

THE SEMINARIAN

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ANSWERING THE BIG QUESTIONS

More than most, this is a questioning age, not only in America, not only in Europe, but all over the world. To speak truth, Truth itself is in the dock, on trial.

Everywhere men ask, "Is the Revelation made in our religion true?" Before they can answer this question, they are obliged to ask more questions. May the source (or sources) of the Revelation be judged trustworthy? Does the Revelation fit in with what we surely know? Does it have the character of illuminating and clarifying our present confusions? Can men and women wise in the ways of the Spirit give it credence? Does it smite evil and bring in good? Even when these questions are all affirmatively answered, there is always a final test which it must pass or fail altogether to justify itself: in the words of Jesus when distinguishing between true and false prophets, "By their fruits ye shall know them!"

But along with Truth, the Good is also in the dock, on trial.

How can we know the Good? Before we can know where the Good lies, we must answer some searching questions. What is the Good to be good for? Is it to be good for the individual considered by himself? Or is it to be good for the group considered by itself? Or is it somehow to be good for both?

I note that Bertrand Russell's latest book, entitled Authority and the Individual, must be an attempt to answer these questions. He addresses himself, I see, to the fundamental civil problem of our times, how to reconcile public order and private initiative. (I shall have to read his treatise to see how well he locates the Good in this world without a God.)

It seems to me that the True and the Good in their deepest meanings, the meanings which they have in religion, are tied together. If this were not so, Christianity would not in every land be also on trial.

All over the world men are asking whether Christianity can tell us the truth about the world and its true good. I am not afraid of that inquiry, because I am confident of the answer. What is seen obliquely and unclearly in Hinduism, Buddhism, Taoism, Confucianism, and Islam, or in Platonism, Stoicism, and Communism, comes crystallized in the stories of Jesus and his followers and in the religious faith that gave them their dynamic.

1. We are members one of another, truly incomplete apart from each other, "Very members incorporate in the mystical body of Christ."

2. As individuals, we are of infinite worth, both as children of God and as members of the human race destined for and deserving of personal self-fulfillment in private and in public life.

3. There is no contradiction in our being both members incorporate in the brotherhood of Christ and individuals deserving of personal self-fulfillment, for the individual Christian fulfills himself in voluntarily serving the common good; enriches himself by freely spending himself; attains the abundant life by seeking it for others; loses himself of his own will in others and yet finds himself at last growing gloriously toward the stature of the fullness of Christ.

Dr. John B. Noss

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CONVOCATION CALENDAR

Monday, October 31:

7:30 p.m. - First Bosley Lecture
8:30 p.m. - First Althouse Lecture
9:30 p.m. - President's Reception

Tuesday, November 1:

9:00 a.m. - Chapel Service
9:15 a.m. - Second Bosley Lecture
10:45 a.m. - Second Althouse Lecture

2:00 p.m. - Third Bosley Lecture
3:30 p.m. - Bartholomew Inauguration
7:30 p.m. - Dedication of Bromer and
Herman Plaques
8:15 p.m. - Final Bosley Lecture

THE STAFF

Editors

Dave Mark & Ray Harwick

Features

Dick Glatfelter, Ed.

Ruth Muthard

Mel Palmer

News

Bob Haas, Ed.

Dick Masters

Joe Kim

Sports

Dick Abernethy, Ed.

Technical

Ray Croff

Joe Gyorko, Jr.

THE SPORTS CORNER

As October rolls to its end we find a shift in emphasis in the Seminary from the gridiron to the basketball court. We are able with pride to recall the victory of the Crusaders in last year's F & M Independent League. This was an occasion of tremendous interest to the whole Sem family, and it must be said that it was that interest that aided the cause so greatly.

This year we are looking forward to putting another team on the college gym floor. Therefore, Tuesday night found potential players meeting in the lounge with Dr. Englert, the faculty advisor to the sports program. A roster of fourteen men was formed, with Bruce Hatt, one of last year's outstanding performers, being elected the playing captain. Most of the boys are looking forward to another successful season.

The Crusaders have good reason to be optimistic, because four of the starting five men are back again this year. "Bones" Bailey, "Herb" Ziegler, Bruce Hatt, and "Able" Abby will be in there fighting for the cause. Ernie Hawk, "All-Star" Lutz, and Stan Dunn made up the remainder of last year's team.

It is generally felt that the new Junior Class will add to the strength of the Crusaders. They are able to boast of such men as "Bucky" Trout, Mel Palmer, Morgan Haney, Tom Phillips, and Paul Gerhart.

Looking forward to another successful season somewhat optimistically but not over-confidently, the team is setting out on this 49-50 cage season.

Let's give the team our support again this year as we did in the 48-49 season!

Dick Abernethy

A. W. V.

Two weeks do go by. Just a test, a paper, and ten outside readings, and whoops! -- another two weeks are gone! I am all in favor of having longer two week periods. Maybe I'll be able to read a little better so I can write something of value and interest here.

I have had several suggestions from various sources that I call this column "MY DAY", but who am I to steal Eleanor's thunder? Or even one of her days?

I could call it "THE WOMAN'S PAGE", but that's no good. I'd have to write enough to cover one entire page, which would make the copy men tear their hair, and besides, who ever heard of a seminary paper having a woman's page?

I think A. W. V. is an appropriate title. I am not stealing from anyone, and I can write the minimum of 300 words or the maximum of 302½ words. I probably will be doing good if I get 200 words this time. Funny that when I try to think of something to say, I am at a loss for words, and other times-- well!!!

Conversation heard at the lunch table.....Have you had your radio on lately? Heavy, isn't it? One of the students is writing a book entitled "The man who bridged the gap". "No, I haven't finished yet." "I haven't a thing to do this afternoon except study -- how about going to a show?" "Please pass me the -- What?" "You're crazy; the score was 12-7. I was at the game and saw the whole thing." "Will you please pass me -- he wasn't even playing, he was on the bench all afternoon." "Please pass me the -- Oh! Never mind, my plate's been taken away. The moral -- Eat, don't talk! You'll live longer and larger! (Copy man's note: I can't bridge the gap on that last word)

With this we take our leave of the beautiful isle of Coca Cola, the truck patch of the Pacific.

Ruthie

NOTES FROM THE SOCIETY

The Program Committee announces a nite for fun for all those who attend the party scheduled for Thursday, Oct. 27. The place is a converted barn near Lititz, and the time is from 7:00 until 11:00 P.M. There will be plenty of recreation and refreshments for all. Keep Thursday night open and join the crowd at the get-together at Lititz.

If anyone has a suggestion for future programs, please contact any member of the Program Committee. All ideas will be welcomed.

Dick Masters

AS I SEE IT . . .

Once there was a family living happily in a very comfortable home. The father and mother were named George and Martha, and they had a big family. The family wasn't very wealthy, but everyone got along quite well. Then the family began suddenly to grow more wealthy and some poor cousins came to live with them. The children in the family at first were fascinated by these poor cousins, but when the parents started buying toys, birthday presents, clothes, and other nice things for these "outsiders", the children began to grow jealous. Sometimes these cousins practiced their music lessons and studied their schoolbooks harder than the sons and daughters and were rewarded accordingly. The children began to hate their cousins, because if they wanted the extra loving attention they had gotten before, they had to work harder to get it. They soon were going to their parents, telling them untrue stories about their cousins, who were breaking into the cookie jar, taking toys from the sons and daughters, and other bad things, said the others. The kind parents believed the jealous children, because it's only natural for parents to love and trust their own children. Very soon, the poor cousins, who were quite innocent of the things of which they were accused, were being punished all the time. They determined to fight back by getting the toys and other nice things by trickery or force. When the rest of the family found out about this, everyone got very angry, and the "bad" children who had been given such a nice home were moved up into dingy rooms on the third floor and made to play by themselves. Angered and humiliated, they began to look for friends away from home. Along came some children from "the other side of the tracks" who told them that in their family everyone was treated the same. They all had rooms alike, all ate the same meals, all played with the same toys. Things were wonderful, they said. But they didn't tell the poor cousins that their father Joe was a tyrant, their rooms were very plain, and their fare was quite simple. The poor cousins had to run off from home at the insistence of big cousin Paul to find this out. Soon they were very sorry, but it was too late then to go home.

Our poor cousins, the Jews, Italians, Poles, Negroes, and many others, are living in our attics, not allowed to have the same privileges we do. We hate them and lie about them because we are afraid of them. After all, we rationalize, they didn't have anything when they came to live in our home. Why should they want now the same

things we want and have? So we feel perfectly justified in treating them like some slightly lower than we. But when these poor kids from the other side of town want to take them away, we get angry, wondering why they should want to quit living in such a nice and comfortable home and go over to the kind of life which there must be "across the tracks". We even hate the people over there more than our poor cousins.

And so great is our prejudice towards these cousins that we can't see that we are forcing them out of our happy home, driving them into the fellowship of this bad family.

If we in our happy home, 1949 U.S.A. Street, America, don't want all our cousins to follow along with cousin Paul Robeson and others, it's time we start bringing them down off the attic and treating them like our kinfolks.

Dave Mark

CONVOCATION PRE-VUES

Once again we of the Seminary open our doors and our hearts to visiting brethren from all parts of our church as the curtain rises on the annual Swander and McCauley Lectures.

Dean Harold A. Bosley, of the Divinity School of Duke University, N.C., will deliver the Swander Lectures on "Fundamental Concerns of Christian Ethics." Dean Bosley, a former Methodist pastor in Baltimore, Md., comes to us with a rich background in both the preaching and teaching ministry.

No stranger to this Seminary, for he is a graduate, Class of '19, is Dr. Harry D. Althouse. Members of last year's choir especially remember Dr. Althouse for the warm reception, given the choir in its overnight stay with his congregation in Hickory, N.C. The McCauley Lectures, in particular, "The Pastor as Counselor", is our North Carolinian's contribution.

But this year's convocation will be noteworthy for more than just the traditional Lectureships. The newest member of the faculty portion of the Seminary family will formally enter our circle as new professor of the Department of Rural Church, Professor-elect Alfred C. Bartholomew, we wish you many years of happy and distinguished service to our beloved Seminary.

President-emeritus George W. Richards will deliver the memorial address at special ceremonies surrounding the dedication of tablets to two distinguished members of the Seminary's recent past, Edward Sheppard Bromer, Professor of Practical Theology, 1920-1939, and Theodore Frederick Herman, Professor of Systematic Theology, 1910-1948, and President of the Seminary, 1939-1948.