

The Seminarian



Advent

1945

The Seminarian



Published by the Student Body of the Lutheran
Theological Seminary, 7301 Germantown Avenue,
Philadelphia 19, Pennsylvania. Vol. XI. No. 2.
Editor: Robert E. Bornemann; Associate Editor:
Earl T. Knaus; Circulation: Edward Wiediger.

Contents

Cover: Peace on Earth (Advent-Christmas).

Advent Vespers.

Christ the God-Man.

Earl T. Knaus, Jr.

A Challenge and a Man.

William L. Shaud.

Beside the Manger.

Donald H. Heist.

Poem: The Forgotten Gift.

John W. Dowler.

Prophetic Symbols of Christ.

Robert M. Ireland,
Celo V. Leitzel.

Poem: A Prayer for Christmas.

John W. Dowler.

Christmas in England.

Charles P. Gartner.

The cover design was adapted with permission from an original drawing by A. de Bethune. The symbolic representation of the birth of Christ on the title page was adapted with permission from Orate Fratres.

The illustrations accompanying the article about Old Testament symbols of Christ are adapted from William V. Cladek.

ADVENT VESPERS

At five o'clock on the afternoon of Wednesday, December nineteenth the students and faculty of the Seminary and their guests will come together in the chapel for Advent Vespers. This service is the climax of the Seminary's observance of the season of our Lord's Nativity.

Besides prayer and the reading of the Word of God in prophecy and history, the choir, octet, and brass quartet will provide music, which reflects the joyous but thoughtful meaning of the Coming of the Christ Child. The members of the Seminary Octet are Messrs. Richard Hoffert and Theodore Jentsch, first tenor; Carl Mau and Robert Petersen, second tenor; G. Morris Smith and James Horn, first bass; Philip Frotheim and Paul Schaeffer, second bass. The brass quartet is comprised of Messrs. Gordon Mohl, Paul Reisch, Carl Weber, trumpets; James Horn, trombone.

The Reverend John A. Kaufmann, Senior Fellow, will be the liturgist. Mr. Arnold Keller will read the prophecies, and Mr. John Vannorskill will assist him in the lighting of the Advent Wreath. Mr. Robert Ireland will read the Christmas Gospel. The music and details of the service are under the direction of the Reverend Elmer E. Zieber.

ORDER OF SERVICE

BRASS QUARTET:

Arrangements by James Horn

Von Himmel hoch da komm ich her
Lobt Gott ihr Christen alzugleich
Rejoice in the Lord Alway (Bell Anthem)

J. S. Bach
Henry Purcell

ORGAN PRELUDES: Adagio Fideles (from Vitraux Polychromes D'Anciennes Cathedrales)
Puer Natus Est
Robert E. Bornemann, organist

Sigfrid Karg-Elert
Everett Titcomb

PROCESSIONAL

HYMN: O come, O come, Emmanuel

THE OPENING VERSICLES

THE PSALM: 72 Deus, Judicium

LIGHTING OF THE ADVENT WREATH

The First Prophecy, Isaiah 11:1-10.

"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots..."

Anthem: We Christians May Rejoice Today

J. S. Bach

We Christians may
Rejoice today,
When Christ was born to comfort
and to save us;
Who thus believes
No longer grieves
For none are lost who grasp the
hope he gave us.

Wir Christenleut
hab'n jetztund Freud,
weil uns zu Trost Christus ist
Mensch geboren:
Hat uns erlöst;
wer sich des tröst
und glaubet fest soll nicht wer-
den verloren.

Yes, let us praise
Our God and raise
Loud hallelujahs to the skies a-
bove us;
The bliss bestowed
Today by God,
To ceaseless thankfulness and joy
should move us.

Hallelujah!
Gelobt sei Gott!
singen wir all aus unsers Herz-
ens Grunde;
dann Gott hat heut
gemacht solch Freud,
der wir vergessen soll'n zu kein-
er Stunde.

The Second Prophecy, Micah 5:2-4.

"But thou, Bethlehem Ephrath, though thou be
little among the thousands of Judah, yet out of thee
shall he come forth unto me that is to be ruler in
Israel..."

Hymn: Lift up your heads, ye mighty gates!

The Third Prophecy, Jeremiah 33:10-16.

"...In those days shall Judah be saved, and Jeru-
salem shall dwell safely: and this is the Name where-
with she shall be called, The Lord our righteousness."

Anthem: Break forth, O beautiful, heav'nly light

J. S. Bach

Break forth, O beautiful, heav'nly
light,
and usher in the morning;
Ye shepherds, shrink not with af-
fright,
But hear the angels warning.
This Child, now weak in infancy,
Our confidence and joy shall be,
The power of Satan breaking,
Our peace eternal making.

Brich an, O schönes Morgenlicht,
und lass den Himmel tagen!
Du Hirtenvolk, erschrecke nicht,
weil dir die Engel sagen:
dass dieses schwache Knäblein
soll unser Trost und Freude sein,
dazu den Satan zwingen
und letztlich Frieden bringen.

The Fourth Prophecy, Isaiah 9:6,7.

"...and his name shall be called Wonderful, Coun-
seller, The mighty God, The everlasting Father, The
Prince of Peace."

Anthem: Now the Holy Child is Born
(Seminary Octet)

A Normandy Carol

Now the Holy Child is born,
Sound the hautbois, play the
bagpipe,
Now the Holy Child is born,
Sing we all this happy morn.

Many years before His birth
Prophets told us of His coming,
Many years before His birth
We awaited the Christ on earth.
Now the holy Child, etc.

In a stable the Christ-Child lay,
Straw His pillow and straw His bed;
In a stable the Christ-Child lay,
For a king; what a humble way!
Now the holy Child, etc.

Jesus Christ, we sing thy praise,
Thou so weak and yet so strong,
Jesus Christ, we sing thy praise,
Reign o'er us, der Lord, always!
Now the holy Child, etc.

Anthem: Jesus Lying in the Manger
(Seminary Octet)

Philip James

Jesus lying in the manger
Heav'nly armies sang the stranger
In the great joy bearing part;
Stood the old man with the maiden,
No words speaking, only laden
With this wonder in their heart.

All who love this stable truly,
And the shepherds watching dully,
Tarry there the live-long night:
Pray we that by Jesus' merit
His elected may inherit
Their own country's endless light.

Amen, Amen.

Nato Christo in praesepo,
Coeli cives canunt lacte,
Cum immenso gaudio;
Stabat senex cum puella,
Non cum verbo nec loquela
Stupescentes cor dibus.

Omnes stabulum amantes,
Et pastores vigilantes,
Pernactantes sociant:
Per virtutem nati tui,
Ora ut electi sui
Ad patriam veniant.

Amen, Amen.

THE CHRISTMAS GOSPEL: Luke 2:1-20.

"For unto you is born this day in the city of
David a Saviour, which is Christ the Lord."

ANTHEM: Le Sommeil de l'Enfant Jesus (Slumber Song of the Infant Jesus)
French carol from Collection de Chocurs of F. A. Gevaert.

Entre le boeuf et l'âne gris,
Dors, dors, dors, le petit fils:
Mille anges divins, mille séraphins
Volent à l'entour de ce grand Dieu
d'amour,
Roi des anges, dors!

Entre les roses et les lys,
Dors, dors, etc.

Entre les pasteureaux jolis,
Dors, dors, etc.

Mid ox an' ass in humble shed,
Sleep, sleep in thy lowly bed:
Heav'nly Cherubim, shining Seraphim
Hover all above, around the
Lord of love,
King of angels, sleep!

Mid lilies pure and roses red,
Sleep, sleep etc.

Mid gentle shepherds, worship led,
Sleep, sleep, etc.

HYMN: Behold a Branch is growing.

THE MAGNIFICAT

THE PRAYERS

THE BENEDICAMUS AND BENEDICTION

HYMN: Once in royal David's city.

RECESSIONAL

ORGAN POSTLUDE: In Dulci Jubilo

J. S. Bach

CHRIST THE GOD-MAN

by

Earl T. Knaus, Jr.

As Advent swiftly gives way to Christmas we become more aware than ever of the mystery of the incarnate Word. What inspirational and devotional spirit is stirred in us by this faith-provoking act of God? We are apt to gain the impression that Christ's birth made a terrific impact on the world of His day. We are reminded of the wise men guided by a star who arrived on the scene "saying, there is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him." We also hear King Herod saying, "go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also." Or again we read of the angels reporting the good news to the shepherds, who in turn "made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds."

There are other reasons why we are prone to read back into the story of the birth of Christ all the joy, excitement and meaning we attach to it today. The perennial Christmas rush puts us in this frame of mind. This spirit of busyness and celebration seems to pervade much of our thinking, reading and speaking which leads up to the holiday. So it is that many of us approach Christmas with this mental pattern and forget the sign the angel gave to the shepherds: "Ye shall find the babe wrapped in swaddling clothes, lying in a manger." I hope I am not misunderstood at this point for I am not attacking the true spirit of joy and celebration that should be in every Christian's heart. Rather, I would like to emphasize the mystery of the Divine-human nature of Christ in the light of what I consider present-day trends. It seems an historical truth that we vacillate between emphasizing one side of His nature to the neglect of the other. When, after all, the person of Christ is neither a split personality nor an amalgam of both divine and human natures. Rather, the Christ is unique among those who have tread upon the earth; one before whom we must ultimately bow our knees in humble worship.

In developing this idea I owe much to the anonymous writer of One Solitary Life. The following paragraphs will be written around quotations from this brief but dramatic message of the humble humanity of the Son of God. He starts by saying, "Here is a man who was born in an obscure village." This simple statement epitomizes the humble humanity of Christ. It reminds us that Christ was born and grew up among the poor and lowly. This is significant for a bourgeois civilization where many devote their lives to achieving earthly security. For those who set up earthly security as their only goal and purpose have substituted the judgments of men for the judgments of God. We must come to learn that the fulfillment of a man's life is not wrapped in earthly security. Rather, our lives are to be wrapped in the forgiving love of Christ who depended not on contemporary standards for His fulfillment.

But even as we move along in the drama of His unfolding life we find nothing startling according to our standards of success. "He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant preacher." We do not expect the King of the world to be working in a carpenter shop. But there our Lord pursued His trade until He was thirty. Then suddenly this commonplace, solitary and relatively unknown man began to preach and teach. This in itself, however, would not be significant because there were many travelling preachers in those days. The drama lies in the fact that in a short period of three years this 'humble man' lived a life which has been able to determine the lives of millions of people, and the fate of nations.

From the human point of view here was a man who revealed the mystery for which men have always 'hungered and thirsted'; although at times unknowingly. In three years, after a normal, inconspicuous life a man arose from his workbench and revealed the faith which the soul of man even today needs desperately. Such are the quiet and almost cat-like feet upon which the Gospel tread through the world of men. One is forced to sit in quiet contemplation of this greatest of revelations being given by our Father, who because of His love, became the humblest of human beings.

But this only begins the rising action of the drama. If we further explore the God-man Jesus we find that "He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put His foot inside a big city. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness." Once again we are forced to turn our gaze inward to see just where we stand in relation to our God. Not only as persons do we consider this relationship but also as members of a socio-historical milieu which is unquestionably sinful. Can any among us deny that he desires those signs of greatness? They are not only desired, but required in a society steeped in the sinfulness of the pursuit for security. We all realize that things have 'changed' since the time of Christ and that fallible man requires new and different secular aids to live, preach and teach Christ. But this is not the question. The question is, have we succumbed to the secular spirit of our age?

Is our civilization so busy rushing at life that it passes life's vital depths? Let us remember, and this definitely includes the ministry, that Christ, viewed from the above standards, would be scoffed at by many of us if He repeated His journey on earth. Christ is not judged by the standards of men, today or any other day. Modern man is faced with so many tremendous and complex problems, that he forgets the simple common presentation of the Gospel. I regard the use of Gospel in this context as having a depth and breadth of profundity along with its simple form of expression. For to say, "I believe", is simple in form, yet it is the most profound statement a man can make. So the gospel is simple in form, as is illustrated by the common, everyday, suffering humanity which God took upon himself in Christ.

Many have stopped at this point in their consideration of the Lord. However, the man of faith sees the corollary to the above in the singular statement "He had no credentials but himself. He had nothing to do with this world except the naked power of His divine manhood." For a

society which is tempted to judge a man by his credentials, degrees, references or human achievements, there is a lesson here. The God-man Jesus has shown us that the only eternal standard of judgment is fellowship with God—and this standard God alone can wield.

But within this statement lies a fact of equally basic nature, "the naked power of His divine manhood." This is a thought that only the 'poor in spirit' can fully appreciate. The mystery of the incarnation and the kenosis becomes an academic football for anyone else. For these mysteries tell us that in order to form a fellowship of love with man God took upon himself the form of the suffering servant and became one of the humble. So it is, that on earth He emptied himself out, gave up His divine prerogatives, and became subject to the throes of human life. At the same time, however, He remained the Son of God, though destined to hang on the cross. For "by this our doctrine, faith and confession the person of Christ is not divided.... Neither are the natures, together with their properties, confounded with one another (or mingled) into one essence,....neither is the human nature in the person of Christ denied, or extinguished, nor is either creature changed into the other, but Christ is and remains, for all eternity, God and man in one undivided person, ...upon which our only consolation, life and salvation depend (Jacobs, Book of Concord, p. 519)."

From the beginning of the Church this seeming contradiction of the humble suffering servant and the King was resolved in faith. We know the God-man, when he was a "child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." We also know that "we have not an High priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." And we believe the teaching "that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

The title 'suffering servant' implies our Lord was destined to suffer in the hands of sinful society. "While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him." And now we find ourselves building towards the climax of the Son of God's natural life. The nanger-babe, the carpenter, now explains that the Son of God must suffer. So striking was this revelation that even his closest friends were stunned to inaction, desertion and even betrayal. Those who were willing to follow Him to the bitter end could not appreciate the depths of the God-man. Those who had been prepared for three years for the revelation of the cross were still unable to take the news upon its first announcement. So far from the profundity of Christ were the twelve that they required the resurrection to break through their humility. And yet these men can be considered as having some of the closest friendships that man can conceivably have with the Son. Such are the riches of the Gospel.

These twelve, however, only represent the rejection of the God-man by the whole of humanity. For "He was turned over to His enemies. He went through the mockery of a trial. He was nailed to a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying--and that was His coat. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend." So we find the God-man alone among men, facing the place of

skulls, preparing to fulfill His mission. He stands alone, bearing the burden of the world on His human shoulders, yet not alone, for He is with His Heavenly Father. Then this man, yet not man but God, sends heavenward the cry that rends the foundations of the universe, "take away this cup from me; nevertheless, not what I will, but what thou wilt." Herein lies the dramatic irony of a human tragedy which became the divine faith-provoking mystery. The Son and Saviour destroyed by those He came to save! This, because there was no other alternative.

The denouement now comes slowly into view. "Nineteen wide centuries have come and gone and today He is the centerpiece of the human race and the leader of the column of progress." Christ the man becomes through the centuries the centerpiece of civilization, and this by a most humble birth, life and death. He is the centerpiece and around Him revolves the wheel of life. The reconciled are clinging to Him but let us remember the circumference of the wheel is tremendous and many have never turned their eyes towards the center. Many there are who refuse to turn their eyes. But from the unbounded, incessant and spontaneous love of the Father pours the grace which placed the Suffering Servant at His right Hand. This love moves the Center towards the circumference and the circumference towards the center.

This then is progress. As a civilization we make no 'progress' but rather grow, change or develop into more efficient organizational and mechanical units. It is the individual which achieves this generalized quality called progress. And he does so only as he responds to the suffering love of his Lord. Man, standing at the juncture of 'nature and spirit', must respond to the Centerpiece of the human race to become a follower of the true leader of the column of progress.

In the closing words of One Solitary Life: "I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned put together have not affected the life of man upon this earth as powerfully as has that ONE SOLITARY LIFE." So the conclusion of the message is really one of no conclusion as regards time. For the mystery of the God-man cannot be evaluated in terms of man's limitations in time and space. It is believed. "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; And being found in fashion as a man, he humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

"Because I have learned to call Him Lord, I do not stumble at the virgin-birth. I repeat with full conviction what the Church has said for all these centuries, "He was conceived by the Holy Ghost, born of the Virgin Mary," because I know that He did not become the Son of God at the beginning of His ministry, or when He suffered under Pontius Pilate, or when He rose again from the dead. His sonship was not something that He grew into, however He may have grown into the knowledge of it; His lordship was not a thing that He acquired. They belonged to Him when He was born. He brought them with Him to Bethlehem.

"That is the mystery of Jesus Christ, a mystery that we recognize, but cannot solve." - C. H. Jacobs.

A CHALLENGE AND A MAN

by

Williem L. Shaud

Not many weeks ago, as the members of Class Two prepared with fatherly seniority to welcome the incoming students of the November class and make them acquainted with campus customs and campus life, there came to the leaders' attention a question that caused more than a little embarrassment. They were all ready to teach the incoming novices what they had learned about Mt. Airy and its ways during their four months' stay here, but on one point they themselves were still in the dark. Who could tell the new students about Father Hoyer and the missionary society on the campus named in his honor? Did any of the older students know about it? Who did? With a general shrugging of shoulders the question was avoided for awhile.

The Father Hoyer Society, whose correct name today is the Father Hoyer Missionary Commission, has just recently been reorganized under the able leadership of Bob Peterson, and is now ready to answer questions and to carry on the work of its predecessors. It hopes during the present and the coming terms to make itself and its work clearly known to every Seminary student, so that there need be no embarrassment about it in the future.

The Commission, in taking its name from John Christian Frederick Hoyer, places upon itself a weighty responsibility if it intends to live up to the zeal and ardour with which that beloved missionary threw himself into the task of carrying God's Word to the unchurched and the heathen. Father Hoyer, as he is affectionately called, proved a human dynamo of unflinching drive and resourcefulness. If we look at statistics alone, we are amazed at his effervescent energy. When he was 17, he started out as a theological student in America under Dr. Helmuth and Dr. F. D. Schaeffer. After a visit to Germany to complete his education he returned to America, where he was licensed in 1817 to preach and to administer the Sacraments by the Ministerium of Pennsylvania. In 1820 he was ordained a deacon. For twenty-five years he served in Pennsylvania and Maryland. He traveled some twenty-five hundred miles on foot or on horseback on a missionary tour of Kentucky and Indiana. He helped lay the cornerstone of Gettysburg Seminary, and served on its Board of Directors. He surveyed the Mississippi Valley and established the first Lutheran Church in Pittsburgh.

In 1842 he received a call to go to the India Mission field. He went, hoping to bring to fruition the plans which Henry Melchior Muhlenberg had abandoned about a century earlier. As he was ready to leave Boston for his new calling he wrote: "All ready to begin the voyage. I feel calm and cheerful, having taken this step after serious and prayerful consideration. The smiles of friends have cheered, and the approbation of the churches has encouraged me thus far. But I am aware that, ere long, amidst a tribe whose language will be strange to me, I shall behold those smiles only in remembrance and hear the voice of encouragement only in dying whispers across the oceans; and then nothing but the grace of God, nothing but the approving smile of Heaven can keep me from despondency."

In Guntur, the Teluga district, he labored three hard years to learn a strange language and a strange people, to found a mission school, and to establish a congregation. Then funds failed, he began to long for home, and began to think that the Church at home showed much too little interest in foreign missions. Hoyer left for America on December 22, 1845. While he was in America, this fifty year old pioneer was ambitious enough to enroll in a course in medicine at Washington University. He received his degree two years later, after he had also taken time to found St. John's Church in Baltimore.

In 1867 the General Council at its organization resolved to engage in foreign missions. Father Hoyer was a delegate from the Minnesota Synod. The general synod was unable to continue its support of the India mission. It was then proposed to begin a mission in China, and a missionary was selected who later declined the call which was extended to him by the Ministerium of Pennsylvania. Father Hoyer, who had gone to Germany on a visit to his birthplace, Helmstedt in Brunswick, learned that the Rajahmundry field could be saved and kept for the Lutheran Church if the General Council and the Ministerium of Pennsylvania would agree to accept it instead of a China field. So Hoyer, with Hans Christian Schmidt as his traveling companion, hastened back to America and reached Reading, Pennsylvania, in time for the meeting of the Ministerium in May, 1869. His unexpected appearance and his impassioned address made a profound impression. He introduced Schmidt as a candidate for service at Rajahmundry; and then, holding up his small traveling bag, he offered to go himself, even though he was seventy-seven years old, and it would be his third journey to India. Who could resist such a magnificent missionary spirit! Father Hoyer went and later Schmidt joined him, and the work at Rajahmundry was resumed with enthusiastic zeal and was saved for the Lutheran Church.

In October, 1872, he was elected Chaplain and House-Father of the Theological Seminary at Philadelphia. He served this position faithfully for one year. He became suddenly ill on the night of November 7, 1873, and at the age of eighty he died.

These are statistics. Alone, they impress one tremendously. But those who know the beloved pioneer in life would tell us that it was an even greater wonder to experience the kind, Christian warmth that emanated from him wherever he went. He truly had felt the call of God!

The Father Hoyer Missionary Commission at Mt. Airy has been formed to carry on the high Father Hoyer tradition. At a recent meeting of its members two main objectives were defined for the coming year. The first is to engender among the students a more active interest in the work of foreign missions so that they, as pastors, may later keep alive in their several parishes a strong foreign mission organization and interest. The second is to bring the call of the foreign mission field more closely to the attention of the students now, in the hope that some of them may feel the challenge that Father Hoyer felt, and may choose foreign missions as their life work.

Each year the Commission makes a student-to-student canvass to raise funds to carry on its work. In other years students complainingly pulled from their pockets the usual two dollars or more, while they muttered something about wishing they knew what the money was used for. Now it can be told! That drive will not be made this year until after the Christmas holidays. When it comes, it is hoped that every member of the student body will contribute. Every year a substantial contribu-

tion is sent to the Telugu mission district in India, where Father Hoyer started his first work abroad. The sum is usually one hundred and ten dollars, although it may be higher this year. The rest of the money is used to bring the mission appeal to the students here. Speakers, pamphlets, bulletin board material, and other means of information will be used to do this job effectively.

The Father Hoyer Commission will be asking the attention of students in the coming terms from time to time. It is hoped that the attractive bulletin board which recently has been put on the wall in the canteen will be of service and continual interest. The work of foreign missions must go on. Under no more deserving name could the Missionary Commission at Mt. Lily choose to carry on its work than under that of the undaunted pathfinder, who made foreign missions possible in India, John Christian Frederick Hoyer.

"It faded on the crowing of the cock.
Some say that ever 'gainst that season comes
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long:
And then, they say, no spirit dare stir abroad,
The nights are wholesome, then no planets strike,
No fairy takes nor witch hath power to charm,
So hallow'd and so gracious is the time."

- Hamlet I, i.

PEACE ON EARTH!

The cover design of this issue of the Seminarian is entitled Peace on Earth. During the past year we have all experienced a personal realization of the meaning of peace. After four years of war, a time of peace has come to have a real significance for each of us. There is in the air the hope of a permanent peace and the expectation of a better world.

What better season could there be than this Christmas, this time of hope and expectation, for all of us to examine our hearts to see if we have found peace, that perfect peace which is in Christ Jesus? His is the real peace, the one true peace. During this Christmastide, let us pray that all men will receive the "good tidings" of Christ the King into their hearts. Let us pray that we and all men may receive that peace which comes only of Him, that the whole world may come to know the one true peace.

BESIDE THE MANGER

by

Donald H. Hoist

As Advent turns to Christmas--as the time of expectation becomes the time of fulfillment we are led into the brightness of the star of Bethlehem and into the presence of the Holy One of Israel. We see Him lying in a manger with cattle round about and the Blessed Mother keeping watch.

Outside the stable--wherein the Babe is lying--we see shepherds guarding their flocks and we hear the song of the Angel chorus: Gloria in Excelsis Deo. Meanwhile, in a far off country we see three magi preparing to visit this Babe of Bethlehem bringing with them gifts of gold and frankincense and myrrh.

This story so old, so meaningful to every Christian has today lost much of its significance. Today when Christmas is mentioned we all too often think of trees gaily decked with glittering tinsel and glowing lights. We think of gifts beautifully wrapped. We think of cards which have been coming for weeks beforehand.

And what a shame! The essential part of Christmas has been lost and in its place we have a cheap, commercialized paganism. It is our fault. We have let Christ go out of Christmas.

We Christians know and see this paganism on hand destroying the sanctity of Christmas. But we must not let that distract us from our vigils and worship at the side of the crib. At the crib we should gather and there sing the praises of the Christ child, read His Gospel and pray to Him.

St. Francis, for example, did it and he was spiritually enriched. We are told that on Christmas of the year 1224 St. Francis had a presepio (crib) built in a church at Greccio. In it were a real ox and ass. Then with a whole host of brethren from many monasteries bearing lighted tapers and torches, St. Francis went and worshipped at the crib of the Holy Infant.

Legend has it that thus the first creche came into being. History, however, traces the origin of the creche back to the eleventh century in the Officium Pastorum which had its roots in the Latin mass. The mass was understood by few, if any. In order to make plain certain really significant gospel episodes "the narrative was put into dialogue (chant) in Latin, the several characters being represented by priests." Thus at Christmas the Shepherds would hear the glad tidings from the Angel and would be directed to the crib of Jesus. Whether or not there is an earlier presepio than this is not really known. There are earlier references to worship at the crib, but these probably refer to the grotto of the Nativity in Bethlehem.

Although St. Francis was not the creator of the first creche, he certainly popularized it. Since his time we find them in church and home. In many countries in various tongues the crib has come to be used. In Spain and Italy it is called the presepio; in France, the creche; in Germany, die Krippe; in America (among the Pennsylvania Dutch whom I believe are the only ones to have preserved it here), the putz.

In Germany the crib was first combined with the Christmas tree. Instead of placing it on a table in the room, the scene was placed underneath the Christmas tree. In the Tyrol section of the Alps the crib and tree were especially popular. The Tyrolians took great pains in making their cribs and usually the figures were hand carved and beautifully executed.

In America, where the Christmas tree became especially popular, the crib for the most part was forgotten. Among the Pennsylvania Dutch, however, it was continued more than among any other national group. Here another variation is denoted for the putz has more than only the nativity scene. The putz consists of a Christmas tree surrounded at its base by a miniature landscape made up of moss and greens and make-believe rocks; it is adorned with toy houses and tiny fences and trees and all sorts of little animals and toy people. This custom is practised especially by the Moravians. No matter how incongruous with the rest of the landscape the crib scene usually is found somewhere in it. One especially beautiful putz is set up for the public every Christmas by the Moravians of Bethlehem, Pennsylvania, in their Seminary for Women. It is opened on December 24 and is kept until January 2.

Here it can be seen that ~~the~~ people do not start Christmas on the first Sunday in Advent and extend it to Epiphany--but in a tradition at Christmas time.

In Europe--as in America--the cribs are opened for the first time in church and home on Christmas Eve with beautiful ceremony and devotion. Thus they have significance and great meaning when they should--directly at Christmas time. As somebody said: "I am often tempted to ask people who have their Christmas decorations up so early if they have also begun to eat their holiday turkey and their Christmas candy...Let us give everything its proper time, and the proper time for the lighted Christmas tree (and the creche) is Christmas Eve and not earlier.

This early setting up of the Christmas decorations takes the air of expectation and joyful anticipation out of Advent and makes Christmas itself of no account.

Let us now make Christmas a time of worship and devotion to the Christ child. When at Christmas we seek the Babe "wrapped in swaddling clothes, lying in a manger." What can be more disconcerting than to come to our churches and find there before the altar on the predella a twenty-five foot Christmas tree in gaily colored lights and no Christ child. What there inspires devotion and worship?

But how really glorious it is to enter the church, and there amid the soft glow of candles to approach the sanctuary to gaze upon the scene of the Nativity. This is Christmas.

In the home, too, instead of only a Christmas tree and all the pagan mistletoe and holly let us set up a creche and then in candlelight come and worship at the crib of our Lord.

"Unto us a child is born, unto us a son is given...and his name shall be Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace....Ye shall find the Babe wrapped in swaddling clothes, lying in a manger...(therefore) glory to God in the highest, and on earth peace, good will toward men."

If we would truly celebrate Christmas let us put Christ back into it. Let us no longer substitute all the paganism of trees and holly and mistletoe for Him. Moreover, let us celebrate it at Christmas both in the church and in the home.

"O come, let us sing unto the Lord; let us worship and bow down before Him."

ERRATA

The Staff of the Seminarian regret very much the numerous errors in the last issue. We are including a list of the more important mistakes for the benefit of those who may want to make the corrections in their copies.

"The Holiness of God" by Robert J. Goeser:

On page 3 of the article,
line 9, read "not" for "or";
line 15, read "where" for "what";
line 16, read "transcendence" for "otherness".

On page 4 of the article,
line 3, omit "not";
line 7, read "Lost" for "Let";
line 13, omit "this";
line 14, insert comma after "deism".

"The Interseminary Movement":

On page 1, the second paragraph, insert after the fourth from the last line, "many denominations together and from such contacts come the exchange of...".



THE FORGOTTEN GIFT

The Christ Child, born in Bethlehem,
Was heralded of old;
And Wise Men traveling from the East
Bowed down with gifts of gold.
They brought their costly myrrh to Him
And hailed Him as their King,
While overhead a Star shone bright
And angel choirs did sing.

How hail we Him today--that Christ
Who came from Heaven to earth?
What gifts do we present the Child
Of such a humble birth?
Alas, the world today forgets
His birth on Christmas Day,
And leaves the Christ to walk alone
His sad and bitter way.

O Christ Child, what have I to give?
And lo, He answered me,
"I want not gifts of costly myrrh
But only love from thee."
I cannot pay for all His gifts
Or joys which they impart;
But, Christ Child, take this gift of mine,
A humble, thankful heart.

-John W. Dowler

PROPHETIC SYMBOLS OF CHRIST

by

Robert M. Ireland
and
Celo V. Leitzel

From the very earliest times, symbolism has been an inherent factor in man's social and religious life. National flags, standards of all sorts and descriptions, printed and spoken words, gestures, signposts, traffic lights, and in fact, most all tangible objects, are representations of intangible ideas, thoughts, or sentiments which prompt such definitions.

The use of symbolism, which is all but universal, has been adopted for extensive and expressive purposes in the realm of man's religious sensitivity. From the very earliest, man has attempted to apprehend and express the Ultimate Truth, the Absolute, or the Spiritual Reality which he has sensed behind the universe. The use of symbolism has been employed extensively in this realm of man's expression.

To become more specific, we find that the extensive use of religious symbols has become particularly meaningful in the realm of Christian faith. However, in our twentieth-century, work-a-day world, and in a callous age of scientific practicality we have become prone to grow insensitive to the meaning of these expressions of our religious faith.

Nevertheless, the simplest and most humble chapel, and, in fact, a Christian's most elementary faith is linked up with the conventional delineations which Christendom has accepted to convey its deep spiritual realities. The cross, the altar, candles, symbolic expressions and descriptive pictures, and indeed an innumerable list of symbolic devices convey certain profound spiritual and religious truths, which have been connected with these representations. Truly a collection of books on Christian symbolism would constitute a sizable library.

By way of illustrating the use of symbols to convey truths which men have acknowledged, we are concerned here with several prophetic depictions, which have been accepted as symbols of the Christ in the Old Testament writings.

It may be that we do not hold to the traditional explanations which these symbols portray, and we may even rebel at the exegetical quaintness which has read into these scriptural passages a prophecy of the Messiah. Nevertheless, our consideration may throw some light on the significance of symbolism in Christian life and thought.



THE SUN OF RIGHTEOUSNESS

This symbolical representation delineates the messianic prophecy of Malachi in which the coming Messiah is characterized as the Sun of Righteousness. The prophet speaks thus: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." (Malachi 4:2)

One could hardly select a more expressive symbol to depict the true mission and message of Our Saviour. The Christ, the Holy, Perfect, and Righteous One, is truly, even as the sun, the source of all life and light. Indeed the Sun of Righteousness is the "Dayspring from on high (who) hath visited us, to give light to them that sit in darkness and in the shadow of death." (Luke 1:78, 79)

THE KEY OF DAVID

An additional messianic prophecy has been depicted for us by the Key of David. It was Isaiah who afforded the prophetic reference to the Key of David. For in Isaiah 22:22 is written, "And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open." Prophetic interpretation has thought of Isaiah as here mentioning Eliakim as the archetype of the coming Messiah.

The surrender of the keys of a conquered city had come to imply that a three-fold power of the keys was bestowed upon the conqueror. First, over the entrance to the gates to admit or to exclude; second, over the prison to punish or to condone; and third, over the storehouse and treasury to feed and to reward. Thus, Christ, the offspring of David, was to be given the three-fold power of the keys of the Messianic Kingdom.



THE BRAZEN SERPENT

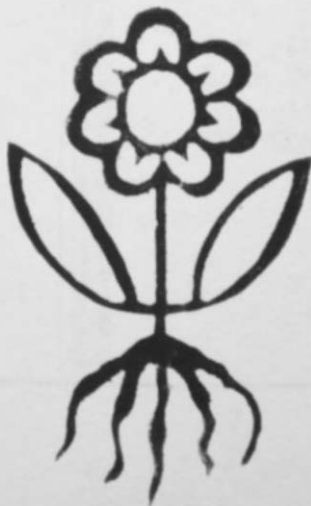
Another prophetic symbol of Our Saviour is the delineation of the Brazen Serpent which Moses lifted up in the wilderness. This is, indeed, a rather shocking and yet a deeply significant characterization of the Messiah. At first thought, we rebel at this depiction of Christ by the symbol which has conventionally been employed to represent evil. However, on second thought, we see the true meaning of this symbolical representation.



We read in Numbers 21:8, 9: "The Lord said unto Moses, 'Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that everyone that is bitten, when he looketh upon it, shall live.' And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." Our Lord recognized this incident as a type of His crucifixion, for we read in John 3:13-15: "And no man hath ascended up to Heaven, but He that came down from Heaven, even the Son of Man which is in Heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have eternal life."

It was Christ who came in the likeness of sinful flesh, took upon himself the pains of sin, and was lifted up upon the cross for the salvation of mankind. Even as the Brazen Serpent, raised up by Moses in the wilderness, gave life to those who looked upon it, so also the Christ has afforded the same to those who like the centurion at the cross confess, "Truly this man was the Son of God."

THE ROD OF JESSE



The messianic prophecies upon which this delineation is based are recorded in Isaiah 11:1: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots;" and in Jeremiah 23:5: "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." The symbolic significance of the words "Branch" and "Rod" spring from the connotation attached to such words in the ancient East. They designate the offspring and rightful heirs of kingly families. Jesus the Christ is truly the Rod of Jesse being "the root and offspring of David." (Revelation 22:16)



A PRAYER FOR CHRISTMAS

Lord, give us child-like faith this Christmastide
And take away all thoughts of self and pride,
That we may bow before Thy manger-bed
As they who worshipped where the Star had led.

Help us, O Humble Christ, to find the way
To share the glorious news this Christmas Day;
We need the Christmas hope and trust anew--
Guide us to see, Lord, what we ought to do.

O Lord, the toll of hate and greed increase;
We need Thy helping hand, O Prince of Peace!
We lift our hearts in prayer on this Thy Day
For courage and the faith to seek Thy way.

Keep, Lord, our hearts and spirits, filled with love
To sing Thy praise as angels sang above
In telling startled shepherds of Thy birth
And bringing that glad tale from heav'n to earth.

Our sin-torn world is clothed in death's dark night;
Hear Thou our prayer, O Christmas Child of Light,
And give us unveiled eyes that we may see
Thy Christmas Star that glows eternally. Amen.

-John W. Dowler

CHRISTMAS IN ENGLAND

by
Charles F. Gartner

(Editor's Note: Mr. Gartner served as a chaplain's assistant in the twenty-eighth infantry division of the United States Army, and was overseas two years, one of which was spent in England and Wales.)

Time-worn stone houses, vine-covered, nestling in gardens jeweled with yellow and russet chrysanthemums, hardly reminded the American soldier of Christmas at home. In the lanes and byways, in the neatly kept hedgerows, one frequently glimpsed the glossy green and merry red of holly, but even that had an unfamiliar look. It wasn't the same holly one saw at home. And then the snow only fell in frightened little flurries that melted as soon as it touched the emerald and brown of the countryside. A weary drizzle beset the land between times as only England can be made bleak. The chill darkness seeped into one's bones and lived there sometimes for hours after he had snuggled up to an ever-popular coal grate. This wasn't home with the cozy warmth of hot water and steam heat! The greatest strangeness was, of course, the blackout. No varicolored lights graced the shrubbery of dooryards, nor twinkled an invitation from within. Except for occasional starlight, the nights were a dizzy black. The feeble ray from a blackout torch only accentuated the gloom.

Shops were sparsely stocked with "utility" goods. It seemed that all ordinary materials were essential to the concentrated war effort. The price of a clumsily-made rag doll was almost prohibitive. The paper of war-time books was brittle --hence the book itself could hardly be expected to survive one perusal. Memories of department stores and shops in America were like dreams from the Arabian Nights. England was drab and unimaginative by comparison. One wondered --even when assured-- whether things had ever been different. Years of war had left their mark.

But the Spirit of Christmas was there. Even the women standing in long queues at the bakeries for bread and tough pastries evidenced the suppressed excitement one feels at the approach of the most blessed time of the year. Yes, the Spirit was there and it was an infectious one. Who could resist the eager light in the eyes of the children? Everyone was filled with goodwill.

The American servicemen were determined that Christmas for the children, at least, would be as happy as they could make it. Letters went home to families in the States with requests like "Send me some candy --as much as you can." Anyone who was clever with tools was encouraged to make simple toys. Decorations for the Christmas trees were made from colored paper, popcorn from home, and pieces of tin-foil. The candy, when it began to arrive was wrapped to be hung on the trees.

Invitations went out to every child in any area where there were American troops. Army cooks baked great slabs of cake, made sandwiches and punch. The day of the parties varied, but it was sometime close to,

if not on Christmas Day. At that time, gifts were distributed, and little turnies that only had been tantalized with sweets before were filled to capacity.

All this helped to assuage the empty feeling in the hearts of our soldiers. In the eyes of the little Millicent's, Cynthia's and Eric's of England, they saw the same wonderment and love that they might have beheld in the eyes of their own children at home. It raised a lump of happiness in their throats.

The older folks were quite anxious that the Americans should be acquainted with the English Christmas customs. Our Santa Clause became "Father Christmas", and suffered no change in appearance with his new title. His functions were the same.

The custom of caroling is very old and well established. About every night after the first of December children from the ages of six to sixteen travel around in bands, soliciting pennies from anyone who will give. Along with the usual familiar carols, one hears very ancient ones whose plaintive melodies remind us of the ballads of our own Great Smokies in Kentucky and Tennessee. The caroling lasts until Christmas Day when, in England as here, the tempo of living is relaxed a bit.

Christmas dinner is the climax of the religious celebration, as it were, with roast goose, sausage dressing, mince tarts, and flaming plum pudding with its sprig of holly, and the sixpence hidden away waiting to bring good luck to whomever is fortunate enough to find it in his particular portion.

Boxing Day falls on the day after Christmas, and despite the American connotations, has nothing to do with the ring. On this day, the usual Christmas presents are "boxed" and distributed among one's family and friends. This practice originated in an attempt to separate the religious from the secular, and was instituted a century or so ago by a prelate of the Anglican Church.

Americans, having a composite of the customs of many lands, have in most cases come into contact here at home with customs of "our own" that are essentially of English origin. There are, however, some customs that are peculiar to certain localities.

On New Year's Day, in Pembrokeshire, in South Wales, groups of children, each with a cup of water and a sprig of rosemary, accost every passerby with the question, "Do you want any New Year's water?" If the answer is in the affirmative, the rosemary is dipped in the water and one's hands sprinkled three times. It is meant, apparently, to bring luck in the New Year.

This custom has been going on for untold centuries, as the records show, but its real origin is unknown. Speculations have been made down through the years, but the facts have been lost somewhere in the distant past. Some historians suggest that it originated in the early Christian era in England -- others, that it is pagan, probably handed down from the

Druids. The latter seems the more likely, although the element of three in the practice suggests the Trinity. Out of course, the English Christianized the Celts or ancient Welsh, and mention of their encountering the custom can be found in early Saxon manuscripts.

There are many other local holiday customs throughout Britain, which are equally as interesting as the foregoing. Living among the people, as American troops did during the recent war, there was opportunity to observe what to the casual visitor would pass unnoticed. The value is, perhaps, not immediately apparent. But if nothing else was accomplished, familiarity with a people and country so rich in tradition elicits respect and an admission of their humanness -- a knowledge that will temper the attitudes, we trust, of our future statesmen who will come out of this war.

NEW STUDENTS

Since the last issue of the Seminarian three new students have entered Mount Airy Seminary. These men are:

Walker, Earl Sidney, 350 Marguerite Avenue, Wilmerding, Pennsylvania. A. B., Duquesne University (Thiel College), 1942. Pastor, the Reverend Edward Miller.

Wisznat Frederico Augusto Christoph, Sinibri, Santa Cruz, R. Grando d. Sul, Brazil. Proseminario, 1941. Pastor, the Reverend August Wisznat.

Wisznat, Martin Carlos, Sinibri, Santa Cruz, R. Grando d. Sul, Brazil. Proseminario. Pastor, the Reverend August Wisznat.
