

The Waterloo Scroll

A publication of Waterloo Lutheran Seminary

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The Waterloo Scroll

A Publication of Waterloo
Lutheran Seminary
Waterloo, Ontario

Editor Arthur Horst

Assistant Editors Harold Brill
Delbert Resmer

Faculty Advisor.... The Rev. R. Teigen

CirculationMrs. Joan Orr

We see as our purpose:

To aid in maintaining a bond of fellowship in Christ among students, faculty and pastors;

To set forth view of individuals of this institution;

To present to our readers a picture of the life, personalities, and aspirations of Waterloo Seminary.

To this task we joyfully dedicate ourselves.

Seminary graduation will take place at Grace Lutheran Church, Eganville, on May 22 at 8:00 p.m. The preacher will be the Rev. A. F. Buehlow, Zion Lutheran Church, Pembroke.

Ordination service will be held at St. Mark's Lutheran Church, Kitchener, on Wednesday, June 8, at 8:00 p.m. The preacher will be Dr. Lehmann.

The Summer School for Church Workers will be held on the Campus of Waterloo Lutheran University, August 21-26, 1960. Organists, choir directors, Sunday School Teachers, leaders of auxiliaries, and other interested persons are most welcome.

As the Seminary moves forward towards accreditation, we are happy to be able to report that progress has been made in the past year.

The Rev. Eric Schultz has been added to the faculty.

The library has also increased. The 1959 "Scroll" reported 4,685 books in the Seminary library. Since last July, 953 new titles have been added, and 1,179 books have been re-catalogued. A separate Reading and Reference Room has been provided for the use of the Seminarians. Our book collection and facilities are available to pastors at all times.

A call has been extended to the Rev. D. J. Glebe to serve on the faculty of the Seminary beginning September, 1960.

Our Prof. Teigen has been granted a leave of absence by the Board of Governors in order that he may do additional post-graduate work at Chicago Lutheran Theological Seminary. During his absence a substitute will be acquired.

Last year's invitation for comments on our publication brought no response from the reader. Possibly no one found time to drop us a line. Perhaps (perish the thought) there were no readers. If we hear no comments, we cannot know if our humble effort is worth either the effort or the money spent. Could the money be used more profitably elsewhere? Should we include more controversial material? How about the suggestion of a new name for our Canada Synod keeping in step with the spirit of the times? We propose two names: The Lutheran Evangelical Ontario and Quebec Branch of the Lutheran Church in America.

If that is too difficult to remember, we have another: The Lutheran Church Body of Ontario. Observe the initials! That should be easily remembered.

Maybe now we will receive some comments.

The editorial board humbly dedicates this Waterloo Seminary Scroll to the Committees in charge of preparation for the year of celebration, 1961.



SPEAK WE MUST

— Winston Bone

Acts 4:20 — We cannot but speak the things which we have seen and heard.

In those words we have what is probably Christianity's first declaration that it would not be silenced. Here were Peter and John standing before the highest Jewish Court on trial for disturbing the religious peace by teaching a "false" doctrine. The specific incident occurred when they healed a lame man at the Gate of the Temple, and declared that it was done in the name of Jesus whom the people themselves had crucified, but who was now risen from the dead.

After much deliberation, the judges have decided. "We place you on a bond," they say, "you may go free if you cease to speak and teach in the name of Jesus". The bold reply of these men is very well known, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Their bold assertion to the world was that the man who has had the Christian experience, must speak.

"Speak we must." These words at once bring to our minds men like Stephen, Paul, Hus, Wycliffe, and Luther, who despite the great odds against them, felt Peter and John's compulsion, and who, even in the face of death, spoke in the name of Jesus.

Why should these men feel such a compulsion? Let us look at Peter. First, it was because he had a personal conviction.

Peter had progressed since he heard Christ's first command to him, "Follow me!" Since that time he had witnessed Christ performing all sorts of miracles, feeding great multitudes, healing the sick, raising the dead; he had heard Christ preaching and teaching about His Father's Kingdom. He had seen Him transfigured. In the light of such experience he boldly confessed, "Thou art the Christ". Yet, in time of adversity, doubt entered his mind; for when his leader

was captured and was being tried he became so disillusioned that he feared to speak in Christ's name, rather he said, "I do not know the man."

This was not the Peter whom the Sanhedrin was now judging. If it were, he would probably have said in reply to their offer, "It's a deal, you set me free and I'll cease to speak in the name of Jesus." Rather, this was the Peter who had since seen a Risen Lord, and who, having been restored, had expressed his love for his Master. Now, Peter could once more confess, "There is no other name under heaven given among men whereby we must be saved." He was possessed with a conviction, a conviction which compelled him to speak.

Further, Peter's was a conviction of a truth. Since he had been with Christ almost daily throughout his Master's ministry, and had also seen his Risen Lord, he could offer himself as a witness to the truth of the events of the Galilean's life.

These events were no ordinary historical facts, but events which indicated that this Galilean was the promised Messiah; and again from his experiences, Peter could assert that in truth Jesus was the Christ. When John the Baptist sent two of his disciples to enquire of Jesus if he were "he who should come", Jesus told them, "Go and show John again those things which ye do hear and see." Like these disciples, Peter had "seen and heard" and he could tell.

Not only could he tell of a truth, but more important, he could tell of The Truth, for this Jesus was Himself The Truth. He had said, "I am the Way, the Truth, and the Life."

Yet, the personal conviction of a truth or The Truth would constitute no basis for speaking of it, if it pertained to the individual alone. Peter spoke because he was convinced this truth was for all men.

cont'd on page 12

PIRKE ABOOTH

AND THE SERMON ON THE MOUNT

— Hy. Fischer

Initially Torah, the revelation given to Moses including the law. Later, also interpretations of this Law called oral tradition were included. This was all Torah, and all had to be transmitted from teacher to pupil, intact, plus all new interpretations for existing conditions.

But interpretations and applications of the laws became so numerous that only a rare and prodigious memory could retain all of them, thus the great need arose to assemble the laws in logical sequence and to resolve contradictions. Thus, the Mishnah came into being—a work of numerous scholars over a period of two centuries.

The **Pirke Aboth** is an appendage to one of the sections of the Mishnah. This section deals with civil and criminal laws. The Pirke Aboth is made up of aphorisms, maxims and sentences of the teachers of successive generations down to the time of the compilation of the Mishnah. The two works under consideration—the Pirke Aboth and the Sermon on the Mount are contemporary in their oral transmission. The greater part of the Pirke Aboth was already in circulation in the rabbinical schools at the time of Jesus' ministry, and he was quite familiar with them. That is why a comparison of the two is fruitful.

I. Comparison of Literary Style.

One of the outstanding characteristics of both is their poetical nature. The characteristics of Semitic poetry, parallelism and a clearly marked rhythm are found in both.

By parallelism we mean "a rhyming of thoughts" rather than words. For example, in the Sermon on the Mount Jesus says:

"So, every sound tree bears good fruit,
but the bad tree bears evil fruit."
Matthew 7: 17

In the Pirke Aboth, Rabbi Jose says:
"He that honours the Law is himself honoured
by mankind

and
he that dishonours the Law shall himself be
dishonoured by mankind."
Aboth 3: 6

But neither is confined to the parallelism of lines. They sometimes employ whole strophes:

"Ask, and it will be given to you;
Knock and it will be opened to you.
Seek, and you will find,
For everyone who asks receives, and
he who seeks shall find, and to him
who knocks it shall be opened."
Matthew 7: 7-8

The Hebrew poet also made use of rhythm for poetic effect. The psalmists in particular employed a system of so many rhythmical beats. Sometimes four, oftener three and sometimes two in each line with a pause in the middle. Note the rhythm of Jesus's words:

"Do not be anxious
about your life
What you shall eat
or
What you shall drink
nor
About your body
What you shall put on."
Matthew 6: 25

Or the words of Rabbi Tarfon:

"The day is short
and
the task is great
and
the labourers are idle
and
the wage is abundant
and
the master of the house
is urgent."
Aboth 3: 26

In addition to being poetical both are pictorial. They use vivid, concrete speech. The illustrations used are from everyday life and nature. Jesus' style was intensely concrete and visual in character. He deals with what we can touch, see and experience. He does not say:

"O, Eternal Spirit, Architect of the
Universe, who residest amongst the
celestial bodies."

But, rather He says:

"Our Father, who art in heaven."

Jesus always kept close to human life and everyday reality for His illustrations. His parables demonstrate this. There are not many parables in the proper sense in the Sermon, although the "splinter and the plank" and "the defendant and his accuser" could be

called parabolic, and at the conclusion of the Sermon, there is the definite parable of the two Houses.

We could mention some of the unforgettable characters we meet in the Sermon, the Roman impressing a Jewish labourer to bear his baggage, Solomon in all his glory, to name a few.

In the **Pirke Aboth** we discover countless pictures from everyday life as well. We meet magistrate, defendant, master and slave, (Aboth 1: 3) the shopkeeper and his customer (Aboth 3: 17).

The rabbis were experts in employing concrete and well known examples for their illustrations.

"There are four types among them that sit in the presence of the Sages: the sponge, the funnel, the strainer and the sifter. The sponge which soaks up everything—the funnel which takes it in at this end and lets it out of the other—the strainer which lets out the wine and collects the lees—the sifter which extracts the coarsely ground flour and collects the fine flour."

Aboth 5: 15

The Fathers were proficient in using vivid concrete images. One rabbi thought death was too abstract a term. He refers to it as:

" . . . the place of dust, worm and maggot."

Aboth 3: 1

Both works contain many metaphors, and Jesus'

"You are the salt of the earth . . ."

AND

"You are the light of the world . . ."

Matthew 5: 13-14

are known by every New Testament reader. The rabbis frequently used the metaphorical method. In particular, we find numerous examples of "the eye" and "the right hand", used in a sense similar to Jesus' usage of the terms.

One cannot disregard the strong proverbial undertones of both. Proverbial speech was ideal for oral teaching for which both were actually intended. The proverb is easy to remember because it states truth in a vivid, extreme, hyperbolic way. Principles are often stated in extremes without modification, and in sharply phrased paradoxes. Such paradoxes are meant to stab us awake to the principle involved. But it is important to avoid literalism.

"If your right eye causes you to sin, pluck it out and throw it away."

Matthew 5: 29

The method of the Old Testament writers of the Proverbs was also used by Jesus.

"For if you love those who love you what reward have you? Do not even the tax collectors do the same? And if you salute only your brethren what more are you doing than others? Do not even the Gentiles do the same? You, therefore, must be perfect, as your Father in heaven is perfect."

Matthew 5: 46-48

The Fathers were adept in phrasing their thoughts in this manner as well.

"A brutish man dreads not sin, and an ignorant man cannot be saintly and the shamefast man cannot learn and the impatient man cannot teach, and he that engages over-much in trade cannot become wise, and where there are no men strive to be a man."

Aboth 2: 6

From a literary viewpoint we face a problem: Is the Sermon on the Mount a verbatim report of a single discourse? If so, then we must make a special note of the parable at the conclusion which makes a powerful and dramatic closing for the Sermon. But because of the abrupt transition from one section to another it appears that it is the work of an editor. (See Matthew 7: 12-13). But it must be admitted that each section or grouping is complete in itself.

The Beatitudes are placed together and not scattered throughout the work, while in the **Pirke Aboth** related topics are not placed together but are found in other parts of the treatise. Due to its preference for chronological order the **Pirke Aboth** lacks continuity. The law and the Scriptures are quoted profusely since both are dealing with the same problems.

II. Parallels and Contradictions in their message:

It would be impossible to examine every passage, therefore we shall deal with the more prominent and controversial ones.

The reader of the **Pirke Aboth** can easily detect the parallels to Jesus' teaching not only in the Sermon on the Mount but in the Synoptic Gospels. The **Pirke Aboth** says:

"Where two or three are gathered together to discuss Torah, there is the Divine Presence in the midst of them."

Compare this with Matthew 18: 20, in which Jesus changed a few words and created a whole new and deeper meaning. With this in mind we will examine and compare some pertinent passages.

Rabbi Hillel says:

"Be disciples of Aaron, loving peace and pursuing peace . . ."

Aboth 1: 2

Jesus restates it:

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THE PRESIDENT PRESENTS . . .

— Dr. J. Ray Houser

By this time our readers know that our Seminary will be 50 years old in 1961, that the Canada Synod will be 100 years old in 1961, and that the two are uniting to celebrate their anniversaries with profitable activities throughout the birthday year. To effect and to guide the joint celebration the Executive Committee of Synod and the Board of Governors of the Seminary appointed this special committee: Dr. J. Schmieder, General Chairman, Dr. J. Reble, Rev. N. Berner, Rev. K. Knauff, Rev. E. W. Heimrich, Mrs. William Gillespie, Mr. Ed Knorr, Mr. John Gellner, Dr. C. R. Cronmiller, Rev. J. Zimmerman, Rev. A. J. Baez, and Drs. A. G. Jacobi and J. Ray Houser, *ex officio*.

This Committee has had several meetings and if present plans mature the celebration will be: in each congregation of Synod the showing of a series of professionally prepared Kodachromes, depicting outstanding events in the history of the institutions with tape commentary; in booths at the 1961 convention of Synod, the display of historical mementoes associated with the developments of each institution; in the Kitchener Memorial Auditorium on June 4, a rally of Canada Synod Lutherans and their friends, with a Lutheran of international fame as speaker with a massed Lutheran choir; a pilgrimage to the mother church of the Canada Synod, Sherwood, with appropriate service on June 8; at Synod meeting, a Centennial Banquet; in each congregation of Synod a service on Sunday, June 11, in observance of the founding of the Seminary and of the Synod; at the Seminary, September 24, 25, 26 prior to the opening of the 1961-62 term, a Jubilee series of lectures given by: Dr. Joseph Sittler, The Federated Theological Faculty, University of Chicago; Dr. Edmund A. Steimle, Mt. Airy Theological Seminary, Philadelphia; and Dr. Conrad H. Hoyer, Associate Executive Secretary of the Division of Home Missions, National Council of Churches of Christ in America; and the gathering of \$250,000 as a gift to the Seminary to enable it to serve better the Church in the new decade and in the com-

ing fifty years. The plans of men are always subject to minor change but along these lines the thinking and plans of the Committee are now directed.

We who have the development of a greater Waterloo Seminary on mind and heart are deeply interested in the appeal for \$250,000 to get us out of a corner into a building we can call our own and where the best possible work in theological education can be done. We like the statement of a dear colleague in a recent meeting, "The Lord ought not be in a corner". We agree with him wholeheartedly. The Lord ought not be in a corner . . . in days and years so critical for the future of humanity. Our readers therefore will rejoice to learn that the Executive Committee of Synod has appointed this Steering Committee, responsible to appointive Committee, for the guidance of the Appeal: Dr. J. Ray Houser, chairman; C. N. Weber, Rev. Norman Berner, Alfred Werner, Rev. John Zimmerman, Fred Stiefelmeyer, Robert Bornhold, and that this Committee is actively at work preparing effective plans for the successful consummation of its appointed task.

To reach the Appeal goal and to sing the victory song, the hearty and willing commitment of every pastor, every member, every congregation will be needed. Our eyes, our labors, our prayers for 1960-61 must be focused upon this objective. The strength of the Seminary is the strength of the Church. As goes the Seminary, so goes the Church. As pastors are trained and taught, so will the people be instructed. As the spiritual life in the Seminary is, so the spiritual life of the church will become.

In this particular period of tension, uncertainty, and bewilderment the Seminary must stand as a rock of strength and a source of inspiration to the entire church, nation and world.

1960, therefore is a crucial year of preparation for the future of our Seminary and Church. As we plan and work together now, so we will achieve and gather in 1961 and in the years to come.



"O Worship the Lord"

Seminary students, faculty and friends at opening chapel service



"From Guiana's Tropic Shores"

Seminary students from British Guiana

ENROUTE TO THE FIELD . . .

— Prof. R. C. Teigen

"By train from Madras to Kodai Station and then by bus up the winding ghat (mountain) road we came, at last, to Kodaikanal, 7,000 feet above sea level, our labor of love for the next 5½ years." Thus Pastor Eric Reble describes the last stage of a long journey. The story behind that journey reaches back some months. While at St. Paul's Lutheran Bridgeport, Ontario, Eric, his wife, Jean, and children, Brenda, Peter and Jane were called to India.

Three months of preparatory training followed at Maywood, Illinois. There, the Rebles met a larger mission family, members of which were anticipating service in "India, Malaya, Liberia and Japan." A oneness in Christ was realized in a unique way, as families lived, studied, played, laughed, worshipped and prayed together. Under Dean Scherer and Dr. Syre many aspects of "missionary theory" were analyzed. One vital question posed among others, of great importance to the whole church in today's world, was this one: "How can you separate western culture from the Gospel"? Eric also writes that with his brand new knowledge of Hinduism (if only theoretical), he has been able to "lecture fellow-staff members at Kodai" on this philosophy. (We detect a mild bit of humour here).

After Chicago came Christmas vacation and then further packing because soon it was

to be, "On to India"! The itinerary included that snow-stormy night at Malton Airport, a brief stay in New York, a grand "hedge-hopping" over oceans, a near miss on flight schedule in London, "the desolation of Saudi Arabia desert", the "blueness of the Gulf of Persia", a "bleak Bombay" but a Madras in "rich and green" country—then Kodai, South India.

Eric is "school pastor" to "western boys and girls" whose parents are missionaries, government employees, U.N. representatives, welfare workers and those employed "on an electric power project".

As pastor in the school, Eric conducts Sunday morning and Vesper services, leads chapel periods each week day and staff Bible Studies one night per week. In addition he helps with Christian Endeavour groups and teaches a Confirmation class for Lutheran young people. Besides supervising recreational activities, he also teaches Religious Education three times per week in grades eight and 11 with prospects for expanding to all 12 grades after May.

This is a busy schedule indeed! But the Rebles' impressions can be summed up by Jean's words, "Eric loves the work; life is wonderful". The Rebles send their greetings to all friends at home. The "Scroll" reciprocates with sincere good wishes in Christ.

BEGINNINGS IN THE FIELD . . .

Dear Friends:

Belated Christmas Greetings from the Langs. We welcome this opportunity to greet friends old and new, and to share with you some of the news of our work in British Guiana.

It hardly seems possible that we have been here seven months. Since we arrived in Georgetown, June 8, our days have been filled with new and rich experiences plus much work. Due to the shortage of personnel we were almost immediately thrown into our work in the Skeldon Parish. We still have not caught up with ourselves.

We are finding it very difficult to believe that this is really the Christmas season. No snow, no donning of heavy clothes, no skating and no skiing. But who complains? Our Christmas season means balmy, tropical weather; green fields and trees; many varieties of flowers and bushes in full bloom including the beautiful poinsettia; and the cooling, refreshing rains which are very much a part of

this season. However, if nature has not informed us of the coming of the season then our work certainly kept us in touch. Advent services, dramatized Christmas service practices, stewardship, visitations, visiting, Parish communion services, Christmas services, etc. Multiply all of these five times and you will be able to grasp the amount of work that this season brings. Please do not get the impression that one man handles all of this. When I refer to "we" this means all the wonderful and completely dedicated efforts of the members of the five congregations, the full support of three co-workers, the catechists the eagerness of willing Luther Leaguers, and the untiring support of my wife.

Christmas Day itself proved to be a thrilling experience. At five A.M. a pre-dawn service was held at Crabwood Creek and then back to Skeldon by six for an early morning sunrise service. Both services were very well attended although there were "two worshippers" who apparently mistook the Church for another rum shop. After service a group of young

people came to share Christmas breakfast with us. Our Christmas dinner was a quiet family affair. Our carolling at night ended in a down pour.

Today we had what Alice thought was going to be a turkey dinner, but instead, with the capable help of one of our parishioners from Kilburn, we ate curried duck, rice, chicken chow mein, steamed balengar, fried yellow plantain, home-made ice cream, cookies and fresh roasted peanuts. Our men, who work on the compound, and their families, shared this festive meal with us.

LIFE IN THE FIELD . . .

Dear Mr. Resmer:

Thank you for your most welcome letter and for the interest in India and our work here. We certainly hope to get to know all of the boys at the Seminary when we return for our furlough (which is not so far off), and it will be a pleasure to chat with you about the work of Foreign Missions. As for your request—I shall try to include what is interesting, but of course, the subject is so big that it would take more than a letter to do it justice.

Four and a half years have passed since our arrival in India. There have been many new experiences—some of them have caused our hearts to rejoice and some have troubled our minds. When one compares the comforts and conveniences of the "Homeland" with this land with its teeming multitudes then we consider ourselves as specially blessed by God. At the same time we are troubled over the fact that there are millions who do not even have the bare necessities of life; food, clothing and shelter. We rejoice that ours is a land of rapid industrial growth and plenty, and we are glad to see the great awakening in India in this field, even though much of the work is still done by hand labour. We rejoice that Canada is a land where all have an opportunity to hear the gospel and where one can say that the larger per cent of the population is Christian. We are troubled by the fact that only 2% of India's population has accepted Christ and millions have not had a chance to hear the gospel nor the occasion to decide whether they are for Him or not.

Briefly speaking, I am in charge of an area which is called a "Field", representing an area known at home as a Conference or District. This Field, consisting of five parishes and roughly some 300 square miles, is largely hill and forest known as "Agency" and inhabited to a great extent by Hill Tribes who are rather backward and primitive. As a first term Missionary the church assigned a parish to me too, (don't be shocked) consisting of 22 congregations and preaching places.

In all, it has been a wonderful time of joy and gladness. British Guiana is a part of us now. This is home. What more can we say?

As we prepare for the new year we are remembering the words of Christ Jesus Our Saviour, "Go ye and preach the Gospel". This brings our love and prayers as we wish you all a most Blessed New Year.

Sincerely yours,

The Langs.

Of course, that means that I cannot do all the preaching and work myself but depend on our native teachers, catechists and evangelists for help. The Baptisms, Communion services and directing the Evangelism program are under my care . . . this alone is a tremendous task.

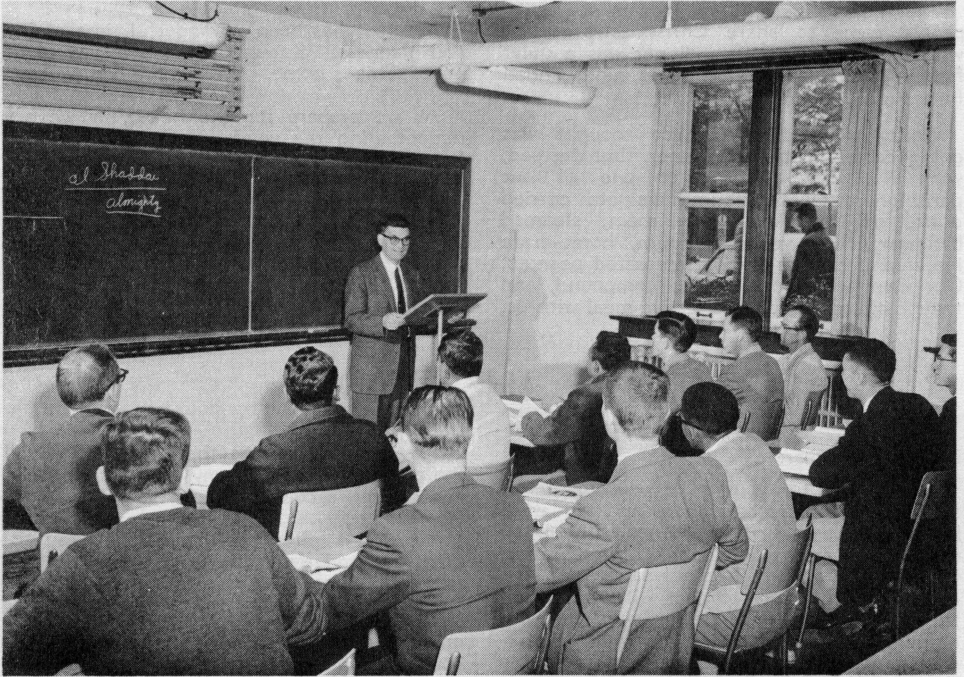
In the Field I first described, there are 21 mission schools for which I am manager—that is, pay salaries, repair buildings, get supplies, check attendances (also surprise visits), and transfer teachers when requested or when deemed necessary. At present the Government is taking over all the Plains schools (which means six)—the Agency schools are still to remain under mission management for another two years. The greatest joy has come from developing Sunday Schools in many of these schools . . . and can boast of a few Sunday Schools where there are no Christians except the teacher, yet the children know hymns, Bible stories, and parts of the Catechism.

The Agency is also rich in wild life! When out on tours, I carry my rifle with me as there is little other time for hunting. In November I had the good fortune of bagging a beautiful leopard which had been causing many casualties among the villagers' goats, pigs, calves and dogs. In the process of the hunt one of the villagers who had come with me to search for the wounded animal was attacked and bitten in the shoulder (he lives to tell the story). While the leopard was biting at his shoulder I shot it once more and to my amazement found it roaring upon me, knocked me over and bit me in the thigh before it dropped dead beside me . . . an unforgettable incident!

There are many phases to our work here and we would enjoy telling you in more detail about them. However, I think the space for a short article has been exhausted. Please give our greetings to your fellow Seminarians.

In His service,

Emil Lange.



"Well, Gentlemen!"
New Testament Exegesis Class with Dr. Leupold.



"The Crowded Ways of (Sem.) Life"
Students gathered in the common room

ON BEHALF OF THE STUDENTS . . .

— Mark Innes

First it was a whisper, then a murmur, a few grumblings, the odd toot and whistle, but by last June it became official. The Canada Synod approved an item whereby the sum of \$250,000 is to be raised for a new Seminary building. The students received the news with deep sighs of relief and expectant joy. It is true that no student now in the Seminary will be able to enjoy the environment of a new building, but one of our fondest dreams has been realized.

Why should the students be so happy about such an undertaking? In this article we wish to bring to the attention of our readers the state (and status) of the present quarters. Since we attend an institute of learning, a good place to start the tour is in the class rooms.

Any graduate of Waterloo Lutheran Seminary of the past 10 years can describe the class rooms we now use . . . they haven't changed at all. The color schemes may be a shade different, but the cracks in the walls are larger. The furniture may be new but the windows are that much draftier. The floor covering may be only three years old, but the professor sits behind the same table in the same chair. Maybe it is time for a change.

Now we do not condemn anything simply because it is "used". But we would invite all graduates to attend Dr. Heick's class with a cold east wind blowing; we defy anyone to keep awake in Prof. Teigen's Old Testament Exegesis class with the same wind blowing (that classroom is in the lee of the wind); we invite all to listen to Dr. Houser's homiletics to the tune of "coffee, anyone" from a herd of boisterous college students. Now the fault does not lie with the seminary faculty—it is simply a matter of having classrooms in the wrong geographical location.

Come to the President's office with every other Tom, Dick and Harriet and speak up with your petty grievance (everybody else does). Visit Dr. Leupold's at-the-bottom-of-the-main-stairway-office and enjoy the peace

and quiet. Try and dictate a letter to the seminary secretary at "mail call". Somewhere in Webster's Dictionary there are two words—"quiet" and "privacy". Look for them there, because they are not in Waterloo Lutheran Seminary!

Come across the hall and visit the spacious Seminary Common Room. (Keep quiet now, we must not disturb the Arts students sitting in there). Could any of our readers send us a formula for seating 25 seminarians in a room that has a maximum seating capacity of 13 (including tables, the coffee table, imported classroom desks and the overturned wastebasket)? The students petitioned the administration for the use of a storage room, but some over zealous Artsmen beat us to the punch. So in a weak moment we cry, "Come one, come all, and bring your friends".

The rooms in the dorm for the seminarians are adequate, but there we must stop. We had the privilege of attending a conference in a Toronto Seminary two years ago, and the choice of "adequate" for our rooms is certainly inept. There we saw single rooms with walk-in closet, built in drawers, and ample bookshelf room. It is possible that a covetous spirit may be uncovered in this paragraph, but we think these facilities are reasonable.

A short visit to the library would leave any visitor completely baffled. The seminary reading room, a new addition this year, is shared with anyone who can't find a seat elsewhere. The reserved book shelf is in another room, whereas a trip down to the once-upon-a-time-gym will reveal still more seminary material. We blame no one for this situation; we applaud Rev. Schultz and cohorts for getting the books on shelves: the seminary is in the throes of growing pains which have been complicated by "expansion" from the college.

The last paragraph on "la grande" tour should have been mentioned first, because any misfire here and it will cost **you** six to eight dollars. If you parked your car on the
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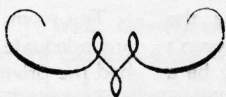
campus, you are a potential victim of "Car 20", a vicious disease meaning the seminary has **no** parking facilities and any car without a faculty ticket can be towed away, all costs being levied on the owner. So reader, beware, or the all-seeing eye of "Big Brother" from the college may get you an illegal parking charge. How embarrassing if the President of Synod had to redeem his car at the local used car lot after visiting the President of the Seminary.

The items listed above are exaggerated, but are by no means out of proportion. We were sincere in saying the wastebasket in the common room is used for a seat; it is all too true that no such thing as privacy exists for either faculty or student; it is correct to speak of a heating system that is "gone with the wind".

But the sights of the faculty, students and

the Synod are higher than is indicated above. In this age of modern cars, new homes, television, yes, and new churches too, we do not think it amiss to take the seminary out of a hole-in-the-wall and place it in a conspicuous setting to which all members of the Canada Synod can point with heart-felt pride. For it was very disheartening to hear the trucker ask, "Where is Waterloo Lutheran Seminary?" when he was standing in front of Dr. Houser's office!

In 1961 the pastors of the Canada Synod will be asked to support the campaign for the Seminary building fund. May this article in some small way help to create enthusiasm in the hearts of our readers for this tremendous project. May it be that in the not too distant future Waterloo Lutheran Seminary will be a splendid edifice inheriting the Christian atmosphere, the high calibre and the fine spirit of the present institution.



— **Winston Bone**

cont'd from page 3

Here we might note that the record reveals the broad-mindedness of these Jewish judges. "Feel as you wish about your imaginary resurrection of Jesus", they would seem to say, "but keep it to yourselves and all will be well." However, they were mistaken; this was no merely personal matter. Christ had risen for all men, that "the world through Him might be saved." Peter, therefore, had to declare that he could not keep such information to himself, he must speak, he must tell all men, for Christ had left him with no doubt about it; His parting words were, "Go ye into all the world and preach the Gospel to every creature." He must speak because Christ had commanded him to do so.

The Christian must speak. Even from a human point of view we recognize that we cannot help telling others of our conviction of a truth which is for all men. We are reminded of Archimedes, who, having discovered

the law of hydrostatics, ran down the street shouting "Eureka! Eureka!" He was convinced that his discovery was a truth important enough that it should be told to everyone. Can a man feel any less compelled to tell when he has discovered The Truth, Christ?

With Peter and John, Christians, stand, as it were, in judgement before a world that says, "We have nothing against your private convictions so long as you leave us as we are, in our own religion, or without religion, or as free thinkers, agnostics, unchurched or luke-warm Christians. Just go your way and cease to speak in the name of your imaginary Risen Lord." Boldly must Christians reply, "We have seen and heard, we have been convinced of a truth which is Christ, The Truth, the Saviour of all men. He has commanded us to tell the Good News to all men. We must obey God. **SPEAK WE MUST.**"

"Blessed are the **peacemakers** for they shall be called sons of God."

Matthew 5: 9.

Jesus says:

"So whatever you wish that men would do to you, do so to them."

Matthew 7: 12

The Pirke Aboth replies:

"What is hateful to thee do not to anyone else."

Here the rabbi presents us with the Golden Rule in a negative way. It sounds like a calculatory prudence to avoid trouble. Christ's Golden Rule is positive. Not only are we to refrain from doing evil to others, we are to do active good to them.

The rabbis come very close to Jesus' principle on judging others.

"... judge not a fellow until thou hast come to his place."

Aboth 2: 5

But this is still a far cry from:

"Judge not, that you be not judged."

Matthew 7: 1

When dealing with prayer the rabbis and Jesus were in agreement. Jesus says:

"And in praying do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words."

Matthew 6: 7

The Father's view is:

"Be heedful in the reciting of Shema and in the Tefillah and when thou prayest make not thy prayer a fixed form but a plea for mercy and supplications before God."

Aboth 2: 13

Jesus warns his disciples against the fallacy of seeking earthly treasures.

"Do not lay up for yourselves treasures on earth, where moth and rust consume and thieves break in and steal."

Matthew 6: 19

The rabbis agree:

"The more flesh, the more worms, the more possessions the more care. . . if a man has gained for himself words of the law he has gained for himself life in the world to come."

Aboth 2: 7

Note the similarity the two maintain, in their dedication to what each believes is the Will of God (Torah).

"Not the expounding of the law is the chief thing, but the doing of it."

Aboth 1: 17

Jesus states:

"Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of Him who sent me."

Matthew 7: 21

These similarities however, are also accompanied by sayings which are in complete contradiction to one another. Where Jesus places the emphasis upon God, the rabbis' doctrine was centred upon man. The good works that men do, according to Jesus, are to add to God's glory and not man's worthiness. Where Jesus says:

"Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven."

Matthew 5: 16

The Rabbis' reply is:

"Which is the straight way a man should choose? that which is an honour to him and gets him honour from men."

Aboth 2: 1

In spite of this prevalent viewpoint among the rabbis, some rabbis' attitude differed. Rabbi Antigonus of Soho for instance is reputed as saying:

"Be not like slaves that minister to the master for the sake of receiving a bounty, but be like slaves that minister to the master not for the sake of receiving bounty, and let the fear of Heaven be upon you."

Aboth 1: 3

The Heavenly Father of Jesus' teaching, who sends rain on the just and the unjust, and who clothes the grass of the field and sees the individual sparrow's fall, is foreign to the concept of God that the rabbis express. God appears as a celestial book-keeper, an autocrat whom man seeks to appease. Some rabbis did not fear God, but rather mistrusted Him. One rabbi states:

"Repentance and good works are a good shield against retribution."

Aboth 4: 11

The rabbis viewed the burdens of poverty, sickness and oppression as retribution for failure to uphold **Torah**. Man should obey the **Torah** because suffering was the natural consequence of transgression.

The rabbinic view of the character and nature of God, are in opposition to what Jesus claimed. They placed God's motives in the realm of human understanding and attempted to rationalize. Perhaps the most glaring difference in Jesus' and the rabbis' view of God can be seen in the following quote:

"That men may know and make known and understand that He is God, He is the Maker, He is the Creator, He is the Discerner, He is the Judge, He is the Witness, He is the Complainant."

Aboth 4: 22

In the rabbis' search for metaphors and appellations for God, none envisioned Him as:

" . . . your Father who is in heaven."

Matthew 5: 45

III. An appraisal of the two documents:

In summing up our survey of these two works there are certain facts that should be kept in mind. The epigrammatic sayings of both were evidently one of the most highly appreciated features of homiletical discourse in the synagogue and the school house. They were not the genius of one man! The teaching of Jesus in the Sermon on the Mount exhibits the same popular forms as that of the sages and rabbis before him.

Judaism had a contract idea of religion. It was believed by the pious Jew that through study and practice of **Torah**, Israel had been made a peculiar people and would remain that way until their ultimate triumph at the consummation of history. This contract idea led to evangelism. Do such and such and you will be rewarded. Rewards are held before man as bribes and inducements. It was this system of merits and demerits that Jesus attacked most vigorously and by so doing challenged "the way of Salvation" as taught by Pharisaic Judaism.

Of course we clearly detect the defects in the view of **Torah** maintained by the rabbis. Such a view as theirs had an inadequate conception of the principle of development of man's understanding of God's Will. The Old Testament contained all of God's Will for all time. Naturally this led to the distrust of the validity of any personal religious experience. It was as if God was no longer "The Great I Am...." but rather "The Great I Was", since He did not speak to man as He had spoken to Moses and the prophets in the past.

Consequently, this led to excessive conservatism and resulted in fanatical efforts to perpetuate outworn religious conceptions and customs. It was a natural assumption therefore, that obedience to a commandment was a merit and disobedience a demerit, so that eventually the Pharisaic Jew became a specialist in the double entry ledger of God.

While the scriptures remained or became static and changeless at the moment that they were written, life (which they attempted to regulate) was dynamic and ever on the move.

New conditions arose quite different from those that had confronted the writers and first readers of the scriptures. The people of Jesus' day were burdened with a body of severe, primitive prohibitions and commands.

Pirke Aboth is saturated with this concept of Judaism. Characteristic of the work in its entirety is its noble disinterestedness free from every selfish consideration. Reverence for God becomes the only motive for ethical behaviour. But again, and again faith in the Divine Justice is reiterated. God metes our reward and punishment in this world and will bring about final retribution at the "close of the age".

The opposition to Jesus' teaching by His contemporaries was chiefly due to his repudiation of merit. No man, according to Jesus, deserves a divine reward. Rewards are not mere bribes but are simply the fit consummation of man's earthly communion with God.

The many parallels and resemblances adduced from rabbinical writings rather enhances than detracts from it. Jesus takes old truths and transforms and perfects them, and discards the many accrued incidentals in the process.

The most significant aspect of the Sermon is that Jesus questioned the sufficiency of the Old Testament Law and therewith the whole Pharisaic system of Salvation. Consequently what struck Jesus' hearers most was the tone of authority with which it was delivered.

"And when Jesus finished these sayings, the crowds were astonished at His teaching for he taught them as one who had authority, and not as their scribes."

Matthew 7: 28-29

He did not speak as a scribe dependent upon tradition, nor as a prophet prefacing his message with "Thus saith the Lord . . ." but rather as one possessed of an inherent claim upon those who heard Him. In His own name and by His own authority He revised the Decalogue spoken by Yahweh on Sinai.

The spirit of the Sermon on the Mount is liberating. It expands the moral and spiritual principles of the Old Testament to their full development. The **Pirke Aboth** is still confined to the thought forms and ceremonies of a by-gone day.

The **Pirke Aboth** is primarily concerned with the ideal Jew. Christ has a message for all men, even for the tax collector, the fisherman and the tanner who in the eyes of the Fathers could not fulfill the requirements of the Law.

DOMESTICATING THE ISSUE . . .

— Eleanor Horst

"I am a part of all that I have met;
Yet, all experience is an arch wherethro'
Gleams that untravelled world."

— Tennyson

That untravelled world, gleaming before us, as Seminettes, is our future as pastor's wives. To that future we look with anticipation and a certain amount of fear and trembling.

The Seminette Club's primary aim is to prepare us for our duties as pastor's wives. Subjects discussed at our monthly meetings covered a variety of topics, always well presented by capable persons of the twin cities.

Mrs. Beulah Innes, former mission hostess, gave us food for thought concerning the private life of a pastor's wife, using highlights of her own experiences. Daily devotions were stressed as a necessity for sustaining spiritual strength and growth.

Through the courtesy of Mr. A. Wahl and Mr. Leroy Krotz we learned a great deal about flower arrangements for church and home.

One meeting featured a tour of St. Mark's church with Rev. Zimmerman instructing us on the proper names of the different parts of the church. This meeting was concluded at the home of Dr. and Mrs. Jacobi, where our hostess demonstrated very effectively the techniques of etiquette and entertaining. We were soundly advised to use our own common sense and good (?) judgement in any situation which might arise.

Using our own meeting for analytical purposes, Mr. Walter Ludwig made the topic "Parliamentary Procedure" very interesting and meaningful to us.

Sunday School administration and teaching methods were presented by Sister Velma Pomrenke.

The open discussions, after each topic, touched upon a multiplicity of subjects— (a natural feminine feat).

Not only have we learned much, but also we've had fun. The Hallowe'en Party at St. John's church proved quite exciting and novel, especially for the British Guiana boys.

The annual Christmas party held at St. Stephen's church was attended by Seminarians, Faculty, wives and children. There was food galore, fun, laughter and singing and the true spirit of Christmas reigned in our hearts.

Again this year as last, we are planning an Easter Party for the children at Willow Hall. Last year's party was well received and it was a joy to us to see these poor children, mostly from broken homes, smiling and happy.

Surely such experiences as these will be part of us, and will enable us to walk more confidently into this "untravelled world" ahead of us.

Sincerest congratulations to this year's graduating Seminarians and Seminettes! May God bless them richly in their work for His kingdom.

AND SO ON . . .

— D. Kaiser

Once't agin the race is ran and dah (a common expression used among preachers) finish line looms ominously over the horizon along with Elvis Presley and the ICBM. If all the runners make it, the population of K.-W. will drop by an even dozen. No, you haven't been misinformed. There are not 12 Seniors, only four who are commonly known as the four old men. The other eight are dear income tax deductions that go along with them.

Art (I'm part Eskimo) Horst is going to Timmins. It's a long way but Art will have plenty of company. Besides his wife, kiddies, and dog team, Oliver (The Fightin' Finn) Repo will be dropping in on his frequent trips to a certain Timmins candy store. Write O. Repo for name, address and flavors.

Mark (Anthony) Innes and wife, Cleo, will be settling down in Welland. Mark is destined to become one of the great persuasive

preachers of our times. It was reported that he talked John D. into building a bridge over the Welland Ship Canal so that he wouldn't be delayed in his travels through Welland. Mark hates delays while gleanin' in the vineyard of the Lord.

Don (I hate big cities) Kranz is going to Massey. We understand Mrs. Kranz is oiling up the Winchester. She has her heart set on a bear-skin rug for the living room. However, Don says he doesn't need a rifle. He's killed bears with his bare hands.

Dave (I'm part Beatnik and glad of it) Kaiser is headed for Petawawa-Alice with high hopes of catching a few fish in the nearby lake—if Dr. Houser doesn't get there first.

News about other cell-mates in the institution includes the report that the Seminary basketball team collapsed due to the collapse of most of the players. A notable exception being Erich ("I happen to like green plaid sport coats") Schultz who scored seven touchdowns and 5 converts, a very difficult feat to accomplish in a basketball game.

Wedding bells tolled for Weldon Hammel and will toll for Del Beir and Mardelle Meyer (What a combination) in May. If the bell doesn't crack it will also clank for Desmond (Shakespeare) Hamlet and Howard (red faced) Guse come spring. Odd, isn't it? Some people spend years getting an education and never learn.

The annual Christmas banquet was a great success. Calipso singers Winston (either, tastes good like a cigarette should, or Ham) Bone, Richard (I sing the monotone parts) Smith and Vic (I'm a papa) Munro gave forth with great exuberance after which Dr. Leupold fell off the piano bench. Who sawed that leg off? . . . and have you heard about the Royal Commission inquiry into parking payola on campus?

A Classified Advertisement: For sale—one piano bench leg. Lost—one saw, vicinity of Christmas banquet. Contact Wally Ludwig.

Who was the wise guy who turned in a 56-page paper this year? It's things like that which bring on revolutions. Speaking of revolutions, there aren't any going on, at least not at Seminary. The B.G. boys, as we fondly refer to them—Dr. Houser refers to them as the British Gowana crowd—are devising a plan to pump some hot air into the K.-W. area from British Guiana, as if there isn't enough hot air around now. Was the post office ever surprised when Paul (sports

car) Jagdhar mailed a box of snowballs home to New Amsterdam, B.G. The Senior class Motto: We conquered in spite of, not because of.

News of the Faculty

Prof. Ragnar (from the root, Ragah, meaning one who walks back and forth expounding words of wisdom) Teigen will be furthering his vast and sometimes unpredictable knowledge. We hear he has a job with the Anglo-Egyptian Hieroglyphic and Ancient Near-Eastern Texts Deciphering Society of Lower Afghanistan. Seems Prof. Teigen discovered an ancient Joke Book (possibly Babylonian) and can't translate it.

Conversation overheard in dining hall:

Dr. Leupold: "I'll have a tuna fish sandwich, please".

Cook: "The tuna fish is all gone".

Dr. Leupold: "In that case, I'll take two".

Explanation: "Gone, real-gone" — an expression used by discontented non-conformists of which there aren't any at Waterloo until they graduate because.

George ("It's a monstrosity") Durst's lectures in Church Architecture have been very stimulating this year. Students are leaving classes with fiery desire in their hearts to improve Canada Synod architecture.

Dr. J. Ray ("Now get this boys") Houser is taking a course this summer in "How to win friends and influence students who want to buy old cars and get married." We predict Dr. Houser will flunk the course.

Delton (Land-lord) Glebe will also be furthering his studies this year. We hope it will be along the lines of Abnormal Psychology. There is great need at the Seminary for an authority on this subject.

Last but not least, a word about the President's secretary—that's what the catalog says, but Mrs. Joan (You just watch out or Tommy will get you) Orr is much more than a secretary. Her duties include public relations, post office, telephone operator, counseling discontented students of which there aren't any because, advice to the lovelorn, consoling expectant fathers, bestowing sympathy and praise upon befuddled students, setting people right on the virtue of Nova Scotia, and generally making life worth living.

Well, as the Gopher said to the Weasel, "Why don't you go somewhere and POP".