



The Seminarian

Academic Year 1953-54 Lancaster, Pa. October 26, 1953

HISTORY REPEATS

The members of the senior course in the History of the E. and R. Church will make their annual historical pilgrimage on October 27th and 28th. The main purpose of the tour is to visit the sites of early Reformed congregations. This year the class will journey to central Virginia to the sites of Germanna and Mantown where churches were founded in 1714 and 1720. Other points of interest will be early churches in Southern Pennsylvania, Maryland and the Shenandoah Valley.

The class will be overnight guests in the E. and R. congregation in Harrisonburg, Virginia. The pilgrims expect to return home late Wednesday afternoon.

-Ken Sell

REZASH REPORTING...

Robert Rezash, a member of our Class of '55 is our Seminary's exchange student at the School of Religion of Howard University in Washington, D. C. In this, and in subsequent articles throughout the year, the features staff of your SEMINARIAN plans to publish excerpts from Bob's letters to us. Bob's letter of Oct. 16th furnishes us with some excellent introductory material. In it Bob has the following informative, stimulating insights into his life and experiences at Howard:

His work: "I am carrying fourteen hours of work which is slightly less than an average load because I am also Student Associate Pastor of Grace Reformed Church, Washington, D. C. My main duties here are young peoples' work and assisting in the morning worship. I attempt to go to as many meetings of the church as possible so as to get a better appreciation of the inner workings of the church."

His home life: "I am living at Newberry House, a privately owned home in which six other students of the School of Religion reside. My roommate is Maxwell Johnson, a Midlander from Detroit, Michigan. It is good

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RE DEPARTMENT INTRODUCES BALLIET

The famous Aberdeen Proving Grounds now have a rival! Perhaps for the first time in the history of the Religious Education Department, an actual "testing time" will be held here the week of November, 2-8. Miss Irene Balliet will be the four-star general in charge, and the class in Children's Work will act as the big brass, reporters, observers, and critics!

Draft plans for this practice session were laid early in the semester. Miss Balliet visited here on October 14 to work out final time schedules and to clear curriculum and other plans with Dr. Gable and his class. Saint Andrew's Reformed Church will be the location, and this program is being worked out there in co-operation with the church's pastor and superintendent of the Junior Department. The practice class will have about fifteen mixed fourth graders. Current Church and Home Series materials will be used.

This splendid opportunity to see theory in action grew out of a visit Dr. Gable made with the co-directors of our Department of Children's Work this past summer. Miss Balliet will come three days before the scheduled sessions, begin

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DATE - REMINDER

OCTOBER 27-28- Senior Trip

OCTOBER 26- Coffee-hour in the refectory at 10:00 PM.

NOVEMBER 3- Society Business Meeting in the Lounge at 6:30 PM. Slides by Horst Haefelin

NOVEMBER 9- Seminary Women's Meeting in the Lounge at 8:00 PM

NOVEMBER 10-11- Convocation

NOVEMBER 10- Lancaster Symphony Orchestra's presentation of the Sixth Symphony of Tchaikowsky in the McCaskey High School Auditorium at 8:30 PM. \$2.40 seats are available to students at \$1.00 at Troop's Music Store on West King Street.

"And Ye Shall Teach All Men"

By BILL RADER

One day last spring I was with our exchange student from Lincoln, Charles Thomas, when he received a letter from home. Charlie glanced over the letter, looked up, and asked, "How would you like to go to Arkansas with me this summer? There is a church in the district of which my father is superintendent what has no pastor and needs one badly. We could work together in it." I smiled and said, "That would be nice," since I thought he was only dreaming out loud. But before leaving I had been assured that the invitation was quite serious and that Charlie would write to his father about it. He asked me to think it over.

Not knowing at all what it would mean for a white seminary student to co-pastor a Colored Methodist Episcopal Church in Arkansas, I asked many people's opinions. Several fellow students from Lincoln, especially from the South, said that it would be a dangerous thing to do. Some implied that it would be foolhardy. Others saw it as some thing which needed to happen. When Charlie learned that he was being counted on to be migrant chaplain at Salunga, here in Pennsylvania, and could only stay in Arkansas with me for three weeks, I was even more confused.

The matter was discussed in one of our cell prayer-meetings at Lincoln. Opinions were sharply divided but the problem was somewhat cleared when we saw that we should no longer let the concern for personal safety influence our decision, but seek God's will with our full hearts and minds. We prayed about it, and during the prayers all the arguments pro and con fell away and I saw only Christ with his arm outstretched. I told the group about this, and we believed that it was the answer to our prayers.

June 22 found Charlie and me safe in the Thomas home in Jonesboro, Arkansas. We soon learned that due to a misunderstanding the bishop had obtained a minister from Mississippi for the church that we had expected to work in. However, in Paragould, a town of 10,000 about 25 miles from Jonesboro, were about 50 Negro people who had no church to go to. Rev. Thomas had been able to send a minister only once a month to preach to them in the basement of the white Methodist Church on Sunday afternoon.

These people needed and wanted to have a Sunday School and church services more often. When asked

whether they would like to have Charlie work with them (Charlie for 2 weeks, and me for the summer) they voted for the idea unanimously. The White Methodist minister said we could meet in the church basement every Sunday afternoon.

The following week we organized a Sunday School. Never have I seen a group of people so eager for the preaching and teaching of the Gospel! The air was filled with enthusiastic plans, and the people went to work to find their summer pastor a weekday job and a place to stay. These two items took a solid week of cooperative searching.

That week was a rather tense one. I walked up and down the streets many times, and some of the people became suspicious, especially since they had seen me walking with Charlie. One time I asked at the hotel desk for Mr. White, a member of the congregation who worked in the kitchen. At first the manager told me there was no such person in the hotel. Then he burst out, "O, you mean that nigger who works in the kitchen. He's not here." As I turned away he began to laugh. To my ears it was one of the nastiest sounds I've ever heard. Any many of the people in the lobby joined in.

Incidents like this showed that there was a great deal of feeling against the kind of thing I represented. An elder in the Methodist Church ended a lecture to me on "the way things are down here" with these words: "This town will have a church for that colored group a lot faster if you don't have anything to do with it."

But the most direct opposition was yet to come. It was the day before our first full Sunday program. Members of the congregation were making preparations for the occasion. I went to make a last check with the white minister. He began to ask about my background - my schooling, the exchange program, the position of Lincoln University with regard to Communism. Then he said that I was white, a stranger, and a Northerner; he could not permit me to lead a colored congregation.

"Aren't there colored folks where you come from?" he asked.

"Yes."

"Don't some of them need ministers?"

"Yes."

"Why don't you preach to them?"

I answered that I had just been reading in Acts and was struck by the fact that the Apostles preached Christ wherever they went; that

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BOOK CO-OP REPORTS...

Many times in the past few weeks I have been questioned concerning the future of the Book Store Cooperative and the possibility of reasonable dividends in the months ahead. Although my college major was economics, I have been unable to satisfactorily answer this question. Any new commercial venture is at the outset a gamble and subsequently dependent upon the acceptance and patronage of the public for its success. The benefits which a commercial venture can offer to its customers and stockholders is basically dependent upon one thing: the dollar volume of its sales.

Objections to the sale of books at flat retail rates have been made by various stockholders. The unavoidable fact remains, however, that only by such retail rates can the cooperative function profitably and at the close of each term declare a reasonable dividend. Obviously the Book Store Cooperative could not continue to function profitably by retailing books at a mere fraction above cost.

There has been some undercurrent evident among the stockholders of the cooperative to boycott it at every opportunity. An increased interest in book clubs of various types is in evidence this year. On numerous occasions I have been accosted by students displaying so-called "bargains" of books, which they claimed were considerably higher in price when purchased from the Co-op. Often times these bargains are not editions sold by the Co-op, but actually paper-bound editions printed on a rough edged, poorer grade of paper than the volume retailed by the Co-op. Thus such criticism is unjustified. One cannot escape the fact that most book clubs offer attractive dividends, but there is no reason to assume that the co-op could not match these dividends, providing our dollar volume of sales were to increase.

Many down-town book stores offer 10% discounts on various sales. Anyone familiar with the merchandising practices, however, will readily admit that this supposed discount is more than made up by various retailing sales tricks. If this trade were to be directed to the Co-op the eventual dividends would be well in excess of this 10% and it could be obtained without leaving the campus.

Such a system of boycotting the Co-op is poor economics. The majority of us are stockholders. The more business we as stockholders bring to the cooperative; the greater

the eventual dividends for each member of the cooperative. Boycotting does not affect myself personally, since my salary is set on a contractual rather than on a percentage basis. A boycott, however, does injure the ever-increasing future success of your Book Store Co-operative.

The members of your executive committee have worked hard to make the Co-op a success. There have been initial organizational expenses and understandably these initial expenses will decrease our first dividends. But any business venture looks to growing patronage and growing returns in the future. There is no logical reason why your cooperative cannot look forward to the same sort of future growth.

If there are any concrete objections or suggestions concerning the operation of the Co-op they should be made known to the Co-op manager or any of the executive committee. These objections or suggestions will be properly considered at the monthly meetings of the executive committee and a definite decision rendered.

Your book store manager and executive committee are dedicated to the increase of your cooperative. This success is governed by one thing: the extent of your patronage. Our constitution prohibits the placing of a 10% discount in your hands immediately upon the purchase of a book. But, there is no reason

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NEWS ITEM:

Society Plans COFFEE HOUR



Wednesday, October 28
Time: 10:00 p.m.

RADER: continued from page 2

they were not concerned about the people they met, and not about statistics, and that they tried to follow the leading of God's Spirit, and not merely human calculations.

I explained the whole story to him, and said that it seemed the Holy Spirit was leading in this thing. He said that the Spirit did not lead him to allow us to meet in the basement of his church. Although he believed that my motives were good, he said that people would suspect that I had come to agitate among the colored people, and that, therefore, I was a Communist. I assured him that I had not come to criticize the town's pattern of living, but only to preach Christ to the people who were so eager to hear. He answered that he realized that, but the townspeople wouldn't.

I left that crucial meeting with a helpless feeling. One thing left to do was to tell the congregation that we would not meet the next day, since there was no other place for us to meet. Some of them could not understand it at all. It was hard for me to tell them of worse things than they had known about white attitudes. Once when I suddenly became silent, they asked me what the matter was. "I'm ashamed," I said.

I began to see the terrific forces which are against the kind of relationship that we had planned for the summer. The words of Martin Luther's hymn seemed to fit the situation--- "Our striving would be losing - were not the right Man on our side." And passages in the Bible took on new meaning for me; in fact, they were the only words I could hang on to. Passages like Ephesians 6:10 - "Be strong in the Lord, and in the power of his might..." and "Therefore take the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand." And from Philippians 4, "Have no anxiety about anything, but in everything by prayer and supplication let your requests be made known unto God." I began to realize that it was not for me to worry about being completely blocked, or whether I "succeeded" or "failed", but to be sure that I was being faithful to the Lord, whatever might happen.

When Charlie's father heard of the turn of events, he advised me simply to get to know both white and Negro people in the town. So I went to the Methodist Sunday School

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CONVOCATION SPEAKERS

The two speakers for convocation will be Dr. Paul S. Minsar and Dr. Louis H. Sunnemenn.

Dr. Minsar holds the degrees of B.A. and LL.D. from Iowa Wesleyan College, the M.A. from Northwestern University, and the Ph.D. from Yale University.

Following a year as Assistant Professor at Hamill School of Religion, he was Professor of New Testament Interpretation at Garrett Biblical Institute in 1934-44. He then became Associate Professor at Andover Newton Theological School, where he is now Morris Professor of New Testament Interpretation.

Dr. Minsar has written two important books. They are: 1) Eyes of Faith and 2) The Kingdom and the Power.

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BALLIST: continued from page 1

to meet a few times with the children involved and thus break down any real coldness in teacher-student relationships for the first session. Insights gained from these preview visits, plus those from home visitation will be shared with the class before actual observation begins. A two-hour class will be held on Monday morning, November 2, for final briefing. Each day's session will be preceded by a critical analysis of the previous day's activities. The week will be concluded by a final evaluation meeting.

This opportunity means a great block of extra time on the part of the theologs who are now reading at least three texts and doing a detailed amount of observation,--- in church schools, public school, by student and teacher interviews---in preparation for the big event. However, the compensations are great and it is the hope of all concerned that these future ministers will be more child-minded pastors because of this opportunity.

---Curt Sandrock

CO-OP: continued from page 3

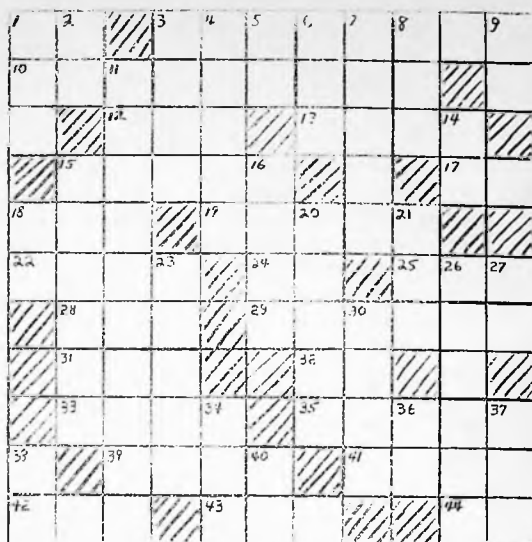
why our dividends cannot be double this amount, providing we patronize the book store rather than searching for alternatives to the service offered by the cooperative. By boycotting the book store we do nothing more than injure the future growing success of an organization in which we are each stockholders.

Vernon Stoop, Jr.
Manager, Book Store
Cooperative

ACROSS

MORRIS-GRAPH

1. prefix
3. O. T. Book
10. professional beautifier
12. over(contrac.)
13. female student
15. to portion
17. street railway
18. love(latin)
19. hen house
22. greatest quantity
24. part of the Bible
25. unit of electricity
28. Nation(abbrev.)
29. pointed out
31. to point
32. boy's nickname
33. conversation
35. raises
39. necessity
41. part of flower
42. distress signal
43. negative adverb
44. Eastern University (abbrev.)



* * * * *

DOWN

1. fruit drink
2. intransitive verb
3. O. T. Book
4. mistake
5. enlisted G.I.
6. and so forth(abbrev.)
7. states of mind
8. anger
9. pronoun
11. N.T. Book
14. prefix
15. quantity
16. units of weight
18. part of verb to be
20. someone else
21. pull
23. piece of furniture
26. one who listens
27. doctor(abbrev.)
29. poems
31. boy's name
36. preposition of position
37. university(abbrev.)
38. college degree
40. accomplish

DEAN-O-GRAMS

PROGRAMS - for the Convocation have been posted and are available in the office for those wishing to send them to their friends. All students are invited to the Reception for the lecturers on Tuesday evening, Nov. tenth. There will be no classes on Tuesday and the 10:20 Class on Wednesday will be omitted to make way for Dr. Minear's last lecture. Other Wednesday classes will meet as scheduled.

MID-POINT - of the Fall Term has been passed. The term ends officially Wednesday, Nov. 25th at 12:15. The Winter Term will begin with the scheduled Monday classes, Nov. 30th.

REGISTRATION - for the Winter Term Classes in the Dean's office on Tuesday, Nov. 3rd from 2-5:30 PM.

REFORMATION SERVICE - of Lancaster city and county E & R churches in First Church, East Orange St. Lancaster on Sunday, Nov. 1, at 7:30 PM. Speaker: Dr. Frederick K. Stamm.

PRESIDENT EMERITUS - George Richards has been a patient in the General Hospital for several weeks. His condition as of Friday, was reported as much improved. He expressed appreciation for the flowers sent to him

SPEAKERS continued from page 4

Dr. Gunneborn, following his graduation from both Mission House College and Seminary, held his first charge in Lafayette, Indiana. He has recently received his Doctor's degree from the Princeton Theological Seminary. His position is that of Professor of Practical Theology at Mission House Seminary.

In other activities Dr. Gunneborn is a member of the Commission of Liturgies, active in Summer Conference Programs, and is a past member of the Board of Christian Education.

We are looking forward to hearing these two outstanding men.

-Joe Hennessey

Dr. Dunn found himself faced with a new sort of P.T. problem. He was on the air Sun. with an 11:57 limit of which he was not aware. As he sat down Rev. Wetzel of the Reading congregation told him he still had ten minutes to fill, since their Anniversary program was being sent over the radio. Unaccountably the Dr. returned to the pulpit to elaborate - what would you have done?

by the Society of Surgery. The blood donations given him by Messers Goodlin, Shelley, and Whitmoyer were deeply appreciated.

DR. DUNN - will attend a preaching mission during Nov. 1-6 at Harrisonburg, Virginia. He is to be one of the guest speakers.

RADER: (continued from page 4)
and church, and was invited to join the Youth Fellowship and choir. Few people besides the minister and elder knew why I had come to Paragould, until I got to know a person well, my answer to his, "Why did you come here all the way from Pa.," was the truth, but in very general terms.

I became acquainted with the people of the congregation and the whole community. One by one, as we came to know each other, and if they would ask me, I would tell my story. In a sense, it was a challenge to them to decide where they stood. Some were surprised at the decision of their minister. Others said they had never thought about where the colored people went to church.

Some of the people got excited about it and offered to teach the Negro people themselves. Business men offered to help build a church. The elder who had spoken so bluntly to me and then had refused to speak at all became a good friend. Out of a seemingly impossible situation God brought new possibilities. The only thing to do was to follow his leading one step at a time.

Had it not been for the backing of the prayers of the members of the cell group at Lincoln, and of others, I could not have stayed in Paragould. As it was, even when there were "fightings without and fears within," I felt a great peace.

Still, the tensions were pretty strong all summer. For instance, I wanted very badly to invite the Negro boys and girls, who yearned for fun and fellowship, to go with me to a Youth Fellowship meeting. I pleaded with the Y. F. advisor. Her answer: "We've come a long way; we must go slowly; the old folks will have to die first."

But those boys and girls need fun and fellowship now! Most of all they need fellowship with Christ, but we make it hard for them to accept Him when we don't even allow them in our church basements. What about those boys and girls? Their lives are being shaped now.

"The old folks will have to die first," they say. Is Death or Christ the Victor?

And always there comes the answer: "Things are getting better. We must be patient." But things don't get better. God uses people who are obedient to Him to change things for the better. We want to say, "Things are getting better," because then we avoid answering for ourselves. The real question is not whether things are getting better, but, "Where do you stand, and what will you do?"

REZASH: (continued from page 1)
to share a room with a fellow mid-westerner. Max is a Baptist and an ordained minister. Max and I have already formed deep bonds of Christian fellowship and love."

School programs: "Every Thursday the students have an assembly, during which time they have a program and refreshments modelled much after the pattern of the Seminary's Society of Inquiry. On Oct. 3 the School had a picnic which was a splendid opportunity to get to know one another better. The Dean of the School, Frank Wilson has had all new students over to his home for a delicious chicken dinner and an evening of fellowship. This evening we of Newberry House are giving a party for the rest of the School. Beginning next week the faculty and students begin periodic book reviews. Our Convocation is scheduled for November 3-5. We have a debate scheduled on FEPC for December and next week I will be on a panel discussing the church's role in Christian social action. This is my pet "hobby horse" which many of the older students of the Seminary are all aware of!"

At this point in his letter, Bob answers two important questions. Unfortunately, space will permit our printing only portions of his thought provoking answers:

Why am I going to Howard? "When I was first approached by Dr. Englert to become an exchange student I put him off by saying I wanted time to think it over. Sometimes we don't appreciate how conservative we are until we are challenged to make a move...then came the challenge from Dr. Englert which I could not dismiss lightly. I had long professed a belief in the brotherhood of all men, now I was offered an opportunity to give positive witness. After many hours of thought and prayer I could come to no other decision than to accept this opportunity....my profession had to become a commitment if it was to be a real one."

How am I making out? "I have found that I can move around and associate with people of another race and have absolutely no prejudice or uncomfortable feelings. It is a freedom of mind which one cannot express, but only experience."

Bob also mentions his new adjustments to Howard's small enrollment and to the School's chapel services with their fifteen minutes of silent meditation. In closing he adds, "I do think of you all very often and I pray that God will richly bless the Seminary Family."

BIRTH OF NEW

THEOLOGY AT SEMINARY

One is amazed how rapidly books are outdated in this age of speed. A new history of the Seminary is needed, for example, to take into account the recent systems of thought originating here at the Seminary. I am referring to the work of a student and a professor who with a minimum of inspiration and a maximum of perspiration have developed the Athletic and the Audio-Visual theologies.

Last Christmas the professor announced his new ecumenical thought called the Athletic theology. This had promised to open new vistas in the field of physical education. There was an ecumenical attempt last winter to make a practical application of this new view when a basketball game was held between the men and their wives. There were two great difficulties about this activity: (1) Most observers did not perceive that this was a concrete application of the Athletic theology, and (2) The men lost.

There have been numerous other attempts to demonstrate this Athletic theology in softball and in football, but to no overwhelming success. To the informed spectator it appeared that the Athletic theology was losing its strength.

But then the unexpected happened. Just before the F & M--Dickinson game there appeared in front of a frat house a huge painting with the caption, "To Hell with the Devil." This gave new hope to the remnant of athletic theologians. They eagerly posed the question, "Was this a perverted form of their Athletic theology?" As they were pondering over this question, another creative mind was at work.

This new development came to light in a recent class discussion on baptism when a seminarian announced a new interpretation of the sacrament by calling it an audio-visual aid. "Here," he said, "the word of grace is both seen and heard."

Speculation has grown as to the nature of this neo-sacramental view. Some believe that it is beyond existentialism, while others say that it will be the American answer to Entmythologieren (demythologizing). Students and teachers alike seem to be grasping the simplified terminology. They find it helpful in throwing light on the most difficult theological concepts.

There is speculation about the origin of this Visual-Aid theology as it is called. Someone was heard

JUNIOR FIELD-WORK

PROGRAM IMPROVED

The first-year Field Work plan has undergone extensive revision since last year. We believe the changes will result in improved experience, both for the students and for the churches they serve. The changes resulted from a number of consultations which were held last spring. Students, pastors, and faculty reviewed the program in turn and their recommendations have modified the plan. Here are some of the elements which Middlers and Seniors will recognize as new.

(1) Assignments are made in advance, wherever possible. Most students received their assignments in August, and many had letters from their pastors before seminary opened.

(2) Orientation conferences were held on Friday afternoon and Saturday morning of the opening week. On Friday afternoon we reviewed the field work plan and examined in considerable detail the responsibilities of students assigned to church school classes. On Saturday morning we considered the work of the Youth Fellowship counselor.

(3) Pastors and students had unhurried conferences before that hectic first Sunday. Most of these conferences took place on Saturday afternoon.

(4) Field work seminars are held on the first Monday evening of each month for sharing of experiences and for discussion of problems that emerge.

(5) Each student gives to his field work counselor both a long range plan for his group and a detailed plan for each session to be observed.

(6) Each pastor gives to the field work counselor a brief written report on his student field worker. This report will help greatly in evaluating the student's work.

(7) Each student also reports each term on his field work. In the spring term this report takes the form of a written record of the year's work, one copy to go to the pastor and one copy to remain at the seminary. This report should be of value not only to the student, but also to the pastor and to the student who may work with the same group the following year.

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to say that it is a synthesis of Deuteronomy 29:4 and the publications of the Bureau of Audio-Visual Aids of our church. But others are sure that this new theology is the result of the author's creeping back to his own baptism after many years.

-Yehuday

ALBERT'S ALLEY

Prof. Moss disclosed a little known archaeological finding to his H. T. 13 class a few days ago. This amazing discovery proves, beyond a shadow of a doubt, that ancient Romans, like ourselves, were bothered by talkative barbers; for, as Prof. Moss told the Juniors, "A man is buried in the catacombs at Rome who was a barber. We know that he was a barber because we have found a comb, a scissors, and a mirror carved on his esophagus!" (Albert checked this information in his dictionary and found that Mr. Webster calls it "a case for corpses" and spells it sarcophagus, Prof. Moss! Nevertheless, the theory is an interesting one!)

When the above-mentioned pronouncement was made poor Albert almost fell from his perch on the window ledge in Room IV., in a fit of laughter. Prof. Moss, furthermore, saw him reach for his notebook of "tidbits" and start to write down this choice story. Prof. Moss, of course, stopped this attempt; and that is why the story can't be told. Too bad, too, because it was a good one. But, naturally, Albert is not one to tell tales out of class! (or, as they say on "Dragnet," dum, da dum-dum!)

The other day, Albert turned from his project of cutting out the false-faces on the Corn Flakes packages in the dining hall to use at the coming Halloween Party just long enough to read a very interesting bit of information over Glenn Rader's shoulder. Glenn was busy checking the list of Juniors who have signed up for Thursday's party in Alumni Hall. Glenn had asked the Juniors who signed the list to designate whether or not they were bringing a female of the opposite sex with them to the party.

With varying degrees of humor the married men who signed had indicated that their "dares" would, of necessity, be their wives. All those except Don Leonard, that is! Under the column marked "Bringing A Date?," Don had written simply "Yes!" (Albert checked out this story with Don. Now, all that Albert hopes, for poor Donald's sake is that his explanation will sound as convincing to Agnes as it did to Albert!)

In closing his column for this issue, Albert has asked me to remind all of you that he's still looking for some choice stories from some of you folks. After all, Albert's powers of observation are rather limited. (Albert quickly

...TO OUR HALLOWEEN HI-JINKS

Your social committee
and program squad, too,
extend invitations
to you-- and to YOU,
To spend Halloween
At a "spiritual" ball
To be held this Thursday
In Alumni Hall.

The spooks will all gather
There about 8:00
Wear your old clothes
And bring your own date.
Refreshments and games
Will add to the fun.
(Come, share a goblin
With Gable or Dunn!)

The price is a quarter
To all who appear.

It'll be even better
Than the party last year!



Thursday nite
Oct. 29th
8:00 PM

FIELD WORK:(continued from page 7)

It is too soon to know the effect of these changes. We believe, however, that the field work plan has been strengthened and that students and churches alike will benefit from the changes that have been made.

-Dr. Gable

adds to this last statement "And so is my sense of humor!" He wanted to get that in before somebody else did!

Look for Albert at the party. He'll be the fellow with the wings, of course! (However, this might not be a sure sign of identification after all. Do you know that Dottie Korn said the first time she saw angelic-Albert? "Are you sure these seminarians rate an angel as their symbolic mascot?")

-Jerry Hinkle

THE POET'S CORNER

Editor's note:

These poems were selected from those written by Dr. Henry Harbaugh the nineteenth century Professor of Practical Theology at the Seminary here in Lancaster. These poems appeared in Dr. Harbaugh's publication for youth, "The Guardian" and were selected for THE SEMINARIAN by Dave Rapp.

A Solemn Thought

There is a time, we know not when
A point, we know not where,
That marks the destiny of men
To glory or despair.

There is a line by us unseen,
That crosses every path;
The hidden boundary between
God's patience and his wealth!

All Lord

Take my soul's and body's powers,
Take my memory, mind, and will;
All my good, and all my hours,
All I know, and all I feel,
All I think or speak, or do—
Take my heart, but make it new.

SPORTS SCOOP

On Thursday, October 15, the second touch football game of the five-game series was played. This time Lyerly's eleven turned the tables on the Wenner-led team and smashed them 25-13. Of course it cannot go unmentioned that Sponsler and Glenn Rader had been transferred to Lyerly's team for this game in an effort to even up the teams. It turned out to be a better game than the first one, but it was rough (as "Limpy" Rieff can testify).

Last Thursday the Juniors challenged the upper-classmen in the third gridiron game of the season. The Juniors proved they have what it takes, too, as they staved off a fine last half comeback by the oldsters to squeak through to a 13-12 victory. The first half was all the Juniors as they ran up a 13-0 lead. Rader threw to Cress for their first score and Rader pegged the pigskin to the same receiver to end the Junior scoring for the game, just before the half-time whistle sounded. The all-important extra point was added on a pass from Henning to Harner.

In the second half the stunned upper-classmen came roaring back on some neatly-executed trick plays. Lyerly caught a pass from Wenner

LOCAL TALENT

Besides the fine resources of teachers, books, and personal experiences, there is one large resource that has only been "tapped". That is the special work, study and travel experiences of our fellow students.

In our field work and other Church work, we often have topics and problems to discuss on which our fellow students could "throw" much light - if we only knew who to ask. For example, if a youth group is interested in caravanning, why not invite one of the seminarians to speak to the group, who has been a "caravaner". Or if the material and spiritual needs of Europe today are under discussion, Arpad and Horst are primary witnesses.

"Resource" names and topics will appear regularly in THE SEMINARIAN. If you can help with this column, share your information with THE SEMINARIAN.

Arpad de Kallos - Life, History, Customs of Hungary (with pictures); Life in D. P. Camps; The Needy of Europe.

Don Flick - Interdenominational-Interracial (henceforth I.I.) Caravanning in Wis., Va., Md. (colored slides); UCYM (now Pres. of Pa. UCYM); Organization, planning, etc in Y.F. (Nat'l Pres. 1950-51).

Victor Vogel - Work Camps (with Caroline Mission, Mo.); "Alcoholism" (special studies at Penna. School of Alcohol Studies).

Dale Heckman - "Gateways to Alaska" (30 min.-1 1/2 hrs. slide lecture); "America's Transient worker" (observations from travel and work about the U.S.A.).

--W.S. Simpson

for their first TD. Their second score came on the last play of the game, Lyerly heaving a pass to Meiss, who grabbed it all alone in the end zone. The dramatic extra point attempt failed as Lyerly was rushed hard and bowled over when he tried to get a pass off.

The game was the best one played to date. Both teams did well, and the close score indicates the rough and keen competition. This week the upper-classmen will get their chance for revenge, but we believe they will need the help of the other upper-classmen as players who were not in there last Thursday, if they expect to topple the youngsters. Better luck next time, old-timers!

--Glenn and Len

Convention — Notes —

By Dr. Gable

It was nine years since I had attended a State Sunday School Convention. On the way home a number of thoughts kept going through my mind. If there had been a mind-reader present (thank goodness there wasn't) he might have caught such reflections as these.

The attendance was excellent—twice as large as in any recent year.

It was good to meet again the college professor of religion who helped me straighten out some muddled ideas years ago. And it was good to introduce him to Don Wicks. Too bad there was no photographer to get a three generation picture! (By the way, did you know that Don is chairman of the Pennsylvania U. C. V. M.)

Sometimes we professionals or near professionals think that the layman lacks vision. We are right! But what is the answer? Should we steer clear of the district or county Sabbath School Association whose leaders may have small vision? Or should we work with them, help them to enlarge their vision, and keep their support for the total work of the Church?

Pennsylvania is the only state with both a state council of churches (primarily clergy) and a council of Christian education or Sabbath School Association (primarily lay). The two agencies are working together more and more closely. They have a common headquarters building. There is some overlapping of staff. I hope they will merge into one council which will perform the functions of both and preserve the strength of both.

There is tremendous potential in a group where minister and lay people work side by side, and where Christians of all denominations work together. Protestantism is at its best when it works ecumenically in the nation, state, and community.

POETRY: continued from page 9

Connestoga

Sad sighs the autumn wind,
Pale leaves are falling;
Sad scenes to thoughts as sad,
Round me are calling;
Far west the sun descends—
Twilight is coming—
Deep in my spirit's ear
Voices are humming!
Dry leaves around me blow,
Dark waters murmur low,
Ah! 'tis thy solemn flow—
Calm Connestoga!

Hither in thoughtful mood,
Careless I've wandered,
Mind seeking fitting food,
Drawn as it pondered,
Back to the olden days
Memory brings me,
And many mournful lays,
Sadly it sings me.
Woodlands around me roar—
Wavelets do lave the shore—
Sing me much—sing me more,
O Connestoga!

Here once the Indian roved
Wakefully, wildly!
Looking at the maid he loved
Tenderly, mildly!
Slowly and one by one,
Red Men have vanished;
Or to the setting sun,
Red Men were banished!
Where other waters creep,
Where other willows weep,
There do thy Indians sleep,
Lone Connestoga!

Still roll these waters on,
Still do they sing me,
As roll these waters on
Thus do they sing me!
Life like the Summer leaves,
Fades once, forever!
Life like this gliding stream
Flows backward never!
On to the silent sea,
On to eternity!
Thus sing thy scenes to me—
Lone Connestoga!

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