

THE STUDENT'S CONSCIENCE.

BY REV. E. GREENWALD, D. D.

II.

5. *Order.* No Institution can be carried on successfully without order. The reputation of a College or Seminary is largely in the keeping of its students. They are put upon their honor. They are expected to be manly men. Not of law, but of choice—not "by constraint, but willingly," should all the wholesome rules of the Institution be observed. The good sense and Christian consciousness of the student perceives their correctness and necessity. He needs no reminder but his own conscience. Prompted by conscience, all the needed regulations are complied with.

6. *Property.* The church has the right of property in the buildings, the furniture, the books, the grounds of the institution. The student for the time being, is allowed the use of these in order to aid him in the attainment of the object of his studies. They are in his keeping. They are intended for others besides himself. They must be left in good condition for those that shall come after him. Conscientiously, he cares for them, preserves them from injury, protects them from loss, and leaves them, if possible, in a better state than when he found them.

7. *Money.* The student has occasion to disburse money. It belongs to his friends, or to the church, by whom he is educated. In either case, he is the steward of the funds of others. There is often a strong temptation to unnecessary, and even reckless expenditure of money. An intelligent and virtuous conscience will be his safe-guard.

8. *Social life.* The student is thrown into society. He craves it as a needed relaxation from the severe application to study. It has its temptations. It may intrude upon the serious business of the term. It may rob him of time that should be better employed. It may dissipate his thoughts and divert them from close application to the Professor's lectures. He may involve himself in ties and duties that ought to be postponed to future years. He may thoughtlessly awaken hopes and incur obligations that he will afterwards be unable to fulfil. He needs to be governed by strict Christian conscientiousness. His conscience must be pure, quick, and all powerful, to guide him safely.

Cultivate conscience. Let nothing dull it. Keep it keenly alive. Never resist it. It is a great safe-guard. Happy is he that cherishes it as the apple of his eye.

THE REV. HENRY MARTYN, B. D.

BY PROF. F. A. MUHLENBERG, D. D.

All students, but especially those of theology, should read and ponder the life of this eminent scholar, lovely Christian, and devoted missionary. His life, by the Rev. Mr. Sargent, is one of the best biographies in the English language. It is more interesting than any work of fiction, and vastly more profitable. His life is a luminous guide, to show the possibility, advantage, and method of combining profound scholarship, with eminent piety. It is true, God makes use of men of all grades of scholarship and piety, in the extension of His kingdom; but it is the duty, as well as the privilege of all, to aim at the highest excellence, in both directions, like Moses and Paul, Luther and the subject of this brief sketch.

Henry Martyn was born at Truro, in the County of Cornwall, England, February 18th, 1781. His father, like Luther's, was a poor miner, who raised himself by his virtues to a higher position, and was thus enabled to give his son a liberal education, by which he was fitted for his eminent usefulness in after life. He went, from the 7th to the 15th year of his life, to the school of Dr. Cardew, whence he was transferred to the University of Cambridge, and passed through its curriculum of four years. Whilst at school, he was noted for his studious habits and retiring disposition; and for three successive years at Cambridge, he was first, in the examination of mathematics, and at his graduation, attained the highest elevation, that of Senior Wrangler, when he was but twenty years of age.

Immediately afterwards he received the first of the two prizes annually given to the best proficient in mathematics among the bachelors; and in the next year, a similar distinction for the best Latin composition, in competition with the ablest men. He was also chosen a Fellow of St. John's College, and thrice appointed Examiner in Butler's Analogy, Greek, Latin and History. Whilst at the University he was known as "the man who had never lost an hour," and he says of himself, that his attention to his studies was of such an intense and absorbing character, "that the time he gave to them seemed to him not to be a portion of his existence." Cambridge never sent forth an abler scholar.

Nor is this fair picture of his intellectual pre-em-

inence marred, as is so often the case, by the neglect of the higher interests of religion. Fortunately for him and the church, through the united influence of a Christian friend at the University, a godly sister, and the faithful preaching and advice of the Rev. Charles Simeon, pastor of Trinity Church, Cambridge, his attention was drawn, in the early part of his course, to the claims of the gospel, and he successively gave his heart to the Saviour, determined to study for the ministry, and to devote himself to the missionary cause. Had he not thus become a devoted Christian, he would have been unhappy, with all his acquisitions and honors, for he says, after his great success: "I obtained my highest wishes, but was surprised to find, I had grasped a shadow." "But with the Bible in his hand, and Christ in his heart," he could say, amid the disappointments of earth: "Every successive year, every successive week has been happier than the former." His piety was as extraordinary as his scholarship, for Mr. Sargent says of himself, "that he was absorbed in admiration of the astonishing grace bestowed upon his friend." His determination to become a missionary was formed after statements made by his pastor, of the useful labors of Dr Carey in China, and the perusal of the life of Brainard, the holy missionary to the Indians in our own land.

(TO BE CONTINUED.)

A SYMPOSIUM OF EVOLUTIONISTS.

BY REV. D. H. GEISSINGER.

On Thursday evening, November 9th, at Delmonico's celebrated dining rooms, in the City of New York, a select company of very notable persons assembled, and during the evening they said a great many notable things to each other. Wonderful and beautiful harmony seems to have prevailed; and one gets the impression that enormous general confidence in their own wisdom also prevailed.

The occasion was a dinner in honor of Mr. Herbert Spencer, the foremost scientific philosopher and apostle of the doctrine of evolution, now living. Mr. Spencer came to America some months ago, not so much for the purpose of pursuing his favorite scientific and philosophical investigations, as in the hope of improving his seriously impaired health. He has been a most assiduous worker. However, his having over-worked himself almost into the grave is no reason why we should not considerately and thankfully receive his earnest advice against over-work, which he regards as one of the chief evils of our American life.

The Hon. Mr. Evarts presided on this interesting, prandial occasion. Those whose souls "flowed" in

a set and formal and impressive way were Professors Youmans, Sumner, Marsh, Fiske, Hon. Carl Schurz and Rev. Henry W. Beecher. Mr. Evarts' introductory speech was exceedingly felicitous. It abounded in graceful pleasantries of reference to the philosophy of evolution; and while one is left in uncomfortable doubt as to what Mr. Evarts' own views upon the doctrine of evolution really are, no one can fail to feel the sincerely warm regard and high admiration the speaker entertained for the distinguished guest whom he delighted to honor.

The burden of Mr. Spencer's speech was a refrain from the consciousness of his own broken-down health. Of course, he saw everywhere here in our high-pressure America exactly what he criticized, but he furnished in himself the pathetic illustration of his thesis, and the earnest emphasis of his remarks came out of his own bitter experience of their truth.

Twenty years ago Mr. Spencer heard John Stuart Mill make an address, the "tacit assumption" of which was that "life is for learning and working." Even then he was persuaded that precisely the reverse is true. "Learning and working are for life." All that follows in our eminent philosopher's discourse is pertinent to that proposition. Evolution moves perpetually toward a higher life; it ever struggles to realize a higher ideal. Successful war is the ideal of ancient and barbarous peoples. Successful work is the ideal of our age. Successful relaxation, successful rest, or, perhaps better still, successful enjoyment of life will be the ideal of the future. But just here, with great deference to our distinguished guest, we beg to observe that we stumble upon an awkward difficulty. If history proves anything, it proves very clearly that man dare not give himself up to relaxation or to the mere enjoyment of life. Nothing hastens his degeneracy more effectually than that. Nothing gets him back more quickly than that to a point from which he finds it necessary and very desirable to start forward again on a new process of evolution. Mr. Spencer is quite right. Learning, work, everything is for life; but what is life for? Is it an end unto itself? Everything looks upward to a conscious, intelligent life, but whither is this intelligent life, which in the process of evolution has now been reached, whither is this life to look? Simply beyond itself at nothing? Is it to keep on forever projecting imaginary ideals from its own bosom, and then struggling to work up to them? The thought here is, not that we are *drawn* upward, but that we are *pushed* upward. Perhaps this is in strict accordance with the real facts of things! We have heard somewhere that the very latest theory of gravitation is that it is not an attracting, or *pulling*, but a propelling, *pushing* force. So this evolutionary

force goes pushing onward and upward. The highest ideal of Godhead ever conceived will ultimately be reached by man, and then the *force* will go on pushing—evolving on and on toward an ideal as far beyond our present best conception of an infinite God, as that conception is beyond what we have as yet attained unto! Sublime thought—isn't it? Dear INDICATOR, you and I have no contention against the *truths* of evolution; we only ask the liberty to question its arrogant *speculations*. We don't think its dogmatic agnosticism is a good thing to bring up children on. It is more like stones than bread; more like scorpions than fish.

Next after Mr. Spencer came Professor Sumner, of Yale College. His subject was "Sociology." Spencer began his great philosophical career with Sociology. He soon found, however, that he must traverse other wide fields of investigation before he could rightly get to the broad, lowermost foundations of the intricate social structure. It was thus that he reached the fundamental principles of his philosophy of organic evolution. And now, with the lines all carefully surveyed and located, with the systematic organization of all scientific knowledge back of him, Mr. Spencer returns to Sociology as the crowning work of his system. Stops here once more with man—cannot get beyond man! There is nothing in the universe or above it greater than man!

Professor Marsh followed in response to the toast, "Evolution: at first an hypothesis, now an established doctrine of the scientific world." Hon. Carl Schurz happily spoke upon the subject, "The Progress of Science tends to International Harmony." Invents dynamite and infernal explosives, with which nations can blow each other up at peaceful and quiet distances. Mr. Schurz did not make that suggestion; 'twas a passing thought of our own. Then Professor John Fiske discussed the burning question of evolution and religion. The full form of the toast was, "Evolution and Religion: that which perfects humanity cannot destroy religion."

What do you think of that for a real serious proposition? What is the use of religion if there is something else that can perfect humanity? What is the use of a perfect humanity if there is no infinite, personal God?

Professor Fiske's speech is by far the most important one of the entire evening. Remarkable as a clear and forcible setting forth of the very highest and best conception of religion that materialism can give, it is the broadest creed ever enunciated. The whole world can easily get on to it. The African fetich worshiper, the Romish Pope, and the devil can all abide on it without the least danger of trespassing upon each other's dominions. Only two propositions

in this creed. One is, that "there is an eternal Power not ourselves." And the other is, that "this Power makes for righteousness." A vague and misty foundation for a rational system of ethics, you will say, but that is the very best they can give us. And we are thankful for that from such a source. It is eloquent and weighty evidence to us who look at the glorious, universal cosmos from a far different viewpoint.

The phenomenal Mr. Beecher made the closing speech. His formal subject was the same as that upon which Professor Fiske had spoken. His remarks, as usual, were scintillations. They blazed beautifully for a moment; when they went out the darkness was as great, and it seemed greater than before. He thought that evolution would certainly bring about revolution in theology, "from one end to the other." He exclaims: "It is going to make good walking where we have had very muddy walking hitherto. It is going to bridge over rivers which we have had to wade!" To a casual observer Mr. Beecher seems to *revolve* a great deal in theology himself. Has a sort of hebdomadal semi-revolution on his own axis. Perhaps he can't help it if his face is part of the time turned away from the sun toward the moon and little stars; if he sometimes gets his back toward the "Light that lighted every man that cometh into the world," and apostrophizes the glowing incandescence of common, earthy fuel.

These speeches, according to the true Scriptural order, began with the law and ended with the gospel; that is, they began with Mr. Evarts and ended with Mr. Beecher. The law end was better represented than the gospel end. Mr. Beecher's gospel is very little above or in advance of Professor Fiske's. In this particular direction Mr. B. represents the very next stage of evolution. There is no "missing link" between them. I do not say that they literally link into each other in the usual manner of a homogeneous chain; they are rather joined by a swivel, that allows great liberty of turning on either side.

May these passing thoughts upon the meeting and remarks of these great evolutionists *indicate* to some of your readers the utter baselessness of many of their claims, and the invincible trustworthiness of the holy tenets which they complacently ignore.

The word "sermon" is said to signify a *thrust*, and, therefore in sermonizing, it must be our aim to use the subject in hand with energy and effect; and the subject must be capable of such employment. To choose mere moral themes will be to use a wooden dagger; but the great truths of Revelation are as sharp as swords.—*Spurgeon*.

WHAT THE THEOLOGICAL STUDENT OUGHT TO KNOW OF ENGLISH LITERATURE.

BY REV. PROF. M. H. RICHARDS.

No man can know all that is comprehended by the term English Literature, even in its restricted sense of *Belles-Lettres*. It is important, therefore, to state the minimum of acquaintance absolutely necessary. Of course, all works directly theological, all text-books and collateral works of study are excluded from this question—they are not polite literature. The question may be facilitated by asking, Why should a theological student have any literary acquaintance? The answer is, for the improvement of his style in oratory, for subject-matter in illustration, for information upon topics to which he cannot avoid alluding, for mental recreation. Grant him a sufficient knowledge of exegesis, dogmatics and the like, his discourses must have literary form and finish; for the sake of these he must have tasted works wherein these are pre-eminent. He should, therefore, read our finest poets and orators. Of the latter class, as in his line, he may select pulpit orators in part. The older writers are more vigorous and racy, he will do well to select some of them. Biblical English, the poetical portions of the Bible, will aid his style if judiciously employed. The poets will aid him in illustration, so will the more popular works on science, travel, history, newspaper items, art and farming. As he must study the pursuits of his audience, his illustrations must roam over so extensive a field that he must make all his reading subservient to it. The newspaper which he ought to read, to keep "posted" in current events, will help him out largely. He must use things old and new. The preacher dare not be an ignorant man. He ought to have at least a conversational knowledge of most topics. What these are his college course will remind him. He ought to read and know some one good book on each point. It need not be a large one nor an expensive one. He will do well to own it, and keep on reading through his list from time to time. A man who must empty out his thoughts continually in sermons needs considerable mental recreation. Profound study of theology is not recreation. It is a poor preparation for sermon-writing, so far as style and filling up are concerned. It does not leave the mind fresh, but tired. Our best writers of fiction will come into play for this, and are good medicine. They will lighten up his style, and give it sparkle also, make it more acceptable, will act as a sort of mental baking-powder. It need hardly be said that *too much* powder spoils the cake—we don't wish to *taste* the powder. The

theologian cannot generally find time to be a *litterateur*. He can only taste a little here and a little there. He must take up that in which he is most deficient. He should always take the best of any kind. If he knows the masters he will do well; perhaps all he can do. But he should at all times have some book on hand, or he will sink lower and lower after leaving college and seminary, and become more and more prosy. Examples are not lacking of this fact in our own ministry.

THOUGHTS ON ARCHITECTURE.

BY AN EX-ARCHITECT.

The second evil to which we referred in our last paper is known as the ARCHITECTURAL LIE. We may here remark that neither this nor constructed ornament is confined to merely surface ornamentation.

The architectural lie defines itself. It signifies all false, sham, deceptive architecture; everything in a building which appears to be something better than what it is, and something different from what it is. As Americans try to appear as opulent as possible, the architectural lie is one of the most prevalent features of American architecture. It is important to detect these shams, and hence we group them under several heads.

1st. Whenever any constructive feature is placed where it is not needed we have an architectural lie; *e. g.*, if a buttress is built with a wall which is subjected to no thrust from either arch, vault or roof, it proclaims a lie. Some may say this is *constructed ornament*; so it is, but nearly all, if not all, *constructed ornaments* are lies. Formerly, in Europe and here this kind of lie was often met with in the shape of walls run high above the roof, to make a squatty building look tall and imposing.

2d. When lath and plaster are made to appear like pieces of solid construction, we have a crop of lies; *e. g.*, the arches met with in the halls and before the bay-windows of dwellings are examples of this; so also are the domed, arched and fantastically-shaped ceilings so often met with in churches. In churches always build open timber roofs.

3d. When an inferior material is made to simulate a costly one we have a lie. Scagliolas, plasters and cements are made to imitate costly porphyrys and marbles. They are moulded into the shape of columns, etc. Never admit them to churches. Here we may speak of those stains which make cheap woods appear like ebony, walnut or mahogany.

4th. Akin to the above is the lie created by a thin veneering of a costly material overlaying an inferior one. Most of the so-called brown stone and marble

fronts in this city are merely brick fronts, venerated or plated with stone. Pine and other cheap woods are sometimes venerated with walnut or mahogany.

5th. A building made of one material is given the appearance of being made of another. Most of the iron fronts in this city have a lithic rather than a metallic appearance; they mean to look like stone buildings, and hence they lie. The same charge is to be made against those wooden villas and churches which try their best to look like stone ones.

6th. Some gable-ends rise above the roof and put on a shape which it is absurd to think the roof has. As the gable-end should always proclaim the shape of the roof, these strange shapes are deceptions. This is a vicious feature of the full English Queen Ann style, which is now the rage.

Want of space precludes further remarks at present.

A minister, not of our Church, announced in the Saturday paper that the Reformation would be commemorated in his church on the Sunday before the 31st of October, which is our almost universal practice. In his discourse, he stoutly maintained that Zwingli had commenced the Reformation one year before Luther began, and that, therefore, the glory belonged to Zwingli and not to Luther. If he really thought so, why, then, did the preacher celebrate the anniversary on the day universally conceded by Protestants as the true one? Why did he not hold his Reformation meeting on some day "one year before?" According to him, the work was begun in 1516, but with all good Lutherans he unites in the celebration of October 31, 1517. He knows well enough on which side the weight of truth inclines.

W.

Seminary Library.

T. E. SCHMAUK,	Senior Librarian.
GEORGE C. GARDNER,	Middle Librarian.
HUGO HOFFMAN,	} Junior Librarians.
J. W. LAZARUS,	

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.

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

THE popularity of the Library is increasing among the students, if we may judge by the number of books taken out during the first eight weeks of this year, for it is one-half larger than that for the same period last year. The Library is made as easy of access as possible. Use it as much as you can; avoid giving unnecessary work and trouble to the Librarian, *e. g.*, by keeping a book over time and making him come for it.

IN THE last INDICATOR the Librarian began work on the "many books to be acknowledged or noticed" (see October number), but on account of his illness the continuance of the work will have to lie over. Last month committees of students from the three classes commenced the Library catalogue, under the direction of the Librarian. This work also has been suspended. Since the beginning of the year the Junior Librarians have assorted a discouraging pile of papers and periodicals, which were sent to the reading-room for the past two or three years. Many of the files are incomplete. The next thing to do will be to complete these, and put all in a shape handy for reference.

READ not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Some books are to be tasted, others are to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts, others to be read but not curiously, and some few to be read wholly, and with diligence and attention. Some books also may be read by deputy, and extracts made of them by others; but that would be only in the less important arguments and the meaner sort of books; else, distilled books are, like common distilled waters, flashy things. Reading maketh a full man, conference a ready man, and writing an exact man; and, therefore, if a man write little he must needs have a great memory; if he confer little he must needs have a present wit; and if he reads little he must needs have much cunning, to seem to know that he doth not. History makes men wise; poets witty; the mathematics, subtle; natural philosophy, deep; moral, grave; logic and rhetoric, able to contend—'Abeunt studia in mores;' nay, there is no stand or impediment in the wit but may be wrought out by fit studies.—*Francis Bacon, in Essays.*

THORNS FOR THE FLESH.

Be frank with your audience and it will trust you.

Get your fuel in the study, set it on fire in the pulpit.—*Binnly.*

Clear writers, like clear fountains, do not seem so deep as they are: the turbid look the most profound.—*Landor.*

These two elements—reverence for greatness in others and respect for one's own powers—are correlative parts of one virtue: neither is healthy without the other.—*Phelps.*

"Nothing's so hard, but search will find it out."

INDICATOR

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

THEODORE E. SCHMAUK, - - - - - EDITOR.
Associate Editors:
C. M. ESBJORN, GEORGE E. TITZEL,
JAMES F. BEATES, JOSEPH MAHN.
FRANK H. UHRICH, *Prest. of the Association.*
GEORGE W. SANDT, *Treas.* " "

Subscription Price, 25 Cents per Year, strictly in advance. To Subscribers through the city mails, 30 cents per year, on account of Postal Rates.
Students and Graduates of our Seminary and Colleges are invited to contribute articles and items.
Address all communications to INDICATOR, 212 and 214 Franklin St., Philadelphia.

Delinquent Subscribers please remit.

Owing to the continued illness of our Chief Editor, unavoidable delay and friction have somewhat interrupted our plans. We trust our kind patrons will be lenient with us during his inability to perform the duties of his office.

DESIDERANDA.

Suum cuique.

Last year the Alumni of the Seminary succeeded in having written examinations introduced in the Seminary. The following two questions are respectfully submitted to the thoughtful consideration of the Alumni and all other friends and patrons of the Institution:

1. Why do certain Synods in the East *re-examine* the graduates of this Seminary with regard to their scientific attainments when they apply for ordination? Is it not an insult to this Institution which has graduated them? Is it not an offense to the Professors who have taught them, and the Board of Directors who have examined them, to appoint a new committee to examine the graduates in the very same scientific branches? Does not the Seminary belong to the Church, and do not the Professors and Directors act in behalf of the Synods that own the Institution? Why then try to do the work over again which the Synod has done once? Would it not be better to do away with this scientific examination of the graduates before the Synod, and introduce in its stead a scrutinizing examination of the candidates for ordination as to their personal Christian experience, as it is done in some Lutheran Synods in this country? The questioner is not one of those who will be subjected to the examination, the propriety of which he has questioned, and hence he

has no other interest than that of right and common sense to vindicate.

2. Why does not this Institution confer the *degree of B. D.* on its graduates? After a complete college course, three years are spent in the study of theology — does three years' labor not deserve to be acknowledged at all? If the Seminary *graduates* its students, why not give them the degree which marks them as theological graduates? Having graduated at a college in the scientific branches of learning, one becomes an A. B.; having graduated at a seminary in theology, why should one not become a B. D.? Other theological institutions in this country confer this degree—why not the Lutheran Seminary? Is not the Lutheran Church able to give her students as thorough a theological education as the denominations around us?

FROM THE HEAD TO THE HEART.

It would not do to say that everything which enters the head must reach the heart, for that which keeps the mind active may be wholly inoperative upon the heart. The head is the general receptacle into which all truth is poured, some of which becomes food to the mind, some to the soul. But neither would it do to say that the line of communication between head and heart should be broken so as to allow truth, which is the proper food of the soul, to serve no higher use than that which the mind can make of it. Before man can rightly believe, he must know what is to be believed. It may, however, happen that those very truths which the heart most needs may lie buried in the mind, because there is no channel through which they may reach the heart. Or, to speak plainly, of what use is gospel truth if it quickens the intellect but does not feed the soul? The philosopher who said that he was a Christian in the head but a heathen at heart, only showed how successful he was in barring the door of his heart against the influence of truth that went no further than to his head. What that heathenish Christian failed to do is often left undone by many who seem to be most interested in defining what the Truth is. It is a blessed thing to know the truth when we *feel* that we know it; but what a shameful mockery it is to be one thing in the head and another thing at heart! To be content simply to have the knowledge of a doctrine without caring to feel the power of that doctrine, is very much like dissecting a human body and then rejecting it. And none are more in danger of committing this sin than those who wish to know and understand truth as a system. It seems as if the very desire to understand were a temptation to lead us away from the question of supremest importance—

in what relation do I stand to the truth? We are in danger of imitating the chemist. He is more concerned about H_2O . than he is about water; and it is a mercy that the crying wants of nature do not allow him to forget that water is, after all, more valuable than H_2O .

What a power there is in truth when it beams through the soul! How we love to see it leave the cold regions of the mind and course through the warmer climes of the heart! How it chills us when it comes to us in the icy garments of orthodox-ism; but how it warms and thrills our hearts when it beams upon us through its proper ether—the soul! If we are miserable preachers, it is mainly because half the truth we preach does not shine through the soul. Luther is a good illustration of what Melancthon said—"Cor theologum facit;" and he who would be what Luther was must realize what Melancthon said.

Editorial Notes.

WE EXPECT to greet our subscribers with the January INDICATOR before the Holidays. "College Item Gatherers" please bear this in mind.

WE ARE very thankful for the promptness of our contributors to this issue. Brevity and point is what pleases us.

THE *Chrestomathæan*, *Asbury Monthly*, *Niagara Index* and *Hagerstown Seminary Monthly* are welcome visitors. Where are the other exchanges?

OUR MAILING LIST includes, at home—Pa., N. Y., Conn., Mass., N. J., Del., Md., Washington, D. C., Va., N. C., O., Ind., Ill., Wis., Minn., Iowa, Mo., Neb.; and abroad—Canada, Nova Scotia, Germany, and East India.

THOSE much talked of stoves work like a charm. We would not be without them. The comfort derived vastly exceeds the little trouble of keeping up the fire.

CONCORDIA COLLEGE, from away down in North Carolina, makes her first appearance in this issue. We most heartily greet our Southern sister, and hope that this may be but a beginning of more intimate relations in the future.

THIEL and Gustavus Adolphus items did not come. Perhaps we were too much in a hurry, or the world moves more slowly out West. We will, however, be pleased to receive a full report from them for our Holiday Number. At the same time, we cordially invite all our Lutheran Colleges to a space in our columns.

HANDY MINISTERS.

Every now and again we hear some anecdote of a great thinker illustrating his utter ignorance of everything outside of his special line of study. This intense devotion may be necessary to success of a certain kind. Such things pass as harmless peculiarities in men who are great enough, but woe be to the man of the more common sort who is the victim of them.

The power of adaptation is a valuable one, especially to those who, like the minister, have to deal with many kinds of people. We can only hope to secure the confidence of men and to influence them, when there is some common ground that may be utilized as a starting point. This common ground is very often a knowledge more or less extensive of their business. Not long ago I heard of a minister losing the respect of one of the members of his congregation, a grocer, because to the inquiry, if he would not like some of an excellent lot of hominy, he replied, that it would be well to send up a *half a bushel*. This story was told when I heard it as an illustration of the importance of a minister knowing something of the business of his parishioners.

If a minister has a congregation of considerable culture, he and they may have many common laws of thought. Most people cannot talk with the minister on professional or indeed on any other literary topics. Mohammed must go to the mountain. The minister must come to them. The extra-religious conversation must be on the current topics of the day, on the gossip of the neighborhood, or on matters pertaining to trade or business. A little knowledge well used will be sufficient, and it will be a pleasure to tell the minister the few items he does not seem to have mastered.

Closely akin to this general knowledge, is that skill of hand, handiness, which enables men to do many things they had not specially learned. This ability is said to be a special characteristic of this country. Where a European would give up, it is said the Yankee begins to whistle and whittle, and—well you know the result.

Now the question is, should a minister seek to acquire this handiness? I say, yes. It will enable him to do many a kindness to his people, and to show them how to do many a good turn for themselves. Oberlin was much more successful in his work because he knew how to lay out roads, build bridges, etc. Nay, we do not see how he could have done the work he did for his people without this unprofessional skill. Again it wins peoples respect to find that the minister knows something. My people are not judges as to my knowledge of the Latin subjunctive, and may not appreciate my first efforts

so well as something not so carefully prepared, but delivered with more force and velocity. The blacksmith will think more of my knowledge, when he finds that I can forge and temper steel; the carpenter, when he sees that I can cut a board square, and drive a nail straight; the mason, that I can dress a stone and pile those bricks without toppling them over. The farmer will be as well pleased if I can show him what is wrong with his reaper, as the Hoosier who finds his preacher likes pone.

And if the minister can help a man out of difficulties his influence is still further increased. One of our prominent ministers told me not long since, that he got fifty dollars for a struggling Lutheran Church from a man who was reckoned the stingiest Hard-shell Baptist in the county, because he had been able to cure a horse of the colic, and to mend a broken buggy shaft. Of course he knew how to pull the ropes, but that is just the point. If it had not been for the doctored horse and mended shaft there would not have been a hook or corner to fasten the ropes to.

The minister with a generous salary may be able to purchase all that he needs. Ministers with such salaries are *rarae aves*. Even if they have the money many are so situated that they can get no one to make what they want. For a double reason it is, make yourselves or do without. Even if the article can be purchased by economy and pinching, economy beyond a certain point is discomfort, and pinching always hurts. The saved money will buy some other comfort or add a book to the library, all too small and deficient in works almost essential.

The objection is that these things take the minister's time and attention. I have seen men do all these things in the time others devoted to croquet and checkers. My experience as a minister, and before becoming a Minister has been that it is well to know these things, and profitable in more than one way to them. To a student who thinks he is going to get a big city church, with a correspondingly big salary, I will say nothing; such things may be too insignificant for him. But the young man who learns all he can about all kinds of handicraft that he has the opportunity of learning, will find himself saved from many a ridiculous blunder, will find many a comfort added and many a discomfort removed while he is passing through his experience as a country parson, and when he is called to some metropolitan church he can lay these things aside with sundry others, that is if he desires to. K.

No author can afford to lose the discipline of conversation with illiterate men.

It is worth much to have a good ideal of anything that is worth doing. The grandest lives are but approaches to grand ideals.—*Phelps*.

Seminary Items.

—A new student from the state of New York is expected soon.

—Waters went home to vote, but was taken sick and thus prevented from serving his country. He has not yet returned.

—Rev. Fletcher Clark, of the Reformed Episcopal Church, is attending some of the lectures at the Seminary.

—The late meeting of the General Council brought some of our students into prominence. Sandt officiated for Dr. Spaeth, Binder for Dr. Seiss, Bernd for Rev. Weiskotten, and Gardner at Rising Sun.

—Theo. E. Schmauk has been laid up with typhoid-malaria for the last three weeks, and at one time was in a very critical condition. We are glad to say, however, that he is much improved, and we expect, ere many weeks elapse, to see him in his accustomed haunts. Library and INDICATOR circles feel his absence very much.

—The students received complimentary tickets to Dr. Fry's lecture on "Luther's Land," delivered at St. Peter's on November 21st.

—At a meeting of the students on November 13th, a committee of five was appointed to take initiatory steps for securing the services of a thorough elocutionist, to give a course of instruction at the Seminary. The want is seriously felt, and recent agitation has thus brought it to a crisis.

—Stupp, Klingler, Sandt and Titzel preached before the students since last issue.

—Dr. Spaeth's unavoidable absence to attend the General Council gave us a large slice of leisure, especially the Middlemen.

—The INDICATOR is still growing, and helping to extend the influence of the Seminary.

—The German Middlemen have begun to write "Entwürfe," to be dissected by the Doctor. Those who have run the gauntlet are not half the homileticians they once were, and are now enjoying the privileges of spectators as the X Y Z's take their turn. The Juniors have also begun to "lisp" their little "pieces" in German.

—Roeder went home on November 9th, to take part in a "surprise" to his parents upon the 25th anniversary of their marriage.

—Owing to sickness and death next door, the ringing of the rising bell was partly suspended. As a consequence, some of us indulged in longer naps than usual.

—Reiter has gone home for a couple of weeks, by order of the physician.

—Musical talent in the Seminary is quite large this year. Besides some performers upon strings, more than half of the students are manipulators of our chapel instrument, and all are more or less able to make melody with nature's organ.

—The Conference of November 20th was very interesting. The subject, "The Benefits of Students' Prayer Meetings," was ably discussed, and the affirmative unanimously sustained.

—Rev. G. D. Bernheim, D. D., is again at the seminary.

—A combined writing desk and book-rest has made its appearance in the Seminary, and is meeting with great favor. It certainly is a most ingenious contrivance, and should be in every preacher's study.

—Some of our students had the pleasure of hearing the Rev. Chas. Spurgeon, Jr., son of the great London preacher. He is a young man of about thirty, and bids fair to rival his father in eloquence.

—The public Reformation Exercises of the Seminary were omitted this year; nor did we have a holiday on that occasion. The faculty, no doubt, thought we had enough time off this term, and ordered a halt—until Thanksgiving Day.

—The F. H. M. Society held its monthly meeting at 7.30 P. M., November 17. Messrs. Orr, Scheffer, Walz and Wuchter were elected new members. The Publication and Foreign Mission Committees failed to report, but the neglect was partially redeemed by the long and interesting report of the Home Mission Committee, per its chairman, C. M. Esbjörn. The Swedish part was especially full in presenting the activity of the Augustana Synod in caring for her scattered children. During last year \$23,000 were raised for Home Missions by this Synod. Can the "Old Mother Synod" show up as well? On motion, it was resolved to have such reports preserved and bound. Bro. McCready, after reading a letter from Missionary Artman, and speaking in behalf of the *Foreign Missionary*, was appointed a committee of one to solicit subscriptions from the students to found a "Father Heyer Scholarship" at Rajahmundry. The meeting adjourned at 9 o'clock, after a very interesting session. May the interest in this cause so continue.

—Even now examinations are being talked of, which fact will certainly not add to the anticipated pleasures of Thanksgiving Day. Indications point to a more extended and thorough examination than that of last year at the same time. We initiated are eager to see how kindly the Juniors take to it.

De Alumnis.

—Please drop us a postal card, and bring joy to the hearts of your brethren. We need items.

—Revs. D. K. Kepner and Charles Koerner, '70; Charles J. Hirzel, '76; J. F. C. Flück, '80; and D. H. Reiter, '81, called upon us.

—Rev. Koerner is on a tour through the East, collecting funds for his new church in Chicago. It is to be quite a large and handsome building when completed.

—Rev. E. Cressman, '81, is in the East, collecting for his church at Venango, Crawford Co., Pa. He is meeting with success.

—Rev. W. J. Bieber, '81, had his first Sunday off recently.

—Rev. G. L. Rankin was recently married to Miss Laura Miller, of Alliance, O.

—Rev. Prof. R. F. Weidner, '73, is making quite a favorable impression at Rock Island, and yet he does not forget the INDICATOR.

—Rev. J. S. Koerner, '80, of Conover, N. C., sent us greetings with cash for four new subscribers. Very substantial greeting that! Go thou and do likewise, and the INDICATOR will thank you as it does him.

Our Colleges.

Muhlenberg.—Cold weather has come, and the lots are now cast as to whose turn it is to bring up coal and take down ashes. Thanks to the abandonment of furnaces long ago, recitation rooms are more apt to be too warm than too cold.

—The political club fever has prevailed in a very mild form. One club paraded, November 16th, in the *grand* Lehigh Co. ratification procession. The other club does not intend to parade this year—some other year!

—Erb, '84, is still at home, sick with malarial troubles, but improving slowly. The general health is good, and absences from recitation because of sickness but few.

—Coming Christmas examinations are casting their shadows before. As there is no small-pox this year they cannot be avoided.

—The carrier letter-system is working well. Don't forget to put "Muhlenberg College" upon your letters when addressing the students.

—The academic department is working along smoothly and successfully. The number in attendance is about the old average for this time of year.

—Several of our graduates expect to make a public *debut*, in a musical line, in connection with an amateur event in Allentown. Wonder how they will succeed!

—Some changes have been made in the order of the studies in the English department, in view of the fact that students joining advanced classes do not, at present, receive instruction in certain subjects, in which they are almost invariably deficient, as prepared elsewhere.

—Thanksgiving Day, November 30th, another holiday! How nicely these "dies non" string out along the stony pathway of classic lore, and such like!

Augustana (*Rock Island, Ill.*)—On the 13th inst. a grand triple festival took place at the College—Reformation festival, Gustavus Adolphus festival, and the installation of Rev. Prof. R. F. Weidner. Orations, band and organ music, singing procession, installation ceremony, etc., made up the programme.

—The foundation of Mrs. Reck's house has been laid.

—The College building and all the Professors' houses are filled to over-crowding.

—An electric lamp-post, 130 feet high, has been erected by the city in the street in front of the College. The lamp will shine like a little sun.

—Prof. Weidner has been attending the meeting of the General Council.

—Two of the students were appointed clerks at the polls on the 7th inst.

—Prof. C. O. Granère, who has been sojourning in the East during the fall on account of Mrs. Granère's sickness, is expected back before the end of this month.

—The monotony of the College life was pleasantly interrupted by a musical treat, given in the chapel the 10th inst. by Prof. Olof Bull, of Forbe's Opera Troupe. He held his audience entranced during the performance, which lasted one hour and a half.

—Prof. Olsson arrived Friday, the 10th instant, looking well.

—The Augustana Oratorio Society had a rehearsal in the evening of the 14th inst., at the Lutheran Church in Moline.

Gettysburg.—Dr. Stork has so far recovered as to be able to make full time in the Seminary. He now has the Juniors in the first year's course of Dogmatics, the Middlemen in the second, and the

Seniors in his department have almost completed Bradus' Preparation and Delivery of Sermons.

—The Seniors average about twenty pages a recitation, twice a week, in History of Doctrine, written in Greek, Latin and English. Dr. Wolf thinks that a student with a liberal education will experience no difficulty.

—A re-union of the graduates of Penna. College was held in the lecture-room of St. John's Evangelical Lutheran Church, at Frederick, Md., Nov. 9th. The association numbers over one hundred prominent divines and legal gentlemen from the Middle and Southern States. Among the prominent members present were Rev. Dr. Valentine, president of Penna. College; Rev. Prof. Bickly and Rev. Young, financial secretary, both of the College; Rev. Dr. Jones, of Emmitsburg, and Rev. Dr. Diehl; Judge Lynch, C. V. Hussy and Dr. Roth, of Frederick. In the evening Dr. Valentine delivered an interesting address to a large audience. The re-union was not as largely attended as previous meetings, because of unavoidable circumstances.

University of Penna.—The annual Sophomore cremation of German and Greek text-books will take place on the 29th of November, the eve of Thanksgiving Day, when the class will, for the first time, wear red and blue tassels on their "mortar boards" (Oxford caps.)

Concordia College (*N. C.*)—Our modest and juvenile institution held its maiden celebration of the Festival of the Reformation this year. Five addresses by professors and other pastors, (our professors are all pastors as well as teachers). Chapel was suitably dressed in evergreens and mottoes. It was a success.

The new students' home, sixteen rooms, is nearing completion. Our town is growing larger. Number of pupils is growing smaller, owing to the claims of the cotton fields.

—Dr. Smith, Professor of Chemistry at Muhlenberg, and formerly assistant here, paid us a visit on Saturday, October 21. The Doctor was a great favorite with the students while here.

—December 15th—Philo-Biennial.

—A Senior and a Junior have the Seminary in view.

—Prof. Jackson, it is said, very ably espouses the negative side of co-education.

POCKET COMMUNION SETS.

Pocket or Individual Communion Service for the use of the sick, consisting of Flagon, Chalice and Paten,

TO BE HAD AT

SMITH & DREER,

South-East Cor. 10th & Arch Streets,

PHILADELPHIA.

JOHN WANAMAKER & CO.

Splendid Over- coats.

It is impossible for any Custom Department to turn out a better lot of elegant garments than those just laid on the counters of our Ready-Made Department.

The highest skill of our Custom Cutters, the best forming and finishing of our Tailors, the richest trimmings and the very finest of cloths combine in these Magnificent Overcoats.

There are light weights, medium weights and heavy weights.

The light weights are sometimes thick and soft and shapely.

It would seem that any one would be convinced by a look at these elegant outer garments that they are of a higher type of clothing than anything yet prepared.

JOHN WANAMAKER & Co.,

FINEST CLOTHING HOUSE,

818, 820 & 822 CHESTNUT STREET.

Muhlenberg College,

DISTINCTIVELY LUTHERAN INSTITUTION,

Affords a thorough Collegiate Education, preparatory to Theology, Law or Medicine.

Academic Department connected with it.

For Catalogues apply to

REV. B. SADTLER, D. D., PRES.: OR,

REV. T. L. SEIP, A. M., Sec. of Faculty,

At Allentown, Pa.

CLINTON H. MENEELY

BELL COMPANY, TROY N. Y.,

Manufacture a superior quality
of Bells.

*Oldest Workmen! Greatest Experience!
Largest Trade!*

Special Attention given to CHURCH BELLS.

Illustrated Catalogue sent free.

AGENTS WANTED FOR THE PICTORIAL HISTORY OF THE WORLD

Embracing full and authentic accounts of every nation of ancient and modern times, and including a history of the rise and fall of the Greek and Roman Empires, the growth of the nations of modern Europe, the middle ages, the crusades, the feudal system, the reformation, the discovery and settlement of the New World, etc., etc.

It contains 672 fine historical engravings and 1260 large double column pages, and is the most complete History of the World ever published. It sells at sight. Send for specimen pages and extra terms to Agents, and see why it sells faster than any other book. Address,

NATIONAL PUBLISHING Co., Philadelphia, Pa.

LEOPOLD THIEME,

Merchant Tailor,

833 Race Street,

Makes a Specialty of

CLERICAL CLOTHING.

Special Reduction to Students.

Immense Variety of PIECE GOODS

ON HAND,

SECOND EDITION.

**THE
Dictionary of the Bible.**

EDITED BY THE
REV. PHILIP SCHAFF, D.D., LL.D.

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

NOW READY.

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

ON THE STUDY TABLE OF EVERY PASTOR,
and accessible to

EVERY SUPERINTENDENT AND TEACHER.

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

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

This Space to Let.

THE WORKMAN.

A FAMILY JOURNAL OF CHRISTIAN ACTIVITY.

REV. W. A. PASSAVANT, D.D.,

EDITOR.

A 16 page paper for \$1.25 a year.
To ministers and students \$1.00.

In seeking a sound Lutheran church paper to put into the hands of the English-speaking members of their congregations our German, Swedish and Norwegian pastors will find THE WORKMAN admirably adapted to their wants. Its editorials are outspoken and practical and deal with living issues. The news from every section of the Church is fully and promptly reported in its columns, whilst the notices of new books and publications have always been a prominent feature of the paper. Among its regular contributors are numbered some of the ablest writers in the Church, and in every issue will be found translations from the German, Swedish, etc., of permanent value. The selections are always timely and are made with care and discrimination. The advertising columns are clean and reliable and every effort is made to render them helpful to readers. The form and style of this paper is very suitable for binding.

**Special features for the Jubilee
Year of 1883.**

Sample copies sent free.

For terms to agents, address,

W. A. PASSAVANT, Jr., & Co.

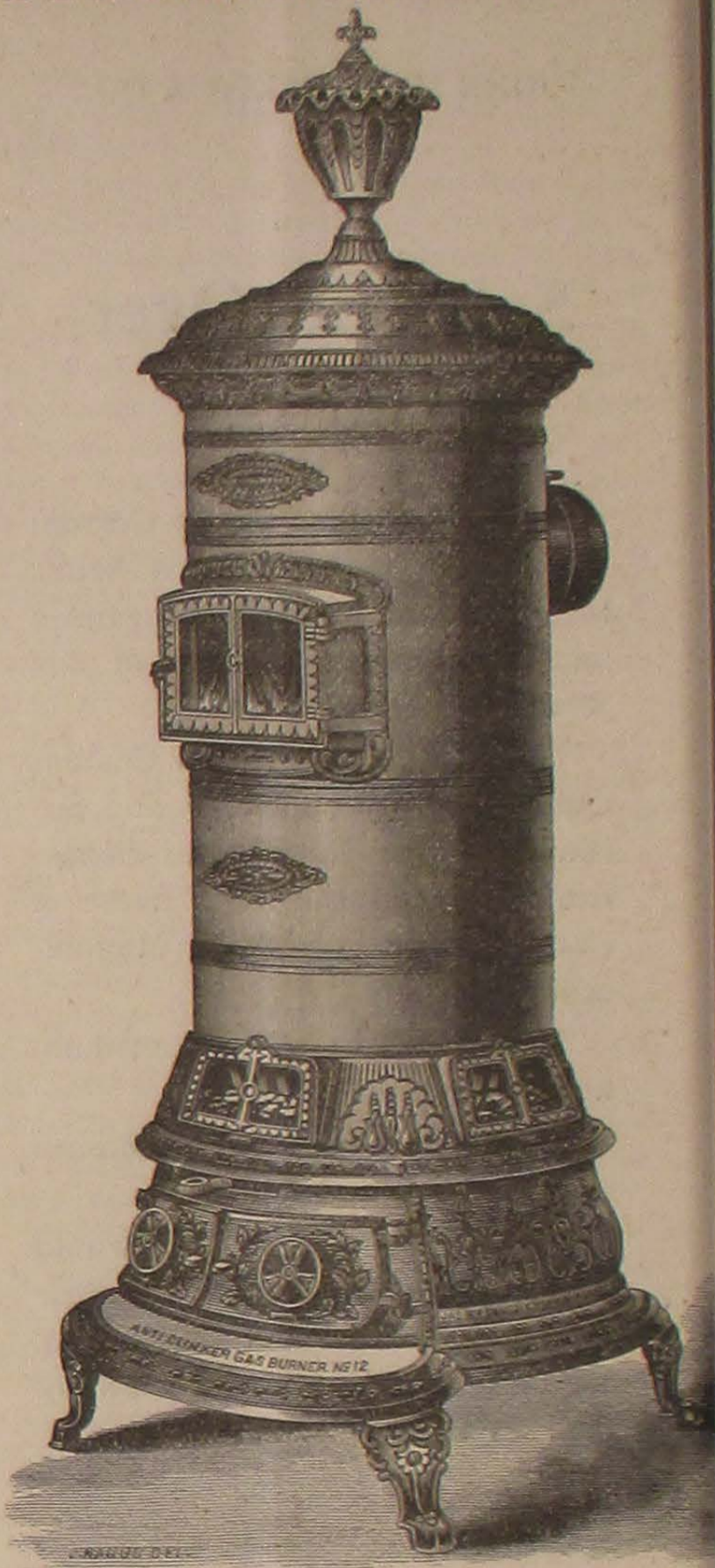
Box 1149.

PITTSBURGH, PA.

HOT-BASE GAS BURNER

With Anti-Clinker Grate.

For ANTHRACITE OR BITUMINOUS COAL.



All similar stoves have been constructed with the old rotating grate, and to get clear of clinkers each week the fire had to be dumped, but with our **Anti-Clinker Grate** we present a cheap stove by which clinkers can be removed without dumping, and a perpetual fire kept going, while the base of the stove is always hot. These Stoves have clay cylinders, retain the fire at a lower temperature and consume less coal than an iron-lined cylinder.

JAMES SPEAR,

Nos. 1014 & 1016 Market Street. - Philad'a.

All kinds of Stoves, Furnaces and Ranges.

Send for Circulars and Prices.