



SEMINARIAN

THEOLOGICAL SEMINARY
LANCASTER, PENNSYLVANIA

ACADEMIC YEAR
1955-56 NOV. 14

5



McConnell plays for you:

The 1955-56 Seminarian is proud to announce that Mr. Frank McConnell, F.A.G.O., will present an organ recital on Wednesday, November 16, at 8 p.m., in Santee Chapel. The entire Seminary Family is invited, and it is hoped that each one will take advantage of this rare opportunity.

Mr. McConnell has served at the Seminary since 1946 on the Martin and Anna A. Fey Foundation of Sacred Music. During that same time he has served as organist and choirmaster at St. James Episcopal Church here in Lancaster. The letters F.A.G.O. following his name represent the highest possible achievement on the organ (in America), for these letters indicate that Mr. McConnell is a Fellow of the American Guild of Organists. Mr. McConnell took the examination of the Guild, and passed it, while studying under Dr. T. Tertius Noble in New York City.

The Seminarian is proud to sponsor this recital by a man of such outstanding talent.

THE PROGRAM

Bach: Toccata and Fugue in D minor
Sheep May Safely Graze

Handel: Concerto X, Allegro-Adagio-Allegro

Franck: Chorale in A minor

Widor: Symphony IV, Andante Cantabile
Symphony V, Toccata in F

"Music, when soft voices die, Vibrates in the memory."

- Shelley, To -----, 1821

(Lectures continued)

Christian Education must help people to find themselves and to be themselves. It can then teach them to be someone - a person committed to Church and Christ. A person can make this commitment only in the context of a community where he is accepted. Their commitment is the discipline, our being there and accepting them is the nurture. Later in life our commitment is already made. The key word in middle age is devotion to the commitment. In old age the nurture must emphasize the assurance of God's acceptance of our life. Our healing mission must heal the fear of death.

In the framework of the church, the sacraments help us to understand the church as the Covenant. Baptism is the symbol that one is a member of the Covenant people and the Lord's Supper is the symbol which assures us that in God death and evil are overcome.

BOOK STORE COOPERATIVE

Statement of Profit & Loss
Months of September and October, 1955

Sales		1721.28	100. %
Deduct Cost of Goods Sold			
Inventory May 1955	70.01		
Purchases	1217.69		
Available for Resale	1287.70		
Deduct Closing Inventory Oct. 31, 1955	164.87		
Cost of Goods Sold		1122.83	66.4%
Gross Profit		598.45	34.8%
Deduct Expenses		57.96	3.4%
Net Profit		540.49	31.4%

31.4 percent profit. Wow! My advice - save your rejoicing until dividends are declared. Last year's net profit for the same period was almost 35 percent, and we still ended the term with only a 20 percent plus dividend. The reasons for this high percentage of profit for this period are twofold. First, we had a large volume. A large volume indicates books were purchased in larger lots which usually means larger discounts. Orders now are more varied and of smaller amount which means we must expect smaller discounts. Secondly, the percent of expenses to the net sales was a puny 3.4 percent. This expense amount will increase in subsequent statements, this cutting into your net profit percentage.

How can we maintain this high percentage? Two methods come to mind. You can buy more books. If you spend more \$1.00 bills you may get back 30 cents instead of 20 cents. Of course the one dollar you invest to get 30 cents won't be completely lost because you will have another book you won't read anyhow. Secondly, you could reduce the manager's salary (over my dead body) and thus reduce operating expenses.

ALIAS - Hal Schoup

SPORTS

The Seniors thumped the Middlers 31-7 to remain undefeated in three games. The Juniors are the only obstacle in the way of an undefeated season for the Seniors. (Come on Juniors!!!) This seems to be the time of the season for upsets!

The Bridge Tournament has seen the impossible! Dr. Englert and Dick Bishop suffered their first tournament defeat in three years of play. To protect the guilty, the other team wishes to remain anonymous. O.T. will take its toll in due time!! (And another Middler "bites the dust.")

The first Basketball warm-up game showed great promise. Our team defeated the Crispus Attucks 54-39. We'll have more to report on the coming Basketball season after Thursday, P.M., when the players who were not able to play the first game, work out at Crispus Attucks. It looks to me if the Seminary should be able to build two good teams this year. Besides the F&M Intra-mural league, we'll play other seminaries, boys' clubs, and Crispus Attucks. Let's go to the top again this year! (Hope Deacon lasts the season!)

Don't forget to sign up for the Ping-Pong Tournament and the Bowling League. We need you - and you need some exercise!!

See you at the game.

Jim (Anonymous) Bright



THE SEMINARIAN,
in re. the Editor.

"If thou wilt withdraw thyself from speaking vainly, and from gadding idly, as also from hearkening after novelties and rumours, thou shalt find time enough and suitable for meditation on good things."

The foregoing is a passage from the twentieth (Sic.) chapter of the Imitation of Christ by Thomas A. Kempis.

In my opinion there has been too much vain speaking and idle gadding in the dormitory here of late. In other words, the problem of noise in the dormitory is getting out of hand. We are here upon the high calling of God to prepare ourselves

for the ministry of Christ and the proclamation of the Gospel. Three years is an extremely short time for such a task. Therefore I feel the time we have should not be wasted in vain speaking and idle gadding. Fun and recreation have their place in our fellowship here at the Seminary, but the evening hours are meant for study and meditation and preparation, not for dormitory-hall convocations or concerts in the lavatories.

Be not mistaken, gentlemen, this is not "sour grapes", but a sincere request that the dormitory be kept quiet during the evening hours so that those who wish to study and meditate may do so without disturbance.

(Name withheld by request)

"HOW MUCH DID YOU GIVE?"

This article brings to you the way the McCauley lectures were heard and interpreted by Hal Schoup.

How can one recapture the spirit and the sincerity of the Rev. George Nishimoto's message? The experience we had was one of the heart not of the intellect. He did not present a fool-proof system of missions. He did not outline his message into three points. He did not overpower one with his great oratorical skill. Why then the tremendous impact? Why the tears in one's eyes?

It could have been only one thing - "witness". This witness was founded in certain basic, simple underlying principles which we too often overlook. The first principle is faith in God.

He found himself called into an area of one square mile into which 50,000 people crowded. It was overflowing with negroes and over against this were the bitter, prejudiced, uncharitable whites. It could boast, rather infamously, of having the largest house of prostitution in Chicago, and two dope distributing centers. In 1953 they had more crime and delinquency than the rest of Chicago put together. An area where you cannot smile without being suspected of sinister acts or without provoking some sly invitation; an area where a church council votes to turn a vicious dog loose inside the church to prevent youth from playing in the gymnasium during the night - this was the parish of our speaker.

His seminary training had not and could probably not have trained him to meet these problems. The textbooks probably said to organize a church choir, but they didn't anticipate the girls being assaulted as they returned home from choir practice. The textbooks probably said to organize a youth fellowship, but they did not anticipate the president being beaten up by a mob because he was a sissy. These problems call for more than seminary training. They call for a deep faith. A faith to God's calling and a faith that will see him through. Seminary training does provide, however, a background where a basic pattern of approach to these problems may be gained. Here he stresses love to restore hope where there was no hope; to provide opportunity for friendship where there was no friendship; to provide opportunity for wholesome recreation where there was no recreation; to tear down the bars of discrimination where there is so much prejudice; to provide classes for the discussion of problems where problems abound. In short, his pattern is to develop a desire growing out of love to meet the needs of the people. Faith in God's purpose and love for God's creation seem to be the two fundamental concepts that see one through the challenges of everyday life.

But what gives us this urge, this drive, this sense of mission? Again Mr. Nishimoto did not give us a long list of impressive reasons which look and sound good but which in reality only testify to our selfishness. There is one and only one basic reason and that must begin through subjective examination of oneself. We must first admit that we without God are nothing. We must humbly confess to be sinners in the worst sense of the word. We must realize that we are (continued)

("Give" continued)
not only lost, but lost without God. Then God comes to us. He transforms us. Because God first came to seek us so now we too must seek others. We want to serve because he first served us. We search for the missionary goal because we can do no other. This is the reason why missions are so necessary.

Certainly any other insights he might give are rather dull and anticlimatic. He did venture to give reasons why our missionary zeal is faltering, but this is a negative approach and not positive. For this reason it is anticlimatic. The reasons as he saw them were: 1. We have become the "friendly" church - the church that adopts the ways of the world to produce Christians, but producing only dancers, bowlers and movie enthusiasts; 2. The church has shifted its social responsibilities to various social agencies inspired by Christianity but long since severed from real Christian ties; 3. The church has failed to concern herself with the problems of people and therefore the people no longer look to the church for assistance and guidance; 4. The Christian's sense of serving and helping the church has deteriorated into singing in the choir Sunday mornings.

One thing more must be emphasized. One point Mr. Nishimoto did not emphasize, probably because he felt we would assume as much. Mr. Nishimoto found his challenge and work at Ellis Community Center. Certainly we cannot all do our work there or in similar situations. Perhaps we will have to accept the call to a place where the problems are not as challenging. Regardless of where we go there will be people and wherever there are people there are problems. Wherever there are problems there is a challenge for any pastor which must be met by faith, love, and a sense of mission.

This is my rather futile interpretation of the message given by him who "abused his privilege."

THINKING OUT LOUD

"The stinger of a bee is one thirtysecond of an inch long. The other six inches are imagination."

SEMINARY WOMEN

All Seminary Women desiring visual aid instruction are cordially invited to come to the Visual Aid Room, Monday, November 14, anywhere from 6:30 - 8:00 p.m., at which time Hal Henning will give us instructions on using the visual aid machine and let those who desire run the machine.

Following this the regular meeting will convene at 8:00 p.m. in the Hafer Room. Hal Henning will give a talk on the general tips about running a visual aid machine. Afterwards a short business meeting will be held at which time we will learn of our future plans and also of our surprise Christmas meeting.

Shirley Sponsler

SWANDER LECTURES

This article brings to you the way the Swander Lectures were heard and recorded by Dan ratz.

The 1955 Swander Lectures in honor of Sarah Ellen and Nevin Ambrose Swander were delivered on the eighth and ninth of November by The Rev. Allen O. Miller, PH.D., professor of Systematic Theology at Eden Theological Seminary, and Sometime Professor of Religion at Heidelberg College.

Dr. Miller undertook a much needed and seldom performed task, in providing a Systematic and Practical Theological base on which to found our Christian Education. The fields of Christian Education and Christian Theology have been too long divorced, and Dr. Miller's lectures, based on his forth-coming book, will help to effect a marriage of the two areas.

The theme of the lectures was Covenant Theology: The Basis for Christian Nurture and Discipline. Dr. Miller divided this subject into four sections, each of which is considered below.

Dr. Miller began his series of lectures by first defining the task. His theme was, "The task of Christian Communication." In this section he noted that Christian Education must speak to two generations at once, because parents and children are both members of the same congregation (continued)

(Lectures Continued)

gation and church school. He recalled that Christian Education was properly a family function, and noted that both Nurture, i.e. loving care, and Discipline, i.e. strictness and insistence on responsibility, are necessary. In support of his view, Dr. Miller cited the Reformers and the Biblical Heritage. He pointed out that just such a combination was present in the Covenant relationship, which involves elective love and dutiful responsibilities. The responsibility is stated in the "You shall be my people," and the love in the "and I will be your God" of this great Covenant formula.

Dr. Miller proceeded from the definition of the task to the outlining of the Covenant-Drama as it is recorded in the Bible, "The Book of the Covenant." According to Dr. Miller this Covenant-Drama is recurring in the Scriptures from the time of Adam, through Moses and Hosea, and it is renewed in Jesus Christ. He stressed the point that the New Covenant is not a different Covenant, but it is rather the renewal and fulfillment of the Old Covenant. Dr. Miller analyzed the Covenant-Drama in terms of a Prologue, three Acts and an Epilogue. The specific actions of the different recurrences, Old and New, may be different, but the pattern is always the same. The entire Biblical Drama of the Covenant is summarized as follows:

Prologue: God makes a Covenant with His People; God's Creation and Man's Existence.

Act I - Human Sin and God's Judgement. Through infidelity, God's people reject His love, and are estranged and subject to His judgement.

Act II - God Raises up a Deliverance and Redeems His People. Man recognizes his sin and God offers salvation through His Son.

Act III - God's People are Restored and Acknowledge Their Covenant Responsibility. Man accepts his duties and responsibilities, and God gives man another chance.

Epilogue: The Coming Age of God's Kingdom is Assured. God will establish His Kingdom and Man will enter in.

Dr. Miller's third point was the development of "A Covenant Theology." He stated the problem, "The Task of Christian Theology is to Reaffirm and Reinterpret the Meaning of the Covenant-Drama." The lecturer then viewed the Covenant-Drama through a series of quotations. In the Prologue the question was "Who are we meant to be?" Dr. Miller expresses this fact that we find ourselves in the middle of this drama and can only attempt a theoretical reconstruction of the beginning and the end. His answer to the question was that we were meant to be subordinate, obedient creatures, created by God. He stressed this inter-action of Dependence and Freedom, comparing mankind to a new-born baby, utterly dependent on its parents, but it must have the umbilical cord cut and proceed to develop its own freedom. We are Creatures, but we also bear this Image of God. God administers both love (nurture) and justice (discipline).

In Act I the question was, "What have we done?", and Dr. Miller's answer was that through infidelity we have rejected God's love and righteousness. We confess our wants and needs; Man refuses to accept the role given to him, but attempts to play at being a God. He loses himself in the struggle for success. The question of Act II was, "What can be done (by the grace of God)?", and the answer is that God has chosen His own Son to redeem us. Easter marks the renewal of faith and love is a renewed and fulfilled Covenant. The beginning of a Christian life is a gift comparable to the gift of life at birth or creation. While we were yet sinners Christ died for us. We sense this state of forgiveness and are then able to receive the power of forgiveness. Act III is characterized by this question, "Who are we now?" The answer is that we are new Creatures in Christ, we are sinners anonymous. Now that God has sent His Son and now that we have accepted Him, we are changed. Our Salvation, however, is not a vaccination which prevents sin, but rather an assurance that the doctor is on duty and can cure us.

In his fourth and final lecture, Dr. Miller developed a basis for "Christian Nurture and Discipline." Dr. Miller stated that the Covenant People are the Church bound together to serve God. This service takes place in four different forms. The Covenant-Drama is retold in Christian Education, Recapitulated in Worship, Reaffirmed in Preaching, and Reenacted in the Pastoral Ministry.

Our existence is in a world of evil, but the Gospel assures us that God can overcome the evil forces. The foundation of church membership is not moral superiority, but acknowledgement of our sickness and recognition that we need God's help. There is a struggle between the sickness of evil sinfulness and the health of God's goodness. Thus all of the services of the church are part of a healing ministry in the struggle of sickness and health. Worship is a group therapy which leads men through the drama as experienced by Isaiah. Preaching is a way of making the drama complete, for the church year also follows the drama. Christian Education must bring the drama to all of life from "womb to tomb." It must teach the drama to each generation and speak to man in childhood, adolescence, young maturity, middle age and old age. Nurture and discipline differ in each of these stages of life.

(continued)



We wish to express our hearty appreciation of the way in which so many students helped to make our Convocation such a success. The lecturers brought us light and leading but it required the attendance and eager attention of students as well as alumni to enable fruitful communication. All who helped in special ways (books, flowers, ushers, music, etc.) deserve our sincere thanks.

Swander lecturers for two years in the future have accepted our invitation. Dr. Daniel Jenkins, English Congregationalist leader will be with us next year, and Dr. James Nichols of the Chicago Federated Faculty in 1957. McCauley lecturers will be announced later.

A tentative schedule for Winter Term courses will be posted early this week. Conflicts should be reported to the dean as soon as possible.

The Thanksgiving Recess will begin Wednesday, November 24 at 12:15, and continue through Sunday, November 27.

Our Seminary Choir will sing at the State Pastors' Conference in Grace Methodist Church, (State Street, between Second and Third Sts.), Harrisburg on Tuesday night, November 15 at 7:30. Dr. Paul C. Shumaker, pastor of our Zion Church, Greenville, Pa. and member of our Board of Visitors, is the Chairman of this year's conference.

The Rev. Paul Heckert, '53, his wife Sara, formerly Sara Ralzer, and son "Andy" left for their mission field in Honduras on Thursday, November 3. Our prayers go with them for success and joy in their service.

ALL STUDENTS

On Monday, November 21, at 7:15, the Vital Issues Commission of the Society of Inquiry is sponsoring a meeting at which time Dr. Eugene Miller will speak concerning his recent year spent in Japan on a Fullbright Lectureship. Dr. Miller is a Professor of History and Political Science at Ursinus College, Collegeville, Pa.

A DISSENTING REPLY

to the Poem, "Why the Struggle?", by R.A.H.

Why does man keep struggling
Toward those goals so high?
Why his striving for a mark
Set against the sky?
Because, my poet-comrade,
Although you think it vain,
There is a place in Christ's great Call
For honor and for gain.

God made man to be lord of earth
(Go read your Genesis!).
Do not confuse humility
With weak-kneed laziness!

The more we gain in worldly store,
The more we have to give.
The more we strive for nobleness,
The greater can we live
The life of Christ's own people --
Whose talents others share,
Whose victories encourage those
Who crosses also bear.

O, I agree with what you say
About Christ's servant-band;
But I would add that they were all
Every inch a man!

G.H.H.