

OUR REAL DANGER

A single sentence in Exodus (22:18) "Thou shalt not suffer a witch to live" has wrought untold cruelties and inhumanities in the world. No one knows how many poor wretches in Europe died because of it. Our own land saw the horror of early Salem, when some 19 or 20 people were put to death as witches. A history of that period of mass hysteria has led Bernard DeVoto in a recent Harper's to compare Salem's witch hunt, with its attendant suffering of the innocent, to our own day. Two post-war periods have witnessed witch hunts, which although they may not have brought actual death to the innocent have nonetheless found the majority of us joining in the hue and cry born of hysteria.

Few there have been who dare the wrath of the mob and protest against the suppression of civil liberties and of human rights which have characterized these hysterical mob spirits. I think of Hutchins, Chancellor of the University of Chicago; of Raymond Fessick, former president of the Rockefeller Foundation; of Henry Steele Commager, Professor of History at Columbia University. Their voices have been raised in protest but, to use Mark's mis quotation of Isaiah 40 they have been "voices crying in the wilderness."

Where are the voices of the Church? With the exception of a Bishop Oxnam and a Prof. George Noss, whose letter appeared in a recent "Messenger", we have been strangely silent. And yet, not too strangely, when you recall the witch hunts of the past. Those were good Church people who put the Salem witches to death. It was the good Church people of Jesus' day who hustled Him off to the Cross.

It is not too much to say that in the past, organized religion has been allergic to new truth. Recall with what vituperation Darwin's theory was received by Church people. I venture to say that there are areas of our land where he is still pictured in diabolical terms. The field of Old Testament critical studies is an exception to the spirit of witch-hunting which greeted his work. With one accord the German scholars hailed it and used his ideas in their own field of study. We need only recall what happened to Galileo when the Church passed judgement on his ideas. Let us be frank, The Church has too often joined the mob that cried out for the

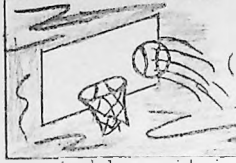
punishment of witches, whether they were religious or economic or scientific heretics.

I came across some striking sentences the other day: "Too often have we set the welfare of the institution above the fellowship of the saints; Too often have we yielded to the lust for wealth and power, and compromised the teaching of the Gospel so that it would be acceptable to the forces dominant in the social order. Too often have we acquiesced in the brutal and selfish struggle for profit without criticism of the impact of that struggle on the personalities of our fellowmen. Too often have we given our blessing to the whole structure of our social order that exalts wealth as the greatest good, establishes the profit-motive as normal, right and necessary and subordinates the rights of personality to the claims of properties. Too frequently have we given over our consciences to the keeping of the state and shared in the excesses of an unbridled, licentious and imperialistic nationalism. We have blessed wars and lent ourselves to the spreading of lies and incitement to bitter hatred against our brothers. We have identified the prejudices and conduct of our nation, our race, our class with the teaching of Jesus." These words did not come from a wild-eyed radical. They are to be found on page 263 of the minutes of the 1942 General Synod of our Church. If we all would ponder these words of social repentance and follow them out in our ministries, the charge that the Church joins in the hue and cry of the witch hunts could be avoided. Our real danger today is fear of ideas.

Up in one of the New England States great boulders of rock were left as mementoes of the visit of the last glacier which has since retreated northward. One of them, larger than a corncrib and weighing several tons, has been fighting a losing battle with an ash tree, which evidently started in a seed lodged in a tiny pocket at the top of the rock. Today its irresistible growth has torn that massive rock to fragments. This is the law of life. The future belongs not to the rigid absolutes, whether they be primal rocks or unyielding social, economic, or religious arrangements, but to the thing which can grow, whether a tree, a democracy, or a faith.

Donald M.C. Englert

AROUND THE HOOP ***



The Richards
(Abernethy &
Glatfelter)

And here it is, a new term, new courses, even a couple of new faces in the student body. We're here though, holding forth at the same old station.

Paring through the files of last year's Seminararians we discovered that just about a year ago the Seminary Basketball team was girding its loins for the big game with Hartman #3 for the league championship. History certainly does repeat itself. Here it is, one year later, and the same thing's about to happen. Last year, as the season rolled toward the finish line the spirit really was high here around the Seminary to back the team and go out and cheer it on to another league championship. (Which it got.)

So far this year the team has been doing a workmanlike job, going undefeated thus far; another Independent League crown is in view. This year's edition of the Crusaders is a mighty efficient outfit, and they deserve more support as they head for another league title. There's plenty of sitting and standing room over at the College Gym. Why don't you all come over and see our all-stars operate in the next game. You'll see some topflight intra-mural performers.

Capt. Bruce Hatt from Reading leads the parade. He's the floor general. Our big six-foot, 21 year old guard manages to throw considerable weight around down the middle on the offence, and proves to be quite a thorn in the side of the opposition under the basket on defense.

The big factor in the Crusaders' success has been their control of the back boards. The big wheels here have been Bailey and Abernethy along with Capt. Bruce. "Bones" Bailey is a long and lanky 6'3" center from Davis High School, Mt. Vernon, N. Y., currently an accounting major at F & M. Both he and our "Old Pro" Abernethy are capable of going to the basket rim for a runaway ball and both do fine pivot and set shot work on offence.

Running with these boys are the two first string forwards who form one of the fastest breaking combinations seen around F & M intra-murals for many a year. Bucky Trout, one of Boyertown High's better forwards handles the right side, and although he's only 5'5" tall he manages to fool some mighty big men. Bucky can weave in and out of "em like a shuttle. Running with Bucky in the left slot at forward is our boy wonder, southpaw Herb Zeigler who hails from Mt. Lebanon, Pa. Herb never handled a basketball until he broke into the intra-murals two years ago. Herbie's left handed dangles are a big contribution to the

stuff of which victories are made.

Filling out the roster there's Mel Palmer, 6'2" guard from Lexington, N. C., Milt Goodley, 5'8" forward from Lancaster, Earl Lutz, 5'8" guard from New Ringold, Pa., and Ernie Hark, 6' guard from Northampton, Pa.

These boys all add up to a smooth clicking combination, sufficiently deep in reserve strength to give any team trouble. They're galloping down the home stretch next week, and they are worth watching.

The Crusaders' last outing was on Feb. 20, against Hartman #3. They crushed the Frosh 65-39. The Holy Rollers did it the easy way, building up a big lead early in the game, and Capt. Bruce cleared the bench early in the second stanza. Bucky Trout was the big gun with 21 points, and Hark and Zeigler came in next with 13 and 12 markers respectively.

On Mar. 7 the Seminary was treated a forfeit by East Hall, making the record read to date 6 wins against 0 losses.

Next week the Crusaders take on City #4, another unbeaten aggregation, and also they play the two teams tied for second place.

They'll all be good games. Come on out. See the boys move. Help them bring home the bacon; another league trophy.

CHapel SPEAKERS: STUDENT INTERVIEWS

The twain (East and West) shall meet during an extended chapel period next Wednesday. Eastern and Western Field Secretaries, respectively, of the Board of National Missions of our Church, Drs. R. S. Weiler and H. R. Gebhardt will be guests in Santee Chapel. Dr. Gebhardt will speak.

Both secretaries will meet with students interested in summer work or other matters concerning the Board by special arrangement. Anyone interested in an interview is urged to contact Dean Dunn as soon as possible.

Rev. Reynold K. Ziegler, recently returned missionary to China and a 1945 graduate of the Seminary, will speak during the 1:30 chapel period on Monday, March 27. His topic will be his personal experiences and convictions relating to the situation in China. Rev. Ziegler is presently serving as pastor of the Avon-Quentin Charge until his return to the mission field.

SEMINARY BUYS MULTI-PURPOSE MACHINE

An invaluable "jack-of-all-trades" has been added to the Seminary store of practical equipment. The new machine, which accomplishes all of four different purposes, was built especially for school need. A combination amplifier and speaker, 1) it makes possible disc recording which can be used with the turntable; 2) it can be used as a phonograph; 3) it can be used as a public address system; and 4) it can be used as an extra speaker to the Bell and Howell projector.

HUMOR ESSAYS

When vacation gets in the air, nothing is normal. Not even Armstrong can compete. Ever since the beginning of January, Charles Sigler and Keith Sink have greeted each other with, "How many days?" I never bothered to count the days; I simply managed to be at one of the places they met. Of course, it was usually around lunch time before I knew, because I couldn't see getting up in the middle of the night and going to breakfast. Time laboured by. One day I heard Sink singing in the shower singing "There's no place like home", and I knew that vacation wasn't far off. Sure enough, the next morning I received the word that I was to pack and that Coach Md. 664-305 was to pull out at 12:15, changing into an express at Hagerstown, Maryland.

The local pulled out ten minutes late with Engineer Sigler chaffing at the bit. We were right on schedule when we reached Columbia. I can't tell you exactly how we made up the ten minutes in so short a distance. I had blinked my eyes twice; we could have gone several miles in those intervals. After the coach was serviced, we pulled out of Hagerstown. A few hours later Fireman Sink announced the next station as Lexington, and we almost lost a passenger. Our destination was Lexington, N.C., and I thought perhaps Sigler had equipped the Big Six with jets. The station turned out to be Lexington, Va., and after consulting my time table, I decided to take another notch in my safety belt and stay with them.

When we reached the N.C. state line I was driving. But I came to a screeching halt. Sink, in the back seat, was yelling and beating me over the head with a well-worn loafer (his official shoe). I knew he was either sick or getting revenge for what I wrote about him in my last column. I was wrong on both counts; he was singing the national anthem, Dixie, and was using my head as a drum. I guess he liked the nice hollow tone that it gave out. I was happy to be back home too, but I told him I wished he wouldn't do that. I didn't mind his keeping time on my head so much, but his voice was hurting my ears. He told me that his voice was cultivated. It sounded to me like it had been plowed under.

When we came to the first gasoline station Sigler instructed me to take the siding to the petrol pumps.

The attendant came out and Sigler said, "Fill 'er up."

The ninety year old man must not have understood him, because he said, "Hey?"

"No, you screwball, gasline. This is an automobile, not a horse."

While the petrol was pouring into the tank, Sigler and Sink let all the air out of the tires. Sigler then got out the pump and said he was going to put some N.C. air into the tires so the car would run smoother. Sigler is a very thoughtful chap, because he oiled the pump and cleared the handle before he made Sink go to work. With Sink doing handstands on the pump, forcing air into the tubes and Sigler standing over him with a whip and a malicious eye, the old attendant remarked, "Son, you get free air right over there."

Sink looked up with a relieved face, but Sigler asked, "And who's paying for this?"

A lot of things happened after that, but they were mostly to my embarrassment. If you want to know about them you will have to ask Sink or Sigler. I'll never tell.

Mel Palmer

THE PREACHING OF THE GOSPEL

I am continually amazed that God should entrust to men like ourselves the privilege of preaching His Gospel. In enjoying this privilege, however, we have a grave responsibility that is most searching indeed - of rightly interpreting the gospel; for Paul warns us that "if any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1:9) The gospel which they had received was Paul's gospel, yet it was Christ's (Rom. 1:16) just as Moses' Law was God's Law.

Just what is the gospel that was Paul's and which we are called upon to preach? Paul defines it in I Cor. 15: vs. 1-4 - that Christ died for our sins and rose again the third day according to the Scriptures. Paul's gospel was centered in the reality of Christ's crucifixion and resurrection. The gospel has not so much to do with what we should do, but with what has already been done for us. We are to trust what Christ Jesus did for us in His atoning death and resurrection - to have the audacity to believe that He did it for me.

However, Paul's gospel was applicable to life. Faith must produce fruitful lives; sin must be purged. Paul never pulled his punches in condemning the sinfulness of his converts. Neither should we! Today there are signs that we are on the point of a great evangelic revival; but before this revival can come, the sins of God's people must be rooted out.

Therefore, our preaching must be directed against the sins of Christians - intemperance, immorality, hate, and social injustices.

(Cont'd on p. 4)