

INDICATOR.

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NOTES ON COMMENTARIES.

BY REV. R. F. WEIDNER, M.A.

1. *The Pentateuch.*

At the request of the editors of *The Indicator*, the writer briefly presents what in his judgment and experience is *the best method* for studying the Pentateuch—furnishing at the same time a list of the *best books* suitable for earnest students of the Bible.

1. Introductory.—Study the Articles on “Pentateuch,” “Genesis,” “Exodus,” etc., either *a*) in Smith’s *Dict. of the Bible*; or, *b*) in Kitto’s *Cyclo. of Bibl. Lit.*; or, *c*) in Plumptre’s *Bible Educator*; or, *d*) in Herzog’s *Real-Encyclo.*; or, *e*) in the *Introductions* of Keil, Hävernick, or Ayre in Horne; or, *f*) read Henstenberg *On the Pentateuch*.

The mastery of the subject in *any one* of these books is far better than the mere reading of all.

2. Hebrew Text.—The best edition of the *Hebrew Bible*, is *Theile’s*; of a cheap Polyglot, *Stier* and *Theile’s*; of the Hebrew text of *Genesis*, *Baer* and *Delitzsch’s*.

For general use and private study, the best *Hebrew Dict.* is that edited by Davies. The best *Grammar*, Davies’ edition of Rædiger’s Gesenius. Both of these valuable books are now republished by Draper of Andover.

3. Commentaries.—(1) Critical. Nothing better can be recommended than *Keil* or *Lange* on the whole Pentateuch. *Knobel* is rationalistic, and *Kalisch*, though very valuable, has a Jewish, anti-Christian tone. *Delitzsch* on *Genesis* is of especial value.

(2) Critical but popular. Either *Murphy* or the *Speaker’s Comm.*; or *Jamieson, Fausset and Brown*. *Bonar* on *Leviticus*, is excellent.

(3) Popular. The Pentateuch, with a brief Commentary, by *Churton, Fuller and Davey*. For popular use, the best cheap Commentary published in English.

Select only *one* Commentary for your private study, and read up on special topics.

4. Miscellaneous.—Bahr, *Symb. des Mos. Cultus*; Birks, *Exodus of Israel*; Blunt, *Undesigned Coincidences*; Candlish, *Lectures on Genesis*; Dawson, *The Origin of the World*; Hengstenberg, *Egypt and the Books of Moses*; Jukes, *The Law of the Offerings*; Kurtz, *Alttest. Opfercultus*; Kurtz, *On the Old Covenant*; Lisco, *Das Ceremonial Gesetz*; Luther,

Genesis; Seiss, *The Gospel in Leviticus*; Williams, Isaac, *Beginning of Genesis*. Works on *Travels and Explorations* in Palestine.

As the student continues his studies, other works will naturally suggest themselves.

Read *much*, but not *many books*.

EXAMINATIONS.

“This year it thundered, next year the crash will come.” This comment of one of the trustees, at the time of the examinations last June, was a little wide of the mark. It was noticed (and some felt) that a small crash happened already at the close of last year, as the result of the dark clouds of dissatisfaction which had seated themselves upon the brows of the trustees. From some casual remarks, it could be gathered that there is something brewing for a great crash next year. Now, as there seems to be such a disposition to breathe out threatenings against unwary students, it would be the height of gratification for these very students to anticipate and frustrate such destructive designs, by clearing the atmosphere themselves before the storm does.

At critical moments and unusual junctures in life the question is regularly asked, What is to be done? That the examinations of last year were a critical moment and an unusual juncture in its life who can deny? Accordingly the question is in place, What is to be done? or rather it is in place that each student put the question: What am I to do?

As could be expected, a great number of good resolutions were made at the close of last session, and a consolation for present discomfiture was found in intended future success. Good resolutions are very good things, else they would not be so called. But good resolutions, without any additional support, are very uncertain things to lean on. The fact is, the man has to support the resolution, not the resolution the man. Still, good resolutions indicate at least, that those who make them have some idea of the causes which render them necessary, and that is one step to—passing a good examination. But, besides good resolutions, there is something to be *done*. What that is, no student who failed in his examination need be told; and those who did not fail, also know why, and what alone will prevent failure. Although an examination cannot show all you *do* know, it can show that there are some things you do not know, as some hopeful young men learned to their own and other people’s sorrow last June.

INDICATOR

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THE WHY.

It is conceded on all sides that the Seminary needs a resident Housefather; — not a special policeman to bind the 'young gentlemen' down by stringent prohibitions, but a *personal friend*, who will be able to shape and mould our hearts and minds as the potter does the clay. As a sort of *Privat Docent*, he will stimulate each of us in our studies and in private reading; as a *Pastor*, who has not forgotten the temptations of his own student life, he will be a master in the delicate and dangerous duty of giving advice; as a *Confidant* he will be at hand, by day and by night, to settle immediately all sorts of perplexing difficulties.

The constant presence of such a noble spirit would throw a fascination over everything within the circle of our walls, would magnetize and impart its own qualities to all the spirits with which it came into contact, would employ a large force of private policemen called 'Consciences,' would so sublimate the atmosphere of the institution, that no unworthy student could breathe it for any length of time.

But, after much search, a Housefather *non est inventus*. There are able men, but not one of them able to devote *the whole* of his time to us. Must we then fall back into the old ruts? The 'What-might-be' is so bright before our eyes that we resolved, if it be the will of God, to change it into an 'It-shall-be!'

To this end we have conceived the dangerous experiment of *constructing a Housefather*. His members shall be the able men mentioned above, each of whom is willing to devote a little time, in his own department, to the good of the Seminary. His mouth shall be this little paper. The functions of his legs and stomach—in fact all the business drudgery—must be performed by students, and we have already provided ourselves with a big bag to gather in all sorts of raw and half-cooked material.

Do not suppose that this combination will be a sort of *wooden man*, a lifeless and headless trunk. Each of these spiritual members has independent life, and there may be set on the shoulders of this

body a wise old head, keen in foresight, and weighty in experience.

Many have seen that the Seminary needs a *Regulator* to control its strong parts and strengthen its weak ones, but many have not seen that the Seminary Library needs an '*Indicator*' to 'point out' to scattered friends as well as to our students both its weaknesses and its strength.

A library is an organism, and not a dusty, crumbling collection of bones. But if our's is to be more than such a mausoleum of old fossils, open several times a year to the inspection of visitors and antiquarians; if, indeed, self-preservation is to go on; if the skeleton is to be clothed with flesh and wax strong; if it is to do its duty and be a great power for great good, it needs an *organ* through which to work.

This library organ is needed to work for the *student*; to charm him into a love for books; to 'indicate' what books to read, and at what stage of development to read them; how they bear on the Seminary Course; who were their authors; etc.

This library organ is needed to work for *professors*. Like a barometer, it will unconsciously give the '*indications*,' favorable or unfavorable, of our intellectual and moral atmosphere. A sensitive nervous system, branching out from the library as from a spinal column, will enable the professors to 'feel out' the weak spots with a readiness that not even personal intercourse, as the Seminary now is, can eclipse.

This library organ is needed to work for the *library*. Within and without the Seminary, a deeper interest should be aroused; dimes and dollars are wanted; books presented are to be acknowledged and books lost sought for; rules should be published and discussed, infringements brought to light, etc.

Besides the need of a Housefather and the need of a library organ, there is a final reason *why* we hazard our peace on a venture and expose ourselves to the pitiless attacks of every critic whose circle of ideas does not coincide with our own. We believe that students preparing for our Seminary are eager to be informed in detail of what may be expected of them in the future. From such a paper they will gain a fair insight into Seminary life, and our professors will be able to give them many valuable hints.

In short, students, professors, alumni and other ministers may find it convenient to have a semi-official medium of communication with each other, in which notices can be inserted and subjects discussed that do not usually appear in the church papers, and do not specially interest the laity.

Reader, you have before you the *Why* that begot this paper. If you think it not sufficiently explicit, remember that not even the great Augustine could dip out an ocean in one teaspoon (and a very little teaspoon is our paper); if you think that what is here might be more to the point, remember that it takes

time to evaporate the frothy ocean and boil it down to solid salt, to mature and crystallize appropriate practical plans. Meantime, if you have any solid, salty suggestions we will be glad to hear from you. If, moreover, you desire to hear more fully from us of the *What* and *How* of this enterprise, tell us you think it worth while to have another number appear.

TO THE JUNIORS.

Last June you cut yourselves loose from the apron strings of your Alma Mater, and now are launching out on the deeps of Theology. You are not the first to navigate these seas; several have set sail before you, and have discovered a thing or two worth knowing.

If you will take a few hints from one who does not profess to be an Ancient Mariner—compelling mysterious reverence with 'glassy eye and skinny hand'—but one who, because not yet 'ancient,' remembers all the more vividly how terribly he has been tossed to and fro by many a shifting wind,—Listen!

GET YOUR RECKONING IMMEDIATELY. Look for the pole star. In our Lutheran system, it is very bright. Then find out *where you are* and *for what point you are making*. Unless you know your present latitude and longitude and that of your destination, you may drift away to the Lands of Darkness. Many a would-be sailor simply hangs out his sail, and then relies on Providence and the Professors to guide him into port. But Providence will not, and the Professors cannot *act* for you. The former sends the wind, the latter give the sailing directions, but they look to *you* to make the best of them, i. e. to apply them on your own ship.

Get your reckoning then at once,—before you are lost in the details of exegetical, historical and systematic theology; take a bird's-eye view of the whole, before you attempt to travel over the confusing parts.

Your *chart* is a book called *Encyclopedia*. The name may mislead: don't think of Appleton, or Johnson, or Herzog, or the Britannica. Theological Encyclopedia is not an enlarged dictionary, not a collection of treatises on subjects arranged alphabetically (Real Encyc.), but it is "a summary view of what is embraced in theological knowledge." "Its aim is not to promote knowledge itself, but to map out departments as a great whole, so as to show them in their relation to each other."

Upon this large map of theological knowledge, there are also marked explicit *sailing directions* for you to follow. These sets of directions may, to your unpractised eye, appear very difficult to search out; but seek, find and master them as soon as possible. For they explain to you the *Method* of your procedure, and hence they are called Methodology or *Homoegetics*.

Now to be practical: Secure, if you can, Dr. Krauth's System of Encyclopedia. This, remember, has not been printed, but transcribed. Hence even the best of the copies suffer, in the arrangement of divisions and subdivisions, from the mistakes of careless students, and at times the clear logical order is by no means apparent to the eye. Therefore you will need to have Hagenbach, the basis of Dr. Krauth's lectures, very near your elbow.

Then 1) Read Table of Contents; 2) Study the Introduction, especially the sections on choice of a profession; 3) Pass over the General Part—it may be difficult to grasp just now; 4) After boiling the flesh off the special part, impress the *skeleton* that re-

mains so vividly upon your mind that every bone will remain there forever unforgotten.

NOTE.—A *Sample Skeleton* is appended, which we cannot conveniently put into print. It may be seen in the Library. The Library has Hagenbach, Pelt, McClintock. Look at them. For criticisms see Krauth's Encyc., S. 33, Appendix. [EDS.]

SEMINARY LIBRARY.

AFTER MANY DAYS, the sleeping giant has been aroused from his torpor. Since September 1st, he has had his mouth and eyes open for over forty hours. (Last year this did not happen till long after Christmas.)

The unsightly piles have disappeared, the dust has been shaken from each of the five thousand books, a tolerably logical Winer sits enthroned on orderly shelves, and a strong force of executive apparatus—desks, ladders, library stamps, red rods, a record, a registry book, etc.—has been detailed to keep him seated as monarch of all he surveys.

All things are now ready, young man; his servants bid you to the feast. Come while he calls and read, read, read.

A LOST BOOK. *Judas, der Ertz-Schelm*. Für ehrliche Leuth. Worinnen unterschiedliche Discurs, etc.; welche nit allein einem Prediger auf der Cantzel sehr dienlich fallen, der jetzigen verkehrten, bethörten, versehrten Welt die Warheit unter die Nasen zu reiben; sondern es kann sich auch dessen ein Privat-Leser zum Seelen-Heyl gebrauchen. Prior Abraham à St. Clara. Augustiner-baarfüsser, etc. Saltzburg, 1711.

A curious book by an eccentric author. Ulrich Megerle (Abr. à St. Clara), court preacher in Vienna, 1669-1709, denounced the corruption of the times, "in odd, witty, and yet thoughtful addresses." "Assuming the manner of a clown, he often uttered most solemn truths." Schiller is said to have gotten his Capuciner in Wallenstein's Lager from this very Santa Clara.

Vol. IV. has been missing for years. By chance we heard an Alumnus say he had it, but knew not whence it came. We knew; and now, after a long journey of miles, and a visit of years, it is again homeward-bound. Moral: Look over your books, Brethren, and if you come across any you cannot account for, send them to the Seminary Library. Many volumes, we know, are missing; many more may have disappeared and left no traces behind them.

BOOKS PRESENTED. *Anti-Calvinism*. By Dr. A. Pfeiffer (1640-1698, Prof. oriental languages at Wittenberg; Superintendent at Luebeck;) translated from the German by E. Pfeiffer, with an introduction by Prof. Loy. Columbus, O., 1881. 458 pp. For unlettered Christians, who are eager to learn and willing to hear. Our students are not so 'lettered' as to be able to despise it.

LUTHER'S SAEMMTLICHE SCHRIFTEN, THE DEININGER BEQUEST, COSMOS, etc., etc., v. next issue.

LEARY'S Old Book Store has presented the Seminary Library with a large and beautifully bound Daily Register. The thanks of the Students and Seminary authorities are due Mr. Stuart for his handsome and useful present. The needs of the Library are not all supplied yet. The Librarians are always ready and willing to explain them to its friends. Whose gifts shall we have the pleasure of acknowledging next month?

NOTES ON COMMENTARIES. For information in regard to the price of books mentioned by Rev. R. F. Weidner, in regard to where they can be had, whether or not they are in the Seminary Library, etc., inquire at the Librarian's desk.

ITEMS.

Seminary. — AT THE OPENING EXERCISES, Thursday, Sept. 1st, Rev. Weidner urged upon the attention of the students, some practical hints, based on his own experience as a student. He dwelt first on *Special Studies*, centreing in Theology, 1) History of Philosophy, 2) Biography, 3) The Greek Testament and methods of studying it. His idea of mutual examination in cliques of three or four would be a novelty here (true there was a 'Hebrew Quiz' to be started last year, but it died ignominiously—before birth) and deserves attention. After insisting upon the importance of Hebrew as a regular study, Rev. W. closed with some words on the devotional life of the student.

Dr. Mann, in words few and forcible, then touched on: 1) Students come here to study. 2) Divide your time systematically; make time-tables. 3) The Seminary House order. 4) The devotional side of the course.

Not a single Senior and only several Middlemen present—and yet what wouldn't they give to know what the Dr. said about some of them.

THE JUNIORS number fifteen. Ten are college graduates. Ten hail from Muhlenberg, two from the University of Penna., one—a Swede—from Augustana, and one from Thiel. A student from India, having, through missionaries Schmid and Artman, applied to the Board of Foreign Missions, for admission to the Seminary, is now on his way here, and daily expected to arrive.

Of the MIDDLE CLASS, Koons and Rupp will not return. Brother K. has entered matrimony and Princeton, and a Presbyterian Mission. Rupp will continue his studies at Gettysburg.

THE SENIORS have no A, but the B and C have been thus complimented at the Monday Conference: DR. S.: "It would be a good thing if some of the addresses made here could be preserved in a permanent shape. They might be put into the church papers."

THE REFORMATION ADDRESS before the Seminary will be delivered on Oct. 31, in St. John's German church, by Dr. Spaeth.

THE PRESIDENT'S DEATH.—Sept. 21, the Seminary draped in black.

Sept. 22, at a meeting of the Faculty and Students, after a timely address by Dr. Schaeffer, appropriate resolutions were adopted. A copy has been sent to Washington, and they are to be published in the church papers.

Sept. 26, day of funeral, all exercises were suspended. Part of the students attended the united German services in Zions; part the English in Holy Communion. Dr. Mann's text was: Gen. 50, part of verse 10; Dr. Seiss spoke on Ezekiel 18: 17-20.

FROM THE MINUTES OF SYNOD, it appears that steps are being taken to substitute thorough written examinations for the present unsatisfactory oral system.

Further, it appears that the opening of the Seminary has been postponed from the beginning to the middle of September, the "Third Thursday" instead of the "First Thursday." The reason for the change was

the heat. Oh! how timely it would have been, had it gone into effect this year! What noble and undaunted determination was required to bury and burrow oneself into the arcana theologiae, when the thermometer stood at 100° in the shade!

Gettysburg.—On Wednesday evening, September 28th, Dr. Chas. A. Stork will be inaugurated Professor of Dogmatic Theology and Chairman of the Faculty, in Gettysburg Theological Seminary, *vice* Dr. Brown resigned. Rev. C. S. Albert, of Carlisle, Phila. Sem. Class of '70, will deliver the address to the incoming Professor. The regular work of the Seminary will begin the following day, Sept. 29th.

Muhlenberg.—The formal opening, on September 1st, was a success. Rev. F. J. F. Schantz delivered an eminently practical and interesting discourse to a large gathering of trustees, professors and students. We understand that the address is to be furnished for publication in the *Lutheran*.

Professor Smith has begun his work in chemistry with marked favor. Two post-graduates are at work with him, and several special students, besides the regular classes.

Every class in college has received additions this year, and the academic department is doing well.

Senior class numbers, seventeen; Junior, sixteen; Sophomore, twenty-one; Freshman, fifteen. Total, sixty-nine. The classes have seventeen hours a week of recitation. Old students of the college ought to be careful in their statements to others of the requirements for admission into college. Several applicants were greatly disappointed, because expecting that less would be required than is the case. The Faculty intend to live up to the statements made in the catalogue.

Rev. Luther Weicksel, of '73, has been paying us a visit. The West seems to agree with him "first-rate."

A valuable donation of books has been received from E. J. Deininger, of Reading, by bequest, in addition to \$2000 given to the German professorship fund.

Hot, dry weather has not interfered with class-work, although no especial incitement thereto.

Wonder whether any of our late Seniors are home-sick for Allentown!

All the classes have Saturday morning recitations, in addition to Rhetorical Exercises.

The new laboratory is located in the western half of the dining room, partitioned off for that purpose.

The German room is now opposite the Latin, and Professor Smith's recitation room is up stairs, where the German was.

Who will send us good specimens for the Mineralogical cabinet?

Thiel.—The Fall Term opened on September 8th, with a full attendance. The opening address was delivered by Professor McKee on September 20th. His theme was, "Quit you like men."

Through the efforts of Rev. Kemerer, the Financial Secretary, the library of the late Rev. D. Sparks, numbering upwards of 800 volumes, was added to the College Library. It now numbers nearly 5,000 volumes.

A new building, about 50 x 65, containing dining hall, music rooms and rooms for lady students, is one of the improvements made during the summer.

Concordia Hall is still one of the possibilities of the future.