

INDICATOR.

VOL. I.—NO. 9. SEMINARY LIBRARY, PHILA., MAY, 1882.

25c. PER YEAR.

"GIVE ATTENDANCE TO READING."—Paul.

BY PRES. B. SADTLER, D. D.

Such was Paul's advice to a young minister of the Gospel. No one had a better right to give it. Paul stands unrivalled among men, for devotion to his work, and success and efficiency in his own ministry. The advice he gave to Timothy is as good now, as when first given. And why?

The very genesis and growth of thought requires it. Knowledge does not come by inspiration. Our perceptions and our sensations precede our reflection. Observation and reading convey ideas to the mind, and then only can the mental digestion and assimilation begin, which make such ideas become our knowledge, as much ours, as the flesh that clothes our frame. The whole science of mathematics begins with a few axioms and first truths, but their combination can reach an expansion and profundity, that tax the powers of giant intellects. So thought begets thought, from small beginnings and feeble conceptions. The thoughts of others are suggestive of thoughts of our own. In the domain of thought, there is no such thing as a strict originality. There is an unavoidable inter-dependence in human life, both in its physical and intellectual phases. The claim, to do all our own thinking, is about as wise as to claim, that we will produce all the food we eat and make all the clothes we wear. Better go to those store-houses of thought, treasured up in our libraries and thence draw, not as plagiarists to offer the stolen supplies to others as our own, but to use them to nourish and invigorate our powers, for manful work in the interests of truth.

The healthful and efficient working of our minds requires the replenishment that can only be secured by reading. Our minds crave their daily bread. Starve the stomach, and its coats will irritate each other. Starve the mind, and it will fare no better. Forget to fill the hopper, and the mill-stones will grind their own faces, instead of sending forth the fine flour for the wheaten loaf. I care not what the size of the vessel, if the bung be permanently closed and the faucet permanently open, the result will be echoing emptiness. It is a truism, that will be quoted as long as language lasts, "Reading makes the full man." Freshness is impossible without constantly adding to our own stores. It is our Lord's description of the scribe, instructed unto the kingdom of heaven, that he "bringeth forth out of his treasure things new and old." Some scribes grievously fail in the production of the new, but the solution is at hand. Their treasure is unfilled intellectually, and, where it is their own fault, no pretence that it is filled with grace will avail. We question whether there is abounding grace, where there is intellectual sloth and barrenness. There are many starved congregations in the land, because their pastors knew not how to take the gospel loaves and multiply them, until all were fed and they had enough for other meals. If such would obey the caption of these lines, they could acquire the art of feeding the flock of Christ. Put no faith

in the "great minds," that claim to be inexhaustible in their resources. Trust rather in the diligent ones, that constantly replenish their stock. Well-fed workmen are the best; starvelings are weaklings.

Here we stop, leaving untouched other reasons why we should give attendance to reading, as well as the questions, how and what we should read in obedience to the Apostolic injunction?

BREAKERS AHEAD!

BY PROF. W. J. MANN, D. D.

There is no doubt that some young men enter the Seminary with a ready will to improve their opportunities, but that gradually the whole effervescency of their first enthusiasm gives way to a pernicious phlegm. What causes this phenomenon?

We all feel, that the novelty of a thing acts upon our nature as a stimulant. It is natural that newcomers in the Theological Seminary have open eyes and open ears. To make a good impression, "they put forward their best foot." In much of what they hear and learn there is a charm of newness, and this goes to the credit account of even *Kamets*, *Seghol* and *Kibbuts*. After a little, the glitter of the novelty is rubbed off, the drudgery of mental appropriation begins, and the young man shows in various ways, what his mettle is and that he had no idea that so much had to be learned and that the way to the pulpit was paved with such hard blocks.

To some extent it is a positive injustice on the part of the Seminary Professors to expect, that certain young men should show a persevering firmness of will and a warm interest in their studies. How should those young friends ever have acquired these qualifications? Possibly they never did show much attachment to the scientific subjects in the preparatory institutions, perhaps they were used to dodge the lessons in various ways and were always innocent of that zeal to learn, which they thought very silly in others. They got through without much exertion, and to get through is all they wanted. There are numbers of people who think, that they are "nice young men," even if there is very little knowledge in them. Now the Seminary Professors ought to have common sense enough to understand, that by entering into the School of Divinity the young mind ordinarily undergoes no divine metamorphosis, that the Seminary student will be pretty much the same man as the previous College student, and that it needs very few weeks to bring the "old man" in the young man to the light, and to show that to study, to master difficult subjects, to become not only a "Parrer" but a Theologian, is certainly not one of his most prominent proclivities. Is it not grossly unjust to expect that such a young man should be able to answer those indecently many and strange questions wherewith he is troubled from day to day? How can a Professor, who ought to have a great deal of common sense, suppose for a moment, that those questions, wherewith he deals entirely too

liberally, should have that same interest to the "nice young man," which they offer to him?

It is stated in so many books, that man is "a sociable being;" that it is "not good for the man, to be alone," has so high an authority in its favor, and it is pronounced by so many public speakers, that man belongs not to himself, but to somebody else; that, though public speakers are proverbially inaccurate, I myself feel inclined to believe it and to judge accordingly. Is the theological student to sit between his four walls, a lonely, solitary being? Shall he bury his nose between octavos and quartos and folios? Shall his noble, aspiring soul be fettered by the nice distinctions between a *Kamets* and a *Kamets Chatuph*? Shall the almost audible pulsations of this high-flying mind be oppressed by meditations on the *inaudible Sh'va*? Shall his better nature be smothered under isagogical, dogmatical, symbolical, ethical and other heavy lumber? It is a cruel fate; it must be counteracted. Society has *her* claims upon the young man; the streets, the shops, the sights, the sighs, the lights, the eyes, the parlors have a proper and irresistible claim upon our young friend. And shall he forget the house of his father, sister and cousins? O here are strong ties and only a barbarian could neglect them! And does it not in the end benefit a soul more to be acknowledged as a sociable, than as a theological power? Are there not also in this sphere talents to be cultivated and interests to be followed up?

All this we feel. But we say: Breakers ahead! Too often the soul is distracted by these outside concerns and a mental dissipation takes the place of the moral and intellectual concentration so needful to a true student. Let our young friends remember, that Theology is by no means simply a collection of certain scientific and literary attainments, but that it is a *habitus totius personæ*, and that it needs a continuous self-control, self-observation and undoubtedly a certain asceticism, which we do not claim in the same degree of others. The young Theologian, who enjoys the reputation of being a great Ladies-man, is of doubtful renown. Young men, charmed by the attractions of society, are in danger of getting vain and giddy, and that beautiful equilibrium of the soul and of its forces, so needful for energetic studies, is easily lost. Give your whole soul to the task before you. You cannot serve two masters.

Sapienti sat. The course of Theological education in the Seminary is short enough. Let us conscientiously make the best of it. We live in an age in which no one can in the sacred office enjoy the proper and necessary respect, unless he is acknowledged as a man not only of an elevated character, but also as the possessor of a well stored mind, and as perfectly able to resist the attacks of boasting enemies of Christianity, and through the proof of the Spirit and of power to convince many of the error of their ways, to lead them to Christ and to strengthen the faith in believers.

Examination of "The Aug. Observer" on Exegesis:

- 1st. Are you the "bishop," or overseer, of this Seminary? or is not 1 Tim. 5: 20 a direction to a "bishop" (v. Bengel)?
- 2nd. Have the students of this Seminary been convicted by two or three witnesses (1 Tim. 5: 19) of a low moral standpoint?
- 3rd. Has Matthew 18: 15 no authority in case one intends to rebuke the private character of persons? or could not your men between you and us tell us our alleged personal faults?
- 4th. Did you ever read: "Be not righteous over much," &c., (Eccl. 7: 16); "Unto the pure all things are pure," &c., (Tit. 1: 15)?

A THOUGHT ON 2 PETER 1: 19.

Where did the writer of this Epistle get his illustration? He compares "the word of prophecy" to "a lamp shining in a dark place," and tells the readers of the Epistle that they would "do well in taking heed unto the word of prophecy, until the day would dawn and the day-star arise in their hearts." What suggested these figures to the mind of the author? Answer: The early morning services of the first Christian church. All those elements of illustration drawn from the outer world with which the writer compares the nature and working of "the word of prophecy," are there found combined; and the fact that these homiletico-didactic morning services were held under those very circumstances mentioned in the figures, suggested their use as an illustration. These services consisted, says Dr. Kurtz, of reading certain passages and sections from that O. T., which the writer calls "the word of prophecy,"—at a later period, also Apostolic letters and portions from the Gospels—of addresses for the purposes of instruction and exhortation, of prayer and of singing of Psalms. And they were held, says Pliny the Younger in his famous letter to the Emperor Trajan, "*ante lucem*," while the day was still dawning and the day-star arising, while the assembled Christians were compelled to have their meeting-house lightened by lamps. How natural, then, to compare the enlightening working of the prophetic word to the rays of the lamp standing near to the speaking presbyter (Ps. cxix: 105), and to see in the night-dispelling day-star a figure of Christ, that "dayspring from on high" (Luke i: 78), that "bright and morning star" (Rev. xxii: 16), which was shedding its light in the hearts, while the night-environed souls were "taking heed unto the word of prophecy"! There is even a way of combining the words of the verse, by which this origin of the illustration may be made somewhat more evident, than it is in the English version. If the words: "in your hearts" (as Starke suggests) be taken together with "take heed," the passage reads: "Whereunto ye do well that ye take heed in your hearts, as unto a lamp shining in a dark place until the day dawn and the day-star arise." In this translation the clause commencing with "until" gives the time during which the "lamp" is "shining in a dark place," and is more clearly indicated as containing a part of the same illustration which is commenced by the word "as." Thus we are compelled to look for the origin of the figure in such a combination of circumstances, where both the "lamp shining in a dark place" and the day-break and arising of the day-star were found in actual combination, and this in such a way as to suggest these circumstances as illustrative of spiritual, Christian truths. But whether the verse be read as it is found in the English version or according to Starke's suggestion, we can hardly fail to find in this passage an evidence in the New Testament itself of the early morning services of the first Christians about forty years before Pliny wrote of them to the Emperor Trajan.

C. M. ESBJORN.

FROM ERLANGEN.

After a rainy passage, in company with Infidels and Jews, Voigt, (of the Indicator staff), landed at Hamburg. "Soon after my arrival at Erlangen, I set out to look up Prof. Zezschwitz. His wife received me in a truly Christian manner, so that all anxiety melted away. She introduced me to the Professor, and told him that I should have the remaining empty room in the *Studienhaus*—a dwelling place for students, owned by Prof. Z.

The Prof. is a fine Christian gentleman, and no sooner was I under his eyes than I forgot all about the learned author, and talked to the truly apostolic figure with the greatest freedom. In a little while a few of the students of the *Studienhaus* were transporting my baggage from the hotel, and at once I felt myself as one of them, so cordially and unaffectedly did they meet me. Then I was conducted to 'Rammes' the keeper of a tavern, where we partook of a very frugal supper. That same night was "Wissenschaftlicher Abend," at the *Studienhaus*. The first Ep. to Peter is now being talked over. The Prof. presides. It was quite a sight to see so learned a man sit among a lot of students, with a beer mug and a cigar case before him, talking over the truths of God's Word, of which his heart is full to overflowing, and by means of which he knows how to warm the hearts of his hearers. The next day I hospitated with Prof. Frank (Dogm.), Zezschwitz (Prac. T. & Hom.), and Hauck (Ex., Past Epp.). I also presented myself at the "Syndicat;" my testimonials were accepted and yesterday I was duly matriculated...Prof. Frank is only less than Zezschwitz in cordiality and friendliness...My course will cover from 20-24 hours a week, besides extras."

SEMINARY LIBRARY.

Preparations are being made to begin an accurate Card Catalogue next Fall.

"Mr. Librarian, in view of the large number of students frequenting the Library, the Faculty has decided to procure a *Revolver* for your use." Unless we add that the new revolver is a book-case, not a shooting-iron, an article on The Moral Decline in the Seminary would doubtless appear before long.

205 books were presented to the Library during the year. Of these at least 50 are to be attributed to the INDICATOR. Also a collection of about 50 German hymn-books, of liturgies, etc., are deposited here.

From Rev. R. F. Weidner we have received *Bibliotheca Sacra, Lutheran* (Gettysburg) *Quarterly*, *Columbus Theological Magazine*. From Dr. Luthardt, Leipzig, *Theol. Literatur Blatt*, Feb. 3-Apr. 21. From Dr. Morris, *The Translated Portions of Luther's Writings*. Also, Catalogues of Augustana College, Minutes of Gen. Council, 1881.

American Health Primers. I. HEARING AND HOW TO KEEP IT. With illustrations. By C. H. Burnett, M. D., Auriel to the Presbyterian Hospital, etc. Philadelphia: P. Blakiston, 1012 Walnut St. Price, paper, 30 cts., cloth, 50 cts.

Compact, clear, interesting. The chapter on The Care of the Ear in Health, contains many things that people ought, but do not know.

SCHILLER AND HIS TIMES. By Dr. J. Scherr. In 3 Books. Translated from the German by Elizabeth McClellan. With illustrations. Phila. Ig. Kohler. 1880. pp. 454.

Open this book at any page, and Schiller stands before our eyes. The story of his early life, his school-

days, and especially the friendships and attachments of later years flash out from the historical background with strange fascination. But the background itself, Sturm und Drang, Weimar, Jena, is wonderfully executed. The general reader and the student, especially the English College Student, will find no more attractive and more accurate delineation of that important period in the History of Culture. With Schiller's *Weltanschauung* and that of his enthusiastic biographer we here have nothing to do.

'Tis true that Schiller wrote in German, but his lofty ideals cannot be circumscribed by the limits of one language. Those English readers who have rejoiced at every translation of his thoughts, have in this book the best of opportunities to cultivate the friendship of the thinker.

E. N. D.

COMMENCEMENT WEEK.

BOARD OF TRUSTEES. *Mon. 2 P. M.*—The Senior examination papers were taken up. As some of the characters were found to be *Hieroglyphic*, the class itself was called down to decipher them. *Tues. 9-12 A. M.* Senior Exam. concluded. A motion to submit papers to the Synodical Examining Committee was lost, but the yearly and exam. averages will be sent them. *2-5.30 P. M.* The Middle and Junior classes called. Each Prof. was allotted a certain time. Averages then read. *Wed. 9 A. M.* Voted on applicants for graduation. Discussion on "Is there a sufficient amount of German instruction?" A motion that the trustees grant hospitants certificates of proficiency, was referred to a committee. *2 P. M.* Resolved, (under conditions) to heat building with stoves. Not yet adjourned.

ALUMNI. *Tues. 8 P. M.* Eulogy on Alumni, Rev. G. H. Trabert. Rev. C. J. Cooper, of Bethlehem, Pa., delivered the annual oration on "The special demands the Church of to-day makes upon the Alumni of our Seminary." 1. As individuals, godly piety, zeal and devotion to the practical work of the Church. 2. As pastors, to elevate the Lutheran consciousness of our people, to perfect our Church organizations, to get rid of union churches and large charges, to be true "Seelsorger." 3. As ministers of the church to labor for establishment of the Evangelical Lutheran Episcopacy. The address was well delivered, and worthy of a much larger audience. There were but two Seniors present. More Patriotism, young men! *Wed. 10 A. M.* Pres. read his report. Treas. reports \$89 on hand. Old officers re-elected. Review Com. reported. Dr. C. F. Scheffer's Dogmatics is being prepared for publication. A Committee is at work securing subscriptions. Price \$2.00. *2 P. M.* Com. on Pres. Report made recommendations. The essays of Veit and H. N. Fegley on "Defects in church Government" were read.

COMMENCEMENT. *Wed. 8 P. M.* St. John's German (Dr. Spaeth's) Church, 1. Choir (Prætorius, 1609). 2. Hymn 151. 3. Introduction to Vesper-service by Dr. Krotel, Ps. 46. 4. Reading of Scriptures. 5. Whit-Sunday Responsory. 6. Address by Prof. Wackernagel, "Give Attendance to Reading." 7. Ein Feste Burg. 8. Distribution of Diplomas 9. Conclusion of service, etc., Rev. Pfat-teicher.

THE GRADUATING CLASS numbers 13, of whom 10 were regularly graduated, three being hospitants. 7 will be ordained by the Ministerium of Penn., three by Ministerium of New York, two by Pittsburg Synod and one by Holston Synod.

INDICATOR

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

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

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

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

THIS last month our students have worked very hard. Whether the specimen bricks, inspected by the Trustees, are a test of the whole structure or not, and whether the pressure unexpectedly concentrated upon some weak, neglected corner, did not result in damaging breaches, is not as yet made known. But the fact stands, that solid work has been done.

After work, comes rest. The summer vacation is here. Ideals of rest differ. Dr. Krauth writes a poem on a profound metaphysical problem, with a sentence from the Augustana as text; or he asks: "What holiday is like a summer with Berkeley?" (Prolegomena, p. 147.) Some of his students at the University and at the Seminary don't think so. Their dreams at the seashore and their rhymes on a summer holiday journey are of a different nature. A winter with Berkeley or in Müller's *Symbolische Bücher* saturates them.

These lofty heights are not for every mind; but on the other hand marshy flats are not for any mind. A man's summer ideal dare not be "Three Months of Loafing!" Total cessation of activity engenders sloth. Sloth is a disease. The rest for which a healthy mind craves, is not cessation, but change of activity in degree and in kind. Out-door life and bodily exercise, and reading that will gently stimulate the streams of thought and prevent sluggishness. Remember that this is almost the only period in the year for the attractive, and to you, necessary literature, just outside the borders of your profession.

But the summer vacation is given not alone to read books. You are to study men. Human nature is one of the two grand fields in which your life's work lies. To preach salvation to man requires a thorough knowledge of man as well as of salvation. Remember, too, that the world is studying you, that "the only Bible in which the world reads is the Christian himself, and him it reads very closely."

TO THE SENIORS.

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

No man ever said to himself: "I will give my life to the service of God and of my brethren," without awakening in himself a conflict which went down to the deep places of human existence; a conflict which engaged on one side or on the other every power of mind or soul. For, as Wendell Phillips says, "Christianity is a conflict, and not a dream."

And in this conflict the world will give you no help, but much hindrance. It will laugh at your ideal of duty as Quixotic, and it will thrust into your face the selfish maxims which it calls "the common sense of mankind." In the world's judgment, self-seeking and the selfish living for gain, are the things that every one does and must be expected to do. It will ask you, "Who ever knew any one to give anything for less than its market price?" It will seek to discredit the self-sacrifices you see in the lives of men who lived above it, by insinuating that they had some selfish root, and that no Job ever served God or man "for nought."

Wordliness gives alms and prays, not for the *use* there is in these things, but for a *gain* which lies outside of them. It is the spirit in which a man does his work wrongly, as doing it not for its right uses, but for a reward which is less than the highest and the best,—a reward limited, exhaustible, and impoverishing to the soul—a reward which becomes a woe and a curse to the man who earns it.

Do you mean to work for the *gains* or for the *uses* of life? This profession to which you are looking forward,—have you a high, an unselfish motive in taking it up? Is it your desire to serve God and your fellow men, to do good in your day and generation; or is it to win yourselves names, and to make money and live in fine houses? If the latter be your object, no one can say that you will not succeed. Nay; your success is exceedingly probable. You will have your rewards. But are they worth your while? Will they give you such results as will repay you for the expenditure of a human life in their quest?

I do not say that it is your duty to run away from money if it honestly comes in your way. I do not say that you are to fly from honor and reputation, if they come to you in the line of your duty. But this I do say, that you should regard poverty and obscurity as far from being the greatest evils in life, and as to be gladly accepted rather than any swerving from the line of your duty; that you should look upon their opposites not as the great rewards of your life, but as things to be done with or done without, according as duty may bring them. In other words you should fix your eyes upon the uses of your work in life, and not upon its gains; and should make it your daily aspiration to do your work well and faithfully, rather than to enrich yourselves in doing it.

ITEMS.

Seminary.—Next session opens on Sept. 21st.

—Lührs has left for Germany to return in the fall.

—Rev. Professor D. McKee, of Thiel, visited the Seminary on the 25th and 26th inst.

—Manz went home on the 26th to attend his sister's funeral.

—The *Indicator Association* met on May 4th. Several new features were discussed.

—Recitations and lectures closed on May 19th—and then came the tug for examinations.

—Bernd returned from teaching Mathematics at the Keystone Normal School to attend examinations.

—Shanor left for beyond the Alleghanies on the 19th inst. He will shortly be ordained by the Pittsburg Synod.

—A student being asked how much logic he studied at college, answered: "We didn't have any but a little on synonyms."

—The students have presented a petition to the Board in regard to the heating apparatus and sewer-gas. It was signed unanimously.

—Landell went home sick several weeks before the close of the Session. Several others have suffered from malaria and were consequently unable to do much work.

—DIED—Missionary Carlson, May 29th, in India, and Rev. J. M. Uhrich, May 10th, at his home in Dauphin Co., Pa. Carlson was a member of '78, and Uhrich of '75. Their loss to the Church is very severe.

—Herr Luwisch, recently of Sweden, but formerly of Roumania, has been stopping at the Seminary for several weeks. He studied theology at Berlin, and has applied for ordination at the coming meeting of the Ministerium of Pennsylvania.

—Another supper.—On Friday, May 6th, the Seniors had the pleasure of enjoying the hospitality of Dr. and Mrs. Spaeth at their residence on Girard Avenue. The evening was spent in conversation and music, and will be long remembered.

—Rough on the Middlemen.—Dr. K. to Middleman in the presence of the Juniors: "Mr. — can you tell me where your class began to review Dogmatics?" Middleman: "Yes sir, we began at the 'State of Corruption.'" A smile of compassion went round the Junior Class.

—During last month great inconvenience was occasioned by books straying from their owners' rooms. Of course, it generally was some friend who assumed the liberty of taking a volume from the shelf and forgot to mention the fact or return the book. Students should be very chary about borrowing books without the knowledge and consent of their owner.

—The choosing of rooms for next year took place on the 19th of May. The Middlemen, having first choice, cast lots and secured all the most desirable rooms. The Juniors had a scrub race for the remainder. This event is considered of "grave importance," since one's comfort for a whole year depends upon the result.* Of course there are always some disappointed.

—The F. H. M. Society held its last regular meeting for the year on May 8th. The following officers

were elected for the ensuing year: Pres., G. W. Sandt; V. P., F. K. Bernd; Sec., J. W. Mahn; Treas., J. W. Klingler; and Cor. Sec., F. J. McCreedy. A report on the great needs of our home missions and letters from Missionaries Artman and Smith were read. Our Brother from India then made an earnest appeal to the out-going Seniors to consider the India Mission Field in its great loss by the death of Rev. Carlson; after which the Society adjourned.

—Programme of Written Examinations:

Monday 22nd. Biblical Antiquities, Apologetics with the Juniors; Dogmatics, Middlemen.

Tuesday 23rd. Exegesis, Middlemen and Juniors; Symbolics, Seniors and Middlemen; Church History, Seniors and Middlemen; Dogmatics, Juniors.

Wednesday 24th. Hermeneutics and Church History, Juniors; Sacred History, Middlemen; German Homiletics, the three classes.

Thursday 25th. Catechetics, Seniors and Middlemen; Ethics, Middlemen and Juniors; Dogmatics, Seniors.

Friday 26th. Isagogics, Middlemen and Juniors.

—The *Workman* devotes three columns of its last issue to the Phila. Seminary. All ought to read it.

—Important Notice! All members and friends of the "Indicator Association" are urgently requested to procure subscribers during the long summer vacation.

Muhlenberg.—It may be May—but it does not feel like it.

—Gallaschick has gone home—broken down in health.

—Several applications have been made for examination for entrance into College classes.

—What is the matter with the Literary Societies? Too short sessions might end in loss of privileges. Look out, delinquents!

—The meeting of Synod is looked forward to with great pleasure *by the students*. Dr. Sadtler and Prof. Wackernagel will be at Synod most of the time. Profs. Seip and Richards will divide the time between them.

—The repairs at St. John's will not be finished in time for the Baccalaureate Sermon; St. Michael's has extended an invitation for that occasion, which has been thankfully accepted.

—The following appointments have been made for Commencement:

First Honor and Valedictory: *Grim*.

Second Honor and Lat. Salutatory: *Schmucker*.

Third Honor: *Bickel*.

Honorable mention of Roeder and Zweizig for high grade of scholarship.

—Who will furnish the cases needed to display our minerals? Cannot our Alumni raise some funds for that purpose? The collection is worthy of it. For information apply to Dr. E. F. Smith.

Augustana, (Rock Island, Ill.)—Examinations on June 6th and 7th. Commencement on the 8th.

—The directors are endeavoring to secure a new English Prof. The Synod will have to call a new Prof. of Theol. for the Sem., since Rev. Prof. O. Olsson has resigned.

—In Oct. last year, C. M. Esbjorn, of Phila. Sem., received commission to claim, on behalf of Aug. Coll. and Sem., a collection of Swedish minerals, which had been exhibited at the Centennial by Prof. Erdman, of Stockholm, Sweden, and afterwards presented to this institution through the agency of Prof. J. Lindahl, Ph. D. When the claim was made, the

* In order to assist the comprehension of minds that have been forcing a slavish, literal interpretation upon every little pleasantry wherewith our Item gatherers thought to brighten the *INDICATOR's* columns, we remark that this and similar phrases are not to be understood as expressing an actual, serious fact, but are to be taken *cum grano salis*. At first we did not believe an experienced friend who told us: "If you want to keep clear, label every joke—*Caution: This is a joke!*"—EDS.

minerals were not found, and the Exp. Co. refused to give any recompense for the loss. The case was left in the hands of Hon. Shippen, of Phila., and the Co. was threatened with a law-suit. By Mr. Shippen's way of treating the case, the Co., after very unworthy acting and much under-hand playing, finally felt themselves compelled a few weeks ago to pay the value of the minerals, which had been lost by the Co.'s own carelessness.

—The graduates of this Coll. are received without any examination at the Minn. State University. By a special decree the Government of Sweden receives them without further examination in the Universities of Uppsala and Lund, with all the rights and privileges of the graduates of her own institutions.

Gustavus Adolphus.—On May 24th, the school will have its closing exercises. Teachers and students are both glad the end is near, for all have worked hard during the last year.

—At present we are in the midst of examinations. Like those at the Seminary, ours are written. The boys and girls will be glad when it is over. They think it is a good deal easier to ask than to answer questions.

—The school closes this year with brighter prospects than ever before. Next year there will be a considerable change in the workings of the school; one for the better, it is fondly hoped. This has reference to the classification of the school, the curriculum of studies, and the distribution of work among the teachers. The school will have five teachers for the whole year; heretofore there have been five only part of the time. As you know, Prof. J. P. Uhler, of Kutztown, has accepted the call given him by our Board. He will prove a valuable addition. We will give him a hearty welcome.

—Prof. S. M. Hill has been called to organize a mission among the Scandinavians of Salt Lake City, Utah. He is a faithful worker and will do much good.

—Prof. Wahlstrom expects to work up the interests of the school among the Swedes of Minnesota during this coming summer.

—Prof. and Mrs. Bauman will visit their friends in the East. The former will endeavor to awaken an interest in the establishment of an English Lutheran church at St. Paul.

—The new Swedish church, which is to be built here this summer, will be quite a fine structure when completed, and will prove very acceptable to our students who attend its divine services.

Thiel.—Senior examinations were held from May 22nd to 26th. Class numbers ten men.

—Our Commencement exercises promise to be very interesting. This is "Triennial Banquet" year.

—The Chrysostomos Lit. Society gave its annual entertainment in the Lutheran Church on April 28th.

—On May 11th the Chrestomathean Lit. Society entertained the largest audience of the season in the Opera House.

—The Chrestomathean Cornet Band attended the Mission Festival held by Rev. Fetzger on Ascension Day at St. John's Church, near Greenville. The "boys" relished the "good things," and the people enjoyed the music.

—On May 19th, Profs. McKee and Titzel with the Seniors and Juniors went on an excursion over the Sand A. R. R. to Butler county, and spent the day examining the geological formation and flora of that section.

—Programme of Commencement Week :

June 18, 8 P.M., Baccalaureate Sermon, Pres. Roth.

June 20, 7.30 P.M., Junior Addresses.

June 21, 2.30 P.M., Address before the Literary Societies by Hon. Samuel Griffith. 8 P.M., Alumni Addresses: Orator, Rev. I. O. Baker; Essayist, Rev. G. L. Rankin.

June 22, 10 A.M., Senior Appointments.

Gettysburg.—Spring is now adding the charms of nature to the beauty of this place. From the Seminary, in its leafy shades on Oat Ridge, a fine view is given. The undulations of hill and valley, bounded on the north and west by the distant mountains, are clothed in the freshness of new life. The newly trimmed walks, lawns, and flower plots around the Seminary, help to brighten the weariness of much study. With cheerful rooms, fine scenery, and pure air, fresh from the mountains, the student can enjoy whatever of pleasure study affords.

The present season is one of unusual interest. The coming reunions of the officers of the Federal and Confederate armies, engaged in the battle of Gettysburg, are attracting much attention. Senator Hawley, (Conn.), is the orator for Decoration Day, when ex-Sec. Blaine and other prominent men are expected as guests. Besides these events, the Semi-Centennial Commencement of PENNA. COLLEGE promises special attraction; to it will be directed the eyes of many Lutherans.

In the Theol. Sem., the annual W. F. HOLMAN Lecture on the Augsburg Confession was delivered May 9, by Dr. Wolf, on Art. xvii. It was scholarly and well received, and will appear in the *Lutheran Quarterly*. The RICE Lecture was delivered by Rev. Geo. Scho of Baltimore, May 18, on the theme: "How to develop and direct the Church's Benevolence." It was rich and instructive, abounding in illustrations drawn from the experience of a successful pastor. Dr. Wolf lately read to the Middlers his article on *The American Lutheran Church*, prepared for Schaff's edition of Herzog's Real-Encyclopedia. Dr. Jacobs has met a real want of the church with his Book of Concord; it is welcomed and commended by the Seminary faculty.

Nearly 100 members were added to the two Lutheran congregations during the Church Spring Festivals. Dr. Stork preached the Ascension Day Sermon with most happy effect. All eyes are turned to the Annual Examinations, five weeks ahead. In the College, preparation is being made for commencement. The final examination of the Senior class, which numbers twenty-four, took place May 22-24. The students will decorate and illuminate the buildings and campus during commencement week. That will be a time of reunions and rejuvenescence on the part of many Alumni, among whom are expected members of the faculties of *Roanoke, Muhlenberg, Carthage, Thiel, Wittenberg* and the University of Penna. The Literary Societies have enlarged their Libraries and refitted their Reading Rooms. The College, with its 170 students is flourishing, and it is hoped that a new era is dawning, in which it will still better represent our Lutheran Zion.

Examination Questions.—GERMAN HOMILETICS (*Dr. Mann.*) 1. Rules for delivery of sermons. 2. What is preaching? Rules to be observed in framing sermons. Make a skeleton on "*Pride goeth before destruction.*"

ISAGOGICS.—(*Dr. Spaeth.*) 1. Kings (and dates) under which Isaiah prophesied. 3. Israel's estimation of Jeremiah. 4. Where did Ezekiel prophesy? 7. Kinds of Parallelismus Membrorum? 8. Divide

the Psalms into Books. 11. Structure of Lamentations? 12. Divisions of Daniel? 15. Historical facts concerning the origin of the Septuagint.

DOGMATICS.—(*Middle course, Dr. Krauth.*) 1. Define the state of corruption. 2. State the doctrine of man's first sin, and his own consequent depravity? 3. Define the doctrine of Free Will? 4. State the doctrine of the benevolence of God towards fallen man, with its two divisions, Universal and Special? 5. Give the two natures of Christ and the personal union? 6. Define the communion of natures?

THIEL COLLEGE

OF THE

Evangelical Lutheran Church.

Winter Term begins January 5th, '82. Board \$2.00 per week. Tuition Free for Lutheran Pastors and Teachers. For Catalogue, address President H. W. ROTH, Greenville. Mercer Co

1841 HOVER'S AMERICAN INKS. 1881

Centennial Prize Medal in 1876. Prize Medal of the Franklin Institute of Pa., 1874. Prize Medal and Seven First Premiums were awarded by the American Institute, N. Y.

For 41 years these Inks and Fluids have maintained a high character, as evidenced in their present demand and extended use, throughout the U. S. Orders addressed to

JOSEPH E. HOVER, Manufacturer,
416 Race Street, Philadelphia.

SECOND EDITION.

THE

Dictionary of the Bible.

EDITED BY THE

REV. PHILIP SCHAFF, D.D., LL.D.

The first edition of this most comprehensive and complete work having been exhausted, within less than twelve months from the date of its first issue, a second edition is

NOW READY.

This *new, able,* and thoroughly *scholarly* work has received the highest commendations from Professors, Pastors, Teachers, and the religious press. It should be

ON THE STUDY TABLE OF EVERY PASTOR,
and accessible to

EVERY SUPERINTENDENT AND TEACHER.

Crown Octavo, Cloth, handsomely bound, 400 Engravings, 12 Colored Maps, 958 pages. Price only \$2.50 Half Leather, Library, \$3.25. Turkey Antique, \$3.75. Turkey Gilt, \$4.00. *Postage free.*

The American Sunday-School Union,
1122 Chestnut Street, Philadelphia.
10 Bible House, New York.
73 Randolph St., Chicago.

PILGER-BUCHHANDLUNG

READING, PA.

Catalogues of our German and English Publications sent on application. Books imported within five weeks. For Christmas Presents for Sunday-Schools, English or German, see *Illustrated Catalogue.*

LEBEN UND WIRKEN WILLIAM PENN'S.

SOEBEN ERSCHIENEN

Gabe zur 200jährigen Gedächtnissfeier seiner ersten Ankunft in Penna., von DR. W. J. MANN. Mit 4 Bildern. Hübscher, Muslinbd. mit Goldtitel \$0.50; im Dutz. @ \$0.35; im 100 @ \$0.28.

DAS LEBEN DR. M. LUTHER'S,

von W. W., Verfasser der "Liedergeschichten." Mit 36 Bildern. 75 cts.; im Dutz. @ 40 cts.; im 100 @ 30 cts.

BENGEL'S GNOMON

OF THE

NEW TESTAMENT.

Pointing out, from the Natural Force of Words,

The Simplicity, Depth, Harmony, and Saving Power of its Divine Thoughts.

A New Translation from the original Latin, by Profs. C. T. LEWIS, A.M., and M. R. VINCENT, A.M. 2 vols., 8vo., 1000 pages each.

Muslin, \$9.00; Sheep, \$12.00; Half Turkey Morocco, \$15.00.

Published by

PERKINPINE & HIGGINS,

914 Arch Street, Philadelphia.

P. M. SCHIEDT, M. D.,

HOURS { 7 to 9 A.M. No. 1708 N. 7th St.,
2 to 3 P.M. PHILADELPHIA.
6 to 7½ P.M.

SMITH & DREER,

S. E. Corner 10th and Arch Streets.

Ladies and Gents' American Stem Winders, Gold cases, as low as \$35, and other grades ranging from \$15 to \$25 and upwards.

R. J. FRITZINGER, M. D.,

Office, N. E. Cor. 10th & Arch Streets,
PHILADELPHIA.

A sixteen page paper for \$1 25 a year. Vol II begins Feb. 16th.

 *Subscribe Now*  *Sample Copies Free.*

THE WORKMAN.

Always Newsy,

Eminently Practical,
Soundly Lutheran.

Rev. W. A. PASSAVANT, D.D.
Editor.

BOX 1149, PITTSBURGH, PA.

HEADQUARTERS
FOR
ANY LUTHERAN BOOKS
IS AT THE
Lutheran Publication House,
(HENRY S. BONER, Supt.)
No. 42 North Ninth Street,
PHILADELPHIA.

Send for our new Catalogue.

SCHAEFER & KORADI,
German Booksellers
PUBLISHERS & IMPORTERS,
S. W. Cor. Fourth & Wood Streets,
PHILADELPHIA, PA.

Recommend their large, well selected stock of German, especially Theological Literature, splendid assortment of Gift and Reward Books, Cards, &c. Orders filled promptly. Catalogues sent to any address on application.

IG. KOHLER,
Publisher, Bookseller,
IMPORTER AND BOOKBINDER,
No. 911 Arch Street, Philadelphia, Pa.

BIBELN,
BUECHNER'S CONCORDANZ,
ARNDT'S WAHRES CHRISTENTHUM,
GOSSNER'S SCHATZKASTLEIN,
HABERMANN'S GEBETBUCH,
HOFACKER'S PREDIGTEN.
HUEBNER'S BIBLISCHE GESCHICHTEN } with new
HUEBNER'S BIBLICAL STORIES } Ills. from
INGRAHAM, DAS LEBEN JESU, } Schnorr.
LITURGIE AND AGENDE,
LOTHER'S HAUSPOSTILLE,
NEUE TESTAMENT,
SCHMOLKE GEBETBUCH,
STARK'S HANDBUCH,
STARK'S HANDBOOK,
ENDLICH'S CHORALBUCH,
LANDENBERGER'S CHORALBUCH,
LANDENBERGER'S KIRCHEN-CHÖRE,
GESANGBÜCHER,
SCHILLER'S ILLUSTRIRTE WERKE,
WÖRTERBÜCHER.

SUNDAY-SCHOOL ALBUM, containing sixty-four texts from Holy Scripture.

ALBUM FÜR SONNTAGS-SCHÜLER, Illustrirt.

Orders for Foreign Books promptly attended to

Im Verlage von **IG. KOHLER**, ist soeben erschienen:

PALMBLÄTTER
von **KARL GEROK.**

Pracht-Ausgabe mit Illustrationen. 400 Seiten stark.
Geb. in Lwd., Rücken-u. Deckel-Goldtitel u. Schwarzdruck, 80c.

JUST OUT
COMMENTARY
ON THE
GOSPEL OF ST. MARK.
BY REV. R. F. WEIDNER, M.A., B.D.,
Pastor of St. Luke's Evangelical Lutheran Church, Philadelphia.

Embracing the Authorized Version of 1611 and the Revised Version of 1881, with parallel passages, questions to comments, a Map and complete Index. A new venture, promising great results. All Lutheran pastors, parents and teachers should have it. Price, (in cloth) \$1.25. Sample Copies supplied at \$1.00, or, including postage, at \$1.10.

The largest variety of Christmas Services, Anthems, Cantatas, &c., English and German, in any one Store in the country.

Send for Special Catalogues of Gift Books for Christmas, Theological Works, &c., &c., to the Publishers,

BROBST, DIEHL & CO., Allentown, Pa.

R. J. FRITZINGER, M. D.,
N. E. Cor 10th & Arch Sts., Phila.,
Druggist & Practical Pharmacist.
Manufacturer of Fine Toilet Requisites.

SPECIALTIES:

THYMOLINE, 25 Cents The perfection of a Tooth Powder.

Thymoline Mouth and Tooth Wash, 50 cts.—a delightfully fragrant preparation for cleansing the teeth, hardening the gums, and healing all diseases of the mouth.

Brooke's Sweet Brier Soap, 6 cakes for 50 Cents.
Eastman's No. 131 (Cashmere Bouquet Odor) 6 cakes for \$1.00. All subject to return if not perfectly satisfactory.

Full line of goods for HOLIDAY PRESENTS, such as Odor Cases and Stands, Toilet Cases, Perfumery, Bottles with Cut Glass Stoppers for covering, &c., &c., &c.
Orders and inquiries by mail solicited. Prompt and careful attention.

GEO. L. SWYLER.

GEO. W. HAWS.

SWYLER, HAWS & CO.,

Wholesale Provision Dealers

Curers of the Celebrated Monogram Hams, and Agents for Wilson Packing Co.'s Cooked Corn Beef.

106 North Front Street, Philadelphia.

NELSON S. QUINEY,

No. 710 Arch Street, Philadelphia,

Will supply all books

NAMED IN THE ARTICLES OF REV. WEIDNER.

Send 10 Cents for Complete, Classified, Theological Catalogue.

JACOB ZAUN & SON,
No. 905 Arch Street, Philadelphia.

BOOT & SHOE MAKERS.

The finest and best goods in this market or Europe. Riding Leggings at reasonable prices, ready made and made to order.

L. B. McCLEES & CO.,
Manufacturers of Church, Hall, Office,
and School Furniture,
DEALERS IN SCHOOL APPARATUS & SCHOOL SUPPLIES,
No. 1026 Arch St., Philada.