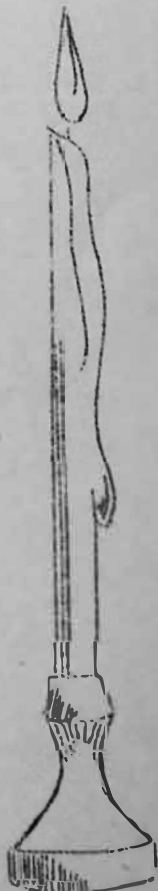
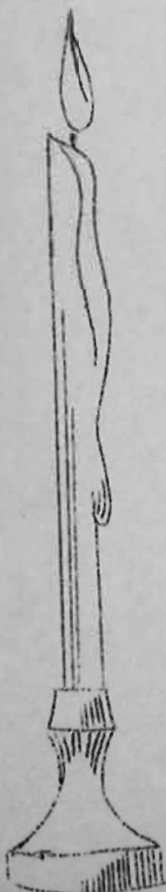
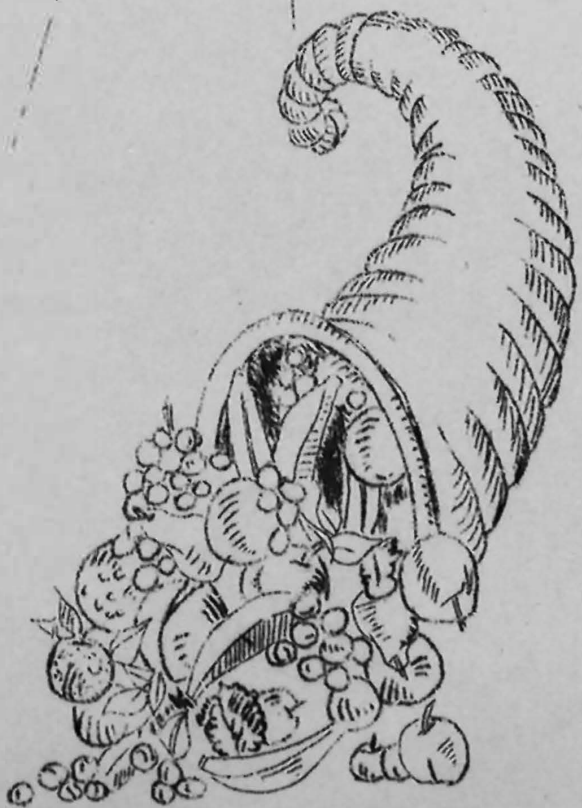




The Seminarian



THE PHILADELPHIAN THEOLOGICAL SEMINARY AT PHILADELPHIA

VOLUME VI

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Editorially Speaking . . .

In view of the very limited amount of time between the Thanksgiving and Christmas recesses we have considered it most advisable to combine our materials into one bi-monthly issue. We wish to express the pleasure the staff has enjoyed in your response to the initial issue of this academic year. Faculty, students, and alumni have criticized, approved and suggested. We are grateful for their remarks and communications, and we hope that they will continue to feel free to speak (or write) their minds or contribute to future issues of the SEMINARIAN.

The home folks, including newspaper editors, are apparently happy to hear from their hometown successes according to the reports from our News Bureau. The Committee on Publicity has been much pleased with the widespread attention given to its releases. At least seven states are represented among those who have given space to news from the Seminary. The labors of the committee are producing gratifying results.

We desire it to be known also that any articles of a controversial nature in this and subsequent issues of the SEMINARIAN do not necessarily represent the editorial position of the publication itself, but are unsolicited contributions from interested students. They invite your comment or opposition in future issues.

AWAY FROM OUR DESK . . .

During the past several weeks we have been "free lancing" in the Philadelphia religious world and would recommend a similar "adventure" to every student at the Seminary who has not yet tried it. Starting at City Hall one Saturday we stopped at every church and synagogue on Broad Street between Market Street and Erie Avenue. The total impression is well worth the time and energy expended.

On a Saturday afternoon an orthodox Protestant church is open only by accident, and to be found in one by the pastor or janitor is similar to the situation of a masked man caught visiting a bank vault at 2 A.M. But every radical sectarian, non-sectarian, Universalist, and Roman Catholic church has its doors open with an invitation to rest and pray. Such a situation is in our mind deplorable. Though we are aware of the vandalism committed by other groups within Protestant sanctuaries we believe an open city-church to be worth the effort to have someone in or near the church during the day. We can't quite agree with the caustic remark, "They have nothing in them to steal anyway", and we do believe there is enough in the ordinary Protestant church to make human nature a little more trustworthy than it might be in a penitentiary. At least it's worth the trial.

What we consider the most atrocious and almost satanic "sermon" (surpassing the "Invocation of the Saints" for thrill, and LaGuardia's "canned" sermon for propaganda) was heard that same day in a Jewish synagogue. As his contribution to the already musty files of Armistice Day literature the Rabbi coldly deprecated Christian love as a force in world peace, and leaned entirely on the old crutch, "Force plus justice equals peace". Admitting the historical plausibility of his thesis in times of peace we are absolutely at a loss to explain why that formula regularly breaks down into the base dissolution "FORCE PLUS INJUSTICE EQUALS WAR". As we comprehend it, justice needs a guiding genius that has never been universally exploited. Our guardian angel has invariably been the motive of selfishness and tyranny, while Christian love grows trite from vain lip-service. How can we continue so glibly to put faith into the faulty god, "force plus justice", when the sea of sin is ever massively recurring waves wipes justice into oblivion? It may seem idealistic to diagnose our disease as sin and advocate its cure in Christian redemption and love, but "force plus justice" is at its best only a quack remedy smeared over a festering sore. Nay more, it is idealistically and realistically impossible without the sterilizing effect of Christian love. And then to allegorize Theodor, Nye and Lindbergh as Poe's "red Death" in the castle of Prospero - that is to us the conversion of the pulpit into an "Administration" tool when it ought to be the guide to the ever-living God of Justice and LOVE.

Criticism of "One Foot in Heaven" has been both interesting and varied. A Baptist pastor whom we met felt that it was weak and shallow since it omitted entirely the larger work of the Protestant churches, e.g. missions, and wished we had something more substantial to counteract "Keys of the Kingdom" when it appears on the screen. A Methodist minister roundly condemned it as an unspiritual portrayal of a "slick" minister who had to resort to unchristian tactics in carrying out an effective ministry. The majority of those at the Seminary who saw it were delighted with its humor and impressed with its strong pastoral note.

We attended the Pontifical Mass in Convention Hall last week and were awed by the magnificent pageantry of Romanism in festal regalia. To us it was a far cry from Him who was "born in a manger" and who had "not where to lay His head". To reconcile such manifest earthly sovereignty with the New Testament principle of sacrificial love and service requires too unheroic a leap for us to attempt. We prefer remaining on the sure rock of the Gospel.

The "Confraternity of Christian Doctrine" also had us in attendance at one of its meetings. For three hours we listened to bishop, priest and Jesuit discuss the relationship of the Confraternity to the negro. All in all it was most informative, free from polemical accusations and thoroughly Christian. Protestantism might well take a lesson from the Confraternity in the matter of lay education. Perhaps Rome is realizing that good works without knowledge are dead. As champions of the "Justification by Faith" principle we too must be constantly on guard lest faith without knowledge lead to superstition and apathy.

WE PREFER - Results of the Poll on Bible Versions and Translations. - - The Editor

The students of Mount Airy Seminary are falling into the "best" Lutheran tradition. Questionnaires seem to be one of those man-made plagues that may politely be ignored and no harm done (nor good either). From a student body of more than eighty students the staff received exactly thirty replies - 37 1/2 %. Four Juniors, seven Middlers, and nineteen Seniors made reply and the results are as follows:

Naturally everyone is acquainted with the AV (Authorized King James Version). Moffatt, American Standard, Weymouth, English Revised (RV), and Goodspeed rank next in order of acquaintance, while only four are familiar with the New Testament in Basic English.

For STUDY the order of preference is Moffatt, American Standard, King James, Weymouth, and a combination of all the versions including the Greek. King James is preferred by twenty-one students for DEVOTION, while the rest prefer the English Revised, Weymouth, or Goodspeed. Twenty-eight are quite orthodox in their preference for the AV for LITURGICAL uses, while the RV and Goodspeed receive a vote each. For HOMILETICS ten prefer a combination of all the versions. Of the other twenty, nine prefer the AV with Moffatt and Goodspeed next in preference. Eight Seniors approve the use of other versions than the AV or RV for liturgical purposes. Modern translations are "more exact in many places", and where the "meaning of a passage is obscured by the older language and is essential to the understanding of the sermon" a modern translation should be used. But twenty-two others emphatically say "no". Modern versions are "too often shocking to older church members", and the "whole liturgical set-up is based on the AV". For the "sake of uniformity" and lay "familiarity in the use of the liturgy" we should refrain from the use of modern translations except in "informal meetings or group study in mature gatherings".

Over half of those returning questionnaires have not read any of the APOCRYPHA, seven (all Seniors) have read the entire collection, and of those who have read some of the "hidden" books "The Story of Susannah" leads in preference (most interesting). Fifteen do not approve of the liturgical use of the Apocrypha, while the rest are in favor of their occasional use (e.g., in Seminaries but not in congregations) or will not commit themselves. One believes them to be valuable for instruction and comparison, "they are permissible but not recommended", while others feel that "until the well runs dry why drink from the cistern". Another advocates their use to let the congregation know of "that wealth of Christian litera-

turo". Some feel that their use will further confuse people, or that there is nothing to be gained by using the Apocrypha when there is "so much neglected material within the covers of the Bible". Or, "they are not canonical or "liturgical according to the ULCA" or may "give the impression of being authoritative".

Young people seem to prefer the AV ("St. James" to entirely too many), and that only because they are not familiar with the modern translations. Several advocate familiarizing young people with them in the hope that they will be induced to read the Scriptures more often.

Criticism of the various versions and translations is quite sincere. The AV is stilted, "too often misleading", but is "traditional", is the "best form of literature and most worshipful", and has a beauty "too good to miss". The AMERICAN STANDARD use of "Jehovah in Psalms is deplorable". Moffatt takes "too many liberties with the text" or is "too much the word of Moffatt, not of God". Another considers Moffatt unexcelled in his translation of the Epistles, but none too reliable in the Gospels. WEYMOUTH'S translation is too "liberal", or so "British in his language as to seem stilted to an American". Others praise Weymouth as the "soundest of modern versions" and "closest to Dr. Oeffermann's translation". BASIC ENGLISH is too "limited in vocabulary" and was actually prepared for foreigners learning the language and children.

R. S. T. Hazlehurst in How to Read The Bible Aloud has this to say on the subject of version preference to his English Brethren, and in principle it seems to be applicable to the whole subject of versions and translations in America: It must be granted "that as a whole the Revised Version does enable the hearer to get a truer insight into the minds of the authors. A simple test will prove this. Take two Greek scholars competent not only to translate Greek easily but to expound the significance of tense, mood, etc., yet not knowing any of the N. T. by heart. Give one the AV translation and the other the RV. It is certain that the man with the RV translation will, if told to translate it back into the original Greek, make a far better job of it than the man with the AV translation. This constitutes a very strong claim for the use of the RV in church."

"On the other hand there are passages in which the older translation is more accurate, as for instance in the rendering of the Greek aorist, and they have made many alterations which irritate the hearers more than they help them. 'If thy right hand offend thee' may be archaic and incomprehensible, but it is not laughable like, 'If thy right hand cause thee to stumble'. It is a thousand pities that the N. T. revisers did not summon as assessors two or three men with little or no knowledge of Greek but great familiarity with their own tongue and mastery of expression. If the choice has to be made between the two versions, probably the Authorized is better for the N.T., but there can be no reason why the reader should not use the RV where he thinks that the AV is seriously incorrect. After all both versions are "authorized" (in England) and there is no reason why the congregation should not have both ... What is not to be endured is the use of some other version excellent in itself but lacking authority. The preacher may quote Moffatt or Weymouth in the pulpit to his heart's relief, but they must not be seen on the lectern. There are many who would be glad to use the former always, but until it has received the authority which is its due the minister of the Church of England, at any rate, has no option. He may envy his Free Church brethren their freedom in this respect, but he cannot claim it."

An American Maximology - WILLIAM MOYER -

They were difficult days, the Autumn days of 1621, there on the cold, barren coasts of New England, whither the forefathers had fled to be free. The harvest was meagre, a scant yield of barley and Indian corn, "the peas not being worth gathering because they were too late sown". Add to that the red peril, lurking in the vast wilderness, the cheerless prospect of the winter ahead, and one can realize something of the situation which confronted the fathers. It was a grim business, not at all calculated to set men singing, what with the rigors of the weather, the poignant memories of dear faces beyond the seas, and the unguessed terrors and the sounds of the forest haunting the night and harassing every waking hour. But consider what manner of men they were, these Pilgrim fathers: they may have seldom laughed, but they often prayed, and their prayers were confident, trusting, and humble, betokening hearts whose faith burned brightly. There was salt in them and fire and the Spirit of God. They were tall souls, straight and firm, like the trees of the New England forest; they were a hardy lot, rugged as the rock-bound shores of their Plymouth home. If they had been anything other than men of faith, Governor Bradford would never have appointed "an especial day on which to give especial thanks for all their mercies". What a glorious commentary on their Christianity: when the outlook was as gray as that, and as unpromising, to lift up hearts of praise and with the long brave vision of faith to lay hold of His precious promises!

There is a newspaper on my desk bearing the date-line, "November 1941". There are words that seem to cry out at one from the columns of that paper, words in stark, black type, words with unspeakable anguish in every syllable of them: "War"; "Bombs"; "Ruins"; "Death". This is November 1941, and when these lines appear in print the President of the United States will have issued his annual Thanksgiving Proclamation, summoning this great nation to thank God for His mercy in blessing us and our land. This is November 1941, and it is a far, far cry from the Pilgrims and Plymouth Rock to these United States of America. We are more than three hundred years away from the wilderness and its primitive perils. But tell me, how close are we to those forefathers of ours, to their spirit, to their faith, to their vision? How much do we have in common with those stalwart folk of other days? Assuredly we live in a world different from their, we with our skyscrapers and highways - and our bombers! But I wonder whether our outlook is any better, or one whit more promising: A world in flames seemingly bent on destroying itself; and America in imminent jeopardy of being embroiled in this fratricidal slaughter. No, it would seem that if anything, the American outlook is more forbidding than was the outlook in 1621. But what shall we say of the outlook? Granted that the outlook may be black with ruin and red with flame, but what of the outlook?

During this Thanksgiving season America needs with a desperate urgency to go on a spiritual pilgrimage to Plymouth Rock; to catch the Pilgrim vision and to pray the Pilgrim prayer, to renew our faith, to assure ourselves beyond all doubt, that we have lost nothing of the spirit of the fathers. May it not be that in these days God is listening for an American doxology, a grand swelling hymn of gratitude from the heart of a whole people, and from the heart of every person in this great land? There used to be a law in the old monasteries that the chanting of praise must never cease. On the instant one monk ceased to sing another brother would take up the chant, and night and day the monastery rang with the sound of the hymn of praise. For generations since 1621 we have been thanking God for His mercies toward us. Generation has succeeded generation, but always the song has gone up from the heart of America: It is America's doxology for her mountains and her prairies, for her heritage of liberty, for her free ideals and institutions, for tolerance and compassion and justice and every gift of God's mercy. Thanksgiving 1941, in this hour when the world trembles with the fury and mad strife, "when men's hearts fail them for fear of the things coming upon the earth", may the American doxology sound from His people again - stronger and deeper than ever before.

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AUTUMN

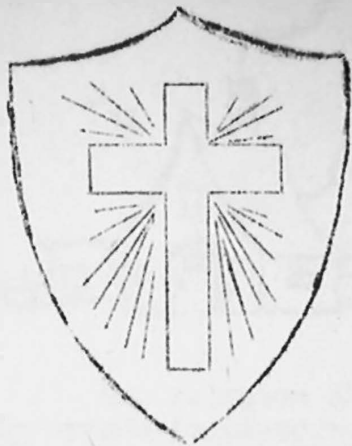
Autumn, thy winds are cruel.
 You were not content to paint the oak leaf,
 No, your stinging zephyr had to tear them
 from the twig.
 And now you have sent demon Frost
 To place his death mantle on the Fall flower.
 Last night you smothered with your chill
 My lone chrysanthemum.
 It was just bursting the bud
 And you had to pinch it with your
 merciless nipping.
 What satanic pranks have you still to play?
 I dare you to do your worst,
 Vile murderer of nature!

- - - Russell Zimmerman

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"An atheist is a man who has no invisible means of support".

- - - Harry Emerson Fosdick



"And Still They Come"

— Ross Hidy —

Peering through the darkness of a Fall evening, standing under umbrellas and with coat-collars pulled up, thousands marveled at the testimony of the last units marching toward the Art Museum in the rain. "And still they come". From two o'clock until twenty past six, with a double formation begun at four-fifteen, they had marched with heads erect, singing hymns and carrying their Bibles - those Christians on the march. The largest Seminary delegation in the parade was the group from our own Seminary, some thirty strong, led by Russell Zimmerman and Robert Schnock who portrayed Henry Melchior Muhlenberg and Father Hoyer. The courageous pioneering spirit of those patriarchs was revived by the students who marched that day.

None of the spectators asked what the parade had accomplished. It was too evident. Such a demonstration from 80,000 unregimented Christians had a real effect upon the onlookers. The reverence of the marchers was contagious. Their singing was sincere and meaningful. It impressed onlookers who were hearing these hymns for the first time. And familiar words took on freshness to those who raised their voices. As one wrote: "Eye-witnesses could see that the Church was in earnest ... Christians who marched felt something new stirring their hearts to action".

The reverence of the demonstration silenced those who came to criticize, and many who watched vowed that they would gladly march in any future parade. The world watched closely and it was impressed by the unusual spectacle of Christians on the march.

But the Mobilization-for-Christian-Defense Parade had a larger purpose: to inaugurate a revival of Christian interest and activity in men's hearts. We are led to believe that the feeling of Christian solidarity and mass action exemplified that day will serve as an impetus for each congregation to put on its own program of activity both to deepen the spiritual lives of its believers and to win others as yet unmoved by the message of Christianity. Of course there is the primary difficulty in any endeavour, namely, to translate ideas into practice, but it is to be hoped that the wholesome effect of the parade will prove to be the "leaven in the lump" that will begin an intensive program of congregational evangelism. The congregation, to be sure, has always been at work preaching the Gospel message, but as was summarized in a leading city editorial, "...unless the power of the religious forces can occasionally be made manifest to the community by mass demonstration it is not always appreciated...". The Churches of Philadelphia have let themselves be seen and heard in a time they are most sorely needed to preserve a tottering world from falling into ruins.



The Look Within

by Kenneth Frickert

Our religion should begin at home; instead of being uncharitably severe in censuring others, we should carefully look into our own hearts and ways, observe and condemn what is amiss in ourselves, and through grace labor to reform it. With earnestness, faith, and resignation, let us always address our heavenly Father for every necessary blessing. Let us then take heed, not only how, but also to whom we give good counsels and reproofs. Let Jesus' law of honesty and kindness be the constant rule of all our conduct. Such conduct is a great blessing to the heart in which Christianity is duly possessed and practiced. But there is an indispensable necessity for heart renewing grace and implanted principles of holiness before our practice can be really good. And there is need for us, who are to be Ambassadors of Christ, to try ourselves and the nature and tendencies of our actions. Pious men in the church have sometimes been much applauded, and yet they have been found to be destitute of real holiness. We should dread the thought of falling into the deadly deceitfulness of censuring others, and of allowing our own conceit and pride to blind us.

We who will call others to self-denial, self-criticism, and self-mortification, must show ourselves examples; and we who have experienced spiritual pleasures, and will continue to do so, must look to Christ for present strength and future hope. Even ministers are but empty vessels without Christ. No place on earth can shut us off from the visits of his Divine grace. And often the sweetest intercourse with God is found when we examine ourselves, pray for our own sanctification, and for the strength to look with favor and charity upon our brethren.

Our example is the love of our Redeemer, who wrestled in prayer, struggled with the temptations of Satan, labored in teaching and healing sinners all for the sake of his enemies, not for their condemnation, but that he might succor them that are tempted, help them that are sinful.

How manifest is the supreme Saviour! He knows man's secret thoughts, forgives their sins, heals their souls, opens the eyes of the blind, looses the tongues of the dumb, and raises the dead, with all the sovereignty, wisdom, grace, majesty, and authority of God. The point I am trying to make is that Christ can better know the secrets of men's hearts than we. All this means that we ought to be prudent in the exercise of our own duties, careful that our own lives be worthy examples, not to the exclusion of our duties to our brethren, but to the end that we may be the better prepared to influence and save the most notorious sinner.

Madonna della Sedia

— Paul Ruff —

The Christmas note will predominate in the Krauth Memorial Library when we return from our Thanksgiving vacation. A portrayal of the essential theme of Christmas, the Christ child and his mother, will be the focal point for our attention as we enter the rotunda. Over the entrance to the stacks on the balcony railing will be hung an excellent copy by an unknown Italian artist of Raphael's "Madonna della Sedia". This Madonna is perhaps the most loved work of Raphael and "one of the most generally admired paintings in the world", familiar to most of us as a favorite illustration on Christmas cards.

The "Madonna della Sedia" has received its name because of the chair (sedia) in which the Virgin is seated. It was painted in the Roman period of his development, about 1516, by the Florentine artist Sanzio Raffaello (Raphael). The painting is enclosed in a circle twenty-eight inches in diameter, most of the space being occupied by the figures. "The Madonna is seated in a chair, her arms encircling the child, who nestles close to her, tenderly pressing his little face to hers. Both look out from the picture -- the Mother quietly happy, the Child content to be safely sheltered in the protecting arms. Close beside the group stands the little St. John (the Baptist) with his reed cross, gazing up lovingly and devoutly, with folded hands, at his companion."

There is a legend that the artist, walking through a poor quarter of Rome, saw a beautiful young peasant woman with her two baby sons, one on her knee and the other at her side. Raphael, struck by the full Roman beauty of the mother and her children which contrasted favorably with the more frail beauty of his Florentine models, at once decided to paint the group. He could not persuade the woman and her children to come to his studio. But, fortunately, he had his brushes and paints with him. Since he had no canvas, he went to a shopkeeper nearby and bought a wine cask from which he took the head. Upon this he sketched the foundation for his great masterpiece.

The "Madonna of the Chair" was placed in the Pitti Palace Gallery, Florence, in 1539, where it remained until 1799 when the conqueror Napoleon removed it to Paris. In 1815 it was returned with other pilfered works to its home in Florence. Again in 1939 it was taken from Italy with a group of paintings by Italian masters to be exhibited at the Golden Gate International Exposition in San Francisco. From January to March, 1940, it was placed in the Museum of Modern Art, New York. When the present conflagration broke out in Europe, Raphael's masterpiece was once more forcibly exiled. Whether the "Madonna" has reached home safely, has found a final resting place on the ocean floor, or has remained secretly in New York is not known to the writer.

The copy which will soon hang in our library has a history almost as fascinating as that of its original. In 1860 Mr. Robert G. Chisholm, a Luthoran layman, and his young bride spent their honeymoon in Europe. They were enthralled while in Italy by the wealth of art everywhere surrounding them, and, since Mr. Chisholm had considerable mining interests in the South, he and his bride were able to purchase numerous works of art which appealed to them. Among their purchases was a faithful, well-framed copy of the favorite of Raphael's Madonnas. They then returned to their home in Charleston, South Carolina, leaving their objets d'art to be shipped later. The "Madonna of the Chair" arrived in port just as the storm clouds of the Civil War were breaking over the South. For six months it lay in the federal custom house in Charleston until the Confederate government assumed control and released it to its owners.

During forty-six years the "Madonna of the Chair" in its handsome carved oak frame, covered with gold leaf, hung in state in the Chisholm home in Charleston. Mr. Chisholm died in 1907 and his daughter, Miss Louisa Chisholm, received the painting as part of her inheritance. About 1911 Miss Chisholm came to live with her sister, Mrs. Edward T. Horn, at 7300 Boyer Street. For four years while Dr. Horn was professor at the seminary, this picture hung on the campus. After the death of Dr. Horn, Mrs. Horn and her sister moved to 7130 Chow Street, where the painting was stored. Several weeks ago Miss Chisholm presented the "Madonna" to the seminary. By arrangement with a Philadelphia art firm Dr. Reed has had the painting and its frame (the latter estimated to be worth \$500) cleaned, restored and regilded.

What a child of fortune: Originating in Italy at the hand of an unknown artist, who, lacking creative genius, nevertheless did his best to reproduce faithfully a painting he loved; chosen by a young American couple in their "land of romance"; caught in the vicissitudes of a war; mellowed in the drawing room of an old southern mansion; brought to Mt. Airy to grace a professor's home; stored in an attic because its owner had no place to hang it; and finally, restored to its original beauty, the "Madonna of the Chair" has found a home in our library.

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On Church Union

"All are like a pack of canines, with a common atavistic tendency to get together and gnaw the credal bones of doctrine; but they begin to growl when each runs off with his own particular bone of contention, his pet DOGMA".

"There are worse things than war, and war brings every one of them."

- - - Harry Emerson Fosdick

"The authority of an infallible Scripture has proved to be more sterilizing in morals than the autocracy of an infallible pope."

- - - F. R. Barry



The Small Church

(A Book Review)

— Frederick Hoskari —

It would be a truism to say that this book is essential to a minister planning with his committee to build a church, because its basic, clear facts stand out so vividly. I have been aware that the building of a church is a task of no mean proportion, and to have the intimate details so finely stated has opened the door to greater horizons. Webber is correct: when we consider the countless blunders committed in the name of God in erecting His House of worship, the results are more than appalling. But then to consider, after his elucidating material, how simple church construction can be when done correctly, that dismay becomes horror. Constantly I kept recollecting the churches with which I am acquainted; at times I shuddered, again I thrilled, to know that some were "decent and in order". It is difficult, I am convinced, to attempt to suggest a standard, but as Webber has so succinctly pointed out there are definite basic requirements to be met. And after thought on these matters, it seems quite easy after the outline of procedure has been set forth.

Webber's thesis that we can't "borrow, beg, or steal" is clear; and the whole matter can be cleared up by that time-worn channel of education. But where to start? True, we have fine architects, churchbureaus, and church contractors whose business it is to design and to erect proper and odifying Houses of God. But how to educate our people? Although Webber does not explicitly state it the answer lies in the hands of the pastors, and his book has been written with that purpose in mind. It is true that some pastors may never have the honor or privilege to build, but if the outward manifestation of corporate worship is to have any importance in the life of the community, then we must all have at least an appreciation, if not some understanding, of the procedure and technique of church construction.

Most people are of the opinion that church construction is a matter of materials and either neglect or are ignorant of the intrinsic importance of the seldom considered "minor details". The chancel with its focal point at the altar is the hub of the church. But how many realize that from this center is the crux of the building of a church? I must confess that I was never aware of this factor in the building of a church.

Webber's book is not only a guide to church construction, but also serves in many cases as a guide to correct church polity in matters of worship. All this is brought out clearly in the relation of these factors to the construction of the church. Construction in itself is not the center of his discussion, but rather the liturgical motives are the important factors.

In putting aesthetic theories into practice Webber never loses or sacrifices the serviceability and practicality of the church for sheer beauty. Both, hand in hand, neither overshadowing the other, present the ideal structure. Because these creations of men are to the glory of God and are more or less permanent monuments to Him, nothing we can do is too great or too good. Therefore, because they will endure many decades, and because our situations and problems are peculiar to the American way of living, we should sacrifice a cheaply finished "cathedral" that is shabby or weak, for one that is small or incomplete but that will be solid and edifying in the future. It is better to proceed as finances permit with the goal a fine House of God, rather than to throw the entire amount into the pot and bring forth a stew.

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"We shall make our permanent residence at the Old Manse", said the bride-to-be to the reporter. Whereupon he wrote in his story, "On their return from the honeymoon, the newlyweds will reside with the bride's father!"

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Room for Improvement

Upon completing his contract with the church he had been serving, a student evangelist in Guatemala received the following note from the Session:

"DEAR BROTHER: This Session wishes to convey to you the action taken by this congregation, which is as follows: To extend you a second call (or contract) if you are willing to correct the following faults: (1) to stop pounding the pulpit, (2) to give attention to and be courteous to the unbelievers, (3) to take care in the use of indiscreet language, (4) not to correct your wife during the services, (5) not to select Bible passages that might scandalize the public, (6) not to sit down in the prayer meetings when the brethren are kneeling in prayer, (7) to stop clapping your hands for attention during the sermon, (8) to be more considerate of the children. Please reply this afternoon before this meeting ends if you will, or will not, accept this call." Signed by the Clerk of the Session.

Fellowship of Reconciliation



-Rollin Shaffer-

All of us desire to be peacemakers. As the waves of war break closer we feel our individual helplessness to stem the rising tide of war fever. We see that those who urge war are organized and we realize the necessity of organized work for peace.

But perhaps we have been disappointed in certain peace organizations -- they stress a selfish nationalism; they urge an ostrich-like isolation; or they appeal to motives that are not Christian. Having attended such peace groups, I can appreciate the view of one who hesitates to identify himself with any peace organization.

For religious pacifists the best peace organization I know is the Fellowship of Reconciliation. From five years of contact with it I have come to put confidence in the principle it upholds, the work it does, and the people who belong to it.

The F. O. R. came to birth in England in 1914 during the First World War. It has since spread to more than 20 countries, including the United States, where its main office is at 2929 Broadway, New York City.

Defined in its "Statement of Purpose", the Fellowship of Reconciliation is a "group of men and women of many nations and races who recognize the unity of the world-wide human family and wish to explore the possibilities of love for discovering truth, dispelling antagonism and reconciling people, despite all differences, in a friendly society. They believe that love, such as that seen pre-eminently in Jesus, must serve as the true guide for personal conduct under all circumstances; and they seek to demonstrate this love as the effective force for overcoming evil and transforming society into a creative fellowship". (Quoted from "Fellowship in Facing the Crisis" by Kirby Page)

Although members do not bind themselves to any exact form of words --

They refuse to participate in any war, or to sanction military preparations; they work to abolish war and to foster good will among nations, races and classes;

They strive to build a social order which will suffer no individual or group to be exploited for the profit or pleasure of another, and which will assure to all the means for realizing the best possibilities of life;

They advocate such ways of dealing with offenders against society as shall transform the wrong-doer rather than inflict retributive punishment;

They endeavor to show reverence for personality - in the home, in the education of children, in association with those of other classes, nationalities and races;

They seek to avoid bitterness and contention, and to maintain the spirit of self-giving love while engaged in the struggle to achieve these purposes.

In local groups, usually of three to twelve, the members work out these purposes in their own ways. The emphases are normally three-fold: prayer and meditation, study and discussion, practical work of social worth. On our own campus such a group is beginning weekly meetings each Tuesday at 11:15 P.M. Newcomers are invited.

More than 150 Lutherans are members of the F.O.R. including Dr. Paul E. Scherer, Dr. C.P. Harry, the Rev. H.P.C. Cressman of Muhlenberg College, the Rev. Carl P. Rasmussen of Gettysburg Seminary, the Rev. Donald E. Heiges of Gettysburg College, Professor Theodore LeVander of Augustana College, eleven students at Augustana Seminary, nine at the Philadelphia Seminary, one at Gettysburg Seminary and one Lutheran at Yale Divinity School.

Membership from other denominations includes Harry Emerson Fosdick, Walter Russell Bowie, Georgi. Harkness, E. Stanley Jones, Muriel Lester, Kirby Page, Charles E. Raven, and Ernest Fremont Tittle. The chairman of the Fellowship is Arthur L. Swift, Jr., and its co-secretaries are A. J. Muste and John Nevin Sayre. A score of voluntary field representatives and local fellowship groups.

Although there is no fixed membership fee the expected minimum contribution of \$2.00 can be reduced to \$1.00 for students. This includes the monthly magazine, FELLOWSHIP, and other literature that keeps members informed as to world developments. The latest issue of FELLOWSHIP is in the Periodical Room of the Library for those who desire further information.

 KICKING IT UP
 o o o o with Tot Seaman o o o o



The touch-football team representing the Senior Class won the first annual intramural league championship on Nov. 17 by overpowering the Middlers, early season favorites, 14-0. The game was a play-off tilt, the two teams having been tied for first place by virtue of their previous records of three games won and one lost each. The scoring in the championship game was accounted for by Fred Hasskarl's goal-to-goal run after intercepting Ed Sheldon's pass in the first quarter, Sheldon's being

caught behind his own goal line by Rudisill in the third, and an end run by Seaman in the last few minutes of play.

The first league game was played on October 20, the Seniors squeezing out a 6-0 victory over a determined, fighting Junior team. Paul Pfeifer's spectacular snaring of Seaman's long, desperate pass over the goal line in the third quarter accounted for the lone score of the game. The game was featured by Fred Hasskarl's numerous interceptions of Junior passes, by hard playing on the line on the part of Ewald and Lomperis, and by fine backfield work by Frickert, Zeph Latsner and Jim Diefenderfer (the latter identifying himself with the Junior Class for the day).

The Middlers outplayed the Seniors on the following day, running up 13 points to the Senior's 12. Arnie Dahlquist starred for the victors, scoring two of their three touchdowns. In the first period he intercepted a Senior pass and galloped for the first touchdown of the game, and in the last quarter he clinched the game for the Middlers by scoring on a pass from Gerry Dietrich. After his first goal the Middlers remained in front for the rest of the game. Dietrich also figured in the other Middler score, throwing a long pass in the second period to Dick Rutter, who crossed the line for the second Middler goal. The Senior's scoring was done by Fred Hasskarl's interception of a Middler pass and run, and by a long pass over the goal line, Seaman to shaffer, in the final period.

On October 23 the Seniors evened things up with the Middlers, taking out a 6-2 decision in the last few minutes of play. A short pass from Frickert to Hasskarl accounted for the Senior's score, the Middlers having earned their two points by a safety in the second quarter. Bob Thurau and Pet Ralston did fine work for the Middlers on the defensive, while Arnie Dahlquist and Gerry Dietrich played their usual high-calibre ball on the offensive. Ewald, Rudisill and Pfeifer ("three of a kind") exhibited a hard, rough brand of ball for the Seniors.

The Seniors repeated their victory over the Juniors on October 30, winning by the uncomfortably close score of 12-8. Two passes from Frickert to Hasskarl won the game for the Seniors, a safety and Lomperis' touchdown accounting for the Juniors' score.

Both games scheduled to be played by the Middlers and Juniors were forfeited by the latter. The final standing was as follows:

Team	Won	Lost	Pct.
Seniors	3	1	.750
Middlers	3	1	.750
Juniors	0	4	.000

Playoff: Seniors 14, Middlers 0.
Flash! Seniors win championship!



America First

-Arnold Dahlquist-

When the storms of trouble beat upon the United States, there is always one result we can look for. Several organizations will spring to life offering solutions of one

kind or another. Some of these are merely ephemeral. Others present worthy programs and attractive ideas, and so are assured of life at least throughout the duration of the emergency.

My study and apprehension of the America First Committee leads me to place it in the second group. Starting humbly less than two years ago in a small Chicago office with one man and a stenographer as its personnel, the Committee grew by leaps and bounds until today it embraces chapters in forty-four states with a total of 15,000,000 members and with an office staff of over sixty people carrying on its work in ten offices. Adding to that the staffs and offices located in numerous other cities throughout the country, we can picture the rapid growth of this organization.

The idea of the America First Committee was first conceived of by R. Douglas Stuart, Jr., a student at the Yale University School of Law. He with a "little band of patriotic men and women" met in Chicago, and they decided to announce the following set of general principles to the Nation to test their receptiveness and appeal:

Build a defense so strong that no foreign power or combination of powers would dare attack us; stay out of war that democracy may not perish in war's hateful aftermath; render humanitarian aid to the suffering people of England and the occupied countries; and keep liberty alive on these shores to give guidance to a weary world when the fighting ends.

As the American people wanted such an organization to give expression to their opposition to the war mongers, they blended their support with the earnestness and enthusiasm of the founders. The spark blew quickly into a flame whose heat struck full force at Washington's new official seal, the rubber stamp. Such leaders as General Robert E. Wood, former Quarter Master General of the Army of the United States, Colonel Charles A. Lindbergh, Senators Gerald P. Nye, Burton K. Wheeler, C. Wayland Brooks, D. Worth Clark, David I. Walsh, Bennett Champ Clark, and many others, answered the call to microphones and mass meetings to spread the Committee's message. These brave champions of liberty in the face of unfair and most undemocratic opposition have given the pro-war party of America some real difficulty.

The America First Committee is now the country's strongest secular anti-war organization. The Principles of this body in their final form are:

1. Our first duty is to keep America out of foreign wars. Our

- entry would only destroy democracy, not save it. "The path to war is a false path to freedom."
2. Not by acts of war abroad but by preserving and extending democracy at home can we aid democracy and freedom in other lands.
 3. In 1917 we sent our American ships into the war zone and this led us to war. In 1941 we must keep our naval convoys and merchant vessels on this side of the Atlantic.
 4. We must build a defense, for our own shores, so strong that no foreign power or combination of powers can invade our country by sea, air, or land.
 5. Humanitarian aid is the duty of a strong free country at peace. With proper safeguard for the distribution of supplies, we should feed and clothe the suffering and needy people of England, the other democracies, and the occupied countries.

Perhaps the most serious charge which has been hurled at the America First Committee is that of isolationism. It seems to me that on the basis of the above platform, the literature in my possession, and the speeches I have heard that such a charge is wholly unjustified, or at least largely so. Webster's Unabridged Dictionary defines an isolationist as "one who believes in strict non-participation in foreign alliances." However, perhaps since this 1940 edition has come off the press, the word "isolationist" has conveniently been redefined as anyone who opposes a foreign policy of meddling in European affairs. Certainly the fifth article of the above principles isn't isolationist. We must remember that it is a clever bit of political logorhaim to weaken opposition before John Public by pinning to it names which have unpopular meanings.

Though the President listed among the four freedoms, to which this country was dedicated, freedom from fear, it has been by striking fear in the hearts of the people that the war party has tried to win assent to its policy. My purpose in mentioning this is to despiritualize two of its ghosts by facts the America First Committee has revealed. The first of these is that if Hitler wins this war, his next step will be America. Too many of us through rationalizing the new proximity of the new world to the old world because of improved methods of communication discredit the natural frontier of three thousand miles of ocean separating the two continents. Let's face these facts. In spite of a larger military force, a higher morale created by several successive victories, and better and more efficient equipment, Hitler couldn't invade a much more poorly prepared England, though just the span of the English Channel stood between them. How big does that make those three thousand miles look now?

But, supposing that Hitler were to try to invade, imagine the size of the force he would have to send and the amount of materials. Henry W. Baldwin, military expert of the New York Times, says, "the world's tonnage facilities are such that no combination of powers could possibly transport more than 300,000 men in a month. An initial expeditionary force of 50,000 would be the maximum that could be brought against us, if the size of convoy, number of ships and planes needed for protection and the like are considered."

The reasons we were able to send 2,000,000 men to France in the last World War are obvious. We had besides the British, French, and American navies, ships from twelve other countries. The Germans had no fleet. Furthermore we landed on friendly shores whose docks and ports had been prepared for our landing.

I think Americans must also face these facts. First of all, if we remain out of the war our navy will be greater than that of the Germans and English combined. Second, Germany would have to do its fighting on this side of the ocean far away from its home bases. Third, if attack were attempted through South America, the invading army would have to travel some 8,900 miles, a large part of it through tropical

jungle and over rugged mountains. Fourth, the minute Hitler turned his attention from the enslaved peoples of Europe they would rise in rebellion. And finally, "there is no military authority in this country who believes that an invasion of America by Germany - with or without the British fleet - is possible".

The second attempt at intimidation to which I wish to refer is based on the statement that Hitler would force America into submission by an economic blockade. It doesn't take much perspicuity to see the loopholes of this argument. Perhaps the first step to sensibility would be to call to mind the broken, impoverished, hostile Europe a victorious Hitler would have to face. He won't be in a position to dictate economic policies. Our President himself pointed out in one of his speeches that the farther the Nazi power spreads itself over Europe, Asia, and Africa, the greater the danger to itself, and the more certain that the whole structure will ultimately break up into little bits. Such economic authorities as Bernard M. Baruch, Raymond Moley, and George N. Peek point out that Hitler will always be more dependent upon us than we ever will be on him. Samuel Crowther in his stinging attack on Douglas Miller's book, You can't do Business with Hitler, makes this significant statement, "The curious point is that he (Douglas Miller) does not comprehend that what we buy from the world is more important to the world's economy than what we sell to the world is to our own economy". Summarily, we've got Hitler coming or going.

In my opinion the printing and propagation of the material used for the above arguments has been a real service to Americans on the part of the America First Committee. This committee has also been instrumental in the promulgation of other data which is most revealing. Certainly any intelligent person will agree that the Administration is pushing us step by step into war. The "incidents" which have been set up thus far have been shrouded in deceit and misinterpretation. Consider the Greer, the Kearny and the Reuben James. In the case of the Greer the President in his shoot-on-sight speech made the following statement: "In spite of what Hitler's propagandea bureau has invented, and in spite of what any American obstructionist organization may prefer to believe, I tell you the blunt fact that the German submarine fired first upon this American destroyer without warning, and with deliberate design to sink her". A few weeks later a Senate investigating committee finally discovered the truth. The Greer had followed the submarine for three hours, radioing her position to a British plane which dropped four depth charges. In defense the submarine was forced to fire on the destroyer, which then took up the challenge and discharged eight depth charges before the submarine fired again. The Kearny while engaged in convoy duty had searched out and attacked a submarine with depth charges before the sub fired. The Reuben James was also engaged in convoy duty.

With respect to this deception, Senator Gerald Nye, at the America First rally here, related the old Indian maxim: "White man fool Indian once, shame on white man; white man fool Indian twice, shame on Indian". It seems to me that we have been cheated, lied to, and deceived in more ways than one by the pro-war element, and yet we always come back for more. The latest piece of artifice is the Administration's attempt to tell us Russia is our friend. Yet Russia has been threatening every power on this earth, and been friendly to none. And look how our treatment of Finland has been reversed. Certainly our State Department has been anything but considerate.

This is the burning question: Why are we being led into this war? Certainly the preceding arguments prove that it is not our war. The only plausible answer seems to be the salvation of an imperialistic policy, British and American, which has outlived its usefulness. We decry the enslavement of totalitarianism, and still we are trying to continue our own selfish form of slavery. For example, the only kind of freedom of the seas

to which England would be a partner is that kind which would insure her domination and the inviolability of her sovereignty. Is this carnage, precipitated by an attempt to cling to an outmoded past and defined best by such terms as selfish, exclusive, etc., worth its cost in property and lives?

Finally there are these enlightening facts which the America First Committee has published, and which are certainly worth serious consideration. One year ago Russia was an ally to Hitler, who had overwhelmed all military opposition on the continent. Today Hitler is locked in a titanic struggle with this same Russia, a struggle which cannot fail to cost him a vast wealth of materials and men. One year ago England had lost all her stock of military equipment, and barely succeeded in withdrawing her troops to her islands. Only heroic efforts by a tiny air force averted the threatened invasion. Today England has re-equipped and increased her forces. She has enormously increased the RAF and now claims that Germany is being more heavily bombed than Britain was. There is no present fear of invasion.

A year ago Germany had an unbeaten army whose morale was high from lightning successes with low casualties. She had great hopes for victory. Today Germany has purchased further successes at great cost in planes and trained men, and she now faces a most severe military test over vast areas. A year ago Italy was a formidable naval and military threat. Today Italy is a reluctant and ineffective foe.

A year ago the British shipping losses in the Atlantic were rising. Today her losses are falling. Furthermore, the United States has bases in Newfoundland, Greenland, Iceland, etc., and her naval supremacy is continually increasing. A year ago America was ready to undertake a vast defense program. Today her defense program is well under way.

People don't like being played for suckers too often, but it seems that America has a special aptitude for this role. There are several examples which fortify this statement. In this country we now have a compulsory military training period of thirty months and we are not in the war yet. In Canada, a part of the British Empire which is supposedly warring on Nazism, there is a voluntary, mind you, not compulsory military service period of four months. Secondly, while we have been giving billions of dollars in money and materials to Britain, (and now we are even going to make delivery in spite of the American lives involved) Canada has been on an almost strictly cash basis with her mother country. As one speaker recently brought out, why should we fight for the Empire until the Empire starts fighting for itself.

Another bit of British policy was revealed by Raymond Clapper in his editorial of November 20th. While the United States is concerned with an all-out effort to help Britain win this war, Britain is already preparing a victor's plum of security for herself without due regard for her amenable ally. Technically stated, "The British are piling up enormous quantities of blocked sterling now". In other words the English purchases are in the form of credits, payment for which will have to be taken out in trade in England after the war. Those countries which are now engaged in heavy trade with England will have to buy there, because their money is on deposit in England and must be spent there. Some of the countries involved are South American countries. It is interesting to note that Germany tried to do the same thing but American opposition stood in her way. Yet now we willingly close our eyes to England's treachery, and even help her deceive us. Doesn't this make you wonder how much regard a victorious England will have for us after the war?

Thus far this article has been developed from an entirely secular point of view. Perhaps the question in many minds now concerns the value of an organization like the America First Committee can have for those who are opposed to all wars on religious grounds. The first thing to be noted is that such objection to war serves for all times and all situations. Whereas in the America First Committee the expression of opposition meets only an immediate situation. Herein, then, lies the worth of such organizations. I think it can truthfully be said that organizations founded on religious objection to war never reach impressionable strength or great popularity. However, by blending such expression with worthy immediate organizations, each event can be met with the coupled strength of immediate issues and secular support. Often the fault with general principles is that they aren't effectively reducible to particular situations. Then, too, a religious representation should be beneficial to such groups. In fact you will find that most secular organizations of such character as this Committee welcome with open arms the support of religious bodies. Dependent upon the earnestness and strength of pious representations, humanitarian projects can receive nourishment at the table of religious influences. Deficiency in such influences definitely limits the effectiveness of such endeavors.

There is still one question which remains to be answered, and this directly concerns the America First Committee. Is the organization a worthy one, meriting the support of those who would follow Christ? Seemingly this brings into immediate focus two things: the element of selfishness expressed in the Committee's name and platform, and the recognition of the need for a strong defense. Dealing with the latter first, it is perfectly evident that strong defense is a necessary evil of our time. Here the real danger lies in misuse, and that is something we can meet if we only will.

As far as its selfishness is concerned, if viewed from the ends to be achieved the Committee doesn't seem so selfish. First of all there is the desire to keep American boys and ships out of belligerent territories. Does this desire to prevent the war delirium from spreading and the rivers of blood from swelling seem so selfish? Second, the Committee feels that the development of democracy at home would be of lasting worth to the world. Who is generally most helpful after a war, the vanquished, the victor, or the interested party who refused to limit progress by becoming involved? Finally, if we are to render real aid after the conflagration terminates, we must not become infected with the disease. And this rendering of aid is one of the express purposes of the Committee. Need I say more than to quote Senator Nye, who said in one of his recent speeches, "Let us bury forever the thought that real Americanism is determined only by those who hate Hitler most and love Britain best. Let us be giving larger thought to what is best for America. If this be called selfishness, then let me suggest that it will at least bring us quickly to the hour when we can give to the world the most unselfish service, a service essential if the world is to be saved from worse than war." If we let those ends influence the means, selfishness will not be a defining term.

In conclusion let me say that this article should leave no doubt as to my bias. I honestly admit referring mainly to literature of the America First Committee. My hope is that this article will inspire those opposed to the Committee to offer factual evidence substantiating their opinions in a subsequent issue of the Seminarian. By such balance we should all profit.

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