

INDICATOR.

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JOHANN ALBRECHT BENDEL.

BY REV. A. SPAETH, D.D.

In the wide range of exegetical literature, we hardly know of a book more worthy of the attention of the student, than *Bengel's Gnomon Novi Testamenti*.

Bengel was born at Winnerden, Württemberg, on the 14th of June, 1687. Through his mother, he was a direct descendant of Joh. Brentius, the great Suiabian reformer. He entered the University of Tübingen at the age of 16. Besides the Word of God in the original, the Confessions of our Church and the writings of Luther, Brentius, Chemnitz, Flacius, Spener, Hedinger, and Arndt, were his chief studies.

In 1713 he took charge of the school at Denkersdorf, in which position he continued for 28 years, preparing young men for the study of Theology. In his Latin Inaugural he spoke of "Godliness as the surest way to true scholarship." "Godliness must be mistress, science her handmaid." To his students he was not only an erudite and careful teacher, but also a spiritual father and pastor, whose solemn "*Colligite animas*," on Saturday evenings after prayer, was long remembered by many a young heart.

He was himself an indefatigable worker, whose motto was: "Nil pestilentius otio." The first result of his diligent and critical study of the New Testament, was his excellent edition of the Greek Testament in 1734. This was followed by his "True harmony of the four Gospels," 1736. The study of the New Testament was always his chief delight. He felt in it "The breeze of eternal life," ("*aura vitæ æternæ*.")

In all his literary work he acted on the principle, never to write a word of which he might have to repent in the hour of death, for "*manus, quæ scripsit, moritur: quæ scribuntur, manent*," (the hand that wrote, must die, but what is written, will remain.)

In 1741 he took leave of the school at Denkersdorf, in an address founded on the theme of his Inaugural, 28 years before. The mature fruit of his continued occupation with the original of the New Testament, is his *Gnomon* (that is "INDICATOR") of the New Testament, which was completed March 28, 1742. His hope was, that "by the good hand of God, this book should become a means of reviving the taste for the Holy Scripture."

To this book, as to the whole man, Bengel's own prophecy may be applied: "*I suppose I will be slighted for a time, but afterwards truth will conquer*." Or, as Geo. Conrad Rieger put it: "Bengel's

writings are like those fruits which must be laid up for a while, before they can be eaten and enjoyed."

This learned and godly man reached the age of 64, before the title of "Doctor Theologiæ" was conferred on him by the faculty of Tübingen. In the following year, 1752, on the 2d day of November, he departed in peace.

THE THEOLOGICAL STUDENT AND THE SUNDAY-SCHOOL.

BY PROF. M. H. RICHARDS.

My Dear Theologue:—What are you doing about Sunday-School work? Of course we all say that it is a good work, a blessed work—but what are *you* doing about it? If you expect it to run itself in your future congregation, expect it to run you out of that charge pretty rapidly. If you expect to run it yourself, it is time now to get ready for doing so. Are you aware that if you do not make yourself familiar with this branch of your duties, you are making a sad mistake? Do you know that a Sunday-School is a complex whole whose parts must be well studied, well adjusted, well watched, well worked to produce good results? Do you realize that a church of doctrinal basis must indoctrinate its children or lose them? Do you think you ought to have rest for yourself on Sunday from your arduous toils during the week? What will you do when you have to preach twice and look after your own school besides? Don't flatter yourself that you will not need to look after that school—such charges become fewer every year. Did it ever strike you that perhaps you don't know enough to teach Sunday-School? You may have made progress in Theology, but, forgive me, do you know much about the Bible? How about its Geography, History, Chronology, Antiquities, Exegesis? Do you know any better way of brightening up all these things than taking a class of studious scholars who will ask you questions, and put you on the anxious bench? Can you not see that there are great strides being made by the intelligent laity in Bible studies? A dull pastor must in your day stay in the back-woods among dull people. What better school of good, clear, incisive style can you have than giving instruction to refined people? *That sort of style* I hope you will all put on. What better drill in readiness will you find than dealing with a class of sharp lads—cute as a needle's point? Can you interest them, satisfy them? When you can—you will

pass,—but not till then. Do you wish men to despise your youth? Then make it despicable by refusing to seize your advantages, by declining to do your duty, by grudging the doing of anything and everything not nominated in your Seminary bond. It is a poor student who does *only* what he is required by his teachers. We hope better things of you; the church needs better things at your hands; the Master you have vowed to serve asks all this of your love. You need the Sunday-School work even more than the Sunday-School work needs you.

Yours, M. H. R.

HALLISCHE NACHRICHTEN.

(HALLE REPORTS.)

BY REV. C. W. SCHAEFFER, D.D.

This is the Title of a valuable collection of reports, letters, personal observations, experiences, &c., &c., connected with the original organization and history of the Evangelical Lutheran Church in the United States.

The work is in the German language. The whole volume, containing over 1500 pages, is composed of several distinct parts that were published successively, at divers periods, between the years 1745 and 1787.

The Divines in Germany, who were interested in the Church in America, do not seem to have anticipated, at first, how mightily the work would grow. So, they began to write about it, for the information of its friends in Germany, in a very unpretentious way. They designated their first publication simply "A Brief Report." This appeared in 1745, and created a loud demand for further information, which was supplied in the following. With equal modesty, this second Report was distinguished as a "Continuation," (*i. e.* of the "Brief Report.") As this name was thought to be appropriate, it was at once adopted as the stereotyped designation of the whole; and so, the volume which begins with the Brief Report, presents no less than 16 "Continuations" in its 1500 pages.

The writers were such men as Drs. Franke, and Schulze, of Halle, Dr. Ziegenhagen, of London, Muhlenberg, Brunnholtz, Kunze, Helmuth, &c., pastors in America; all men of scholarly attainments, men experienced in the grace of God, men too, who rejoiced to be permitted to labor and suffer for the sake of Christ.

The whole volume is a grand collection of facts and personal experiences, illustrating the trials through which the church had to pass, the patience and faith that strengthened her, and the successes and triumphs she has been able to achieve.

A new edition of the work, with copious notes and

much original matter drawn from primary sources, both in Europe and America, by Rev. Prof. Dr. W. J. Mann, of Philadelphia, is now in course of preparation. This edition is published by Brobst, Diehl & Co., Allentown, Pa., and will be found to be most valuable for its instructiveness and attractive for its novelty. An English translation will also be published at the same time.

The history of the Church offers to the intelligent Christian reader a most useful and attractive branch of study; and we can freely promise the clergy and laity of the Church no small amount of enjoyment in the new edition of the Halle Reports.

The scene includes Pennsylvania and neighboring States; and very many congregations, now located in this extensive territory, will be surprised and gratified, to learn what they have never dreamed of, as to the facts of their own peculiar history.

THORNS FOR THE FLESH.

These thorns are tipped with deadly poison if applied to your neighbor. The poison becomes a healing balsam if they penetrate your own proud flesh.

"The Christian ministry is the worst of all trades, but the best of all professions."

No branch of study has at all times had so few who served it with entire faithfulness as that of theology, just because it is almost a superhuman, divine, the most difficult branch of study.—*Herder.*

An impertinent inquisitor asks: What is a student? He promises a rich reward to that student of the Seminary who *answers* the question. Non-students need make no claim.

General notions and great conceit are always on the way of occasioning frightful calamities.—*Goethe.*

Are you like Ezra, "a ready scribe in the law of God?"

What is not understood is not known.—*Goethe.*

"If a man is, he is wanted, and has the precise properties that are required. That we are here is proof we ought to be here."

Sound logic, a healthy digestion and a quiet conscience are the proper conditions or arts of memory.—*Coleridge.*

What man on earth is so pernicious a drone as an idle clergyman—a man engaged in the most serious profession in the world, who rises to eat, and drink, and lounge, and trifle; and goes to bed, and then rises again to do the same?—*Cecil.*

An apt similitude,—“Our Pastor’s preachin’ is so much like cookin’ and warmin’ it over and over again.”—*Verbum sapienti satis est.*

SEMINARY LIBRARY.

CLIP FOR YOUR NOTE BOOK. From the *Library Journal*, the official organ of the Library Associations of America and of the United Kingdom, we take the following:

SUGGESTIONS TO STUDENTS.

- "1. Visit the Library at a regular hour.
- "2. Keep with you a memorandum and record book, and in it note down, as they occur to you, the subjects concerning which you wish to read, the book you intend to read soon, and keep in it a record of your reading.
- "3. Consult the Library directory and catalogue, and find the book, magazine, or paper you want for yourself whenever possible.
- "4. When found, take it to a study-table and give your whole attention to the subject matter, without giving heed to others.
- "5. Return the book or periodical to its place.
- "6. Consult the reference books, cyclopedias, dictionaries, gazetteers, atlases, for explanation of terms, words, names, and places when you meet those not well understood.
- "7. Select a few of the best books and master them.
- "8. Examine and "taste" as many more as you can.
- "9. Often review your library record and test your ability to reproduce what you have read, both orally and in writing.
- "10. Make yourself familiar with the classification and arrangement of the Library.
- "11. Ask the librarian for assistance when needed.
- "12. Read to know, read to think, read to develop yourself."

THE LOST FOUND. Several weeks ago, a package containing three books, (Stier's Epistel Predigten, Brandt's Hirtenstimmen aus den Beichtvespen, and Miller, on Clerical manners), belonging to the Seminary Library, was sent here *anonymously*. It seems that our hint in the September INDICATOR was not wholly without effect; but there are still many sheep without the fold.

BOOKS PRESENTED. It is pleasing to note that the writings of those personally connected with the Seminary are gradually finding their way into its Library. This is the proper depository for all books by Lutheran authors, and we sincerely hope that the good example set will be generally followed.

From Dr. Seiss: Lectures on the Apocalypse (3 vols.); Church Song; Recreation Songs; Thirty-three Practical Discourses; Money and its Capabilities; That Alabaster Box; Model Liberality; A Word from God to a Nation in Mourning (2 copies).

The Dr.'s. ability as an orator and as a writer, makes his strong sentences and polished diction well worthy of study by those who desire to excel in presenting Divine truth in a clear and forcible, as well as popular manner. The Church Song has been placed upon the Chapel organ, and is used at the daily services.

Heilsbotschaft. Predigten von Dr. Mann. Im Verlag des Waisenhauses. To be had of J. C. File, 238 N. 3d St., or Rev. Wischan, Phila. Many a student, after three o'clock Wednesday afternoon, has nothing left of his skeleton, but a few "membra disjecta." Hence many a curious eye will look to see how the Dr. realizes his own ground principles in Homiletics.

Schattirung! Aus dem wahren, concreten Leben heraus! Nicht in graue, abstracte Nebel weit über den Kopf hinaus, herumfahren.

From the Pilger Buchhandlung: William Penn. Von Prof. Dr. Mann. "Von der Seele bis auf's Fleisch," eine Predigt von Prof. Dr. Spaeth, am Sonntag nach Trin. in Rochester, N. Y., gehalten.

Periodicals for November: Lehre u. Wehre; Kirchliche Zeitschrift; Penna. College Monthly.

Botschaft, die deutsche Nationalkirche betreffend etc. F. G. KEPPNER. Presented by Librarian. The author has written this "to make himself a name." We blazon it forth but as a warning. Young men, steer clear of this treacherous rock. It marks the graves of thousands, nameless and unknown. Brilliant Dreams! Printer's Ink! Waste Paper! Poverty! Death!

THE STUDENT'S WORKSHOP.

For the present, address all communications for this department to the Editor of the INDICATOR.

.... "Where can I get information on the proper attitude of a Lutheran Pastor to the Theatre? A."

Read an article by Dr. Mann in the 10th No. of Der Deutsche Kirchenfreund, p. 177, on Christenthum und Theater.

.... "A young man sceptically inclined sneers at me as a Dogmatist. What can I say in reply?
Yours, Y."

Show him that 'Dogmatism' is legitimate. If you refer him to an article in Krauth's Fleming's Vocabulary of the Philos. Sciences, on that subject, he will probably confess himself a 'Dogmatist.'

"To maintain that man cannot attain to knowledge of the truth is *scepticism*. To maintain that he can do so only by renouncing his reason, which is naturally defective, and surrendering himself to an internal inspiration or superior intuition, by which he is absorbed into God, and loses all personal existence, is *mysticism*. *Dogmatism* is to maintain that knowledge may be attained by the right use of our faculties, each within its proper sphere, and employed in a right method. This is the natural creed of the human race. Scepticism and mysticism are after thoughts. *Dogmatism*, or faith in the results of the due exercise of our faculties is to be commended."

MONEYS RECEIVED.

\$5.00, Boston, J. S. B.; Phila., G. W. B., H. L., J. C. F.; Allentown, B. W. S.; Pittsburg, "Workman"—\$1.00, Phila., C. H., A. Z., Mrs. F. M., C., F. W., P. M. S., W. H. S., G. H., F. W., J. W. M., C. N., Dr. C. W. S.; N. York, G. C. F. H.; Cherryville, G. A. B.; St. Paul, J. A. B.; Mauch Chunk, L. L.; Bethlehem, C. J. C.—80 cents, Lancaster, C. L. F.—50 cents, Phila., Mrs. G. W. H., Dr. A. S.; Jewett, Ohio, G. H. G.; Allentown, Prof. T. L. S., J. D. S.; Lehighton, G. W. L.; Kutztown, J. P. U.; Bath, W. J. A.—30 cents, D. H. G.—Regular subscriptions, 25 cents, Allentown, E. H. S., J. S. S., H. R., R. B. L., F. F. F., Dr. B. S., Prof. D. G., Prof. W. W., G. F. G., M. R., F. W. F., H. A. G.; Brumfieldsville, U. P. H.; Camden, J. L. S.; Curtin, J. D. W.; Easton, F. S.; Erie, I. O. B.; Gettysburg, J. C. F. R., Dr. H. E. J.; Greenville, Prof. J. R. T., G. A. B., J. P. D., C. V. T., O. A. C. M., J. B., W. L. H., A. S., J. S., S. S. W., W. M. S.; Lebanon, C. H. M., C. R. L., J. H. M., B. F. S., Miss K. A. C., Mrs. S. B., G. H. R., J. R.

List to be continued from here in next number. Subscribers will notice that, in order to save space, the title "Rev." is dropped.

INDICATOR

DEVOTED TO THE INTERESTS OF THE THEOLOGICAL SEMINARY OF THE EV. LUTHERAN CHURCH, AT PHILADELPHIA.

Books sent to the Seminary Library will be acknowledged and "reviewed" as the scope of the INDICATOR allows.

SUBSCRIPTION PRICE, 25 Cents per year, strictly in advance.

ADDRESS: INDICATOR,
212 & 214 Franklin St., Philadelphia.

OUR readers will see that we have more than redeemed our promise to enlarge our paper with the New Year. This will enable us to give them a great deal more matter, and, as we trust, make the INDICATOR a more welcome and more valued visitor. We hope that as we are doing more than we promised for our readers, they will do, not more than they have promised, but all they can to enlarge our list of subscribers.

THE WHAT.

"There is a bird in the interior of Africa, whose habits would rather seem to belong to the interior of Fairy-land; but they have been well authenticated. It indicates to honey-hunters, where the nests of wild bees are to be found. It calls them with a cheerful cry, which they answer; and on finding itself recognized, flies and hovers over a hollow tree containing the honey. While they are occupied in collecting it, the bird goes to a little distance, where he observes all that passes; and the hunters, when they have helped themselves, take care to leave him his portion of the food.—This is the CUCULUS INDICATOR of Linnæus, otherwise called the Moroe, Bee Cuckoo, or Honey Bird.

There he arriving, round about doth flie,
And takes survey with busie, curious eye:
Now this, now that, he tasteth tenderly.—SPENSER."

Like the bird whose namesake it is, the INDICATOR shall indicate to the theological honey-hunter where in the boundless forest of Theological Literature the leaves are to be searched for hidden stores of honey. It hopes to send forth a cheerful and attractive cry, to take survey with busie, curious eye," and to "taste tenderly the portion of the food that the hunters, when they have helped themselves, shall take care to leave to it." It shall be peaceable and harmless, unless the hunter persists in following up a wrong trail: then it may be compelled to fly right at him and—pluck the beam out of his eye. As it is very young, it has to rely on instinct and not on experience, and expects therefore to make many mistakes. "Good words are a poor apology for bad actions;" but, as its words are its actions, allow us

to say once for all, that it is ever ready to retract any false or injurious cry that it may have been led rashly to raise. Almost a stranger in this forest, warned that every step is beset with dangers, it realizes its responsibility, and is kept from shrinking only by the firm belief that its intentions are pure, its pretensions honorable, and its convictions honest.

Observe the habits of our INDICATOR and analyze its nature. 1st, in general: A sprightly bird. An indicator, not a distributor of honey; a giver of methods rather than results; short, sharp, piercing, pithy; bristling all over with points; alive with trembling nerves. A union and communion of youthful enthusiasm, and ancient, storm-stained theological wisdom. On the one hand, our greatest and best men to indicate the Ideal Student; on the other hand, we students to indicate to them the actual purity and pulsations of the Seminary's life-blood.

2nd, in particular: Besides stimulating aid to thorough scientific study and to practical personal piety, we want special advice alternately to the Juniors, to the Middlemen, to the Seniors, and to College Students. *The Workshop* will afford opportunity for all students to suggest, discuss, and inquire after practical methods and appliances for literary work: how to arrange scraps; to index libraries; to preserve the bright ideas that crowd themselves in at any moment—except the right one; in short, how to pigeon-hole knowledge. A happy thought, a practical plan may spare your brother much useless experiment, while you in turn may find your own labor lessened by a friend's device.

If any one, in or out of the Seminary, is taking up a special line of study (has a hobby), whether in philosophy, in philology, in history, *e. g.*: *The Lives of the Church Fathers*, we beg of him to send us all the condensed cream that the subject has yielded him: the consciousness that he is searching out substance and essence for others will be for him a stimulus and a pleasure.

In a small space, we hope to fix and fasten the floating and therefore fleeting treasures that our Seminary *Aphorists* originate; and, finally, as even theological flesh needs occasional buffetings, the INDICATOR has cut itself a wand of *Thorns*.

Observe the INDICATOR's Relationships—as they are or ought to be: first with Alumni: Of them one writes: . . . "Much more even is a helper needed after the young Pastor has settled down in his charge, isolated and alone. Not all students can equip themselves with a good library before they leave the Seminary. . . . After securing a wife and a little furniture, there is not much left out of the salary for *professional tools*. Judicious selection is what the young pastor needs; but he can no longer consult his Professor or Librarian. Our students are

not all safe critics and judges: they often make investments both foolish and dangerous. No wonder that the preaching of so many becomes uncertain and weak, if not heretical. . . . I sincerely hope, therefore, that your INDICATOR will pay special attention to the wants of our young ministers." Many Alumni have suggested that the Alumni Record be incorporated in the INDICATOR. If the Alumni will appropriate the funds, we promise to give them the matter—and more too—of the Record.

The College and Seminary Library relationships must come up hereafter. This is our *What*, as far as space allows it to be set forth. Time must tell whether the real can rise to the ideal. We cannot forecast the future, but our hearts are filled with hope.

"THAT'S WHAT I MEANT."

"Yes, but it's not what you said. We must take you at your words." This little bucketful of cold water, dashed over the dreamy brain of a slothful and inaccurate thinker, is a remedy chilling and painful indeed, but simple and necessary.

The power of precise statement is invaluable to every professional man. He may fill his barrel with knowledge until the staves begin to burst; but if he has not acquired the art of *using aright* his collected treasures, the barrel might as well have remained empty.

When a question is to be answered, a man of education and culture does not pour forth a miscellaneous mess of mouldering raw material—hay, stubble, wood, and perchance a grain or two of gold unstamped, unwashed, unwrought. He thinks a moment, reaches down into his barrel and brings forth—the one thing needful, nothing more, nothing less; a polished diamond that will cut deep and leave its mark on the hardest surface.

This has been written for home use. We students are forming our habits here in the Seminary, and it is very important that every one of us should always—not speak so clearly that we can be understood—but rather should speak so clearly that we cannot be misunderstood. Even if marks do suffer and if prizes are lost, it is far better to have the Professor apply the cold water remedy and dash it plentifully over you *now*, while a student, than hereafter, as a pastor, wake up one morning to find that a vague, inaccurate or careless expression in the pulpit, or before the vestry, or in private conversation, has been thoroughly misunderstood, and swamped you for life.

WHAT is sometimes called the literary faculty is unfortunately not in all cases accompanied by sound judgment or accurate knowledge. There is many an accomplished writer for the public whose

fine taste in the choice of words and in the construction of rhythmic sentences gives him an influence over the opinions of his readers which is far from being warranted by his substantial scholarship, the correctness of his views or a thorough acquaintance with the subjects that he treats. That a great wrong is done in this way is undeniable. The seeds of error are scattered far and wide, and glittering phraseology and pretty periods win acceptance for tenets which are full of illogic, unwisdom and absurdity. The gilded sciolism of the magazinist is, indeed, one of the foremost evils of the age.

While the æsthetic has its uses, it is likewise susceptible of grave abuse. The sense of the beautiful, as addressed in painting, in sculpture and in literature, may be made a potent force in working immense intellectual and spiritual harm. This it is that weaves a fascinating charm about so much which is false and wrong in both thought and action, and defiles the human fountains that we quaff from with perfumed but lethal poisons. In no epoch of the world has the pen been a mightier weapon than it is to-day. Hence the artist in words finds the means of exerting a wondrous power for either good or evil. To many, sad to say, the exercise of such power is of itself a sufficient end, without reference to the beneficence or hurtfulness of its results. With others, sadder still, this mere indifference to consequences and vanity of self-assertion give place to a satanic eagerness to unfasten the gaze of men from those fixed and immortal lights that alone can guide us safely, and to substitute doubts for convictions, and unrest for peace. There are false doctrines that appal when boldly and grossly stated, so that men start back from them with horror, but around which the deft wonder-worker in language can throw also mellow and golden light that they seem a new and glorious illumination. There are puerile and paltry truisms that under the touches of the writer's magic wand become apparently transformed to revelations of the profoundest import and highest value. There are miserable fallacies and heresies that thus come to be reckoned wiser and truer than the sound old creeds which for centuries have led our race up and on along the heavenward way.—*Adapted.*

ITEMS.

Seminary.—Booher is still coming.

—Make Bengel's maxims (see p. 1) your own.

—A new student named Lührs, is expected from New York City.

—Rev. Jenson arrived from Iowa, to continue his theological studies.

—Dr. Krauth is able, as he says, "to creep to the Seminary occasionally."

—The new Seminary Catalogue, 1881, is out. It makes Bieber a Beaver.

—Much obliged to Thiel for vigorous efforts to increase our subscribers.

—We waited till the very last minute for *Muhlenberg Items*. Sorry they did not arrive.

—Of the Alumni, Lindenstruth, Lund, Deck, Kribs and G. P. Mueller visited the Seminary this month.

—"Having and not having."—A Sermon by A. S. Spaeth, D. D., delivered before the General Council. Printed by the Students. Price 10 cents. Send for it to Markley, 214 Franklin St.

—The Father Heyer Missionary Society held its regular meeting on the evening of Nov. 14th. The Committee on Foreign Missions handed in a full report, giving the number of Protestant Missions in the world, and their work. Special attention was given to our English and German Lutheran Missions. Dr. Mann, the appointed speaker for the evening being absent, Rev. Jenson gave some information in regard to the Norwegian Augustana Synod.

—The entertainment given by the students for the benefit of the St. Peter's Building Fund, was in every way successful.

—One of the Alumni hopes that the INDICATOR will grow from a "Blättlein" into a "Blatt." So do we.

—The Reformation Services of the students in St. Johannes' Church, were both interesting and instructive. They got a taste of what good old Lutheran Church music is, in addition to the learned address of Rev. Dr. Spaeth. The subject of the address was the *Reformation of the Order of Service* for Lutheran Congregations, during the years 1523-1533. Three important publications of Luther were sketched in outline. 1.) *Von Ordnung Gottesdiensts in der Gemeinde, 1523.* 2.) *Formula Missæ et communionis pro ecclesia Wittenbergensi, 1523,* (translated into German by Paul Speratus). 3.) *Deutsche Messe und Ordnung Gottesdiensts, 1526.* Of later Agendas the *Brandenburg-Nuremberg* Agenda of 1533 was mentioned as one of special interest and prominence, being the work of two Suabian theologians *Osiander* and *Brenz*, and having the hearty approval of Luther and Melancthon. On the basis of these works the principles were set forth on which the Lutheran Church reconstructed the services of the sanctuary.

—W. K. F. asks: How is it my congregation received no invitation to the Reformation Festival either by letter or through the Lutheran?—Let those that can, answer.

—One of our S. S. Superintendents took such an interest in the INDICATOR, that he endeavored to communicate the same interest to other members of his church. The result is a neat little list of subscribers and sum of money. Go thou and do likewise.

—On account of his illness, Dr. Krauth has been compelled to intermit his lectures. He has directed the students to provide themselves with Schmidt's Dogmatics. For the present that will be used as a text book. May the time come when we shall have, in the shape of a text book, the rich results of the Doctor's exhaustive researches in this field.

—Just as we go to press, we learn that Mr. Will, who has been compelled to intermit his studies, is about to start south for the winter. He will be accompanied by his wife (*nee* Miss Ida Baily). We hope that wifely love and care and the milder climate may soon restore him to perfect health.

—"I consider Weidner's article alone worth the price of the paper."—A Phila. pastor on the INDICATOR.

—The motto of the Ministerium of Pennsylvania may not be generally known. It is: "Das Manna noch heute fällt"—Manna still falls.

—Students and all persons interested are invited to contribute to the INDICATOR whatever they deem fit to appear in its columns, without further notice. Condensation and concentration are the qualities best adapted to our small space.

—Homiletical Hints. The following skeleton is recommended by some students, who heard the sermon in a (non-Lutheran) city church. Text: Prov. xx. 27. "The spirit of man is the candle of the Lord." Divisions: I. Latent ability. II. Lighted instrumentality. III. Luminous infinitude.

—"Living Issues in Social Science," twelve Lectures in Association Hall, by Prof. R. E. Thompson. The second lecture, on Friday evening, November 18, will discuss the Irish Land Question. These lectures aim at being foot-notes to that 'folio of one sheet,' the newspaper, a kind of reading everybody imagines himself equal to. Students and all thinking readers should embrace this opportunity, on successive Friday evenings, of getting at the root of the social and moral problems of the race. Tickets can be obtained in the Library.

Thiel.—President Roth has returned from Butler Co. somewhat improved in health, and is again on duty.

—The students took advantage of the County Institute recently held in Greenville. A profusion of "Preps," anxious to secure the favor of the Superintendent, was always observable.

—Reformation Day was recognized with appropriate services in the Chapel, and with a suspension of recitations for the day.

—The "boys" turned out *en masse* on Luther's Birth-day, with pick and spade, and succeeded in completing "Bro. Martin's Walk" from Jamestown Street to "Greenville Hall."

—Examination in completed studies have "struck" the various classes. The Juniors exhibited their proficiency in Physiology on the 18th.

—Nine beneficiary students are now attending Thiel; also twenty sons and daughters of Lutheran ministers.

—The new Boarding Hall will be ready for occupancy soon.

—"Truth and honor" are a student's capital; to "obey" his certificate of stock. P.

Augustana (ROCK ISLAND, ILL.)—The loss suffered by the death of Rev. Prof. H. Reck, A. M., is deeply felt by all friends of the institution.

—The sanitary condition of the College, at present, is not so good, as could be desired. Jaundice and mumps have occurred quite frequently this fall.

—Rev. Profs. T. N. Hasselquist, D D., and O. Olsson, were absent the first week of this month, attending Reformation festivals, the one in Illinois, the other in Iowa. During Prof. Olsson's visit in Iowa, a new Swedish Orphans' Home was dedicated at Stanton, Iowa.

—The congregations in the neighborhood of the College are collecting money for the fresco painting of the chapel.

—A "butter programme," according to which the congregations surrounding the College, are to provide the table of the students with butter, has appeared lately in the "Augustana och Missionaren."

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