of the aid of an external framework, one is obliged to order his own daily life of devotions and study, work and play, however difficult the going and few the guides. Yet there is always Paul's One Thing to set him aright and make him certain of the course, "as though the chart were given."

—The Editor.

DAS SCHLÜSSELWORT

Pastoral Counselling as Related to Private Confession

in the Lutheran Church

by

Heinz Mackensen

During the month of June, under the general subject, "The Church and Society," not a few of the speakers addressed the Seminary on the theme of Pastoral Counselling. This subject has received considerable attention, especially since the war has been in progress. It is believed, and rightly, that there will be much need of psychiatric treatment for men returning from the front. However, one often receives the impression from the propagandists of intensive "Pastoral Counselling," that some three-fourths of our congregations consist wholly of people with advanced psychiatric problems.

All this interest in "Pastoral Counselling" is, however, indicative of the wide-spread realization among pastors of their need for more genuine pastoral contact with their people than that provided by socials, committee meetings and after-service handshakings. Since the conception and practice of a truly evangelical private confessional system, as in use in Lutheranism for two centuries from the time of the Reformer, who himself prized it so highly; since all this had perished at the hands of Pietism and Rationalism, earnest clergymen, who have seen the need for something like it, have sought to develop a substitute. The result is "Pastoral Counselling."

The development of this program of "Pastoral Counselling" among the Calvinists seems much more logical and reasonable than among us, for they are lacking in historical precedent. Calvin absolutely and finally removed the confessional and private confession. Only a General Confession and Absolution were allowed to remain, e. g., in Morning and Evening Prayer in the English Book of Common Prayer.

Quite different was the view of Luther, and consequently the development of private confession in Lutheranism. Next to his altar, his pulpit and his study, Luther prized his confessional. With typical vehemence he denounced the Romish "Ohrenbeichte" and the meticulous recitation of every sin and offense the penitent might possibly recall. However, he would have been the last to seek to abolish private confession. In numerous statements in sermons, pamphlets and books he urges the good Christians, now that the tyranny of the Pope is destroyed, to approach the free, evangelical confessional. Here the Pfarrer is now no longer to pry as a busy-body ("vorwitzigerweise fragen") into the private affairs of his "Beichtkind," but rather to grant him absolution after a sincere statement of repentance and faith in Christ on the part of the penitent. It is expected, however, that the penitent will do more than make a general statement of sin to the pastor. Individual problems, temptations, and sins are to be revealed, confessed and discussed in his interest and for his assistance. Yet nothing

is to be forced or extorted. The heart filled with worry, grief and sin is to unburden itself before Christ and receive through His servant the assurance of forgiveness in the exercise of the Power of the Keys.

This usage long continued. A study of the Church Orders of the XVI and XVII centuries throws much light on the subject. How interested Luther was in fostering a true, evangelical private confession can be seen from his statements and instruction in the Small Catechism. "But in the presence of the pastor we should confess those sins alone, of which we have knowledge and which we feel in our hearts." (Part III, "Of Confession") Here it is assumed that the penitent will be confessing privately to his pastor.

The "Zonsistorien," under whose jurisdiction the whole matter rested, provided careful instructions in the Kirchenordnungen as to how confessions were to be heard.

The Braunschweig Order of 1709 presupposes the existence of confessional boxes in the churches. (Cap. X, Art. XIII) The penitents, waiting their turn to make confession, are advised not to approach the confessional too closely lest by chance they overhear another's confession. This Order further stipulates that the preachers are only to accept the "Beichtgeld" (Confession Fee) from their penitents in those cities where this custom has survived. The money is to be placed in a common fund and at length divided among all the preachers. In Article VI the confessor is warned not to wield the confessional as a club in order to secure payment of back debts, etc., and any pastor violating this rule is liable to a fine of ten thalers, the money to be used for pious purposes.

In cases of greater difficulty the confessor might refer the matter to the Consistory, which included pastors of experience and discretion, who were better qualified to offer advice and help.

Another interesting provision, under Article XI, of the same Church Order, throws light upon contemporary developments. The confessor is expressly forbidden to grant absolution to more than one person at a time without special license of the Consistory.

Now what bearing has this historical background upon the situation today?

The development of Pastoral Counselling is to be welcomed as a step in the right direction and one that can result in a worthwhile contribution to the pastoral work of the Christian minister. However, it must avoid the pitfall of a present trend that pictures a great majority of our Christian people as suffering from some kind of psychiatric disorder, preferably one of the more morbid varieties. What is needed is a truly evangelical Christian "Seelsorge," which shall include a valid concern for psychiatric and nervous disorders but which shall go far beyond the desk-bound, business-office atmosphere of Pastoral Counselling into the quiet of the Christian confessional, with its crucifix and kneeling stool, and where the wearied

and burdened sinner shall lay down his sins at the feet of Christ, and, turning from his former ways and laying hold upon the merits of Christ, hear His servant declare unto him the entire forgiveness of all his sins. This does not mean that there will be no Pastoral Counselling or assistance and guidance in "psychological difficulties." That constitutes only a part of the pastor's work. He has not been called to be a psychiatrist but a pastor, and as a shepherd of the sheep of Christ his first task is to seek and to save that which was lost. Moreover, as a pastor, he offers what the psychiatrist can never offer: the Absolution as of God Himself in the exercise of the Power of the Keys.

The Common Service Book (Word Edition, p.409) makes liturgical provision in the "Order for Private Confession and Absolution," a Form that is thoroughly satisfactory. Naturally, a private confession to the pastor need not include merely the Confession and Absolution (although such alone would be perfectly valid). Here is further opportunity for contact of pastor with one of his sheep in really effective personal work. The penitent might well confess and discuss with the pastor his problems, sins and failings in life (and perhaps his successes, too). And such Private Confession and Absolution should normally be followed with the Holy Communion as a seal and pledge of the forgiveness of sins through the Blood of the Lamb.

Such a program, intelligently initiated and carefully fostered in the parish by a Christian pastor, together with a system of church discipline* would not only restore to our Lutheran Church one of its rightful historical possessions, but would further amplify and cultivate it with the assistance of the findings of modern psychology and psychiatry.

* I refer to such a discipline as described by Dr. Koh in his book, "Parish Practice," Chapter X.

LET THE MINISTER BE THE MINISTER

by

John D. Newpher

With the accelerated program all of us will enter the active ministry sooner than we first anticipated. Whether our service will be in the parish or in the chaplaincy, there will be a bewildering number of responsibilities for us to undertake. There will always be the primary and basic tasks of the study and preaching of the Word and the administration of the Sacraments. A major portion of our time and energy will be devoted to the pastoral guidance of individuals. Due attention will have to be given to the pressing business of the evangelization of the unchurched.

But there are more duties confronting the individual who enters congregational work. He must efficiently organize his congregation whether that organization is horizontally or vertically co-ordinated. The matters of church government and church finance must be cared for. The whole field of education from the problem of instituting week-day schools to the seeing that teachers provide for the transfer cannot be slighted.

All of this is but a beginning. Space will not permit the mention of the need to formulate an adequate worship program, to provide for wholesome, non-secular music for the congregation and its organizations. To such recurring events as weddings and funerals the preacher can expect to devote some time. There will always be the question of conducting study groups on the history of the Church, the Service, the hymns of the Church, and foreign missions. And if perchance the congregation is building a new house of worship, the minister must make his contribution in the field of Church architecture.

But, as we have had recently impressed upon us, we must not let these burdens absorb us entirely. There is need to remember both the Church at large and the life about us. The larger activities of the Church from its foreign missions to its institutions of mercy must have our sympathy and support. On the other hand we must know our community from its Main Line mansions to its places of questionable amusements. We must be ready to work with secular agencies to assist in the solving of community sociological and economic problems.

As one anticipates these obligations and responsibilities, one sometimes wonders how one man with limited abilities can do even a passing job in the pastorate. It would seem that the successful pastor must have training and exceptional talents in most of the branches of knowledge from psychology to liturgics, from mental hygiene to architecture. And this problem is not theoretical, but real and personal.

How then can the multitudinous and weighty labors of the ministry best be met? I say that the answer lies in letting the minister be the minister and in having the man of God be the man of God.

We have been called by God to make a distinct contribution to Society. That contribution consists in bringing the divine and the human into a deep and harmonious relation. We believe that Christianity is the only religion that perfectly accomplishes this purpose, that is why we enter the Christian ministry. When we reduce this purpose to its minimum, we see that the Christian ministry is concerned with taking the Word of God, translating it into the thought-forms of today, and applying it to the hearts and lives of the people.

At no time in our preparation and subsequent work dare we forget this unique work which we are to do. Without pride and arrogance, and yet without shame and diffidence, we must be aware at all time that our business in life is different from that of the world, yes and of other Christians. Others may live worthier Christian lives; others may have a fuller grasp on vital Christianity; others also must aid in the spreading of the Kingdom, but to the called and ordained ministry alone belongs the obligation publicly to proclaim the Word and administer the Sacraments. But let me reiterate that this awful task must be approached not with pride and arrogance, but with awe and humility, with prayer and fasting.

Since we have been appointed to do singular service, it follows that the whole attitude and spirit in which we labor must correspond to this work. It appears that many of our preachers approach this formidable task with no deeper sense of dedication than the butcher getting ready to slaughter another steer. This spirit is far more than an esprit de corps; it is far nobler than pride in one's profession; this spirit transforms one's very personality and enables the power of God to shine forth. In the name of all that is holy let the minister and the seminarian remember to the depth of their being that they are prophets of God Most High.

It seems unnecessary to mention that this divine obligation calls for exemplary devotion to duty. Do we not feel contempt for the surgeon who because of dereliction of duty loses the life of his patient? But words cannot describe the terrible wrong of a preacher who because of insincerity of effort or laziness or inefficiency turns anyone away from the Kingdom. And dare any seminarian deny that classes unnecessarily cut, shabby preparation, and wasted hours are not moral faults? Each of us has a certain peak of ability, efficiency, and endeavor; woe to the man who in the handling of these perilous responsibilities does not operate at his peak.

In the third place we are aided in this particular toil by the use of a unique tool. There seems to be a determined effort to make the working tools of the pastor to be psychology, sociology, psychiatry, and so forth. These sciences have as their basis human knowledge, human reason, and human experience. Now no one can deny that the minister should call upon every possible aid and all the wisdom of the Egyptians in achieving complete understanding of human needs. But the fact remains that these sciences have relative knowledge as their well-spring; with such a source they do have definite limitations.

sciences, and primary attention must be given to its mastery. To the spiritual problems and needs of men the man of God comes with answers that are more than the answers of the sociologist, the psychologist, and the economist. The solutions of the cleric are more significant because, although the grasp and apprehension are human, they are based on divine truth. That truth comes to us by revelation. Theology is the effort to classify and organize this revealed truth. The mastery of this knowledge is imperative, for the ultimate solution of spiritual and ethical dilemmas is not human but divine truth.

There are of course many other fields in which the minister must cling to his peculiar type of labor, but there is one which cries for mention; the minister must be singular in the type of life that he lives. St. James says this means keeping one's self unspotted from the world. Naturally this is an obligation placed upon all Christians, but the pastor must set the prior example. Living unspotted from the world does not mean that we are to be detached from the world. Indeed the minister cannot "retire into his ivory tower." But Jesus' example in which He mingled with sinners without becoming one of them is the pattern. On the other hand too often minister and student adopt an apologetic attitude for their calling; some even go so far as to efface the marks of their calling when they mingle with the world. Is there then any shame in being a servant of the Lord in the market place as well as before the altar? Are the two separable?

Keeping one's self unspotted from the world does not mean having a lack of sympathy and understanding of men and their needs. Nor does it mean entire renunciation of the pursuits of the world. It does mean giving up much that the world calls good and much that may be good in itself. On this campus we constantly abuse the term "Lutheran Freedom." It is time to stop fooling ourselves and remember the paradoxical nature of true freedom. As ministers we voluntarily surrender much of our freedom to be servants to all. Does individual freedom, the right to pursue secular activities and to engage in secular pleasures, mean more than service to men and to the Church? If it does, what right has one to enter the ministry? None at all! It is literally impossible to enjoy the flesh-pots of Egypt and be a servant of the Lord.

In conclusion it is necessary to point out that in fulfilling our particular calling it does not necessarily follow that the traditional forms and methods of the ministry are to be adopted. Differences in personal appearance, in dress, and in habits are mere shams unless the spirit and zeal are there. Each generation has the right to decide within the boundaries of common sense, experience, and good taste how best to do its work. On the other hand there is a good deal to be said in favor of traditional methods; the experience of centuries is not to be sneered at. Ultimately, however, the determining factor is how best to present divine truth to sinful men.

NEW VOICES

A sampling of opinions and impressions from the new students make up the following paragraphs. Though these remarks may reveal more the sin of omission, more modesty than truth, we are grateful, none the less, to publish them as submitted. The writers' names are withheld only for the reason that it was found impossible to include the comments of all who may have wished to contribute.

"As each new student enters the gate and views the statue of Henry Melchior Muhlenberg, as well as the scattered buildings on the campus, he pauses to wonder what his seminary years have in store for him. As he becomes orientated to this new life he realizes that his opportunities include the advantages of a well-trained and cooperative faculty, a spirit of Christian fellowship, and a friendly group which offers a well rounded social and athletic life.

"One might think that your best days are behind you when you graduate from college; but for us they are right now and in the future. It is up to each one of us to take advantage of every opportunity that is ours to equip ourselves for the task that lies ahead of us."

"When I arrived at Mt. Airy, the hearty welcome I received from members of the Student Body seemed to indicate a spirit of Christian fellowship. In the succeeding days that I have spent here, I have seen it evidenced in the cooperative enterprises on the campus. I hope the men of Mt. Airy will endeavor to perpetuate this spirit."

"The religious life here at the Seminary is well developed. Chapel, worship and preaching mean something to the students. All these things are not outward form, but reach into the inner souls."

"Through our common call we are able to understand one another to a degree I had not expected."

"I was impressed with the warm welcome that greeted the new students. That has made us feel at home. In view of the light summer schedule, I am still looking forward to the time when we will have to get down to work again, but even with this lighter effort I find definite indications that the Holy Spirit is still at work inspiring future prophets of the Word."

Being a Column of Quotations, New and Old, Bearing Upon Matters of
Daily Religious Interest

On the Problem of Pain, an English medical doctor questions:

Is pain our schoolmaster to lead us to God? "Having regard, also, to the almost universal incidence of pain, the schoolmaster must at some time or another have had nearly all the world's population under tuition... Pain ought to have produced a population of saints, but as we know, matters are far otherwise.

"Then every possible allowance has been made, there is still a vast residuum of pain which cannot be accounted for by any useful or valuable purpose it serves, in so far as our vision extends... I myself, as regards this residuum of pure torment, have found great comfort in one or two Dominical utterances which appear to have a direct bearing upon the point. One is contained in the parable of the tares and the wheat: 'An enemy hath done this.' Another occurs on the occasion of the woman who had a 'spirit of infirmity' when our Lord explains that it was Satan who had bound her 'these eighteen years.' But, "'if an enemy hath done this,' why has he been allowed to do it, God being stronger than the strong man, Satan, and able to despoil him of his goods? Well, the spoilation has already begun and at no little cost."

(Hibbert Journal, Jan. '44)

oOo

From the writings of Romain Rolland:

"For it is temperament far more than ideas that makes a man, and whatever the divisions between men and men are into those who are healthy and those who are not."

"...that Fear which Wisdom does in vain preen itself on forgetting or denying - Death."

"...not that great misery that swoops down and slays or forges anew - but the misery which trickles down drop by drop from the first day to the last... The mortal enemy of the soul is the daily wear and tear."

oOo

On the matter of Inspiration, a selection from the "Pensees" (Pascal):
"Objection: The Scripture is plainly full of matters not dictated by the Holy Spirit. Answer: Then they do not have faith. Objection: But the Church has decided that all is of the Holy Spirit. Answer: I answer two things: first, the Church has not so decided; secondly, if she should so decide, it could be maintained.--Do you think that the prophecies cited in the Gospel are related to make you believe? No, it is to keep you from believing."

Also from the "Pensees":

"This religion, so great in miracles, saints, blameless Fathers, learned and great witnesses, martyrs, established kings as David, and Isaiah, a prince of the blood, and so great in science, after having displayed all her miracles and all her wisdom, rejects all this and declares that she has neither wisdom nor signs, but only the cross and foolishness."

oOo

Advice to Christians from George Herbert ("The Church Porch"):

"Sum up at night what thou hast done
by day,
And in the morning what thou hast to
do;
Dress and undress thy soul; mark the
decay
And growth of it; if with thy watch
that too
Be down, then wind up both: since we
shall be
Most surely judged, make thy accounts
agree."

Realizing that some readers never get around to reading all the things that they would like to, the editor has asked this writer to bring to the readers' attention each month a number of the more important items which they might otherwise overlook. Significant or attractive articles in the periodicals and journals - as well as a few books - both old and new - will find their way into this column. This month your attention is directed toward some articles of note in periodicals.

tion" by Oscar H. Olson of Rock Island, in consideration of the Missouri Synod's significant action in its meeting last month and of widespread current interest in Lutheran unity, the article merits reading. It is of interest to compare Dr. Olson's remarks with the opinions expressed by Pastor Parnke.

Back again to the Christian Century. We find several other important offerings of fairly recent appearance. In the July 19 issue Oswald Garrison Villard, a journalist of surprising courage, writes under the caption, "Bombs and Bombing." Whether pacifist or no, one needs recognize the merit of Mr. Villard's position. "Vatican Fascism," an article by Harry E. Ward in the June 7 issue charges the Church of Rome with sabotage in the State Department.

And while you are still searching in the library basement for the box marked Christian Century, you might look into an article (March 22) on the experiences of an American in Tokyo's largest prison. It is Roger W. Akford's "It happened to me in Prison." Text month we will delve into some treasures of the past that you may have overlooked. Until then - Good-bye and good reading.

In recent issues the Christian Century, prominent non-denominational Protestant weekly, has been publishing a series of articles on "What is disturbing the churches?" Many of them have been worthwhile, giving an insight into the problems confronting our Protestant brethren. Of special interest to us is the article, "What is disturbing the Lutherans?", long-ast of the series and published in two installments in the issues of June 14 and 21. It is by O. H. Parnke, until recently public relations director of Wittenberg College and now consultant in higher education to the American Lutheran Church. Pastor Parnke states frankly that he believes are the problems facing the Lutherans of America today. As he sees it, what we need is a new and vital conception of the gospel, the development of a real social program, and a real system of higher and theological education. It's worth a trip to the library basement to dig it out!

Mr. Parnke also writes in the Summer Issue of Christianity Today an article entitled "American Lutherans at the Cross Roads." He submits the same thesis mentioned above, but with a somewhat different development.

The American Lutheran Conference publication, The Lutheran Outlook, in its June issue publishes an article entitled "Trends Toward Lutheran Un-

— Ray Ector.

To pastors and interested laymen who may read this page, I should like only to repeat a pastor's suggestion that "the book should be read by every pastor to get its fresh and imaginative perspective on his tasks." Dr. Moh's concluding sentence tells us "what matters most is that one keeps ever in mind and heart the call of God to minister, in His name and to His people, His word and His Sacraments." I believe the most effective ways and means to such a ministry are well outlined in the three-teen chapters of this book which well deserves a place in our libraries. We thank you, Dr. Moh, for "Parish Practice."

I can well understand why a reviewer has, in a rather alliterative manner, described this book as human, humorous, and hopeful; coming from Dr. Moh's pen it would naturally be so. You may have read or heard much on the subject of church publicity and promotion; there are few men, however, who could tell you that "only newspaper news is news to the news-papers," and have it mean something. Pick up "Parish Practice," you seem-ingly have it ready before you, even before you're ready for the course. You will not only find much that you can make use of right now, you will also have many an enjoyable moment, e.g., when you read "Shoot that coun-cillman!" as an answer to one of the many problems presented.

It seems hardly necessary for this writer to exhort other semi-narians to take a look at this book; you will examine its 200 pages quite closely sooner or later. My words to you, therefore, are ones of antici-pation. That is, I want merely to assure you that our lectures in Church Administration - with the help of this text-book - promise to be quite comparable to those in Dr. Moh's other courses, to which, you remember, you brought your own chair to guarantee a seat.

With unusually fine reviews appearing in both The Lutheran and Ecologic Plots, it may seem unnecessary for the Seminary also to speak at any length about Dr. Moh's new book "Parish Practice." A Journal of Church Administration, however, those of us who have come to know Dr. Moh, both as a professor and as a friend, are certain that he is deserving of all the fine thoughts that can be pondered about a real man who is capable and devoted, unselfish and loving. May it therefore be considered quite fitting and proper that we, the birds under his wing, al-though we may well deserve tribute to our own professor, who has proved himself a pastor, editor, and author of rare ability.

"It has been prepared for students of theology, pastors, and interested laymen."

PARISH PRACTICE. By Paul T. Moh. Philadelphia: The Muhlenberg Press, 1944. Pp. 210. Price \$2.50.

BOOK REVIEWS

THE ALTAR GUILD. By David A. Menges. Philadelphia: The Muhlenberg Press, 1944. Pp. 47. Price: 40¢.

"By the loving devotion we expend on God's House and its furnishings we publish abroad our estimation of religion. By the attitude we display toward all the appurtenances of worship that are discussed in this booklet it is possible to judge our valuation of them and of God." This brief quotation from the first page of Pastor Menges' book indicates that the altar guild is more than just a group of people who take care of the mechanics of worship. As he expresses it, the altar guild and its work is a way in which genuinely consecrated Christian women can perform a real service in the Church.

Beginning in this spirit the author has provided the Lutheran Church with a badly needed guide book for just such groups of women who with loving care provide for the proper adornment of altar and chancel. The book is exceedingly well written and well illustrated. It is perhaps unfortunate that in certain places it is not a bit more complete and that it does not explain the significance behind the things which it describes, but this is readily understood in that the book was purposely kept short and compact. Good taste prevails throughout. The brief and practical bibliography and the directions for care of paraments, vestments, etc., are valuable sections.

This little book deserves wide-spread use and circulation in all parts of the Church. It is a "must" for every young Lutheran pastor and for many of the older ones as well.

— William C. Roeger

DIRECTORY OF NEW STUDENTS

(Entered The Philadelphia Seminary, July 1, 1944)

Tarren Sieber, 1808 West Broad Street, Bethlehem, Pa. Salem Church, The Rev. G. F. Gehr, pastor. Ministerium of Pennsylvania.

Conrad L. Bergendoff, 835 - 35th Street, Rock Island, Ill. St. John's Church, The Rev. W. C. Munsen, pastor. Augustana Synod.

Fred C. Soos, 191-24 114 Drive, St. Albans 12, L.I., New York. Church of the Resurrection, The Rev. Jos. B. Flotten, pastor. New York Synod.

Robert Earl Bornemann, 58 Harmondale Drive, Willoughby, Ohio. St. James' Church, The Rev. W. Dean Shafer, pastor. Ohio Synod.

Wilfred Martin Suth, Ixonia, Wisconsin. American Lutheran Church, The Rev. John G. Suth, pastor.

Grant Carlson, 343 Rankin Street, Porter, Indiana. Bethlehem Church, The Rev. Cecil Johnson, pastor. Augustana Synod.

Theodore Caspar, 96 Denhoff Avenue, Freeport, L.I., New York. Christ Church, The Rev. D. G. Jaxheimer, pastor. New York Synod.

- John W. Dowler, 300 Maplewood Avenue, Rochester, New York. Redeemer Church,
The Rev. W. L. Dowler, pastor. New York Synod.
- Philip Fretheim, Villisca, Iowa. Strand Lutheran Church, The Rev. F. A.
Fretheim, pastor. Norwegian Lutheran Church.
- Howard E. Funt, 124 East Fishers Avenue, Philadelphia, Pa. Zion Church
(Olney), The Rev. Bela Sketlock, pastor. Ministerium of Pennsylvania.
- Donald H. Heist, Route # 4, Allentown, Pa. Christ Church, The Rev. Harvey
T. Sell, pastor. Ministerium of Pennsylvania.
- Donald Warren Herb, 138 East Main Street, Adamstown, Pa. St. Paul's Church,
The Rev. Harold Doebler, pastor. Central Pennsylvania Synod.
- Theodore Herrmann, 596 Andover Street, Lawrence, Mass. Evangelical Lutheran
Church, The Rev. Henry Freimuth, pastor. New York Synod.
- Richard Glenworth Hoffert, 426 West Broad Street, Bethlehem, Pa. Holy
Trinity Church, The Rev. Benjamin Lotz, pastor. Ministerium of Penna.
- Luther Livingston, 907 Stewart, Seattle, Wash. Gethsemane Church, The
Rev. C. E. Sandgren, pastor. Augustana Synod.
- Edward Lukens, Jr., 937 North St. Lucas Street, Allentown, Pa. St. John's
Church, The Rev. William C. Schaeffer, pastor. Ministerium of Penna.
- Carl E. Mau, Jr., 504 North Beech Street, Toppenish, Wash. Faith Church,
The Rev. Carl E. Mau, Sr., pastor. American Lutheran Church.
- Paul C. Reisch, 490 Main Street, Southington, Conn. First Church, The Rev.
Herbert Dickson, pastor. New York Synod.
- John E. Rohrbaugh, 324 - 72nd Street, Brooklyn, New York. Church of the
Good Shepherd, The Rev. William Sunday, pastor. New York Synod.
- Herman W. Schleifer, Jr., 4619 North 5th Street, Philadelphia 40, Pa.
St. Paul's-Gloria Dei Church. The Revs. W. C. Sandt and R. F.
Anderson, pastors. Ministerium of Pennsylvania.
- Eric Sigmar, Mountain, North Dakota. Vikar Lutheran Church, The Rev.
E. Sigmar, pastor. Icelandic Synod.
- G. Morris Smith, Susquehanna University, Selinsgrove, Pa. Trinity Church,
The Rev. Dallas C. Baer, pastor. Central Pennsylvania Synod.
- Edward E. Wiediger, 1222 Steuben Street, Utica, New York. Redeemer Church,
The Rev. Arnold F. Keller, pastor. New York Synod.