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THE MINISTER'S UNPROFESSIONAL READING.

BY REV. R. E. THOMPSON, PH. D.

"The physician's success," says Dr. D. Hayes Agnew, "will depend in no small degree on the superior rank which he may be able to maintain as an educated man. He should be the best informed, the most cultivated of the circle in which he moves; the man whose general attainments, both in compass and versatility, will be so conspicuously recognized, that to him will the popular eye instinctively turn as the oracle of the community in which he lives. It is impossible to estimate the reflex value of such cultivation on professional success."

If this be true of the medical profession, which as at present organized does not attempt the instruction of the public, and which deals directly with only the lower and material side of human nature, it must be much more true of the ministry, which does undertake the instruction of the public in the most important matters. People like to have "a doctor who knows something." The breadth of his knowledge on topics outside his profession inspires them with confidence as to his acquaintance with the science of his profession. Much more do they desire in a minister that general culture and breadth of information, which shows that his horizon is not limited by the literature of one science.

The spread of literary tastes among the American people is going forward with great rapidity. Twenty cent editions of the best foreign books are bringing them within the reach of classes, who would never have seen them ten years ago. The same classes in Europe never do see them. The literary culture, which in Europe is confined to a few, is to be made as democratic as the ballot in this new world.

This makes new and higher demands upon the ministry of our times. Besides, acquiring the science of their own profession, they must keep even step with this new diffusion of culture. We do not say that they must read everything, nor the same books as their people. But they must take rank as well-read men, the most cultivated of the circle in which they move.

Omnivorous reading is not what is wanted, and least of all the omnivorous reading of new books. That business will produce little else than a mental dyspepsia. It is generally quite safe to ignore the books which prove a nine-days wonder every year. There is but little loss in knowing nothing about them. The student who has to make his general reading a secondary matter, will do well to confine his attention to works which have secured recognition as of standard merit. He often will find that books of ancient date pay better than those of to-day. They are better helps to the enlargement of one's mental horizon. They keep us from being carried off our feet by the currents and drifts most in vogue. Shakespeare, Hooker, Taylor, Milton, Johnson, Burke and Coleridge are better worthy of our intimacy

than "the books of the season." And a book worth reading once, is often but not always worthy of a repeated reading. You cannot get the substance of really careful writing by a single perusal.

In reading look to the man behind the book. Learn to love him, that you may get from him the best he has to give. A good book is the intellectual and moral reproduction of a great character. Make friends of its author, and it will become at once more charming and more useful to you.

Do not read to make yourself a substitute for an encyclopedia. The greatest fool is the would be omniscient. "Dare to be ignorant of many things" says Matthias in *The Pursuits of Literature*. Dare to be ignorant of second-rate authors like Matthias, that you may have a close acquaintance with the best.

Lastly read with reference to the one Book. "Make this the centre of all other books, and all others the circumference of this," Coleridge says, not in these words. Keep an interpagged Bible for reference to whatever you come upon that may cast light on the inspired volume.

BOOKS OF REFERENCE.

BY REV. H. E. JACOBS, D. D.

We mean to give only a few notes of such authorities as are most valuable to the theological student at the threshold of his course. Such are the Latin Lexicon of the Harpers' (Andrews' Freund, revised by Lewis and Short, with the co-operation of Freund), the Sixth Edition enlarged of the Greek Lexicon of Liddell and Scott, the Dictionary of New Testament Greek, by Cremer*, and the Hand-books of Synonyms, in Latin, of Döderlein* and of Ramsborn, in Greek, of Pillon, and of Schmidt; and in New Testament Greek, of Tittman and of Trench. Winer's Grammar of New Testament Greek* is a high authority. The best English Concordance is the recent Analytical Concordance of Young, which groups the references, under the corresponding Hebrew and Greek words. It supplements, but does not take the place of those convenient works, the Englishman's Hebrew Concordance and the Englishman's Greek Concordance by Wigram, or the Hebraist's Vade Mecum by the same editor. Fuerst's Hebrew Concordance is too expensive except for specialists, but is full of valuable philological material, in addition to what pertains to its proper sphere.

Among Encyclopædias the *Britannica* holds the first place. Some of its articles are tinged with rationalism, and others are written from the standpoint of scientific scepticism, so as to render it a very unsafe guide in theology. Many articles, however, are free from this criticism, and on secular subjects it affords the most thorough treatment. Appleton's New American is valuable for its American topics, though not always accurate, and tampered with by Romanists in the historical articles. Johnson should be a favorite with Lutherans, since Dr. Krauth was

one of the editors, and has furnished it with important contributions. Chambers* is popular, but is becoming somewhat antiquated. The German Conversations-Lexicon of Brockhaus* is its foundation.

Herzog's Real Encyclopædia* on its first appearance at once was conceded the first rank in works of its class. Often, however, it varied from the pure faith of the Church. The association of the lamented Dr. Plitt with Dr. Herzog, in the recent editions, has given our church a representation, and remedied some of the more important defects of the former edition. Dr. Bomberger, of the Reformed Church, undertook to prepare an American translation of the former edition. The further he advanced, the more he underestimated the necessities of American scholarship, and condensed the original, and hence it is no wonder that he was compelled to abandon the attempt after the issue of the second volume. An American edition of Herzog and Plitt is now in preparation by Dr. Schaff, which will doubtless be more successful, but be no improvement on the original. McClintock and Strong* is an *omnium gatherum*. It has articles original, selected, condensed, translated, of every conceivable degree of merit. It is exceedingly convenient, but should not be trusted unless with careful testing by other authorities. Smith's Bible Dictionary* and Kitto's Biblical Cyclopædia are useful and meritorious.

A number of works occur to us as books of reference which we would be glad to mention, but they take us outside of this special department, and we fear we have already exceeded the space allotted us.

LUTHARDT'S WORKS.

BY REV. W. K. FRICK, A. M.

Chr. Ernst Luthardt, Consistorialrath, Doctor and Professor of Theology at Leipsic, is accorded a first place among the Confessional Lutheran divines of Germany. Of his numerous writings, aside from the "Allg. Ev. Luth. Kirchenzeitung" "Zeitschrift für Kirchliche Wissenschaft u. Kirchliches Leben," which he edits, may be named, of untranslated works, "Free Will," "Luther's Ethics," "The Last Things." Like Delitzsch, he is "distinguished by a realistic tendency in the interpretation of prophecy." His "Compend of Dogmatics," 1st edit. 1865, forms the basis of the Phila. Seminary course, and in whole or part exists in manuscript translations, taken from Dr. Krauth's lips. Dr. Renè Gregory has Englished "St. John, the Author of the Fourth Gospel," and Luthardt's commentary on St. John's Gospel, 3 vols., a work for which he is eminently fitted by the qualities of both his head and his heart. We have also "The Church," a work in which Kahnis and Brückner unite. His most successful literary venture consists of three volumes of "Apologetic Lectures," delivered publicly during the winter evenings of 1864 '66 and '72, frequently republished, widely translated, and rendered into choice and faithful English by Sophia Taylor, under the titles "Fundamental," "Saving" and "Moral Truths," (Clark's For. Theol. Library, \$2.50 per volume). The Leipsic Professor here does for Lutheran Protestantism what Dr. Chas. Hodge has so admirably, both as to matter and manner, done for Calvinism in his three

* In Seminary Library.

volumes on "Systematic Theology." These two presentations deserve to stand side by side as the last, best word of Protestantism.

Luthardt's Lectures should be in every Lutheran minister's library. They are a very encyclopedia, and touch every point in the whole round of theology, dogmatical and ethical. The style is charming, graceful, eloquent, and no dash of heresy or daring error is added to give them flavor. These volumes are the very poetry of theology. None of the renowned English names has produced anything that excels them in fascination. A profound scholar, but very simple teacher, he expresses himself with the utmost simplicity, clearness and force. They are the very reverse of the dry-as-dust-theologies of the textbook order. In digging through "Schmid," one feels, how formal! how dry! how hard and angular! and again, how I would like to have these men say something about the infidelity of the year 1882; Luthardt meets the case. The course is apologetic. Living issues are discussed by a master-spirit. The reader trembles neither for the Christian faith nor for its defender. "We have never," says the Guardian, "met with a volume—Fundamental Truths—better adapted to set forth the evidences of Christianity in a form suited to the wants of our day.

. . . The whole of the vast argument is illustrated by various and profound learning in ancient and modern writers, and the notes themselves (in all three volumes) are an interesting study." Moreover, in grappling with modern error, Luthardt refutes it on the Lutheran principle. The pre-eminent value of these unique lectures consists in the application of the theology of the 16th and 17th centuries to the needs of busy, sceptical, materialistic, progressive Today. Both text and notes show that the author thoroughly understands the poison and the antidote.

"We do not know any volumes so suitable in these times for young men entering on life as this series. We commend the whole of them. They are altogether a speciality in our literature,"—Weekly Review. And until Dr. Krauth completes the work begun in "Conservative Reformation," they will remain a specialty, and be absolutely indispensable for the English-reading Lutheran theologian. Better Luthardt's three than any twenty-five you can possibly select.

THORNS.

- Man's life is a moral trust.—*Dr. Mann.*
- Few crimes are worse than the waste of time.—*Farrar.*
- Before God there is no flight but to Him.—*Fr. Rückert.*
- The fire of enthusiasm, like all fire, has not only a defective, but also a destructive power, and hence it is necessary to handle it with care.—*Adapted.*
- When Christian experience ceases being a fact, and is only a memory, it is hard to preach.—*Selected.*
- The great difficulty in pulpit eloquence is, to give the subject all the dignity it so fully deserves, without attaching any importance to ourselves, some preachers reverse the thing: they give so much importance to themselves that they have none left for the subject.—*Lacon.*
- Who always holds the sword in hand, Will soon be Knight without a land.—*Herder.*

SEMINARY LIBRARY.

FIFTY YEARS ago most of the graduates from our colleges had to settle down to their life work where they had access to very few books, and among men who had never seen a library. They had to content themselves with the purchase of a few standard authors, an occasional addition of a new volume, and a few leading periodicals. Now the majority of those at least who give promise of becoming scholars, soon find themselves in communities where books and magazines are as necessary for the mind as bread for the body. A constant stream of printed matter sweeps along with it public opinion. All read and think more or less. Our young graduate to be a scholar, an intellectual leader, must rise among men who have such advantages and such habits. The standard of scholarship is pushed upward by the intelligence of the masses. In view of these facts one can hardly overestimate the importance, to those whose aim is above mediocrity of *learning to read during student life.*—Prof. O. H. Robinson, Librarian of the University of Rochester

BOOKS PRESENTED.—From Prof. Franz Delitzsch, Erlangen: *Saat auf Hoffnung*, a Quarterly edited by Delitzsch and devoted to Jewish Missions. We have received No. 2 and No. 4, 1881. The special attention of the Father Heyer M. S. is hereby directed to this interesting periodical, so kindly sent us by the distinguished Professor in the Fatherland.

From Dr. C. P. Krauth: The Authorized Version of the New Testament, "Presentation Copy from the American Committee of Revision, 1881." A splendid gift for the Library! The Presentation Edition is the only one absolutely free from error, and all questions of criticism must be decided by reference to it. For us it will also memorialize the fact that our Seminary is represented on the American Bible Revision Committee.

From Prof. M. H. Richards: *The Helper*, a Monthly Magazine for Home and School. It is no easy mission, to 'charge' the Sunday-school teacher with *living truth*. It is easy to get up Lesson Leaves; but they are either dead, or their life is tainted with fever and fanaticism. The *Helper* is a healthful help. Its pages are fresh. The lesson analyses are simple, striking, and exhaustive. The great problem is, to co-ordinate properly the relations between the Old and the New: Prof. Richards believes in "dosing severely" with the Catechism; but the children no longer dread the doses, the Catechism is no longer made the driest book in creation. Read the article on "Money" in the Jan. No.

From Rev. F. Wischan: *Der Missionsbote* for 1881. No more interesting, illustrated book on the History of Foreign Missions could be found, than the several vols. of the *Missionsbote* bound. Wish we could have a complete set.

From Pilger Buchhandlung: *Das Leben Dr. M. Luthers*, by Rev. Prof. W. Wackernagel. A timely production, admirably adapted to its purpose. Well-known historical facts, interspersed with items less generally familiar, are in a masterly manner presented in quick succession, grouped in skilful and telling combinations, and placed in oftentimes new and striking aspects. The style is vigorous, terse, fresh and racy. Growing out of the new American soil of German Authorship, the work can rank with the best popular work of the kind produced by the old world.
B. W. S.

Classic Baptism, Judaic Baptism, Johanneic Baptism, Christic and Patristic Baptism, by Dr. J. W. Dale. Presented by Rev. C. W. Schaeffer, D. D. In the 4 vols. of this comprehensive work the author has presented a complete survey of all the vast material that philological and historical inquiry can bring to bear upon the question of Christian Baptism. We have somewhat carefully taken notice of the contents of the volume on "Christic and Patristic Baptism"; and, if we are to judge from this volume, the work is marked by originality of plan, superior scholarship, irresistible force of logic, acuteness of criticism, and a vein of pleasant humor. The author is a giant as well in his opposition to the Baptist notion of dipping as in his defence of pædobaptism. And although his Reformed position betrays itself in a view of "Spiritual Baptism" that a Lutheran cannot adopt, many new and irresistible weapons for the defence of the Lutheran doctrine of the *sacramentum initiationis* of Christianity will be put in the hands of the careful reader of this masterly work. The most competent scholars of all denominations have attested its high scientific value. The late Rev. C. F. Schaeffer, D. D., pronounced it "charming."
ESBJORN.

THE STUDENT'S WORKSHOP.

—A Western subscriber sends the following answer to "One of the afflicted who asks for a receipt to cure the chronic money-borrower:"

"*Boston Daily Globe*, January 1, 1981: The first execution under the law of Illinois which makes it a capital crime to try to borrow money, took place at Chicago yesterday at the hour of noon. The culprit was promptly convicted, and in the discretion of the court, was sentenced to death by poison. The dose ordered was a dram of Lake Michigan water. The victim died in great agony."

—Dear Indicator: How can you comprehend the Isagogics of Isaiah, Jeremiah and other prophets, unless you have in your mind a clear picture of Jewish History from 1000 to 500 years B. C.?

My method was, to copy the chronological table of kings in the article *Israel*, Smith's Dict. of the Bible (a table can also be found in Kurtz, p. 209), to read the articles *Judah, Isaiah, Jeremiah*, all in 2d volume of Smith. This I did in our Library. Then in the theological department of the Mercantile Library (left hand, up-stairs, back, letter A), in the second case, I found *Milman's History of the Jews* (No. A. a. 5943), and read about 100 pages in Vol. 1, 3d ed., pp. 330-430. I also looked at *Ewald's History of Israel*. My chronological table was always at my elbow for reference. Finally, after inserting Dr. Spaeth's summaries in the margin of my Bible, I read the whole of Isaiah and Jeremiah in several sittings. Now I begin to comprehend.

Yours, SLOW, DULL, SURE.

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DIED.—Jan. 13, CHARLES FREDERICK, infant son of REV. A. and HARRIET R. SPAETH.

ENTHUSIASM is a glorious thing. With it life is opportunity, time is too short; without it time is everlasting and life seems hardly worth living. A student without enthusiasm is a steam engine, of wonderful parts and brilliant polish it may be, but nevertheless a steam engine with fires drawn and boiler chilled. It is true some students manage to keep up enough steam to plod away, day after day, at lessons assigned, simply because they are assigned, memorizing word for word what they don't pretend to understand, without a glimpse of the treadmill's beginning or end, with no incentive but that of duty and no aspiration but that of pleasing the Professor; but then no one supposes that these praiseworthy and praiseloving machines can ever develop into men.

There are times, however, times especially of forced and continual high-pressure, when the fires of the most enthusiastic student burn low and the noxious gases of a deadly despair insensibly steal over the spirit hitherto rejoicing in life and power. The despair of an earnest student is terrible. A cold, gray atmosphere envelops him and bears him down. Faith succumbs, and there is a gloomy collapse. Now confusing demons possess themselves of his dull and jaded mind and paint their painful pictures on its morbidly sensitive walls. Our Seminary—we know whereof we speak—has more than once been haunted by these gloomy picture-painting fiends: "I am here and am given three years to put my understanding and my heart in proper relation to everything—divine and human. My time is going, but I am learning literally nothing. In the harness night and day, trying to pull a load far too heavy, galled and irritated by this constant work, work, work, my strength is growing weaker. I am sinking deeper daily. My brain is in a whirl. I see neither beginning nor end. All is chaos!"

Friend, jump up and throw your inkstand at these demons: you have much less to overcome than Luther had. *Then* it was one man, with God, set-

ting at defiance the Devil backed by the powers of the whole world and the might of mankind. *Now* God is yet "Ein Feste Burg," and armies of kind men will come to your rescue so soon as you tell them of your trouble. Wherefore lift up the hands which hang down, consider your calling, look unto the author and finisher of your faith. When your mind is wearied and faint, don't keep on wrestling with the perplexing details of history, grammar, and logic; don't lie down in the dust; climb above the turmoil; inhale the bracing air of the lofty crag; look at the wonderful view before your eyes; breathe in the inspiration.

Never allow any green *æru*go to canker your ideals. Go to your silent friends, your few favorite books: they will lead you up into the regions of the ideal, and there as you commune face to face with spirits noble, pure, and great, the life-giving rays reflected by them from the Infinite Source of love and life will shine in through your weary eyes and infuse fresh power into your worn and battered faculties, and you will bring away buoyant hopes and giant strength, you will grapple successfully with Herculean difficulties.

NO MAN can lay the charge of laziness at the INDICATOR'S door. When, however, what we intended to say editorially, has already been said, and said with better grace and with an authority far more weighty than we can lay claim to, we unhesitatingly adopt the strong man's voice in preference to our own. This time what we want to say is *Take Exercise*, and the man who has lent us his voice is John Stuart Blackie, Professor of Greek in the University of Edinburgh:

The growth and vigorous condition of every member of the body depends on EXERCISE. All life is an energizing or a working; absolute rest is found only in the grave; and the measure of a man's vitality is the measure of his working power. To possess every faculty and function of the body in harmonious working order is to be healthy; to be healthy, with a high degree of vital force, is to be strong. A man may be healthy without being strong; but all health tends towards strength, and all disease is weakness. Now, in nature, things grow big simply by growing; this growth is a constant and habitual exercise of vital or vegetative force, and whatever checks or diminishes the action of this force—say, harsh winds or frost—will stop the growth and stunt the production. Let the student therefore bear in mind, that sitting on a chair, leaning over a desk, poring over a book, cannot possibly be the way to make his body grow. A certain part of the student's work, no doubt, must be done amid books; but if I wish to know Homer thoroughly, after the first drudgery is over I can read him as well on the top of Ben Cruachan, or if the day be blasty, amid the grand silver pines at Inverawe, as in a fusty study. [Our students can't climb Ben Cruachan, but one hour's walk will take them to Mt. Pleasant or anywhere along the Schuylkill, and three jumps will land them within the classic confines of Franklin Square. "There they can read," as Prof. Blackie says, "with the fragrant breath of birches blowing around them, or the sound of mighty waters rushing near"].

After this warning from an old student, let every man consider that his blood shall be on his own head if he neglects to use, with a firm purpose, as much care in the preservation of his health as any good workman would use in keeping his tools sharp, or any good soldier in having his powder dry.

ITEMS.

Editorial.—ANY of our friends, who wish to help enlarge the circulation of the INDICATOR, can have two copies sent to the same address or to different addresses for the remainder of the Seminary year, if they will send us 25 cents. They must, however, say that they wish to accept this special offer.

Too late to wish you a Happy New Year; but not too late to give you a few happy moments in the year.

ALTHOUGH Christmas did not open many kind hearts for the Library, it in many quarters seemed to call to mind the INDICATOR. A heavy storm of letters began falling over the head of our devoted Seminary Postmaster, and continued two days. The day after New Year an INDICATOR man appeared on the scene and made an analysis of these large white flakes. He found in them a peculiar, greenish substance, which (so the treasurer says) melts very rapidly. Many thanks to kind friends!

GUSTAVUS Adolphus Items did not arrive. Thiel came in almost too late.

A BLACK face is ugly: make your articles short, then the editors will no longer cry "leads out," and the INDICATOR's face will be bright, open and clean.

READ LUTHARDT by all means. If we had money enough, we would present you with his works; but we are not able even to procure them for the Library.

SIX MONTHS ago Rev. G. C. F. Haas, of New York, promised to investigate "Predestination," and lay bare the nerve of the disputed point for us students. But he finds the latter to be impossible. . . . "It is extremely difficult to condense the theses and anti-theses of the question down to the limits of the INDICATOR, and still leave them clear enough to be of any value. The trouble is that the chief controversy turns on the very fundamental conceptions of the doctrine. To make it clear one ought to view it in connection with the whole plan of salvation. One ought to show how the very tendency, almost unconscious, of the contestants, is the chief point of difference. One cannot trust the words one writes. It is really a question of fundamental difference of tendency and 'Anschauungsweise.' How will you present that in a short article?"

WHEN our friends drop into the Seminary to see how we are prospering, they must not go away without seeing our curiosities. It is true the collection is not large, but that has the advantage that the number of things to look at will not prevent your seeing anything well.

We can show our lady friends some of the ornaments with which their dusky sisters deck themselves. We do not much admire their taste but still we suppose an Indian belle takes as much delight in wearing these ornaments for the nose and ear and neck as any American lady does in wearing the handsomest piece of jewelry she received last Christmas. If they like to travel, we can show them a model of a palankin, or if they are interested in household matters, we can show them something in that department to please them. If any one has a notion to go hunting in the jungles of India, he had better not come around, for the sight of the shiny teeth of the tiger and wild boar may cool his ardor and waken his fears. We have some other specimens that are not of such a fearful character. The linguist will find some books over which he can pore to his heart's content. If he

does, we hope he will enjoy himself. We have some specimens of Indian art that will interest the artistic mind, and as they are of a religious character, they may interest another class. There is quite a collection of idols and pictures representing the incarnations of Vishnu.

Seminary.—Booher has come.

—Revs. Passavant, Jr., Strodach, Reiter, Hemsath, and Prof. Seip, of Muhlenberg, visited the Seminary.

—The fire in Dr. Spaeth's house burned quite a number of his papers.

—Beates, Sr., went home sick with malarial fever, before Christmas, and has not yet returned.

—Great bodies move slowly: the principle applies to the Alumni in having "Herzog and Plitt" bound.

—During the Holidays "Greenland's icy mountains" and "India's Coral Strand" met and combined within the Seminary walls. Jensson, the Norwegian, and McCready, the East Indian, roomed and studied together.

—Seminary Exercises were suspended Jan. 16 and 17, on account of the meeting of First Conference. Somebody called it a "golden harvest for the Review and—Indicator."

—McCready has seen his first snow. Sitting by the window in silent contemplation, watching the falling flakes and the broad white sheet spread before him in Franklin Square, he finally exclaimed: "How beautiful it looks over there in the Park."

—Wednesday, Jan. 4, the Seminary opened for hot work in cold rooms; the heating apparatus out of order just at a time when it was most felt. By the end of the first hour one man thought he was frozen to his chair. It is surprising how elastic some men's consciences are. Notwithstanding Dr. Schaeffer's repeated, earnest admonitions not to stay away over time on opening-day, there were present at Hebrew (Middle) 2; Isagogics (Middle and Junior), 6, etc.

—The hardest day last term was Wednesday, Dec. 14. So the Juniors and Middlemen say. Roster:—A. M., 8-9, Written Examination in Isagogics; 9-10, Hebrew; 10-11, Sacred History. P. M., 2-3, German Homiletics; 3-4, Examinations in Ethics; 4-5, Dogmatics. Besides, there was but little time for preparation, Tuesday having its own work and Monday night Missionary meeting. We overheard the following: "There was so much to do, and I became so confused in attempting to prepare for all, that I was prepared in nothing and failed in almost everything."

—The F. H. M. S. met on the evening of Dec. 12, Dietrich, Chairman pro tem. The Report of the Foreign Mission Committee has been published in the *Lutheran*. Lührs was elected an active member of the Society. Rev. Frick addressed the Society on "The Scandinavian Immigrant." The Foreign Mission Committee announced that a young native of India, a son of Rev. Paulus, is desirous of coming to our Seminary but has no means thereto. After several enthusiastic speeches and amidst great excitement, a motion was made that a Committee be appointed to consider the possibility of bringing this young man over the ocean. Several of the cool and cautious members, meanwhile, had been examining the foundations beneath the rosy words, and began to ask, "Who is the man?" "Who will care for him after we get him here?"—"Eile mit Weile!" The others said, "Strike while the iron is hot."—"Next week we go home for the holidays, and then will be

our only opportunity for raising the necessary funds." Finally, at a special meeting, a day or two later, a motion was made and adopted, that the Corresponding Secretary invite the Foreign Mission Committee of the General Council to investigate the matter, and also that he write to Missionary Artman and to the young Telugu for further information.

Muhlenberg.—Last session came to an unexpected and inglorious close. A small-pox scare was worked up somehow, which caused a goodly number of students to seek for and obtain authority from home to leave a week before the session closed. Then others thought they might as well spin out their vacation also—and did so, on the small pox excuse. Then the few that were left concluded that they were getting too much of a portion of each recitation, and resigned their privileges of staying out the last couple of days. Not, however, to disappoint the yearnings after fame of the departed, the Faculty postponed the usual examinations until their return—which act, like vaccination, may prevent some scares in the future. The *Female* College students waited until their session closed, before leaving.

—Some Seminary students are braver, and visited Allentown during vacation to see—the Sunday-School exercises?

—We hope to chronicle a full attendance, January 5th, of well vaccinated, brave young men, determined to avoid all contamination of soul and mind, as well as of body.

—*Later.*—Session opened January 5th, with full classes. Very few laggards remaining back. Evidently the boys had holiday enough for once.

—A few absentees may be noted: Moser has gone out of Junior into business, with his father. Rambo still awaits a clean bill of health for Allentown. Kuder is detained at home by his father's illness; Reitz, presumably, ditto. Shrader is said to have withdrawn; Seaman is as yet "non est inventus."

—The Senior Course of Lectures by eminent Lutheran Divines is slowly getting into shape. Acceptances and declinations remain secret as yet.

—January 13th saw the first ball of the season for our students—that is, *snow ball*. It was given with many encores after recitations—on the way to dinner—on the sly—in the halls—on the back of the neck.

—College Board, semi-annual meeting, Tuesday, January 17th. We have not heard of any especial business to come up. Hope there will be no trouble to secure a quorum.

Norwegian Augustana Seminary.—This Seminary, which was for some time known as the Salem's Seminary, has recently been removed from Marshall, Wisconsin, to Beloit, Iowa. As the principal portion of the Lutheran Scandinavians have settled in Minnesota, Dakota, and Iowa, Beloit, being situated in the northwest extremity of Iowa, which is about the centre of this region, is a particularly advantageous location for a Norwegian Lutheran Seminary.

—It is at present connected with an Academy and Classical Preparatory School, the principal of which is Prof. D. M. Miller, A. M., Rev. Prof. D. Lysnes being president of the theological department. Both departments are well attended, and several new students are still expected. Prof. Miller is liked very well.

—The Seminary building not being completed, and thus not having rooms enough to supply all the students, a commodious building is rented from Mr. Carpenter for this purpose.

—Book-printer René has removed his printing-office from Chicago to Beloit, where he will continue printing the "Evangelisk Luthersk Kirketidende," and also a newspaper entitled "The West," one-half of which will be English, and the other half Norwegian, &c.

Augustana (Rock Island, Illinois).—The Young People's Society of the Sw. Lutheran Augustana Congregation of Denver, Colorado, recently presented \$100 to the College. It is the first contribution to a fund for the building of a large chapel, to be used at the great festivals celebrated at the College annually, at Commencement and about October 31.

—Stud. L. Andersson, of the Sophomore class, died December 22, 1881. His father, Rev. Andersson, of Minn., was telegraphed for and arrived to see his son depart for a better world.

—The museum is already becoming rich in valuable collections. Before Christmas there was received from Rev. Carlsson and his lady, Samulcotta, India, a box containing a rich collection of objects of Natural History, Ethnography and Mythology, books in the Telugu language, productions of modern Indian industrial art, and handiwork by Hindoo children in Mrs. Carlsson's school. The collection has been described in some of the Western papers.

—In compliance with orders from the State Board of Health, the Faculty has made it obligatory on all students, returning after the holidays, to be provided with doctor's certificates of vaccination. In order to give them time to get vaccinated, the vacation was extended to the 18th inst., 11 o'clock A. M.

—Rev. Prof. O. Olsson has been visiting Lindsborg, Kan., his former home, during Christmas. Later he has been lecturing on "True Communism" at several places in Minn. The proceeds go to a fund for the erection of a Scandinavian hospital in Minn. Great sorrow is felt throughout the whole Synod, that Prof. O's failing health has compelled him to resign. He has accepted a call to a congregation at Ryssby, Col. Prof. O. studied in Sweden and Germany, was ordained in Sweden, has had charge of large congregations in Sweden and Kansas, and has been Prof. of Theology at this Seminary six years. He is universally acknowledged to have been the ablest and most powerful opponent of that modern Socinianism which has spread like a raging prairie fire among the Swedes in the fatherland and this country during the last nine years. He has published several books in Swedish, one of which has appeared in 2 editions in America and been reprinted in at least 4 editions in Sweden.

Thiel.—Married, on Christmas day, by the bride's father, in Zanesville, O., H. K. Gebhart, '80, and Miss Emma H. Swingle, '81, Instructor in Music in Thiel. Alma Mater extends a congratulating hand, and wishes her children a long life of unalloyed happiness.

—The æsthetic craze has struck Thiel.

—A fire, which a semi-sophisticated Junior describes in one of our local papers as a case of "instantaneous combustion," occurred on the evening of the 12th. Happily, it was discovered before it worked much mischief. The orchestra's bass viol will be much missed, as it did good service sometimes in the midnight orgies of fun-loving students.

—The Literary Societies are busy with a lecture course for the benefit of Concordia Hall.

—Feb. 2d, "Founders' Day," will be appropriately observed. Rev. Frank Richards, of Zanesville, O., will deliver the address. P.

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