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THE CHURCH

A Challenge In Lent

Charles Sardeson

THE CHURCH stands as a definite challenge to us during this time of Lent. It seems to me that the Church has slipped too much from the center of our gaze. It has become too much a part of the general landscape of things about us - another building among the many we pass by each day, and we need to set it again in the center. Recently, when I visited "Old Swedes" church, and stood on the rough brick floor looking about me at the aged pews and pulpit, I could not help thinking of the day when the church was built. It must have been an important center of community life - a focal point for the people. I thought of that, and of how different it is today. In the rise of our urban life we have lost something of great value - the Church-centered community, and we need to restore it. That is part of the challenge of the Church to us. The story has often been told of the church in one of our large cities with a beautiful cross rising above it. The church is so situated that as the sun begins to sink in the west a shadow of the cross is thrown across the sidewalk where many men pass by. There are a few who pause as they see the shadow to meditate a moment; there are many more who see neither the church with its cross, nor the shadow of the cross as they pass through it. To them, the church is another building, and the shadow is one of many in their lives.

THE CHURCH offers a challenge to all who would pass by, and that challenge is more real than ever during this time of Lent. It is set before us clearly in one of the introits for the season. "He will call upon me, and I shall answer," but where and how? This is a time for us to look within ourselves, a time for examination and added effort, and because it is such a time, it is also a time in which we need the Church. We might examine ourselves, even thoroughly, and deny ourselves endlessly, but it will be of no avail unless we have the strength that which we find in ourselves. We, in ourselves, have no such strength. It is only as we make room for the grace of God that a change can be made. There is grace offered to us more abundantly than through the Church. It is there before the Cross that we can most easily find all that is needed to overcome that which we see in ourselves. It is there where we must answer. It is there where the reality of the challenge is met. During this Lenten season let us take our church and center our gaze on it; let us set it firmly as the focal point of our lives. Let us not pass by our Church and its Cross, but enter and meet its challenge to us in this time of Lent.

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GREEN SHEPHERDS IN GOOD PASTURES

Phillip R. Moh

The young man studying for the ministry is a man of emotion, of joys, sadness, convictions, conflicts. Without knowing of these, one cannot understand him. Of these conflicts grows during the Seminary years. It reaches a terrible climax at Ordination. So let us go, this afternoon, to the Ordination Service -- where the student becomes the minister, and see what is taking place.

To stand outside a great church. One of the graduating students is standing near the front steps, watching the people go in. There goes a boy who went to grammar school with him -- lived next door. There, a girl he dated once -- still good friends. She came to see him start his life work. There, his parents; how proudly they walk up the steps. There, some members of his church -- of the church to which he has a call, his church, his first church. They've come all the way from upstate to see their new pastor ordained. Fine Christians all of the -- a lot better than he.

There is moisture in the young man's eyes. They, his sheep, and he so inexperienced, so young to be their shepherd! Outstanding Christian men and women, and they look to him as a leader. Many of them know more about living faith than he does. These business men know more about church finance and organization than he does. These school teachers know more about modern methods of education than he ever will. Yet they look to him as their pastor. A fine church he's been called to, a splendid congregation, a good pasture, and he, unworthy, inexperienced, now at it all, green shepherd. These sheep of his have problems the greatest thinkers of all ages have been unable to answer; yet they turn to him for answers. They live in a world of social and economic revolution; yet they look to him to show the right way through. The great Gospel of Jesus Christ to bring to his congregation! The Word of God in his hearing! For a moment the young man stands on the mountainside with Moses, and with Moses, says, "Lord, I am not worthy." He stands with Jeremiah before the temple, "Not me, Lord, I'm too young."

Then all sense and all logic and all thought make him say, "I'm not the man for this job; I can't begin to handle it," why is it that he, like thousands of others, steps forward onto holy ground? What is it that now and all through his life, makes him, a sinner, continue in the calling for a perfect man?

The great bell rings. The Service starts. As he takes his place in line with the other young men, he trembles, and falters; then the fire flashes to his mind a picture.

He stands before a farm some-where upstate. He looks up from the road to the little white farmhouse. There's "Chippy", his dog, sleeping as usual on the front porch. He wants to call, "Here Chip" and watch him run over and wag his tail and sit up, but he doesn't. The chickens

are running all over the place, the way they always did; there's a wash-line out in the back that shows his mother is inside scrubbing clothes. The young man on the road looks out over the fields. Over there is a team plowing. Behind the plow walks an aged man. The young man's lips move silently. "Dad." He watches the old man plodding along. His hands are wrinkled and tired; his hair is grey. He stops for a moment to wipe the sweat from his forehead with a sun-browned hand arm. Yet there is a smile on his face and a far away look in his eye. "In my neighbor's fields young men walk behind the plow. These hands of mine are rough and torn. And they're tired. But I've a son out there; he's a pastor now. There is no star in my window; it's a cross. I'm proud of these old hands, because I know there's a pair of stronger hands that are working behind the plow for God."

The picture vanishes. The young man smiles. His father's here in church; he just saw him go in. The great bells still ring. Yet as the procession moves on, there is something stronger, a rer about the way the young man moves forward.

The other men and he start into the church. A latecomer, a young girl, brushes past them to get in before the first hymn. She reminds him of another girl, back home. She's sitting behind a typewriter now; she couldn't get off to come down -- too much war work at the office. But she's thinking of him. He's sure of that. She paid him the highest compliment anyone could pay; she said, "Yes". He had told her about the ministry and everything that was involved. It was all new and different from anything she'd ever expected. She was surely a good sport about it. He remembers how she smiled up at him. "Wherever you go, I'll go. Your people will be my people." She trusted him; she was willing to be his for life; she loved him. And as the young man thinks of that little girl of his back home, a new strength, a new resolution, comes into his step.

Now, at it? Yes. Green? Yes. Unworthy? Yes. But with love and sacrifice like that behind him and with him...he can't turn back.

The congregation is singing the first hymn. As he enters and sees the people, people he's met these past three years, he thinks about them. There's that pastor of mine from back home. He was so enthusiastic about my going to Seminary. Practically made the whole church turn out to say goodbye. There are those men of the Seminary faculty. Some of them among the greatest men in the country, and my friends. They worked themselves to exhaustion for me; they gave up moments of pleasure and recreation to mark my papers, to discuss my sermons, to help me. There are some of the young people of the church where I assisted my first year. They all chipped in and gave me something when I left. There are the folks who complimented me on what I know were terrible sermons -- cheering me and helping me gain confidence. There are some of the women who fixed my room.

The young man smiles again. With folks like that behind him, he's just gotta make good!

Over in a corner of the congregation he sees a soldier. The smile fades from his face. There are thousands of those boys across the seas, my friends, many of them. They're the boys I grew up with, and went to college with. The name back the other day; I saw him; his right sleeve was empty. I've got two hands. He was trying to give peace to the world -- in the only way he knew. I think I know a better way -- and I have two hands.

And deep inside the young man is formed a new determination. He's willing to suffer, too.

The young man's name is read; he goes to the altar. He raises his eyes. Before him shines a cross. And the young man knows that there is something more than friends and loved ones on the long journey with him. He thinks to himself. When I go into the pulpit, there'll be someone beside me saying, "I have a message for these people. Speak it for me." When I stand before His altar with the cup in my hand, I'll hear a voice there at the altar saying to me, "This is my body, given for them; this is the blood of the New Testament, shed for their sins." As I stand before the font and hold the young child in my arms, "Let the little ones come unto me." As I go before my catechetical class, I'll hear Him saying to me, "Teach them my love." When the two at the altar join their right hands, "I now pronounce you man and wife," I'll know he is there, giving them his blessing. When I stand with the family at the open grave, "Ashes to ashes, dust to dust," He who has the power over death will be there too. The young man smiles as he listens to a new voice, "Lo, I am with you always, even unto the end of the world." The young man looks at the cross before him; he whispers softly, "He died for me."

Now faintly, in the distance, he hears the president of his synod, saying, "I now commit unto thee the Holy Office of the Word and Sacraments; I ordain and consecrate thee a minister of the Church; In the name of the Father, and of the Son, and of the Holy Ghost.

Green shepherds? Yes. Unworthy? Yes. Unworthy? Yes. But it's not alone that they go. With them throughout their lives is that old man behind the plow, the little girl who said, "Yes," the Seminary faculty, the young people, those women, those friends, across the seas.

Unworthy? Yes. But they do not walk alone. The Lord of Life, of Hope, of Love, goes with them.

Afraid to go into those good pastures? Not any more. With the words, "Thy kingdom come" on his lips, the young minister steps forward onto holy ground for all eternity.

THE WORD OF GOD IN OUR MINISTRY

FOR CHRISTS.

Alan Martin

In this article I shall present to you some thoughts on the tremendously important matter of the for a minister to have a deep understanding, a true knowledge, and a Christ-like love for the Holy Scriptures. Let me hastily add before most of you stop reading that, primarily, I am not emphasizing scholarship or churchmanship, but I am now appealing to those of you who are really giving your whole lives to the ministry of Christ. By our presence in Seminary each one of us feels that Christ has called him to preach and live God's Word. We shall never come close to meeting this challenge of Christ's until, by the grace of God, we put ourselves entirely in the hands of Christ. The preparation of the Christian ministry is not just another social activity in our lives that we manipulate about in our social calendar along with movies, dances, or whatever other activities make up our lives. It consists primarily in a genuine, wholehearted study of the Scriptures that will contagiously invade our whole personalities, lifting and enriching them, in the exact measure that we move toward Christ.

God chose to make Himself known to us through His gift of the Holy Scriptures. The revelation revealed to us in the Bible through the power of the Holy Spirit is God's way of telling us that He loves us and wants us. Christ commands everyone who claims a desire to follow Him, "go ye into all the world and preach the gospel." Is there another way to preach God's Word without having a deep understanding, a true knowledge, and a Christ-like love for the Holy Scriptures? Has education gone so far in this streamlined age of summaries and digests that it has a better more effective substitute for conveying religious truths and spiritual comfort?

Jesus appears to have known the Old Testament Scriptures very well. It took Jesus His entire earthly life to bring His message of salvation to the world, and it will take all of our lives to preach and live His Gospel. Christ calls for everything we've got to give, and nothing short of this will do. If you do not think that this is true, you should ask yourself very seriously whether you really want to be a minister for Christ at all. If you think there is any other way of meeting Christ's challenge, some way more practical and modern, some way that doesn't take all that you have and are, you are taking Christianity for less than Christ meant it to be.

From the beginning I wish to base everything on the premise that "the Bible is the standard for Christian faith and life." The Word of God has to be the very center of our Church, our ministry, and our faith. If not, our religion is nothing but a hollow, empty void. If the Bible is the standard of all Christian faith and life, should not the study of the Bible be the very heart and center of the Seminary curriculum? Since our curriculum is a church-centered curriculum, is it not the responsibility of all ministers to have a true knowledge, a deep under-

standing, and a Christ-like love for the doctrines of our Church which take their life from the Holy Scriptures. If God has really called you in His ministry, He will reach out and set you down somewhere among His children, and they will be depending upon you to guide them in their own faith, and to inspire them to greater love and understanding of the meaning of God's Word for them. This is no job for half-hearted or half-sincere pastors. From where you are standing now, are you bending every effort in preparing yourself to meet this need? The master gave Himself wholeheartedly to all who crossed His path. The people in your church will be depending upon you to translate the doctrines of the Church into a way of life that is meaningful to them. Can you do this effectively unless you know, and love, and live God's Holy Word?

No Narrow Biblicism

Let me pause for a moment and reassure you that I am not suggesting a narrow Biblical study as a means of preparing men for the ministry. But is it not the responsibility of a theological student to study theology? I am not particularly interested here in whether you want to be a Hebrew or a Greek scholar, or not. But I am concerned with those of you who want to serve Christ. Has any of us reached the point in his preparation that he can go no farther without the aid of other languages? The broad branches of theology such as the Biblical, Historical, Dogmatic, and Practical offer long avenues of study and investigation in the English language. Have we exhausted and mastered these fields? The Bible is the heart and center of theology, and all branches take their life from it. Does not every minister need to study the Bible from an historical and doctrinal point of view? Is there any substitute available from the so-called practical school of thought for the Bible? Without a true knowledge, a deep understanding, and a Christ-like love for the Holy Scriptures no one can ever be a sincere and effective Christian minister. If you think that you can, you are taking your call for less than Christ meant it to be. The broad field of the history department considers primarily Christian life in its various forms, which are an outward expression of Christian faith inspired through God's Holy Word. Can we as future pastors interpret the doctrines of our church and their relationship to the Holy Scriptures in a forceful way if we do not know and believe and live them ourselves?

The Danger of Being Practical

There is no doubt that higher education is emphasizing and developing its practical departments, and Seminaries are no exception. We are living in an age of specialization where the study of broad lines of culture has given way to the study of specialized lines of work. The emphases on foreign languages for the purpose of Biblical research has given way to the study of the English Bible and the more practical aspects of the ministry, such as pastoral theology. Obviously it is true that our Church needs primarily pastors. Hence the emphasis of a Seminary should be that of preparing men to be pastors and not merely scholars. However, there is a danger here that more than a few men have fallen prey to. The danger of trying to be practical when they have nothing to practice. The Practical department of a seminary consists in courses and

activities which attempt to prepare the student in applying what he has learned from the other departments. My fellow students, if you do not have deep roots of true knowledge, deep understanding, and Christ-like love embedded in the Holy Scriptures, your ministry will be nothing but an empty, hollow mockery. I have heard the breeze blowing in this fashion, "The student in Seminary should concentrate more on how to win friends and influence people, than on any concentrated study of the Holy Scriptures." How can a minister preach a vital, Christian sermon, comfort a dying person, or offer a prayer to a troubled one, if he does not know or love or live God's Holy Word? And yet is this not uncomfortably close to the way many of us are attempting to follow Christ? It is interesting to contrast the pomp and circumstance of much of our church life to the humbleness of Christ's life. Out of Jesus' birth, His ministry, and His Cross comes an overwhelming sense of humility. But so often out of our pomp and circumstance comes a Pharisaical pride, it is as if we had done something for Christ, when all the time He is the strength and center of every good we do. With all our pomp and circumstance, with all the pretty little things we say and do under the name of religion, with all the black suits and black ties in the world, if there is no one who sees Christ through us, then we have lost this fight of faith and our religion is nothing but an empty, lifeless void.

God's Word In Our Sermons

In the preaching of God's Word, we have a classic example of how the practical work of a minister is dependent on his knowledge, understanding and love of the Holy Scriptures. The basic reason behind the multitude of dull and lifeless sermons which are being preached today in our churches is the tragic fact that many ministers have never developed a knowledge, understanding, and love of God's Holy Word to such a degree that Christ's cause becomes a passion of saving love, which motivates every move and act. How can we preach Christian truth in a vital and forceful manner to people who live out in the busy, rushing world, if we are ignorant of the life in which Christian faith was first lived? Is there anything more practical in preaching than to be able to make the people feel the vital, surging life of Biblical times and to make them realize that the people who lived in these times were very much like they are, and the world was full of temptations and conflicts which are so very similar to theirs. Let us take just one example in an attempt to illustrate this point. This portion of a sermon is on the faith of Isaiah and his people in the deliverance of Jerusalem.

Isaiah keeps telling us in his book about the age old conflict of faith in God against the faith in the cleverness and power of men. In the lives of this little group of Jerusalemites faith in God conquered and it would in our lives also if we would only quit standing in the way. Many of us

today are facing this same conflict between God and the world. We don't want to shut God out of our lives entirely and yet we still keep our personal ambitions in the center of our lives. It took all the strength and courage the Jerusalemites had to follow in God's way, and it will take all of ours. What I want you to see is how similar the conflict of the Jerusalemites is to yours and mine and to realize that in spite of great obstacles the faith of Isaiah's people conquered. Isaiah came into the lives of these people in a state of humility and quietness and yet one of majesty, and we, who are standing at the other end of history, can see the spirit of Christ's Gospel shining through his life and message. Because, you see, faith really was the substance of what the Jerusalemites hoped for. "This is the way," challenges Isaiah, "walk ye in it."

Perhaps this example will in some small way give you an idea of the tremendous possibilities within our grasp, to make the Scriptures live in the lives of our people. But here again the heart of the matter depends on our knowledge, understanding and love for the Holy Scriptures.

Conclusion

Have you ever really sincerely thought of what it means and costs to follow Christ? It means a lot of things that you and I have heard so many times, that they often appear trite and dull, simply because many of us are taking our calls for less than Christ meant them to be. But first and foremost it means placing Christ in the center of your life and ministry. In order to live a faith like this, one has to have deep roots of true knowledge, deep understanding, and a Christ-like love rooted in the gift of the Holy Spirit, God's Holy Word. Christ will stand before each one of us as we go out into our ministries, challenging each one of us to preach the Word of God. Can we preach it, if we do not know it? Can we live it, if we do not love it? Can anyone see Christ through us, if we are not His? The God of Abraham, who is the Father of Our Lord Jesus Christ, our Saviour, has shown us the way to preach, and live, and love His Holy Word. God grant us strength and will to follow.

LOST HERITAGE

Terry Mullins

Protestantism has been sensible, from its beginnings, of a spiritual nostalgia. In part this was merely the universal longing of a man for fellowship with his god, the longing that drove Luther to seek peace with his God through all the popular avenues of approach until he found peace in the love of Christ. But that wistfulness of the soul has been only a part of the spiritual nostalgia of Protestantism. The other part has been a lonesomeness for a lost heritage. Somewhere in the early post-apostolic age Christianity lost a part of itself. Somewhere in the first few centuries of our Lord, the vision of Jesus was blurred. Protestantism has been marked by its impatient changing of spectacles in an attempt to clarify its vision of Christ.

Luther saw a clearer vision of Christ in the Bible than in the Church. As a result, scripture became for him and is for Protestantism a more basic authority than the Church.

But we see the search for the lost heritage most clearly in the extreme examples: viz.

Zwingli realized the validity of Luther's resort to scripture as authority. But he proceeded further. He established the principle that only what the Bible commands is binding or allowable. He abolished all non-biblical practices as idolatry. The result was that churches were stripped of candles, pictures, relics, crucifixes, etc.

An iconoclastic revolt such as this was the violent manifestation of the desire to recapture the complete spirit of early Christianity. The return to the physical conditions of the first followers of Jesus was equated with the recreation of the spiritual atmosphere of pristine Christianity. The attempt to reproduce first century life in the sixteenth century failed.

America has known many such endeavors to turn back the clock and reenact the drama of the disciples. Perhaps the most prominent of these has been the Society of Friends. But the Greek philosopher Heraclitus could have warned all primitivists not to expect too much success. In pointing out the defect of their method, he would have told them, "You can't step in the same stream twice."

If a stream flows and changes thus, so that the stream I step in now differs from that in which I waded a moment ago, how futile it is to try to still the stream. Theologians of all ages have proved the truth of this to their own discredit. No sooner have they seized

upon a truth and formulated it into words, that it flies from their grasp and leaves them with empty phrases and puzzled faces. Then they bottle the stream, they discover that they have water in the bottle, but they do not have the stream in the bottle. The Church tried to dam up the stream and hold it in worship-forms and codified beliefs. Luther arose from the stagnant pool that resulted and sought the living water, the flowing water of the truth. After he had found it, his later followers again bottled and dammed.

Despite its failure to completely regain its lost intemperance, Protestantism - indeed, all Christianity - has never lost the hope that it will be regained, has never despaired that it can be regained. There remains the longing for the lost.

Our problem, then, is to find the lost loveliness, the lost strength that was our heritage. And we shall find it.....someday.

To have two implements easily at hand for our initial approach to the problem. The one is a historical analogy and the other is a historical analysis. First the analogy:

Israel lost contact with its God. When the time came that this loss of contact was realized - and regretted - the people felt that their sin had divorced them from their God. They looked to God to restore the real relationship. They expected God to reestablish conditions as they had been, a king ruling justly and wisely over them. Some expected even greater things. They expressed this expectation in terms of eulogy for the king and his reign, The Prince of Peace, Wonderful Counsellor. Essentially, what all Israel expected was a return to the old order...only more so. To know now that their hopes and ideals were too low, and their eyes were to the past rather than to the future.

Our situation resembles theirs in this respect when we look to the past for our hopes, our ideals, our Christ. Christ is in the present and the future for us. The hopes and ideals of yesterday are too low for today.

So much for the analogy. The historical analysis demands far greater treatment. The small compass of this paper can only suggest the conditions and draw the more obvious conclusions. For we are dealing with an undefined period. We treat it simply as the time in which Christianity changed from revolutionary - ethical, spiritual, moral revolution - into religion.

Without going into detailed criticism and dating of documents, we can consider the final words of the book of Acts as the closing glimpse of pristine Christianity.

So for two whole years he remained in his private lodgings, welcoming all who came to him, preaching the Kingdom of God, and teaching about the Lord Jesus Christ openly and unhindered.

Thus ended the apostolic testimony to the life and teaching of Jesus of Nazareth. From that time on it had been a straightforward account given by simple men. Its nucleus was the narrative of the death of one whom they had known as Jesus Christ and of his rising from the dead and remaining for himself God. Around this nucleus were grouped reminiscences of his teachings and sayings and of his deeds as told by his associates. The paraphery was further additions which told of his birth and early childhood; these, because they were not central to the message of the church, were relegated to the margins. As Christianity had time to ask about and hear of such matters. Then the Church's historians, like Luke, added to the story of the events of the Gospel, and then there was silence for a while. Fortunately, the silence was not complete, and the occasional voices that break the silence give us our greatest clue to the problem of how Christianity changed from revolution to religion. Before listening to these voices, however, let us hear later voices, voices that sound in grating contrast to the unpretentious apostolic speech.

Now his father was a carpenter and made at that time ploughs and yokes. And there was required of him a bed by a certain rich man, that he should make it for him. And whereas one beam, that which is called the shifting one, was too short, and he knew not what to do, the young child Jesus said to his father Joseph: lay down the two pieces of wood and make them even at the end next to thee. And Joseph did as the young child said unto him. And Jesus stood at the other end and took hold upon the shorter beam and stretched it and made it equal with the other. And his father Joseph saw it and marvelled: and he embraced the young child and blessed him, saying, "Happy am I for God hath given me this young child."

The above is chapter thirteen of the apocryphal GOSPEL OF THOMAS. This fantastic Gospel also has stories telling how Jesus made clay sparrows and clapped his hands and commanded the sparrows to fly; at which point the sparrows flew away chirping. Another story has Jesus confounding the teacher who was trying to teach him the alphabet by explaining the alphabet to the teacher. Yet another story tells how another youth ran into Jesus; this angered Jesus so that he spoke words which killed the youth. These are only a few examples of the material contained in the GOSPEL OF THOMAS. It exists in many variant forms as we have it to-day, but all adhere to the same pattern. Over a score of such grotesque fictions have come down to us. They bear the names of Jesus, James, Peter, Matthew, Bartholomew, and other revered Christian heroes. They are the product of a people to whom Jesus was no longer a Teacher, Life, and Truth, but merely a miracle worker, a legend to be expanded and distorted until no one could believe in him. These perversions of Christian tradition seem to have appeared about the middle of the second century, so there might be a case for their having their folk-roots early in the second century. They flourished and multiplied on into

the fourth century where they were discredited by the Historian Eusebius as utterly absurd and impious; at the head of Eusebius' list is the GOSPEL OF PETER and it is followed by the above quoted GOSPEL OF THOMAS. Accordingly, we may say that the vision of Christ was blurred sometime between the publishing of MATTHEW and the first decade of the second century.

Our problem now is to analyze this change in the hope of discovering what was lost and why it was lost. One thing is strictly evident when we compare such writings, as the GOSPEL OF THOMAS with the canonical GOSPEL according to MARK, the apocryphal writers (indeed, not only the writers, but all who were connected with the apocryphal tradition) had lost a sense of the mission of Jesus Christ. Death and Resurrection had formed the nucleus of the Gospel of the Apostles; miracles and family details absorbed most of the fabricators. There are over a dozen "gospels" written either about the infancy of Jesus or of the life of Mary and the birth of Jesus. They exhibit the same tendencies as the GOSPEL OF THOMAS. Even in the apocryphal "passion gospels" such as the ACTS OF PILATE, a work which takes the traditional passion story and elaborates it at considerable length and with no small amount of ingenuity, the centrality of the atonement is submerged by human interest items and miracle items. An example of the latter is the story that Jesus passed by standard bearers on the way to Pilate's court. The busts that topped the standards all bowed their heads when he passed. Pilate had the Jews choose six men to hold each standard that it might not bow to Jesus, but when he passed by again, they bowed again. Stories such as these serve to impress on us the wisdom of Jesus' constant admonitions that no one tell of the healings and miracles he performed. People in all ages seem to have preferred to watch a superman or a magician rather than to listen to a God. The Apocryphists had lost a sense of the mission of Jesus, the ethical and moral revolution that he would effect in men's souls.

It is hardly surprising that the most important stages of the formation of the new New Testament canon occurred in the second century. Apocryphists and other heretics show us how blurred the vision of Christ had become. The forming of the canon was a "back to the Bible" movement even as was the Protestant reformation. Christians of the second century sensed their loss and longed to do away with the cunningly devised fables which distorted Jesus. They wanted to recapture apostolic Christianity. They strove to do it by returning to apostolic teaching.

Now that we have heard the voices on either side of the silence, Luke's preceding the silence and Apocryphal voices following the silence, we may listen to the voices that occasionally break the silence, a silence of scarcely more than one generation. The voice that claims our attention is that of Clement of Rome. He is close enough, in his message, to the Apostles to be canonical. We can, therefore, gain nothing by way of insight into the growth of heresy through listening to him. But of the ecclesiastical and liturgical development of the Church we learn much.

Clement argues for Apostolic succession of bishops and deacons. He periodically follows reference to God with the liturgical phrase: to whom be glory for ever and ever. The latter part of his letter contains a prayer or a collection of prayers which hints that it might be a formal, liturgical prayer. His reference to Paul's letter infers that both churches, his at Rome and the one addressed in Corinth have the letter at hand and know its contents well. This suggests the beginning of New Testament Scripture on a parity with Old. On the other hand, he does not quote any written Gospel, as far as can be determined. To the contrary, his few quotations of Jesus are introduced in the manner of oral tradition.

These facts from Clement of Rome suggest the clue. Despite the fact that the Church was suffering persecution under Domitian, it was well established. It had established worshi-forms, quite probably in written state. It had its own literature as well as the Hebrew scripture; this very letter by Clement was to become part of that literature. The four Gospel accounts had been written, but so far were obscured by the oral tradition.

The oral tradition may be the solution to the problem of how Christianity lost a part of itself. As long as the story of Jesus was handed down by word of mouth in an age that made such great importance of inerrant, stereotyped memorization and transmission, there was little room for fanciful concoctions. But in the time of Clement the church had time to write, and in the more peaceful times that followed, there was more time to write. The writers did not content themselves with retelling the narrative of Jesus' life the same way. They elaborated. They took it upon themselves to answer many of the perplexing problems that the four Gospel authors had not solved. Also, the four written Gospels were gaining in popularity and the oral tradition was dying out. No one lived with sufficient authority to shout, "NO, that is not what happened!" and make themselves heard by all Christendom. And everything that was written found some supporters; a written lie lives on.

This new Christ-lie lacked the compelling forcefulness of Apostolic Gospel. It lacked the awesomeness and freshness. It was the same old line of supernatural wizardry that had opiated mankind for ages, stimulating him at first but leaving him dull and inert. No wonder Christians wanted to cast it out and return to the Apostolic Gospel, for that was their lost heritage.

There are revolutionary principles in the message of Jesus: principles of equality of all men, principles that deny war, principles in contradiction to our entire capitalistic economic system, principles of love, principles of humility, principles of self sacrifice that surpass anything we have ever dreamed of. Luther saw Christ as few men have ever seen him because the gospel burst in afresh upon him; it was something new and unknown to him. And our most vital Christianity is in the mission fields where the Gospel bursts sud dly upon sinners. To

have grown up to accept Christianity as a part of our environment - and it is not a part of our environment! - with the result that when the revolutionary words of Christ reach our ears...we hear but we do not understand.

Our lost heritage is the electrifying newness of Christianity.



At the annual meeting of the Student Body, the following men were elected to offices:

- President - William Ward
- Vice President - Robert E. Mohr
- Secretary - Charles T. Sardeson
- Treasurer - Eric Sigmar
- Chairman of Publications - Robert E. Mohr
- Director of Athletics - G. Morris Smith
- Director of Intra-Mural Sports - Carl Mau
- Chairman of Social Activities - Norberth Stracker
- Chairman of Father Hoyer Missionary Society -
Frederick Reissig



To those men who have served as officers of the Student Body and as members of the many committees which carry on the affairs of our campus, we direct our sincere thanks. The new officers have resolved to further the work of the Student Body as faithfully as it has been done in the past, and to introduce as many new activities as seem desirable.

The Spinnaker

Musical Supplement

January 1940

COME YE SONS OF OLD MOUNT AIRY (Male voices)

Henry B. Luffberry '42

Luther F. Scalenker '38

1. Come, ye sons of old Mount Airy, Swell her hymn of praise,
2. Ye sons of old Mount Airy, From her pal-looked halls,

God-ward in a might-y cho-rus, Now your voi-ces raise.
In - to fields of val-iant ser-vice Christ, the Sav-iour calls.

Let the strains de-clare her glo-ry, And her praise pro-claim;
On-ward, then, ye fear-less proph-ets, Count-ing gain but loss,

All the earth and sayr e-ech-o her h - dy - ing fare.
All the sons of ev - 'ry na-tion Un-er 'neath the cr ss

Published with funds offered by a friend, by the Board of Social Activities and by the Board of Student Publications of the Student Body.

SONS OF MOUNT AIRY

Paul J. Hoh, '18

F. Epling Reinartz, '29

VOICE. *Con animato*

The musical score is arranged in three systems, each with three staves. The top staff is for the voice, the middle for the piano, and the bottom for the bass. The key signature is one flat (B-flat) and the time signature is 4/4. The score includes various musical notations such as notes, rests, and dynamic markings like 'PIANO' and 'Con animato'. There are also some performance instructions like 'x' and 'sc' at the end of the piece.

Sons of Mount Airy,
Lift your spirit high,
Let ring the chorus
Till it rend the sky.
Hail, School of Prophets—
This the song we raise—
Hail, Alma Mater,
Glorious be thy praise.

Sons of Mount Airy,
Sacred are these halls,
Rich in tradition
Memory recalls.
Honor her story,
Walk her blessed ways;
Hail, Alma Mater,
Glorious be thy praise.

Sons of Mount Airy,
Proudly bear her name
Show forth her spirit,
Spread abroad her fame
To earth's remote bounds
Throughout length of days:
Hail, Alma Mater,
Glorious be thy praise