



Christ hath
self, and be-
unto death:
of the

humbled Him-
come obedient
even the death
Cross.

T H E S E M I N A R I A N - L E N T 1944

Official organ of the Student Body of the Lutheran Theological Seminary at Philadelphia. Published by the Board of Student Publications at the Seminary, 7301 Germantown Ave., Philadelphia 19, Pennsylvania.
Volume VIII, Number 2.

The Staff

John A. Kaufmann, editor
Clarence Lomperis
Matthew I. Wiencke
Charles D. Moser
Waldemar G. Hintz
Herbert N. Gibney

Contributors

Theodore Hartig
Matthew I. Wiencke
Paul E. Morentz
Donald M. Wilson
B. Franklin Levy

Assistants

Typing

Robert E. Mohr

Illustration

Edgar S. Brown, Jr.
Francis W. Jones

TIME TO WAKE UP

Within a few months some important changes will have occurred on the Seminary campus. The Seniors will have been graduated and ordained, and will have begun their ministry. The Middlers and Juniors, instead of packing up for a Summer vacation, will have returned to the campus again, after a brief recess, to resume their work under the new accelerated program. For all of us, no matter what our class, these coming months will turn our thoughts more frequently to the present state of the world.

So far in this war we have led relatively sheltered lives. Our contacts with it have been largely vicarious and theoretical. But this state of affairs is destined shortly to be changed. The Seniors entering parishes need not be reminded of that. Nor do the Middlers and Juniors, either. For them, the appearance of Navy uniforms on the campus, the twelve month schedule, the rapid approach of their own graduation, will be constant reminders.

For all of us the future poses a real challenge. It is a challenge to wake up to the realities of the present world situation and to face those realities squarely. It will require much sacrifice, self-discipline, hard work and courage to do this. It should call from us our utmost in devotion and love -- love for our Lord and for our neighbor.

But even as the world is challenging us, it is also offering us a wonderful opportunity to witness for Christ. May it never be said that the men of Mt. Airy let it slip.

--The Editor.

Christ Our Brother

A wave of warm gratitude and loving pride sweeps over our Church when, from the Protestant press, a book permeated with the Evangelic spirit comes into our hands. (John Baillie's Invitation to Pilgrimage serves as a current example). This growing tendency is fast becoming the rule. Protestant thinkers once more are grounding their systems upon "the only rule and standard according to which at once all dogmas and teachers should be esteemed and judged." It is a noteworthy exception, however, when a book from the pen of a Roman Catholic professor of Dogmatic Theology has something of the same spirit which the Reformer stressed. Christ our Brother is such an exception. Written by Karl Adam, a colleague of the Lutheran theologian, Karl Heim, on the faculty of the University of Tübingen, Christ our Brother is permeated with the spirit which is loved and preached by Lutherans.

The subject arousing this Evangelic spirit is Christology. But before we criticize this, or any doctrinal book or statement, we should have in mind the Lutheran standards. In Christology, we as Lutherans reject every doctrine which either denies or limits (a) the true deity of Christ, (b) His true humanity, (c) the personal union of the two natures in the one Person.

When we apply this rule to Christ our Brother it is quite obvious that Karl Adam neither denies nor limits the true deity of Christ. In fact, the divinity of Christ is the premise. It is the spring-board for an investigation of our Lord's humanity. "My inquiry," says Adam, "is not, 'That think ye of Christ?' for we all gladly confess that He is the Incarnate Son of God, God of God, Light of Light." Presupposing the wholehearted acceptance of this truth, Adam proceeds to the Man aspect of the God-man.

"The full Christ," continues Adam, "is not God alone; He is God and Man, He is God Incarnate." Throughout his discussion there is no evidence of a denial or limitation of our Lord's human parts, body, soul, spirit, or will. All the traditional Lutheran evidences for the true humanity are either definitely affirmed or silently accepted as "Gospel truths." Our Lord is pictured as a realist who accepts "the life of the peaceful hill-country of Galilee," and "the turbulent streets of Jerusalem," and masters it. He masters it through prayer. In a beautiful chapter opening with quotations from Heiler and Söderblom, Adam shows Christ's ministry to be a life begun, continued, and ended in prayer.

Like a constant refrain, the Incarnation reappears as the decisive theme. "We now have among us a Man who is God. We have a Brother who is God. Our own flesh and blood, our human nature, is no longer cursed of God, but blessed. It is raised from out of its negation and nothingness to positive fullness. We are made members of the family of God. The Incarnation has bridged the gulf which divided us from God, and our human nature is now in Christ united with God. For in Him it entered into the most intimate union imaginable with the divinity, a union so complete and true that the divine and human natures have but one personality between them, the Second Person of the Blessed Trinity, the Word of God."

In his treatment of the deity, the humanity, and the personal union of Christ, Adam says nothing which any sound Lutheran could not accept. He is loyal to the same experience of the Church which we have inherited from the budding Early and glorious Mediaeval periods. But like Melancthon, Adam swerves from the path we like to call our own. We refer to his semi-Pelagian interpretation of the nature of man and faith. Faith "has its root," says Adam, "in my natural capacity for God, in what the theologians call a potentia obedientialis, and it is evoked therein by God. Therefore faith does not come to me without my co-operation. I must hold my soul ready for the living God, and I must hearken to Him when He gives testimony of Himself."

We discover, moreover, the saneness of Karl Adam's judgment in practical implications of this vital Christian doctrine. For example, what happens when the humanity of our Lord is neglected or forgotten? "Then spring up in the impoverished soil of the soul," answers Adam, "the arid growths of mere-morality, and with them all that contorted virtue, extreme asceticism and intense scrupulosity which now and again turn the glad tidings of the gospel into tidings of terror."

Or, what is the central point of the glad tidings of the gospel? The reply comes back: "The vital fact for us and for our world is not that He as the Incarnate God is entitled to the adoration of men, but that as the New Man He makes all who would be saved members of His body and as King of God's new people leads them to His Father."

Or, what is the distinguishing feature of a disciple? And then in a tone which seems to echo Luther, Adam declares, "there is nothing else to mark us out as the disciples of Jesus, but love alone ... No pastoral methods, or profound theology, or Christian learning can replace it ... No visions or ecstasies can replace it."

Now what does faith mean? Faith implies the sacred triad: God, Christ, the Church. Yet, when the Protestant hunter takes him for the wicked wolf, Adam unfurls the Evangelic banner. Across its waving whiteness appear the words: "The Church is not the deepest ground of that faith. The Church itself is inspired by the Spirit of Christ, the Spirit of God, and it is really that Spirit that I believe and trust ... it is not the visible Church that I believe, but God working through Christ in His Church. I believe God for His own sake."

Here is a book with the thesis: our Lord is not only true God, but also true and perfect Man. Here is a book offering a sound challenge to Seminarians: "A mere acceptance of doctrine as true just for tradition or habit's sake is not genuine Catholic faith, and is not distinguishable from the similar acceptance and transmission of purely secular traditions and customs. Faith is an act and must be reiterated again and again ... For faith is not mere knowledge; it is also an act of decision, an act of the will."

—B. Franklin Levy.

Bach: Music in the Passion

The Passion of Our Lord in Music

On Good Friday, April 15, 1729, townsfolk of Leipzig gathered in the St. Thomaskirche to participate in a commemoration of our Lord's Passion. The worshippers were few but devout, simple Christian people from common walks of life; the music they heard and sang was accorded a simple rendition, no more elaborate than might be expected from a choir of unruly boys and an orchestra of few members. None the less, that day witnessed the first public performance of the St. Matthew Passion. Johann Sebastian Bach gave to the Church and to the world, on that occasion, one of the profoundest expressions of the Christian Gospel, and indeed, of musical art of all time.

Lent brings us anew to the Passion History. Lutherans cherish their observance of this Holy Season, for we are strengthened by the assurance of God's forgiving grace the reflection of our Saviour's suffering and death affords us. We discover in the observance of Lent a channel for the free-flowing grace of God upon our hearts and lives. And insofar as great men of our Church have given expression to the Gospel in their lives and work, we cultivate their acquaintance and share their experiences. Thus we may approach the lives of two religious leaders, Martin Luther and Sebastian Bach.

It is possible to compare to advantage these two men of faith upon several grounds, so similar are their personalities and insight into the Gospel. The Season of Lent, however, suggests one high theme for study, man's sin and God's atoning grace. If we claim that Luther rediscovered this dominant theme of the Gospel in his age, we may say with equal certainty that Bach in his time gave it immortal utterance in his music. Nowhere in musical composition do we find the message of salvation so profoundly expressed as in the St. Matthew Passion. In this magnificent composition we discover a witness to the pervasive spirit of Lutheranism in the personal faith of Bach himself, and objectively, a fusion of the full, rich message of the Gospel with the spiritual art of music, so closely akin to theology.

To understand the St. Matthew Passion fully, one must know the personality and faith of its composer. Here again we see a striking parallel between Musician and Reformer. For both, the redeeming grace of God, expressed in love, was the single ideal motive for the ordering of life and the use of talents. As a biographer of Bach states, "his art was an expression of his religious faith, an act of worship... for him art was religion, and so had no concern with the world or with worldly success... all great art, even secular, is in itself religious in his eyes; for him tones do not perish, but ascend to God like praise too deep for utterance."

Coming to the St. Matthew Passion itself, we must admit the obvious limitations of verbal description of music that is in itself indescribable. The Passion must be heard in its proper atmosphere; for in the language of the proverb, "the proof of the pudding is in the eating." Nevertheless, there are certain basic understandings which we may bring to an appreciation of the work.

Bach, as Luther, borrowed from the Mediaeval Church, and in their defence we must grant that the Mediaeval Church was not an unworthy contributor. To that rich age Bach owed the framework of the Passion, for in its origin the musical presentation of the Passion of Our Lord is the child of the mediaeval mystery play. The St. Matthew Passion, based upon the narrative of the first evangelist, invites the worshipping congregation to tread with Christ the Via Dolorosa, from the Upper Room to Gethsemane, the Cross and the tomb. The plan follows the Words of the Gospel and presents a series of twenty-four scenes. At characteristic points the narrative pauses for a moment of reflection and meditation in arias and choruses. At lesser resting points the feelings of Christian participants find expression in chorale verses. Notable among these is the beautiful hymn, "O Sacred Head, now Wounded," whose melody echoes through the whole composition. The dramatis personae of the Passion affords greatest variety. There is the Evangelist, who sings the Words of Scripture, there are the chief characters of the drama, and the daughters of Jerusalem and the chorus who comment and reflect upon the sorrowful events. And above all is the figure of Christ Himself, whose words are given unmistakable supremacy. These Words of our Lord are always set to an accompaniment of strings, and "at the entry of the soft and luminous harmonies of the violins we seem to see the halo round the head of our Saviour."

Throughout the whole Passion we see portrayed the dominant principle of evangelical Christianity: the Divine manifested in the Human, the Mystery of the Incarnation, where in the Person of Christ, the Godhead has assumed human nature and suffered death for our salvation. We are ever aware of undeserving, sinful man confronted with the overpowering grace of God. Here the comparison with Bach's noted contemporary, Händel, is most illuminating. The gulf between these two composers is discernible both in their lives and in their compositions. For whereas Bach was content to pursue his art in the role of a humble cantor and organist and thereby serve his Lord, Händel, forsaking his native land, followed the life of a secular musician amidst the pleasantries of English aristocracy and life in the royal court. In all fairness we admire the classic purity of the arias and the majesty of the choruses of Händel's Messiah, as music, yet the theology in the structure of this oratorio is unconsciously Calvinistic and devoted to that noble but characteristic tenet, the sovereignty of God. The theology of Bach's Passion is essentially Lutheran. Händel's Messiah, unlike the Passion, knows no Evangelist who proclaims the unadorned narrative of the Gospel, no figure of Christ who sings the very words of our Lord; its music bears heavily toward Italian secular opera forms, a contrast to the Passion's use of the chorale form as expressing the real genius of the faith of the Reformation.

To illustrate this spirit, this Christ-centered emphasis of the St. Matthew Passion, let us draw from the very closing scenes that bring us to the climax of the whole work. Almost every scene clamors for description here. There is the touching portrayal of the Descent from the Cross, with its reflective music, "Am Abend, da es kühle war" ("When evening brought the cooling shade") and "Mache dich, mein Herze, rein" ("Oh, my heart, now make thee pure"). "Again and again," remarks Schweitzer, "we ask ourselves what it is in these tones that makes them so perfectly suggest all that is mysterious and inexpressible in the holy mood that descends upon us when we think of the descent from the cross." But the greatest of all is the very last chorus, when the drama of salvation is complete, Christ is laid in the sepulchre, and man pauses at length in a final contemplation of God's unfathomable Act.

It is here as though the worshipper, following the path of his Lord, stands at last in the very shadow of the Cross and there gazes in profound wonder, his grief mingled with adoration. The majestic, sweeping theme of Bach's music - voices joined with the resonance of strings - gathers together into one magnificent close all the full meaning of the Cross: the power and holiness of eternal God, and the intense, personal anguish of Christ's human suffering. Man weeps because he feels God's love in the innocent and tragic death of Christ; he exults because he beholds the triumph of victory over sin and death.

Logic is abandoned, even as one, studying in the epistles of the Apostle Paul and subjecting himself to the exacting discipline of the writer's argument, comes at last into the clear light of those high moments of Paul's spiritual insight. Bach's farewell chorus, "Wir setzen uns mit Thränen nieder," sung at the tomb of Jesus, becomes a companion piece to Paul's "We are buried with Him by baptism into death." And, "that like as Christ was raised up from the dead...even so we also should walk in newness of life" shines through the glimmering hope of resurrection in the tones of this closing chorus. There is grief and resignation; notwithstanding, the gloom of Good Friday blends with the "dawning glory of the eternal day."

Let those seeking to cultivate the genius of Lutheranism hear the St. Matthew Passion, and experience for themselves these themes. And here the Lutheran Church in America must admit, to her disgrace, a sad neglect of the music of her own great composer and musician, Bach. More than once we have been reminded that the three or four prominent all-Bach festivals in this country are not under Lutheran auspices. There is one exception, a more recently organized festival now presented under the leadership of Concordia Seminary in St. Louis. But as Lutherans grow in the consciousness of their magnificent heritage, Bach in the Lutheran Church in America will come into its own.

—Matthew I. Wiencke

HE LEADETH ME

He leadeth me, where'er I be,—
In this, my sweet Home-land,—
In countries, far across the sea,
Ever, His guiding Hand

To point to distant Dawns, when night,
A night enfoldeth me,
On battlefields, a kindly Light,
The Cross on Calvary!

And though, the sailings oft be rough,
Though battered by my ship,
'He leadeth me,' It is enough,
Strength, for each day, each trip.

—Contributed.

Religious Verse

(Religious verse is often well suited for congregational use; again it best lends itself to private and more intimate reflection. We are submitting a selection of poems as especially expressive of this latter quality, although it will be granted that many fine hymns of our Common Service Book are equally appropriate for private devotion. The contributions of writers from our own Seminary Community are here gratefully acknowledged. We are pleased to include a Latin poem written by Dr. Offermann, upon the occasion of the seventieth birthday of our president, Dr. Reed. And it is hoped that the sonnet submitted by Philip Hoh may also encourage other students, interested in creative writing, to contribute verse of their own.)

Tu, O Iesu, es salvator
Peccatorum, vitae dator,
Salus mundi, Domine.
Omnis coeli pulchritudo,
Gratiarum plenitudo
Est in tuo nomine.

Mors et culpa et peccata
Terrent me: in te parata
Mihi est remissio.
Miserere, miserator,
Veni, salva me, salvator
Dei in iudicio!

---Henry Offermann.

When inmost cloud and darkness brood
I kneel in depths of quietude
O adoration holy!
Better than best that ear hath heard
Is uttered now without a word
To loving heart and lowly.

---Gerhardt Tersteegen.

Come, O Thou Traveller unknown,
Whom still I hold but cannot see;
My company before is gone,
And I am left alone with Thee;
With Thee all night I mean to stay,
And wrestle till the break of day.

Yield to me now, for I am weak
But confident in self-despair;
Speak to my heart, in blessings speak,
Be conquered by my instant prayer.
Speak, or Thou never hence shalt move,
And tell me if Thy Name is Love?

I need not tell Thee who I am,
My misery and sin declare;
Thyself hast called me by my name!
Look on Thy hands and read it there!
But who, I ask Thee, who art Thou?
Tell me Thy Name, and tell me now.

'Tis Love! 'Tis Love! Thou diedst for me!
I hear Thy whisper in my heart!
The morning breaks, the shadows flee,
Pure universal Love Thou art;
To me, to all, Thy mercies move;
Thy nature and Thy Name is Love.

---Charles Wesley.

AARON

Holinesse on the head,
Light and perfections on the breast,
Harmonious bells below, raisin: the dead
To leade them unto life and rest:
Thus are true Aarons drest.

Profanenesse in my head,
Defects and darknesse in my breast,
A noise of passions rin:in me for dead
Unto a place where is no rest:
Poor priest, thus am I drest.

Onely another head
I have, another heart and breast,
Another music, makin, live, not dead,
Without Whom I could have no rest:
In Him I am well drest.

Christ is my onely head,
My alone-onely heart and breast,
My onely music, striking me ev'n dead,
That to the old man I may rest,
And be in Him new-drest.

So, holy in my head,
Perfect and light in my deare heart
My doctrine tun'd by Christ, Who is not dead,
But lives in me while I do rest,
Come, people; Aaron's drest.

--George Herbert (1593-1633)

Is this a Lent:-- to keep
The larder lean
And clean
From fats of veals and sheep?

Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

Is it to fast an hour,
Or ragged go,
Or show
A downcast look and sour?

No! 'Tis a fast to dole
Thy sneaf of wheat
And meat
Unto the hungry soul.

It is to fast from strife--
From old debate
And hate:
To circumscribe thy life:

To show a heart grief-rent;
To starve thy sin,
Not bin--
And that's to keep thy Lent.

--Robert Herrick (1591-1674)

My shoulders ache beneath my pack,
Lie easier, Cross, upon His back.

I march with feet that burn and smart,
Tread, holy feet, upon my heart.

Men shout at me who may not speak,
They scourged Thy back and smote Thy cheek.

I may not lift a hand to clear
My eyes of salty drops that sear.

Then shall my fickle soul forget
Thine agony and bloody sweat?

My rifle hand is stiff and numb,
From Thy pierced palm red rivers come.

Lord, Thou didst suffer more for me
Than all the hosts of land and sea.

So let me render back again
This millionth of Thy Gift. Amen.

—Anonymous. (A poem that
has come from the present war.)

Sonnet

Man was not made to wander here on earth
Without design, or purpose, goal, ideal;
But man was given unto mortal birth
To face and conquer problems, learn to deal
With life and all its sorrows, learn to build
Himself, and for his children, better things;
To live, and love, and lead a life well filled
With all the joys that each new morning brings;
To work and toil, and make his peace secure,
To reap rich harvest from the seeds he's sown;
Yet with all this he knows he still is poor
And finds man cannot live by bread alone.
If bread of life is mortal in design,
For greatest love partake of bread divine.

—Philip Hoh.

Your Neighbor to the North

Not unlike the United States of America, Canada may be said to be a melting-pot of people from many countries of Europe. These people of European background, not including the French and the English for the moment, together with the Indians and the Eskimoes, make up two and a half million people. The French-speaking element, strongest in Quebec, numbers three and a half million people, and the English, well-represented over the whole of Canada, numbers five and a half million. With a total of eleven and a half million people, Canada has but a tenth of the population of its great neighbor to the south. Generally speaking, the people live in the area two hundred miles north of the international border from Nova Scotia in the east through the St. Lawrence Valley and the Prairie Provinces to British Columbia in the west. North of this two hundred mile wide strip the people are few and far between, among them some Indians and Eskimoes, some prospectors, miners, traders, fishermen, lumber-jacks, trappers, Mounties, and missionaries. Most of Canada's life, life in terms of business, industry, farming, mining and the like, goes on in the area of its greatest population. In this area too, though not altogether, the church does its work.

The Roman Catholic Church with 43.3% of the population is the strongest church body in Canada. Some of its work is done among the Indians and the Eskimoes. The next largest body is the United Church of Canada, a union of Presbyterians, Methodists and Congregationalists in 1925. This church body reaches 19.2% of the population. Next comes the Anglican Church with 15.2%, the only Protestant church to do work among the Indians. The Greek Orthodox Church, the Baptist Church, and most of the small communions to be found in the United States, with some others added, are active as well.

Lutheran beginnings take us to these events: The first Lutheran pastor to arrive on North American soil was the Rev. Rasmus Jensen. He was a member of the Jens Munk expedition which set out from Denmark May 19th, 1619, and which landed in what is now the port of Churchill on Hudson Bay. All but three out of sixty four men perished as a result of the severe winter they had to put in, and Rasmus Jensen was among those who died there. The first Lutheran church in eastern Canada was dedicated in Halifax in 1761. Coming west, first Lutheran congregations were formed near Kingston Ontario, in 1783. The Icelandic Lutheran Church has the honor of being 'first' in Western Canada. Its work was begun in 1877, in the province of Manitoba. The oldest church of our Manitoba Synod was formed in Winnipeg, Manitoba, in the year 1838.

There are ten different Lutheran Church bodies laboring in Canada at the present time. It may be said that its total strength will not be known until the Lutheran Church in Canada is doctrinally and organically united. In the meantime, however, each body has its appointed tasks to perform in the extension of the Kingdom, and is laboring to perform these. All bodies are challenged by the fact that of the more than four hundred thousand Lutherans in Canada according to the 1941 census, less than half belong to the church by membership in it. Each is challenged by its own membership, that none of the household of faith may be lost, and each is challenged also by the call to do mission work among those who are as yet without church affiliation.

Our United Lutheran Church in America has three Canadian synods. The oldest of them is affectionately called the mother-synod and is known in official capacity as "The Canada Synod." "The Manitoba Synod" is the second, and "The Nova Scotia Synod" is the third. These three spread themselves right across Canada. Two seminaries train young men for the ministry, the one in the east in Waterloo, Ontario, and the other in the west in Saskatoon, Saskatchewan. A coeducational college also in Waterloo, Ontario, offers courses leading to the B.A. degree.

The war has not been without its effect upon the churches in Canada. Early in the present conflict the "Canadian Lutheran Commission for War Service" was organized with a view to representing the Lutheran Church throughout the land, and in order to serve the spiritual needs of the Lutherans in the forces. To date, fourteen Lutheran chaplains have been placed, and an estimated fifteen thousand Lutherans have been called up. A goodly number of men have already paid the supreme sacrifice for King and country, and the Canadian Government is aware of this.

Such is the general picture. Two things stand out concerning the Lutheran Church in Canada. Firstly, it is emerging as a Canadian church. Its background is European, but many years in Canada, and the coming of age of many who are born in Canada, have had an effect upon the church, so that it may be said that it is becoming more Canadian. Secondly, it is sure that the desirable strengthening of this church will take place through co-operation and mutual good-will among the various bodies. May the co-operation and good-will that is increasingly in evidence from contacts which the different bodies have, lead to greater effectiveness in the extension of the Kingdom of God in the church of "The True North, strong and free".

Theodore A. Hartig

The Old Way for a New Day

The Student Body of the Seminary recently heard a talk by Dr. Hromadka on the decline and fall of liberal theology in post-war Europe. His words were looked upon in many quarters as a vindication of the narrow view of religion and the Church. However, Dr. Hromadka spoke of the continuity of the Church, and not, as many would have us believe, of a static Church. It is about this continuity which I should like to speak.

The total life of THE CHURCH of Christ can be separated into two parts. The first is that of which Paul spoke when he said that the Church is the continuing body of Christ. In this aspect the Church is composed of all believers. It is not an interdenominational council; it is a transcendent communion of the faithful--greater than the sum of its parts. It is in this world, but not of it. The second part is the Church as a social organization. Its members are human beings, members of Society. They are separated into denominations by ethnic and doctrinal differences. Nevertheless, because they possess a degree of ethical unity, they exert a definite influence in society, whether they will or not. In this phase the Church is in the world, and very much a part of it. The two parts are not in conflict, but are interdependent; neither can exist without the other. For purposes of clarity, however, we shall distinguish between them in this discussion.

Each phase of the Church has a continuity to which it must remain faithful. The first phase, which we shall call the Church transcendent, must be based on the continuity found in the established professions and creeds of the Church which are founded in turn on the Bible. The second phase, which we shall call the Church immanent, has the continuity of ecclesiastical development and the development of human society to which it must be faithful.

The present friendly conflict between the liberal and classical theologies is a gratifying indication of the vitality of the spiritual thought in the Church transcendent. On the other hand, the present drift of the great masses of the people away from the organized Church demands a re-examination of the Church immanent. It is not enough to wring our hands and cry, "This is a godless age!" Thoughtful action is required. Since the Church immanent is of and through the people, a critical self-analysis is indicated when the people, in such numbers reject the aid of the Church.

We of the Church immanent - with few exceptions - have failed to observe and follow the social-historical continuity on which the work of the Church is based. At the time of the Reformation, Society underwent great economic, social, and political changes. In part the Church rose to the magnitude of these changes and matched them. Since that time, however, the rate of

change in the Church has decreased, with the result that there has been introduced a cultural lag in the development of the Church. In this familiar round of thesis-antithesis-synthesis, the Church is trailing almost one complete cycle behind Society. The Church has lost its position as leader.

When the early Christian Church was faced with the pompous might of the decadent Roman Empire, it neither surrendered nor retreated. The Church took its faith, applied it to its times, then preached and practiced that way of life. In that dark world, THE WAY was a shining ray of light and led its followers to hope in this world and salvation in the next. Today, the Church seems to prefer to wrap itself in the cloak of mysticism and to move in a world populated by the skeletons of the past.

Can the Church regain its position of leadership? Yes, it can, but the path is steep and hard. Great rocks bar the way, and thorns catch at its garments and hold it back. Easy idleness beckons alluringly. Only if the Church can overcome all these, can it once again reach the top.

First of all, the Church must examine its teaching and its preaching. It is absolutely essential that we shall not drift from the true essence of our Christianity. That essence is this: A love of our fellow man - based on our love of Christ - which in turn is based on our faith in Christ, that is, our trust and confidence in the saving grace of God through Christ Jesus. We err when we violate this essence or fail to stress it in our teaching. Here is THE WAY which the Church must teach. Here is the touching stone with which we can measure our conduct.

Having defined what THE WAY is, let us see what THE WAY is not. First, it is not the "social gospel". It does not seek social reform or social action as such. THE WAY does not condemn these, but it recognizes that social betterment will follow if THE WAY is taught in its truth and purity. However, the Church reserves to itself the right to use THE WAY as a touchstone to judge current social conditions and evaluate proposed reform.

Second, THE WAY is not a return to conservatism with its emphasis on the separation of Church and Society. As the "social gospel" erred in over-emphasizing the importance of the Church immanent, so the conservatives over-emphasize the Church transcendent. The Church is composed of human beings who move in a bewildering world with few sign-posts. This crawl-in-the-hole-and-pull-the-hole-in-after-you attitude of the conservatives will very effectively alienate the people, ready as they are to clutch at any straw. Though we piously offer the cup of cold water enjoined in the Bible, we can hardly expect a drowning man to accept it with any show of joy. Our Church must meet the needs of the people.

There is a general tendency for the conservatives to point

with derision at what they feel is the ignoble fall of the "social gospel." Let them point. The same inevitable cycle that brought their thesis to the antithesis of the "social gospel" will, in turn, raise up a synthesis that will absorb them both. It is for this synthesis, along the lines I have pointed out, that I call. Let both sides beware lest they kick against the bricks.

The situation of the Church immanent is critical. The people whom it is meant to save are turning from it. The crying need of the Church is for a synthesis of the liberal and conservative views of the Church -- for THE WAY. In such a synthesis of the Church immanent and the Church transcendent into an integrated, coherent system of Christian faith and practice lies the hope of the Church militant.

Paul E. Morentz

CANADA REPORTS TO FATHER HEYER

The decision of The Father Heyer Missionary Society to send one hundred and twenty five dollars to some mission parish of the Manitoba Synod was a very fine gesture and has made the mission congregation in Saskatoon very happy. Saskatoon, where the Saskatoon Seminary is located, is also the university city of Saskatchewan. It has been called the "Hub City" because of its central location in the province, and going beyond the borders of the province, it is the "Hub City" of our Synod also, since Saskatchewan is between Manitoba and Alberta, and Saskatoon is in the heart of Saskatchewan.

Our mission congregation in Saskatoon has had its ups and downs, but under a new management or arrangement with the Board of American Missions it has received new life. The Rev. A. Goos, its pastor, assisted and encouraged by Dr. E. A. Tappert of the Board, has relocated and acquired a building in a fine residential section of the city. This building serves as church and parsonage. The pastor lives on the second floor; the main floor is used as the church auditorium; and the basement, when necessary alterations are made, will be used as a Sunday School room, and also as a place to gather for social purposes. The money will probably be spent to make these alterations.

Since the Board was to be notified of this gift, here is the reaction of Dr. Tappert: "I would not know of any better purpose for which the money could have been spent." And Pastor Goos of Saskatoon wrote that the gift is "appreciated no end by our council, by the Sunday School, by the Luther League (we now have two groups), by the whole congregation, and of course by the students, who are always ready for a cup of coffee and a piece of cake."

Theodore G. Hartig

Not as beating the air.

Recently a moot but timely matter was ably presented by John Clarence Petrie in The Christian Century (Dec. 15, 1943) under the title of "My 'Dum-Dum' Day". Though we may agree that the article is less offensive left in the library basement, it seemed, nevertheless, to merit our consideration. It refers to the matter of seminary discipline.

The article speaks best for itself. Its author has attended both a Roman and a Protestant seminary and writes out of his own experience; the contrast he makes is, however, quite objective in its application to our own seminary life, and should afford us a clearer view of our Lutheran position on the subject of discipline. We quote first from his picture of the Roman "Surgendum-Meditandum" (whence "Dum-Dum") routine.

"It began with the 5:30 rising bell. You dressed, shaved, climbed into your soutane and by six were sitting at your desk making your morning half-hour meditation. The door of your room was left open so that Father Keogh passing along the corridor might see that you were awake and at least performing the outward motions of meditation. At 6:30 the bell rang you to mass... At 7:15 you were free to get a breath of air before breakfast. After the grace silence was broken for the first time since the night before. After breakfast you made your bed and straightened your room. There might be time for a smoke or a brief walk, and then class. At 12 you went to choir, where you knelt for fifteen minutes of particular examen... Then dinner and again-this time after the reading of the Scriptures and some lines from a modern spiritual writer-there was conversation. After dinner, recreation... then at 2, classes until 4. Then you might study, or take a walk. At 5 you went to your room for study. At 6 there was reading--- At 6:30, supper. After supper, recreation until 8. Then to choir for night prayers...(and) in bed with lights out by 9:30... The time of your training for the priesthood was a time of one long retreat. The less you saw of the world, the better..."

Follows his description of a more familiar Protestant rendition of a seminary day:

"The communion might be celebrated at 7 a.m., but attendance was not compulsory. Breakfast might be served at 8, but you did not have to be there. In fact the only compulsion was that you be at the first lecture of the day, which usually came at nine. There was a Sheffield Farms dairy store near the seminary and the way the place was raided in mid-morning by gowned seminarists drinking a glass of milk and munching a cruller was proof enough that a good many students had slept through the breakfast period. ... Lectures were over at one. Evensong was chanted before supper, but again attendance was optional. If you had spent the afternoon at Yankee stadium, you probably missed it.

Your punishment for missing supper was that you had to go out and buy yourself a meal or go hungry...Did you spend the evening in study? Very likely, for you had to pass your course. But by ten you were weary of books and there was Mary's on Eighth avenue where they served the best Welsh rarebit in the nation's metropolis and old musty ale in pewter mugs. So it might be midnight or later before you turned in."

Two questions follow: What is our Lutheran attitude toward seminary discipline? How ought such discipline be effected?

The answer to the first question must be found in the principle of evangelical freedom. This puts the whole matter of discipline immediately on the highest possible level. Our conduct must depend ultimately upon our relation to Jesus Christ through our hearing of the Gospel, and so much the more since we have been called also to preach that Gospel. Freedom is inherent in the Gospel--not the freedom of unregenerate license, but the Freedom wherewith Christ has set us free. St. Paul, who well understood evangelical freedom, wrote, "The love of Christ constrains me." Evangelical freedom, revived by Luther and valued by us, as the principle of discipline can be no less than the love of Christ constraining us!

But all the understanding and appreciation of our evangelical freedom that we can muster is not a substitute for discipline. Effecting discipline in our lives is indeed a step further: it is evangelical freedom in action. St. Paul in his day drew a lesson from the Greek Games: "And every man that striveth in the games exerciseth self-control in all things." Martin Luther, fresh from Roman monasticism would quickly say to us, "Young men, with the Gospel which you have to preach your discipline must go beyond that of the monasteries of Rome!" Our forefathers, scholars and leaders in science and industry, challenge us to no less self-discipline and sacrifice for the sake of the Spiritual Kingdom. Our classmates in high school and college, stripped of personal ambitions and regimented from dawn to dawn again in camps and on beachheads for a lesser cause than ours have faith that we are turning our privilege to good!

In a word, we are here to work! Evangelical freedom in terms of seminary discipline means united work out of love to Christ and zeal for the Kingdom of God! We dare not continue as beating the air!

Donald Wilson