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### THE CHURCH CAN GO TO HELL!

Once upon a time, a churchless man said to a clergyman: "As far as I'm concerned, the church can go to Hell! You wouldn't catch me dead going inside that den of hypocrites!"

The clergyman could have said, "That's all right, come on along, there's always room for one more" (hypocrite, that is). But instead, the clergyman turned to the man and said, "The church sure can go to Hell!"

What in the world did the pastor mean by that statement??

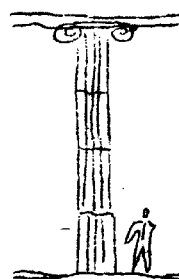
We all experience Hell now. Hell is evil, sin, death -- powers of the Devil raging in our time. Death is the final aspect of Hell which we will all have to confront in our lifetime. Hell really is a condition, a state of experience, even a place, or a disrelationship with God or fellowmen. One can even see it in the church!

But by taking all this Hell upon his shoulders, by bearing the load of the guilt and condemnation which all men deserve, the Son of God released us from the grip of the Devil, from slavery to him, from incorporating sin, from captivity to devilish powers. In other words, God had begun to rescue us from Hell through the death and joyful resurrection of His Son. And we need that rescue every day. We must have faith in Him to believe in his victory (for us) over the Hell of the grave. When Christ offers Himself to us

for incorporating the benefits of his life, we must take advantage of his offering. Better yet, we must forever be humble and thankful to Him. And we must be interested and spirited in serving his offerings (indeed in making Him known) in all the hellish situations round about us: the disobedient church (and individuals), the Appalachian Trail of poverty, the city slum and ghetto, etc.

When we look around us, or inside us, we still see the powers of Hell rampant on the earth - it's like a snake; though its head is cut off, it squirms and coils as if a deadly danger yet. Though Christ has laid the ax at the head, evil and sin and death pose as a threat to us all. Consequently, it's not hard at all to see the threat of Hell in slums and racial war, in the fear of atomic annihilation, in sickness, in earthquake, in narcotics, in alcohol and cancer-sticks, in American hypocrisy, in exclusiveness or even segregation or schism in any church. All represent sin in one form or another. All can

## ANTIGONE



MAY 29 & 30

descend to 'Hell'!

To be human is to be Hell. People express that in their slang: "You're a Helluva person"; "The Devil's just stickin' out of his eyes"; "She looks like Hell"!

Now by the power of God in Christ, the Christian finds himself, or more humbly is found, midway between Heaven and Hell - i.e., divine and human, saint and sinner.

The church, because it is made up of individuals who bear original sin (a little bit of Hell), can go to Hell because it is already there. Hence the church is aware of personal salvation in the context of its community. On the one hand, it can go to Hell that way. On the other hand, responsible Christians, in answer to Christ's command to "go" into all the world, must be willing to go to Hell outside themselves and to proclaim that in Christ there is forgiveness of sins, the triumph of good, victory over death and inheritance of eternal life - or release from Hell.

And so, Christians do (and can) get themselves in devilish situations wherever they are. Hell does take its multifarious forms and it has its many advocates. We need to ask ourselves: "When did I endure or overcome a 'helluva time' by the grace of God working in me?" Note how confident are the Christians, black and white, who face-to-face racial discrimination sing, "We shall overcome. . .".

Wherever, whenever, however Christians encounter Hell (even in themselves), they must recall and witness to Christ's promise that "even the gates of Hell shall not prevail against it (my Church)" -- Matt. 16:18.

Yes, the Church of Jesus Christ can go to Hell and must; but by the power of God in Jesus Christ and His Holy Spirit, she shall ultimately escape all Hell, be saved, and save others from it and themselves. To His honor and glory.

---Daryl Clemens

## REDEMPTION

Through revolving doors they go  
a fighting, kicking, sulking mass,  
treacherous, leering, brooding.

The world is but a crowd of frenzied women  
on an escalator,  
battling their way  
to the bargain basement.

And I am a piece of discarded merchandise  
kicked through the aisles  
by these absurd situations  
with spiked heels, massive pocket-  
books, and albatross-like foxes  
about their necks.

Perhaps

I shall

be bought. . . .

\* \* \* \* \*

Upon a summit  
as the sun  
its daily course had run  
Was departing to a distant land,  
I heard in the background of the silence  
the low humming  
of the world turning  
upon its axis.  
As the sound,  
ascending from the earth  
and echoing from the vault of heaven,  
touched my ears,  
I thought of how the hollow men whose  
sawdust minds  
and tinder hearts  
clog the cogs  
Of the spinning world,  
creating friction  
through restriction  
of its progress.

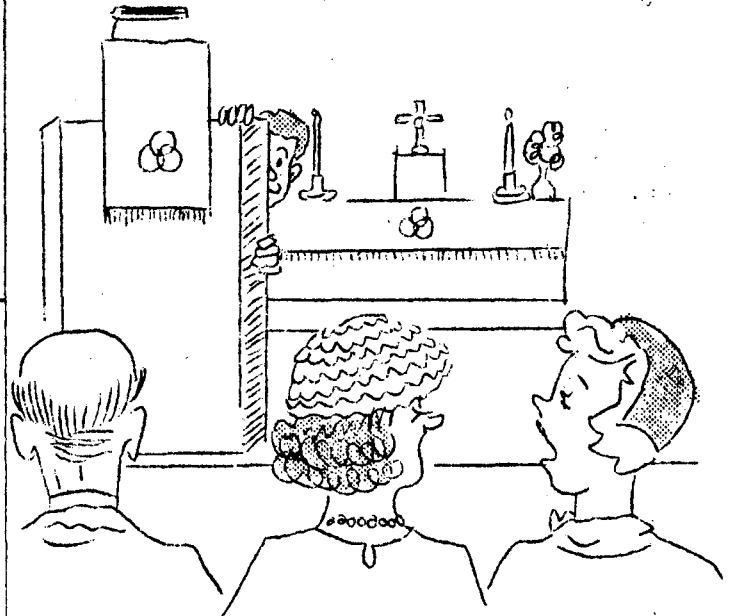
What a fire  
they could inspire  
Should the oiling can of the Master  
Engineer  
ever diminish.

--Harry L. Serio

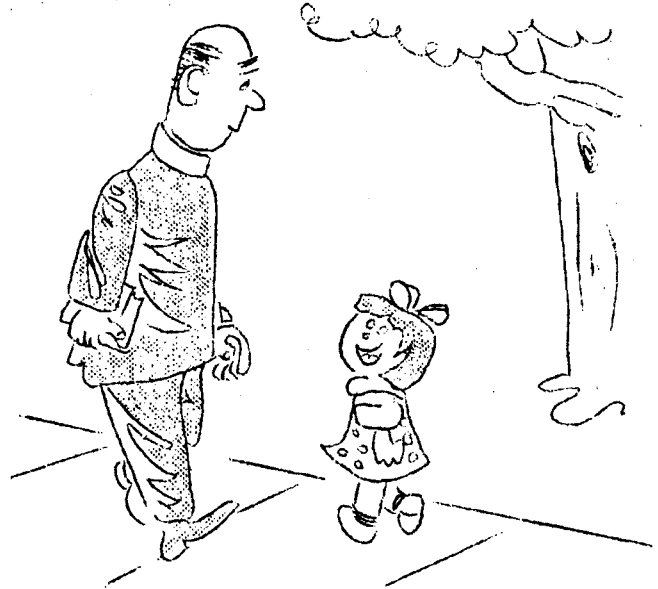
## IMBALANCES

There seems to be an over-emphasis in the Seminary Community on certain views which causes an imbalance to exist. For instance, there was during the week preceding the 28th of April, a strong emphasis to journey to Washington and witness for passage of the Civil Rights Bill while at the same time there was absolutely no emphasis upon casting one's ballot in the primaries. Of 22 Seniors polled, 13 went to Washington, and of those who went, only five voted or planned to vote absentee. On a percentage basis, 36.4 per cent of the Senior Class (assuming negligible few are registered "Independent") voted or planned to vote absentee, and this fact bears out an imbalance of emphasis.

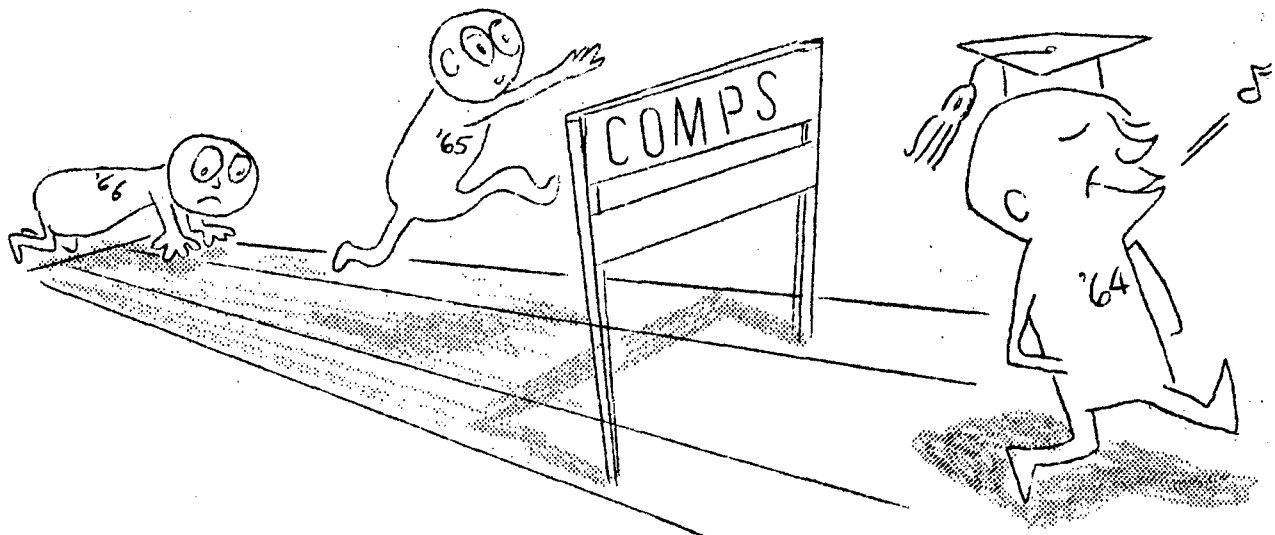
Another imbalance may be implied in the exalting (excessively it seems) of the values of being a Democrat. The impression one receives is almost that there should be only one party in the United States. No one on the Faculty nor in the Seminary Community would want such an unfortunate circumstance to occur. It should also be noted that one strong party opposed by one weak party is the same as a democratic dictatorship. Granted, one is to cast his ballot according to the qualifications of the man, and according to the ability of the man to carry through the program he is championing, but this does not apply to a party, for both Republican and Democrat parties have some good points, but they both also have a certain stench about them which often makes one thoroughly sick in his stomach.



"SHVEST PASTOR WE HAVE EVER HAD."



"MY DAD'S A WHITE COLLAR WORKER TOO!"



Another imbalance exists in the emphasis regarding the settlement of Negro families outside the slum areas of the City. The emphasis seems only in aiding the families to move out, for there is no emphasis upon getting non-Negro families to move into the Ward. Only the more financially established Negroes can move out of the Ward, thus creating a vacuum, keeping the average earning capacity of those in the Ward at a low figure, and therefore aiding the slum to continue to exist as a slum. One of many answers to the problems in the Ward is for several financially sound "White" families to move into the Ward. But this is obviously not enough. The Ward also needs families who have good Christian ethics. It would be well for the Faculty to consider challenging several of its families to move into the Ward - into the heart of the Ward - to live and witness among the people there, emptying themselves in so many ways among so many who are looking for exemplary lives which are "lights set upon a lamp stand". This would also mean changing one's membership to Faith U.C.C., and giving that church the same unselfish dedicated service which is now given in other churches where membership is held. This would not be easy on anyone, but it is felt Dr. Schwalm's example will be lost if not followed soon by that of other laity and clergy. Unfortunately, this too is not the complete answer, but it would be a step in the right direction.

--Ed Neff

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#### SENIOR BANQUET AT MEADOW HILLS

The Class of 1964 will hold its Senior Banquet at the Meadow Hills Dining House on Friday evening, May 22nd, at 6:30 p.m. After the buffet style dinner, the Seniors and faculty, wives and guests will be entertained by a program being prepared by the committee.

Those who plan to attend are asked to make reservations immediately and before May 15th so that adequate plans may be made. The cost of the meal will be \$2.75 (including gratuities) and should accompany reservations. All reservations and monies should be given

to Donard Engle (109 Richards Hall). Late reservations and monies will be received until noon, Thursday, May 21st for those who are unable to meet the May 15th deadline. All are encouraged to attend this joyous night out!

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#### Encounter

I had a need within my life.

No matter how I tried,  
My search for happiness and peace  
Could not be satisfied.

I thought the answer was in "things"--  
Position, clothes, and car.  
Momentary were their joys,  
Real happiness seemed far.

I looked to friendships, thinking love  
of others was my need.  
But I could not respond until  
From self-love I was freed.

Frustrated, then I turned to God.  
A last hope it would be.  
I searched the Scriptures, but to find  
The words: "Come unto Me."

"Come to God? But how?" I asked:  
"Is God my desperate need?"  
"Have I run my life without  
Allowing Him to lead?"

"Too late! I've led a sinful life;  
There's nothing I can do."  
But then I saw the words of Paul--  
"Christ paid the price for you."

Upon the cross, Christ took for me  
The wage that I deserved,  
Yet willingly I spurned His love  
While self and sin I served.

Responding to His earnest plea,  
Convicted of my sin,  
I accepted God's forgiveness  
Through the Savior of all men.

Now dead, buried, risen with Him,  
His disciple I will be,  
A witness to the saving power  
Of Christ who lives in me.

-- Marilyn Kirk --

NOTES FROM THE EXECUTIVE COUNCIL MEETING  
OF THE SOCIETY OF INQUIRY  
April 2, 1964.

At the regular meeting of the Executive Council, the Co-Editor of The Seminarian, Don Quayle, requested permission to "build" a staff of interested students to work on the publication. The staff would be open to students of all classes which may help in greater continuity in the future. The suggestion was warmly received and the request granted, along with \$20.00 for publication of a summer copy of The Seminarian which will go out to all Middlers, Juniors, and incoming students.

President Weller emphasized that anyone wishing to schedule an event in the Seminary community should see Genevieve Piercy for placement of the event on the Seminary calendar.

A discussion followed on the designation of Lenten offerings. Earlier in the school year, the Executive Committee had decided that all monies collected from benevolent giving would go to the Committee for Racial Justice Now. Recently the Executive Committee decided to avoid benevolence projects on campus which duplicate projects in local parishes. Thus, the Committee voted to send the Lenten offerings to the Frank Landis Memorial Fund. Since commitments had been made to both Benevolent projects, the Executive Committee voted to send the sum of \$108.34, the amount of Lenten offerings, to both the Frank Landis Memorial Fund and to the Committee for Racial Justice Now, the additional money to be taken from the General Fund of the Society. Also, if any monies are received for benevolences during the remainder of the school year, for any other benevolent purpose, then, a like amount will be sent to the Committee for Racial Justice Now.

The Executive Committee accepted the provisions of the former Constitution as a basis for the coming elections of officers of the Society. The election is scheduled for Tuesday, May 5th.

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Appreciation and thanks are due our co-editors: Marilyn Kirk and Don Quayle. Through the interest and enthusiasm of these two persons, the "Seminarian" has become a real voice of our seminary community this year. It has provided students and faculty an opportunity for creative expression, and sharing thoughts and ideas--as well as airing pet peeves. Congratulations also to the art editor, Merlin Getz. With his sense of humor and talented pen, he has caught many rich moments of campus life and portrayed them in ways words could never do. It is hoped that the example set by these three will be followed and that the "Seminarian" will continue to be a vital part of campus life in the future years.

--Rosalie I. Radcliffe

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#### MIDDLER CLASS PROJECT

The response of the faculty and student body has indeed been gratifying. However, we still need the support of many of those who (as of publication date) have not yet pledged their support.

Payments on pledges will be accepted at any time during the month of May; however, if you feel that you cannot make payment until the summer, you may do so. If this is the case, please contact Ralph Ludwig.

Make checks payable to the "Middler Class Project". Checks or cash will be collected in a place to be designated. Look for notification on bulletin boards in the near future.

Once again we wish to express our deep thanks to all who have and will contribute to make it possible for us once again to have our seminary life enriched by a fellow theologian from a foreign country.

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Nothing so blinds men to the real character of sin as the fact it is their own.

## WE NEED YOUR HELP

It is the desire of the editors, as we hope it is of the entire student body, that The Seminarian continue on a regular basis next year and in the future. To this end, it is necessary that a "staff" be established. A start on the paper has been made this year, but it is only a start. Many opportunities exist for expansion and improvement next year, such as a column for reviewing new books, movies, and records, and secondly a "wives' column". The Seminarian offers to you a chance to use your creativity. Please mention to your wives that if they are interested in helping, we would welcome this help. If you are interested in helping next year, please contact either Marilyn Kirk or Don Quayle.

The editors have requested and been granted money to publish a copy of The Seminarian this summer. Two items are necessary for this, first we will need articles to print. Send any item that you wish to see appear in the paper to Don Quayle, Mt. Union Church, R #3, Everett, Pennsylvania. Secondly, we will need your address. As soon as you know your address for the summer, please put a copy of it in the mailbox of either editor or mail it to the above address. The deadline for this issue will be July 15th.

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### STAFF

Editors . . . . . Don Quayle  
Marilyn Kirk

Art . . . . . Merlin Getz

The Seminarian, the student body paper of the Lancaster Theological Seminary, is issued monthly during the school year. It is published the first week of every month. Any articles for publication, should be typewritten, double-spaced, and placed in the mailbox of either editor by the third week of the month. The next issue will be published in July.

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## CHRIST IN US

God does not communicate things to us so much as he just is himself in us. We are the vessels, the containers, so that the first work after the new birth is to cultivate the habit of receptivity.

We become God's means of expressing himself. If there is anything godly in us, it is God. Paul never criticized himself for his fears or negative reactions, because that was all he could give. We are the have-nots because God is the have. We don't condemn ourselves for being unwilling, because we are unwilling.

Only Christ has victory here. Redemption means that God has begun to will instead of you. Fear is natural, but it is sin to follow our fears; Christ is the real self in us.

Thus the Christian can say, "I may not know where I am, but I know where he is--in me." It is not that God HAS love or power or light; he IS love and power and light. He does not share himself, he just is himself--in us.

--Norman P. Grubb

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### ONLY ON SUNDAY

An open letter from Pastor R. E. Zollinhofer in the newsletter of the Collingdale, Pa., Church of the Nazarene:

Dear Mr. Bayer: You manufacture aspirin that relieves suffering and cold and fevers. The mixture used in your tablet makes it possible for a person to get out of bed and fight off headaches, muscle spasms and bad nerves. I have noticed that these tablets work wonders on Mondays, Tuesdays, Wednesdays, Thursdays, Fridays and especially well on Saturdays. But people who take them on Sunday get no relief. They cannot get rid of their aches and pains. They are not able to attend church or Sunday school. Is it possible for you to examine your tablet and put an ingredient in it that will work Sundays?

--From Reader's Digest