

THE YOUTHFUL PRODIGIES.

BY REV. W. J. MANN, D. D.

We all know, that a sufficient ability to preach the Gospel, ought to be the result of our Seminary course. To be acknowledged as a preacher is most naturally the aim of the Student of Theology. If he, holding forth, now and then, as occasion offers, meets with an unmistakable applause, the stocks of his self-esteem immediately rise—possibly even to fever-heat. He realizes with sweet complacency: *Orator nascitur, non fit.* If he has advanced to deliver in best form a sermon of his own authorship, and if his hearers, a host of relations and friends and acquaintances, cannot contain themselves, but follow the irresistible impulse and, to save themselves, give vent to their feelings of admiration, the seal is put upon the young man, that he cannot help it, that he is bound to be a great preacher.

Now some young men have common sense enough to know, that a glib tongue, a ready flow of phrases and a noisy voice are the great powers in a number of localities. They know too that there is much good-heartedness among our relatives, friends and acquaintances, and therefore they do not lose their balance so easily. Some others, however, allow themselves to be raised to undue magnitude by such flattery—and the worst of it is, that, because they can make such an impression by their preaching, they neglect their more comprehensive theological education and disparage those studies in the Seminary Course, which alone will enable them hereafter to make a proper use of the tools that the Seminary can but lay in their hands. The danger is, that, resting on cheaply gained laurels, they will become mere "practitioners" in the pastoral office. But this does not turn out to the usefulness of the man, and detracts from the respect, that the office ought to enjoy.

THESES ON THE NATURE OF THE LUTHERAN SERMON.

BY REV. PROF. H. GILBERT.

1. The relation of the Minister to the congregation is clearly shown by the Order of Church Service.

2. In the Liturgy, the Minister is one with the congregation. True, he is the leader; but, in the Confession of Sins and Prayer for Forgiveness, he is

a poor sinner like all the others; in the *Gloria Patri* and the *Gloria in Excelsis*, also through the Confession of Faith in the Triune God, he is always included in the congregation of those engaged in prayer, praise, and confession.

3. In the singing of the hymn, he is again identified with the congregation, and the official relation is only dimly manifest in this, that he determines what is to be sung.

4. In the Sermon, his office comes to self-dependent activity: here the individuality of the Minister fully manifests itself.

5. But when the congregation intrusts itself to him as teacher, and becomes a hearer, permitting him alone to speak, it again limits him to that which is common to both congregation and minister, viz.: the Word of God.

6. Preaching is, to offer, by commission of the congregation, in the name of God, and from a regenerated heart, that salvation which has appeared to man in the Person and Work of Christ, and which is provided for him.

7. The foundation of the sermon is, therefore, the Word of God, which Word the minister develops to the congregation in that manner, in which it has assumed form and life in himself.

8. Inasmuch as the Lutheran Church is a continuation of the earlier Christian Church, not by revolution but by reformation, she retains whatever was good, even when it was not explicitly commanded in God's Word; and so the ancient Gospel and Epistle selections have remained the property of the Lutheran Church, and have likewise found their place in her Liturgy. Therefore, the Evangelical Lutheran minister prefers to make them the basis of his sermon.

9. If the Evangelical Lutheran minister chooses a free text, he prefers to take it from the New Testament; because Justification by Faith, the "*Real-princip*" of his Church, is more clearly seen in the New Testament.

10. The design of the sermon is the edification of the Christian congregation, *i. e.*, it is intended to ground the congregation more firmly in the Word of God, confirm it in the faith, strengthen holy volition, and give it courage and comfort.

11. The sermon for the Christian congregation is not a Missionary's sermon, which must first make the hearers acquainted with the truths of the Gospel, and controvert their false belief.

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GENERAL RULES FOR TRANSLATING.

BY PROF. F. A. JACKSON.

These rules are intended to suggest the best method of expressing the *exact* meaning of a sentence in *idiomatic* English. With the so-called "literal translation" I have no patience. It is, at best, but a foreign idiom, dressed up in English words, and seldom conveys a precise meaning, even to those who have the original before them; while it fails altogether to exercise the reasoning powers of the student, in *finding out* (sometimes an easy task, often very difficult) the delicate shades of meaning, which exist in all authors worth reading. On the other hand, the "free translation" is, usually, no translation at all, but only a statement of the same *general* thoughts as the author's, in language sometimes similar, sometimes very dissimilar, with no attempt to follow the construction of the sentences, and, therefore, necessarily without accuracy. Any student, with a very slight knowledge of words and constructions, and a good faculty of guessing, can make a free translation.

RULES:

1. Never begin to translate till you understand the sentence.

2. In order to understand it, first determine, as far as possible, the *grammatical construction* of the sentence. Next, the *exact meaning* of the words. Thirdly, the *modifications* in the meaning due to the influence of particles, the arrangement of words, the context, and the peculiar usages of the author.

The sentence, as such, is now understood. It remains

3. To *interpret* it—*i. e.*, to bring to bear upon the mere grammatical meaning all those considerations which can be drawn from history, science, philosophy, the author's personal character and known views, etc., etc. And here, *first*, the student is at liberty to consider what his author was *likely* to say; and a wide field is open for the exercise of good judgment as well as good (or bad) guessing.

The sentence being understood, *all its relations*, it may now

4. Be *translated*—*i. e.*, its *full meaning* be expressed in correct English.

Cultivate largeness of movement, the great utterance of great truths, the great enforcement of great duties, as distinct from the minute, and subtle, and ingenious treatment of little topics, side issues of the soul's life, bits of anatomy, the bric-a-brac of theology. There is a painting of ivory miniatures, and there is a painting of great frescoes.

THOUGHTS ON ARCHITECTURE.

BY AN EX-ARCHITECT.

Fergusson defines Architecture, "The Art of Ornamental and Ornamented Construction."

By Ornamental Construction, we mean such a disposition of the main and subordinate parts of a building as gives to it an imposing, grand, picturesque and beautiful effect. The disposition of the halls and rooms to meet the utilitarian necessities of the building is seized by the Architect and under his hands becomes the source of the noblest beauty of which a building is capable.

But, besides the destination of a building, *i. e.*, whether it is to be a temple, a palace, a hall of justice, or a rural cottage, every structure has constructive necessities; we must have piers, arches, beams, columns, domes, trusses and other forms, and the disposition of these forms in a regular and pleasing order, manifestly comes, also, under the head of Ornamental Construction.

The Parthenon, the great Gothic Cathedrals, like Lincoln, Salisbury, Rheims, Amiens, Chartres and Cologne, show this rare and marvelous beauty. The proportion of their parts, the disposition of their masses has such an effect on the eye of the beholder, that, were the walls stripped of all their mouldings, the statues removed, and every piece of surface ornament given over to the hammer, the eye of the true Architect would still rest with affection and delight on the imposing mass. In our times, when effeminacy and a languid desire to enjoy the beautiful where there is no ability to tell what is beautiful, has reduced the taste of the day to the petty business of feasting its eyes on mere elegance of little details and even worse, on smoothness and polish of mechanical execution, it is well for us to set ourselves right and never forget that our main judgment of a building must depend, first, on the grouping of its main masses, and, secondly, on the disposition of its constructive parts.

By Ornamented Construction, is meant construction to which ornament is *applied*. Construction is *ornamental* by reason of the manner in which it and pieces similar to it are placed in the building; but it is *ornamented* when the hammer of the mason, or the chisel of the sculptor or carver is employed either to give it beauty of form or cover it with forms of beauty, or both. A row of pillars, square and rugged in outline, disposed in a building at regular intervals is an example of *ornamental* construction. If each pillar be rounded it receives *ornament*, cut grooves, or hollowed out flutings into its surface and it becomes *ornamented* to a still greater extent; now add to the top of the main shaft of the column a projecting cap, called a *Capital* and

projecting block at its base, and here you have all the elements of the most highly ornamented column.

Sometimes it becomes necessary for the Architect to ignore almost entirely, the first and greatest source of power in his art. He must depend on the second almost entirely. This embarrassment confronts him most frequently in large cities. It arises from the fact that economy of space requires him to run up four straight walls, without break or projection. Here, then, the problem before him is one merely of ornamenting from one to four surfaces. But more of this in our next number.

SHALL WE GO TO GERMANY TO STUDY THEOLOGY?

Erlangen, August 24th, 1882.

DEAR INDICATOR:

After a semester here, the question naturally arises: Is the air better? My answer, well—on the whole, probably—yes. Although I am not quite as ready to decide the question as I was when I only knew the drawbacks of the *one* climate. I asked myself, has the spirit that breathes here, really been beneficial and strengthening? Does the mind grow and improve rapidly? Is this German Science really what it is generally supposed to be? Before answering, I will flatly preface my feelings thus: If a friend told me of his intention to become a minister for *America*, and then asked me whether I would advise him to go to *Germany* to study theology I would have to answer to his question: "Dwell in the land and verily thou shalt be fed." The reason for my answer will become evident in what I have yet to say. *Have I learned anything* in this semester at a German University? Yes, no doubt, more than I ever learned in an equally short period. I have been brought under influences here which, according to human foresight, I would never otherwise have encountered. But these influences do not spring directly from the university as officially constituted; and what is more, every bit as wholesome influences can be met with at home as here abroad. I have learned very much these few months; something *of*, but a few much more important things *about* German theological science. The body of it does not furnish the means exactly for *converting* many souls, although it does occasionally furnish the means for *perverting* some young, soaring minds. To a great extent it is a science of books and not of life. Much of it resembles a dormitory filled with Procrustean beds. A man, a very learned man perhaps, a philosopher of the German schools, has a scheme or a system into which the *truth* must be forced; whether her joints be dislocated or her limbs be broken is not his care. He

must have a system; and whatever will not fit in, is absolutely of no account. The Church is not his concern; he is a man of science. If the interests of the Church do not accord with, or cannot use his learned opinions and investigations,—so much the worse for the Church.

This opinion of the practical value of what is taught to future pastors and preachers by the men of science in these German Universities is not mine alone. One of the first among them, in closing his lectures last semester, made the remark, that it was necessary to translate the present commentaries for practical use in preaching. And a pastor in the real sense of the word, W. Löhe, in his book 'Der Evang. Geistliche,' remarks: "The trifle of scientificity stood many a man so high that he came into the (ministerial) office totally useless, and, on this account, remains an unhappy man all his life."

Before closing, I would do a friendly service through you, dear INDICATOR. This service is, to recommend Löhe's book as the most practical of Practical Theologies; and I do this in spite of the fact, that I am not acquainted with many of the treatises on this subject. v.

THORNS FOR THE FLESH.

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

All men feel, but few think. Icicles in the pulpit are beautiful but cold.

No man really great does his work by imposing his maxims on his disciples; he evokes their life.

Some ministers are constantly adding up the results of their labors, and, in many such cases, their arithmetic has destroyed their enthusiasm.

Delivery must be free, living, so that the hearers are carried along out into the stream of thought; it is not to be declamatory or pathetic, but strictly methodical, dignified and earnest, so that it fascinates not through strange ornamentation, but through the clearness and the depth of the thoughts.—*Hagenbach*.

A man would do well to carry a pencil in his pocket and write down the thoughts of the moment. Those that come unsought for are commonly the most valuable and should be secured because they seldom return.—*Bacon*.

The maelstrom attracts more notice than the quiet fountain; a comet draws more attention than the star; but it is better to be the fountain than the maelstrom, and the star than the comet, following out the sphere and orbit of quiet usefulness into which God places us.

Things seem largest when seen through the mist. On a misty morning an iceberg looks like an island, an island like a continent. The inhabitants of Lilliput become the inhabitants of Brobdingnag. Insufficient light has made many a thing loom in history. No wonder there was a generation of Titans, for they were the offspring of a marriage between Little Facts and Much Mist. Whether the story of the Wooden Horse be fact or fiction makes little difference. To say the least, it is a true representation of facts that crowd history. It is a rehearsal, in the middle of the centuries, of the origin of evil; for the soul of man, like Troy, was impregnable with its mighty walls and gates, which no outside hand could open.

The Wooden Horse is an exponent of *imported* evils; for those who executed it, as well as its materials, were alien to Troy. Israel's idols were *importations*, so were the "strange women," as their name implies.

Notwithstanding the doom that hangs over imported evils, the Wooden Horse finds a stage, actors and an audience everywhere. It has been repeated a thousand times to Hamlet's once. Every man has seen it, for there is no entrance fee.

Men full of dissipation are gentlemen till they get their ligneous equine selves within the walls of somebody's Troy; then bankrupted tempers, bottles, cursings, depravities, by pairs and in groups, pour out in armed battalions. The wine, while without, "moveth itself and giveth its color;" but when within the walls of strong manhood, it "biteth like a serpent and stingeth like an adder." Pandora's box, which was a sample piece of the Wooden Horse, was, externally, a desirable gift, but it was full of evils. The blush of Cleopatra's flowers conceals an asp.

No man has ever developed beyond the Wooden Horse stratagem. He is either a Greek or a Trojan, deceiving or being deceived. The preacher, seeing their gold edges, unlocks his church from the inside, and takes the customs of the world into it. The young man listens to the orator till he is enchanted, then he resolves to imitate him; but after a while he finds the walls around his individuality broken down, and the faults of the aped orator trooping in upon him. "Ponies" at college are emphatically Wooden Horses. Young man, be careful how you open the gate. Obey Capys, and "throw the vain oblation into the sea." Troy's was not the first nor the last Wooden Horse. Their name is legion. Some standing, some walking, some leaping, but all full of enemies that will sack the city. Keep the Wooden

Horse out, or else the valor of a Hector and the toil of years will be in vain. The Son of Amoz gives to the admonition of Capys the authority of Inspiration: "Bring no more vain oblations." Beware of the evils that come from without.

A WANT IN OUR CURRICULUM.

It is a truth, which is universally recognized by intelligent men, that manner is second only to matter in the public presentation of thought. The emphasis of this truth is, no doubt, fully realized by every student of this Seminary, as it should be acknowledged by all who feel themselves called to present the sublimities of Divine Revelation. Yet, we are not granted the special training necessary to effectual preaching. True, our Professors give us a great deal of well-timed advice, which is very thankfully and appreciatively received; but, in so doing, they in a measure transcend the limits of their prescribed duties.

However, what the Seminary needs, as the testimony of clergy, students, and alumni proves, is a Professorship, or Lectureship, of Sacred Oratory, to which a man of acknowledged ability, who has made this a subject of special study, should be called.

If Divine Truth deserves a presentation at all, it should be presented not only with "demonstration of the Spirit," but also with "power." In the American Church, Lutheran oratory, as all will admit, is not what it should be. Excepting rare instances, it lacks the elegance, earnestness and force of its European development, and often fails to move the will, because, by its weakness, it cannot arouse the sensibilities.

These remarks apply to the reading of the service, Scripture lessons, and hymns, as well as to the sermon. Unfortunately, ministers too frequently overlook the importance of correct elocution in this part of public worship, and read the service in a perfunctory manner, destructive of the devotional spirit. The part of our Church service which partakes of the nature of the ceremonial, is designed to excite and express religious feeling, and, when properly used, effectually displays the power of godliness; but, when read listlessly and without due appreciation of its rhythm and sense, it arouses feelings of impatience and dissatisfaction in the worshipper.

What the Church demands is, that the students be furnished proper instruction in these things; not such instruction as would render them automatons and mere imitators, but rather that higher and more scientific instruction, which would bestow the graces of oratory without destroying the individuality of the preacher.

GEORGE C. GARDNER, *Middle Librarian.*
 JOHN A. WATERS, } *Junior Librarians.*
 GEO. C. SMITH, }

The Library is open daily from 12.30-2.00 P. M. Also 9-12 A. M. (Excluding Conference) on Monday, 12.30-3 P. M.; Wednesday, 9-12 A. M. and 12.30-3 P. M., on Saturday.

DR. Franz Delitzsch has sent us an article of his (appearing in Luthardt's Zeitschrift,) which discusses the Citation from the Book of the Wars of the Lord in Num. xxi: 14, 15. After a minute philological and geographical elucidation, he takes up the much disputed question of *time*. "The present generation is intoxicated with the spirit of negation. We hope for the sobering that certainly must come."

It is truly a source of great gratification and encouragement to the INDICATOR, to know that this article has been sent, "As a token of sympathie with the INDICATOR from F. D."

THE LIBRARY of 800 volumes, presented to us last June by the children of the late Rev. P. Wm. Ruthrauff, of Ohio, is stamped, classified and almost arranged. Our staid and sober German ranks and ponderous Latin tomes are all the better for a little English Light Artillery. Our monotonous walls are brightened with a little new frescoing. About 50 volumes belong to Exegetical Theology, and among them are Davidson's Introduction to the New Testament, Wescott's Bible in the Churches, Kurtz's Sacred History and History of the V. T. Covenant, Bible Revision Literature, and Vol I. of Spurgeon's Treasury of David, Whately's Difficulties in the Writings of St. Paul, Meyer on Galatians, Schaff's Lange on Acts. About 60 volumes belong to Systematic Theology—some recent Apologetic literature, part of Dorner's Person of Christ, and Works on Particular Doctrines. About 30 volumes are classed with Historical Theology—Kurtz, Guerike, Cunningham's Historical Theology, Conybeare and Howson, Arnold's Our Bishops and Deans. The rest are practical, devotional, on Church Government, homiletical, and lectures and sermons, almost without number. A score of the latter are by Vaughan. All the books are English. If it were fair to point out their leanings on such short acquaintance, we would say, a little towards the Anglican Church.

We sincerely thank the donors and Rev. Laird, through whose influence the gift was secured.

History of the Evan. Luth. Congregation in Germantown, Ohio, and Biographies of its Pastors and Founders, by the Rev. J. P. Hentz, A. M.

We welcome this little book. It was a great sur-

prise to see our own ideas staring at us from the preface. "In point of numbers, the Lutheran Church holds the fourth place, probably the third, among the Protestant Churches of our land. Her growth is more rapid than that of any other denomination. Her accessions are truly colossal and are without a parallel in the history of any other church. It is estimated that in 1881, 200,000 souls, holding her faith, landed on the shores of our country; and 1882, it is supposed, will bring over of the same people 300,000 more. Ere many more years shall have passed by, the Lutheran Church will be the largest Protestant body in the country, as she now is in the world.

"In view of these facts it is most important that steps be taken to record and preserve her past and present history. The work of gathering the material for it ought to be entered on at once. Facts and data can be obtained yet, which will not much longer be available. They are stored away in the memory of the aged people of the Church, in congregational records, and in other equally perishable receptacles. These sources of information will soon be closed up. Much precious material has already perished.

"If every Lutheran pastor in the land were to collect all the material to be found in his charge, and write out the history of his parish, and furnish the same to some person or party, previously appointed as custodian, within a few years all would be gathered in. Synods should take steps looking toward the accomplishment of this end."

THERE are many books to be acknowledged or noticed; but you cannot pile a bushel into a quart measure; the Printer does not allow any "running over, shaken down and pressed together."

OUR NEW MISSIONARY.

Rev. F. S. Dietrich, who has accepted an appointment to join our Mission at Rajahmundry, India,—was solemnly invested with his office at a special service held in Trinity Lutheran Church, Reading, Pa., on Tuesday evening, Oct. 3rd. Twenty-five clergymen were present, and the church was filled to its capacity by the congregation. The pulpit and chancel were very handsomely decorated with living plants and flowers, emblems of the Gospel of peace. Rev. Dr. Seiss conducted the religious services, Revs. S. Laird and H. Grahn delivered the addresses, and the officers of the Foreign Mission Committee, Revs. Dr. Spaeth, Dr. Schmucker and F. Wischan performed the ceremony of investing Rev. Dietrich with his office and commission to India. Rev. Dr. Fry, pastor of the church, presented Rev. Dietrich with a silver communion service, from the Sunday-School of Trinity Church, as a memento of the occasion. The service occupied about two hours, and was deeply impressive.

INDICATOR

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Now is the time to Pay your Subscription.

We mail present No. of INDICATOR to all our old Subscribers. If those who have not yet renewed their subscriptions do not wish us to discontinue, they will kindly notify us immediately.

IT GIVES us great pleasure, after our vacation days, to again greet our old acquaintances, and to form new friendships. The INDICATOR has now been in existence a year, and, we trust, has successfully demonstrated its "right to life." We open our second volume with less misgiving and far more encouragement than were attendant upon our first venture. The INDICATOR has served as a bond of union between our Lutheran educational institutions; and, since our last issue, we have attempted to render that bond more strong and more intimate, by offering each of our Lutheran colleges a department in our paper with editorial control; but they, to our regret, deemed our idea impracticable. We, however, congratulate ourselves in having realized expectations which we hardly dared entertain when the publication of a seminary paper was first agitated. In size and price, we more than fulfill our past promises, and hope that our present appearance will meet approval.

WE DESIRE to call the attention of our students to the Library. It is worth your while to become acquainted with the grand Theological literature of our Church. The treasures new and old, especially old, are worth looking at. You meet the names of these books in your Church History, and why not fix the thing—rather than the mere name—in your memory, by holding it in your hand, by glancing at the title-page and the heads of chapters. There is nothing like cleaning the 'misty' out of one's brains. For instance, Tertullian comes up in Kurtz. You don't know how to distinguish him from three or four

other Church Fathers. You are mixed up. But pick up his works, see on what he writes and how he writes, and you will not forget him.

There is another advantage derived from this 'rummaging.' It makes one modest. You feel your little is nothing in the presence of so much. A third advantage is: You will know better what to buy after you leave the Seminary. Note down the best books. Some books you won't be able to afford; they are worth more than you are. Make their acquaintance before it is too late. The Seniors, especially, have plenty of time to read this year. The Professors are very willing to recommend books; the Librarian will do what he can. If the book wanted is not in the Seminary Library, it may be amongst the 200,000 volumes of the Mercantile Library. Be 'text-book men,' but also 'reading men.'

THE FUTURE MINISTER IN COLLEGE.

Why does the path to the ministry lead through a college? To start the student in those arts, sciences and accomplishments which are needed by the *theologian*, and also to teach him those arts, sciences and accomplishments which he will need as a *man*. In the former, the handmaids of theology, he usually makes progress throughout life; in the latter, his development usually stops with his college career.

Today let us look at the latter. Though the minister is to be a servant of God, he must still be a man among men. Though his first business is in "the kingdom of heaven," yet if he wants to win men, and if he himself is to be a true, well-rounded man, he must have some of "the other things." These things are the humanities, and are grasped together in the word culture, or, as the German has it, *Bildung*. The college is to draw forth all that is in a man by bringing him into "contact with whatever is best in the past history of the race." We are heirs to the preserved thoughts and deeds of our forefathers; we use the most powerful, noble, beautiful of these, to *discipline* the coming man. The college is a "sort of microcosm—a small, practical abridgment of an unending book, a compend of the past thought and cultivation of the race, reduced to the shape and dimensions best fitted to be taken in."

He is to emerge from this microcosm so trained "that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; that his intellect is a clear, cold, logic engine, with all its parts of equal strength and in smooth working order, ready like a steam engine to be turned to any kind of work, and

spin the gossamers as well as forge the anchors of the mind;" that his mind is stored with a knowledge of the fundamental truths of nature, of man, of God; that his heart has found and uses the means to bring him into intimate fellowship with God; that his character manifests the "fruits of the Spirit;" and that his aim is, "to the glory of God and the good of man."

This year we hope to find space for the wisdom of those specialists who have given particular attention to this side of a student's character.

Editorial Notes.

THE LATE opening of the Seminary rendered a September INDICATOR impossible. The light weight at this end of the scholastic year will, however, be fully counterbalanced by a compensating weight next Spring. If our last issue is June instead of May, there is no reason why our first should not be October instead of September.

DURING THE vacation just ended, the rooms intended for occupancy by the students were furnished with neat and substantial anthracite stoves, which now seem to give general satisfaction. As it is the most frigid student, literally speaking, can secure enough caloric, and the halls resound with strange and indescribable sounds, heretofore unknown. But whether these "Anti-Clinkers" can survive a conflict with the Hyperborean blasts, and thus maintain their favorable reputation, when Æolus throws open the doors of his cave, yet remains to be told.

RUBUS writes: "I tried to get the horse into too small a stable, and thereby knocked the skin off his back and bruised his head, so that I am afraid he will take the poll-evil. I hope you understand hippopathology and will treat his case at once. He was a good horse when I got him; but now is suffering the fate of many a good horse. He is like the 'man who fell among thieves.' During the war the best horses were used by the cavalry, and hence were scarred in battle and suffered from hard marches and lack of provender. 'History repeats itself,' and the ill treatment of the wooden horse is the recital of a historical lesson."

THE ACTION OF THE ALUMNI ASSOCIATION ON THE INDICATOR: "Concerning the INDICATOR, the Association expressed its hearty approbation and appreciation, and resolved to henceforth dispense with the publication of the *Alumni Record*. The Secretaries are to furnish items of interest to the INDICATOR and to transmit the above action.

"Signed for the Alumni Association,
W. K. FRICK."

This action does away with the *Record* and saves the Alumni some money. As to the INDICATOR, it is very thankful for this moral support, but still its nature is not so ethereal as to be able to dispense with a proper financial backing.

NOT LONG ago a most painful incident occurred. A person once connected with this institution preached before an intelligent congregation on the Gospel of the day. Two weeks afterwards the pastor himself delivered a discourse that corresponded, division for division, line for line, to the stranger's sermon. The members could not help inferring that things the same must have a common source. Confidence has been shaken and reverence lost. He who stoops to plagiarism commits a crime that has a very ugly name when translated into the language of every-day life. And yet one is very easily ensnared. The great preacher who said: "Other preachers study commentaries, but I study sermons," was tried on a charge of plagiarism. "Other persons' sermons" may only be preached when some such formula is prefixed: "The text is found in ———; the discourse is by ———."

De Alumnis.

—We take pleasure in announcing that all of last year's class are actively engaged in extending the borders of Zion. They are stationed as follows:—As teachers, W. A. Beates is Principal of High School at Lancaster, O., and G. B. Hancher is Vice-Principal and Professor of Mathematics at Kutztown, Pa. As pastors, C. N. Conrad is stationed at Rochester, J. W. Knapp at Liverpool, and C. C. Manz at Newberg, N. Y.; R. R. Durst at Dell Roy, O.; W. M. Rehrig at Girardville, C. S. Seaman at Renovo, G. S. Seaman at Elizabethtown, H. K. Shanor at Freeport; J. H. Kuder is supplying Leighton, and J. N. Wetzler is laboring in Dauphin Co., Pa.; while F. S. Dietrich is about to sail as missionary to India.

—They dropped in to see us—Revs. Weiskotten of '68, F. C. C. Kaehler of '70, Geissinger of '72, Frick of '73, German of '78, J. Mueller of '79, Cassaday and Zweizig of '80.

—Rev. H. K. Shanor, last year our associate editor, secured forty-two paid subscribers to the INDICATOR during the summer.

—Suggestions for the Father Hyer Missionary Society:—There are boundless fields for your Father Hyer Society members in the biographies of our missionaries. You will find them, I think, in the back numbers of the Luth. and Miss., as well as in the current numbers of our mission papers. What we need in this direction is a volume in which the history of Lutheran missions shall be clearly, but not dryly, set forth, with sketches of the leaders, all in a few hundred pages. ALUMNUS.

[Here is a chance for fame!]

—We begin the year under very encouraging circumstances, the Junior class being the largest that ever entered.

—Hebrew: "An open syllable is one that ends with a vowel sign." Prof.: "Vowel what?—tell him, Mr. S." Mr. S.: "Vowel sound." Prof.: "If you were a little sounder in your grammar you would answer differently."

—Glad tidings! Dr. Krauth says he begins this year with more vigor than he did the last.

—The *Chrestomathean*, of Thiel, is a very welcome exchange.

—Our new Juniors seem to be bright, earnest, solid. The first six months here will make them either students or loafers—we hope students.

—The Seminary is almost full, even up to the sky-parlor.

—Rev. G. D. Bernheim, D. D., of Wilmington, N. C., is here. He makes the Seminary his headquarters whilst in the city.

—Booher and Landell were ordained to the office of the ministry during vacation, the former by the Indiana, the latter by the Swedish Augustana Synod.

—Lühns writes from Germany that he is "verlobt."

—Warm companions—stoves! Now let Boreas rage in his fury; we will close the (stove) door, and bid him stay without.

—The Mt. Joy *Star and News* thinks Mt. Joy is the place for our new Seminary. "Cedar Hill Seminary (here) has been standing idle the past few years, and it can either be bought or rented very cheap. Its location is grand. We trust the Committee will be informed of this place, and we feel confident that they will be favorably impressed with it."

—Opening Exercises. The Seminary opened at 10 A. M., September 21, with a well-filled chapel. Dr. Mann announced a hymn, and Dr. Spaeth offered a prayer. Rev. Weiskotten delivered an impressive address in German, based upon the prayerful study of the Bible. He was followed by Drs. Schaeffer and Mann in English. The former spoke of the necessity of young men, especially theological students, having a specified object in view, and of pursuing it in the fear of the Lord, while the latter came nearer home with some practical remarks as House Father. The exercises were closed with prayer by Rev. E. Smith.

—Our Seniors were quite busy preaching during

the long vacation. Booher was at Nokomis, Ill.; Bernd at Lehighton, Pa.; Binder in Philadelphia and vicinity; Englund at Boston, Mass.; Esbjörn at Brooklyn, L. I.; Klingler at Hamburg, Pa.; Sandt at Sellersville, Schmauk at Catasauqua, Titzel at Parker City, Umbenhen at Mt. Joy, Yeisley at Bellasylva, Pa.; and Stupp at Hainesport, N. J.

—The Junior class numbers twenty-two present, with one yet to come. O. D. Bartholomew, L. J. Bickel, A. B., W. G. Dressler, A. J. Heissler, A. B., J. W. Lazarus, A. B., E. L. Miller, A. B., R. D. Roeder, A. B., H. N. Reiter, A. B., and E. H. Smoll, A. B., prepared at *Muhlenberg*. E. L. Baker, A. B., U. J. Klingensmith, A. B., A. J. Græpp, A. B., N. Scheffer, A. B., G. C. Smith, A. B., and J. A. Waters, A. M., prepared at *Thiel*. J. Darmstaetter, prepared at *Concordia College*, Springfield, Ill.; H. W. Hoffman, *Union College*, N. Y.; J. A. Walz, *Pro Seminar*, Elmhurst, Ill.; I. K. Wismer, A. B., *University of Pa.* A. C. Wuchter, at "*International Society of Languages*," Paris, France; and J. H. Orr, by private tutor, Philadelphia, Pa. 8 of the above are sons of Lutheran ministers, 19 are from Pennsylvania, 1 from New York, and 1 from Ohio.

—Prof. of Theology: "Mr. —, what are the divisions of Theology?" Student: "General and Special." Prof.: "What is General Theology?" Student: "General Theology is that which refers to no special point." Prof.: "That is *theologia vaga*. That will do, Mr. —; i.e., I will ask no more questions; but it will not do to study theology in that way."

—The F. H. M. S. The Society held its first regular meeting at 8 P. M., October 2d. The following were proposed and elected new members: Smoll, Bartholomew, Baker, Heissler, Dressler, Englund, Esbjörn, Lazarus, Bickel, Darmstaetter, Stupp, Roeder and Reiter. The committees for the year were then appointed, viz.: *Foreign Missions*: Binder (ch.), McCready and Gardner; *Home Missions*: Esbjörn (ch.), Beates and Bickel; *Correspondence*: Schmauk and Angstadt. After remarks by the President, setting forth the object of the Society to the new members, the meeting adjourned.

This Society is very humble in its way. It has no extensive treasury to draw on, nor have its members much time to devote to the cause of missions. Yet it has a sphere in which to exert its influence, viz: among the students. Bro. Dietrich, the new missionary to India, was one of its most devoted members last year, and we are safe in saying, that our monthly talks greatly strengthened him in the noble step he has taken. If we send forth one missionary from our midst every two or three years, our influence

Muhlenberg College.—The sixteenth year of our college life opened auspiciously September 7th. The formal opening consisted of an address by Rev. J. B. Rath, the presentation of an oil painting of Rev. Dr. F. A. Muhlenberg, the former president, in the name of the alumni, by Rev. S. A. Ziegenfuss, a response thereto by Pres. B. Sadtler, and the announcements of the several professors. A goodly audience filled the chapel—gentlemen and ladies, students and applicants.

—The roll, at present, stands: Seniors, 14; Juniors, 20; Sophs., 13; Fresh., 22. As to quality, there is as much blending of degrees as there is of colors in a fancy cake at the Lehigh Co. Fair.

—The gains for the year were: one Junior, two Sophs., and all the Freshmen.

—The Academic Department has been re-organized, under the fatherly care of Rev. John Kohler, formerly of Stroudsburg, Pa. George T. Ettinger ('80) remains a junior instructor. The department is more directly under the oversight of the President and Faculty. It is hoped that its efficiency may be improved and thorough work be attained by this plan.

—The number attending the Academic is about the usual one for this time of year. Upon their return the students generally were confounded by the appearance of their rooms, which, owing to the making of repairs during vacation, had the furniture piled up as confusedly as if they had been all Freshmen just visited by their Sophomoric superiors. Housecleaning has its trials, but also its compensation.

—The Literary Societies have begun their oratorical progress. There is a rumor that if they do not stop adjourning too early on slight provocation, they may provoke an adjournment "*sine die*" from the authorities. We have not heard as to the prospective gains and relative superiority of numbers. The Sophomors are "cleaning up and fixing up" their hall. The County Fair has come and gone, so have the country-cousins and the flying coaches, so has the bicycle race. One of our number entered for it, did himself credit in the first round and broke down his fiery steed in the second heat and had to flee the track. Better luck next time!

—Our town papers had condemnatory articles on the rowdyish conduct of the students of a neighboring institution who visited the Fair one afternoon. Glad to say that our boys behaved themselves so well that nobody knew they were students.

—Holidays are over now, except Thanksgiving which is a very mild sort of occasion at best.

—A suite of cases for mineralogical specimens has made its appearance to enable the student to ponder and admire the rocks of Lehigh Co. and adjacent territories. It will be a great advantage to him to be thus enabled to select the softest for a seat, the heaviest for a hammer, and the fleetest for hurling.

—Indian Summer is upon us, and by the looks of the corn-fields Indian-meal is not far off. Visions of the esculent "mush" and savory "pfann-haus," dawn upon the olifactories of the country-raised lad, the Christmas turkey towering like a majestic mountain in the frosty distance. All of which, being overpowering, bids us pause!

Augustana (Rock Island, Ill.)—Rev. Prof. R. F. Weidner is actively engaged in his work of teaching in the Seminary department. His extensive learning, his energy and his interest in the work of the Church among the Scandinavians are highly appreciated.

—Rev. Thunblad, of Sweden, who, at the last synodical meeting of the Augustana Synod, was called to fill a professor's chair at the Seminary, has not succeeded in obtaining permission of his consistory to accept the call on those conditions which he at first had proposed. This will delay his arrival here for some time.

—Mr. C. L. E. Esbjörn, a graduate of this institution, who during the last year was teacher at the Gustavus Adolphus College, St. Peter, Minn., is now serving as tutor at the Augustana College.

—Forty new students.

—At its last meeting, the Alumni Association of the College resolved to contribute \$1,500 to a fund for the erection of a chapel on the College grounds, to be used chiefly at the large annual festivals held at the institution. The chapel is intended to seat 5,000 persons.

Thiel.—Forty new students with new arrivals almost daily.

—Free scholarships all in great demand.

—One young lady, the first in the history of the college, will take Hebrew this year.

—Owing to continued illness, Pres. Roth has been granted a further vacation. Prof. McKee is acting Pres. in his absence.

The cry is for more room. A temporary structure, containing chapel, library, laboratory and recitation rooms will be erected immediately, to serve until Concordia Hall assumes a more tangible shape.

—Within an hour after his arrival in Greenville, one of the new students was "taken down" with an attack of *nostalgia* in its severest form. Not-

withstanding careful nursing he did not improve, and at last the "dead man" went home to his mother.

—This from the *Chrestomathean*: "Steeds are selling at a fair price." Don't buy, boys. Remember this from Virgil: "*Ne credite in equo.*"

University of Penna.—Mr. E. F. Lott, of '82, is teaching in the Episcopal Academy.

—The best examination papers on Latin Grammar and Virgil, for admission to the Freshman Class—better than have been received for a number of years—were those of a student who was prepared by Voigt, of the INDICATOR.

—Dr. Krauth is a member of the American Commission for the revision of the Bible, and has been working on it during the summer.—*Mag.*

—It is reported in literary circles that Professor Thompson is prefacing two supplementary volumes to the Encyclopedia Britannica on American topics.

Gettysburg.—There are 30 students in the Seminary: 9 Juniors, 7 Middlers, 14 Seniors.

—The course of the Senior Class includes the study of German; Greek Reading and Exegesis; History of Doctrines (Hagenbach); Pastoral Theology; Chaldee; Homiletics and Analysis of Sermons; Liturgics and Catechetics.

—The Monthly Missionary Meeting was held on the 4th inst.

—As the students draw nearer the end of their course, a deeper spirit of consecration is manifesting itself.

—There are 101 students in Pennsylvania College, and 34 in the Preparatory Dept. The Freshman Class numbers 25.

—The College Library numbers about 20,000 vols., and is open an hour daily.

—The Senior Class is contemplating a trip to Luray Caverns, in Virginia.

Gustavus Adolphus College.—Opened on Sept. 6th with an increased number of students. Twice as many as last year.

—The new teacher, Rev. S. P. Uhler, is here.

—Prof. Bauman and wife returned from the East with new zeal and a handsome present for the college, in the form of a Meneely bell, weighing 484 pounds.

Theses on the Nature of the Lutheran Sermon.

CONTINUED.

12. The Liturgy has already in a positive manner shown the Christian life existing in the congregation, and, consequently, such a negative sermon would contradict the first part of the service. But the service is an harmonious whole.

13. The positive preaching of the Word of God addresses itself, *per se*, to every unchristian thing still existing in the congregation, and reproofs it; but this reproof is not the chief design of the Evangelical Lutheran sermon.

14. The Lutheran minister shall explain to the congregation that portion of God's Word which is the basis of the sermon, and bring it home to their hearts, but he shall put nothing into it, that it does not already contain.

15. As the Liturgy is a perfect and complete whole, so also should be the other part of the service, *i. e.*, the sermon.

16. Every Lutheran sermon must rest upon a complete portion of God's Word which shall be read before the congregation. This text contains either a plurality of thoughts, and it is the task of the homilist to find the unit under which they all arrange themselves, so that the sermon shall be a unit; or the text contains a unit, a single thought, and the task then is, to seek out of this unit a manifold development for the sermon; for it must grow out of that single thought, just as the tree, together with its leaves and blossoms and fruit, grows from a single seed.

17. The fulness of thought contained in Evangelical Truth shows already in the mouth of the Apostles a decided impulse to give itself a suitable and most perfect form of expression.

18. So also should the effort of the Evangelical Lutheran minister be directed to give his discourse the most perfect form of expression, and to present the golden Word in net-work of silver.

19. But he should not use the ornament of speech in order, through it, to gain the hearts of his hearers: for that the Word of God alone has the power.

20. As it would be a great defect in the Liturgy, if, by its length, it would weary the congregation; so also the Lutheran sermon must not, by excessive length, arouse the impatience and disgust of the congregation.

21. "The best sermons are studied on the knees."

MONEYS RECEIVED.

Allentown, J. R., J. K.; Bloomfield, J. R.; Bernville, J. J. C.; Chestnut Hill, C. J. H.; Chicago, J. A. E. '83; Del Roy, O., R. D.; Harrison City, W. G. S.; Easton, P. H. P.; Elizabethville, J. H.; Freeburg, J. F. W.; Gettysburg, Prof. A. M., '83, J. C. F. R., '83; Humelstown, Mrs. A. W.; Jewitt, Ohio, G. H. G.; Kutztown, '83, G. B. H.; Irwin Station, E. G. L.; Lititz, H. E. S.; Freeport, H. K. S.; Lancaster, E. L. R., H. P. M., C. E. H.; Laurys, J. H. K.; Mechanicsburg, H. N. F., '83; North Wales, Rev. F.; New Holland, J. W. H.; Myers-town, F. J. F. S.; New York City, Miss H. S.; Philad'a, Miss A. L., Mr. A., W. E.; Reading, Z. H. G.; W. A. M.; Prospect, J. L. W.; Sellersville, J. L. B.; Saegertown, H. P.; Ridgeway, J. S., '83; Rochester, F. C. E. L.; Stouchsburg, A. J. L.; Scranton, Shannondale, J. A.; Union Deposit, E. S. B.; Vaudalia, Ind., R. E. McL.; Wilmington, Del., H. T. C.; West View, W. P. S.; Alliance, Ohio, G. L. R.; Greenville, Profs. H. W. R., J. R. T., H. G., Mr. O. A. C. M., J. S., G. R.; E. S. W., W. M. S., S. H. M., H. W. E., A. S., S. R., E. A. S., J. E. W.; Greensburg, J. C. K.; Erie, J. O. B., Mrs. C. W. B., H. J. C. H., A. B.; Connelville, U. A. C. M. Miscellaneous:—W. M. P.; Mrs. A. L., Miss H., '83, H. S., '83.

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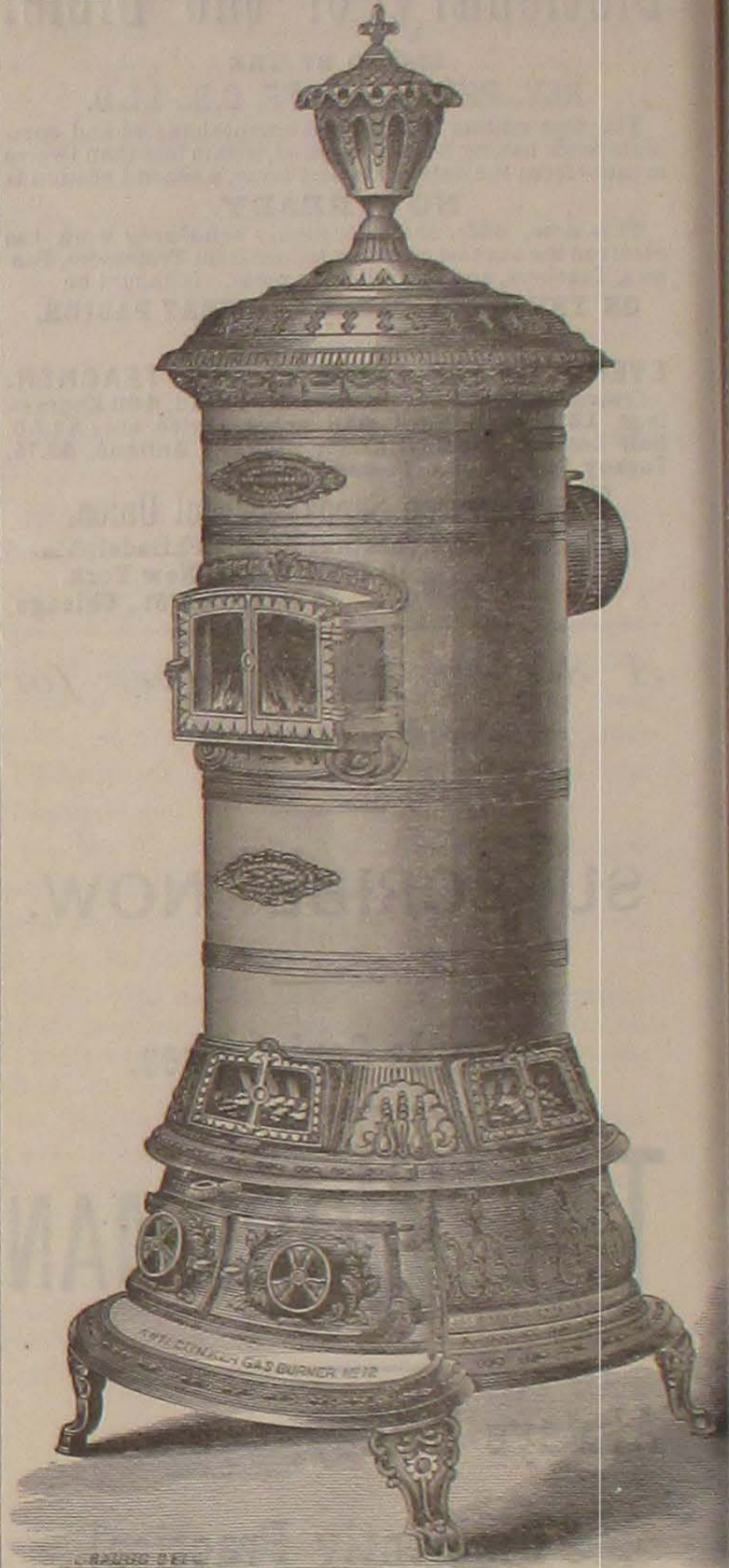
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