

INDICATOR.

77

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NUMBER 2.

THE STUDENT'S CONSCIENCE.

BY REV. E. GREENWALD, D. D.

St. Paul exhorts to duty "for conscience sake." St. Peter urges the same "for conscience toward God." All men must have a conscience. A Christian conscience is intelligent, pure, an inward monitor whose vigilant admonitions at once warn their possessor against the evil, and guide him in the right way. A Christian conscience is the most valuable treasure that any man can carry in his bosom.

The student occupies a peculiar relation to the Church, and to his future work. Responsible duties are connected with it. He discharges them aright who does so "for conscience toward God." What should be matters of conscience with him?

1. *The Doctrine.* Doctrines are not mere opinions. The doctrines of the Church are true. The student of Theology professes to believe them. He is preparing himself to proclaim and defend them. He must conscientiously hold them. He must assign to them the high place which belongs to them. His conscience will not let him be indifferent to them. He holds them from conscientious conviction, and not for convenience merely.

2. *Morals.* Faith without works is dead. Morality is not religion, but there is no true religion without morality. Sound piety always produces correct morals. A student's deportment must be without reproach. He has already consecrated himself to a holy calling, and his life must prove his sincerity. His fall would bring reproach upon the holiest of causes, and would make many hearts mourn with sorrow inexpressible. Conscientiously he must hate and avoid all sin.

3. *Personal Piety.* Divine life in the soul must be nourished, or it will die. The conduct of the life must be governed by grace in the heart. Right action must result from a gracious disposition. The flame of devotion in the breast can only burn brightly when fed by the oil of divine grace. The student must cultivate sound piety for conscience sake. He must love it, as he loves life.

4. *Study.* A student is one who studies. Knowledge is acquired by close application. Time to the student is more than money. Its loss cannot be compensated by money. Here, as in other things, "the hand of the diligent maketh rich." The student's motto should be "Excelsior." He has no time to misimprove. His conscience should not permit him to be idle. Indolence now, he will regret all his life long.

THE SCHOOLS OF PROPHETS IN WUERTEMBERG.

BY REV. PROF. A. SPAETH, D. D.

The little kingdom of Württemberg, with a population of nearly two millions, two-thirds of whom are nominally Lutheran, takes a deservedly prominent position on account of the admirable provision it has made for the thorough training of its future ministers, to supply the 900 to 1000 parochial districts.

In different parts of the country, there are four schools, called lower seminaries or "Klosterschulen." The latter name has been preserved from the Reformation-era, when pious Duke Christopher, the friend of Brentius, turned a number of former Roman Convents into training schools for evangelical ministers. The very buildings retain to this day their ancient monastic character. Each of these schools, is under the government of five teachers, one ephorus, two regular professors and two tutors, all residing in the "cloister" or in adjacent buildings. They are responsible not only for the instruction, but also for the supervision and discipline of the house. The regular number to which a class of pupils is limited, is 30 (sometimes 25). These pupils are quartered in four large study-rooms. There are also four dormitories, larger in size and entirely separated from the studies. Each of the tutors has his study and his bedroom between two of the students' studies and dormitories. The discipline of these schools used to be very strict, in some respects rigid. Their course of instruction is very thorough, comprising besides the classical and modern languages, Hebrew, Logic, History, Mathematics, etc. The pupils must pass a severe examination for admission into these schools. Every fall the numerous latin schools of the whole country send their best boys to the capital, for that arduous competition, called "Landexamen." Sometimes there are over 100 candidates, of whom only one-fourth find admission. The successful competitors gain for themselves four years of free instruction and free boarding, from their fourteenth to their eighteenth year, accompanied even by a weekly allowance in money.

Every year one of these "Klosterschulen" sends a class up to the higher Seminary in Tübingen. The celebrated "Stift," which thus constantly holds within its walls four different classes of theological students from 18 to 22 years. These students at-

tend the lectures of the University Professors and receive only free lodging and boarding, also under the supervision of a number of tutors (called "Repentent.") The walls of the "Stift" bear the proud inscription:

"*Clastrum hoc cum patria statque caditque sua.*"

Its Alumni list contains a great number of names well-known in all branches of science, and in almost every imaginable position in life from the banks of the Ganges and the shores of China to the valley of the Mississippi and the Rocky Mountains. There we find a Bengel, the Riegers, Hofacker, Knapp, Beck, Oehler and others; but also Schelling, Hegel, Strauss, Baur and their kindred. The latest "Magister-Buch" (Alumni list) shows outside of Württemberg some twenty German University-Professors, among them Christlieb in Bonn, Dorner in Berlin, Gess (in Breslau, now General Superintendent of Posen) Köstlin in Halle (Luther's Biographer) Pfeiderer in Berlin, Lechler in Leipzig; three pastors of German Churches in London, one court-preacher in Sofia (Bulgaria), one professor in Tiflis, one in St. Petersburg, one in Merut, India, besides eight pastors and professors and several editors in the United States.

NOTES ON COMMENTARIES.

BY REV. PROF. R. F. WEIDNER.

III. The Poetical Books of the Old Testament.

d) ECCLESIASTES AND THE SONG OF SOLOMON.

Tradition tells us that Solomon wrote his *Song* in his youth, *Proverbs* in his maturity, and *Ecclesiastes* in his old age, and there is no reason why we should doubt it.

Both of these books have taxed the ingenuity, and yet have been the delight, of Commentators, and the *Song of Solomon*, the only song left to us of the thousand and five spoken of in 1 Kings iv: 32, short as it is, has been the subject of more discussion, and a larger number of Commentaries have been written upon it, than any other book of the Bible. It may, indeed, be said to be the enigma of the Old Testament, as the Apocalypse is of the New.

Probably the best Commentary on both of these books is that of *Delitzsch*, and he who masters his work will be amply repaid for all his pains. *Zockler* in Lange's Commentary is also very valuable. The Historical and Critical Commentaries of *Ginsburg* are specially recommended to the student. *Hengstenberg* on Ecclesiastes is also very suggestive, *Withington's* Song of Solomon is very highly spoken of, but I am not acquainted with it. Prof. Hackett says of it: "It is seldom that so many remarks pro-

foundly suggestive beyond the direct scope of the book, and so many expressions of rare beauty are found in the pages of a Commentary."

A study of any one of the works mentioned will be of more value than the hurried examination of a dozen other Commentaries.

It is surprising what a clear insight into the meaning of Holy Scripture Luther had, for after all, I doubt if anything has ever been written, more suggestive, and more evangelical, than his Commentary on these two books. There are lying on my table, at present, three copies of his *Comm.*, one, in the original Latin (written in 1532), (Vol. 21 of the Erlangen edition, *Exegetica Opera Latina*, 1858); a second, the German Version of Justus Jonas, made in 1533, in Walch's Ed., Vol. 5, pp. 2001-2363, printed 1741, and a second copy of translation of Jonas, contained in the Altenberg Edition, vol. 5, pp. 1181-1280 printed in 1662.

For the last few hours, I have been turning the pages of these old tomes, as well as of several volumes of the Jena (1555-1558), and of the Wittenberg editions (1539-1558), and wondering whether our English Lutheran Church would ever see the day when an English Translation of all of Luther's Works would grace every well-equipped Library. We hope shortly to suggest a plan how this may be accomplished, and we would be glad to hear from any of our younger clergy who would be willing to assist in translating some of the more important exegetical works of the great Reformer.

THOUGHTS ON ARCHITECTURE.

BY AN EX-ARCHITECT.

Doubtless it is true, that many buildings have been reared which depend merely on the decoration of their windows, doors and other details for the beauty they possess. Strip them of their ornaments, and they will be as flat in appearance as factories or sheds. The town hall of Louvain, by the wealth and appropriateness of its ornamentation, is an exceedingly beautiful edifice, and yet if its ornaments were taken away, it would lose all right to be considered an Architectural object. When, however, Architects are called upon to design edifices under these conditions, they are in danger of falling into two fatal errors, the first of which is that they set about adding ornaments to their buildings in an unmeaning and uncalled for manner,—in a manner which exposes their poverty of invention, and is meant to compensate for it. This evil is known by the name of *Constructed Ornament*. To explain more fully what is meant by *Constructed Ornament*, let us sup-

pose a plain, practical business man to be standing in front of the new City Hall at Broad and Market Sts., and dealing in such animadversions as would be inspired by the heaviness of his tax-rate. "Look," he exclaims, "at those heavy projecting piers at every corner, what are they good for? What do they do? Nothing but support those flashy columns above them. And what do the columns support? Nothing but gingerbread ornament. The whole arrangement is there for no other purpose than to give the Architect a reputation and to swell the cost of the building. But no architect shall ever have a chance to squander my money in that reckless manner!"

Such a criticism, though inspired by practical considerations, is fully in accord with the teachings of high Architectural principles. It is well for those interested in Church Architecture to acquire clear ideas on this point, for *Constructed Ornament* is often met with both in plain and costly churches. To make the matter worse, the most important part of the interior, that about the altar is chosen as the place where this *Constructed Ornament* is obtruded upon the notice. Columns are run up surmounted by arches or some fantastic form, and we clearly see that column, arch, fantastic form and all, far from being of any constructive use, must be screwed and bolted to the wall that they may retain their places. Such pieces of design, however graceful they may be in themselves, are mere excrescences, impertinencies, absurdities which owe their origin to the indolence or impotence of the Architect, who does not seize on the necessities of the case and work his ornament out of them, but resorts to the easier method of applying unmeaning bits of decoration, which would be just as much in place behind the bar of a tavern as behind the holy altar of a Christian Church. As these ornaments are usually stolen in the whole cloth from old buildings, or composed of parts taken from various sources, it is easy to see that as art productions they are on exactly the same level with the childlike habit of plastering chromos on the backs of school books. It is scarcely necessary to add, that about as much brains are needed for the one act as for the other.

A strange ambiguity occurred in next to the last paragraph of the Article on Architecture in the last number of the INDICATOR. It may be made to read as follows: "A row of pillars, square and rugged in outline, disposed in a building at regular intervals is an example of *Ornamental construction*. But if each pillar be rounded it *receives ornament*. If grooves or flutings are hollowed out of its surface it *receives more ornament*. Now let a projecting block, called a capital be added to the top of the column, and let that capital have conventional foliage carved on its surface; besides this add a moulded block to the base of the column and we see that in all this the column *receives ornament*. While therefore the row of columns is an example of ornamental construction, each column by itself is an example of ornamented construction."

SOME OF THE DIFFICULTIES OF A YOUNG MINISTER.

Lancaster, Pa., Oct. 12, 1882.

MR. EDITOR:—More than one question has been addressed to me concerning this matter, hence I ask space in your column for a brief summary reply. Allowance will have to be made for the embarrassment naturally felt in dealing with a subject that has been assigned, and prescribed in its discussion to a definite amount of space, (for I understand your spaces are all prescribed). Two divisions are suggested:

I. *Difficulties as a Preacher.* (a.) Contending with that wide-spread public feeling, "What do we care for doctrine! We want eloquence!" Tickling men's ears *versus* feeding their souls. Well-dilated sentences *versus* well-digested sentiments.

(b) Keeping free from habitual scolding; from hurling the thunders of the Law *versus* whispering the sweet peace of the Gospel; from the denunciatory jeremiades against the unfaithful *versus* encouraging assurances to the faithful.

(c) Feeling satisfied to preach Christ and Him crucified as the one all-underlying theme to the promulgation of which we obligated ourselves in our ordination vows—not only *versus* all mere sentimentality and sensationalism, but also *versus* all those well-meaning, yet merely *moral*, pulpit lachrymose in behalf of goodishness, or pulpit invectives against prevalent vices, (which too often serve simply to advertise these vices).

(d) On the score of flattery. Few young Seminars are graduated to whom somebody does not affix the title, "The best preacher living."

(e) Preference for crisp texts, "striking" because of their brevity. Poor policy! There is more meat on fuller ones.

(f) Last but not least: Praying with *genuine sincerity* in reference to our sermons, "Not unto us, O Lord, not unto us, but unto Thy name give all the glory, for Thy mercy and for Thy truth's sake."

II. *Difficulties as a Pastor.* (a) First and foremost: Faithful attention to the matter of private visitation, especially of the sick.

(b) Learning human nature. Discovering the right avenue of approach to each heart, and the exact sort of counsel it needs.

(c) Putting ourselves in our people's place; thoroughly sympathizing with them; and speaking plainly, when rebuke is necessary, the truth in love, but the plain truth.

(d) Convincing an indifferent dying man of the real nature of sin and the real nature of faith. These are only a few and they are stated as briefly as possible. But each one is of immense importance and infinite applicability.

F.

THE OBJECT OF EDUCATION.

BY PROF. ———.

The object of education is to make men,—men, not only in the sense in which Diogenes used the term, but also in that higher significance in which St. Paul used it, when he said, "Quit you like men."

Man is not only a physical, but also an intellectual and moral being. The mind and morals are as capable of cultivation as is the body.

To educate the intellect, three things are essential, viz: the development of judgment, perception and arrangement of truth, and attention.

In the development of the judgment, the study of language is of inestimable advantage. In all relations of life, men act largely on probabilities wherein the judgment is continually called into exercise. The study of language requires acute discrimination, the continual drawing of fine distinctions, and ever exercises the judgment in such a manner as no other subject is capable of doing.

But men also live in a world of facts. In earth and sky, in the whole storehouse of nature, are treasures of material things, having certain properties within themselves, and bearing certain relations to each other. All these call for a clear perception, so that they may be seen and known as they really are, and be arranged, not according to imaginary theories, but according to principles lying within themselves. And this power of perception and arrangement of truth can be cultivated in no way so fully as by the study of mathematical science.

These two lines of investigation cluster around them all the grand fields of thought which tend to intellectual growth, and this growth takes place where, by application, the attention is exercised and correct mental habits formed.

But mental strength, grand as it is, powerful as it makes a man, is not sufficient. With it alone man is but a monster. It requires the cultivation of the moral nature to make a man truly great and strong. A sound moral man is the outgrowth of Christian character. This is founded on, and formed by, the teachings of God's Word. It is the image of Christ impressed upon the whole being. It seeks to know the truth, to live the truth, to uphold the truth for truth's sake, and thus gives power to the conscience to know the right, and lays the foundation of a manliness which dares to do right, despite the promptings of passions or self-interest, the pleadings of friends or the threats of foes—a manliness characterized by dignity, nobility and courage, supported by a high sense of propriety, truth and justice, and ever known by a noble, generous, magnanimous bearing.

Men with such development of their mental powers, and possessing such moral qualities, are a blessing to their kind. The world needs them. To be such should be the high aim of every man, and especially of those who are permitted to study God's Word in a college and seminary course.

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.

The American mistake, to adore success.

Every person has two educations,—one which he receives from others, and one, more important, which he gives himself.—*Gibbon*.

Although men are accused for not knowing their own weakness, yet perhaps as few know their own strength. It is in men as in soils, where sometimes there is a vein of gold which the owner knows not of.—*Swift*.

Don't you know how hard it is for some people to get out of a room after their visit is really over. One would think they had been built in your parlor or study, and were waiting to be launched.—*Holmes*.

There are clergymen who may be described by an interrogation point. They are endlessly starting questions in the minds of their hearers, but give no respectful or satisfactory answers.

Other clergymen there are, who may be described by quotation marks. Their brains are sounding boards. They never speak from their own experience. Acquaintance with a world of books is but a feeble substitute for knowledge based on experience.

A studious man in dressing-gown and slippers, sitting in the midst of a choice library, which is adorned with works of art and costly relics of antiquity, yet from which not a thought goes out to the intellectual or moral improvement of mankind, is a model of refined and fascinating selfhood. Under certain conditions it may do more evil than the life of a libertine.—*Phelps*.

A man is not educated until he has the ability to summon in an emergency his mental powers in vigorous exercise to effect its proposed object. It is not the man who has read the most or seen the most who can do this; such an one is in danger of being borne down like a beast of burden by an overloaded mass of other men's thoughts. Nor is it the man who can boast merely of native vigor and capacity. The greatest of all warriors who went to the siege of Troy had not the preëminence, because nature had given him strength, and he carried the longest bow, but because self-discipline had taught him how to bend it.—*Daniel Webster*.

THE PASTOR'S DISMISSAL.

"We need a man who will instruct the people,
And rightly teach the youth,"
The deacons said, "We ask your resignation
Because you fall in both.

"Because you've lived long years is no objection,
Age gives to wisdom power;
But as in younger years you made the sowing,
So now you reap this hour.

"If youthful sport and idleness gave pleasure,
And riper years no store
Of well-digested truth and definite knowledge,
Frail age gives power no more.

"As is the sowing so shall be the reaping,
This is God's holy will;
With God there is no turning, shade or changing,
He does His word fulfill.

"His promise is to those who, rightly doing,
Serve *Him* not *self* instead,
The righteous man has not been seen forsaken,
Nor seen his seed beg bread."

'Tis sad when seed well sown *seems* fruitless;
As rolling years extend;
But God takes care of His own people,
He'll keep them to the end.

Then, earnest youth, have faith in God's true teaching,
The tempter's wiles resist;
And, having known the truth and taught it purely,
You will not be dismissed.

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

A NEW bulletin board has been placed in the library. Blank slips of paper hung on hooks are attached to it. If any student desires information on any topic or question, or in regard to any book or author, he may note the fact on a slip, and answers may be given by students or professors. The questioner need not annex his name, as it is taken for granted that no improper questions will be asked. The answer will be more reliable if signed. The slip is to be removed only by the proposer of the question. The idea of the experiment is to turn the vast stores of knowledge, that are undoubtedly accumulated within the brains of those who frequent the Seminary, into a common treasury. Each one is to be a mutual contributor, turning in his assessments as well as drawing his dividends from the stock concern. Such an arrangement, if carried out, can be made to save much time and perplexity.

WE ARE glad to see that the slips in the large envelope in the reading room are being used by some of the students. When any one comes across an article of value in the newspapers, whether on file or bound, he may note the title and author on one of the slips. Such articles are to be incorporated in the catalogue.

MR. BENDEL, of the Pilger Buchhandlung, has presented the Library with the first volume of the *Reports of the United German Ev. Lutheran Congregations in N. America, specially in Pennsylvania*. The nature and contents of these Halle Reports have already been described by Dr. Schaeffer in the INDICATOR (Nov. 1881). The appearance of the book is neat and inviting. The translation is so smooth and finished, that no one would suspect it as a translation. There are some typographical errors; but in a work of this kind, it is difficult to escape them.

PROF. F. A. SCHMIDT, of the Norwegian Lutheran Seminar, Madison, Wis., has sent us the first two vols. (1880-81) of his *Altes und Neues: Theologisches Zeitblatt vom Standpunkte des ev.-luth. Bekenntnisses*; also *Bausteine: Monatliches Beiblatt zu Altes und Neues*—all bound together in one book. The object of this little magazine is to combat Missouri on the Question of Predestination. We appreciate the thoughtfulness of the giver in having the volumes bound.

A LIBRARY is an organism. It is not a mere accidental or aimless aggregation of books. It must not only have the proper parts somewhere, but should have them in their right places and in their right relations. It cannot be ordered from the bookseller by the three dimensions and the color of the covers—three yards of novels and three inches of solid reading in black, half split sheep. As no mere aggregation of limbs, muscles, and bones makes a human body, as no jumbling together of beautiful features would constitute beauty, so no amount of books makes, as such, a library. There are ambitious cart-loads of print, shot into shelves, which just as much make a library, as the heterogeneous masses of tables, chairs, crockery, looking-glasses, and tin-pans which form the rubbish at an auctioneer's rooms, convert them into a well-furnished house. A true library must grow around a great central idea; it must be conditioned by well-defined objects, which are never to be lost sight of, but are to be steadily carried through on an intelligent plan. It must have unity even in seemingly boundless variety. Could it embrace all books it would unify them as a universal *one*, and by its arrangement, convert the matter of a chaos into a world of beauty and order. As the blade of grass is a unit of harmonies in an idea, so no less is the universe the unit of total harmonies in one total idea, all relative ones within the absolute *one*. A true library, little or great in bulk, involves unity, not mechanical but organizing. We may call a dead, confused collection of books a library, as we call the jumbled fossil fragments of a fish, a fish, or as we call the remains of a man, a man. But as the real animal or man must have life, so must a library be a living thing, with a heart and brain; it must be vital in its conception and in its growth; the organ of intellect, the embodiment of moral intent.—*Dr. Krauth in Stoddart's Review.*

INDICATOR

DEVOTED TO THE INTERESTS OF THE
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STUDY THE LUTHERAN CONFESSIONS.

Let the mind of every student at the Seminary, especially every Senior, be profoundly impressed with his duty of making himself thoroughly acquainted with the confessional writings of the Lutheran Church! You *must* study these confessions for the following reasons:

1. *They are among the most important and interesting historical and theological documents in the world.* The Lutheran Church is the oldest Protestant communion. It is the Protestant Church. In membership, it outnumbers all the Reformed denominations taken together. The Augsburg Confession is the first confession in the Church of Christ after the Ecumenic Creeds. It is the archetype of all later Protestant confessions. It expresses the faith and has shaped the religious convictions of hundreds of millions of immortal beings. It has the true character of a *confession*, more than any other document so called in Protestant christendom. It is the Magna Charta of modern liberty. To an inquiring mind, to which ignorance is pain and knowledge is bliss, there can be few documents that offer more points of historical and theological interest than the Augsburg Confession, and those other writings which are only a historical development of the same.

2. *You are, or, at least, claim to be a Lutheran—* and ought to know what is implied in your position as such, what your own Church teaches, what are her characteristics; you must know *why* you are a Lutheran. These books will have a wonderful effect in "clearing up your brain" on that point. Next to being a Christian, you are a Lutheran; and as

you can become a Christian in fact only through the Bible, so you can become a Lutheran in fact only through the original documents of Lutheranism. The Greeks called that *truth* (*ἀληθεία*) which does not sink in the river of oblivion (*ἀπὸ πρὸς* and *ληθῶ*), that which, among all the changes and vicissitudes of the world, establishes its own imperishableness. And Christianity proves its truth, its eternal nature by its innate power of self-revivification, by its Phoenix character, by the fact that it constantly returns, contemplating and life-receiving, to the Source of truth and life in the history of the world. Thus also must Lutheranism prove its truth and its immortal nature by constantly returning to the source of Lutheranism in the Church of Christ. If, may be, there were some wrong and dangerous principles and practices creeping into our Church, how should they be corrected, if not by applying the principles of our confessions? If there were some important principles in our confessions that had long been forgotten or suppressed in the Church, how should they be revived, if not by study of these confessions? "Whereto we have already attained, let us walk by the same rule, let us mind the same thing." Return to the fountain and drink deep!

Continued on p. 22.

THE BORDERLAND.

In College and Seminary there is often more circumference than centre. Students love not only to straggle, but to pitch their tents and take up their abodes in the outskirts and borderlands. Work and play, deeds and words are too frequently devoted almost wholly to outside matters. You are pretty sure to find some student's heart in one of the college side shows. Here is a man who is leader of the glee club; or he runs the college paper; or he gets up a Course of Lectures for the Literary Societies. Sitting at the reading table, is another man who skims over *The Century*, *Harper's*, *Our Continent*, *The Tribune*, *The Sunday Times*, and all the Reviews and Illustrated Papers. Thus inspired, he feels strong enough to attack and overthrow the views of text books and Professors, and excogitates a new theory of life or system of philosophy. The ladies of the town and the Freshmen revere him, next to the popular preacher, as a marvelous genius.

In the Seminary, the borderland wanderer reads the 'religious papers' from *The Independent* to *The Catholic*; he draws his dogmatics from Beecher's Sermons, and Lectures by Joseph Cook; he improves his Rhetoric by purchasing a season ticket for two, to the Star Course; for practice, he runs an Up-town Mission, a Sunday School, a Prayer-Meeting or two. Thus he spends three years wandering in the wil-

derness, and not once does he get a glimpse, from some Pisgah's lofty height, of the centre of Canaan.

Another sojourner on the borders is that student who is continually transcribing lectures, either copying ahead or catching up behind. He leaves the Seminary fully equipped for the work of a minister; because he has the whole body of divinity packed away, not in his brain, but in the note books at the bottom of his trunk.

Sometimes you meet with a theologian who gets a little closer to the centre. He can rattle off whole pages of the dogmatists on the *Communicatio Idiomatum*; but, while he has the form of knowledge; he utterly fails to comprehend the power thereof. He deceives himself and, to speak literally, the truth is not in him.

We believe in circumferences. The INDICATOR itself is a side-issue; but *first* we must find and possess ourselves of the centre. First we must say, there can be no true circumference without a centre; then we may say, there can be no true centre without a circumference.

Editorial Notes.

THE FIRST EDITION of the October number of the INDICATOR was exhausted twelve hours after its issue.

EXPLANATION.—The corrected proof of Prof. Jackson's article in the last INDICATOR reached us too late. If the article appeared in any respect oddly worded, please bear in mind that it was taken from the Professor's "Latin Syllabus," dictated to the students of the University of Pa., in 1871-72.

THE AUTHOR of "The Object of Education" writes: "Enclosed please find the MS. for which you wrote. I am sorry that it is not of a higher type, but perhaps a little everyday thought may be beneficial. You can keep the authorship quiet." Out of deference to his request we withhold his name. That more of the Professor's "everyday thought" will be highly acceptable, we do not doubt.

THE AUTHOR of "The Pastor's Dismissal" gives a picture from life. It is intended to be corrective of the false philosophy of the following anonymous poem, largely copied by the religious press:

THE OLD PASTOR'S DISMISSAL.

"We need a younger man to stir the people,
And lead them to the fold,"
The deacons said, "We ask your resignation
Because you're growing old."

The pastor bowed them out in silence,
And tenderly the gloom
Of twilight hid him and his bitter anguish
Within his lonely room.

Assembled were the people for their worship;
But in his study-chair
The pastor sat unheeding, while the south wind
Caressed his snow-white hair.

A smile was on his lips. His was the secret
Of sorrow's glad surcease;
Upon his forehead shone the benediction
Of everlasting peace.

"The ways of Providence are most mysterious,"
The people gravely said,
As wondering-eyed and scared, the people crowded
About their pastor—dead.

"We loved him," wrote the people on the coffin,
In words of shining gold;
And 'bove the broken heart they set a slab
Of marble, white and cold.

A WORD IN YOUR EAR.—Do you know, kind reader, that the Editors of the INDICATOR do not appropriate to themselves one cent for their time and labor? Do you know that all the profits of the INDICATOR, so soon as there shall be any, will be turned over to the Seminary Library? Do you know how badly the Library needs funds—so badly that one of the Professors said: "If I had \$20,000 to spare, I would not establish a new Professorship, but put it into the Library? Do you know that there are students who would like to see the INDICATOR, but who are so poverty-stricken that they cannot afford the subscription? Do you know that that dollar in your right-hand lower pocket will bring joy to four such students for one year? Yes, now you *know* it all; but, kind reader, if you "have all knowledge" and "have not charity," it profiteth you nothing.

Seminary Items.

—Bi-Centennial—four days off. What then? Echo—General Council. And then? Rolling thunder—w-o-r-k!

—The INDICATOR's thanks are due Mr. Klingler for his energetic efforts to secure subscribers at the last meeting of the Penna. Ministerium.

—Rev. Prof. Paulsen of Schleswig-Holstein, Germany, visited the Seminary recently. He is here on a short visit.

—A number of our students went home during the Bi-Centennial. Historical associations are evidently not as attractive as some other associations.

—Mr. A. Ramsey, prepared at Thiel, has entered the Seminary; Luhrs and Haupt have returned, and Booher is still coming.

—A Junior asks, What course of reading should be pursued during the stay at the Seminary? Will some of our contributors be kind enough to give the desired information?

—President Roth, of Thiel, spent the 29th and 30th ult., in the Seminary, the guest of his former pupils. His remarks in the Monday Morning Conference were certainly well timed, embracing as they did a terse presentation of the elements of ministerial success, together with a warning against the possible dangers in the way of the young minister. Thanks for the advice.

—McCreary will not return this year, and so the INDICATOR loses one of its staff.

—Not generally known.—We clip the following from the minutes of June 9th, (1866) of the 119th meeting of the Ministerium of Pa.: "The Board of Directors has received from the family of Dr. Demme, the wedding ring of Dr. Martin Luther and accompanying vouchers of its genuineness, in trust, to be safely preserved in the Seminary."

—How about the quiz clubs? Is it not time to reorganize them? A feeble effort has been made by some of the Middle-men, but it is very feeble.

—Muhlenberg's Seniors paid us a visit on the 20th of Oct. They were returning from their annual mineralogical tour, after touching at Reading, Lancaster and Phoenixville, and tramping through northern Maryland and Texas (Lanc. Co.) There were 14 in the party, though all the class were not with it. The boys were pretty well fagged out, but the novelties of "A clever city built by Quakers" soon raised their drooping spirits. We were sorry they could not be with us during the Bi-Centennial.

—Several of our students heard the following remarkable "points" from a D. D., (non-Lutheran), on the text III John 2; I. Success, II. Salubrity, III. Supremacy. But the most surprising part of it is, that some time before this a discourse was heard up the country on the same text and with the same divisions, excepting a little in addition. We have sometimes heard of young preachers' sermons strikingly resembling each other, but for a D. D. (?) to be guilty of such an offence is rather damaging to his reputation, to say the least.

—Church History.—Prof. "Can you give a passage of Scripture to prove what you've just said?" Mr. W. "Yes Sir, in Hebrew." Prof. "Oh no, no, answer in English."

—The German Home Mission Committee and the Foreign Mission Committee both held meetings in the Library on the 23d of October. We had the pleasure of seeing a proof of the new map of our India Mission field which will appear shortly at a quite reasonable price.

—Esbjörn, of the INDICATOR, has been called to the Professorship of Swedish and Christianity in Augustana College, Rock Island, Ill.

De Alumnis.

—Revs. G. H. Trabert of '70; L. M. C. Weicksel, of '76; W. A. Passavant; R. M. Zimmerman and H. T. Clymer of '79; L. M. Zweizig of '80; H. E. Semmel, and A. W. Walter of '81; and W. M. Rehrig of '82, visited their old home since last issue. The Bi-Centennial seems to have increased their devotion to their Alma Mater.

—The Nov. No. of the *Lutheran Church Review* is out. It contains the prospectus of the new editorial committee. The committee consists of Revs. Jacobs, Spieker and Weidner.

—MARRIED.—*Wetzler-Walz*.—On the 19th of October, Rev. J. N. Wetzler was married to Miss C. N., daughter of Rev. F. Walz, at the bride's residence at Sellersville, Pa. The bride's father, assisted by Revs. J. L. Becker and D. H. Reiter, officiated.

Our Colleges.

Muhlenberg College.—The Seniors made their mineralogical trip during the week ending Oct. 21. The route is substantially the same as that pursued last year. They left on Monday morning in high feather with cheerful good wishes from their fellow-collegians, and the escort of the Juniors to the train.

—Various games of base-ball between the classes have been played out upon the back campus. The grand match for the best single scull will not be played out by the Seniors until next June.

—Governor Hoyt has increased his popularity amazingly among our "boys," by his recent proclamation, making Tuesday, Oct. 24, a legal holiday. The aforesaid document is admired greatly for the matter, if not for the manner.

—Matriculation has taken place and all the new comers are under the rules and regulations. Several of the older students will remember the occasion also, as the date upon which they received communications highly important and likely to be kept somewhat private.

—The foliage is rapidly changing. About this time look out for various references thereto in speeches and essays.

—The *Sophonian* Literary Society was turned by the October number of the INDICATOR into the *Sophonian* Society, but it was not a bit proud of the metamorphosis. It has not changed its name, even if it did change its furniture.

—There has been an epidemic of sprained ankles, which, it is trusted, has been safely relegated to the things which are past.

—Since the postal delivery system has gone into operation, letters addressed to the students ought to have the words, "Muhlenberg College," added to the address. A locked box has been put up at the main entrance for the carrier's convenience, and we have a number of deliveries each day.

—The Franklin Society (Reading Room) is flourishing as usual, has reelected its old officers and supplied the places of those who have graduated. Its list of newspapers numbers two New York Dailies, two Philadelphia, Harper's and Leslie's Illustrated, Town and Church papers, and several others.

—The Academic students have been kindly given an extra session on Saturday morning at which all deficiencies in recitations *may* (must) be made up. They are *very* grateful—at least they *will be* ten years later—or at that more remote period when a man begins to boast to his son about the beneficial severity of his instructor and lament the lenient ways of more modern pedagogues.

Augustana. (*Rock Island, Ill.*)—The expenses of the institution last year amounted to about \$31,000. Among these are the following items:—Professors' salaries, \$8,700; a new professor's house, \$3,320; library and museum, \$320. \$8,850 were paid by students for board, tuition and old debts.

—Rev. Thunblad, of Sweden, who had been called to be professor at the Seminary, has declined.

—Prof. O. Olsson, who resigned his position as professor of theology last year, has been called back again. He is expected to return about November 1.

—Messrs. E. Nelander and J. A. Udder, graduates of this college, are professors at the newly-created Bethany Academy, Lindsborg, Kan., and editors of the lately established paper, *Kansas-Posten*, published at the same place.

Augustana College (*Beloit, Iowa*)—School was opened on Sunday, October 1st, with a dedication feast of the new dormitory.

—Miss Anna W. Wright, of Rushford, Minn., is employed as preceptress.

—Ten new students, with new arrivals daily.

—The boarding-club is prosperous.

—The Adelpic Literary Society met Friday evening, October 27, for re-organization.

—Mr. K. O. Loman, who last year was one of our number, is now studying at Thiel. Good luck and God speed!

Thiel.—The Penn Memorial Day was duly celebrated. The address of the occasion was delivered by President Roth, on "Lessons from the Life of Penn."

—During the absence of the President, Rev. Lewis Hippee will take charge of the classes in Mental and Moral Science and Christian Evidences.

—The matriculation for the fall term took place October 17, when forty-three new names were entered upon the records of the institution.

—A course of lectures, under the management of the Literary Societies, and for the benefit of "Concordia Hall," has been marked out, to embrace such popular talent as Gough and others. Arthur Elwell Jenks, of Nantucket, will open the course.

—The society campaigning has somewhat subsided, and the boys, new and old, are settling down to hard, efficient work.

Gettysburg.—On Monday, May 16th, with Prof. Breidenbaugh as guide, the Senior class began a mineralogical tour up the Shenandoah Valley. This annual trip has gained a permanent place in the College Calendar, and is productive of much good in affording an opportunity for practical scientific work and observation. The most beautiful and interesting districts are always chosen by the classes. The Pittsburgh and Cambria coal and iron regions and the Oil regions have been traversed; and the present class will visit Luray, and the Natural bridge. Good specimens for private, and the Linnæan Hall Cabinets will be the results.

—We are troubled with Malaria. Mr. Shoemaker, of Bloomfield, a member of the Freshman Class, died Oct. 17th, from an attack of Typhoid Malaria. Mr. Taylor of the Seminary is seriously ill.

—Dr. Stork of the Seminary is still unable to do full work. He suffers from Laryngitis, of so aggravated a type, that he can talk only with great difficulty.

—Ground is broken for a new dwelling on Seminary Ridge. When this building is completed, the entire Faculty will reside on the Seminary grounds. Dr. Wolf resides in town at present.

—The Senior Class, with one exception, made application for licensure to their respective Synods. The Synod of Maryland received the greatest number. The applications were granted on the usual condition of successful examinations.

—Two of our last year's students are engaged in Home Mission work in Kansas and Nebraska.

—L. B. Wolf of the Senior Class, represents our Seminary in the Missionary Alliance which convenes at Chicago, Oct. 26-29. May it revive and quicken the Spirit of Missions!

University of Penna.—Dr. Muhlenberg has a voluntary class in Hebrew, and Prof. Jackson one in Greek Testament.

—Krauth ('82) is private secretary to his father.

—*Chaff* is a new monthly illustrated paper, published by some of the Alumni.

—The lawsuit about the bowl is over. '82 has had to return it and pay the costs.

—There is some agitation in regard to the question of admitting women to the University.

Study the Lutheran Confessions,—Continued.

3. *You intend to become a Lutheran Minister, and are going to subscribe to the Lutheran confessions, bind yourself to them body and soul. It would be an act of immorality to bind yourself to what you did not know beforehand. We upbraid the secret societies for those shocking oaths by which persons bind themselves to what is as yet unknown to them. The very same crime you are going to perpetrate, if you intend to enter the Lutheran ministry without being well acquainted with the confessions of the Church. Remember, "Quatenus" is not sufficient in our days, "Quia" is required. "Hold fast the form of sound words."*

4. *These confessions do not enter into the fixed course of study at the Seminary. This does not relieve you of the obligation to study them. That is a poor hunting-dog which does not catch the hare, if it does not feel the hunter's whip on its back. That is a poor student, who does not study more than the Professors point out to him. Because the prescribed course of study does not embrace the confessions, it is all the more important that the student should privately make himself acquainted with them. It is a great want that the confessions of our Church, at least the Augsburg Confession, do not enter into the regular Seminary course. In some other Lutheran Institutions they do; at least, in part. There ought to be lectures on their history and contents. If the Theses on Pulpit and Altar Fellowship deserve to be studied, how much more would the Augsburg Confession deserve to be known by heart! There was a time in the history of our Church, when even the words of text-books in theology were drawn as far as possible from the confessions themselves. Oh, for those days again!*

5. *The Confessions of our Church are a most excellent devotional reading. Not only will they make an end to the un-Lutheran state of the brain of the natural man; but they will also refresh your heart. They will give you both "milk" and "strong meat," just the kind of food the Apostle wants us to take. Our fathers in the faith believed what they wrote, therefore their writings are permeated by a spirit of life. Never should a Christian student lose sight of the interests of his heart in all his theological*

studies. From the evil of orthodoxism and from all other crafts and assaults of the devil—good Lord, deliver us!

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TALK.—Few men suspect how much mere talk fritters away spiritual energy: that which should be spent in action, spends itself in words. The fluent boaster is not the man who is steadiest before the enemy. He who restrains that love of talk lays up a fund of spiritual strength.—Robertson.

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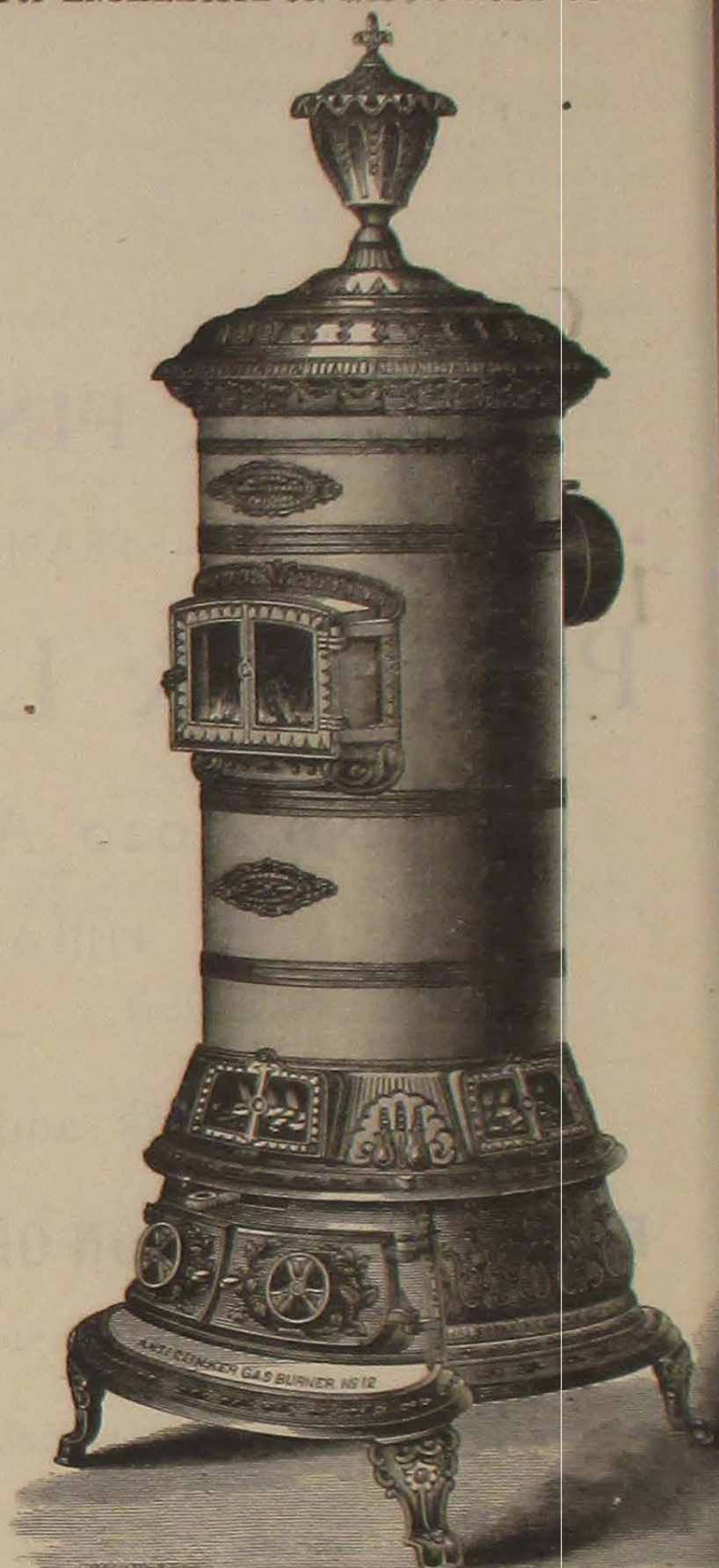
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