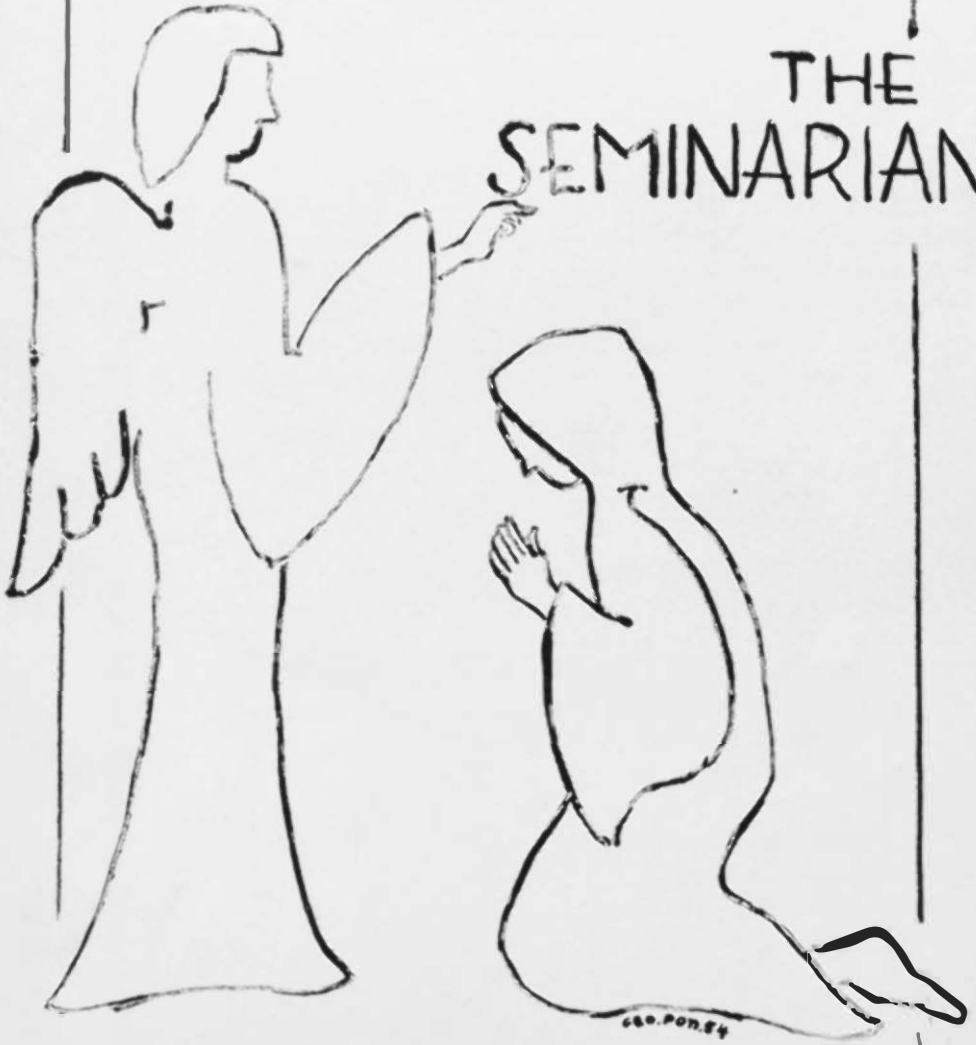


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THE SEMINARIAN



The Seminarian

COVER: -- THE ANNUNCIATION

By George Pontoppidan

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth...And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call him Jesus" (Luke 1: 26, 30-1).

* * * *

EDITORIAL TIDBITS

This is the fourth issue of THE SEMINARIAN, and we hope it is the best. For general information, the cost of publication averages twenty-five dollars per issue....The cartoons by Don Bravin are the latest addition to the publication.

We would be interested in knowing how you like them. If you have any cartoons to submit for publication, have them in my hands by the first of the month....In addition to cartoons, we added a new member to the staff to replace Jack Bellingham; he is Al Potter. Al is a graduate of the Massachusetts Institute of Technology. For some time now he has been helping us with the burdensome job of typing stencils. The staff wants to welcome Al and is sure he will do a good job...."Hap" Haseneuer did the art work on page one....The next issue of THE SEMINARIAN will be distributed March 17, 1954. Now good reading to you all.

FKS

DIETRICH BONHOEFFER 1906-1945
A Witness of Jesus Christ Among His Brethren

Dr. John W. Doberstein

Dietrich Bonhoeffer, Lutheran theologian, teacher, writer, and Christian martyr, is coming into his own in the English-speaking world. In 1949, The Cost of Discipleship (Macmillan) was published in England and the United States. In January of this year, a collection of his letters, essays, and poems written while in confinement was published under the title, Prisoner of God (Macmillan). And this spring a third book of his, a profoundly simple study of the biblical meaning of community will be published under the title, Life Together (Harper). These three books, with his unfinished and as yet untranslated Ethics, constitute Bonhoeffer's legacy to the Christian world.

Who was Bonhoeffer? He was born in Breslau in 1906, the son of the first physician to hold the chair of psychiatry in Germany. His mother was a granddaughter of Karl von Hase, the famous church historian. He grew up in Berlin in a family of seven brothers and sisters, surrounded by the stimulating artistic, musical, and literary atmosphere of a cultured professor's home. He studied theology at Berlin and Tübingen and was admitted to the faculty of Berlin at the age of twenty-four.

After a year as a vicar in Barcelona, Spain, he spent the following year, 1930, at Union Seminary in New York, returning to his university post to teach systematic theology. When the National Socialists seized power in 1933, he gave up his teaching, refusing to go along with the "German Christians", and ministered to two German congregations in England until 1935.

Back in Germany again, he accepted a call to head an underground seminary supported by the Confessing Church in Finkenwalde, Pomerania. This illegal, clandestine seminary was finally closed by the Gestapo in 1940. Forbidden to preach, lecture, or write, Bonhoeffer not only resisted Hitler within the Church, but also participated in the civil resistance which finally issued in the unsuccessful attempt on Hitler's life in the Putsch of July 20, 1944.

In April, 1943 he was arrested by the Gestapo with his brother-in-law, Hans von Dohnanyi, for high treason, and he spent the next two years in one prison and concentration camp after another, until on April 9, 1945 he was hanged by special order of Heinrich Himmler just a few days before Flossenbürg, the camp where he was last imprisoned, was liberated by the Allied forces.

This is but the barest sketch of Bonhoeffer's brief life. A fuller memoir may be found in The Cost of Discipleship and additional facts are contained in the introduction to the forthcoming Life Together.

The latter book should be of special interest to seminarians, for it grew directly out of Bonhoeffer's experience of common life in the years he spent with students in the underground seminary at Finkenwalde. The chapter heads indicate its scope: Community, The Day with Others, The Day Alone, Ministry, Confession and Communion. Like all of Bonhoeffer's writings, this little book is thoroughly biblical. It shows that Christian community in this world is not something we can create by means of our community-building values; God creates it through the Holy Spirit. Each of the chapters presents some very practical suggestions for the common life, and if life in a theological seminary is to gain a greater measure of that "community" which we talk about so much, it will have to begin with the kind of thinking that is set forth in this book.

A memorial tablet in the church at Flossenburg reads: "Dietrich Bonhoeffer, a witness of Jesus Christ among his brethren." Bonhoeffer was a witness of Jesus Christ in his life, his death, and his writings. This is what gives them their integrity and their integration, so that, as in the lives of all great Christian saints, you feel that they are all of a piece.

Thus in Bonhoeffer's fragmentary Ethics, the field where he himself felt he could make his best theological contribution, everything is focused upon surrender to Jesus Christ in the concrete decisions of this life and this world. It is to be hoped that his Ethics will be made available in English, for it is a radically Christian and profoundly realistic ethics, written by one who in his own life witnessed a good confession, looking steadily into the face of Jesus Christ and yet at the same time stubbornly and honestly facing the concrete demands of living as a Christian in this real world. Christian ethics cannot be abstract or casuistic or merely reflective. The Christian life means being "formed" in this world in the image of the Crucified and Risen Lord who became man. Its purpose is to help us to learn to live wholly in this world, making every decision on the basis of that experience of "oughtness" that comes when we earnestly face the imperative of God in Jesus Christ, the Lord of every area of our life.

The Ethics is fragmentary. It was written in spare hours, in temporary refuges, and partly in prison. But this need not detract from its seminal power. Nobody would say that Pascal's Thoughts is less valuable for being unfinished and fragmentary. Bonhoeffer's life was fragmentary from any point of view, and when we read his books we become aware of what the church, the world, and humanity lost when this richly gifted theologian and genuine man was put to death in the flower of his life. But the legacy he left is sufficient and it has already borne fruit. Bonhoeffer, writing from prison in 1944, was conscious of this and content to accept the fragmentariness of his life:

"It all depends on whether or not one looks upon the

fragment of our life from the point of view how the whole was intended and planned, and the materials that went into it. In the end there are fragments that are good only for the rubbish-heap, and others that will be significant for centuries, because their completion can only be the work of God. They are fragments because they must be fragments; I am thinking, for example, of The Art of the Fugue. If our life is no more than the remotest reflection of such a fragment, in which for even a short time the various themes harmonize, constantly piling up stronger and stronger, and in which the great counterpoint is sustained from beginning to end, so that, finally, after the music has broken off, we can still strike up the chorale, 'Before Thy throne I come', then we shall not complain of the fragmentariness of our life, but rejoice in it."

DIETRICH BONHOEFFER ON COSTLY GRACE

Cheap grace is the preaching of forgiveness without requiring requiring repentance, baptism without Church discipline, Communion without confession, absolution without contrition. Cheap grace is grace without discipleship, grace without the Cross, grace without Jesus Christ, living and incarnate.

Costly grace is the treasure hidden in the field; for the sake of it a man will gladly go and sell all that he has. It is the pearl of great price to buy which the merchant will sell all his goods. It is the kingly rule of Christ, for whose sake a man will pluck out the eye which causes him to stumble, it is the call of Christ at which the disciple leaves his nets and follows Him.

Costly grace is the gospel which must be sought again and again, the gift which must be asked for, the door at which a man must knock.

Such grace is costly because it calls us to follow, and it is grace because it calls us to follow Jesus Christ. It is costly because it costs a man his life, and it is grace because it gives a man the only true life, It is costly because it condemns sin, and grace because it justifies the sinner. Above all, it is costly because it cost God the life of His Son: 'ye were bought at a price,' and what has cost God much cannot be cheap for us. Above all, it is grace because God did not reckon His Son too dear a price to pay for our life, but delivered Him up for us. Costly grace is the Incarnation of God.

(The Cost of Discipleship.

The Macmillan Company, 1948,
pp. 38-9).

HEYER FUND GOAL SET AT \$400;
TO BE USED FOR FLOOD RELIEF

The goal of the 1954 Heyer Commission Fund drive has been announced as \$400 to be used in Indian flood relief work. The campaign will begin on February 15 and continue for two weeks. During that time, each student and faculty member will be contacted by the drive workers.

Receipts will then be turned over directly to the Board of Foreign Missions, earmarked for flood relief in India.

The present need is the result of devastating floods in the Godavari River area in August. The flood waters, which reached depths of as much as 67 feet, damaged Lutheran mission stations and caused nearly complete loss of homes and possessions of families living in this sector of the mission field. After six months, the need for reconstruction and relief activities still is urgent.

Al Patterson, chairman for the drive, also commented that last year's goal of \$350 was exceeded. This money provides the salary and all necessary equipment for an evangelist in India for a period of two years.

It is the current practice of the Heyer Commission to devote its fund drive in every second year to the support of an evangelist there, thus providing complete support for one person, and to devote the drives in alternate years to other individual projects.

WIVES CLUB TO FEATURE MRS.
BLACKWOOD AT MARCH MEETING

Mrs. Andrew W. Blackwood, author of The Pastor's Wife, will be the speaker at the regular meeting of the Wives Club on Tuesday evening, March 18, at 8 p. m., in the basement of Ascension Church.

Dr. and Mrs. Blackwood spent fifteen happy and rewarding years living in various parsonages. Dr. Blackwood then began teaching at Louisville Presbyterian Seminary, Kentucky. From there he went to Princeton Seminary, and is now a professor at Temple University School of Theology. Before her marriage Mrs. Blackwood taught music at the Girls' School, Assiut, Egypt.

Wives Club members cordially invite the fiancées and girl friends of students, wives of professors, and wives of other ministers or ministerial students to join them for this occasion. Refreshments will be served after the meeting.

The Wives Club program for the remainder of the year has been completed, including the following events:

Thursday, February 18: a tour of the Germantown Home and film.

(Continued on page 15)

Mr. Patterson expressed the hope that this year's goal of \$400, which averages \$2.50 per student or faculty member, would be met with equal success.

THE SEMINARIAN

DECEMBER 1953, VOL. XVIII, NO. 4

THE STAFF

Kenneth Shirk, Editor; John Bellingham, James Harrison, John Scherch, Alex Black, Ray Best, Don Bravin, Fred Auman, Paul Bosch, Al Potter, Marion Himan.

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THE PRESIDENT WRITES ---

The school year 1953-1954 seems to be the year of accidents and illnesses for the Mt. Airy family. As The Seminarian goes to press this month, all of us can turn our prayers to God in thankfulness for His goodness to us.

After a severe fall, Mrs. Bean is now well enough to do her daily round of shopping. Mrs. "Ven" is home again, convalescing in her Refectory apartment. "Deva" Devashayam is taking his first steps since his accident nearly three months ago.

And the latest reports from Chestnut Hill Hospital concerning Mr. Zieber's condition

are encouraging. Now that he is on the road to recovery, our earnest prayer is that he may soon be back on campus, leading the choir, struggling with junior and senior voices, and generally adding his genial personality to Seminary life.

* * *

At the January meeting of the Executive Committee of the Student Body, Jack Scherch made a special report on the state of the Refectory. Everything possible is now being done to give us the kind of food we want.

During the first days of this month, every man who eats in the Refectory was given an opportunity to express his ideas on the menus he likes now as well as those he would like to see added.

Within reason (taking the budget into account), the wishes of the students will be consulted in menu planning.

These proposed changes have come about as an answer to our gripes, but there are a few things the Refectory Staff would like us to consider. First, we have been asked to be more prompt --especially for breakfast. Secondly, there is the matter of dress. This is the annual problem in the Refectory, the Chapel, and, to a lesser degree, in the Library.

We must bear in mind that we have guests almost every day and that many of them receive their main impression of us from the way in which we act in Chapel and in the Refectory.

{Continued on page 16}

DR. ERICH VOHRINGER HEADS
EDUCATION DEPARTMENT

By Jim Harrison

With the start of the spring term, we welcome to our campus the Rev. Erich Voehringer, new head of the Department of Christian Education.

The son of missionary parents, Dr. Voehringer was born on the Gold Coast in Africa. Shortly thereafter, he and his parents returned to Germany where, in Basel, he spent his childhood.

During the first World War, his parents came to this country. This was an exceedingly interesting voyage. Having been made prisoners of war by the British, they were on a ship bound for England. But on the way, the ship was captured by a German submarine, the English taken captive, and the Germans set free. The next stop was America.

Dr. Voehringer joined his parents in 1923 and in the same year entered the Philadelphia Seminary. After graduation in 1926, he served for five years as assistant pastor at the Mary Drexel Home. During this time he taught in the Lankenau School for Girls. At the same time, he attended the University of Pennsylvania where he later received his Master's Degree in Education and Comparative Religion.

At this time he returned to Germany where he prepared for the mission field. He attended the Berlin University from which he received his Ph.D., with his thesis being

written in the field of anthropology.

The mission field in Africa's Gold Coast was again Dr. Voehringer's home, 1934 to 1940. After this, he and his wife returned to Germany.

Soon thereafter, he came to America and accepted a call to be pastor of Grace Lutheran Church in New York City. He served this congregation for two years and, in 1943, accepted a call to be pastor of Tabor Lutheran Church in Philadelphia.

Here he served until, in 1946, he was called to become Assistant Secretary of the World Council of Christian Education. In this responsible position, Dr. Voehringer was in charge of the department of Children's Work and Audio-Visual Aids. His duties took him on many travels -- to Europe, the West Indies, South America, and West Africa.

From the World Council of Christian Education, Dr. Voehringer comes to Philadelphia to join us here at Mt. Airy. He was called to be head of the Department of Christian Education and at present is teaching a very popular elective in Audio-Visual Aids and a course in the Graduate School.

Dr. Voehringer is married and has four children (three girls and a boy, ages 17, 16, 14, and 5). At present he is living in Graduate Hall, but in the near future he and his family expect to move into 7304 Boyer Street, Dr. Snyder's former residence.



THE FALL OF SATAN - P.F. Bosch

After the engraving by
Gustave Doré from
Dante's Inferno

DIABOLUS REDIVIVUS

L. CROSEY DEATON

Of late all those theologically "in the know" have been talking about man's anxiety, his fear of that which he cannot escape. Much has been written about the perilous nature of the "human predicament" and the persistent character of evil. In the light of all this, one might reasonably expect the modern doctrine of the devil to be rather clearly defined. It is not. The plain fact is that it is sadly muddled.

The very existence of the diabolical is widely questioned. Every college student who has had a survey course in religion knows that the devil is merely a Persian idea, borrowed by the Hebrews in a moment of weakness. The "enlightened" look upon belief in the devil as an infantile means of ducking moral responsibility. Those who object that our Lord seems to have believed in the diabolical are promptly confronted with no less an authority than Schliermacher himself. It is the opinion of that worthy scholar that Jesus' apparent belief in the devil was in reality only an accommodation to the ignorance of the day. Unless one wants to revert to the Middle Ages and the days of witch trials, the devil is out. Only fools, the demented, and Roman Catholics still believe in him.

Unfortunately much of this skepticism, despite its loud claims to rationality, does not stand up under logical analysis. A Persian idea -- so what? That has almost nothing to do with the truth value of the concept. Those who blandly assume that it does are guilty of the genetic fallacy. So the medieval man and the witch hunter believed in the devil?! Is the concept to be judged by association? Are we to scoff at the devil because he is currently un-American? Is he pure fantasy because we can't run a chemical analysis on him? Much of the skepticism about the infernal is sheer prejudice.

However, it must be admitted that this is not always the case. Many devout Christians are simply unable to see what the devil has to do with the essentials of Christianity. He does not seem to be anything more than a prop which the play could very well do without. Why should Christians believe in the devil? This question is deserving of our respect. If it cannot be answered satisfactorily, there is good ground for ignoring the diabolical.

The devil is the traditional "answer" to Christianity's main

problem: the existence of evil. Evil is the Christian problem par excellence precisely because the Gospel proclaims the existence of an omnipotent God of love. In the face of injustice and crime, surrounded by hatred and exploitation, Christianity asserts the incredible: that a God of perfect love rules all. More than anyone else, those who make such a statement have to account for evil.

It is significant in this connection that there are virtually no Old Testament references to the devil. The Old Testament never quite makes love the controlling characteristic in God's nature, though it points in that direction. It is only such an emphasis that makes the problem of evil terribly urgent. Judaism knew vaguely that evil had to be accounted for and made several attempts; but it was Christianity which was really forced to come to grips with the problem. For it was in Christ that God revealed Himself as love.

To account for evil it is obvious that Christianity has to resort to some sort of dualism. Evil exists; a God of love cannot be its author. If it is not the work of God, then its source must be located in some other quarter. The early church cast about for the guilty party. Marcion suggested that Yahweh was the author of evil and that Christ was an altogether different god, one of love. This solution failed because it destroyed monotheism. The church had no intention of "dumping the baby with the bath." She saw the need for a dualism, but she had no intention of permitting the destruction of her faith in the One God.

Evil is not the work of God; it is not self-subsisting. Therefore, it must be the product of one or more of the creatures. Who gets the blame? Man is obviously the primary suspect. He is both free enough to revolt and bound enough to want to. He is the creature who is aware of eternity even while he stands in the slush of time. Is not he the author of sin?

The fact of temptation reveals that he is not. To tempt, to invite to sin, is itself the act of a sinner. It is perfectly true that man tempts himself and his fellows, but temptation does not ultimately originate with him. Ultimately man is tempted to sin from outside himself. Evil is out there and suggests itself to him. The human situation is always fraught with temptation. Youth contains the invitation to arrogance and self-reliance; old age, the call to disillusionment and despair.

Perhaps some one will suggest that all of this is merely the operation of the subconscious. The invitations which seem to come from the outside really come only from outside the realm of consciousness. They are really the secret sin "which we cannot fully understand," sins committed in the hidden recesses of human personality, the sins of the subconscious mind. When these emerge into the clear light of our consciousness, they seem to be total strangers; but in reality they are old companions grown bold.

It is not our purpose to become involved in psychological complexities. Exactly what goes on in the subconscious the present writer is not competent to say. Yet this much a Christian knows: the subconscious mind is not the author of evil. We do not finally suggest evil to ourselves at either the conscious or the subconscious levels. If man in any area of his personality originates the invitation to sin, he is evil by nature. That human nature is essentially evil no Christian can admit. Such an admission denies both the creation as an act of love and the sinlessness of the Incarnate God. "God saw everything that he had made, and, behold, it was very good." Sin is not native to man. On the contrary, it is a terrible disease, perverting his nature.

Evil, then, must be the work of some other creature. Who? What is this other one like? Well, it's clear that he is a being who enjoys the freedom of decision, a responsible being. If that were not the case, God Himself would still be the author of sin. A loving God could not have made the originator of evil evil by nature. Such a creation would have been a sin. The originator of sin became sinful through the exercise of his own free choice.

But what's this? If the originator of evil was not evil from the start, how did he ever come to tempt himself? The will which tempts is already sinful. We are face to face with the same objection that caused us to disqualify man as responsible for all sin. It seems both that no one is the tempter and that some one is.

This thorny paradox is significant precisely because it is so baffling. Evil loves deception. Its very existence depends on it. It is even self-deceived. It is ever manifest, but it never reveals itself. Man is not the originator of evil; no one is. Yet there evil is. This state of affairs does not deny the existence of the infernal; it simply reveals its character. The originator of evil appears to be both a lover of darkness and hideously intelligent. Indeed, only a consummate master of rationality could succeed so perfectly in hiding himself from all rational investigation. Only faith can penetrate beyond the rational cover up. Faith knows that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The Christian never regards the devil as a fairy tale. His existence is the only way in which Christianity can deal with the terrible problem of evil.

But what sort of creature is this whose existence Christians are compelled to admit? A free creature, rational, monstrously clever—that we have already seen. These are the properties of personality. Only persons are free and rational. Thus, the diabolical turns out not to be some inanimate force, some evil impulse which operates according to a depraved law. On the contrary, evil is personal. The assaults of evil are personal

attacks. We are wrestling with a cunning, personal enemy. Yet he is not just such a person as we. He has no corporal existence. He is quite beyond any apprehension by our five senses. It is customary to call such a being a "spirit."

Satan (the name means "adversary") had his origin in the creative activity of God. More than that we do not know; but that is enough to tell us that he, like us, is a dependent being. He is not omnipotent; he is not holy. His is a life of both freedom and dependence.

Now, when God gives freedom to His creatures, He also calls for their trust and love. This could hardly have been different; in the case of the devil. The demand made upon him was that he trust God.

Satan did no such thing. Rather, he fell hopelessly in love with himself. He found his own excellence, the glory of his own being, so satisfying that he willed to be the Ultimate. How could he admit the existence of any other god than himself? However, the desires of the devil did not alter the Will of God. God created him, and thus he was a dependent being whether he liked it or not. In willing to be the ultimate Satan only started a war against his own nature. Here is eternal misery. Here we can catch a glimpse of "the pains of hell." He who loves himself so well only devastates his own nature. He cannot be what he would be and will not be what he can be. Endless despair!

It is eminently true of the devil that "misery loves company." The inventor of sin is an appallingly unhappy person. He forever suffers the excruciating pains of frustration, despair, and wounded pride. It is especially galling to the infernal one that man can still love God and thereby add to the Satanic rejection, humiliation, and defeat. The devil can do nothing to gain power over heaven; but at least he can hope to escape rejection at the hands of man. With a zeal born of his insatiable lust for power, Satan works to kill any love or trust man might have for his Lord; for the revolt is Satan's creation, his program. Those who embrace it are automatically his followers, and that is at least some consolation. The lord of hell plots to lead the sons of God into the realms of despair.

The first battle in this war was an unqualified success for the devil. Indeed, the victory was so complete that it sometimes seems that the whole war is lost. All men are sinners. The devil has successfully enthroned himself as "prince of this world."

The devil tries to use his initial victory over man against God. He is called our "adversary." Richardson points out in his Theological Word Book of the Bible that the term is a legal one in Biblical usage. It is the title of the accuser at a trial. Satan is our accuser before God. Pointing to our sins, he appeals to God's justice and holiness against the divine love. If he were successful in this, he would be triumphant over the Will of God; but he is not. God's justice is love. In the "fulness

of time" God himself came into the world and as one of us suffered the death "which we for our sins have deserved." The holiness of God can never be separated from His love. His justice is mercy. In Christ God rebuked our accuser and offered us a way of escape from his power. We need go no further. For the Christian, the final fact about the devil is his defeat.

From all of this, it is quite obvious that the fiend has a great deal to do with our relationship to God. He plays one of the central roles in that great struggle of personalities which has resulted in man's redemption. This throws a rather strange light on modern theology's general failure to produce a doctrine of the devil. We have before us the spectacle of theologians fascinated with effects of the disease (fear, despair, etc.) but without any apparent interest in its nature. This is passing strange! It's hard to avoid the conclusion that there is a theological prejudice against metaphysics and in favor of psychology. In any case, there is a widely spread opinion to the effect that psychology deals with personalities while metaphysics is concerned only with abstractions. It is easy to see how this feeling could furnish the foundation for a theological antipathy to metaphysics. Christianity is undoubtedly an affair of personal relationships. Impersonal abstractions can have little place in its teaching. Metaphysics is impersonal; ergo one need only look at the doctrine of the devil to see the absurdity of all this. Here we are in the realm of metaphysics, and it is precisely this doctrine which shows sin to be a clash of will, a personal conflict. Again, this doctrine reveals Christ's redeeming work as a personal struggle. Contrary to the current assumptions, metaphysics is intensely personal. Now we do not propose that theologians develop an obsession for the devil, but we do suggest that it's high time to stop ignoring him.

* * * *

More and more of late the present writer finds himself in the role of devil's advocate. He doesn't know quite how this happens and hopes that it has no sinister significance.

HOW ARE THE ANGELS DOING?

One of the major problems facing all ministers is the solution to the age old problem, "How many angels can stand on the head of a pin?" This neophyte cannot yet give a good answer to this problem, but he can tell you that Mt. Airy's own angels are flying high, well on the road toward a berth in the playoff. To date they are sporting a record of eight victories and four defeats. With four games remaining, they are in a tie for third place. The league standing is as follows:

Team

1. Hope
2. Good Shepherd
3. Advocate
4. Angels
5. Ascension
6. Muhlenberg
7. Trinity
8. St. Paul's, Olney
9. Redemption
10. St. Paul's, Cheltenham
11. Messiah
12. Faith

The Mt. Airy leading scorers have amassed individual averages as follows:

| | <u>Games</u> | <u>Total</u> | <u>Average</u> |
|------------|--------------|--------------|----------------|
| 1. Hand | 12 | 173 | 14.4 |
| 2. Gebert | 12 | 86 | 7.2 |
| 3. Schmidt | 12 | 86 | 7.2 |
| 4. Walker | 11 | 58 | 5.3 |
| 5. Henne | 6 | 29 | 4.8 |

Flesh! Mt. Airy's chances for the title have greatly improved since the arrival of John Kulsar, a transfer student with intercollegiate experience at Williams College.

--Ray Wolfert

ROVING REPORTER FINDS FUN,
FOOD AT MIDDLER OPEN HOUSE

Tuesday, February 2, saw the faculty holding an "open house" for the middler class at the Steimle residence. The roving reporter's roving eye caught the following:

After being greeted at the door by Dr. Steimle and depositing our coats on the second floor, we were on our own...Every room had its own group, but no group stayed "fixed" for long...At first Mrs. Tappert and Mrs. Doberstein officiated at the tea and coffee pots in the dining room...Provided were plenty of hors d'oeuvres, cookies and cake... In one room Dr. and Mrs. Bagger, Dr. Seltzer, Mr. and Mrs. Borneman, and Dr. Snyder were joking with a group of students. It reminded one of "Can You Top This?"...The living room presented just the opposite type of scene. Here Dr. Tappert, Dr. Doberstein and some students were engaged in what appeared to be "serious business."...In the foyer stood several students with Dr. Steimle. They seemed to be ribbing Gordon "this is business" Joyce about something....Filled our plate again, and returned the empty to the kitchen where Mrs. Heinecken and Mrs. Steimle were doing dishes...Bade goodnight to Dr. and Mrs. Steimle and headed toward the dorm....Interesting evening.

ADVOCATE CHURCH TO BE SCENE OF ANNUAL SENIOR BANQUET

According to recent announcement, the committee planning for the senior banquet, set for Friday, April 30, has determined to hold the banquet at the Evangelical Lutheran Church of the Advocate.

Located at Wister Street, Sixty-fifth, and Wyncote Avenue, the church is easily reached by the 23 trolley and the 52 trolley from Chelton Avenue.

This is the same place that the banquet was held last year, and of the many prospective places investigated by the committee, Advocate seemed for many reasons to be the most desirable.

A different caterer has been obtained, and the program committee is hard at work planning an interesting and different-type program.

Wives Club

(Continued from page 5)

Tuesday, February 23: Dr. Heinecken will answer questions concerning the topic "What Makes a Lutheran?" Dr. and Mrs. Heinecken have invited the club to meet at their home for this "question box" session.

Tuesday, March 9: Dr. Voehringer, new professor of Christian Education at the seminary, will address the group.

Plans are now being formulated for the annual Senior Farewell Party which will be held early in April.

M. Himmen

A SCOOP ??

The grapevine that circles the globe and ends at Mt. Airy has recently brought to my attention the latest in rumor. At the general Ordination Service of the Pennsylvania Ministerium, Dr. Edward T. Horn III will preach. The synod could not have made a better choice. Remember, only time will tell whether this rumor is correct.



STUDENT PHONE



COMING SOON !!!

The annual regional conference of the Interseminary Movement will be held at the Reformed Seminary in Lancaster. A Roman Catholic theologian and a Reformed theologian will be the main speakers on the theme, "The Ministry and the Sacraments of the Church." This is a three day conference beginning Feb. 25. It will be climaxed, on the lighter side, by a tour of Lancaster and a visit to the Amish area. The conferences usually are interesting and stimulating, so make plans to attend this one.

Moyer

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Finally, we are requested to co-operate with the waiters after meals, especially after breakfast and lunch when many of them must rush to get to class. --Donald Moyer

LETTER TO THE EDITOR --

Dear Editor,

I haven't been here on campus very long, but already I have decided that I don't like everything I see. And most of the things I don't like are really little things. Sometimes, of course, little things have big meanings. Maybe these do. I don't know.

One thing that stands out is the lack of consideration for others. This shows up in dress and actions during meals. One fellow wore a flannel shirt to Sunday dinner a while ago. I suppose that's o. k., but that particular Sunday, guests included a Mother, a Sister, a Brother, a Girl Friend, and a Wife, all important people to members of our community.

What they thought I don't know. But I know what I think. The coatless fellows show either a lack of consideration or else a lack of the social proprieties. Not to dress properly is either a sign of (1) laziness (2) unmannerliness, or (3) egocentricity.

Oh well. It's been good to get this off my chest. Maybe I'll write again sometime.

Philip