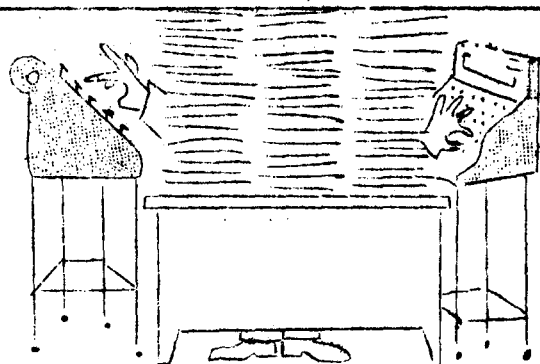


# the Seminarian

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## FROM THE PRESIDENT'S DESK...

### SPECIAL LECTURES TO BE GIVEN IN THE FIELD OF COMMUNICATION

During the period in which the faculty was engaged in curriculum revision, one of the issues which rose repeatedly was the question of the way in which provision could be made to offer students guidance in the development of concepts and skills which are basic in almost any form of ministry but for which courses cannot be offered in the curriculum. Among the areas for which concern was voiced were drama, architecture and the general field of communication.

It was agreed in the course of discussion that special opportunities for work in such areas would have to be planned as para- rather than as extra-curricular offerings.

The first such offering has been arranged for the winter and spring terms in the area of communication. Sponsored by the Office of Communication of the United Church of Christ, a series of lectures on "Communication and the Christian Faith" will be given for the Seminary community and pastors by Mr. John C. Chapin, Communications Warden of Washington Cathedral

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Mr. Chapin is a native of Michigan and a graduate of St. Paul's School in Concord, New Hampshire, and of Yale University. After serving four years in the Marine Corps, he joined a leading advertising agency in Detroit eventually becoming an account executive. From 1950 to 1962 he served as Communications Director on the Bishop's Staff of the Diocese of Michigan. Since 1962 he has served in his present capacity. In addition to a number of official responsibilities in the Protestant Episcopal Church, he is a member of the Board of Managers of the Broadcasting and Film Commission of the National Council of Churches.

Mr. Chapin's lectures are scheduled for 3:45 P.M. in Santee Chapel on three Mondays--January 27, February 24, and May 4. On those days each of the three afternoon classes will be shortened ten minutes so that a full hour and a half can be given for Mr. Chapin's lectures and discussion.

The topics for the lectures are as follows:

January 27 -- The Theology of Communication

February 24 -- Communication to the World

May 4 -- Communication to the Church

## CIVIL RIGHTS BILL

Presently there exists before Congress 'civil rights' legislation. Most likely there will be a fight over the adoption of this bill. As members of various denominations represented in the National Council of Churches, which has adopted a positive stand on civil rights, the members of this community should be informed as to the content of this legislation. Below is a brief summary of the major proposals existing in this bill.

### Voting Rights

(1) No procedure shall be applied to any individual which is different from the procedure applied to others found by officials to be qualified to vote.

(2) A person shall not be denied the right to vote because of an error or omission in a record relating to poll tax if that error is not material.

(3) A literacy test may not be used unless it is administered wholly in writing and a certified copy of the results are furnished to the individual within 25 days.

### Public Accommodations

There may be no discrimination in:

(1) any hotel, motel, or other place furnishing lodging to transient guests among which could be those involved in interstate travel.

(2) any place of public amusement which presents entertainment which has been involved in interstate travel, such as motion picture, individuals, or exhibitions.

(3) any retail store or restaurant which either sells to people from out of state or sells food brought from out of state.

### Desegregation of Public Education

The Commissioner of Education shall investigate and report to the President the extent of race discrimination still existing; he is also authorized to render technical and financial assistance to assist school boards in desegregation.

The Attorney General may institute civil action in the case of a complaint

of discrimination if the person involved is unable to do so financially or because of danger of economic reprisal.

Also within the bill is a Commission on Civil Rights which shall investigate allegations that certain citizens are facing discrimination, a clause on discrimination in federally assisted programs and the establishment of a commission of equal employment opportunity which shall guard against discrimination by government contractors or in government employment.

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## CIVIL RIGHTS

A faulty electrical circuit caused the raging fire in the basement of the small church in Johnsville, and the volunteer fire department was attempting to save some part of the rickety frame structure. The minister was moving amongst the maze of throbbing fire hoses and half-baked faces of the local citizenry when he spied a middle-aged man who was "on the roles" of the church, but had not attended nor had he shown any interest in the local church for several years. The minister, being an opportunist, pushed his way through the crowd, and began speaking to the man.

"Mr. Romesman," the minister began, "it is good to see that you have made it to church. We certainly have not seen you around lately."

Mr. Romesman turned and faced the white-ring-necked gentleman and said quickly, "You're quite right, but on the other hand, I haven't seen the church on fire lately."

The problem Mr. Romesman indicated to this minister was the perennial problem of dedication in the church. But even more the man pointed to the failure of the church to be relevant for his situation. Perhaps the people in the church would have insisted that the church had been "on fire" but as long as this fire had not spread into the social relationships of the community, Mr. Romesman was right that for him, the church had not seemed to be "on fire."

We in our churches cannot be content that we are only "on fire" because this will often mean that we are preaching what George Macleod described as the "hot gospel" while failing to see the "cosmic significance of the gospel." The cosmic significance of the gospel is both the vertical and the horizontal aspects of the cross and at-one-ment.

To concentrate wholly upon the vertical aspect of man's relationship with a personal saviour is to make of the cross nothing more than a fence-post without a fence or a tent-post without a tent. On the other hand, to emphasize entirely upon the social implications of Christ's teaching--is to make a pseudo-cross which is only a railroad tie without a track or a train.

Both dimensions of the cross are important, but it is only when they are solidly joined together at the middle and elevated at the "place of the skull" that the cross can speak relevantly to man's situation--our need for at-one-ment with God and our fellow men. From a true cross which reaches in four directions our Lord spreads His arms in pain crying out, "And I, if I be lifted up, will draw all men unto me" and, "Inasmuch as you have done it to the least of these my brothers, you have done it unto me" and, "you will know them by their fruits."

But in exact opposition, it is precisely the "preaching of Christ crucified" which often becomes the shell into which many of us squirm so that we need not speak of the relevant issues of our day. We get the mistaken impression that "fire in the church" is good in and of itself, without recognizing that unless this fire also refines our social dross in Christ's name, it is little better than the fire which consumed the church in Johnsville. The people will stand by with half-baked faces and marvel at the irrelevant inferno.

When Paul writes to the Corinthians that he is determined "to know nothing among them except Jesus Christ and him crucified," it may seem that his theology is to be irrelevant. However, contrary to the supposition that Paul's words indicate his disinvolvement in the social order and mundane matters, the contextual study demonstrates decisively that for Paul his task involves speaking out on

the issues of immorality, boasting, law-suits, drunkenness, homosexuality, prostitution, conjugal relationships, marriage and divorce, slavery, and idolatry.

The list does not end here, as any superficial reading of Paul's letters will demonstrate. Only the most warped and subjective proof-texting could show that "preaching Christ crucified" means a repudiation of one's social consciousness. Paul was relevant. So relevant that it hurt. And it is more than conjecture to suppose that a letter from Paul to the churches in the United States would bear stinging words regarding the racial prejudices which are rampant in our "Christian" churches.

The need for every Christian in the church to witness (mártiros!) to relevant issues in our day is momentous and paramount. But so it was in the Amos-era, and so it still will be until the era when "God Himself will be with us; and will wipe away every tear from our eyes and there shall be no mourning nor crying nor pain any more." Until that day when "Maranatha" becomes a physical reality, we "are called to be His witnesses" and to "preach Christ crucified" in every aspect. Crucified for what? Affixed upon the tree for whom?

Let us not wait until a "short circuit in the basement" of our nation points out the answer to us, lighting fires of hate and destruction. As long as God's graciousness gives "time" to us let us invoke the fire of God's Holy Spirit so that we may be "taught new duties" and "imitate the faith" of our forefathers who walked in total obedience by acknowledging the Lordship of Christ in their lives. The source of our fire must be the Holy Spirit making relevant God's Word for our situation. Our response must be "speak Lord, for thy servant hears."

-- Larry Fish --

### QUIET TIME

In silence and stillness, a devout soul goes on and learns the secrets of the scriptures; there it finds streams of tears in which it may wash and purify itself each night, so that much the closer it may be to its maker, as the further it is from all earthly unrest. It is better to hide away and take care of the true self than to make one's mark but neglect self.

REFLECTIONS -- PSYCHOLOGY AND THE  
PROPHETIC ROLE

Often one will hear that a pastor endangers his position if he takes a strong stand on a particular issue or is a leader in the community. To take a strong stand on civil rights might place him in a vulnerable position. Establishment of a good pastoral relationship in all of the pastor's functions will enable him to lead the congregation even in areas of possible disagreement. Each individual in a congregation develops an attitude toward his pastor. According to Carroll Wise in the book, Pastoral Counseling, the individual may act out one of several roles, such as authoritarian figure or as a "good fellow." Assuming that the pastor adopts the first one and takes a strong stand on civil rights, psychologically this may bring about a negative reaction that an individual has to authoritarian figures. If, on the other hand, the pastor has adopted the "good fellow" relationship, then he would be reluctant to stand strong on any issue that might tend to destroy this relationship. A third position is open to the pastor, one in which there exists a self-giving, through a love that accepts and evaluates each person in, and of, himself. To this type of pastor the individuals in the congregation develop a trust and respect. One cannot fake this type of relationship, but it must be grounded in a real concern by the shepherd for his sheep. When this type of relationship develops, a pastor may then speak out and begin to lead his people in accepting their neighbors, in this case, the Negro. Love toward the Negro can be developed by God working through a pastor who loves his people and will help them to understand why prejudice exists toward the Negro. Would it then be correct to say that we must love the congregation and the Negro before we can expect the congregation to accept the Negro?

-- Don Quayle --

\* \* \* \*

The Law of God exact he shall fulfill, both by obedience and by love, t through love alone fulfill, the law, they punishment He shall endure by coming in the flesh to a reproachful life and cursed death, proclaiming life to all who shall believe in his redemption, and that his obedience imputed becomes theirs by faith,

his merits to save them, not their own, through legal works. For this he shall live hated, be blasphem'd, seized on by force, judged and to death condemn'd a shameful and accurs't nailed to the cross by his own nation, plain for bringing life. But to the cross he nails thy enemies, the law that is against thee, and the sins of all mankind, with him there crucified. Never to hurt them more, who rightly trust in this his satisfaction; so he dies. But soon reviews Death over him, no power shall long usurp; ere the third dawning light return, the stars of morn shall see him rise out of his grave fresh as the dawning light. Thy ransom paid which Man from death redeems, His death for Man, as many as off'r'd life by faith, not void of works: This God -- like act annuls thy doom, the death thou should'st have in sin forever lost from life: this act shall bruise the head of Satan, crush his strength, defeating sin and death, his two main arms, and fix far deeper in his head their stings than temporal death shall bruise the Victor's heel or theirs whom he redeems, a death--like sleep, a gentle wafting to immortal life.

Paradise Lost, book xii  
John Milton

\* \* \* \*

THE MINISTER'S PEACE OF MIND

by Harry Fifield  
(Used by permission)

Peace I leave with you; my peace I give to you: not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid! (John 14:27 RSV)

In a phenomenally popular book on peace of mind, the author says he wrote its pages on the balcony of a beautiful hotel on romantic Waikiki Beach. He looked out over gardens filled with graceful palms, breathed an air perfumed with exotic flowers, and watched the incredible blue ocean rolling toward the horizon, all in a scene of entrancing beauty.

This picture drawn, he says all of us ought to fix firmly in our minds any similar, lovely experiences we may have, so that we can make planned and ..

deliberate excursions into their memory now and then, to help induce tranquility amid the turbulence of our accelerated life. Of course, your first thought is that if you could afford a lovely spot like that on Waikiki Beach, you'd have few problems about peace of mind! This is not altogether fair, however, because despite this appeal to "bootstrap" effort, the author has more than just that to say.

But come, in contrast, to quite another chapter on peace for which men hunger, and the circumstance under which it was produced. There is no beautiful hotel--only the plain guest chamber of a modest home somewhere in Jerusalem, dim with the flickering light of oil lamps, its air heavy with their smoke and smell. There are no exotic gardens and peaceful blue ocean --only the drab, deserted streets of a crowded, captive city in the dark between midnight and dawn. A young itinerant Preacher is spending the last few hours of his life with his companions in hiding. He has been the object of a rising tide of hate, and plagued all the week by ingenious attempts to trip him into some slip of the tongue for which he could be arrested. He is keenly aware of his impending, violent death. So when he speaks out of these circumstances his words grip you as do few things any man has ever said:

"Peace I leave with you; my peace I give to you: not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid."

If these words are authentic, then few things are more essential to the Christian minister in these times than they are. Take a moment to look first at something of the urgency of our need for genuine peace.

Frankly, the study of our Lord's promise of peace was prompted by a recent series of theological lectures in a conference similar to this, meant to bolster the minister, yet in which both clergy and Church were characterized and criticized, probed and prodded, rebuffed and rebuked, but very little inspired or encouraged. This is a sickness of our times--there is a critic behind every tree! God help us if we ever go free from the purging reproofs of sincere criticism. But in these times that try men's souls, we who would attempt to

live the Gospel and proclaim it have got to be motivated by something deeper than just the criticisms of impatient men!

What soul-shattering realities we all face! We sit on a powder keg of social struggle, afraid of its excesses, yet certain that its deepest urgencies challenge the Church. We watch the crawling, creeping process we call "secularism" choke the spiritual out of our culture. We are haunted by the damning by-products of an affluent society. We see good men finding it hard to make clear-cut moral distinctions (a businessman said to me on a plane recently, "There isn't any more clear-cut black or white in issues; everything is just grey.") We've watched Communism wrap its tentacles around as many people in a few decades as Christianity claims after nineteen centuries of witness. Above all this, man has turned the fruits of his fantastic science into ghastly nuclear thunderbolts capable of annihilating whole segments of the human race.

Amid these circumstances, you and I live our ministry every day, most of us under our own pressures of constant sermon preparation, programs, and the drain of pastoral heartaches, until we find ourselves quite in sympathy with the minister who confessed to Paul Tournier, "I'm always praying as a pastor, but for a long time I've never prayed as a man."

Of course, this sort of analysis can be nothing more than the cry of self-pity--or it can force us back to Jesus Christ, and the urgency of the tremendous legacy he left that night in the Upper Room. You cannot escape the pressures and heartache of his own ministry. Though the religion of God's people had been drained dry of its spirit, he and his Gospel met rejection from the first--from the religious leaders, from his fellow townspeople, from the crowds that first were drawn to him, even from his own family. The Twelve behaved at times as though they had never heard him. In his darkest hour, one betrayed him, another denied him, and they all forsook him and fled! He was never free from the awareness of his impending Cross. Yet he moved in and out among men and circumstances with an unbelievable calm, always serene himself, always the source of serenity. Then when he died, he left one legacy:

"Peace I leave with you: my peace  
I give to you. . ."

James Hastings said, "Men have been known to make bequests when they had nothing to leave; but peace was a blessing which Jesus had power to bestow, because it was his own peculiar possession." Have you and I any more urgent need than that legacy?

Then come a second step to think through the nature of Christ's peace. It seems to me to be characterized by at least three obvious factors: its paradox, its persistent power, and its one prerequisite. Look at these three factors for a few moments, and we are done.

#### I

First is its strange, paradoxical nature. He who made this promise of peace is One who also said:

"Do not think that I have come to bring peace on earth. I have not come to bring peace, but a sword."

What startling contradiction! What obvious inconsistency! And yet, is it? Is not this, rather, the divine paradox that Christian peace often must come through strife or struggle? The "sword" in the New Testament is symbolic of warfare, conflict, strife; as God's Word, it is an instrument in the Christian warrior's armor.

You see, there is a false peace that lulls men into quietude, the peace of evasion, expediency, or compromise. "They have healed the wounds of my people lightly," cried Jeremiah, "saying, 'Peace, peace!'" Jesus had nothing to do with this sort of peace. He will never compromise, nor let his followers compromise. So his peace must sometimes stem from a sharp tension between right and wrong, good and evil, the moral and the expedient. Someone says too much modern religious psychology would take the tensions out of life and leave it limp, as if to re-write the Gospel to read: "If any man would come after me, let him relax!" You cannot do that and have Christ's peace.

Sometimes this tension costs dearly. The loved ones of Medgar Evers discovered that recently in Jackson, Mississippi. I think many of our sincere Negro leaders

are discovering it. Bunyan said what troubled him most about going to prison was the effect it would have on his wife and family, especially his blind child, whom he loved dearer than all. It was like pulling the very flesh from his bones "Yet thought I, I must do it! I must do it!" he cried. There is sometimes that in the strife that earns Christ's peace.

Let me venture to say, also, that there is at the other extreme a danger induced by these words: the danger of a false martyrdom, or martyr complex--the thing a man does for false show to win sympathy from others. There is a good deal of that in our times--indeed, in our own natures.

But it is in between these extremes, in the common walk, where most of us best know Christ's sword--down where a man has got to live with his own people, face to face, person to person, whose hates and fears and loves, and beliefs he knows well. There, without fanfare or publicity he has got to lead them, reason with them, speak the truth to them in love. He has got to get at that to which Senator Case referred the other night when he said of our great social struggle, "It is in the dark recesses of men's hearts that this issue will finally be settled." And when Christ's challenge calls us to help change blind practice that has turned to prejudice, to dispel fears with facts, to summon these people to new Christian responsibility--then in the antagonism of some we'd counted friends, the chill of others too polite to be rude, in the incessant prodding of some who insist we say too little, and the damning of others who insist we say too much, sometimes in the violation of the sanctuary of our own homes by argumentative or even ugly harassment telephone calls--in the attrition of the long, agonizing patience which alone can lead men to understanding and change--in such things men know, too, something of the sword inextricably bound up with Christ's peace.

But what if we don't do it? What if we quit or blow up in some grand display of heroics of condemnation that loses our people, or just never get into the tension seriously for fear of the cost? I'll tell you what. We discover one day that we've lost something real that sustains a man in Christ; the strength only tension between right and wrong affords; the satis-

faction of "standing for something lest we fall for anything"; something of the blessedness of the last Beatitude--of the peace that comes paradoxically by Christ's sword!

## II

Then there is a second factor in that peace: that is its persistent power. It derives its dependability from the infinite nature and presence of God.

Helmut Thielicke, in his fine series, How the World Began, says the first pages of the Bible were written, not as science, of course, but to show what it means for me, my life, my experiences, indeed, my world, that God is there at the beginning and the end! That is a fundamental fact behind Christ's peace--that God is at the beginning and the end of everything we experience.

Remember, Jesus made his promise of peace just as the little band was about to leave the Upper Room, trying to prepare them for the devastating blows that were soon to strike. Then those awful blows came--Gethsemane, the Judgment Hall, Calvary. Through the agony and hell of the Cross, Jesus reached up for the hand of God, and it seemed not to be there. He cried, "My God, my God, why hast Thou forsaken me?" But he kept reaching, and suddenly it was there, and he could grasp it and cry, "Father, into Thy hands I commit my spirit!"

However, the Eleven only watched it all from a distance, unable to understand, numbed by its sickening senselessness and awful finality. When it was over, like those who view the sad wreckage of a violent storm, they were sure it spelled only dismal, devastating ruin! Yet follow the record. They are back together, doubtlessly in that same room, all save Thomas. Suddenly, says John,

"Jesus came and stood among them, and said to them, 'Peace be with you.' When he had said this, he showed them his hands and his side."

Now, why? Why just that? To assure them they were on the other side of Calvary, that he was there, and they could still possess his peace!

A year ago, on Sunday morning, June

3, 1962, my city was plunged into grief when 123 of her finest citizens, on a tour of the art centers of Europe, died suddenly and cruelly in a crash at Orly Airport near Paris. Thirteen of them were our own members, and almost a third of them were loved ones of families in our church. In an awful instant, we who share a ministry together realized we must go to these loved ones. We had to call children from our Church School and tell them their mothers and fathers were dead! We had to go to parents, husbands and wives whose loved ones were killed. We had to speak over radio to our whole numbed community. What could you say? What did you have to offer people in a moment like that?

I'll tell you what. It was the living Christ, standing after Calvary, offering his peace as he showed them his hands and his side, to say that if God could not be defeated at the Cross, neither could he be done in by a fiery crash at the end of a runway. And we watched stunned, grief-stricken children, parents, husbands, wives grasp that reality as something they had been told all their lives, but never heard until now. It was the only thing that made sense in that awful hour! They grasped it, to find it was the one reality they could hold to and see them through!

There is a persistent power in the thing our Lord offered as when he said,

"My peace I give to you: not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid."

It is a peace that stems from the truth that God is there, there at the beginning, and the end, and all through every experience, the truth that nothing can separate us from the love of God which is in Christ Jesus. Do we swing the light of that truth over every threat, heartache, discouragement or disillusionment that creeps into our ministry?

## III

May I suggest one last factor in this peace? That is its obvious prerequisite. The prophet spoke it when he said, "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

Paul said it when he said with every concern directed Godward in prayer, the peace of God that passes all understanding keeps our hearts and minds through Christ Jesus.

How is it with those personal privileges and disciplines that keep our concerns directed Godward in prayer? Who here doesn't know the feeling--the pressures, the urgencies, that make the best of us too restless for quiet moments that steady our thoughts on God? Yet is it worth it, the loss of direction and peace we sustain when we give up those moments? Could that man long continue any serious ministry who said, "I'm always praying as a pastor, but for a long time I've never prayed as a man!"? Harry Emerson Fosdick says somewhere that the longer an orchestra plays, the more tuning it needs; the farther an airplane flies, the more ground service it requires. Exactly! Jesus was as constantly under pressure as any of us here, yet He never let it rob Him of time for quiet prayer, nor was he ever in a predicament where he could not talk with his heavenly Father.

In 1940, as the building in which he wrote actually trembled with the bomb blasts of the London blitz, and his spirit was well nigh spent from the demands of a bleeding and war-numbed congregation, Leslie Weatherhead wrote this:

"I am not making a little thing of the war and the brave sacrifices of so many thousands of people. . . I see too much of it every day. But when we have said all that, we simply must not let our minds. . . forget that God is at work. . . He who knows how to listen to the voice of God and knows the difference between the noise of an earthquake and the still, small voice, will not only be able to comfort himself, but others too. He will be able to do a far greater thing than either. . . He will be able to prepare the way of the Lord and play his part in the working out of that drama which we sometimes call the redemption of the world!"

God grant it may be so for us this day, and the peace of God in Christ Jesus undergirds, sustains and impels our ministry!

(continued next column)

This Is The Victory, Abingdon Press, N.Y., 1941, pp. 84-85.

This message, given by Dr. Fifield at the Summer Institute of Theology, 1963, Princeton Seminary, has been published by the editors, because of its relevance to seminary students. This message was addressed to ministers. Dr. Fifield is the pastor of First Presbyterian Church, Atlanta, Georgia. Printed in the Princeton Seminary Bulletin, Vol. LVII, Number 1, October, 1963, pp. 36-41.

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#### A TESTIMONY

"For I am not ashamed of the Gospel; it is the power of God for salvation to every one who has faith. . ." (R.S.V.)

I always thank God that He has given me such faith to believe in the Lord Jesus Christ. For I did not know Christ until such time, that the Holy Spirit made it possible for me to say that Jesus is Lord (I Cor. 12:3), and that I received this gift (Eph. 2:8), to believe in Him. It was the blessed Holy Spirit who convinced me of sin--of my unbelief in Jesus (John 16:7-10), that made me seek after God. Some twenty-one years ago, I was converted to the Christian religion, mainly because the Holy Spirit used a layman to talk to me about the reality of God. There were those ministers of the Christian religion that spoke to me, but always in the context of their presentation of doctrine, but this did not interest me. As a young engineer I was only interested in realities. But when this layman, who had a real living testimony, witnessed of the saving grace of Christ, and the reality of the resurrection of Christ, I was willing to listen. I was willing to have an encounter with a real, living God. So there were those who fervently prayed for me, and then as time advanced, I became aware of the convincing power of the Holy Spirit. After I accepted the Lord Jesus Christ as my personal saviour (John 1:12), my life was changed, and I am now walking by faith in the Spirit, to obey Him. Therefore, I can testify about the reality of God, that He, the Risen Christ, was both able to penetrate my being and bring about a change in my spirit, as well as transcend



my natural senses.

For if there could be no greater power than that life which is within us--the power of a resurrected Christ--this life would be of little value; we would still be in our sins; life would not be worth living. But Christ has risen, and I have that living testimony in me. "If the Spirit of him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will give life to your mortal bodies also, through His Spirit which dwells in you." (Rom. 8:11.)

To this above-mentioned assertion I would like to testify. Seven years after my conversion, a great incident occurred in my life, when I was baptized in the Holy Spirit. Although I realize that one can only have salvation through faith, and that you have to keep on believing in the atonement of Christ, God sovereignly baptized me in the Holy Spirit. One of the by-products of this was speaking in tongues, as Paul made reference to in I Corinthians 14.

I would like to correlate my experience with that of the disciples in Acts 2, where we find many arguments against the reality, truth and divine aspects of this truth. Therefore, I wish to point to a few psychological arguments against such experience, but also prove the meaninglessness of such arguments.

The following are some of the critical arguments against the baptism in the Holy Spirit:

The disciples had during their own life heard different languages, which they did not learn, but which stuck to their subconscious minds, and now under emotional strain, in difficult circumstances, the subconscious mind releases these in the form of other tongues. If one is to accept this theory, one must believe that not only the disciples, but Christians throughout the ages were under this kind of suppression, and that the result manifested itself in the release of tongues, all of which were identical in general pattern.

I find this theory unacceptable for the following reasons:

(1) Why should unknown words be suppressed when generally those things which sup-

press are fear, shame, or any other type of unpleasant feeling. Since the disciples had never learned these strange tongues, they could therefore neither apprehend what was being said, nor could they therefore experience unpleasant emotions which they would like to have suppressed.

(2) Why should the disciples only have suppressed strange tongues? Why should on a given moment, foreign, unknown languages have come forth (of all the possible things to suppress) from all of their subconscious minds?

(3) When things escape from the subconscious mind, they usually find expression in a disguised form, and the knowledge of a psychiatrist or psychologist is needed to derive the logic and apprehendableness from these things. While on the day of Pentecost there were no evidences of disguised or symbolic utterances, but of power, expressed in pure languages, of which some spectators understood immediately.

(4) If it is true, that the disciples were suppressing languages already known, it is interesting that there was suppression of the glorification of the Lord, because the tongues were used to tell others of the mighty works of God: ". . . we hear them telling in our own tongues the mighty works of God"-Acts 2:11 RSV. The glorification of God would not have evoked unpleasant feelings in the god-fearing disciples. On the contrary, it could only have evoked happiness in them.

(5) This took place within the context of their total dependance, and the recorder Luke did not deny this, for he wrote: "And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance." (2:4)

The baptism in the Holy Spirit is a deepening experience for the Christian--an impressive manifestation of the Holy Spirit--the proof of the resurrection of Christ.

-- Frank Cronje --

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Scrutinize the Bible and you will find the Bible will scrutinize you.

## A CALL TO WOMEN

There has been discussion in the last several weeks concerning ordained women ministers; and an article recently published in The Seminarian brought it to a head. I don't want to begin a debate on campus, but I feel the need for some rebuttal on the subject.

Since when is a call from God restricted only to men? Since when do women have less intelligence, less feeling, less understanding, and less sensitivity to respond to a call from God than a man has?

It seems to me that there are two issues at stake here. One is women being at seminary, to study and respond to a need for a deeper education, and the second is women being ordained.

For the first part, I would suggest a re-reading of Luke 10:38-42, where Jesus is visiting with Mary and Martha. He approved of Mary sitting and listening to his teaching. And he scolded Martha for being too anxious for other things. Life is not all housework for women. It is good to learn, to listen, to read, and to grow in spiritual understanding. Empty service is of little value without a deeper education and understanding behind it. This may lead to the lay ministry, or to ordination.

On the second part, I can only say that it is not for men today to stand in judgment of anyone being called into the ordained ministry. Many times, the person himself does not feel it is his doings, but a choice that was made by God, and therefore something to which he must respond, either negatively or positively. The call to ordination cannot be denied, nor ignored or hidden away. It is God who makes the choice, and we must obey. Are we then to stand in judgment of one another because of our limited human point of view? No one can see into the heart of another person, and no one can claim to understand God's will for himself, let alone for another, for his ways are not our ways, and it is not for us to tell God what to do, or whom to choose.

Women have been prophetesses, as Anna, the daughter of Phanuel (Luke 2:36), who gave thanks to God when Christ was

presented at the temple, when he was eight days old. Why are women not allowed to give thanks to God today in the Lord's House, publicly, as they were able to do it then? Women have been servants of Christ all through his ministry, and women have had such faith that miracles have been wrought; this is not restricted to men alone.

I would also like to say one word about Paul and the many comments he made which today are taken out of context and thrown at women who seek to serve the Lord as they feel themselves called to do. In I Corinthians, Paul writes concerning many problems of the church at Corinth, specific problems having to do with specific events, and I think two particular comments he makes are crucial to the whole understanding of this: ". . . the appointed time has grown very short." (I Cor. 7:29), and "For the form of this world is passing away." (v.31). Paul's understanding of the events of the day were determined by his escatological views of the early close of their present form of life. Paul's letters were written for the situation then, and it has been pointed out by many scholars that he did not write for the purpose of preserving his admonishments for the twentieth century--not even for the second or third century. Paul was not even anticipating a twentieth century. He responded to the life of his times and its particular problems.

We are living today and must respond in the same spirit of Christ to our particular problems now. The place of women now is different from then. This is a fact which everyone must accept, including its advantages, disadvantages, and responsibilities. This new situation has given women with exceptional qualities or abilities--given by God as a trust to be put to as much use and effect as those talents of men--that they might glorify God with them.

In a way, we are not talking on the level of gender now. It is not a matter of whether one is male or female, but a matter of answering a call from God to the ministry--lay or ordained--, and letting God work through each one of us in the living of our lives. It is not a matter of keeping silent because one is a woman, but a matter of anyone keeping silent because he or she has nothing to

say. And it is also a matter of speaking and proclaiming the Word of God when the Spirit of God makes that Word understandable to whomever may be on the receiving end of it; and a matter of administering the Sacraments when one has received the gift of the Spirit to do so. Sometimes not all the men who are "ministers of God" are really listening to the Word of God, and perhaps it would not be a bad idea if they would practice silence, rather than proclaiming a distorted understanding of God's Word. The Spirit of God works in a historical setting and through people within and of that time era. Paul was an inspired man of God, but he was also human, with limitations, restrictions, and at times misunderstandings. It's not that I want to pit Paul against Christ, but we are Christians and not Paulians, and somehow we must read Paul in perspective and realize he had as many problems understanding the will of God clearly then, as we do today. Many times our understanding of God's will is relative to the historical setting in which we live. And as long as we are living in a human society, the will of God will never be understood perfectly. But we must let the Spirit of God lead us to respond to his will, even a call to ordination, with prayer, meditation, and reading the Bible, as we live in the boundaries and particularities of our own day.

-- Sandy Cone --

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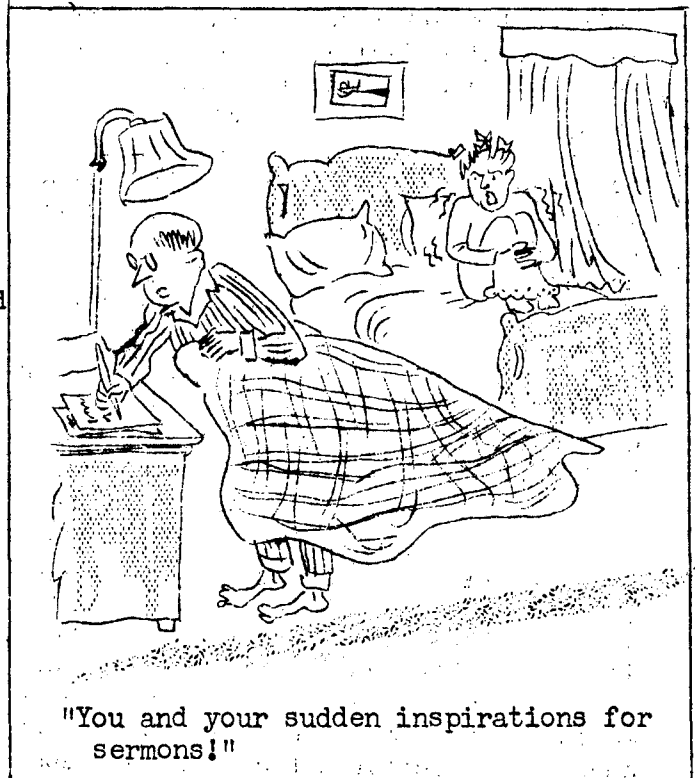
Dear Mr. Fluffyhead:

A copy of your letter to Paul, who calls himself an apostle, has reached our area in a newspaper. May I say that we in Troas are particularly happy with your decision. After having seen Paul in action several times, and having read several of his letters to persons in our area, I can frankly say that I believe that had you accepted him, he would have been a real detriment to the progress of our mission. I most heartily endorse your decision for the following reasons:

1. Paul definitely opposed the Church's stand on "Equal Justice for Women Now!". I know that Paul and some of his followers, such as that motley group in

Macedonia, have heavily supported the Church through their offerings. But, I don't see any reason in the world for the Church to continue its economic or moral support flowing to a man whose mind is definitely closed on this one key issue of our day. I think his stand on this issue shows that he has not understood the age in which he ministers. His lack of understanding of the revolution which is presently building should disqualify him from representing the Church in our day. His refusal to go along with the decisions of the Church fully, makes him highly suspect in many circles. It is not good to have a man like this in a position of leadership, who raises so many questions about Church policies! We need people with fewer questions and more zeal at the head of our agencies! Therefore, I believe that your refusal to accept him at this time as an authorized missionary of the Church will place upon him the right kind of stigmatic pressure so as to make his ministry ineffective, and it will definitely bring his followers into line with us on this prevailing issue.

2. Paul certainly is a stickler for order in community worship-but, one never knows what kind of order he is going to impose when he visits to lead us! I am sure that incidents like that which hap-



pened on the last night of Paul's preaching mission here the last time would never happen if Paul would stick to some kind of consistent pattern for Lord's Day services. Paul had presented us with a different order for morning prayer every day that preceding week. Most of us didn't know what to expect when we went for the breaking of bread on the first day of the week. Then when Paul kept us so long, to the point that many were becoming exhausted because we hadn't had anything to eat yet that day, I got up and left! It was the next day that I heard of the unfortunate fall of Eutychus. Paul talked after that until morning, I understand! Paul upset our people very much that whole week. They didn't know whether he was going to ask them to sit or stand or kneel when it came time for prayers. One couldn't be sure about the length of the service, so one could not make any plans for the morning until after morning prayers. We didn't know if he were going to preach or not. There just was an uncertainty about the man's handling of worship from day to day which made us uneasy. All of these factors, Paul seemed to treat as being unimportant when everyone knows that these orders are extremely important for the sake of the tranquility of our people.

3. I know that this is going to sound like a contradiction of my last statement, nevertheless it is true in regard to this self-styled missionary. That is, that in everything Paul is so darned prompt that he causes people to suspect him. If he has agreed to be at a certain town for a preaching service at a certain time, he almost always is there at that specific time. Even prison sentences seem to melt away in time for him to meet an appointment. Worse than the impression it gives of the man is the confusion it sometimes causes for those who are preparing to welcome him, and evaluate him and his work to the people. Oftimes the welcoming committee is caught off guard by his prompt appearance! My question always was: "Does this guy have to be so precise?" Must he always be there right on time and with adequate preparation for the assignment? He never gives us a chance to exhibit our forgiveness like the others who have come to us as much as a month late. Since our present world order seems to be based on a certain amount of procrastination, which keeps most of us honestly common, why do we have

to put up with a guy like Paul who "come Hell or high water" will be at the right place at the right time with the correct message? His precision in self-discipline causes most people to suspect him, and I don't think this is good for the ministry of the Church. "He is just too smooth"; I have heard said often. He is just too dependable except for his handling of worship services; even then, though, we know not what to expect, he has always moved us!

All his good points are well outweighed by these three factors of his personality which I have mentioned. Therefore, we heartily endorse your decision to drop Paul from consideration as a missionary. God bless you real good for your decision.

Sincerely,

Felicia Fuzzyfoot  
Troas Untied Church of Christ

-- Jack Seville --

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#### A STUDENT'S CONCERN

I would like to share a concern that I have because I think it represents a defect in the character of this academic community. It is the contradiction between our enthusiastic espousal of ecumenicity and our very apparent negative attitude toward those on the right wing of the theological spectrum. The further to the right, the greater the contempt for the individual or group.

For the past year I have seen this evidenced in both the words and attitudes of some students and some professors. This negative attitude has been especially in evidence when reference is made to the "fundamentalist". It appears that if a person, group, book, or periodical gets tagged with the label "fundamentalist" there is immediate dismissal, as though unworthy of respect or consideration. An illustration of this is Christianity Today, a scholarly periodical which represents a large segment of conservative Christianity, which appears to be judged worthless by some professors. This is not only unbecoming

a scholar, but even more important, it is judging a large area of the Church of Jesus Christ as having nothing to contribute to the search for deeper Christian truth.

This is not to suggest that we must never be critical. Of course a Christian much exercise criticism, for in his search for deeper truth he will become acquainted with perversions. But there is intelligent criticism. And criticism is not intelligent when negative judgment is accompanied by overly emotional negative feelings. The result is that reason becomes subordinated to emotion.

To dismiss other Christians because of dislike of their theology is to be guilty of the following:

(1) Violation of the ecumenical spirit. Because we implicitly exclude other Christians from our concern and interest, we limit the genius of the diversity we share within our unity.

(2) We display a lack of scholarly integrity. No one has the whole truth. When we exclude those who have something to contribute, small or great, we defeat our own purpose, and we do not please Him who called us to one another, not just in service, but in the sharing of His truth.

(3) We sin! We give vent to pride. The seminary student, like all sinners, tends to use his intelligence to feed his own ego. This is part of his sinful nature. Intellectual pride will always insist that we associate with those whom we consider intellectually superior, and we divorce ourselves from those regarded as otherwise. This has been the temptation in past centuries of the liberal, and the seminary student of today, can just as easily fall prey to the same temptation. This same pride can keep us from opening our eyes to the scriptures: "If we practice loving one another, God remains in us, and our love for Him attains perfection in our hearts."

(4) We injure the witness of Christ. We fail to truly love and accept the fellow believer just because he does not agree with our theology or methods or both. We talk grandly about love and acceptance, but we fail at a point where we have one of our best opportunities to experience it. For he who turns away

from the brethren because of theological differences, it will be less than comforting to hear Christ's words: "This is how all men will know that you are my disciples, because you have such love for one another."

The growth of Christian love and acceptance is ultimately an individual matter--each student must search out his own heart. But the key to successful understanding and growth in this area lies with the faculty. To a significant degree, students are influenced by the attitudes and words of the professors. As they emphasize the importance of honest criticism without sarcasm, and openness to all sources of truth, combined with love and acceptance of one's theological opposites, their attitudes will permeate the seminary community, and we will all be richer for it.

-- Marilyn Kirk --

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#### THE EDITORS ASK

Question: How did God lead you into the ministry, and to seminary?

Chester Lytle: This question is one which I have been frequently asked. Sometimes the question leaves overtones of incredulity that anyone could so disintegrate mentally as to give up a good job for such a silly thing as the parish ministry. At other times the question is put more bluntly, but equally incredulously. I must confess that there have been times when I could almost place myself in sympathy with the first of these, but something always dissuades me. I would like to answer this question by pointing to some specific, outstanding experience, pinpointed as to time, both because this would be easier and because after all, I feel such an answer is expected. Unfortunately, I cannot give such an answer, for the determination came as the result of a cumulation of experiences, the recounting of which would not fit into the requested space allowed.

All I can surely say is that the determination to enter the ministry did surely come. That which had been a sometimes contemplated dream, immediately dismissed as impractical or impossible, did

in a rather short period of time come to appear neither impossible or impractical. And so at a time in life and circumstance which in retrospect appears to be not more, but less, advantageous, I found myself resigning a good position, selling my home and embarking upon a course which I hoped would lead to ordination and full time Christian service, as a parish minister. It now appears I might really make it.

Don Arey: The desire to enter seminary and ministerial training may come to a person in numerous ways. For one individual, a call to the ordained Christian ministry is made known and/or secret confrontation by God. For another, a call may come out of a growing awareness of certain talents or gifts which have been given and are to be used for a special purpose. And for others, the continuing presence of the Holy Spirit present in and through the "Body of Christ," the Church, encourages or reveals to them the possibility of full-time Christian service. There are other ways, or perhaps a combination of those mentioned, which lead a person to consideration of the ordained ministry as his or her vocation.

For myself, the strongest influence or source, which led me to think seriously about the ordained ministry came from within the Church (pastor, people, family). There seemed to be no conscious or specific beginning to a "seed of an idea," but this was more of a growing interest which developed over a period of years, an interest which prompted me to ask myself the question: "Is the Christian ministry the full-time vocation to which I have been called?"

This growing conviction brought forth an even more important question: "Coming from another full-time vocation (business), from a Christian family, as a layman in the Church, would my witness as a Christian, my usefulness to God for His purpose, be more effective if I were to continue as a layman?"

From this point, I talked with my wife, my pastor, my parents, and the Committee on Church and Ministry of the Potomac Synod. Through these conversations, personal and vocational tests taken at Franklin and Marshall College, and discussions with Administration officials of the Seminary, I was in a better

position to look at myself and my motivations for wishing to change vocations.

Much more should be said here; however, at this point in my preparation at the Seminary, and although all of my questions have not been answered, my decision to change from one aspect of the ministry (laity) to another (clergy) has been one which I have not regreted. On the contrary, I continue to look forward to the privilege of serving God as an ordained minister in the Gospel of Christ.

George Hoffman: To attempt writing in a few paragraphs what has taken place over a period of seventeen years is similar to condensing a lifetime into a five-minute speech.

My first serious interest in the ministry began in 1946, after I had attended a youth camp at Fernbrook. I began by making inquiries into the educational requirements for the ministry. The requirements then as now presuppose college training. However, due to a family situation that developed in the spring of 1939, I was forced by circumstances to leave high school after completion of the ninth grade. Therefore, to meet the college requirement I realized high school training must be completed.

By 1941, I had already started courses in night school (high school level) in the automotive and electrical fields. Then in '46, I took a course in English, at the same time making inquiries at Lebanon Valley College concerning their evening classes. Next, without completing high school, I enrolled in college evening courses. These courses I continued until 1952.

In the meantime, my occupation changed (1947) from a farmer (operator-manager) to an auto mechanic. In 1952 I was promoted to service manager of a Ford dealership. At the time, the job, family responsibilities and education seemed to be an impossible combination of tasks.

In 1960 I read in the Church Herald concerning the Lay School of Theology being held at Lancaster Seminary. I enrolled the following year, for the purpose of acquiring more knowledge, which could be used in the teaching of a men's class in Sunday school. I had been a teacher since 1943.

However, after returning home from Lay School, life seemed different and truly was different. Within me was a conflict of values; in some way my life must be shared more fully for Him. Finally after a great deal of self-wrestling and breaking of self-made "idols" I came to the decision--I would train for and enter the full-time Christian ministry. But this again was only a beginning.

Following the decision came study in order to pass high school equivalent exams given by the State. Next came a battery of tests, then a series of interviews and finally a meeting with the board of admissions of this Seminary.

The Board advised additional study. Therefore, during the academic year 1960-61 I attended evening classes at Franklin and Marshall College, at the same time continuing to work as a service manager. Incidentally, a service manager is on call twenty-four hours a day, seven days a week, therefore, at times the going got rough.

Now, however, thanks to my wife, family, the faculty of the Seminary and others too numerous to include in this sketch, I am a middler in the Seminary.

My prayer is that I may not fail those who have given me confidence, neither God nor men.

"It is a fearful thing to fall into the hands of the living God." (Hebrews 10:31, RSV). And I might add, it is also a joyous task.

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#### A PARABLE

Now it came to pass that a certain rich man invited a churchman to lunch, and they went to a popular restaurant. The waiter was very efficient, and the food was good.

As they arose to depart, the churchman observed that his host laid some coins under the edge of his plate. And the waiter, who stood by, smiled happily; which, being interpreted, meant that the tip was satisfactory.

Now, with such customs all are familiar, and this parable entereth not into

the merits or demerits of tipping.

But the churchman began to meditate on the coins. Well he knew that the proverbial tip must be at least a tithe, lest the waiter turn against you. And it came to him that few people so honor their God as they honor their waiter. For they give unto the waiter the tithe, but they give unto God whatsoever they think they can spare!

Verily, doth man fear his waiter more than he feareth his God? And doth he love God less than he loveth the waiter? Truly, truly, a man and his money are past understanding.

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#### IT (1964) MAY BE THE LAST

It may be the last of the years quickly flying;

It may be the year when the Master will come

When the land of the holy for which we are sighing

Will burst into view--the Father's glad home!

It may be the last of earth's checkered story,

The last of "the desert," "the furnace," "the thorn"

The last too, of "service in weakness"--then glory--

The Lord will have come, the Star of the Morn!

It may be the last time on earth to awaken  
To finish the story of sorrow and toil,  
Oft feeling unloved, neglected, forsaken,  
Of treading in pain earth's thorn-covered soil.

It may be the last time, the cross daily choosing,

The footprints of Jesus retracing below,  
Earth's glitter and glamour--so tempting--refusing

Companionship with the unseen One to know

It may be the last! Then all mystery ending,

In radiant light from the sunshine of God  
And oh! What a welcome, as we are ascending!

'Will more than make up for the difficult road.

-- Max I. Reich --

## The Seminarian

A monthly publication by students of Lancaster Theological Seminary. Opinions expressed in The Seminarian are those of the authors and not necessarily those of the Administration, the Society of Inquiry, or the Editors.

### Statement of Purpose

1. To provide an outlet and platform for creative expression of student and faculty opinion.
2. To further mutual understanding and appreciation of the various viewpoints of students and faculty.
3. To stimulate discussion and critical thought.

### Statement of Policy

Articles, reports, essays and poems are welcomed from the student body and faculty members. No article will be printed that tends to indulge in personalities, the members of the faculty, or student body.

### Staff

Editors . . . . .	Don Quayle Marilyn Kirk
Art . . . . .	Merlin Getz
Typist. . . . .	Marilyn Kirk

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Deadline for the next issue: Noon, January 31st, 1964.

All articles submitted must be signed, and typed, double-spaced. There is no requirement as to length.

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