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AT EASE IN ZION?

Last week college students across the way were reminded by President Distler that they are pursuing their college courses on 'borrowed' time. For this reason he declared that they are duty-bound to make the most of the opportunity given them to remain in college. Many thoughtful people today have this sense of living on borrowed time. The problems that confront man now seem so much a matter of life and death that the serious person cannot escape a sense of urgency. Many of us were led in part at least by this sense of urgency to enter the Seminary community.

But now that we are here we find ourselves in a situation in many respects unlike the contemporary world from which we have come. The tempo of life is more even, the agenda more certain. The sense of desperation is missing. There is a concern about matters that seem wholly irrelevant to the problems of man in society. Conscious of this contrast, we tend to react in one of two ways.

Some of us may be tempted to ask what the mastery of Greek syntax, the composition of Ezekiel, or a course in church polity has to do with the existential problems of our day. Our life here is cloistered; we are a community apart. Can we justify spending three years in comparative isolation for professional preparation while the very survival of civilization is at stake? Are we not retreating from reality---the workaday world where men are in great need and there are immediate things to be done?

Others of us find in this life apart a new and false sense of security. Lulled by the seeming ease and convenience of Seminary life, we lose whatever feeling of urgency we may have had and content ourselves with minimum of study and a maximum of "relaxation." (Be it said here that there is just as great a temptation for a professor to convert his chair into a sofa as there is for a student to use his study light for nothing more than a bridge lamp.) Closing our minds, we settle back comfortably in the class-room confident that "nought can shake our sure repose."

For the activist who, in fear of retreating from reality, is impatient to be up and doing it is good to recall

that one's Seminary course should be an opportunity to come to grips with a deeper and truer reality than he has ever known before. This can only be achieved in retreat--through rigorous intellectual discipline and intensive personal devotion. The demands of the present crisis will not be understood, the healing of the nations cannot come about until we know the God who was in Christ reconciling the world unto himself.

And to those of us who are tempted to be at ease in Zion, the Gospel speaks in judgement: "No man who puts his hand to the plow and looks back is fit for the Kingdom of God." "Follow me and let the dead bury their dead." In consequence, a new sense of urgency fills our lives. New, not because it springs out of our concern for or involvement in the contemporary crisis but new because we have been confronted by the God who is gracious even in judgement and whose utter servants we must be.

Robert V. Moss

RETREAT

The highlight of this year's junior orientation program was a retreat on September 18th at nearby Camp Andrews.

This was an innovation in opening day programs, and was made possible through the courtesy of St. Paul's R. and R. Church, Lancaster, which owns and operates the camp.

The Rev. T. A. Alspach, D. D., pastor of the host church and Lancaster Synod's representative on the Board of Visitors, welcomed the group to Camp Andrews.

The morning devotions were led by Professor Kosman, assisted by Joseph Kim, while Professor Frantz, with the aid of Luther Heist, conducted the afternoon service.

President Allan S. Meck extended the "Welcome to the Seminary."

At the morning session Dean David Dunn spoke on "The Minister's Devotional Life." Professor Robert V. Moss, Jr. and Richard Whitney led the discussion.

Professor Alfred Sayres opened the afternoon program with an address on "The Minister's Social Graces." Professor Alfred Bartholomew and Milton Gockley led the discussion.

Professor Donald Englert closed the Retreat with a talk entitled "The Ministry Today and Tomorrow."

FROM THE EDITOR'S QUILL

I was standing when I heard. I sat down immediately. It would not be the same I told myself, and it is not the same nor will it ever be. When we lost Dr. Nevin C. Harner, we lost a friend. The present junior class will be poorer for never having known him. We have already read great tributes to him and most of us have thanked God for the few short years that we were allowed to study under him. I would not mean this to approach a tribute to our late friend, but I would say this, I miss a Christian who is no longer with us.

On behalf of the Seminarian staff, I extend a warm welcome to all of the new students. We hope that your years here at the Seminary will be beneficial both to yourselves and to God's Kingdom here on earth.

We also welcome our new faculty advisor, Professor Robert V. Moss. His article you may read on the first page of this issue.

The year has already begun but it has not progressed so far that the newness has worn off. In view of this fact, let us gain insight from the world of sports. Last year the Phils won the National League Pennant. This year they are out of the first division. Last year the football team over at Franklin - Marshall was undefeated. This year they have already lost their first game. And you can recall numerous "up-sets" in the field of sports. Many of those "up-sets" occurred because the one who was defeated was resting on last year's laurels. This is a new year for us here at the Seminary. Last year is gone forever. This year lies ahead. If we would be champions in our great game of life, let us meet the year with no thoughts of laurels won in the past, but let us press onward with the energy gained from God today.

G.M.P.

THINGS TO COME

Lancaster Synod will hold its fall conference on Tuesday, Oct. 2, in St. Mark's E. and R. Church, Lebanon. The Rev. Henry J. Herber is host pastor.

Theme of this 13th annual meeting is "Let Me Ring It."

The Lancaster Inter-Racial Council will meet at 8 p. m. Monday at 407 Howard St. Those desiring to attend should contact Professor Englert or William Rader.

Roy McCorkle, a representative of the American Friends Service Committee, will speak at the First Presbyterian Church, 140 E. Orange St., at an after dinner meeting Tuesday.

CLASSES ELECT OFFICERS

The Seminar's three classes this week elected officers for the 1951-52 school year.

Chosen to lead the senior, middle and junior classes were Paul Gerhart, Luther Heist and William Rader, respectively.

Selected to assist Gerhart in administering senior class affairs were Milton Gockley, vice president; Robert Peeples, secretary-treasurer and Joseph Gyorke, dorm council representative.

Middle class officers in addition to Heist, are Charles Strasbaugh, vice president; Carolyn Kratz, secretary-treasurer; and Billy Joe Leonard, dorm council representative.

Chosen to serve with Rader were Collins Definbaugh, vice president; Maurice Smith, secretary-treasurer, and Harry Kissinger, dorm council representative.

REGISTRATION

Eighty - seven students registered Sept. 17th for the opening sessions of the Seminary's 126th year. This enrollment equals that of last year.

The junior class has 31 members, plus two special students, Mrs. Kenneth Sell and Donald Creager. The middle and senior classes number 29 and 25 members, respectively.

Also beginning his duties as a Seminary "freshman" is Professor - elect Robert V. Moss Jr., of the New Testament Department. Dr. Moss returns to his alma mater after receiving his Doctor of Philosophy degree from the University of Chicago.

In addition to his teaching assignments, Professor-elect Moss has been named advisor to the Society of Inquiry and the Seminarian.

Professor Charles D. Spotts, of the Franklin and Marshall College faculty, is teaching two courses in Christian Education during the fall term. These courses were formerly taught by the late Dr. Nevin C. Harner, who died in July of a heart attack.

THE STAFF

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On the day of our Seminary Retreat at Camp Andrews there came a letter from Japan --- from an alumnus of the Class of 1944. It tells a story which ought to be shared with the readers of the SEMINARIAN.

The letter comes from Paul R. Gregory of Pith, Pennsylvania, who took the engineering course at Lehigh. Not so long before graduating he experienced a definite call to the ministry. Coming to our Seminary, he applied the same talents and energy to his theological studies that had won him honors in college. He did outstanding work both in class-room and as a leader in extra curricular activities. Following his graduation he married Kit Hahn, also of Pith, an A.B. from Ursinus who went with him to the pastorate of Trinity Church, Mountville. Having had the foreign field in mind for some time, they soon responded to the call to "come over into China and help us," and were commissioned in 1947 by the Board of International Missions, and, after preparatory training at Cornell, began evangelistic work in Yuanling in Hunan. Due to those tragic developments in China which were rendering missionary work increasingly difficult, the Gregorys with their two small girls, were transferred to Japan and joined the Nujents in Morioka where their third daughter was born. Neither family duties nor the labor of learning a second foreign language nor the innumerable services involved in the ministry of the mission have prevented Paul and Kit from keeping their friends in the States continually informed as to their activities. This last letter describes quite vividly their project of last summer: a work camp in Aoyama-cho, the new "slums section" of their city of Morioka, certainly a striking piece of engineering for Christ and his Kingdom.

"Here live some 5,000 folks who have been sent back to Japan from all parts of the Far East....Miners from Northern Saghalin and professional people from former government posts in Korea and Manchuria. Here they have been living in former army barracks with rationed water for community wells and a sewage system long since clogged beyond use." The job of the International Christian Work Camp of which Paul and Mr. Akira were co-directors, was "to clean out with shovels and dippers the jammed sewers, shore up their wooden walls when necessary and then to put a topping of river rock on as many Aoyamacho streets as possible." The campers consisted of one Korean boy, one Okinawa boy, three American girls, one American boy, six Japanese girls and thirteen Japanese boys, "as fine a bunch of college kids as you could get together anywhere in the world." A daily average of 40 of the repatriates turned out to help and by the end of the camp the names of more than 800 of these men and women who had helped, were on record. "The city office had estimated that 2,000 of these

folks might help and that with their aid the campers could do about 1,500 meters of road and sewer." It is a tribute to the directors and to those who worked with them that twice the estimated amount of work was accomplished.

As is true of all work camps the actual physical results were far from the whole story. The labor on sewers and streets lasted from 7 A.M. to 1 P. M., preceded by morning worship for twenty minutes before breakfast. In the afternoons committee meetings and projects of a different nature were undertaken. Three days a week, a squad of campers stayed in Aoyama-cho to have meetings for children with games, songs and Bible picture stories which drew kiddies, increasing in number to 200 by the end of the camp period. Night community meetings were held for the youth and adults, featuring Bible study discussion and recreation. On Sundays the campers supplied the leadership for a church whose pastor was ill, the preaching being done successively by a law student, an engineer, a biology specialist, a rural economics major and by Paul himself.

The Gregorys seem to feel that the developing spirit of fellowship among the work-campers, their continual singing while going to and returning from their work by truck or bus or train, the jokes on each other and on themselves which they enjoyed, were a real measure of the success of the project. At the same time a deep impression made upon the city, its government and leading citizens by this band of devoted Christian students, willing to get down and work with their hands in the lowliest of labor for the greater sanitation and welfare of the underprivileged and handicapped community. This impression was reflected both in the fervency of the farewell festivities for the campers and in plans for following up these efforts to secure better living conditions for the repatriates of Aoyama-cho. A particular example of this influence is given in the story of Nara-san, "the village grouch, pessimist and skinflint whom nobody liked and who seemed quite content to have it that way...Joining us on the second day, he loaned pots from his home for making our tea, saw that our sickles were sharpened, found special tools for us when some unforeseen obstacle turned up...We think we have left Aoyama-cho a new Nara-san whose heart is not far from the Kingdom."

Such a letter from one of our own Seminary's alumni does more than make us glad for the clothing etc. which we have sent for his distribution to people in need; it makes us want to do more in ways that God may open to us for the noblest of all engineering, that which ministers not only to the physical well-being but also to the spiritual welfare of those here at home and abroad, whom our Lord bids us serve in His Name. This report from across the Pacific should prove an effectual tonic and a real inspiration to us.