

THE SEMINARIAN

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Elect from every nation, Yet one ~~are~~ all the earth,
Her charter of salvation, One Lord, one faith, one birth;
One holy name she blesses, Partakes one holy food;
And to one hope she presses, with every grace endued.

EDITORIAL

o o o o o Henry K. Haines

The observance of Reformation Day is somewhat new to the Evangelical and Reformed Church although the provision for it is of long standing. Our heritage stemming back to the Reformation is manifold and Dr. David Dunn, professor of Church History at the Seminary has in this issued made some very real and valuable delineations from that heritage for those in The Evangelical and Reformed ministry and those preparing therefor.

The Seminarian for October 1946 reflects a position which should be one of importance to each of us. At once we look to our heritage with pride and with thankful hearts -- we look back so that we may see more clearly our position as those who must pass on that heritage to those who come after us. We do not belittle that heritage -- it is ours and we are truly proud of it. But at the same time we look to the place of that heritage in relation to those whose traditions differ from ours. We glorify our position in the Evangelical and Reformed Church and at the same time we seek for a cooperative union with those of other faiths.

Many discussions on ecumenics and the worldwide outlook have been found meaningless. It is for us to learn through experience -- rich and lasting -- that the cooperation more nearly approaches the coming of the spirit of Christ upon those of His Church throughout the world. That experience must begin here at home and now. The Inter-seminary Movement is our present agent for this cooperation. In line with this you will find much of satisfaction in Mr. Huntley's article and, for those whose enviable position it is to attend, in the conference to which he invites you.

With these remarks may I present the October -- The Reformation -- issue of the Seminarian.

OUR HERITAGE FROM ZWINGLI'S PULPIT

...David Dunn, D.D. - Prof. of Church History

At least four "E's" can justly be awarded to the preaching of Huldreich Zwingli:

- (1) It was Evangelical in its inspiration and content.
- (2) It was Expository in its manner and method.
- (3) It was Ethical in its bearing and application.
- (4) It was Effective in its achievements & results.

(1) The same Renaissance "Road Back" to the sources of classic and Christian civilization was taken by Zwingli, as was followed by many another young Humanist of his times. But the "find" above every "find" for him back there was the EVANGEL, the Good News of God in Christ Jesus. He found it in the Gospels and in the Epistles as he read them and pondered them in the language in which they were written. He regarded its purity and simplicity, its point and its power over against the elaborate salvation-system of the Church of Rome. His own copy of Erasmus' translation, with his own marginal notes, became his companion by night and day. The Scriptures, especially those of the New Covenant, were the springs from which his whole life drank deeply and from which he filled the vessels of his preaching for the sprinkling of arid fields and the quenching of the desperate thirst of his countrymen. It was this Evangel that brought him into his pulpit with glowing ardor and flaming fire.

(2) The preaching method by which he strove to meet the wide-spread need of the people for the Gospel he had increasingly used in his first parishes of Glarus and Einsiedeln. But it was with the beginning of his ministry in Zurich in 1518

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Our Heritage From Zwingli's Pulpit -- continued.

that he really (and literally) "went to town" with his systematic expounding of successive sections of Holy Writ. To quote him: "When I arrived in Zurich I began with the exposition of the Gospel by St. Matthew. Then I took up the Acts of the Apostles in order that I might set before my hearers the spreading abroad of the Gospel. Then followed the First Epistle to Timothy for the edification of the Church, inasmuch as it contains, as it were, all the rules by which the life of a true Christian is regulated". Then he lists other books in the succession and the special reasons for his choosing them at the time: Galatians, Second Timothy, First and Second Peter and Hebrews. He reminded the critics of his preaching method that Chrysostom, Augustine and others of "the Fathers" had used it, and that only with the Middle Ages and the removal of the Bible from the people had it been superseded by scholastic arguments and by ever longer interpretations of ever pricier passages selected by the hierarchy. Zwingli rarely used themes or titles for his sermons. The text, usually several successive verses was both his point of departure and the light of his way.

(3) But this way did not end in Caanan or Galilee. It led quickly to Zurich and into the homes and shops of his people, right into the everyday moral life both of individual and community. To Zwingli any divorce of religion and morality had come to seem a thing unthinkable. The immorality of the so-called "religious" as well as of the secular clergy seemed to him the veritable betrayal of the faith. Talk about "mere ethics" as ever against "the simple gospel", as these phrases are sometimes placed in contrast today, would have puzzled him



sorely. The Christian Ethic was the response to the Christian Gospel, which the Holy Spirit enabled the "new man in Christ" to make. The bearing of religion on social life was inevitable and immediate. In Zwingli's thinking and preaching there was, to quote his beloved comrade and successor, Heinrich Bullinger, "a burning love of the right, an ever active impulse to promote the salvation of the individual soul and of the fatherland and the most violent zeal against vice and its votaries. While the



best known attack of the prophetic Zwingli was upon the Swiss traffic in mercenary soldiers, his application of God's judgment to a wide variety of civic abuses and of man's inhumanities to man, is attested on every page of the story of his career as the spiritual mentor of German-speaking Switzerland. In this original sense was Zwingli's "a political pulpit", a phrase hurled against him as against many other ministers, particularly of the Reformed wing of the Protestant Church. As the preacher of God's Word in the

"polis" of Zurich it was "woe to him" if he preached not the Gospel in its bearing upon the sins of the city and its citizens.

(4) Zwingli's preaching proved effective; it found its mark. The arrows from the Gospel quiver sped from the bow of his vigorous and vibrant personality, straight to the hearts of many of the urbanites and suburbanites of Zurich. They repented not only of their individual sins but also of their share in communal transgression. Their trade in the flesh, blood and souls of Swiss youth was ended. Their treatment of the poor and the sick was raised to a higher and more Christian level.

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Needless temptations to graft and lust were removed. The ties with a church system that had bred idolatry and superstition were severed while at the same time, the extravagance and iconoclasm of a too radical reaction were curbed. Steadily, step-by-step, many of the objectives of Zwingli's preaching were realized as the councils and the citizens yielded to the heavenly vision to which he had opened their eyes. Thus a work was accomplished that even the catastrophe on Kappel Field could not undo!

Shall you and I not award another "E" to the preaching ministry of Huldreich Zwingli — not so much the verbal tribute of EXCELLENT as the living tribute of our EMULATION?

o o o o o o o o

Hey Punk...Did you about the session on Church publicity and mimeographing the seminarians are having on or about Nov. 14th?



Yes I did Hollowhead, I also heard Ed Schlingman is coming on Dec. 2nd for a Night of Recreation and Fellowship from 7 to 10. The boys are making sure both dates are free.



They may be the Halloween Pumpkins, but they are reminding us of two important dates. More details will follow, just be sure to hold them open for us.

Instruction - Fellowship
For all

Interseminary Movement in Review

.....Joseph D. Huntley

On November 7th, 8th, and 9th a conference of the Middle Atlantic Region of the Interseminary Movement will be convened at Scranton. The conference will start with a banquet on Thursday and close Saturday noon. At the banquet Thursday evening Canon Wedel of the famous Washington Cathedral College of Preachers will speak on "The Nature of the Church." It is hoped that Emil Brunner can be secured as one of the conference leaders. As soon as the total cost of the meeting is known seminarians will be informed. If at all possible, they are asked to register now with either Harold Myers or Joseph Huntley. Anyone attending the conference will be excused from classes.

To many there no doubt comes the question just what is the Interseminary Movement, whom does it comprise, just what does it do? There are several pamphlets relating to it that may be secured from the local representative.

Today's Interseminary Movement has grown out of the Interseminary Missionary Alliance organized at Rutgers Seminary in 1880. Eventually this group was absorbed by the Theological Section of the Young Men's Christian Association. Even today that relationship continues with the YMCA as one of the sponsors of the Movement along with the World Council. The emphasis in the Interseminary Movement slowly changed from the early stress on missionary activity to recruiting for the ministry and the development of personal religious living. Even today an important function of the Movement is this "recruiting". Hundreds of interested servicemen received a publication of the Movement on that subject. The period following the first World War was one of relative quiet but in 1923 regional organizations once again became active, and the Association of Eastern Theological Schools was

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Interseminary Movement - continued.

formed with Henry P. Van Deusen as its president. It is of interest to note that Dr. Mevin C. Harner was on the Executive Committee of this group. The present day Middle Atlantic Region, of which we are a part, and the New England Region of the Movement came from this organization. The conference held in Detroit in 1927 made clear that one of the primary aims of the Movement was in the field of Christian unity.

Leicester's Interseminary representative is Joseph Huntley. Harold Myers, the local representative last year, is now chairman of the Philadelphia area of the Middle Atlantic Region. Both of these students were at the Lutheran Theological Seminary in Philadelphia recently where plans were made for the conference and other essential business was conducted. It was especially inspiring to meet and worship with young men of similar ideals and with similar purposes in mind from such varied backgrounds. Some of these students were fundamentalists, some were liberals in thought, some were high churchmen and some would have shunned at the very thought of churchmanship; and yet all of these were united in their desire to see the gospel of Jesus Christ a factor of importance and note in the all too secular life of the day.

We urge you to the opportunity that may be yours the weekend, November 7, 8, 9.

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Remember
to "sign up" ...
when the boys come
to you and present the
need of students in our
war-torn areas. As a school
interested in all men, let
us do our share...Please.

