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Paul F. Bosch
The Call:

Isaiah 6 . . . "The seraphims: Each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly . . . then flew one of the seraphims unto me, having a live coal in his hand . . . and he laid it upon my mouth"



PFB '53

THE CALL TO THE MINISTRY

Robert Dell

It is imperative for us as seminarians to note that faith in Christ demands that we become full time disciples of Christ, leave all, and follow Him. This is made clear by Peter's confession of faith that Jesus is the Christ, the Son of the living God (Luke 9:18ff.). In the immediate context Christ foretells His coming passion, showing that true discipleship leads to suffering. To further clarify this fact, He then turned to his followers and said to all of them, "If anyone wishes to follow me, let him deny himself and take up his cross day by day, and so be my follower. For whoever desires to save his life shall lose it, and whoever loses his life for my sake shall save it."

It is my thesis that the call of God is first and foremost the call to discipleship. "Follow me . . . Take up your cross . . . Come unto me," is the call every individual receives when he is confronted by the gospel of Jesus Christ. He must then make his decision either to follow Christ faithfully and believe in Him, or to take offense at the invitation, and refuse to believe that Jesus is the Christ and our personal Saviour. But what has this to do with the call to the ministry?

The call to the ministry is secondary to the call to discipleship. It must be remembered that all men who open their hearts to the inspiration of the Holy Spirit and accept Christ in faith become, by virtue of that faith, full-time disciples of Christ. The sooner we get rid of the idea that full-time service of God is only possible in

the ministry, the diaconate, or parish work, the better off the Kingdom of God will be. To deny this is to deny the priesthood of all believers.

All men are faced with the call to full-time discipleship when they are confronted by God and it is not peculiar to the ministerial office. Only after a man has opened his heart to God and allowed His Spirit to work in and through him, can he become a true disciple of Christ. Then, and only then, after we surrender our wills completely to God, does He send us into a specific vocation. No matter what the vocation into which we are sent, we must witness for Christ in that vocation. The important thing is that we let God's Spirit work in and through us no matter where we are or what we do. We of the cloth must never forget that God makes disciples of all men and sends out Christian plumbers, doctors, and garbage collectors, as well as clergymen.

Christ did not call the disciples to become mere office-bearers. Instead, He called them to discipleship and sent them out as witnesses. Perhaps the greatest witness was St. Paul, who was a Christian tentmaker set apart to proclaim the gospel to the Gentiles. I am not saying that the practice of having a paid clergy is necessarily unchristian or unscriptural. I am rather trying to make clear that we who are about to be ordained and others in college and seminary are called first and foremost to be followers and dis-

ciples of Christ. Only after we have surrendered unconditionally to the will of God, are we, as seminarians, sent out and set apart to be clergymen. What applies in our particular case applies also to all Christians equally as they are sent out and set apart for their particular vocation.

It is high time we quit trying to hide behind our clerical garb, giving the impression that the ministry is some special holy order which places us upon a pedestal. In some extreme cases we may be tempted to allow ourselves to be worshipped. This, I feel, is the greatest temptation we face in our particular vocation. If we feel this way and allow ourselves to fall into this heinous sin of pride, then we are still Roman Catholics and the Reformation is in vain.

As long as we allow our parishioners to entertain this false idea of the office of the ministry, we are guilty of gross perversion of the gospel. Kierkegaard, in his *Attack Upon Christendom* condemned the clergy of his day for gross perversion of the gospel while they continued to make a comfortable living off of the life, death, and resurrection of our Lord Jesus Christ. If we falsely promote this or any other perversion of the gospel, we too will be guilty of making a living off of God's free and gracious act in Christ.

It must also be noted that ordination is a man-made rite and does not confer some indelible character upon a man. It merely confirms publicly that he has previously been called by God to discipleship, and is now set apart for the office of the ministry. This, I believe, is in accordance with God's will, just as setting

apart all His disciples for their particular vocations is in accordance with His will in order to fulfill the Christian community in love. The office of the ministry is for the sake of good order in the church, but it is not absolutely necessary to the spreading of the gospel. Each and every Christian is sent out into life to proclaim the gospel by word and deed. Our particular office is to provide leadership in promoting the priesthood of all believers, getting all men to be Christs to their neighbors. The sooner the doctrine of the priesthood of all believers becomes a reality, rather than a molding idea confined to our books and notebooks, the sooner the gospel will permeate the whole world and the sooner God's Kingdom will come.

It is our task to get rid of this false notion of the office of the ministry. Christ was and is for evermore, thank God, the only priest and mediator needed to establish the God-man relationship. As disciples of this one High Priest, our call is to fight against the devil, the world, and our own flesh. As clergymen, we are to sound the bugle call to action, for as in sports, the best defense is a good offense. Our weapon is the sword—the Word of God. Those who are too lazy or preoccupied with the cares of this world to fight for God as disciples of Christ, whether clergy or laity, can not hide behind their clerical collars or church membership. God is not mocked, for He knows us better than we know ourselves.

If we in the office of the ministry are to fulfill our mission, we must be the leaders of this mighty army. Our training in college and seminary is to prepare us for this leadership. It is not to make

us the lackeys for lazy "Christians," who, rather than work and sweat a little by being Christs to their neighbors, prefer to pay one man to do their Christian duty for them.

Our primary task as disciples of Christ and members of the clergy is the proclamation of the gospel by word and deed. All too many of us will fall prey to the temptation to tread lightly and wield a little pin instead of the flaming sword of the Word of God, especially when the "sugar daddy" of the congregation might be offended. We are constantly tempted to be overcome by the cares of this world and feed old maid's canaries while they are on vacation, or politely sip tea with the Ladies Aid; when down the street on the other side of the tracks our brothers are starving and maybe even freezing because the breadwinner is too ill to work and provide for his family.

It goes almost without saying that clergymen must, as Dr. Arbaugh of Carthage College pointed out in a recent survey, have a pleasing personality, be good church managers, and be industrious. These are the things people desire most in clergymen. But, if it comes to a choice between doing God's will or feeding the Misses Smythes' canaries and sipping tea at the Ladies Aid social, we must always put first things first, and say with that famous Admiral Farragut, "Damn the torpedoes! Full speed ahead."

Our job as clergymen is to apply the Word of God, which is always the truth, to all situations, no matter how much it hurts. In the office of the ministry we are in a position to do just that. I am not suggesting we should carry a chip on our shoulder, but we

cannot compromise the truth of the gospel for anyone or anything. If we are to receive our salaries with a clear conscience, we must unequivocally and without vacillating, in all times and in all places, live in accordance with the will of God and proclaim His word.

Let us remind ourselves constantly that the nature of Christian Love is to spend oneself to the death, in the service of God and our fellowmen. Unless we lose our lives *for Christ's sake*, we who profess to be the leaders of our fellow Christian disciples shall be guilty of the body and blood of our Lord Jesus Christ, and condemned to the lowest hell. God help any of us who compromise this true and wonderful gospel of God in any way. "For whoever is ashamed of Me and My teachings, of him the Son of Man will be ashamed when He comes in His own glory and in that of the Father and of the holy angels."

Let us think seriously about our call to discipleship. Our goal is oneness with Christ in doing our Heavenly Father's will perfectly. But, thank God, the victory is already won for us by Christ's death and resurrection. We are on the winning side and we have God's Holy Spirit guiding us every step of the way. How can we lose? We can't unless we fail to surrender our wills completely and unconditionally to God.

In closing, I commend to your study and meditation, Philippians 3:7-14. "Yet all that was gain to me, for Christ's sake I have reckoned as loss. Nay, I even reckon all things as pure loss because of the priceless privilege of knowing Christ Jesus my Lord. For His sake I have suffered the

loss of everything, and reckon it all as mere refuse, in order that I may win Christ, and be found in Him, not having a righteousness of my own, derived from the Law, but that which arises from faith in Christ—the righteousness which comes from God through faith. I long to know Christ and the power which is in His resurrection, and to share in His sufferings and die even as he died; in the hope that I may attain to the resurrection from the dead.

"I do not say that I have al-

ready gained this knowledge or already reached perfection. But I press on, striving to lay hold of that for which I was also laid hold of by Christ Jesus. Brethren, I do not imagine that I have yet laid hold of it. But this one thing I do—forgetting everything which is past and stretching forward to what lies in front of me, with my eyes fixed on the goal I push on to secure the prize of God's heavenward call in "Christ Jesus." (Weymouth).

THE CAMPUS PASTOR

Gilbert Doan

Ever since Prof. Luther tacked his innocuous theses to the door of the Castle Church in the college town of Wittenberg, the Church which bears his name has been more or less devotedly concerned with the spiritual welfare of its adherents in institutions of higher learning. Yet it was not until 1918, when the United Lutheran Church in America created its Board of Christian Education in an attempt "to conserve the religious life of the students in the educational institutions of the Church, in state universities, and in other schools," that the Church began to awaken fully to the responsibility of caring for Lutheran students while they were away from their own parishes.

In the years that have passed since this crude beginning, interest and achievement have increased rapidly. Today the National Lutheran Council numbers among its subdivisions the Division of Student Service. This organization carries out an active program in fifty-odd Lutheran col-

leges and Seminaries, employing nearly six hundred workers, from full-time campus pastors to seminary interns, each of whom is officially appointed by the Division to represent the National Lutheran Council in college and university communities.

The Division defines its purpose as "the integration of the student's total academic experience in terms of the Christian Faith, so that the Truth of Christ becomes relevant to every academic discipline, to education as a whole, and to life itself." The definition is comprehensive, if misleading. To be sure, "the campus ministry, like any other, must be rooted in the Word of God," but with the omission from the definition of a few descriptive adjectives, the campus ministry becomes apparently the same as any other. In reality, it is a highly specialized work; the points at which it differs from the parish ministry are numerous and sometimes drastic.

The college student finds himself attempting to live in two dif-

ferent worlds. One is all too often the unreal, stuffy, Sunday-School religious sphere that he has known from his childhood; the other a brave new world of intellectual achievement and maturation of personality, with the many diverting amusements for which college students seem to have a keen nose. It is the task of the campus pastor to guide the student to a realization that these are one and the same world, and that if he lives in accordance with this realization, he will realize that each has far more to offer than he had ever suspected, and his life will take on new depth, and direction, and significance.

There are several general types of ministry to college students. Probably the one best known to us is the Lutheran college. This group of institutions is able to handle a total of approximately fifteen thousand Lutheran students. There are, however, roughly one hundred thousand Lutheran students attending non-Lutheran institutions of higher education. In some cases, witness Philadelphia, the Division of Student Service provides a campus pastor for the entire metropolitan region. This man may or may not be assigned for organizational efficiency to a community church, but his work is done almost exclusively from an office on or near the campus. A man in this situation does not have his own church. His students attend their own churches. In other cases, such as Boston and Ithaca, the student worker has his own church. This situation embodies to a fuller extent than either of the others the differences between the parish ministry and the ministry to students. Let us examine the characteristics of the program

in such a situation, and of the job of the pastor in charge of it.

In the first place, it is of primary importance for the pastor to make clear to the students that this church has been established specifically for their benefit, whether or not the register lists as parishioners permanent residents of the community. The students must be given as much authority as is reasonable in directing the affairs of the Church. They should on the other hand be encouraged to contribute freely of their time, their talent, and their money, as a group, to the maintenance of the Church and its program. They must be encouraged to participate in all the activities of the Church, from the choir to the finance committee. Everything possible must be done to make them feel that they are as indispensable to the Church as it is to them. Without this feeling of mutual dependence the entire program will be of little real value to the student.

The worship of the Church would seem at first glance to differ less than any other phase of the ministry from that of the parish. Yet even here there are special emphases. If there is a resident congregation, the campus pastor must adjust his sermon to reach both this group and the students; stimulating as it may be, to preach to a congregation consisting of both day laborers and sceptical assistant professors is a demanding assignment. The pastor may be assured of a highly critical, if benevolent audience. He may assume nothing in the way of previous commitment or even familiarity with religious thought. Hence his sermons must ordinarily be more apologetic in

tone than those preached in the civil parish.

The study program of the Church is one of the most effective areas in which a pastor comes into contact with his students. In many cases the success of the effort expended on a given student is proportional to the degree to which the pastor can convince the student that our Faith really is intellectually respectable. College professors often baldly and explicitly attempt to break down whatever rationale of life the student may have inherited or chanced to assemble for himself. They maintain that if a life-philosophy is to be worthwhile, it must be rebuilt on the ashes and rubble of any other, previous rationale. This approach to philosophy and faith has its advantages, and also, obviously, many patent flaws. The fact remains that many students are subjected daily to this academic third degree, and the campus pastor must be able to deal with all the perplexities and arguments which result. He will be confronted with everything from "I *really* don't believe there is a God," and "why should I believe what the Bible says?" to "can you sketch briefly for me the history of the Doctrine of Transubstantiation?" (It must be said that the questions are more often of the first type!) In addition to providing answers for troubled Christians, the pastor also has a well-defined missionary opportunity. Students now intellectually mobile yet earnest in their quest for truth, may be won as valuable servants for Christ if the pastor can keep up with the professors. Here, however, the pastor has lost the initial toss. He is at a disadvantage in having to pick up the pieces, and

from them to build a new Bethel, where the professor has only to shout down the walls. Further, since the student often sees as his primary responsibility the acquisition of an "education" from the college, to subject him to another lecture will seem to him less than intriguing. The pastor must have an appealing program, and this is not easy.

Several types of programs have been found worthwhile. Seminars, with weekly presentations by one or two students per week, on such subjects as Lutheran Doctrine, have proved valuable. Faculty and graduate-student groups affect an influential part of the academic community. Bible study, always of dubious value from the student point of view, has been found to be best received when the pastor employs the topical approach. Periodic on-campus study groups have usually enjoyed some popularity as a focus for between-Sundays study of religious topics. Especially popular in one situation was the procedure during Lent of preaching a series of Wednesday night sermons on a given topic, such as "The Christian Way in the Present Dilemma" or "The Meaning of the Cross," after which all those who were interested gathered in the pastor's home for further discussion of the topic.

The pastor can provide additional intellectual stimulation by having members of the academic community and the resident parish speak to the students on topics not exclusively religious. The ensuing question and discussion period can then provide a Christian orientation of the approach to the topic. Furthermore, in fortunate cases, this bridge with the academic community may lead to

an interchange of invitations between church and university, the pastor thus being given the opportunity to influence a circle rather larger than his own parish.

The questions which the study program is designed to answer will also be brought to the pastor for his personal consideration; in fact, not only these, but many more, such as vocational problems, boy-girl relationships, family, and other sociological matters, to say nothing of dilemmas in personal faith and the devotional life. In dealing with these "cases" the frankness and social honesty of the pastor are of the utmost importance: in other words, attempts to employ certain schemes of counseling, such as the Rogers technique, are dangerous. Many students study Rogers, and know perhaps far more than the pastor about theories of interview and the mechanics of *rapport*. They have come for personal guidance, and if they feel that they are receiving clinical treatment, the result is at best unsatisfactory, and may be devastating.

Another of the critical endowments for a clergyman in this specialized work is an acute social awareness, a grasp of the elements which contribute to the smooth functioning of individuals in a group, and an ability to adapt himself and his program and approach to a constantly changing social situation. The morale of a group of college students is characterized by a state of delicate equilibrium. Sometimes worship will be the uniting factor. At other times the members of the group will find their strongest common bond in service projects: clothing drives, institutional work, or plain day labor. On the other hand, insistence on a pro-

gram of this sort may ruin the cohesiveness of a group which seeks and needs expression of its community in recreation. In such a case, the student pastor must know intuitively the essential elements and spirit of an outing, a party, or a Sunday dinner out. He must be sensitive of the times at which the group needs stimulation from the outside, in the form of a conference or of a joint meeting with a group of students of another denomination—as well as the times at which it needs to withdraw for a time to reconsider its own existence at a retreat.

The social awareness of the student pastor is of especial importance in the work of recruitment. To be sure, the man's primary job is to serve as a *pastor* for Lutheran students in the academic community, but no clergyman may overlook the possibilities for spreading the Good News which his situation offers. In this particular situation, opportunities for evangelism are often occasions for extreme tact. The student's only impression of the entire program may be based on the way in which the pastor handles himself on a call.—And the pastor may call on a prospect at the very time at which the student has chosen to stage a beer-party in his quarters! In addition to tact at close range with prospects, the pastor must have a keen insight into the psychology and timing of publicity and promotional correspondence. He must be able at frequent intervals to pep-talk his regular members into the spirit of open hospitality and friendship which brings the new ones back again. He must know how to be parent, teacher, playmate, and spiritual leader to a wide range

of personality-types. In the matter of making stewardship and attendance easy (which must be done for students) the pastor has to see clearly the fine line which separates the out-going receptive spirit from what may seem to the student to be desperate compromise, which will elicit in most cases nothing but disdain from the prospect. He must be able to convince the prospect that the Church's social program is only a limb, an outgrowth from the main stem of the program, and not a lure for unsuspecting undergraduates or an ecclesiastical lonely-hearts club.

One last element in a successful program is the pastor's home. Perhaps considerably more than the parish pastor, the student pastor's life *belongs* to his students. Members of a resident parish have their own homes. Students, on the other hand, often away from home for the first time, feel a strong demand and need for the atmosphere of a home. Sunday nights in Lent, a weekly open-house evening, parties, breakfasts, and dinners—all of these, to say nothing of frequent, completely unpremeditated visits, necessitate cast-iron, rubber-bumpered furniture, monumental, good-natured mobility, and a wife with a totally consecrated sense of humor. But the open house pays big dividends to the man who invests.

On the whole, the campus parish program is far more flexible than that of the civil parish. With students leaving every four or five years on the average, the pastor is able to introduce variety into his program, and improvements and changes can be made with little fear of disrupting long-standing congregational traditions. New viewpoints from students and con-

stant changes in the work provide the pastor also with a valuable perspective view of past activity. The other side of the coin is that with each successive student generation the nature of the student demands changes slightly, and the pastor must be able to supply the needs on comparatively short notice.

Further, the pastor may regret the paucity of contact with his people at the great crises in human life. He seldom sees his students through childbirth, death, marriage, Baptism, or Confirmation.

Finally, the pastor on the campus must be aware that the strength of his group will vary in a cycle of its own arbitrary choice, as unpredictable as next summer's skies. At times it will lag miserably, no matter what he does. At other times it will run itself, as though he did not exist. One pastor has said that "students will do what they want, when they want to, and because they want to, and often there is little that you can do about it." And yet, in spite of the erratic path of his student congregation, the man who does this work will testify again and again to the abundance of its stimulation and reward to him.

Dr. Frederick R. Knubel, President of the United Synod of New York and New England, once remarked that "At our...centers of learning, youth must have a Sanctuary. Education must have an Altar. Young people, having worked in their own student church come back to serve the home congregation with new zeal." If the student pastor can achieve this goal, his satisfaction will be well-founded.

INNER MISSIONS

Jack Kaelberer

The field of Inner Missions is one that presents a challenge to theological students who are anxious to preach the Gospel, administer the sacraments, provide pastoral counselling, and other means of help to those people who are unable to attend established churches because of sickness, handicaps, or prison sentences. Since such people can not actively avail themselves of the services of the parish ministry, the church has set up Inner Mission work so that these people can be served in spiritual as well as physical matters. Inner Missions is in reality Christ in the person of His servants going about healing, comforting, and bringing new life and hope through His Gospel to those who find it difficult to keep up the faith due to the ills or plagues of life.

The hospitals, mental institutions, prisons, and homes for the aged of this land are filled with souls whom Christ wants to win for His kingdom. It is not until a person has actually experienced for himself the spiritual fears and downfalls which are common to the patients or inmates of these institutions that he can fully realize the need for the Gospel in this area of life. This need for Christ's Gospel has been apprehended by Christian love and it is this love which is the dominating motive for Inner Missions.

While commendable work has been and is being done by the Board of Inner Missions, there still remains a tremendous amount of work which the Board can not tackle due to limitations of funds and personnel. Therefore,

there stands before every servant of Christ this call to minister to souls in bodies that are filled with sickness or other handicaps.

"How then," you may ask, "can I help in this situation?" First, you should meditate upon your talents to see with God's help whether you are qualified for work in this field. If you are not certain as to your capabilities and yet want to enter into this kind of Christian service, contact the secretary of the Board of Inner Missions in your Synod and lay before him your case so that he can help you in your decision. It may be that you consider yourself unfit for this type of full-time ministry. If that be the case, there is yet a second way open to you. In the communities into which you will go as pastors, there will be many social institutions and hospitals that are without visiting chaplains who voluntarily give one afternoon a week to minister to those people who need the help that only Christ's servants can bring. By volunteering, you will be furthering God's kingdom.

In closing this short presentation, I would have you think on the Parable of the Judgment in Matthew 25:31-46. Verses 34-40 drive home the point I have in mind. "Then the King will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in

prison and you came to me.' Then the righteous will answer him, 'Lord, when did we see thee. . . sick or in prison and visit thee?'

And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.'"

MISSIONS CALLING

Robert E. Reisch

The spark which led to the formation of a missionary society at the Lutheran Theological Seminary at Philadelphia was the decision of a student to devote his ministry to the foreign field, namely India. With this, the cause of missions was brought abruptly to the attention of the student body in the year 1880. Soon a lively interest had arisen, both in this work, and the necessity of fostering and furthering a missionary spirit throughout the church. But these founding members began at home, and they drew up the first constitution for a missionary society of the student body. It was only natural that the society should adopt for itself the name of the great pioneer home and foreign missionary, the Rev. John Christian Frederick Heyer, who served his church faithfully and well for fifty-six years, the last of which he spent at the Philadelphia Seminary as chaplain and house-father (hence, his affectionate title, "Father Heyer").

The Society prepared an anniversary booklet in 1889, in connection with a special service. Discussing the purpose of the group, it read: "Its object was to awaken and promote a missionary spirit in the minds and hearts of the young candidates for future pastoral duties, which could best be accomplished by seeking all available information concerning both the home and foreign fields,

and engaging as actively as possible in such enterprises as might advance the interests of missions, without interfering with the course of study in the Seminary."

The first actual project of the Society, which was undertaken in 1883, was the support of a student in a mission school in India. The first beneficiary of this activity was a twelve-year-old lad named Abraham. Apparently, however, there was not much of a program aside from this. There is no evidence from the Society itself, since, if minutes were kept, they are now missing. But the "Indicator" (forerunner of "The Seminarian") had this to say in 1887: "At last the missionary society of this Seminary has awakened to a full sense of its duty. For years it has been sleeping—sleeping peacefully, its bosom heaving gently with the breathings of indifference. Awakening once a year to give slothful heed to a faint cry for help, borne across the deep from distant Rajahmundry by some hastening billow, it slumbered on, all unconscious of the many cries ringing in its sluggish ears—cries for churches; cries for the Gospel. But divine power stirred within; it could no longer sleep, but arose, shook off its wonted heaviness, drank deep of the Word of God, and went boldly forth, determined to work faithfully in the Master's vineyard." The anniversary booklet referred

to above, seconds this comment, and goes on to explain the new activity: "Beyond this little enterprise in foreign missions requiring but casual attention on the part of students, nothing was done. The harvest was ripe for gathering but the laborers waited—waited! Suddenly they were aroused. The cry for more churches was heard. The call for the Gospel was heeded. The soil of the Home Mission field was by this time very fertile, and needed only the seed to bring forth an abundance of fruit. Then the Father Heyer Society began to send out sowers... On the evening of Reformation Sunday, October 30, 1887, lacking one day of three hundred and seventy years after Martin Luther inaugurated the greatest home mission movement ever attempted, we began our domestic operations by assisting to organize a mission at Tioga." This seems to have been the first of several mission congregations in the Philadelphia area at which students from the Society assisted. But it must not be assumed that these men worked miracles. In the Seventy-fifth Anniversary booklet of St. Luke's Church, we read of their efforts in Frankford: "...the City Mission Board became interested in this section in the summer of 1887, and appointed pastors Fluck and Sibole to investigate it. Several meetings were held in Wrights Institute Hall, but without encouraging results. Nothing substantial was done until the summer of 1888, when a School was organized in Union Hall, Paul and Oxford Streets, the congregation following in March, 1890. Up to this time the work was in the hands of our students in the Father Heyer Missionary Society..."

But at least, work was being done, and the Society was greatly revitalized from this new endeavor. The "Indicator" had observed in the issue of November, 1887: "The Father Heyer Missionary Society is undergoing a spiritual, physical, and financial revival."

But in the midst of all this home mission activity, the other sphere of Father Heyer's work was not forgotten. The anniversary booklet of 1889 tells about foreign fields as well as about the newly-activated home mission projects: "...F. S. Dietrich, F. J. McCready...as well as the late Rev. Artman, were members of the Father Heyer Society while they attended the Seminary. They are now ardently engaged in imitating the worthy example of the one whose name the Society saw fit to adopt."

But even this did not cover the scope of the Society's interest. The speaker at the anniversary service in 1889 was the Rev. William A. Passavant, Jr., who, in addition to serving as first Missions Superintendent of the General Council, was also active in the field of Inner Missions, following the trail blazed by his famous father. At the time of his appointment as Missions Superintendent, it was written: "It is now a settled fact, and one to be observed, that the Lutheran Church is becoming one of the great missionary churches in this country. To organize and take charge of this particular department, the General Council has called to be its Missionary Superintendent the Rev. W. A. Passavant, Jr. . . . His long experience in the various channels of church work, as well as his love for the cause, pre-eminently qualify him for the im-

portant office which he is about to assume. . . ."

The Seminary catalog for 1903-04 described the Society as follows: "(It) originated in the interest awakened by the residence of the Home and Foreign Missionary pioneer, Rev. C. F. Heyer, in the Seminary, at its former home on Franklin Street. At its meetings, papers are read, addresses made, and devotional services held. It secures frequent addresses and lectures from specialists in the different departments of mission work, and contributes to the support of scholarships in the High School at Rajahmundry. It has been largely instrumental in the establishment of several mission congregations in the neighborhood."

But the work and life of the Society was not entirely smooth and easy. The minutes from 1903 record that several members "spoke of the lack of life and enthusiasm in the society, and its meetings, and how this might be remedied." And the "Indicator" had previously commented that "It would be a good thing for us to take more interest in the Father Heyer Missionary Society. The attendance at our last meeting was small, when compared with the number in the seminary. If we as students are not in full and hearty sympathy with home and foreign missions, how do we expect to be leaders in this respect when we leave the seminary? 'A word to the wise is sufficient.'"

In 1905, a Missionary Rally was conducted in the seminary chapel. Speakers included the Rev. Drs. Spieker, Jacob Fry, and H. E. Jacobs of the faculty, and Dr. Drach, the secretary for Foreign Missions of the General Council.

Cooperating with the Rev. Dr.

J. F. Ohl, the Society supplied men to assist with Inner Mission work at the Holmesburg Prison and the Wissinoming Home for the Aged. For some reason, only Juniors were assigned to the former institution. Middlers took care of the Home for the Aged, and were also assigned to hospitals. The minutes for December 13, 1917 record that since February of that year, approximately one hundred ten addresses had been delivered at the prison.

The Society participated in several inter-seminary conferences. The fervent missionary spirit of the delegates to a Missionary Convention at Thiel College is obvious from their report of the proceedings of the Convention, their impressions of the town, and "the fact that they had attempted to influence as many students as possible at Thiel College to come to the Seminary at Mt. Airy."

That the interest of the Society was not confined to missions in the strict sense of the word is apparent from their determination to raise funds for the student prisoners of the prison camps of Europe. Their efforts on this behalf gained slightly over three hundred dollars. Another appeal came in the form of the European Relief Fund of the National Lutheran Council, a few years later. Something over one hundred dollars was realized for this work.

The Society conducted several anniversary services in its earlier years. The eighth anniversary was observed at Old Zion Church, Franklin and Vine Streets. Dr. William J. Mann gave the address. The ninth annual observance has already been mentioned. The tenth anniversary was observed at St. Johannis Evangelical Lutheran Church (present St. John's, May-

fair). Dr. Spaeth, the pastor, gave the anniversary address. Of more recent date (1938), the fiftieth anniversary was celebrated, with Dr. George Drach, secretary of the Board of Foreign Missions giving the address; however, why the anniversary was celebrated eight years late is still a mystery to the present writer.

The Society also conducted other public gatherings. One of these was held on March 19, 1885, at St. John's Church, Sixth and Race Streets (now in Overbrook); the "Indicator" reported: "For fully an hour he (Dr. William J. Mann) held the rapt attention of his audience and ended his discourse with the beginning of the work of Rev. H. M. Muhlenberg." In 1888, the society sponsored a series of lectures by such eminent men as Drs. Mann, Spaeth, Beale Schmucker, and Rev. Kemerer, Missionary President of the Pittsburgh Synod.

Although the Society is concerned (as was its namesake) for other than strictly foreign mis-

sions, nevertheless, its chief interest, in terms of financial support has been India. At first, a student at Rajahmundry High School was supported. Later, Andhra Christian College became the object of the Society's endeavors. About 1930, the society adopted the parish of Kotturu in the East Godavari Synod. Beginning this year, it is our plan to support the "Mt. Airy Evangelist", who will work in this synod.

It is indeed fitting that in this, Father Heyer's anniversary year, three men of Mt. Airy have answered the call to serve overseas. May their example be a constant challenge to us who remain behind, not only to consider this work for our future calling, but also to maintain and propagate the missionary spirit of the Church. If we do this, then surely the day is long behind us when the Church said no to one eager to serve his Master in far distant lands, or when the Church did call, and only a seventy-odd-years-old Father Heyer would answer.

THE THEOLOGICAL PRESUPPOSITIONS OF CHRISTIAN STEWARDSHIP

L. Crosby Deaton

To be a steward is to be the designated administrator of the possessions of another. The Christian faith has ever taught that all men are the stewards of God.

This relationship is established, in the first place, by the creative activity of God. All existence is utterly dependent upon the living God. Apart from this relationship of dependence on Him, there is no existence. "Thou art worthy, O Lord, to receive glory and hon-

our and power: for thou hast created all things, and for thy pleasure they are and were created." (Revelation 4:11). There is no confusion here! There is no uncertainty at this point! God is "God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible." Nothing exists in its own right. God is the author and possessor of all. Not even the existence of man himself has any independent basis, any

inherent integrity. Man is entirely the result of the creative activity of God. Man has indeed been made "a little lower than the angels," but he *has been made*. All that is is from God; all that is is God's (Psalm 8:5).

However, man does not exist in this creation as just another instinctive animal or chemical process; he stands out from it as something unique. He can transcend the creation even while he is yet part of it. He has been made in *imago Dei*. God has given to man the qualities of self-consciousness and self-determination. He has endowed man with a capacity for rationality and—most important of all—with the capacity for community in love with his Creator and his fellowmen.¹

One significance of this uniqueness of man in the world is that he is thereby entrusted with the administration of creation. Human freedom, rationality, and self-consciousness—these are the insignia of man's office as governor of his Lord's creation. These are the signs that he is God's steward. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Genesis 1:28). The *imago Dei* confers upon man the dominion over his Father's world. In making man in his image, God *made him His steward*,

However, this stewardship over creation is not the primary significance of the *imago Dei*. The fundamental aspect of man's uniqueness is that he possesses the capacity for life in a "community of love."² God made man for fellowship with Himself. The Scrip-

tures imply as much when they say that He walked in the garden and called for man. God did not create man for His amusement. He did not make him an animal like other animals or a robot that could only fulfill the Sacred Will. Rather He set man over against Himself as a center of responsibility; he created man in an I-thou relationship with Himself. The very nature of man's existence is that he stands over against this living God. It is precisely in this creation for fellowship that the self-giving love of God for man becomes apparent. In creating man so that he had a capacity for communion with Himself, God in fact created man in love. The fundamental significance of the *imago Dei* is, therefore, man's sonship, his status as beloved of the Lord. However, this too includes an element of stewardship. Man is the steward of God as the son is the steward of his father's possessions. Man's chief possession, the finest thing God has given him, is His Holy love. Man's stewardship is, therefore, primarily stewardship of this love. If man were an isolated individual, this would imply nothing more than everlasting thanksgiving, praise, and obedience; but man is not an isolated individual. "Male and Female created he them." The Father made man in community. Just as the Lord placed man over against Himself as a center of responsibility in an "I-thou" relationship, just so, He placed man over against his fellows in an "I-thou" relationship. Man was created to live in fellowship with his neighbor; he was not meant to try to dominate the neighbor or to try to control him. And this creation for fellowship with the neighbor implies creation for communion in

love with the neighbor just as clearly as creation for fellowship with God implies communion in love with Him. Nor is love which is to exist between man and his neighbor anything different from the self-giving love man receives from his Creator. He is to take this love, his greatest treasure, and administer it to his fellowmen. Thus man is created the steward of his Father's love. This stewardship he exercises within the framework of his relationship to God as His beloved son. This is the all important and essential stewardship that man has: that of channeling God's *agape* to the neighbor. Thus, in creation we find man made a steward; a steward over the whole creation, including himself, and a steward of his Father's love.

Nor do men fail to see this created stewardship of theirs. God has revealed it unto all men. Never, for example, have men been able to assume or imagine that they have made the universe or that they understood its every mystery or its ultimate significance. Never! For the creation proclaims too clearly the otherness of its true Creator. "Ever since the creation of the world his invisible nature, namely his eternal power and deity, has been clearly perceived in the things that have been made." (Romans 1:20). Nor has man ever been able to escape the fact of his responsibility for himself and all under his control. All sane men in every age have possessed a sense of obligation. Men have also imagined that they had a capacity for fellowship with God, and natural man has always known himself to be a social creature. He might even have acquired the idea that he was created for a com-

munity in love. Thus the Creator has revealed to all men that they are responsible for the administration of a world that is not theirs. He has revealed to all that they are His stewards.

However, all men have rejected this revelation. It has been the sin of man that he pushes away the knowledge of God as it begins to reveal itself unto him. Now he who has been created a steward, has always revolted against this status, against this relationship to God. He has desired to possess the creation for himself rather than to acknowledge the sovereignty of the living God. He has desired to rule the neighbor as a God rather than to live in fellowship with him. The temptation of the serpent was precisely that he offered man an escape from the role of steward; for he said, "God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods. . ." (Genesis 3:5). This is the temptation that man always succumbs to: the temptation to desert his stewardship and to claim for himself ownership, the temptation to deny God so that he can be a god. Man desires absolute sovereignty and not conditioned over-lordship. Thus he denies the revelation he begins to trust. He cannot bear to be a mere steward; if there is a God, man is only willing to recognize Him if He is in some way identified with himself. It is not going too far to say that man's vain idolatries are the mere by-products of his flight from stewardship.

Having once forfeited his position as steward of the Almighty Creator, man is powerless to reinstate himself. When man uses his freedom to pit himself against God, then he has, as far as he is

concerned, irrevocably committed himself to hostility to God; once entered, there is no escape from this situation. The son who forfeits his father's love cannot regain that love again by his own power. He cannot coerce his father's love once he has stopped it. The father must take the initiative and offer his love again if the relationship of love is to be reestablished. Man, once he has denied his stewardship and God's love, can do nothing to regain his former status.

Indeed, the man who has rejected his stewardship of creation and of God's love dare not even raise his eyes to heaven; to do so would be to recognize that he has thrown himself into the very pit and cannot now climb out again. Men do not cut the ground from under themselves in this way. They cannot bear to admit that they have actually committed themselves to irrevocable destruction. So they assume a bold air in the matter and resolutely refuse to entertain the slightest suspicion that anything is radically wrong. Man, having once denied God, is hopelessly imprisoned in his belief. He cannot himself break out of his jail; if there is to be any escape and recovery of his stewardship, God must break into him.

This brings us to the second basis for stewardship: the redemption. The fact is that in the "fullness of time" God sent His only begotten Son to man. After long preparation and in the midst of man's desperate helplessness the Son of God broke in upon him. He came as "the Lamb of God which taketh away the sin of the world." He came in love, saying, "I am the good shepherd; and know my sheep, and am known of mine...and I lay down my life for the sheep" (John 10:14,

15b). And in love "he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him..." (Isaiah 53:5a). Thus was the way opened for man to become again the steward of God.

It is not possible to properly appreciate the work of Christ in redeeming man unless that work is seen as an actual recreation of man. Man, as we have seen, has been made by God in His image; and this means that he has been created as God's beloved son and the steward of his Father's love. In rejecting the revelation of God, in turning his back on his Father's love, man forfeits his created relationship to God and actually undoes in part his created nature. He baffles and causes to wither the most important aspect of the *imago Dei*; namely, the capacity for community in love. The rejection of the love of God, once made, obliterates forever, as far as man is concerned, any possibility of his again becoming God's son and the minister of the holy love to the neighbor. Of course, some of the *imago* remains: self-consciousness, rationality, and self-determination. These insignia of man's stewardship over the universe are not destroyed by man's flight from stewardship and sonship. However, even these, even man's dominion over the world, are badly distorted by man's rejection of God. For, once he breaks off relations with God, he no longer does, in fact, act as steward over the universe but rather only as the king of beasts. So even that aspect of the *imago* which is not erased from usefulness by the rejection of community in love is badly distorted and thrown far out of focus. The law

is the primary sign of this fallen state. It stands over the unfaithful son as a policeman called in to enforce the father's will now that the love relationship has been destroyed.

Christ reverses all this. His revelation of God's love even for a renegade son reestablishes the love relationship and dismisses the policeman. The father loves His rebellious child even to the point of being willing to suffer at his brutal and often unloving hands. This is redeeming love and this recreates the love relationship destroyed by man's rebellion. In other words, Christ recreates in man that most important aspect of the *imago*, even the capacity for life in a community of love. Christ makes man once again God's son who is the steward of both his Father's world and his Father's love. "God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons. . . . So through God you are no longer a slave but a son, and if a son then an heir." Gal. 4:4, 5, 7. Here Christ creates man anew. "Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come," II Cor. 5:17.

Thus, Christ has given to man again the fulness of his created stewardship. Christ has made man a steward "of the mysteries of God" I Cor. 4:1 and "of the manifold grace of God," I Peter 4:10. In Christ man receives the fulness of God's love. This treasure is by all odds the most precious thing man has from his Father. The world and even life itself are as mere baubles and trinkets next to the glistening gems of God's holy love. Now God demands of

man his most perfect stewardship in the interest of this great treasure. Man must praise, love, thank and obey God for the great privilege of being the possessor of this supreme treasure. He must also channel these riches wisely in the world. He must express the Divine love by bestowing it on those about him. The Christian must be Christ to his neighbor. This is the heart of Christian stewardship. Whatsoever the Christian does he does all to the glory of God.

And what a stewardship of perfection this stewardship of the beloved son must be! The son of God who is steward over his Father's possessions and minister of his Father's love is responsible as no mere employee or appointed manager could be. He is, as the beloved of his Father, expected to give a perfect—not just a tolerable, but a perfect—administration of that which has been entrusted to him; and he must give it with joy, zeal and love. Otherwise he is not a good steward of his Father's possessions. Luther said, "Lo! my God, without any merit on my part, of His pure and free mercy, has given to me, an unworthy, condemned and contemptible creature, all the riches of justification and salvation in Christ, so that no longer am I in want of anything, except the faith to believe that this is so. For such a Father, then, Who has overwhelmed me with these inestimable riches of His, why should I not freely, cheerfully, and with my whole heart and from voluntary zeal, do all that I know will be pleasing to Him, and acceptable in His sight? (Martin Luther, Christian Liberty)."8 Even so great is the work of Christ in restoring our stewardship to us.

Yet none of this work of Christ

has any meaning unless it be apprehended and appropriated by faith. Unless a man possess his redemption by faith the work of Christ is of no benefit for him, and he remains the dishonest steward and the prodigal son. This brings us to the third basis of stewardship: sanctification.

Man is not capable of bringing himself to faith in Christ. He cannot compel himself to trust the revelation of the Living God. Rather God must Himself come before man and elicit his faith. The revelation must validate itself. This compelling approach of God to man is and has always been the work of the Holy Spirit; it is sanctification. The very existence of the Church testifies to this work of the Spirit.

When men are granted the faith, they are redeemed by the grace of God through Christ. The coming to faith means that man's redemption is accomplished for him; he is thereby adopted as the son and steward of the Holy God. All of this is an objective matter. However, this does not complete the description of sanctification; for sanctification has its subjective aspect—even repentance. When man trusts Christ as his Lord and Savior and is met by the Eternal God, then he deserts his old life for the community of love given him by God. He responds in trust, obedience, and love to the love he has received. And man makes this response in the very situation in

which he is confronted by God. There can be no question about what his stewardship shall include. It includes all that is in his control at the moment. It includes his "givenness" as a creature and the totality of his relationships. By his redemption and sanctification man once more comes to recognize his responsibility to God just where he is. He recognizes the "givenness" of his situation as coming from God, and he responds in love in that situation. This is Christian stewardship.

Christian stewardship is, then, an integral part of sanctification. It is not something that is tacked on to that experience. It is an integral part of it. The meeting in faith of man and God both saves man and begins his life again as the son and steward of his Father.

This unity of sanctification and stewardship is a dread warning to the Church. It constitutes a permanent test of the Church's life. Where there is no stewardship, no response to God's love, neither is there any sonship or any Church. Our Lord said, "You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? So, every sound tree bears good fruit, but the bad tree bears evil fruit. A sound tree cannot bear evil fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus you will know them by their fruits." (Matt. 7: 16-20)

¹ Martin I. Heineken, *Basic Christian Teachings*, (The Muhlenberg Press, 1949), p. 47.

² *Ibid.*, p. 47.

³ The Lutheran World Federation, ed., *Summary Report: The Lutheran World Federation Assembly, Lund, Sweden, June 30—July 6, 1947* (Philadelphia: The United Lutheran Publication House, 1948), p. 26.