

INDICATOR. 49

VOL. I.—NO. 8.

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STUDY MUSIC.

BY PROF. S. W. BUDD.

II.

This is at first a somewhat dry and tedious task; but so soon as the student can decipher even the simplest melody in the once puzzling hieroglyphics, just so soon does his interest increase and the apparent difficulties lessen.

To read vocal music but two things are necessary: a practical knowledge of the intervals, that is, the difference in pitch between any notes of the scale; and a like knowledge of the time or duration of notes, as indicated by the form of the characters. In becoming acquainted with the intervals, a keyed instrument may be of great service, provided it is used to test or correct the pitch of the sound made by the voice; but if the note be first made on the instrument, the usual effect will be to make the student depend on hearing and not on sight—he will sing by ear and not by note. Of course, in playing on an instrument such as the organ or piano, the pressing of the proper key gives the true sound, and thus far it is much easier than to read vocally, which requires the pitch of the note to be preconceived.

Learn the proper method of forming and delivering the voice, which will be of great benefit to any one who wishes to be an effective speaker. For information on this subject consult "Bassini's Art of Singing," or similar works. And here it may be remarked, that it is surprising how little attention is paid to the cultivation of the voice either in reading or singing, except by professional singers and actors. Is not a well-trained voice of equal importance to a clergyman? Surely, that most sympathetic of all instruments can justly ask for some skill in him who would use it for the benefit of his fellows and the glory of his Maker.

In addition to these branches, a practical knowledge of harmony is essential to success in extempore organ playing. A mere acquaintance with the names and forms of chords will not do. It must be an experimental knowledge of the expression and effect of the harmonic combinations. Many text-books on this subject may be obtained. Among others, the works of Dr. Marx, of Berlin, are celebrated. But, once past what we may term the primer of harmony, perhaps the most effectual, and certainly the most pleasing, way to acquire proficiency is to study the compositions of great composers, noting the effect produced by each progression, especially where the same melody is successively treated in different ways. And, knowing what to study, the one grand thing essential to success is *work*.

PREREQUISITES TO THE STUDY OF LUTHER'S WORKS.

BY REV. G. F. SPIEKER.

There is a vestibule to the study of Luther. Almost every study requires some preliminary training. It is of the utmost importance that the preparatory work be thorough and intelligent. The reason is: its fundamental character. A good foundation scores so many points in favor of the superstructure. One great reason why there are so few theologians, is the want of a good ante-seminary training. The foundation may indeed receive an after strengthening, which is rarely the case; but this does not argue against the great necessity of beginning right. The student must be *prepared* to study Luther, and the better his preparation, the more satisfactory his work.

It is taken for granted that every specialist loves his department, else he would hardly have selected it. He must have seen something attractive in it, no matter how others regard the same field. To some, theology as a whole appears an arid waste. Such an one will not feel himself drawn toward Luther. Luther was a theologian with all the intensity of his intense nature; theology was his atmosphere: it engrossed and absorbed his thoughts, his words, his deeds. We need hardly after this dwell on the question: What is there in Luther to attract to special study? Certainly there must be a strong affection for the study of what is not inappropriately called divinity; and then, too, a strong conviction that Luther has something about him which others have not, in the same kind or the same degree; in fine, that he holds out special inducements to the student of theology. Let the student bring a genuine enthusiasm to his work. Without it, he will neither understand nor appreciate his author, although he have all the needed literary culture essential to success. The one is the spirit, the other is the body. As long as we are in the body, the two must work in unison. The body, when full of health and vigor, will do excellent service, which cannot be accomplished in any other way.

It has pleased the great Head of the Church to permit her to experience the vicissitudes of earthly history. The student of divinity must study her history; to do well his part in the present, he must be familiar with the foot-prints of the past. The life of the Church during the Reformation, is now itself a part of history; and this history, in its turn, rests on the history of the Church which preceded its eventful period. To understand Luther aright, the student dare not be a stranger to the events which were then passing, nor to the many centuries which had gone before. We may go still further, and require a fair knowledge of profane history. History, especially Church history, is one of the great factors in the make-up of the special student of Luther's works.

Two languages are also members of this body of apparatus. One is a dead, the other a living tongue.

Luther used them both, and used them freely. The one was the common property of the learned in and out of the Church; of the other, Luther might almost be styled the founder. A fair reading knowledge of both languages—Latin and German—is imperatively necessary to the special study of the great reformer. The special student must, therefore, be not only a *historian*, but a *linguist*. In fact, the Lutheran Church is nothing if not linguistic. The domain of language is hers by right of history and of her present constituency. Her pastors should be distinguished philologists; her work imperatively demands a broad linguistic training for those who are to be leaders in the work of education.

Lastly, there is required a knowledge of the *doctrines* of our most holy faith. The student should not be a novice in this regard. The controversies of Luther's time can only be understood by one who is himself familiar with the teachings of Holy Writ. The bulk of the subject matter of Luther's works is rooted in the great doctrines of the Church.

In conclusion, preliminary knowledge is required in order to achieve the best results from the study of Luther, and the requirements are of no *mean* order. If one, having them, will enter on the work, he will also realize that, "Whosoever hath, to him shall be given, and he shall have more abundance."

NOTES ON COMMENTARIES.

BY REV. R. F. WEIDNER.

III. The Poetical Books of the Old Testament. c) The Book of Proverbs.

Though this book is difficult, still it was often used by many early Christian writers for the instruction of the young. Jerome in a letter to a Christian lady named Laeta, recommends that she should instruct her little daughter, Paula, first in the Psalms, and then train her in her daily life by means of the *Proverbs*. Luther likewise advised every one who aimed at piety to make this book a daily and nightly companion, and to compare every day's life with its precepts. For a *critical Comm.* that of *Delitzsch* excels all others. Clark of Edinburgh publishes it in 2 vols., \$6.00. This is a noble exposition, and *Delitzsch* with a lavish hand displays his vast Oriental learning. It is well to have an Arabic and Syriac Lexicon near a hand, but if you master this work, you need nothing more. *Zöckler* in *Lange* is also good. For a popular and yet scholarly *Comm.* that of *Plumptre* in the *Speaker's Comm.* is the best. That of *Moses Stuart* is excellent, so also the *Comm.* of *Fausset*. For *practical* purposes we know of nothing better than *Arnot's Laws from Heaven, etc.*; *Bridges, On Proverbs*; *Thomas, The Practical Philosopher*.

MONEYS RECEIVED.

Regular subscriptions—Allentown, Dr. J. J. R. S. 50; Rev. R. H. H., 50; J. J. R.; Stone Church, Rev. B. F. A.; Stockertown, J. E. S., Mrs. A. E. U., Mrs. E. W., Mrs. J. S.; Ontario, Canada, Rev. W. J. M.; Brooklyn, Rev. A. R.; Brownsville, Pa., Miss L. A. K.; Danville, Rev. J. W. E.; Greenville, Dr. M. A. F.; Phila., F. A. M., D. D., C. Mc., Mr. S.; New York, Dr. M.; Baltimore, G. A. D.; Dallas, Wis., Rev. E. T. Q.; Laport, Ind., Rev. G. L.; Camden, J. C. D.; Miscellaneous—W. P., C. A., Rev. T. C. A., Miss R., W. Z., A. S. S., Rev. A. B. M.

ON SPEAKING EXTEMPORE.

BY PROF. M. H. RICHARDS.

My Dear Theologian:

Last month, the Editor cut me short when I was but half done. So, I shall go right on with 3. *Always use good, idiomatic English.* By *always*, I mean in conversation, in class, in letter-writing—always. You cannot be slovenly in private, and neat in public. You cannot be careless of grammar, pronunciation and enunciation at one time, without, in any momentary excitement, being in danger of gliding into them. And you must be excited or you will not incite in extempore speech. It must glow, or you must blush. You must fire up, forget yourself, forget everything but your theme and your divisions. Then, and not until then, do you find yourself saying things and suddenly thinking of things you never dreamt you were capable of.

4. *Keep up your stock of illustrations.* Read the daily papers; use your eyes and ears; know what men are saying and doing; find out something about the trades; understand the earth's productions, scenery, weather; be sympathetic with household life in its cares and joys. You can draw from history, from every day life, from imagination. Draw well, and draw copiously. This is the gravy, the sauce, the juice of your discourse.

5. *Don't attempt too much.* Creep before you walk; walk before you fly. Be not ambitious of too fine a style. You must be an expert before you can keep that up. Speak in your natural conversational style, always supposing that it is a decent one. Use short sentences and small words. Don't speak rapidly; you must learn first to think upon your feet and in public. Don't try to work yourself up; artificial ways are unpleasant, affected ways. Adapt yourself to your audience, and be simple, if they are; and if they are not, don't be a simpleton by attempting "highfaul-tin." Remember, they are to be persuaded to be Christians, not to admire your "beautiful sermon and elegant gestures."

6. *Don't talk too long.* Hence you must time yourself. If there is no clock to go by, put your watch where you can see it; time your divisions and keep close to the allowance. Some men think they know how long they talk, but their hearers know better how long they actually do. You cannot know, you must run by a schedule, and arrive from point to point on time, or you will finish up beyond the mark.

Finally, write much and carefully. You will run down in thought and in style if you cease writing, just as much as if you cease reading and studying. You will repeat yourself in illustrations and filling up, and give old sermons under new texts. I would write on different themes however, and not mix written and extemporaneous together. That is too much of a medley in style and too awkward in transition. I hope you will succeed in your efforts. You will save much time by doing so. You can think, when and where you cannot write. You will need all your time in your pastorate; economize all you can, therefore, in a proper preparation for it.

INDEXING A CLERGYMAN'S LIBRARY.

BY J. S. HOLME, D. D.

Soon after the commencement of my ministry, and before my library contained a hundred volumes, I found that I could not trust my memory as to its contents. I often wanted light on passages of Scripture, and failed to find it. Yet, afterward, I found that the very thing I wanted had been within reach, and, worse than all, I then remembered to have seen it before. This difficulty suggested the desirableness of an *Index* to my library, and I adopted the following simple plan: I got a handy copy of the Bible, well bound, with good type, good paper, and a liberal margin; I also got a blank-book, large letter-size, of four or five quires, good paper. I took a volume—*e. g.*, "Newman's Parochial Sermons"—and made entries on the first page of the blank-book, as follows: Hebrews xii: 14—"Newman's Parochial Sermons," page 3; Matt. xvi: 26—"Newman's Parochial Sermons," page 12.

I then found these passages in the Bible and put a 1 opposite each; which indicated that on page 1 of my blank-book I should find reference to that passage. So now, upon referring to my Bible, I can at a glance find all the references to my library on any text.

I indexed everything that tended to throw light upon or illustrate the Scriptures; all kinds of books, my scrap-book, and everything my library contains, except regular commentaries, are now indexed in my study Bible. Much of this work has been done by assistants, but I keep the blank index-book near at hand, and whenever I come across an incident or a valuable thought relating in any way to a verse of Scripture, I note it down in the blank-book, and afterward have the reference posted to my Bible. As my library has increased, my Bible fairly swarms with references—sometimes as many as a score to a single text; and now, to about 5,000 vols. I have over 20,000 references. This increases the value of my library almost indefinitely. It saves my time, as the moment I look at a text I see at a glance all that have relation to it. With a memoranda in hand, I make one tour through my book-shelves, gather all the volumes that contain references, and go to work without delay or hindrance. An index to books that I have not at hand, and sometimes that I cannot get, only perplexes and annoys me.

[Condensed from "Homiletic Monthly," with permission.]

SEMINARY LIBRARY.

Mr. L. Lehmayr asks us to state that not he, but J. W. Dobler, Esq., presented the book *Christophori Helvici*, etc., noticed in last issue.

Rev. W. K. Frick has sent the Library a bundle of pamphlets, containing Minutes of Synod, Church Almanacs, Catalogues, Addresses before Literary Societies, Alumni Records, etc. This loose historical material will soon become most valuable. "Nothing compounds its interest so rapidly," says Dr. Krauth. We hope many garrets will soon be overhauled, and a part of their lumber shipped to the Seminary.

From Mr. J. C. File, the F. Heyer Missionary Society has received a gift of eleven volumes in the English and German language, containing treatises on Christian Missions, History, Chronology, Catechetics, &c. They were presented on the condition that they are to be deposited in the Seminary library. We mention especially "St. Paulus zu Wasser und zu Land," by O. Funcke, and the "History of Ancient Egypt," by G. Rawlinson. The latter forms a valuable accession to the means our library affords for historical study. It has been weak in Egyptology. Vol. I. of Rawlinson treats of the land, climate, people, customs, religion; Vol. II. is historical. The edition is the elegant new one of Porter & Coates.

THORNS.

A truth polemically stated loses half its effect.

Many a college-student has mastered a *disqualifying* culture.

Controversy must be cut short or work must be left undone.

Levity is often less foolish, and gravity less wise, than each of them appear.—*Lacon*.

Unconditioned activity, of whatsoever kind, in the end produces bankruptcy.—*Goethe*.

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause.

All our endeavors after greatness proceed from nothing but a desire of being surrounded by a multitude of persons and affairs that may hinder us from looking into ourselves; which is a view we cannot bear.—*Pascal*.

For a young theologian, it is of far greater importance that he should have the Greek New Testament by heart than that he should be able to talk glibly about the last volume of sermons by Dr. Kerr or Stopford Brooke.—*Stuart Blackie*.

Some ministers are all milk and mildness. They touch with so much tenderness!—and if the patient shrinks, they will touch no more. The times are too flagrant for such treatment. The Gospel is sometimes preached in this way till all the people agree with the preacher. He gives no offence, and *he does no good*.—*Cecil*.

The most ignorant are the most conceited. Unless a man knows that there is something more to be known, his inference is, of course, that he knows everything. . . . But let a man know that there are things to be known, of which he is ignorant, and it is so much carved out of his domain of universal knowledge.—*Horace Mann*.

Study.—Thomas Arnold says that a preacher's mind should resemble a lake fed by running streams, never stagnant, ever getting fresh materials. When a man ceases to learn he becomes unfit to teach.

If a full man is needed anywhere, says Blunt, it is the settled preacher, fixed to the same spot the year round. Nothing will suffice short of a full magazine, otherwise his speech will "run out the staple of his argument, and instead of a preacher he will become a spin-text."—*Thwing*.

INDICATOR

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

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EVERY morning the student opens the flood-gates of his mind and lets in seas of thought. In they rush, wave after wave, all day long, till sleep, long after sunset, shuts off these streams of troubled waters. If this daily flooding of the mind with thoughts is all, if the receding waves reveal nothing but sand banks and flats, the student is studying in vain. Many a gem indeed may have been left sparkling on the sands, but there these stray jewels are as useless as they are dazzling.

The purpose of a young man's student life is not to deluge the mind with learning, but to develop the powers rooted deeply in his own being. The man is more than the knowledge. He is to form a character, intellectual, moral, spiritual. He is to build; to build himself for eternity. If his to-days and yesterdays are knit together by nothing stronger than furrows in the sand; if he is what he is, simply because the latest study has rippled his mind into little ridges, he has no identity of character, he is not a man.

Young man, what are you building? Be true to yourself. Find out what is in you, and then make yourself yourself. To be intoxicated with thoughts is not to be a thinker. Principles, aim, methods, habits, character must be carefully sought, and shaped, and set. Use all the thought you need for your imperishable building, but you be the architect—not circumstances. Now, if ever, your energies and capacities are to be trained. The mind "while young and plastic, is being brought into contact with all that is best and greatest in the thoughts, the sentiments, the deeds of past generations of men, in order that these may melt into it and mould its character." The heart, still unsoured by dealings in a deceitful world, glowing in first love to its Saviour, is swelling with the enthusiasm of a new life. Now, if ever, be true to the powers God has given you. "Youth is the season when men are engaged in forming their ideals. In manhood every energy must be taxed in trying to impress them on the actual world."

THE CALL TO THE MINISTRY.

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

Into a profession so noble, so difficult, so responsible, no man should enter unadvisedly. He should thoroughly examine himself as to the reality of the internal vocation he supposes himself to have. He should carefully lay the evidence on which he is disposed to rely, before judicious advisers, and above all with fervent prayer should study those parts of the Oracles of God which reveal the Divine requirements for the ministry of the Word. He should implore the light and guidance of the Holy Ghost, patiently and meekly waiting and working till in the providence of God the external vocation which God Himself gives through His Church shall be set as the true seal of His inward calling. The inward vocation is not a revelation. Men are not inspired with it even when there is good evidence that they have it. As a class the men who insist most strongly upon their possessing an inspiration as an infallible ground on which they not only seek the ministry, but claim that others are bound to admit them to it—show least of the evidence on which the Church may legitimately rest her conviction that it is her duty to give them her call. The internal vocation is an argument only to the man himself. If he submits to the church his impression that he has it, then he is bound by the judgment of the Church in his case. The internal vocation which a man imagines he has, is in itself as distinct from an external call to the ministry as the persuasion which a man has that he is fit to be and ought to be President of the United States, is distinct from his election to that office. No man ought to seek any office without the conviction of his general fitness for it, or the existence of such a conviction on the part of his friends to whom he may modestly defer, but in no case is the seeking the vocation itself. Nothing perhaps has tended more to introduce unsuitable men into the ministry than the impression that there is necessarily something Divine in a man's persuasion that he has been called. In nothing do men more frequently mistake their vocation than in the ministry. The presumption of a call is in fact not something which is to be the touch-stone to other things, but is something which in itself is to be carefully tested. A man does not prove that he is fit for the ministry by insisting that he has been called, but helps to prove that he has been called, by showing that he is fit. A vocation to the ministry now is not miraculously given by God, but is imparted by Him through the Church, and should embrace testing of gifts and graces, election and ordination.—*From Class Notes.*

A man's most splendid successes are almost invariably failures, if compared with the ideal at which he aimed.—*Hawthorne.*

WHICH?

My Dear Indicator:

Many Students of the Seminary carry with them, when they leave its walls, the idea that the English Reformation is the child of Reformed, more than of Lutheran principles and confessions. How could it be otherwise when the regularly used text-book of Church history distinctly says, "The Reformed Church was exclusively established in England," and that "Cranmer was a zealous friend of the Swiss Reformation, and secretly did all he could to introduce it!"

Now, these things are not so. The Church of England, from its very earliest beginning to the formation of its Articles, was decidedly Lutheran in its preferences. And as to the plain written history of the xxxix Articles, it shows in the first place that Archbishop Cranmer was their sole compiler; and secondly, that he never *once* lost sight of the Augsburg Confession on any point. Of course, we must sorrowfully admit that in more than one thing he did not adopt the full truth as set forth in that confession. The best thing, undoubtedly, that Cranmer could have done is to have just accepted the Augsburg Confession itself as it stands, as the basis of the Anglican Church. He, however, agreed to do the next best thing to this, viz: take it as his constant reference. Moreover, Lutherans had been his tutors in theology; and he seemed to think that whatever good thing in his plan of reform was *derived*, (*i. e.* was not original,) was derived from them. In other words, whatever examination Cranmer may have given the Helvetic Confession, we can trace no influence of it in the Forty-two Articles. In 1548, also, he translated a Lutheran Catechism, and strove to introduce it everywhere. On the whole, therefore, the bias of his sentiments ought not remain in doubt.

It is a matter of history also, that in the Reformation era, three distinct parties existed in England—the Royal, the Papal, and the Lutheran. Shakespeare himself testifies to this fact in making Wolsey, the prime minister, disparage Anne Boleyn because belonging to the third of these parties. He, also, catalogues Cranmer under the same condemnation:

"——— What, though I know her virtuous and well-deserving—yet I know her for a spleeny Lutheran; and not wholesome to our cause, that she should be in the bosom of our hard-ruled King. Again, there is sprung up an heretic, an arch one, Cranmer; one hath crawled into the favor of the King, and is his oracle." (*Henry VIII. Act III, Scene I.*)

One thing more. Cranmer kept up a regular and frequent correspondence with Luther and Melancthon. A son of Justus Jonas resided with him (Cranmer) and was the chief medium of the correspondence. Luther himself was admired in England. His books were read. His spirit was imbibed. His influence was very wide. Both among the leaders (political and religious), and the people, in the event of the English Reformation, this fact is easily and everywhere discernible. Whilst, therefore, the Church of England cannot of course be said to be fully identical with the Lutheran Church, still the relation she bears is in some important respects that of a daughter to a mother.

F.

Lancaster, Pa., March 1, 1882.

The Student's Workshop.—A Senior asks, "What is the best plan for private Bible study?" This is an important question to the young pastor. We hope some one of our ministers will feel himself called upon to give a practical answer.

ITEMS.

Editorial.—Please address all financial correspondence: Treasurer, INDICATOR.

—The INDICATOR Association has chosen the following officers, all of them to serve for one year: President, Uhrich; V. Pres., Bernd; Sec., Yeisley; Treas., McCreery; Editor-in-Chief, Schmauk; Associate Editors, Esbjorn, Titzel, Beates, jr., and McCreery.

—Every subscriber who does not receive his paper regularly, will confer a great favor by sending us a card to that effect.

—Young men about to graduate from College are now beginning to take serious thought in regard to the particular sphere of usefulness within which their future efforts must be concentrated. We publish *The Call to the Ministry*, with the hope that it may clear up the perplexities of some earnest, struggling mind.

—During a warm discussion at Monday morning Conference, on the responsibility of parents who never think of leading the steps of their brightest sons into the ministry, it was said: "We have left the old land marks. The *best* of the flock was offered. Now-a-days the mutilated coin goes into the treasury of the Lord. If a boy's liver is so affected that he has no disposition to play, not energy enough to catch a ball, he is thought to be a suitable offering for the Lord, and is sacrificed on the ministerial altar."

—Written Examinations.—The Trustees have directed the Faculty to draw up a schedule for written examinations, and ordered that the papers shall be presented to the Board for inspection. This step meets with the approval of every thoughtful student.

Three classes have been studying since September. Every week each student had to be prepared for 15-21 recitations or lecture hours. An oral Examination of five hours (300 minutes) could not even begin to test the results of the labor of 50 individuals for nine months in all the various departments of theology. Last year three questions: What do the Quakers teach on Inspiration? What is the Canon of Muratori? and some question, now forgotten, on the Canonicity of a book in the N. T., constituted the Examination of the writer.—One year's work tested in less than five minutes. Some remarks by one of the Trustees had led us to hope for better things this year, and we rejoice to see our hope fulfilled.

"PENNSYLVANIA, Apr. 24, '82.

This certifies that the item in regard to the supper of the Senior Class [No. 7, p. 5, 3d col.] was inserted in the INDICATOR, in face of the Editor's disapproval, and without the knowledge of the class. It was not thought that any one would construe it seriously, which accounts for the unguarded expression of the

WRITER."

Two papers, Zeuge der Wahrheit and Augustana Observer, herald this item through the country as a sample of the INDICATOR's general spirit and tone. They have long ago heard that the INDICATOR does not set itself up as infallible, and we therefore regret exceedingly that they did not prefer the "Go and tell him his fault between thee and him alone," Matt. 18:15, to an open pulling down of that which every conscientious student holds most sacred, viz: his character, and to an unmerciful denunciation before men who have never before heard of us.

Seminary.—Easter vacation has come and gone—
—How about the Seminar/boarding department?
—The side fence has recently undergone some needed repairs.

—Warm weather is coming slowly and we theologues are consequently happy.

—Landell, our Junior Swede, preached to his "brethren in the faith" in Connecticut during vacation.

—Seven members of the Junior Class were matriculated on April 26th. Some of the class were not present and the rest are hospitants.

—The Foreign Missionary Committee of the General Council held a regular meeting in the Seminary Library on the 24th inst. The proceedings were *sub rosa*, at least to the INDICATOR.

—Numerous accessions for next year.—Rumor has it that stoves will take the place of our notorious heater. The students will, *en masse*, hail such a change.

—Our sick men, Durst, Sandt, Umbenhen, Mahn, and Gardner, have returned much improved in health and appearance. Yeisley has also recovered from a severe attack of illness which kept him here during vacation.

—During last month the Seminary was visited by Revs. Schantz, Haskel of South Carolina, Zweizig, Cornman, Walter and W. J. Miller of the Alumni, Rupp of Gettysburg Seminary, and Dr. Fry. The Doctor's visits always occasion joy.

—A slim attendance—one Middleman in Dogmatics at the last recitation of last session. The philosophical doctor and philosophical pupil had things all their own way this time. Voigt says he "stood at the head of his class"—and, no doubt, stood during the whole recitation.

—During vacation, of the Seniors G. Seaman preached at Elizabethtown, C. Seaman at Renovo, Hancher at Kutztown, Rehrig at Gerardville, and Conrad at Doylestown, while Beates, Sr. assisted Dr. Seiss. The others took a general rest.

—Has left us.—Voigt of the Middle Class sailed for Germany in the steamship, Cynthia, on the 20th inst. He will pursue his studies at the University of Erlangen, and expects to be here again at the end of next year. The INDICATOR wishes him a safe voyage and a profitable year.

—Still they come.—Herr Amschler of Bavaria, Germany, has recently, (Apr. 18th) come among us to complete his theological studies and acquire English. He is a graduate of a Bavarian gymnasium and will here enter the Junior Class. This makes the third recruit from the "Vaterland."

—The F. H. M. Society held its regular monthly meeting in the Seminary Chapel on Mar. 13th. After opening services, the regular exercises were postponed and the speaker of the evening, Mr. J. C. File, introduced. He spoke on the subject: "What is the Use of Missionary Work?" and his remarks, especially the reminiscences of his early experience with some heathen idols which had been sent to this city, were very interesting and engaged the strict attention of all present. At the end of his speech, a dozen very useful books on missionary topics were presented to the Society by the speaker, and were very gratefully received. Rev. Cornman, an Alumnus, also made some appropriate remarks. The meeting then adjourned and an additional half hour was pleasantly spent in informal conversation.

Muhlenberg.—Items this month are like spring vegetables—coming, but scarce and not well developed at that.

—The session opened with full classes. F. Keiter, of the Sophomore class, has withdrawn for the session on account of ill health.

—Senior Final Examinations take place on Monday and Tuesday, May 29th and 30th. Honors will be announced Wednesday following, and class appointments made.

—Saturday recitations have been closed for the summer.

—Prof. Richards repeated his lecture on Shibboleth at Lancaster before the Junior Missionary Society of Holy Trinity, April 21st.

—The Seniors are still pursuing the study of French with Prof. Wackernagel.

—Dr. Smith has been exchanging specimens for some fine corundum crystals, discovered by him in the neighborhood. Blow-pipe analysis is to be added to the scientific course.

—The Senior lectures were a solid financial success—paid better every way than Opera House performances.

—St. John's Church is being renewed at the rate of some three thousand dollars. Returning graduates will find a new ceiling to study on their visits while the collection is being lifted.

—The College authorities have resolved to mend their ways—the board-walks, at least, in the front campus.

—The Sophomores will wrestle with Anglo-Saxon this session. Wagers upon the result are even. If anything, the odds are in favor of the Anglo-Saxon slightly.

Thiel.—The Spring Term brought its full quota of new students.

—An orchestra consisting of ten pieces with the piano, has been organized. It will make its *debut* on the evening of the 28th.

—The annual entertainments have been announced. Chrystoman, April 28, and Chrestomathean, May 9.

—The pleasant weather of the last two weeks furnished excellent opportunities for Practical Engineering and Botanizing. The Juniors and Seniors were not slow to avail themselves of it.

—The Senior, of philosophic inclinations, in a recent essay relieved himself of the following *deep* phrase, viz.: "The innate idealistic oscillations of the soul." A classmate kindly translated it into plain English, viz.: "The jumpitivity of the spirit."

—"Concordia Hall" is still a "consummation devoutly to be wished." The question now is, "When will it come?" P.

Norwegian Augustana Seminary, (Beloit, Ia.)
—Weather is very favorable. Several students intend to leave soon.

—Sickness has been prevalent among the students this last month.

—Easter vacation is over. Some of the boys are complaining on account of its shortness.

—Our Adelpic Literary Society is flourishing. The Society meets every Friday evening.

—We were lately favored with a visit by Rev. O. Andrewson, the president of our Synod, and Rev. A. Wright, from Minnesota. Rev. Wright delivered a lecture on the subject of Absolution. The subject was ably discussed.

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