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CONVOCATION RE-VUES

The Seminary family and its many friends hailing from all sections of our Church who attended the 1949 edition of the Seminary's annual convocation leave this year's functions behind us with a deep sense of appreciation for the high intellectual and spiritual calibre of the Swander and McCauley lecturers. The inauguration of a new professor to head a new department of Rural Church Work, which we all feel time will prove of everlasting value to the parish ministry through the medium of Seminary training, coupled with memorial ceremonies for two faculty greats of the Seminary's recent past, together with the annual lectures made the convocation for we '49ers one of the greatest ever.

Dean Harold A. Bosley, our Swander lecturer on "Fundamental Concerns of Christian Ethics", seemed to us a man who, despite his comparative youth to hold a deanship in a great Southern divinity school, is nevertheless a man of a truly tremendous stature, both spiritually and intellectually, rarely matched in our day. We saw in his message the truth that vital Christianity still flourishes as nowhere else in the mind, heart and inner depths of the modern religious liberal. We were fortunate indeed to have had Dean Bosley with us.

The McCauley lecturer on "The Pastor as Counselor", our own Dr. Harry D. Althouse, of Hickory, N.C., gave us a great deal of permanent practical and spiritual value from his own vast experience and understanding of the clergyman's ministry of counseling. Dr. Althouse impressed upon us in vivid form the tremendous implications and responsibilities of the conscientious pastor-counselor.

WE BELIEVE IN JESUS CHRIST

Dean Bosley began his first lecture with the assertion that Jesus is fundamental both in the individual faiths of Christianity and in all its creeds.

He continued the lecture, entitled "We Believe in Jesus Christ", saying that his preamble statement is based on public facts which are available to everyone and about which no one has any one prior claim.

First, Christ is a definite histor-

ical figure. Most Early Christianity doubted His manhood and for 200 years the controversy continued. Finally the Council of Nicaea was called to formulate the doctrine and settle the argument. It established His manhood in addition to His divinity, thus settling the problem until the 19th century. Then scholars began to find more doubts, but scholarly trends have definitely established the historical manhood.

He was also an ethical teacher whose teachings were characterized by three facts: He knew God, He knew men, and He knew the proper relationship between God and men. God was His central theme and faith in God the most important fact of His life.

Jesus never asked if anything good would come out of a human heart. He never doubted it as did Augustine and Calvin. This marks Christ's important difference. He knew good and evil were locked in combat in all men, but Jesus wanted all men to realize that citizenship in the Kingdom of God was all-important. He wanted to point out this conflict to men. And to follow Christ requires one's all and the re-direction of one's self. The sum of His teachings is: first, worry is unnecessary because God knows and cares; secondly, worry is futile for it never accomplishes anything; and, thirdly, worry can be dangerous for it might take the place of the Kingdom for man.

Jesus was also the clearest revelation of God's work in human life. Jesus saw all human relationships as pertaining to God, to others and to self. Man sees them only in relation to others and to self. In Him God was doing a work of redemption for mankind.

God calls through Christ, God's supreme effort to save the world. Now the world knows where salvation lies, but it must follow after it. Jesus knew that the fundamental fact is God and His Will.

The Church preaches what it is afraid to practise. Godly thoughts are usually on its lips, but seldom in its heart. It must remember that the things uniting it are more important than those which divide. It must have courage to carry out its convictions. Deeper than any differences is our unity in Jesus Christ. Let's start over

with Him and give up some of the interim details which have developed since His life on earth. Nothing is more important than Christ!

FORGIVENESS OF SIN

Dean Bosley continued in his second lecture with the theme "The Meaning of Forgiveness of Sin." Forgiveness of sin, he said, has always been a perplexing problem to Christians throughout the centuries. Today we are able to experience the conflict that rages between the Roman Catholic and Protestant faiths. This is a sample of the discussion which has been going on since the life of Christ. Because of the conflict within denominations concerning forgiveness, the conflict has become a very live issue within the souls of men.

The entire Christian doctrine is challenged by ethical and moralist groups who claim that the doctrine of forgiveness is nothing more than a moral scandal. They argue that it is illogical to preach the punishment of man for his sins and, at the same time, to preach the forgiveness of God. The conclusions at which these moralists arrive are twofold: man is not responsible for his sins and religion is separate from morality. This is the foe which Christianity must face today.

Then Dean Bosley examined the Christian idea of forgiveness. The followers of Christ adhere to the statement that God can and does forgive sin. This arises from the need of man to be assured of salvation from fear, trouble and sin.

As for the content of forgiveness, Christians believe that divine forgiveness is legitimate as long as they believe in a God who is Love and who was revealed by Christ.

The experience of forgiveness cannot be stated in concrete ways. It varies with the individual. However, it begins when one realizes that God is concerned with the lives of men in a sinful world, that Christ was the revelation of God, and when there is a sincere desire to have new life. Forgiveness is not automatic--an individual must keep alive the reality of God in his life. It begins with the realization that the most powerful force in the universe, the love of God, is seeking the transformation of life. Once this spirit of love is accepted, a new life will appear and will be manifested not only in the individual life but also in the social life.

It follows then that the forgiveness of God cannot be separated from man's forgiveness of his brother's sin. The eternal question has been, how shall I treat those who harm me? Through the ages there has been an evolution in the reply to this question. First was the law of unlimited vengeance, then limited vengeance, next limited forgiveness and, finally, un-

limited forgiveness. To attain the highest plane of unlivited forgiveness is not easy, but it is the only way for Christians.

What does all this mean? Dr. Bosley says that to reject the forgiveness of God is to place man outside of God's Kingdom. There are no purely human relationships; all are divine. Therefore God cannot forgive unless we forgive others. All hinges on our willingness to accept God's grace. The end of all will be failure if we use hate as our method rather than love and forgiveness. The world should not try to make Christianity fit a moral pattern, but make a moral pattern fit Christianity. Only as the world changes its way of life from hate and vengeance to love and forgiveness will there be peace between man and man, and man and God.

RECONCILIATION

"The Meaning of Reconciliation" was Dean Bosley's subject during his third lecture. According to the Swander lecturer, reconciliation must not only be preached to be effective; it must be exemplified. Even such early Christians as Peter and Paul had their difficulties; hence it surely is not easy for us to be exemplars, but exemplars we must be.

Wherever men are at loggerheads with each other (everywhere), there is a place for men who take seriously the ministry of reconciliation. The Church is in the world for one reason only--to reconcile man with each other and with his God.

Referring specifically to contemporary difficulties and intrigue between the United States Government and that of the Soviet Union as the greatest of present-day examples, Dean Bosley said that only the most indefensible kind of religious concept would enable us Americans to find that we are the only ones seeking reconciliation. Dean Bosley cited a pungent truth when he said, "Every war is a civil war in the view of the Christian faith."

We're either going to be the best generation that this world morally and spiritually has ever known or we're going to be the last one. Moral control or its laxity over the increasing potential force of man-made instruments of evil will decide the issue.

Expressed in terms of the lecture's theme, if we do not take seriously the ministry of reconciliation, then we have no Christian ministry.

In discussing the basic faith of the sincere pacifist as violently opposed to the employ of force, Dr. Bosley agreed that the point of a bayonet hardly instills love in the heart of the person who feels its sharpness. He forthrightly proclaimed personal pacifism but tempered his ideas on the subject in saying that force can be used so long as it serves love. How-

ever, the concept that the end is pre-figured in the means often attached to Scriptural content, said Dean Bosley, is only referred to indirectly in early Scripture.

THE KINGDOM OF GOD

Dean Bosley's final lecture considered "The Meaning of the Kingdom of God." And there are a variety of meanings clustered around this concept in the Gospel. Three are enumerated as follows in their essential features:

First, the Kingdom is a future material reality--for those whose lives have undergone a moral transfiguration.

Second, the Kingdom is an existing spiritual reality--a permanent possibility in human life, a new social order in which love and mercy are basic.

Third is the eschatological concept of the Kingdom. This concept embraces the eventual end of the world followed by an abrupt and new order with God and Good personally behind the "steering wheel" of this new order.

Pursuing his subject further in personal thought, Dr. Bosley said that this Kingdom is first and foremost God's Kingdom, not Caesar's or man's. It is both theocentric and theocratic.

Yet man is a free agent who can, if he wishes, disregard God's Will. However, this possible disregard is in itself limited by the Will of God as reflected in history. Believing in God while not believing in the Kingdom of God is an historical contradiction.

Then Dean Bosley verbally took up arms against all the Brunner-Barthian theological groups and their proponents, whom he termed "ethical nihilists." The inherent and dangerous fallacy of their ethical nihilism is emphasis on the spiritual to the exclusion of matters of the world in which we live and in which God Himself is interested. This so-called "ethical nihilist" waits for divine intervention when a little human intervention might help the cause of the Divine. The Barthian idea that man can make progress through acts not of knowledge but of blind faith is invalid for why then was man divinely endowed with a mind?

Dean Bosley summed up his final lecture in vivid fashion. He said, the Kingdom of God is a life to be lived, a work to be done, a destiny to be fulfilled. It must be the ethical standard by which we measure our love, work, and deeds; the firm foundation of Christian Ethics.

Only two groups can object to the great general concept of the Kingdom: first, those who think the world can't be improved; and, second, those who think the Kingdom already here. "As God lives, our peace lies in His Will and nowhere else."

PASTOR AS COUNSELOR, I

Dr. Althouse began his first of a two-lecture research concerning "The Pastor as Counselor" with the premise that the pastor-counselor is a fairly new situation. It has been thrust on the pastor only recently as a part of and result of, the general modern seeking of all people for guidance.

All pastors must prepare for this phase of work. It is their duty to care for their parishoners who are sick, either mentally or physically. Today people's problems are more numerous. The cause, Sheen says, "is not that they are wound down but that they are wound up."

Some contend that it is the Church doctrine of sin and hell which is responsible for a sense of guilt. This sense of guilt leads to a guilt complex, and the guilt complex leads to emotional breakdown.

Sometimes the pastor cannot help the "distressed", but he must try. Psychiatry cannot take the place of religion because it is not a philosophy of life. Psychiatry is only a key to the temple and not the temple itself, and the distressed person needs a bigger key than the one the science possesses. To be healed one must have a spiritual outlook.

The Church has failed to minister to the needs of men. It plans recreation and knowledge for men, but does not offer communion with God. Only recently has the Church tried to help the troubled minds of men.

Jesus ministered to individuals. The pastor must do that, too. He must go to his people if he expects them to come to him.

PASTOR AS COUNSELOR, II

Beginning his second lecture, Dr. Althouse said that people seek the pastor so that they might have someone to speak with in order that they might receive understanding and advice concerning their problems. The problems which they present will be as varied as the people who seek the advice.

In order to aid these needy people, the pastor needs adequate preparation. He must have a knowledge of psychology; he must be friendly; he must be patient; he must be a man of prayer; and, finally, he must know his Bible.

Dr. Althouse concluded by saying there is a definite reward for the counselor who gives himself wholeheartedly to his task. It is not a material gain, but a spiritual inspiration when the pastor realizes that he is helping a child of God to regain the true way of life.

Said Dr. Althouse, mental health is learning to deal with our problems and Christianity has always been interested in that. It is part of the pastoral duty to shepherd lost souls and help them find a new meaning in life.

INAUGURAL CEREMONIES

Dr. Alfred C. Bartholomew was officially inaugurated as new professor of the newly-created department of Rural Church Work at impressive ceremonies in Santee Chapel on Tuesday afternoon. Dr. Bartholomew comes to us from a distinguished though comparatively short ministry in the rural church, particularly in rural organization and youth projects.

Dr. Bartholomew was presented for inauguration by Dr. Paul J. Dundore, secretary of the Board of Visitors. The charge to the professor-elect was made by Dr. Claude J. Snyder, secretary for Town and Country Church of the Board of National Missions. Dr. Floyd R. Shafer, president of the Board of Visitors, administered the oath of office.

The new professor then delivered the inaugural address, entitled "The Rural Church Today." Dr. Bartholomew's essential message to those witnessing the inauguration was the great need of a rural parish ministry with a thorough understanding of rural conscientiousness. The rural church is both significant in itself and with respect to its vital part in the Church as a whole.

TABLETS DEDICATED

A decidedly important and memorable event of the last lecture night was the dedication of tablets in memory of Dr. Bromer, Professor of Practical Theology, 1920-1939, and Dr. Herman, Professor of Systematic Theology, 1910-1947, and President of the Seminary, 1939-1947. The Seminary Choir sang an anthem, "Let All The World in Every Corner Sing."

The memorial address in honor of Dr. Bromer was presented in a beautifully moving style by our own grand old churchman, Dr. George W. Richards. Though many of us who are now students in the Seminary may never have known Dr. Bromer, the fine tribute paid him by Dr. Richards brought the ambitious and reverent spirit that was part of Doctor Bromer directly into the midst of all of us.

Professor Kosman delivered the memorial address in honor of Dr. Herman, whom many of us knew and loved. The address mentioned some of Dr. Herman's fine personal characteristics, his ways of thinking, and his literary style. To cover adequately the great contributions made by our late friend and professor, it would be necessary to write a book, and for any lesser man to attempt to approach the depths and powers of his thinking would be well nigh impossible. As Professor Kosman stated: "This is but a feeble expression of the gratitude we feel for his beneficent life."

AS I SEE IT . . .

This past Saturday our brother institution of learning across College Avenue presented a tribute to a great artist, Johann Wolfgang von Goethe, a man who lived, was inspired, and toiled in another nation. Rising to speak during an intermission between two events, Dr. John B. Noss of the Dept. of Philosophy, said words to this effect: We have been shown forcibly that in the realm of culture, there are no real bounds of nationalism. A contemporary American audience can commune with the spirit of a German artist long since dead. There is no iron curtain around culture.

And is it not true that time and space impose no serious limitations on the sharing of the contributions of great minds? In all fields of art we may turn to the products of all ages at all places. Our art galleries, libraries, conservatories deny the limitations of time and space; they are almost as universal as Man himself. In the field of philosophy we study the ancient Greek thinkers along side of Dewey, James, Whitehead. And often we find that our contemporary thought is nothing but a modern statement of themes as old as writing itself. And finally, Man's religions are universal ways of looking at the Eternal Reality which Man has ever sought. Neo-orthodoxy and religious modernism are simply contemporary restatements of the bimillennial intellectual problems of an evolving Christianity. Everywhere in our cultural world we are universalists of time and space.

Reading tends to bring this forcibly to us as we find in all literature certain recurring themes. Much of our Old Testament narrative material is paralleled in the literature of the contemporaries of the nomadic Hebrews. Epic poetry is not limited to Greece and to Rome, its imitator. A substratum of eternal great themes is found in almost all literature, for although the externals of life change, human personality remains human personality, and time cannot alter its expression.

Do we not have, then, at our very fingertips the agent by which we may set out to make all of the peoples of the earth the one great family we desire so ardently? Christianity's two greatest teachings are the Fatherhood of God and the brotherhood of Man. Is it not possible to find a basis for world fellowship on the terms of our common heritage of religion, philosophy, and art? Many think it is possible and live in such a hope. Why not all of us?

Dave Mark

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HUMOR ESQUIRE

The other day-Friday it was-Sink told me he was going to play golf with Dr. Englert and Dr. Frantz and invited me to go with them. Golf is a game I never played, so I accepted. We drove out in a car Dr. Englert had borrowed. His wife, he told me, had taken his Plymouth Rock out to the quarry to see if she could sell it. I noticed the horn failed to blow when he pushed the button, so I asked if the car didn't have a warning device on it. "Sure, it has a little sign out front that reads 'Dodge Brothers'."

On the first hole Dr. Frantz hit one off to the side. "Did you see me slice that one?" I don't know what he meant, because the ball looked like it was still in one piece to me. When Dr. Englert connected he cried, "Oh, I hooked that ball." Well no wonder the ball didn't go straight if he stole it.

Sink, with steel nerves, approached the ball, made a perfect arc with the club, head down, swung and sent the ball straight down the fairway. Then he calmly took six steps and went thru the whole process again.

After five tries I finally got the ball to stay on a little piece of wood they called a tee. I hit the ball with all my might; It hit the green, dribbled up to the cup, and dropped in. That was disgusting ... they told me that was all for me on that hole. They each got to hit their ball six or seven more times.

On the second hole, I led off. Again I shut my eyes and sent it to the green. This time it hit the pin about half way up, dropped down into the cup, bounced back out, ran around the rim, and then settled into the cup. All of them looked as if they were thunderstruck. I turned around and said, "Almost missed it that time, didn't I?" They really had fun getting in the cup that time. Took them about an hour. By this time it had started raining and we had to come back. Wish we could have stayed longer because even though Sink was leading with an 18, Dr. Englert second with a 16, and Dr. Frantz behind with a 13, I'm sure I could have caught up with them by the time we finished nine holes.

Mel Palmer

CONSTITUTION REVISION PROPOSED

Since there has been no formal revision of its constitution, the Society of Inquiry proposed at the last meeting that a committee be appointed to study the present constitution. From this examination suggestions are to be submitted to the Society regarding possible revisions to keep abreast of changes within the Seminary. The committee which has been appointed consists of the following men: John Winter, Edouard Taylor, and T.W. Phillips.

RECREATIONAL COMMITTEE APPOINTED

A desire has been expressed to provide additional recreational facilities for the Seminarians. A committee has been appointed to investigate the possibilities of a hand ball court, shuffleboard facilities, and equipment for several other sports which would interest the student body. The men working together on this committee are Earlin Lutz, Arthur Papenmeier, and Charles Trout. The Society hopes that in the near future there will be a recreational program in which all Seminarians can participate.