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LIFTING DEATH'S DARIGNESS

This inspiring view of life and death recently appeared in the pages of a novel. During Lent it seemed especially appropriate to print a revised version of it in THE SEMINARIAN. Christianity stands on the promise that death is but a part of life. Such is the thought expressed herein. (Ed.)

Death is no more terrible than birth. We can't understand it, any more than we can understand life - or the sky at night. If we only had the vision to see the whole pattern of life, we'd see death as something benign.

Suppose you couldn't remember anything from one day to the next. You'd get up in the morning without any recollection of yesterday. You'd feel full of energy. Day would be on the grass. The sun would be shining bright and warm. Birds would be singing, and you'd feel that nature was a wonderful thing. Then the sun would rise in the heavens. You begin to get a little fatigued.

Along about noon you'd be tired; then clouds would blot out the sun. There'd be a thunder squall, and the heavens that had once been so friendly would be menacing. You'd see water falling out of the sky, and would wonder if you were going to be totally submerged. You'd see spurts of lightning tearing the sky apart. You'd hear roaring thunder. You'd be in terror.

Then the clouds would drift away. The sun would come out again. The air would be pure and sparkling. You'd regain your confidence. Then you'd notice that the shadows were lengthening. The sun would disappear. There'd be darkness. You'd huddle around a light, waiting to see what would happen next. You'd feel weary, more than a little frightened. You'd think that Nature, which had started out to be so beautiful, had betrayed you. You'd fight hard to keep your faith, and it would be a losing battle.

The loved ones who were sitting around the fire with you would show signs of fatigue. Their heads would nod forward. They'd lie down. Their eyes would close, and suddenly their personalities would be gone. Then you yourself would want to lie down, and

yet you'd feel that as soon as you did this, the awful unconsciousness would overcome you.

My words don't carry conviction because you do know all of these symptoms as a part of life. You know that this unconsciousness is only sleep. You know that in the course of a few short hours, you'll wake up completely refreshed, that the dawn will be breaking, that the sun will be coming up, the birds singing. You know that the awful visitation of noise and flashes was only a thunder shower, part of Nature's scheme to bring water from the ocean up into the mountains, to feed the streams and rivers, to make all the crops green. You'd realize that sleep is Nature's means of strengthening you for a new day, that it's profitless to try to prolong the waking activities too far into the night, that Nature is co-operating with you. But suppose you didn't understand these things? Suppose you could see only from day to day?

Life is like that. We can only see from birth to death. The rest is cut off from our vision.

E. S. Gardner

FOURTH RURAL CHURCHMEN'S SEMINAR

From Tuesday, March 7, until Friday March 10, seventy-two persons from all parts of the country, representing in all twenty states, met in Washington, D. C., for the 4th Rural Churchmen's Seminar. There were eleven representatives of the E & R Church, seven of them from our Seminary. Present were Prof. and Mrs. Bartholomew, Mr. and Mrs. Geisler, Mr. and Mrs. McCrea, and Earlin Lutz.

Addresses and discussions were concerned with food surpluses, their disposal and distribution. Places of meeting were the U. S. Senate, Dept. of Agriculture, Dept. of the Interior, Dept. of Internal Revenue, State Dept., and the building of the Federation of Churches. Leaders were the Rev. Shirley Greene of the C. C. Church and Tom Keenan, lobbyist for the C. C. Church. The delegates were housed throughout the city, joining together in the evening meals at metropolitan churches.

Plans have been made to hold a similar Rural Churchmen's Seminar in the Spring of 1951, when our Seminary will again be represented.

REGIONAL INTER-SEM CONFERENCE
HELD AT PRINCETON

Nine persons represented our Seminary at the Princeton Conference held last Thursday to Saturday. United with some 250 seminarians from 17 other schools, they shared an inspiring and stimulating experience of ecumenical fellowship.

The theme, "Resources for the ministry", was unfolded by four main speakers. Four delegates have written the following resumés of the addresses.

The opening address of the Princeton conference was delivered by Dr. W. E. Griffiths on the theme "The call to the ministry." Dr. Griffiths said that as the small stream finally flows into the sea, so the G.T. flows into the N. T. The Bible is a drama, which has both major and minor actors, all playing their parts well. All the actors had some sort of call. There were two basic assumptions behind all these calls: God is; God reveals Himself by breaking into history. Dr. Griffiths says that modern thought tends to ignore the supernatural largely through the influence of Christian leaders. The speaker then called for a united Protestant pulpit witness against the identification of Christianity with our democracy, because all religions have fallen which have been connected with a culture. A church which transcends all denominations is needed.

Donald G. Miller, professor of H.T. at Union Seminary, Richmond, Va., delivered the address, "The minister and the Bible". Dr. Miller noted that the Bible is a divisive book because we go to it with presuppositions, particularly concerning its inspiration. Sometimes our faith must rest on more than inspiration alone. A unifying Bible must be heard by an open mind. In the ministry, the Bible has a 4-fold function: (1) it is an instrument by which souls are nurtured; (2) it is the supreme source of theology; (3) it should be the source of our preaching; and (4) it should be used in pastoral work.

"The minister and prayer" was the theme of Douglas Steere's address. Through vivid illustrations Dr. Steere pointed out the need for prayer for the minister who takes serious his responsibility for his parishioners. He showed what prayer can do for the minister: (1) it reminds us that, although we are not adequate to our task, God is adequate; (2) it restores proper perspective in any given situation, both cutting us down to size and buoying us up; (3) it greatly influences the character of our sermons; (4) it is the only way of resolving conflicts between our professed beliefs and our conduct. Dr. Steere said that the greater the task, the greater is the need for prayer. If we are relatively indifferent to prayer at times, we might ask, "Is my fail-

ure to pray due to the shallowness of my activities?"

The fourth speaker was W. N. Pittenger, since 1935 on the faculty of The General Theological Seminary, New York City. The author of 14 books, he has been a member of the Study Commission of the World Council of Churches since 1940. Dr. Pittenger discussed "The communion of saints" from the viewpoint of a conservative Anglican. The Church is the communion of the saints. The minister functions as the agent of God in the production of sanctity. We can never hope to attain perfection, for man is a sinner even when redeemed. The communion of the saints is also a vertical fellowship. Those close to God, already in the Church Triumphant, are holy or being made holy. Though we may not pray to them, we may ask them to pray for us.

AS I SEE IT . . .

Is this a fast to keep
the ladder lean and clean?
No, 'tis a fast to dole
thy sheaf of wheat and meat
into the hungry soul.
It is to fast from strife,
from old debate and hate;
To broaden thy life.
To love, most grief-rent
To atone thy sin, not bin.
And that's to keep thy Lent.

It might prove an interesting exercise to ask a group of people just when this bit of poetry was written. Probably many would say that it is a modern idea, advanced by someone who is steeped in modern secularism and materialism.

However, contrary to such an opinion, this was written by Robert Herrick in 1647. It is more than three hundred years since these lines were composed.

Recently a member of St. James' Church remarked that she was surprised by a proposed lenten program that would follow weekday services with a social period in the parish house. She felt that this was not in keeping with the sacrificial note of Lent. She had been raised to view Lent as a time of self-denial. Such an idea was new to her.

It seems that there is very little popular comprehension of the true meaning of Lent. It is also certain that this season in the church year might have more significance if its meaning were more widely spread among Christian people.

The Sunday before Lent began there was this brief paragraph on the back of a church bulletin, presenting a concise statement of the significance of Lent.

(Cont'd on p. 3)

AS I SEE IT . . . (Cont'd from p.2)

"The Lenten season from Ash Wednesday to Easter includes forty week days and six Sundays. Lent, from the Anglo-Saxon "lencten" meaning spring, is a season of spiritual renewal, not a retreat from life, but a renewal of life. To renew our spiritual life, the public worships of the Church will be regularly and reverently attended; private devotions will be faithfully observed; earnest efforts will be made to win men and women to Christ."

Therefore, we can say that Lent is a time for rejoicing, worship, meditation, and evangelism.

Dave Mark

BRIDGE TOURNAMENT

With a little better than half of the Seminary bridge tournament already down the hatch (16 of 30 matches now completed), the bridge crown is at least temporarily in the hands of Ken McCrea and Lester Ringer.

But one thing is certain--there are all of ten more persons in our Seminary making up five more teams that are and will do their level best to make sure that Messrs. McCrea and Ringer do "change horses in the middle of the stream." The 64-dollar question is, "Whose horse?"

Each team must play each other team once, making a total of five individual matches for all concerned. The match winners gain victory through point score with the final tournament championship computed on the basis of percentage.

Present Standings:

Team:	Won:	Lost:	Pct:
4	2	0	1.000
1	2	1	.666
2	1	1	.500
6	1	1	.500
5	1	2	.333
3	1	3	.250

Teams: 1-Abernethy & Breininger;
2-Harting & Hatt; 3-Cross & Papenmeier;
4-McCrea & L. Ringer; 5-Dr. Engliert & Mark; 6-Ray & Lois Hawick.

CRUSADERS LOSE TO CITY # 2 DROP LEAGUE TITLE IN 51 - 47 LOSS

On Tue. night the Seminary Crusaders lost a heartbreaker to the City #2 team. Both teams entered the game with an unbeaten combination. Something had to give and did. It was a good basketball game all the way, but the Seminary came out on the short end of the 51 - 47 final score.

It was a wonderful game to watch from the unbiased spectator's point of view. Of course, it was a prejudiced Seminary crowd that formed the audience, but even at that it was a good contest to look at. The game started out close and it stayed that way with the lead changing hands at least half a dozen times. The game was beautiful-

ly and cleanly played on both sides; it was also very closely called and left little room for protest.

High score for the evening went to the Seminary's Bruce Hatt with 13 markers, but all the scores were so closely bunched on both sides that no one stood above the others. It was just one of those tough ones to lose and the Seminary boys were on the losing end.

Captain Hatt wishes, on behalf of the team, to thank all of the loyal rooters who turned out for the game, adding to the team's morale and standing behind the Crusaders right down to the finish line. Special credit must go to the substitutes, whose presence reassured their teammates, and whose timely assistance gave the first team some much-needed breathers.

The summaries for the City #2 game:

Seminary		City # 2	
Abernethy g	10	Mostoller g	11
Hatt g	13	Steffy g	6
Bailey c	9	Shaffer c	8
Trout f	8	Hady f	9
Ziegler f	7	Rutter f	9
Hawk f	0	Wadsworth g	8
Lutz c	0	Winstein f	0
	47		51

A. W. P.

On March 20, the monthly meeting of the Association of Seminary Women was held at the home of Mrs. Alfred Bartholomew. To some of you who would like to know how these meetings proceed I shall try to give a picture of what took place.

The hostess greeted us at the door. We took our wraps upstairs, where we were greeted by a second hostess, Mrs. Bartholomew, Jr. She was very charming and proceeded to tell us all about her new little puppy. The prof was in his study working but took time out to look up and give us a welcoming smile.

Finally all the women gathered, and the program opened with a brief worship service. Following the service a brief business meeting was held, after which the speaker of the evening was introduced. The speaker, Miss Ruth Gise, gave an interesting informal talk on "The layman's view of the church." Several valuable facts were given as to do's and don't's for a minister's wife. After the talk and discussion period, a line was formed into the dining room. The refreshments were very tasty; it was a difficult job to be able to say "No" the 3rd and 4-th times the hostess came around with her dishes of delectable delights.

But all good things must come to a close. It was getting a little late, and everybody was worried because it was raining. But a few of the husbands showed up, and a ride was provided for everyone. Mrs. B. took her station at the door and bade us all good night.

We did have a good time, didn't we?