

THE SEMINARIAN

SOCIETY OF INQUIRY



LANCASTER THEOLOGICAL SEMINARY

LANCASTER, PA.

JANUARY 26, 1949

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MID - WINTER CONVOCATION HELD IN SANTEE CHAPEL

For this issue your editor feels that the space reserved for his regular feature, "As I See It...", might well be utilized for a comprehensive account of the annual convocation and the Swander and McCauley Lectures. This annual affair, which might well be described as the intellectual high tide of the academic year, merits all the attention which we may direct toward it.

The interest engendered by the event is something at which to marvel. Both the student body and many friends of the Seminary turned out time after time to sit in hard pews to join in comradeship and intellectual fellowship with each other. Additional seating facilities and a public address system made it possible for an average of 200-250 persons to attend each lecture. Each time the big bell above Santee Chapel spoke, people poured into the administration building, eager to hear the further development of the theme expressed in the initial lectures.

The two lecturers, Frederick Keller Stamm and Charles Clayton Morrison, are men of whose presence the Seminary might well be proud. Both have succeeded in making their names widely known throughout both ecclesiastical and secular circles.

Dr. Stamm, a graduate of the E&R's own Franklin and Marshall College ('07) and Lancaster Theological Seminary ('10), held five successful pastorates in Pennsylvania Reformed churches before he went to Clinton Avenue Congregational Church in Brooklyn. After a brilliant fourteen years there he was called by First C.C. Church in Chicago, which he has served since 1943. While thus occupied he has published five well-known books and created and maintained the popular N. B. C. feature, "Highlights of The Bible".

Dr. Morrison really needs little or no biographical fanfare. To tell of his rejuvenation of the failing Christian Century in 1930 and subsequent literary enterprises, following upon the heels of four pastorates in mid-western congregations of the Church of The Disciples of Christ would be to repeat an oft told tale. Since his graduation from Drake University in 1898 he has consistently risen higher and higher in church circles.

For the sake of recapitulation so that we may review and, doing so, better retain the essence of the material presented within a brief twenty-five hours in Santee Chapel, we present a capsule edition of "Lecture-briefs".

Dr. Morrison opened the series on Monday, January 17, at 8:00 p.m. with "A Critique of The Social Gospel" that sounded the dominant note of the succeeding lectures. The social gospel, he pointed out, has failed to receive whole-hearted support because of its almost exclusive association with Christian Liberalism and modern secular culture. The former was accused of possessing no theology, being a mere moralistic theism; the latter of attempting to fit Christianity into a framework of contemporary philosophy. If the social gospel is to thrive, he concluded, it must seek support in new quarters, where it will find a firmer foundation.

The following morning at 10:00, Dr. Morrison delivered his second address, "The Concept of a Christendom", which boiled down to a statement of the fact that the Protestant Reformation so thoroughly destroyed a medieval Christendom and created such a mentality, that there are no longer in existence any truly Christian nations. The Christendom to which we long to return can come only from a Christian culture with a Christian world view. This can arise only from an acknowledgement of divine sovereignty and a dynamic social gospel.

At 11:30 Dr. Stamm, after a brief tribute to this Seminary and his assistant pastor, our own Joe Huntley, set out upon his lecture series, "The Minister, Today and Tomorrow". The minister is a herald of God, he asserted. To sound forth the divine proclamation, a minister must perceive what is transpiring in this age of baffling contradiction. He must be bold, fearless grounded in firm realities. He must engender respect for personality, replacing complacent self-righteousness, and must be adventurous in spirit.

Dr. Morrison's third lecture at 2:00 p.m., "A Free Church Beside a Free State", opened with a plea for a descent from lofty idealism to "brass tacks". He outlined the relation of the church and state, first in medieval times, then in modern America. He went on to point out the contemporary conflict between three main forces in society — Secularism, Roman Catholicism, and Protestantism.

At the outset of Dr. Stamm's final lecture was a plea for a strong gospel to replace our present diluted one. The church needs the impetus which such a gospel may supply. The task is one of re-creation rather than creation. Jesus saw one goal — the bringing about of the kingdom of God in the hearts of men. Jesus' gospel dealt present realities. Jesus was equally interested in men of high and low estate. We too must adopt the fearless liberalism of Jesus, to find contemporary expression for the ideals he preached, placing the church in the harness with society, to pull with it, not against it.

The concluding lecture of the series, by Dr. Morrison at 7:30 p.m., "Ecumenical Protestantism", boldly asserted that only an Ecumenical Protestant Church can create a Christian nation in which Protestantism can survive. To answer his question, "What must be done to arouse Protestant churches to a quest of ecumenicity?", he laid down four conditions. In answer to his second question, "What must be done in the realm of Protestant sectarian mentality?", he enumerated five points. In conclusion he painted his own tentative picture of an ecumenical Protestantism.

No news account of such an event is complete without a running commentary on interesting sidelights attending it. First of all, the thanks of all of us go to Mrs. Groff, the kitchen staff, and the waiters for the fine reception; to Dr. McConnell for his presence at the console of the organ; to the profs who introduced the speakers; to Dick Abernethy for his tireless efforts in housing our guests; and to Dr. Sayres and Dr. Harner for their operation of amplifying and recording equipment. No praise is too

high for their contribution to the success of the events. We go on to note the aesthetic contributions made by the altar guild's lovely flowers and the beautiful new panels dedicated by Dr. Englert to the memory of the late Mrs. Englert. The old grads, who stood three-deep before the lavatories and joined in bull sessions and card games, soon discovered the new ping-pong table and our mechanical contrivances for the dispensing of cokes and candy. A study in contrast was furnished by Chuck Limpert's red bow tie and Johnny Zinn's clerics. Johnny, our most recent graduate, saw his antithesis, Dr. George W. Richards, class of 1890.

The entire convocation was characterized by a dual atmosphere — pleasant fellowship and pleasant renewal of acquaintance, along with intense and serious interest in the academic aspect.

—Dave Mark

DR. ENGLERT DONATES ALTAR PANELS

Panels, exact copies of pre-Raphaelite figures of the four evangelists, Peter, and Paul in the cathedral at Palermo, Sicily, were placed recently in the reredos niches of the Santee Chapel by Prof. Donald C. Englert. The panels, to be dedicated at the time of the Spring Communion, in May were installed in memory of Mrs. Sarah B. Englert, who passed away Jan. 25, 1948.

DRAMATICS GROUP HOLDS INITIAL MEETING

The Seminary's embryo dramatics society organized and discussed general objectives for the future at an initial meeting held at 6:30 p.m. Monday in the lounge. The meeting was attended by fourteen students and two faculty members.

Dick Glatfelter introduced those present to the conception and background of the new society, after which a tentatively proposed program was outlined by Dick Wentz. Dr. Englert acted as moderator of an open discussion period.

Combining several pertinent suggestions, the society adopted a proposal that it plan organized drama study as well as actual play production. Wentz, named production director, suggested a one act play to be presented at the meeting of the Society of Inquiry immediately prior to Easter vacation.

Wentz, Vivian Yoder, Glatfelter, and Fran Ringer were named members of a steering committee to select plays for study and presentation.

Meetings will be held semi-weekly at 6:30 p.m. Monday in the lounge. All interested dorm residents are invited.

SEM "5" GETS EVEN BREAK

January 13 at 7:30 a tall, well-balanced, and confident Seminary team invaded the stampin' grounds of the Crispus Attucks five. Not realizing the dangers that lay ahead, the Seminarians confidently took the floor expecting a comparatively easy victory as before. However, this was not the case, as was evidenced by the final score. Even with a height advantage the Sem team was not able to control the backboards. Therein lay the reason that they went down to defeat at the hands of a sharp-shooting and speedy Attucks club in a hard-fought, close contest, 50-49.

Exactly one week later the C.A. gym was the scene of another contest between the same teams. But this time the story was a different one. The Sem team was handicapped by a complete lack of reserves; only five men made the trip to the Attucks to play a reserve-loaded Crispus team. However, this run the Seminary team was not as confident of a victory. They almost had sensed defeat before game time. They were, however, determined to make a good game of it and went quickly to work. Featuring a hitherto unseen speed and fast break with flashy passing, the Seminarians ran circles round the opposition. Doing this, they stole the style of the adversary right away from them on their own floor. With Masters and Lutz controlling the Attucks backboards and Settlymyre, Abernethy, and Dunn dumping in basket after basket the Seminarians quickly built up a fat lead which the home team was never able to pare down. Failing to succeed in their attempts to outrun and tire the Seminary team, the Attucks boys saw the only chance of victory fade. Undoubtedly, Settlymyre played his best game of the season, notching 27 points to pace the victors. But he was ably helped by "Machine Gun" Dunn with 22 and "Able" Abbie with 15. Whodbee led the Crispus gang with 15. The final score - 69-47! But beware of over-confidence, boys!

The next league contest will take place in the F & M gym on February 10 at 6:30 when the Seminarians play the City #1 team. Come on out and support your team. If you can't play, the very least you can do is to be there and cheer the boys on to victory.

--Earl Lutz

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The staff of The Seminarian joins the entire Seminary family in extending its deepest sympathy to Mr. and Mrs. Larry Felton in their sorrow.

WEAKLY HUMOR...

The toastmaster at a Rotary Club luncheon had the rather distasteful task of introducing a particularly boring speaker. After wracking his brain for something to say, he finally arose to his feet and began, "You have all heard the story of Samson killing 1000 Philistines with the jawbone of an ass. I now present to you the speaker of the afternoon."

Of course we have all heard about the first actor in history. Sure, it was our old friend Samson. He was the first man to bring down the house.

The condition of the laymen in our churches is badly in need of reform. Especially the officers are to be censured. Some Christian principles need to be applied; for so many elders no longer eld, so many deacons no longer deac, and what is worse, so many trustees can no longer be trusted.

Of course no minister likes to have any of his flock stricken from the church roll because of delinquent attendance or contribution. It does, however, sometimes become necessary to do so. In case any of you readers find yourself in the predicament of deciding on such cases, we are publishing the best scale of values that we have found thus far. The members of any church fall into these four categories (1) the Faithful, (2) the Lapsed, (3) the Re-lapsed, (4) the Collapsed.

LETTERS TO THE EDITOR

To the Editor:

It seems to be the consensus of opinion that the waiter service must be improved. Everywhere I go I hear nothing but complaints, complaints, and COMPLAINTS! Since I tire of this, I wondered if one of the waiters would be willing to answer a few questions.

1. Why are we not served like people?

2. Why must food be shoved at us and dishes thrown at us?

3. Why must the beverage be poured on the table before the meal begins and the dessert served during the 1st course?

4. Why aren't enough tables being set up?

5. Why are waiters so impolite? The majority I've seen in other places(not all tipping) were very polite.

6. Why is there no head waiter? Here seems to be the crux of the situation. Perhaps the problem would be solved if we could find a good man for this job.

'Nuff said! Let's have your story!
So Tired