

THE SEMINARIAN

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PAAVO THE YEOMAN by  
Johan Ludvig Runeberg  
Fest of Finland (1804 - 1877)

High amid the heaths of Saerijarvi  
Lay the farmer Paavo's frost-bleak  
homestead.  
Though with tireless arms its toil he  
tended,  
In the Lord he put his hope of harvest.  
There it was he dwelt with wife and  
children,  
And with these he shared his meager  
rye-loaf.  
Dug the ditches, furrow plowed and  
seeded,  
Then came Spring and drift from field  
was melted,  
With it floated half the sprouting rye  
crop;  
And half the ripening stalks lay bent  
and broken,  
Autumn came, and frost took all re-  
maining.  
Paavo's wife then tore her hair, lam-  
enting,  
"Paavo, Paavo, born a luckless yeoman,  
Take the staff; for us has God forsak-  
en.  
Hard is it to beg—but worse to hun-  
ger."  
Paavo took her hand and spoke, assur-  
ing:  
"God but tries us, He does not forsake  
us.  
Mix thou half-part bark in with thy  
flour,  
I shall dig out twice as many ditches;  
Yet in the Lord I'll put my hope of  
harvest."  
While she mixed half bark in with her  
flour,  
Twice as many ditches dug the yeoman.  
Then he sold his sheep, bought rye and  
sowed it.  
So came Spring and drift from field  
was melted,  
But no sprouting crop went floating  
with it.  
Yet when Summer brought the driving  
hailstorm,  
Half the stalks again were bent and  
broken.  
And once more Fall's frost took all  
remaining.  
Paavo's wife then beat her breast, be-  
wailing:  
"Paavo, Paavo, born a luckless yeoman,  
Let us die, for us has God forsaken.  
Hard is death, but life is even hard-  
er."  
Paavo took her hand and spoke, assur-  
ing;  
"God but tries us, He does not forsake  
us.

Mix bark in two-fold with thy flour;  
Two-fold larger shall I dig the ditch-  
es;  
Yet in the Lord I'll put my hope of  
harvest."  
Of two parts bark the housewife mixed  
her flour;  
Two-fold larger ditches dug the yeoman;  
Then he sold his cows, bought rye and  
sowed it.  
So came Spring and drift from field  
was melted,  
Still no sprouting crop went floating  
with it.  
And when Summer brought the driving  
hailstorm,  
Not by it were stalks bent low and  
broken.  
Autumn came and frost, far from the  
rye field,  
Let the crop stand golden for the  
reaper.  
Then fell Paavo to his knees, thanks-  
giving;  
"God but tries us, He does not forsake  
us."  
And his wife upon her knees repeated:  
"God but tries us, He does not forsake  
us."  
But with gladness cried she to her  
husband:  
"Paavo, Paavo, swing with joy the  
sickle;  
Now has come the time for happy living;  
Now the time to cast away the birch-  
bark,  
Now to bake our bread of rye unblend-  
ed."  
Paavo took her hand and spoke, reprov-  
ing:  
"Woman, woman, he stands well the  
trial  
Who forsakes not then his need-pressed  
brother.  
Mix thou half-part bark in with thy  
flour—  
For in the field our neighbor's crop  
stands frozen."

— From Idyle ech Epigram

Translated from the Swedish  
by Howard T. Lutz

(Ed. Note:— This poem was submitted by  
Prof. Bartholemew as his Thanksgiving  
Article, with the words: This expres-  
ses what I have to say better than I  
could say it.)

FACULTY NOTES

At a recent faculty meeting, the  
time of the starting of the two post-  
(Cont'd. on p. 2 FACULTY NOTES)

## FACULTY NOTES

Cont'd from p. 1

graduate programs here at the Seminary was decided upon. The M.R.E. program will be inaugurated in the Fall of '52 and that for the T.H.M. will begin in the Fall of 1953.

These two programs were authorized some time ago by the Boards of Visitors and Corporation. The time for their inauguration was left up to the discretion of the faculty.

The Master of Religious Education will be set up with ministers' wives in mind to better equip them for their help in their husbands' parishes. The Master of Theology will look toward post-graduate work for Seminary graduates.

In connection with the recent Convocation the announcement was made of the names of the Swander and McCauley lecturers for next year. The Swander lecturer will be Dr. Bela Vasady, professor-elect to the chair of Systematic Theology. The McCauley lecturer will be Dr. William Shafer.

Nevin C. Harner

## INTERSEMINARY CONFERENCE

Highlighted by four stimulating addresses on the general theme of Personal Evangelism, the Fall Philadelphia Area Interseminary Conference was held at Crozer Seminary, Nov. 3, 1950. An even dozen of our own theologs, together with Dr. Sayres and Dr. Bartholemew, enjoyed the day of lecture, food and fellowship--and left that night with the feeling of hours well-spent. Yes, and more. Paul Gerhart came away with the area presidency and the probability of holding next year's conference at Lancaster.

Dr. Morton Scott Enslin of Crozer opened the thought for the day by setting before us the cross as the great plus-sign of life, the symbol of the excess which Jesus stressed. Then came what was perhaps the outstanding event of the meeting--Dr. Andrew Blackwood's intense speech on "The Revitalization of the Pastor." Today's preacher often runs a merry-go-round of activities and thus loses the vitality so much needed in pulpit, chancel, and home. To keep the reservoir of the soul full there is nothing so basic as devotion to the Bible; this makes all the difference. To maintain health of the body nothing is more essential than sleep, diet, and (married men!) continence. But all this does not catch the life which Dr. Blackwood had to impart.

The Rev. John Markarian of Lafayette College declared that congregations have lost the reality of the gospel and the belief in the uniqueness of Christianity, and so "The Revitalization of the Congregation" must come largely from the proclamation of the "good news" with fresh impulse. He

insisted also on the value of personal testimony, the chance every man needs to witness for his inner experience.

Following question and discussion periods, Dr. Albert Williams of Eastern Baptist spoke on "Evangelism of the Unchurched," reminding us that the main thing is to get the story told in as many ways as possible, not making a fetish of any one method of evangelism. The last address on "Enduring Evangelism," by Herbert Haslam of the Religious Fellowship House in Philadelphia, was quiet inspiration and challenge. He warned that the best preacher in the world cannot represent well the church that does not represent his preaching. Through our personal experience after another came the great statement that the Incarnation of the love of God is the most irresistible force in the world.

Came the climax: at the closing worship service, the Rev. Robert Keighton of Crozer presiding, spoke meaningful words to men and women filled with new ideas and inspirations. "It is a dangerous thing to go to a conference--a dangerous thing to go back home to be called loafers. Much will be expected. It is a dangerous thing to go to a conference."

Ted Haas

## SEMINARY MARKS 125th ANNIVERSARY; DRS. NIEBUHR, SAAHEFFER LECTURE

The annual Convocation, 1950 version, while offering the usual high calibre of eminent leaders in the American church scene for the Swander and McCauley lectureships to student, professor, alumnus and visitor alike, this year was coupled with the observance of the 125th birthday of our own beloved institution.

While even the skies seemed to smile a special blessing for the occasion, Wednesday, Nov. 15, heard some of our Evangelical and Reformed denominational leaders pay well-deserved tribute to Lancaster Seminary for its own accomplishments and its contributions to the church coursing through its long and proud history. Tribute bearers, by address and anniversary program participation, included Dr. Daniel J. Wetzel, Dr. George W. Richards, Dr. James E. Wagner, Dr. Frederick W. Schroeder, Dr. Floyd R. Shafer, Dr. Frank E. Reynolds, Dr. Theodore A. Distler, Dr. Josias Friedli, Dr. K. Otis Spessard and H. Wilson Lark. The faculty and student committees also contributed largely to the success of both anniversary and convocation. Two "concertettes" by the Seminary Choir gave the three-day festivities a special student flavor.

This year's lectureship duo, we are proud to note, was comprised by two clergymen of the Evangelical and Reformed Church. Swander lecturer was

Rev. H. Richard Niebuhr, Ph.D., Professor of Christian Ethics in the Divinity School of Yale University. Rev. Charles E. Schaeffer, D.D., LL.D., former General Secretary of the Board of Home Missions of the Reformed Church for many years, delivered the McCauley lectures.

.....ANNIVERSARY SESSIONS.....

Dr. Daniel J. Wetzel, as president, brought greetings from the Commission of Higher Education of the Church during the Wednesday morning session. Dr. Floyd R. Shafer, president of the Board of Visitors, presided. Devotions at 9:45 o'clock preceded Dr. Wetzel's opening remarks.

"Spiritual evidences of the Seminary's advance are to be found in the 1,725 who have graduated to go out and break the bread of life," asserted the educational commission executive. Speaking of the work of his commission, Dr. Wetzel defined its accomplished objectives as aiding students in Christian service, assuring that faculties are strong in Christian faith, insuring church representation on boards of educational institutions and the broad goal of a life and faith that can be termed Christian for the individual. His closing note was a prayerful one asking that the noteworthy work of the Seminary continue.

.....(Dr. Richards' address).....

Seminary president-emeritus Dr. George W. Richards most appropriately and ably filled the principal speaker's bill for the morning.

Said he, "The parish minister is the head and hope of Christianity for all time." In an address entitled, "Reflections on the Preparation of Ministers for Our Age," he continued, one must have a profound respect for the work of professors, secretaries and editors, but, at the same time, one cannot wholly escape grave fears when Christianity is largely in control of these high officials. The professors are apt to intellectualize it, the secretaries to programize it, the editors to editorialize it. It is the parish minister who alone can vitalize knowledge and counsel in the heart and mind of the people entrusted to his care."

"It is necessary for the theological seminary to welcome the discoveries of science, the proof of philosophy and the results of historical investigation, for a true seminary should demand scholarship. However, at the same time, seminary men must learn to 'know Christ crucified, risen and reigning,' not by logical process or by scientific research, but by the obedience of faith."

Dr. Richards assailed the modern trend among certain religionists toward preaching economics instead of the Gospel. Then, scoring the modernists as well as fundamentalists, he said:

"The trouble with the modernist is that he spends most of his time in finding God, and when he has found Him, decides He is not worth finding and much less proclaiming. The trouble with the fundamentalist is that his God is safely encased in an infallible book, in dogmatic formulas and in ponderous volumes of theology never read."

.....(Alumni Dinner).....

Alumni and friends of the Seminary converged on the refectory at 12:30 p. m. Wednesday for an especially enhanced anniversary spirit of fellowship much akin to the usual spirit that prevails during ordinary student meal times, which was probably envisioned in the past tense by many of those in attendance.

Following the repast, preceded by a prayer of thanks by Rev. Harold Hafer, Rev. Frank E. Reynolds, vice president of the Alumni Assn., introduced Dr. Theodore A. Distler, president of Franklin and Marshall College. Dr. Distler presented Dr. Allan Meck with a scroll containing greetings and congratulations to the Corporation, Board of Visitors, President and Faculty of the Seminary at the 125th anniversary.

Vice President Reynolds then introduced Dr. Josias Friedli, acting president of the Mission House Theological Seminary. Dr. Friedli, in turn, extended congratulations to the Seminary and those proudly associated with it.

Dr. K. Otis Spessard, alumni representative, was presented next by Rev. Reynolds. A member of the 1894 class, the first to graduate from the present Seminary site, Dr. Spessard told of some of the major highlights of the Seminary past. The dinner was concluded with the benediction by Dr. Oswin Frantz.

.....(Afternoon Session).....

With H. Wilson Lark, president of the Corporation, presiding, initial afternoon anniversary greeting in behalf of the General Council of the Church was spoken by Dr. James E. Wagner, first vice president of the Church.

Dr. Wagner reported that, on Sept. 28, the following went on record as an official action of the General Council: "We thank God and ask His richest blessings on the furtherance of the Seminary's work and extend hearty felicitations on its 125th anniversary."

Emphasizing the intrinsic relationship of the Seminary to the churches at large, Dr. Wagner stated that this Seminary has largely determined and determines Evangelical and Reformed history in the United States. "It has helped to unite the Church in times of controversy; it has outlived all others in its struggle."

The local St. Peter's pastor went on to say, "In the ecumenical movement, in attempting unification with

other denominations, in their primary function to train men for the ministry and, finally, by their literary contributions, the men of the Seminary faculty, now and in the past, have tended to undergird and contribute in large measure to the continuing life of the Church." Dr. Wagner concluded by voicing personal gratitude to the school and its faculty for its immeasurable aid in fitting him as a student for the work of God as a pastor.

#### DR. SCHROEDER'S ADDRESS:-

Final keynote of the anniversary services was Dr. Frederick W. Schroeder, president of Eden Theological Seminary. His theme was "The Place of the Denominational Seminary in the Life of the Church."

"Is there still a place for the denominational school in American Protestantism? Can its function be taken over by non-denominational agencies? Twenty-five years ago the denominational lines were rigidly drawn, but today the trend is toward ecumenicity. What effect will this have on theological education?" These were the searching questions of the Eden president's address.

Types of seminary organization outside of strict denominational lines, according to Dr. Schroeder, but not likely to replace the denominational seminary are: 1) divinity schools connected with large universities (Yale, Duke), 2) interdenominational seminaries (Union), and 3) the Bible school type (Moody).

"The Church is responsible," Dr. Schroeder stressed, "to the Seminary by virtue of the nature of the Gospel. The evangelism if the world is accomplished through the preaching of the Word in the sermon, through the sacraments and through the worship services. The Church must be responsible for the program which will equip 'ambassadors of the Good News.' It cannot depend upon other organizations to perform this duty."

"Finally, the service of the Seminary is to the Church. It must furnish ministers and missionaries, insufficient as the number may be. This is the particular function of the denominational schools since non- and extra-denominational schools cater to workers in special fields. The pastoral ministry is dependent upon the denominational seminary for its workers. Consequently, it is also the task of the denominational schools to interpret the denominational heritage to those who serve within her fold.

"The modern task of the denominational seminary is to improve its program in order that its men may be strong, consecrated to the glory of God and the service of man." Such was the fitting proclamation of the final address of an old institution celebrating 125 years of continuous and

dignified existence.

#### EVENING RECEPTION:-

The Seminary proved itself, as oft times previously, a gracious host on Tuesday evening, as friends, alumni, faculty and students mingled during a reception in the refectory. An estimated 200 persons attended.

In the receiving line were Dr. and Mrs. Allen Meek, Dr. and Mrs. Oswin Frantz, Dr. Neibuhr, Swander lecturer, and Dr. Schaeffer, McCauley lecturer. The success of the reception was due in no small part to Stewardess "Mom" Groff and a staff of willing, recruited waiters.

#### SWANDER LECTURES:-

(by Dr. H. Richard Neibuhr)

Faith In Question I.

There is something wrong with the terminology "Christian Religion." Christianity is much more than a religion; it is a faith. Faith, then, is the counterpart of revelation as obligation is the counterpart of freedom.

Since we are workers in the Church, i.e., the community of faith, then we need to ask what is faith? This question is persistently asked of us in disgust, distrust or wistfulness. We must answer!

It is uncontestedly true that men of this age are so strong in faithfulness to modern causes and beliefs that they are treasonable to the faith which they profess to believe in. Then we are not dealing with a lack of belief or faith, but with a false belief or faith.

Faith divides into two categories: the living faith of Aquinas and the dead faith described by St. James. The former is that which grows from the voluntary element in man; the latter, the faith of devils who tremble before God. Dead faith is of some value in that it at least embodies an awareness of God. The highest living faith possible must be a synthesis of these two types.

Belief is of two varieties: 1) belief which can be held in general and 2) belief which must mean "me." The principal thing on which faith hinges is that this is true for me; God is personal.

Faith is the conviction of things hoped for and unseen

Faith is believing those who have seen.

Faith is sight. "He who has seen me has seen the Father."

Faith can be related, contrasted or opposed to understanding; however, when faith reaches beyond understanding, faith itself becomes understanding.

We talk of faith at its beginning in unending infinitesimal circles. Faith — where does it begin? Says the Roman Catholic, the Church; hence, let the Church reason out matters of faith for you. The Church takes the place of

God. A similar circular error of Protestantism places the Bible before God while elsewhere reason is given priority over God.

Our faith itself is in question? Do we say what we believe of man and God or what we think we believe? Are we being faithful when we talk about belief? It has been proven possible for man to convince himself of belief by repetition.

The ills of the world are caused by talk of faith in an unbelieving fashion. "I believe, Lord, help Thou mine unbelief!"

.....(II. The Triple Bond.....

Dr. Niebuhr's introduction to this lecture was a resume of misunderstandings that have been evident through the centuries relative to the problem of faith.

To some people the word "faith" is a basket word that makes a likely container for all sorts of things, so that it means nothing in particular. Also, too often in defining such a term we only make a simple addition of attributes, which gives a false picture. The meaning of faith is actually a Triple Bond. The parts of this triad are not isolated, but must be considered as interlocking pieces.

The first is Self. Belief is no more than mere assent made to a proposition made by another. The second is Trust. This is confidence. Confidence, for example, in the goodness of God. The third is Faithfulness. That is loyalty. Faithfulness to God in return for His loyalty and faithfulness to us. These are the parts of the Triple Bond of Faith. They must interlock so that faith becomes alive and understood in its human context. Thus faith becomes a personal thing.

When it is said, "It is believed among us that....", then faith ceases to be, for it is no longer attached to a person. This Triple Bond is always present working back and forth among men, and it may be either positive or negative as shown by counter words: disbelief, etc. It is never neutral as unbelief; it is always plus or minus. It is the minuses which are Christianity's biggest problem.

It is only in these various faith relationships that the Self is known. The person, with his self or conscience becomes aware of the other Selves around him as a result of these relationships. The Self becomes the voice of the parents or society or whatever is the object of the personal faith. When we recognize these Selves, then we know the activities of selves, and we realize that the Self is the subject working toward an objective. The Self has a freedom of action as it works in its relationships in the Triple Bond which is faith.

.....(III. Faith & Community).....

Faith exists in Selves related to

each other. However, faith is basically a "triadic relationship" as follows:



The I-It relationship most necessarily contains the I-Thou as the I-Thou must be the I-It. This must be the foundation of community, the reason for which we "get together". Since, without this "getting together" there is no happiness, the truth (It) of this triadic relationship of Man-society-God evolves into a six-fold formula:

- 1a. God loves our neighbor.
- 1b. Our neighbor loves God.
- 2a. God loves us.
- 2b. We love God.
- 3a. Our neighbor loves us.
- 3b. We love our neighbor.

Our faith most paradox of this relationship, of the I-Thou. This is not a third of the needed triangle. You and I (Thou-I) needs the I-It and the Thou-It, a faith that stands in recognition of trust, loyalty, and belief in something beyond ourselves, is etc. It, in order to attain the ultimate completion that is complete faith.

.....(IV. Mediators of Faith).....

Who are these "mediators of faith"? How does Man learn to know God? These are basic questions requiring consideration by all.

Man does not need a God Mediator. God speaks to Man directly. Who is this God? He is the same God of the past, present, future, but, most important, the God of "right now". He is also the God of Protestantism and He is learned of through His intimacy with Man.

The old Roman Catholic view that God speaks to Man via a hierarchy of angels and priests must be challenged. The Protestant belief that God reveals Himself through the inspired Scriptures must also be challenged. The belief that the Scriptures are infallible as well as the belief that the Church is infallible must be both discredited. The Scriptures are "fallible words of men".

Why do modern Christians call the Book the Word of God? Actually, this book in only one form of the Word of God. It is the written Word of God as proclaimed by the prophets.

Let us keep in mind at all times and under all life circumstances and situations that "God is capable of speaking for Himself". He speaks to us through the forces of Nature and all events. He speaks in mercy and judgment. More important, He speaks to the faithful through Jesus Christ, the living Word of God. In faith, we may hear Him.

.....MCCAULEY LECTURES.....  
(by Dr. Charles E. Schaeffer)

.....(The Ministry in The Reformed Church -- Part One).....

Introduced to the trustees, faculty,



students, and alumni by Dr. Sayres. Dr. Charles E. Schaffer immediately set out to charm his audience with some very clever opening remarks. Warning us that we would be moving from the heights with Dr. Niebuhr to the depths with him, he stated that the essence of his lecture would concern itself with the ministers of the Reformed Church in historical reference.

His first lecture was divided into three parts - ministers in the pre-seminary period, ministers after 1825, and the men in the ministry.

At the outset he spoke of the highly educated men that came from Europe. Early American catechetical preaching stemmed from the U. of Heidelberg, at one time a Roman Catholic institution. The era of foreign-trained pastors came to an end with the formation of the Synod in 1793, the declaration of independence from the Holland Church.

Of three proposed ways of training a native ministry, the plan of private seminaries in the homes of competent pastors seemed the most feasible. The three outstanding men in this movement were Becker in Baltimore, Helfenstein in Philadelphia, and Herman at Falkner Swamp, two of whom had been trained at the U. of Halle, the first really modern university in Europe.

The Seminary, which grew despite strong opposition, took the church centre west of the Susquehanna River and encouraged the extension of the use of the English language in the churches. Imparting life to this Church in the early part of this period were the big men of the Mercersburg Movement; Rauch, Nevin, and Schaff, whose opposition to revivalism preserved the genius of the Reformed Church tradition, which stood in danger of extinction.

Pointing out that not only does a Church create its ministry, but the ministry creates a Church, he went on to speak of the hardy, sincere, devout men who served the Church. They were men of gigantic will and sound scholarship, bringing order out of chaos. These men had responded from cities and farms to the three-fold call: divine because it came from God, inward because it found its expression within their consciousness, and ecclesiastical because it came from the Church to these men.

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VISITING SPEAKERS FROM MISSION  
FIELDS

The following missionaries have been scheduled to speak at our school on the dates indicated:

Rev. M.P. Davis, D.D., of Bismaripur, India, at the opening assembly of the Winter Term, Monday, Dec. 4 at 1:30. Dr. Davis has been in India since 1918 and has exerted a great influence both as an educator and an evangelist.

Rev. Theodore C. Seybold, D.D., of

.....(The Ministry in the Reformed Church- Part Two).....

Dr. Schaeffer continued his discussion of the progress of the Reformed ministry, indicating differences between the 19th century and today.

A highlight of the 19th century was the rise of Mercersburg theology. It made for a far-reaching ministry among others than those people of German background who lived in rural areas. Preaching was considered a divinely inspired art, and the preacher had to possess moral stamina equivalent to his preaching. The sermons were long and long. Membership in the church was not easy, and responsibilities were taken seriously. The church services were very significant in the lives of the people. Often a funeral sermon would become a religious heritage of the family of the deceased. The services were simple and direct, and not until 1849 was an attempt made to formulate Reformed liturgy. Much controversy arose over the matter; hence, even today there is no uniformity of worship in our churches.

Around the turn of the century the church was caught up in the philosophy of pragmatism. A liberal theology evolved with emphasis on the immanence of God. Everything had to have some practical value and, as time went on, religious education and social service took on new significance. Mechanization made it necessary for the minister to become well acquainted with broader fields. It even appeared that he might become a conformer instead of a creator. The preacher has now come to dress, talk and think like his people. Indeed, it appears that the secular world has laid its hands on the church. But all hope is not gone. There are encouraging signs even now. We can be proud that our E & R ministers rate high in the whole Church and that a spirit of harmony prevails in our church.

(Note: The foregoing is the composite work of the entire staff of the Seminarian and that of Anna and Earl in Intz. Compilation was by Bob Haas.)

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Raipur, on Tuesday, Jan. 9, at 10 a.m. Dr. Seybold's wife was formerly Dr. Elizabeth Hartman, daughter of Dr. G. W. Hartman of the Keystone Hospital of Harrisburg, who has been for many years a devoted trustee of our Seminary. Dr. Seybold is the executive head of our India Mission.

Rev. Walter H. Herrscher, of our Mission in Honduras on Monday, Jan. 22. His work is at Pinelejo.

Dr. and Mrs. Paul V. Taylor have recently returned from China. They are living in Lancaster. Dr. Taylor will be scheduled to speak in the near future on conditions in China.

Dr. Dunn