

INDICATOR.

1617

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ART IN CHURCH ARCHITECTURE.

BY REV. C. P. KRAUTH, D.D., LL.D.

The art of architecture rears the house of God and fits it for its great ends and adapts it for the particular wants of the people who worship in it. Its conditions alike the character of the noblest cathedral and the humblest village church, making the latter as truly a church as the former, just as the pure-hearted village girl is as truly and nobly a woman as the empress. Indeed, it is when materials are fewest and simplest that architecture has often its most difficult problems, and wins its highest triumphs, as simple beauty, with its unbought adornings, often outshines the fashion and wealth, which come into rivalry with it. One church may cost more thousands than another costs hundreds, yet the humbler church may be the nobler of the two. Taste with money can of course achieve great things; but much taste with little money can here do vastly more than a great deal of money with little taste. Large sums are perhaps as often laid out in spoiling churches as in improving them.

True architecture fits the building to the religious idea which is to be embodied in it. The church is the apparel of religion, and consequently every great system, true and false, has wrought out its own distinctive architecture. Contrast the sombre architecture of Egypt and India with the graceful and beautiful architecture of Greece, or the inexpressive architecture of the Jews with the rich and suggestive Christian architecture; follow the architectural idea from its rudest beginning to its most finished form, and you will see that the character of the building in which a particular form of worship is engaged in, is no matter of accident; but that there is either a harmony or an incongruity between worship and the place of worship. The knowledge of this fact would save the infant sect of yesterday from being clothed in the raiments which were old a thousand years ago. It is like a babe with its grandmother's cap; or a little boy extinguished in a wig of the olden time.

True architecture would not rear Gothic churches for worship which never rises above the level of the daily newspaper; would not rear churches which mean *all* worship, to be used by denominations which have all preaching and *no* worship. Churches with vaulted ceilings are meant for the incense which never rises. Gothic churches require Gothic worship. True art will not build great church organs to perform the melodies with which vagrant minstrels court the popular ear, on their hand organs. If art rears a spire, it does not make it end in a poker, nor in an arrow, trumpet, or comet artfully arranged to turn with the turning of the winds, so that the last

thing to which the eye directs itself, is a symbol of the mutable. We want no weather-cocks on the churches, as we want no weather-cocks in the churches. Let the symbol of the true cross take its true place. Lift it high upon the churches, as the cross it symbolizes should be lifted highest by the hearts of believers.—*From Class Notes, by permission.*

NOTES ON COMMENTARIES.

BY REV. R. F. WEIDNER.

III. *The Poetical Books of the Old Testament.*

A long list of Commentaries on the five Poetical Books might readily be given, but the master-pieces of exposition on each book may be counted on the fingers of the left hand.

My own experience has been that the only way a clergyman, in active pastoral work, can find time to study any book of the Bible thoroughly, is by reading it, in course, at the Evening Services, and briefly expounding it—and making for such an exposition most elaborate preparation in the way of the critical study of the original and the careful examination of at least three commentaries, the first, brief and popular; the second, somewhat critical and yet in the main popular, and the third, strictly critical. Such a study of the Bible will require eight or ten hours a week of close application, but the labor is never lost, and in ten years a man can finish his first critical study of every passage in the Old and New Testaments, and even though he does not put his labors in a tangible form, he will be amply repaid. Three commentaries ought to be the lowest limit, though at times the student may need more.

For the more popular commentaries on the Poetical Books, the *two* works to be selected are:—

1) The Commentary published by the Society for promoting Christian Knowledge (London), edited by such scholars of the Church of England as Fuller, Peter Young, Barry, and Currey. For a popular Commentary, taking into consideration its price (\$1.50), it has no equal in the English language.

2) The fourth volume of the "Speaker's Commentary," price \$5.00. For a popular and yet scholarly exposition of these books I know of no work superior to it. No student can afford to be without it. The notes of Canon Cook on Job have given him a world-wide reputation as a commentator, and the notes of Prof. Plumptre on Proverbs are noted for their scholarship, terseness, and suggestiveness.

We might mention many other works, but you can select no *better*. *Fausset* is good, valuable also are *Pool's* Annotations.

The literature on this part of the Bible is so voluminous that we must treat now of the separate books. We will at this time consider only the Book of Job.

a) JOB.

The best edition of the Hebrew text, is that edited by Baer and Delitzsch, published by Tauchnitz. For

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a critical commentary on the whole book there is no work superior to that of Delitzsch (second ed. 1876).

In 1862 Prof. A. B. Davidson of Edinburgh published the first volume of a commentary on Job which takes the very highest rank as a grammatical and exegetical commentary, but unfortunately the second volume has not as yet appeared. *Zöckler* on Job in Lange is also good. The special student will also need *Dillman* on Job, who rewrites the commentary of Hirzel and Justus Olshausen. The work of Dillman's comprises the third edition of this portion of the "Exegetisches Handbuch," and on the whole gives the most satisfactory summary of modern criticism.

During the last five years a series of articles on the book of Job has appeared in the "Expositor" written by the Rev. Samuel Cox; these articles have recently been published in book form and are very valuable.

Hengstenberg writes the article on Job in *Kitto's Cyclo. Bibl. Lit.*; Cook and Conant that in *Amer. Ed. of Smith's Bib. Dict.*, and Franz Delitzsch that in second edition of *Herzog's Encyclo.* In this last article Delitzsch brings the literature down to the present year.

A careful study of any one of these articles will serve as an introduction to the study of this sublime poem.

THE STUDY OF LUTHER'S WORKS.

BY REV. G. F. SPIEKER, A. M.

The "Indicator" asks for some suggestions as to the proper *method* to be pursued in studying Luther. Such hints are expected to prove useful to those who are standing on the *threshold* of the work; they are hardly intended for the advanced student, unless it be to afford him an opportunity to compare notes. Generally speaking the knowledge of Luther's works is of the vaguest kind, considering the extent of the field. The "Small Catechism" however, presents us with an exception for which we may well be thankful. It will serve as a stepping-stone to further attainments. But here let us ask: How has the "Catechism" been handled? In the spirit of the author who made its contemplation part of his daily work, or as a juvenile production intended for children, which riper age we may readily treat lightly or ignore altogether?

The theological student who takes this view of the matter will regret having done so when his life work brings him face to face with the demands of the catechetical class; and these demands are not only considerable, but important. The catechism is a *primer* and it is intended to be such, but it is a primer of doctrinal theology, and is designed to bring out what is in the teacher as well as to be a bridge for the communication of ideas. Such a statement of truth as this is calculated to lead deeper into the treasure vault of revealed wisdom, because of its *suggestive* character, and here let us note how eminently suggestive Luther is. His thoughts like those of all really great men, and especially like the greatest of all thoughts, the holy thoughts of inspiration, are *fruitful*, not *exhaustive*; their nature is rather that which gives than that which drains. Undoubtedly this is the case, because the well is full and the spring perennial, yielding without stint or fear that the fountain

will refuse to respond freely to him who draws largely. The "Catechism" gives us a living interpretation of the "Law," the "Apostles' Creed," let us say specifically, the "Gospel," the sacred model of prayer, the "Lord's Prayer," and the "Holy Sacraments." Here we have ripe, albeit brief remarks on the sum of theology, we are led from the Alpha to the Omega of God's truth.

The Word and the Sacraments claim our attention. And all this in the simplest of language. The student of Luther is never forced to ask what the man is aiming at. It is a simplicity consonant with the highest glory of truth. The student of God's Word finds it from Genesis to Revelation. The study of Luther's writings commends itself on the score of clearness and simplicity to all who are called to teach the oracles of God. Do not, then, overlook your "Catechism," if you are inclined to make a specialty of Luther. It will give you many a useful suggestion respecting the man and his mode of thought, besides it will give you more than this. There are sheaves of golden grain in the "Catechism" for him who seeks diligently. But let us stop here lest we exceed the proper limit. The writer's intention was to say something about the *prerequisites* to the study of Luther's works as a whole, instead of which he has wandered off and begun with a different topic.—It may be just as well, and the rest can be held in reserve.

THORNS FOR THE FLESH.

How often when Paul has served us with a text, has Plato, Tully, Epictetus preached.—*Selected.*

Genius lights its own fire, but it is constantly collecting materials to keep alive the flame.—*Selected.*

We are to be missionaries not only to distant lands, but also to distant souls.—*Dr. Mann.*

Dr. Chr. Barth, who performed such miracles of work, followed these three rules: 1. I work quickly. 2. I do one thing after another. 3. What is too difficult, I let alone.

When I have caught myself making ornament for its own sake, I have destroyed what I had written, remembering an artisan's reproof: "Never construct ornament, but only ornament construction."—*W. M. Taylor, D. D.*

It was an old form at graduation to *open* a book, but also to *close* it again, signifying that what was read, must also be thought over. But for all reading, our generation does not arrive at thinking.—*Hagenbach.*

I have noticed that if a minister can convince the people in the first five minutes that he only aims to *save their souls*, he will *kill all the critics in the house.* That was one of the wisest things ever uttered. It ought to be written on the walls of every theological seminary and every pastor's study.—*T. L. Cuyler, D. D.*

SEMINARY LIBRARY.

TO FULFIL its rightful destiny, the library should become the central agency of our college methods, and not remain a subordinate one, which it too often is. It is too often thought of last in developing efficiency and awarding appropriations; committed, very likely, to the charge of an overworked professor, who values it as a help to his income rather than an instrumentality for genuine college work; equipped with few, or even without any proper appliances for bibliographical scrutiny; and wanting in all those administrative provisions that make it serviceable to-day and keep it so to-morrow.—*Prof. Justin Winsor, Librarian of Harvard University.*

TO RELIEVE the anxiety of those friends who are worrying themselves about finding suitable Christmas presents for the Library, we publish the following partial list of books *inquired for within the last three months, but not possessed by the Library.*

Luthardt's Lectures on Apologetics, Dr. Porter on the Human Intellect, Martensen's Dogmatik, The Controversy concerning Predestination, by Walther, translated by Croll, Keil's Introduction, last edition, English, Clarke's Commentary, Ellicott's Commentaries on the N. T., Lightfoot on Galatians and Colossians, The Commentaries of the Society for Promoting Christian Knowledge, The Comprehensive Commentary, The Speaker's Commentary, Nebe's Pericopes, Ludwig Harms' Predigten, Luther's Table Talk, McClintock and Strong's Encyclopedia, General Synod Hymn-Book, Löhe's Predigten, Matthews' works (Orators and Oratory, Hours with Men and Books, etc.), Webster's Unabridged Dictionary, last edition, Princeton Review, Stoddart's Review, Petzhold's Katechismus der Bibliothekenlehre, Leipsic, 1871. Green's large Hebrew Grammar; Winer's Comparative Symbolism.

We also call attention to the fact that the Library is by no means rich in *Biography*.

BOOKS PRESENTED.—From Bureau of Education: Proceedings of the Department of Superintendence of the National Educational Association at its meeting at New York, February, 1881; Education and Crime; The Discipline of the School. From Professor Budd, Organist of St. Luke's: Bassini's Art of Singing; An Analytical, Physiological, and Practical system for the cultivation of the Voice. From I. Kohler: Gerok's Palmblätter; Sunday School Album, English and German. From a Friend: Abendschule-Kalendar, 1882; Visits to the sick bed of Martin Luther, by Dr. J. G. Morris. From Professor C. W. Schaeffer, D. D.: Dr. James W. Dale's exhaustive treatise on Baptism, 4 vols. This work will be more fully noticed hereafter.

Commentary on the Gospel of Mark, by R. F. Weidner, M. A., B. D., member of the American Oriental Society, etc. It is with peculiar pleasure that we hail the appearance of this work, for: 1. The author is a Seminary Alumnus and has been a Seminary Librarian. 2. An English Lutheran Commentary, scholarly but also attractive, is a boon to our American Church. Nearly all the Sunday Schools in the land will devote next year to the study of Mark and our Church is beginning to see the wisdom in forging her own tools for the work.

If you desire to have a well-connected, sharply defined conception of the Life of our Saviour, we advise the use of this Commentary before and in the

midst of your Sunday School Work. The Christmas holidays will afford opportunity to make its valuable special features, viz: the life of Mark, the peculiarities of his Gospel, the latest results in the textual criticism, both of the original Greek and our English translation, and above all the Chronological Table of the Gospel History, exhibiting a Harmony of the Four Gospels. In studying the Commentary proper, keep your eye on the year, month, and running headings at the top of page, notice the differences between the Authorized and Revised readings, fix firmly in the mind the topical headings in the Commentary, and finally test your knowledge by the questions at the foot of the page.

Gerok's Palmblätter have recently appeared in a very handsome American edition, published by Ign. Kohler, Philadelphia. The author's name is well known in homiletic literature. The elegant style of Gerok's sermons, is at once perceived in his poems. The Palmblätter branch out in the "Holy words, holy times, holy hills, and holy waters" of the Bible. They are of lovely looks and lasting fragrance, an ornament for every pastor's study table. W. W.

THE LOST FOUND.—Schaff's Lange on Acts, translated and presented to the Library by Dr. C. F. Schaeffer, has long been missing. The other week some unknown hand left it in one of the student's rooms.

THE STUDENT'S WORKSHOP.

[You are cordially invited to divulge your literary difficulties, perplexities and discoveries, anonymously if you prefer. Questions asked are submitted to friends best qualified to answer them.]

—The INDICATOR has found a second-hand Bengel for its man, who lives way off in Ohio.

—What is the best Greek Dictionary for a theological student who has no acquaintance with that language?

—“One of the afflicted asks for the receipt of the greatest power and efficacy to cure the chronic money-borrower.”

—Prof. Thompson's article came in just a little too late for this issue.

—A case of curiosities has arrived from India, which are to be deposited in the Seminary. Of these more details will be given in the next number.

—An unknown subscriber sends a card, saying that, to him, the November INDICATOR has proved itself exceedingly valuable, giving him information he could not otherwise obtain.

MONEYS RECEIVED.

Regular subscriptions—Lunenburg, Nova Scotia, D. L. R.; Marietta, G. P. M.; New York, C. E. L.; Pillow, J. M. U.; Reading, A. B.; J. F., D. D.; Rochester, A. R.; Sherwood, Ontario, J. P. D.; Stockertown, P. S.; Sand Cut, A. W. W.; Tamaqua, H. F. D.; Stroudsburg, T. H.; Greenville, H.; W. R.; Allentown, E. F. S., S. J. B., C. S. S.; Glenfield, J. R.; Pottstown, B. S. D. D.; Scranton, E. S.; Alleghany, Miss W.; city list and others to follow.

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.

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WHILE engaged in classifying the library, we noticed that there is almost an entire lack of historical material pertaining to our church. Since then we have been thinking on the subject and have concluded to call attention to it through the INDICATOR, especially as it is part of its work to speak of "the strength, weakness, and wants of the Library."

If the history of our church in this country is ever to be properly written, these documents must be gathered and preserved. They are the original sources to which reliable historians must go. Frequently their value increases in proportion as they are not professedly historical. This also increases the risk of destruction.

This matter should find its way to public libraries. It is thus made more available because men know where to go to find it, and they are restrained by no fear of trespassing on good nature. In private hands it is usually much more likely to be destroyed. In most cases the facilities for preserving it are not so good. The value of these documents is a variable quantity. They have at first their temporary interest, then they are for a while reckoned valueless, and then only their historical value begins. During the second period they usually perish if in private hands. This historical value does not usually become apparent till the generation producing them has passed away. Private libraries seldom are kept intact so long.

Other churches are putting forth great efforts to collect and preserve whatever historical matter pertains to them. Historical committees and societies are gathering every scrap of information with a probable historical value, and preserving it carefully against the time when it will be wanted.

A few men in our church are making great efforts to gather the material and write the history of the early periods of our church. At every step they are hampered by the want of what might have been, but has not been preserved. Shall the future historian be relieved from many of these difficulties by the thoughtfulness of our people in the present?

This delay is exceedingly dangerous. Men's memories are failing; death is removing them, and carelessness, ignorance, design and accident are making it more difficult and often impossible to gather this information.

Our church has an interesting history, and this interest must increase with the church's growth and age. We need not only our private workers, but also a well organized historical society, enjoying the confidence of the church and possessing ample means to gather, preserve, and arrange what will be so useful in the future.

We have not this at the present. The next best thing seems to be to utilize the Seminary library as far as may be possible for the same purpose. A few of our friends have done a good share in this work. Rev. Laitzle has given the library bound sets of the "Lutheran and Missionary," "Observer," "Standard," and "Zeitschrift." Others have made donations which we cannot acknowledge, because no record of them has been kept. We need files of papers, minutes of Synods, historical addresses and sermons, and indeed any matter that concerns the history of Lutheranism in America. Will not the Alumni and friends of the Seminary, and indeed all interested in the history of our church lend their assistance in this matter?

NOTHING has pleased us more, since the birth of the INDICATOR, than that we have been taken to task by a thinking reader, for allowing a thought tinged with untruth to creep into our columns. Sound criticism presupposes careful reading, and for the sake of being carefully read we are willing to be soundly and roundly criticised. The INDICATOR does not, newspaper-like, assume omniscience nor presume perfection for itself. Tear it to pieces if you can, the better for us, for our crooked shall have been made straight; the better for you, for your indifference will give way before eagerness to make the crooked straight. Weigh every word, and if it be chaff, send us the kernel. Lord Bacon advises: "Read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider."

The Criticism referred to, is that several of our Thorns tend to leave unhealthy wounds behind them. It must not be forgotten that the nature of these thornwounds depends almost wholly upon the condition of the blood of the person smitten. If disease lurks in the system, poison may be needed to expel it. Noxious bane requires a powerful antidote. That Seminary blood may be slightly tainted, is not impossible; therefore, it may be well to apply to us actual plodders a stimulus that would be very unhealthy and hurtful to the ideal student. In plain words, all pro-

verbs are generalizations from a certain set of experiences, and only apply when the proper conditions are given. No such generalization is absolute in its truth, and, as truth can be viewed from many points, the proverb may be to you a very injurious thorn until you stand where the generalizer stood and see as he sees. Let it be understood, then, that we do not of necessity endorse absolutely all our Thorns. These pointed truths are often unchangeably tinged with error, and we select them to set you to thinking, and when your thoughts are roused, there will be no difficulty in properly discerning the good from the bad.

F. W. J. SCHELLING.

F. W. J. Schelling (1775-1854) was born at Leonberg in Würtemberg. A precocious youth, he went to Tübingen in his sixteenth year and studied theology. He formed a friendship here with Hegel, five years his senior. After taking his degree, he continued his philosophical studies, which he had begun at Tübingen, under Fichte at Jena. Before long, however, he advanced upon his master and announced the germs of his subsequently developed system. At the age of twenty-three he became professor of philosophy at Jena, which position he occupied for about seven years. The greater part of his long career was spent in Bavaria, partly in private seclusion, partly as professor and holder of other important trusts. In 1841 he was called to Berlin (where Hegel had been some years previous) and his removal thither excited the greatest expectations but with little cause. The most important outcome of his active life at Berlin is contained in the course of lectures, published posthumously by his son as the "Philosophy of Revelation," the two volumes of which were recently presented to the library by Prof. Thompson.

While Fichte endeavored to construct the totality of existence out of the Ego as absolute principle, Schelling removed the absolute principle out of the sphere of the Ego back into the region where subject and object meet, where Ego and Non-ego are yet combined in the unity of absolute identity or absolute indifference. This absolute becomes known in its reality by a pure intuition of reason, and it unfolds itself into nature by a law of threefold movements or potencies, according to which all being completes its development by passing from a state of being in itself, to one of being other than itself, and then returning to itself, the state of possessing itself. According to this law the Absolute Being differentiates itself in nature, into the object or relatively real, and the subject or relatively ideal, there being three spheres in each: in the object, matter, motion, or-

ganism; in the subject, science, action, art. This is Schelling's Philosophy of Nature.

Turning from this Cosmogony Schelling endeavored to penetrate the maze of a Theogony, and by a series of philosophic and theosophic speculations he constructs out of the absolute or the purely existent—a spirit, a trinity, an entire history of the spiritual world, connecting his results with the main facts of the Christian Revelation. The fall of man, the existence of Satan, the restoration by the historic Christ, all find an explanation. Polytheism and mythology form a necessary link in this development and a preparatory step to the final restoration of the potencies which had fallen away from the absolute. It was to an explication of mythology that Schelling first applied his Positive Philosophy, so-named in contrast with his and all other earlier modern philosophy, to which latter he applied the name Negative or Rational Philosophy. The most mature exposition of his Positive Philosophy is to be found in the application of it to Revelation. The great work, which was to set it forth completely, though long promised and much spoken of, never made its appearance.

V.

SEMINARY ITEMS.

- Christmas vacation. Dec. 19—Jan. 4.
- Any news in regard to examinations?
- Another Exchange: Hartwick Sem'ry Monthly.
- Draw up your New Year Resolutions in time!
- About one-third of the visitors to the Library are ladies.
- Alumni visitors to the Seminary;—Reiter, Semmel, Bieber, Heilman.
- The long looked-for Lutheran Review is expected to appear in January.
- Mr. A. M. Strayhorn, a member of the Methodist Church, is taking a partial course.
- One column, or a little more, is the proper limit for INDICATOR contributors.
- In the Reading-room there are 29 papers on file; 16 weekly, 9 semi-monthly, and 4 monthly.
- Who will translate and publish Dr. Mann's Life of Wm. Penn,—for the benefit of the Library?
- Our readers would do well to examine our advertising columns before purchasing their Christmas gifts.
- The INDICATOR is still crowded. In the future, perhaps—. In the meantime, 'condensation and concentration.'
- At a special meeting of the Father Heyer Missionary Society Dr. Mann made an address on the subject of Inner Missions.
- Dr. Krauth has so far recovered his health as to have been able to walk from his residence to the Seminary on Monday, the 5th.

—Professor in Hebrew; "My good man, I cannot and will not believe that you do not study your lesson, but see—you *know so mighty little!*"

—As it generally takes a little time to set the wheels in motion after they have come to a stop, the Christmas vacation may delay the appearance of the January number of the INDICATOR until late in the month.

—Dr. Mann has said that he would offer a prize to be awarded to the student who speaks German the *most* in his Seminary intercourse; but practical difficulties are in the way.

—Would the following be a bad order of exercises for a pretty good Theological Seminary? It was the order of exercises in the old German school-house that stood on Cherry Street, below Fourth, erected 1761; to wit:—

Luther's Hymns, walloping the boys, catechism, more walloping, single rule of three, walloping, hymns, prayer and blessing, more walloping, and dismissal.

Muhlenberg.—The Seniors had a pleasant trip, followed up their programme, had various amusing adventures, brought back lots of specimens, and fell to work again as usual.

—Examinations have been fixed upon and are as follows: Monday, December 19, A. M. Freshmen in Mathematics, by Prof. Garber; Sophomores, in Latin, by Prof. Richards. P. M. Seniors, in Chemistry, by Prof. Smith; Juniors in English, by Prof. Richards. Tuesday, December 20, A. M. Juniors, in Mental Philosophy, by Pres. Sadtler, Sophomores in German, by Prof. Wackernagel. P. M. Freshmen, in Physiology, by Prof. Smith; Seniors, in Greek, by Prof. Seip.

—The term closes Wednesday, December 21st. Two weeks of vacation follow.

—It is unsafe to "grab a fellow" by the arm, now-a-days. Vaccination, you know. A couple dozen cases have appeared in Allentown. Authorities differ as to the origin. Some derive it from Bethlehem, others from the wrappings of a bale of Havana tobacco. It broke out in a cigar factory—that much is sure. Better give up the use of the dangerous weed!

—Thursday, November 17th, the grand opening of the Adelaide silk factory took place. We noticed a large number of students there. Wonder how some got their tickets. Perhaps they went in on cheek.

—Who made up that voluntary class in mechanics, that endeavored to carry the Telephone pole into the building? Better give that sort of thing up, boys. The notations for such work don't raise a man's standing materially.

—The Gymnasium has been repaired and some of the furniture is already in place. Look out now for formidable development of biceps and "such like." Wonder who the coming athletes are anyhow?

—No more to-day—perhaps some other day. Good day.

Thiel.—The INDICATOR is a most welcome visitor. The double sheet was a most agreeable surprise. May there be many such in store for us!

—Thanks to many contributors, Thiel now has the best "Boarding Hall" of any Lutheran College in America. The new Hall was formally opened on Thanksgiving Day, when students and professors discussed a good "Turkish" dinner—the first meal

served therein. Post prandial speeches in praise of the Hall, of good eating, of the art of cooking, etc., followed, as usual.

—Labor on Bro. Martin's Walk" has been suspended for the season, owing to cold weather.

—The students are now agitated over the coming "Christmas examinations," which begin on the 14th, and close on the 21st.

—The vacation will extend till January 5th, 1882, when the winter term opens.

—A number of new students are expected. P.

Gettysburg.—The students of the Seminary are reading the Greek New Testament in course. The idea is to read the whole of it quite rapidly, so as to gain a birds-eye view of the original.

—Dr. Stork is winning golden opinions by his energy, zeal and skill as a teacher.

—Dr. Jacobs is hard at work on the proof reading of the new translation of the Book of Concord. He will soon finish it, and then we can get copies of our own.

(The copies of the New Market edition in our Library will then get a rest. Eds.)

Augustana (Rock Island, Illinois).—The Handel Oratorio Society will convene in the chapel on the 19th inst. This society was organized a year ago, and has about 100 members from Aug. Coll., and the congregations in Rock Island, Moline, Andover and Galesburg. President, Rev. Prof. Olsson; leader of the choir, Prof. Osborn; organist, Prof. Ring. The orchestra consists of about fifteen instruments besides the organ. The object of the Society is to awaken interest in classical music. During their first trip, they rendered the greater portion of Handel's Messiah to audiences sometimes numbering 1,500 persons. The proceeds were over \$800.

—The new professor's house, which cost about \$2,000, is now occupied by the President.

—Shall the study of Latin remain obligatory in the classical course of Augustana College? This is a burning question for the Swedish American Press.

Gustavus Adolphus, St. Peter, Minn.—We are quite full. We have about seventy students. Many rooms contain three students.

—A bath-room has been fitted up for the use of the students and professors.

—A building for the special accommodation of the lady students is greatly needed. Seventeen of these are obliged to lodge at some distance from the college.

—Our library needs replenishing, especially in English books. We hope this want may begin to be supplied before another year.

—Our College Cornet Band a few Sundays ago, aided in the divine services of the Swed. Luth. Church at this place. The Swedes believe in "praising God with the sound of the trumpet". Next Saturday, (Dec. 3d), this same band with two of the professors, will visit a congregation at Vista, Minn., to give an entertainment, and on Sunday participate in divine service.

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 Pastor of St. Luke's Evangelical Lutheran Church, Philadelphia.

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