

THE REV. HENRY MARTYN, B. D.

[Concluded.]

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

Something must yet be said of his subsequent life: In the year 1805, in accordance with the above resolve, he was selected Chaplain to the East India Company; and bade forever farewell to the high honors awaiting him at home, his dear friends and native land, to serve his precious Redeemer, on "India's coral strand," that land, so hallowed by the labors of Bishop Heber, of the Episcopal; and of Ziegenbalg, Swartz, and others of blessed memory, of our own church. After a voyage of nine months, by way of the coasts of South America, and the Cape of Good Hope, where he had delightful intercourse with Read and Vanderkemp, missionaries like himself to the heathen, he reached Calcutta, whence he removed successively to Dinapooore and Cawapooore, in the interior, where he labored incessantly until the year 1811, in the acquisition of the Hindostanee and Persian languages, in preaching the Gospel to Europeans and natives, and in the work of translation. After a residence of four years, he was able to preach readily to the natives, and whilst he was stationed at these places, he translated into Hindostanee, the Book of Common Prayer, a number of Tracts, and the whole of the New Testament. He had also translated the New Testament into Persian, but, as it did not give entire satisfaction, he withdrew to Shiraz in Persia, in the year 1811, and finished an entirely new translation into that language, Feb. 24th, 1812, when he was thirty-one years of age.

Worn down in health and strength, by excessive labors, due to his ardent and holy zeal in his Master's cause, he determined to return to England, for the recovery of his health, but was prostrated on his way, for two months, by an attack of fever, and continuing his journey before he was sufficiently restored, he was attacked, it is supposed, by the plague, at Tocat, in Persia, and there breathed out his gentle and holy soul, into the hands of his adorable Redeemer, in the 32d year of his age. In a letter from Tebriz, shortly before his death, he thus plaintively writes: "I am in a pitiable condition; nothing seemingly remains for me to do, but to follow the rest of my family to the tomb." He had lost his parents, his two sisters, and his

older brother, the last of his father's family, whilst he was in India. A monument was erected to his memory, by some unknown Englishman, C. J. R., in the Armenian Cemetery at Tocat.

Our space will not allow us to enlarge upon the excellence of his Christian character; it would need many pages. We commend to our readers the study of his noble life. It is enough to say, that its prominent features were gentleness, zeal, self-denial, great tenderness of conscience, ardent attachment to the Saviour and his cause, and the sincerest regard for the temporal and spiritual welfare of his fellow men. It will not be less attractive to us as Lutherans to know, that his piety did not burn with less brightness because he was a friend of the Festivals and a Scriptural Liturgy. We may find, perhaps, too deep a tinge of Calvinism in his belief; but notwithstanding this, we may safely say, he was singularly like the Great Redeemer, for one of his favorite expressions was "the power of gentleness is irresistible." May we become more like him; though we see, "that the most eminent servants of God have gained their ground inch by inch."

THE STUDY OF MISSIONS.

BY REV. W. K. FRICK.

This part of a preacher's duties is to be insisted on for the following reasons:

1st. It is a refreshing side-study. All theology makes Jack a dull preacher. The study of missions carries the mind over a wide and entertaining field. It combines the delights of travel and history.

2d. It not only recreates but enriches the mind, furnishes it with an abundance of illustrative matter, and enlarges one's acquaintance with man and the world.

3d. It is intimately connected with theological studies. It contributes to our knowledge of comparative theology and church history, and confirms and illustrates the Scripture doctrines of sin and grace.

4th. It gives us the right point of view from which to regard the history of the world and our place in it. All history is subordinate to that of Christ's Kingdom. Man's highest duty is evangelization.

5th. It enables us to direct and inspire our people. Every congregation has a duty to the cause of Christ outside of itself. Their heartiness of performance will depend largely on their specific knowledge of the work doing and to be done. Its people like to hear of those things. To learn of what other Christian bodies are doing, stimulates our people to carry on their own mission work more rigorously. To pray and plan for souls at a distance quickens our activities for the souls near by.

THE MINISTER AS A FINANCIER.

BY REV. R. HILL.

Our Lord himself maintained a systematic management of finances in the college of apostles. He had a care to the supply of the treasury, and gave attention to the disbursements. He appointed one to keep the funds, and the fact that he turned out badly does not prove that the ministerial office has nothing to do with the management of the business affairs of the church; for "his bishopric" was given to another, and the functions that he exercised descended to those who serve the church under the appointment of Christ, its great and living Head.

The Church has temporal wants as well as spiritual ones, and it cannot prosper spiritually while it languishes under a slipshod business system. He preaches to dull ears who lifts his voice from the midst of a chaos of ecclesiastical indebtedness, which nobody understands, and for which nobody cares. A congregation cannot rise up as a beautiful spiritual house as long as it stands on the rubbish of a thriftless and neglected financial foundation. The housekeeping need not be lavish, but it must be neat and clean. And if the minister is not a servant to attend to all the details of the business affairs of his congregation, he is still an overseer who dare not rest until he knows that they are attended to, if not by some one else, then by himself. For his office includes all the functions of the deacon and the bishop. And if the deacons will not do what the bishop knows is necessary to the prosperity of the church, then the bishop must call up from his office the functions of the deacon, and do their work for them. It is not beneath his office to collect money, to keep accounts, to attend to repairs, to pay debts, and the like, if no one else will do these things. In that case he must do them because he is a *servant* and *overseer* of the church.

In carrying out the foregoing principles, the following suggestions will be found valuable:—

1st. The minister should make himself thoroughly acquainted with the business standing of his

congregation. He should, at the first possible moment, after entering upon the pastorate, find out what are its debts, its annual income, and its annual expenses. He needs this knowledge so that he may not demand or expect from it, more than it is reasonably able to do, and also that he may not be satisfied with less than its duty.

2d. He should keep himself so well posted on the condition of the treasury, as to know at any time, what drafts it is able to meet, and never allow it to be overdrawn.

3d. He should constantly cultivate the feeling that he and his church are one in interest, and be willing to suffer or prosper with it.

4th. He should, at every stated meeting of the Council, insist upon a statement of the exact sum that has been paid into the treasury since the last meeting, and of the balance now on hand, and of all the bills demanding payment.

5th. He should require all other bills of current expenses to be paid before his own salary.

This may at first seem hard and unfair, and may put him to some inconvenience; but he will soon find it to work greatly to his benefit, and that of the church.

PASTORAL COURTESY.

BY REV. F. A. KAEHLER.

(1.) The *Duty* of Christian courtesy is universal; in a pastor, pre-eminent. It is a trite saying, that men expect too much of a pastor. Can they expect too much true devotion or consecration? The more they expect from the office, the higher their respect for the office. You say: A pastor is a weak, human creature and dare not set up for a model. But, mark you, Christ has set him up for a model. He is an ensample to the flock (Phil. 3: 17; II Thes. 3: 9, &c.) Paul, confessedly the "chief of sinners," by inspiration, points to himself as "an ensample" to sinners. So the pastor is to be an example of every Christian grace and pre-eminently of courtesy, which accompanies all graces.

(2.) Its *Nature* indicates its necessity; for Christian courtesy is putting the grace of the spirit, which is in the heart into graceful form, to reach the heart. It necessarily has to do with form, though it is not a mere form. It is a living fruit of the spirit, embracing meekness, gentleness, longsuffering, patience, temperance, love, that universal "brotherly kindness" which enables us to "prefer one another in honor," in which the pastor is to be eminent. It is "meekness and lowliness of heart," controlling the whole life and dictating the forms of intercourse. Christian courtesy is giving to every one that deference which Christ's redeemed

deserve, and that respect which our solemn obligation to every blood-bought soul demands.

(3) Its *Exercise* is to be constant. The best way to teach the golden rule is to practise it. Christian courtesy is godly tact in practising the golden rule, and this tact the pastor must teach by example. High in office, we are to be lowly in example, "not lords over God's heritage, but being examples." (I Pet. 3: 5). The petty dignity of little men would *lord* it over the flock, the true dignity of heaven's exalted Lord *ministers* unto the flock. And the pastor should reflect Christ or he reflects against Christ. Courtesy is the atmosphere of Christian life, and if it has not all the gentlest forms, it has gentleness which finds forms. Christianity refines, though it is not mere refinement. The sun warms, though he is not mere warmth. The pastor's office makes it imperative that he should be a refining influence in the flock. Some imagine that the office entitles them to liberties, and take them in another's house, lowering the standard where they are sent to elevate it. All turns on our understanding this rule: *We condescend to men of low estate, but it is in Christlike sympathy, and it is with the well-defined purpose of helping them to ascend to the high estate of Christlike living, and that is refined and courteous.* Pastors often complain of the discourteous treatment they receive from congregations. Is that not in most cases the consequence of the treatment they or their predecessors have given to the congregations? We move in a world of living mirrors, and a most astonishing proportion of the unpleasantness cast upon us is only reflection of that which proceeds from us. Sowing and reaping are correlatives. Is there not occasionally a sad truth in the kindly meant praise (?) of a pastor "Er ist ein arg commoner Mann"? There is a country congregation in the North in which you find genuine politeness so general that you cannot explain it until you have seen the pastor who has been there 40 years. He has elevated the people to his plane. In another congregation the unhewn manners of 20 years ago continue the same. Is it too severe to say, "Qualis rex talis grex?"

THE POWER OF THE PULPIT.

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

The press, mighty as is its power, never can supercede the pulpit. Indeed, in important respects, a pulpit of the true kind gains a triumph in every triumph of the press. As books enlarge the knowledge of men, their capacity for spoken truth enlarges, the senses enlarge each the sphere of the other. The eye can never say to the ear, "I have no need of thee;" and the larger the culture through the eye,

the more imperative the demands of the ear. No assembly of hearers is so hopelessly depressing to the minister as one which has no cultivation by reacting; and, on the other hand, no congregation is so delightful, so promising a sphere of labor, as one which has genuine intelligence, and is happy in the possession of a true preacher of Christ.

The greatest ignoramuses with a large measure of self-conceit, are the most pitiless critics in the world. Pray therefore, for the advance of intelligence, not the decline of it, as a pre-requisite to comfort and power in the pulpit.

In no sphere like that of religion, does the intellect depend on the heart. Nowhere do we so crave affection back of thinking. Who cares for the geologist's heart in geology, and who can bear religion without a heart beating in it? Hence it is, that many who love religious truths do not like to read them.

What multitudes thronged around Whitfield's sermons? Sermons which nobody read. In no land is the pulpit capable of being a greater power than in our own. In no Protestant land are there more dangerous tendencies in the pulpit, than some of these which prevail in our own. It often loses sight of its true end and aim in its eager pursuit of that with which it ought to have nothing to do. It is not so often in these sermons the one fly, which makes the Apothecary's ointment unsavored, as a composition in which there is hardly ointment enough to hold the flies together. This style which is thought to be grand, is often in the worst taste, and the delivery which passes for eloquence rises,—when it does rise, to the altitude of the player, and it sinks,—when it does sink, to the tricks of the buffoon. It is needful, then, that sound sense and pure taste should be brought to bear in the correction of these evils.—*From Class Notes.*

THOUGHTS ON ARCHITECTURE.

BY AN EX-ARCHITECT.

The classification of architectural lies in our last paper was not intended to be a scientific one, but to open the eyes of the novice to the shams all about him.

Lord Chesterfield says, "I know nothing more criminal, more mean and more ridiculous than lying. It is the production of either malice, cowardice or vanity, and generally misses of its aim in every one of these views." In architecture, lying is always the production of *vanity*, though this is often mingled with cowardice, and it *always* misses its aim. But we have been so accustomed to these shams that it is hard for the majority of people to muster

up the courage to dispense with them and to trust to the manly and honest power of genuine architectural effect.

A moment's reflection however, will teach us, that in every case more is lost by abandoning the truth than is gained by applying the lie. We read in a late issue of the *Lutheran*, for example, of the dedication of a church in Ohio, whose woodwork is all grained in imitation of oak

Now, who is deceived by this imitation; who believes the pine to be oak simply because of the lying strokes with which it is smeared? Nothing is gained, but what is lost?

The plain, honest, familiar beauty of the native grain of the pine is lost. Everybody knows that the appearance of oiled pine far surpasses in beauty any attempt of man to imitate the grains of the oak. Moreover, this kind of effect must be classed with plated-ware, pinchbeck jewelry, false hair, and the thick paint on the cheek of decayed and faded beauty

All false architecture is part and parcel of the means by which pretensions vulgarity strives after the appearance of opulence it does not possess. As no such weak vanity and bare vulgarity should reign in the heart of a Christian, so also it should not be displayed in the temples he dedicates to the service of God.

If everything about a church is honest, and is just exactly what it proposes to be, this one thing will go very far towards the attainment of a genuine churchly effect. Ruskin somewhere intimates, if indeed, he does not positively affirm, that the man who builds a lie is just as culpable as the man who speaks one. This at least is certain, that their moral baseness demands their banishment from all places used for the worship of Almighty God.

A PLEA FOR APOLOGETICS.

The first requisite to the success of the gospel minister is a thorough knowledge and firm conviction of *The Truth*. Equally necessary is it, also, after being "grounded and settled in the faith," that he is able to defend and vindicate the same. Yet it is very evident that our students greatly undervalue the all-important study *Apologetics*, and may probably fail to recognize its full worth until in active pastoral life they are confronted by a skeptic "Thomas."

Doubts may arrive in the purest heart, and when harbored in an active mind, without any counter-acting influences, will finally draw the righteous believer into hopeless infidelity.

The eminent practicality of this age forms the groundwork for the pernicious fabrication of Ma-

terialism so prevalent. *Unbelief* is alarmingly common in our day and soon begets the obstinacy of *Disbelief*.

Sin must be "nipped in the bud," and unless a pastor is fully able to dispel the spiritual mists of spontaneous origin or those occasioned by fallacious teaching of the enemies of Christianity, the result may be the loss of souls in the night of error.

It is the solemn duty of the student of Theology, then, to be fully prepared to quench the first scintillations of skepticism, as well as to combat the soul-destroying flame in its worst form—Atheism. In order to be thus qualified, he must devote special attention to apologetic literature, especially such as treats the modern forms of doubt.

The Seminary Library affords abundant opportunity for such research; yet it is a truth demonstrated by the Librarian's record that of the little collateral reading done by students, the least is in the sphere of Apologetics.

The sooner a more lively interest is awakened in the hearts of those preparing for the holy ministry for the defence of the faith, the better it will be for their individual success and the cause of Christ. "The defence and confirmation of the Gospel" is a necessary equipment to the "Whole armor of God whereby ye may be able to withstand in the evil day."

ALIIQUIS.

THORNS.

Legere sine calamo est dormire.—*Quintilian*.

The more the empty head glows and burns, the more hollow and thin and dry it grows.—*Philip Brooks*.

Love is the ladder on which we climb to a likeness with God.

Half the gossip of society would perish if the books that are truly worth reading were but read.—*Dawson*.

That writer serves his reader best, not who gives but who suggests, the most thought.—*Thomas*.

By necessity, by proclivity and by delight, we quote —*Emerson*.

No question is really settled till it is settled right, and in questions of conscience, coercion and arrogant assumption do not aid but obstruct the perception of truth.—*Dr. Krauth*.

Make the doctrine live, and live men and women will accept it as their spiritual food. Truth or falsehood, it makes little difference. Anything can obtain an interested hearing which has any mental oxygen in it.—*Phelps*.

Industry seeks the useful; Philosophy, the true; Literature, the beautiful.—*Victor Hugo*.

Seminary Library.

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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.

A MANUAL OF HISTORICAL LITERATURE: Comprising Brief Descriptions of the most Important Histories in English, French, and German, together with Practical Suggestions as to Methods and Courses of Historical Study; for the use of Students, General Readers, and Collectors of Books; by Charles Kendall Adams, LL. D., Prof. of History in the University of Michigan, etc. Harper & Brothers, 1882. 665 pp., 8vo., \$2.50.

"What histories shall I read with most profit? What historical books shall I put into the hands of my son and my daughter? What course and what methods will be most advantageous to our historical club? What histories shall we buy for our town and college libraries? What for my own library? These are questions that I have often heard asked; but I have sought in vain for a volume that would answer them."

The author has aimed to provide such a book as would have been most useful to himself, when, as a university student, he was seeking help in carrying on his historical studies. "What I then wanted was guidance in the selection of books; not simply critical reviews; but also careful descriptions and characterizations; . . . not only to what additions and subtractions I ought to subject a certain writer's works, . . . but also whether it was worth my while to read these works at all. . . . The lack of some such suitable guidance is responsible for an enormous waste of good intentions."

The want . . . is not to be supplied by the issue of dogmatic rules and directions. I have not much faith in so-called "courses of reading," for the reason that the very habit of independent inquiry and research necessary for successful scholarship rebels against the oppression of any prescribed order of study. The best, therefore, that can be done for the reader is simply to give him such information as will be most likely to lead him to the knowledge he is in search of."

Such a preface is suggestive to both students and professors. With regard to work itself, the author's method has been, first, to describe books; second, to give students and readers hints as to the best way of using them. The matter consists of a valuable introduction on *The Study of History*, and of chapters severally on *Universal History* (1. Narrative, 2. Civilization, 3. Philosophy of History); on *His-*

tories of Greece, Rome, The Middle Ages, Modern Times, Italy, Germany, France, Smaller Nationalities, England, and The United States. These chapters are subdivided according to the nature of the subject, and wind up with practical "Suggestions."

Professor Adams's book is almost indispensable to college students, especially to those interested in historical study. Without doubt it will save any man of books, time, annoyance and expense. May that essay on *The Study of History* soap the brains of many a coming Seminarian! In its exactness and precision are insisted on. So far from being dry and tedious, we find the descriptions quite entertaining. They are not compiled, but are the crystallized thoughts of one "who knows whereof he speaks;" the result of good judgment and great learning. The author is an admirer of Freeman, and is not led captive by the theories of Compté, Buckle, Draper and Spencer. Of course, we look in vain for a number of friends: *e. g.* Heinrich Dittmar's work on *Universal History*; but 'Judge me for what I contain, rather than for what I omit,' is a just request. Historical Theology is dipped into; the ladle, however, does not always touch bottom. Writers like Ewald, Milman, Stanley, Gieseler, Dorner, Schaff (*Creeds of Christendom*), D'Aubigne, Ranke and Fisher have a place. The table of contents and index are complete.

PFINGSTROSEN von Carl Gerok, illustrated; 12mo., pp. 300. Published by Ig. Kohler, Phila.

They are truly sermons in beautiful poems. While the *Palmblätter* consist of "holy words, holy times, holy mountains, holy waters" of the whole Bible, the *Pfingstrosen* are limited to the Acts of the Apostles. They are a garden of flowers, sprung from the seed planted on the Day of Pentecost in the first Christian Church at Jerusalem.

Gerok's poems have deservedly become household favorites in the Fatherland, and the American publisher is contributing a great deal towards making them favorites with us by issuing them in a form which leaves nothing to be desired either in beauty or durability.

BOOKS RECEIVED.—From Dr. B. M. Schmucker a Collection of Hymns made before the issue of the Church Book. From the Lutheran Bookstore, Philadelphia, Brobst, Diehl & Co., and Trexler & Härtzell, Allentown, each two almanacs for 1883. Vols. 8 and 9. (K—M.) of Herzog's *Real-Encyklopædie*, which is being presented to the Library by the Alumni, have been received.

The large amount of material which was donated to our Archives last summer, is still unclassified, and therefore not in condition to be acknowledged.

INDICATOR

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THE LAST SOLILOQUY OF AN EDITOR'S PEN.

I.

"How glad I am to feel the hand once more: they say it caught at me in its wildest fever-tossings; they say it begged to clasp me in the midst of peaceful day dreams. How I leap and throb for joy! How passionately impatient for the welling over of fresh strong thought! How I long to lay the glowing lines of liquid fire across some pure white page!"

II.

"But the hand that holds me trembles. Does it fear these laughing, pleasant words? It grasped me firm and fearless in many a sterner task. And now that long, thin shadow, flinging its gloom over all the page, creeps up and fastens itself to my very point. I hear a well-known voice: 'My poor pen; this is *the last time*;' Can the shadow be the shadow of death?"

III.

"*'The last time!*' Well, then I had better use it. Grave responsibility was assumed, they said, by this hand and myself: 'A dangerous experiment;' 'Difficulties ahead;' 'Beyond doubt a conspiracy of young upstarts pregnant with ambition's fire!' But from a thoughtful few we heard: 'Where there is danger in doing, there may be danger in leaving undone.' The pen that incurs none of the hazards of life performs none of its duties! It is the last time for a poor pen to thank these for their aid.

IV.

"What is written, is written. If it be truth, it shall prevail; if error—why then its earnestness, at least, may have pricked some sluggish hearts into asking: What is the truth? And some sluggish hands into active duty.

V.

"It is the last time—that the hand which holds me trembles. In a cool sequestered vale, it shall be buried deep in books, wholly oblivious to all my brightest charms. But still it trembles; for the parting hour pains.

VI.

"It is the last time—the shadow deepens—the paths of glory lead but to the grave. My life-blood splutters—Let my epitaph be"—

VII.

The faithful old pen suddenly stumbles; the hand tenderly gathers its *membra disjecta* into the storied urn, and—once again a tale is told.

TOO MANY MINISTERS?

We have too many ministers, but we need more. The lazy, sluggish, easy-goer finds that his foothold is getting shaky, and that he will soon be crowded down. Woe to the young man who studies divinity to grow fat on it! True, many have grown fat on it; but the day of swine's husks is looming up for them. If a young man goes forth to his work without having learned to study, to read, to digest, to think; if he is an automaton, whose only original gift is the ability to wind himself up for the pulpit, with Skeletons, "Homiletic Hints," and choice volumes of printed Sermons, his days are numbered. For if he does these things in a green tree, what shall he do in a dry?

We would earnestly warn pastors and parents. We could point out students whose goal at this moment is the Seminary, but whose ministerial career—speaking humanly, of course—will never be more than a clog and discredit to the church. Who is responsible? Do not blame the professors here for admitting such a person. After he has spent six or seven years in preparing for Seminary, and has paid his way with borrowed or beneficiary money, it becomes a very delicate matter for those who never knew of his existence previous to his application for admission to turn him off and blast all the hopes fostered in his breast. The waters must be headed off at the fountain. The responsibility lies with the *pastor*.

But, on the other hand, our Church is famishing for "best men." The East would swallow scores, and the West hundreds; but they come not. Who is responsible? The *pastor* again: the waters must be guided into our channels at the fountain-heads. You must keep an eye on the "best, brightest boys" in your congregation. When you see one in your catechetical class, in your Sunday school, in the public school, it is a pastoral duty to study him through and through. If you find the right stuff in

him, win his parents over to your plans. Doubtless it will be slow work: they want him to go into his father's store, or to study law; but still keep at it. He is a gift of God they have no right to keep. The Church has a claim to him.

Some of the very best men our Seminary has had were brought in just in this way. One of the best Presbyterian preachers, and most learned professors in this city, was brought to the front by his Sunday school teacher. He saw where the boy belonged from the manner in which he recited the Westminster Catechism. If our European German pastors would look up such men in their own congregations and send them here, there would no longer be reason to mourn over the decline of German at the Seminary.

Editorial Notes.

SEVERAL ARTICLES have been withheld for being late and want of space. They will appear in next issue.

THE GETTYSBURG Items in this issue are quite full and interesting, notwithstanding we were obliged to abridge them slightly. Better too many than too few.

A MISUNDERSTANDING on the part of our printer, caused a slight mixing of University and Concordia Items in the last issue of the INDICATOR. We beg pardon for having transferred, without their consent, Dr. Smith and Prof. Jackson, from Pennsylvania to North Carolina.

WITH THIS number, Mr. Schmauk and the INDICATOR part company. Time lost during a recent illness has led the former to resign the editorship of the paper, and the position of Seminary Librarian. On December 12th, at a meeting of the *Indicator Association*, Mr. F. K. Bernd, who has been intimately associated with the paper from its start, was elected to fill the unexpired term. He begins January 1st, 1883.

THE INDICATOR is beginning to approach that limit beyond which, on account of a contract with the printers, it cannot receive any new subscribers until a club of about fifty has been formed. As there are not many copies left over to us after each issue, we hope that subscribers, who do not care for back numbers, will nevertheless preserve them, so that they may be had in case of necessity.

AN EPISCOPALIAN friend writes, that he is struck most forcibly by the close relations and intimate acquaintance which the widely-spread colleges of our Church maintain with each other and with the Seminary through the INDICATOR. This statement

illustrates one of the objects of our paper. Though the compliment implies more than the facts warrant, yet we have worked hard to attain such an end, and what is done, has been done by the INDICATOR. It is a young man's paper—not simply for ministers, but for every student connected with our church. Our church has ever been an educating church; from the start she has been identified with students, universities, scholars and learning. Her's are the two characteristics that underlie all sound scholarship: conservative, holding fast to the old—not radical; and yet progressive not rejecting the New; she is the Church of the Conservative Reformation. Now, then, would it not be a grand thing to have a common consciousness of these facts awakened in every Lutheran student in our wide land; to have this large brotherhood, working on the same principles, under the same flag, know each other, and take interest in each other, and be strengthened by each other?

WHEN WE see a college student willfully and *untruthfully* prejudicing people against his *Alma Mater*, it rouses the old college spirit in us to the highest point of indignation. Not long ago, a boy connected with one of our institutions, called to see the same friend every night for two weeks (!). The parents wondering when he found time to study, asked him how he managed it. "Oh," said he, "We have very little to do at college." These good people, more innocent of college life than the greenest Freshman, spread the news that college is a place where young men do little but loaf. As this report is disseminated more widely, the injury inflicted upon the college and the whole cause of higher education, strikes deeper and deeper. The baneful effects are seen when a pastor solicits aid for these things from his people. "What! you ask me to help support strong young men who do little but smoke, and dress, and run around to see girls? No, Sir!" To return to the boy. We know, on general principles that *no* college student, with the immense amount of outside reading before him, has any time to waste; we know that in this college no one is allowed to be out every night for two weeks, and that the course is so extensive that there is no time to be lost; we know that in this instance the boy lied. If he had said, "We have a great deal of work, but I have hit upon some time-saving methods," and then explained the advantages of interlinear translation, adducing the testimony of Milton and Locke; of cramming in chapel; of reciting on cheek; of starting the professor on a hobby and letting him do the talking; of borrowing 'original' essays from some Senior or from a friendly book; etc., etc.,—he might have saved his college's reputation, though he would be sacrificing his own.

Seminary Items.

- Dr. Fry made one of his business visits recently.
- Bartholomew and Reiter have gone home for the term.
- The majority of our students have subscribed for Dr. Schaeffer's Dogmatics.
- Christmas Vacation begins Dec. 21st and ends Jan. 4th. Somewhat shorter than heretofore.
- Esbjörn, while visiting New York lately, was taken sick and detained there for several days.
- Binder, Umbenhen and Yeisley preached before the Students, thus completing the Senior list.
- F. K. Bernd has left to spend his vacation at Trenton, Tuscarawas Co., Ohio, where he will preach.
- Examinations.*—This interesting exercise will take place Dec. 18—20. The Middlemen and Juniors together will be examined in N. T. Isagogics and the Exegesis of a part of Romans, the Juniors alone in Hermeneutics. The Seniors will not be examined until the end of the year.
- Rev. F. J. F. Schantz was present at our Conference, Nov. 27th, and spoke on "What motives should induce a young man to prepare for the ministry." Mr. Schantz's remarks were very practical, interspersed here and there with wit and personal experience which elicited the closest attention.
- Junior Hebrews.—Doctor to Mr.—"What does 'par' mean?" Mr.—"Oxen." Dr. "I see only one ox, (a smile all around) I mean in the book, (a broader smile) I believe Mr.—is right after all."
- Gardner was suddenly called home on December 15th, by the death of a younger brother.
- Yeisley has gone to Harrison Co., Ohio, to preach during vacation.
- Haupt took a run up to Lebanon over Sunday, Dec. 17th.
- There was sleighing in the city on Thanksgiving Day, but we don't know of one Theologue who enjoyed it. We know of several, however, who enjoyed their turkeys.
- Theo. E. Schmauk has gone to his home at Allentown, to recuperate. He expects to return at the opening of next term.
- In Church History the other week, Spener, the Pietist, was called "Spencer, the Pie-ist." Perhaps the good Brother had the noted evolutionist, Herbert Spencer, in mind. If so, we think he was not so far wrong. There seems to be a great deal of "Pie-ism" in the religion of this most modern school.

—A Course of Lectures—not in Muhlenberg's, but in the Seminary Chapel. Prof. Rufus Adams was selected by the students at a meeting Dec. 8th, to be their instructor and drill-master in Elocution. The course consists of twenty lectures, two a week, and will begin Jan. 8th, '83. A committee was appointed to petition the Board of Directors for an appropriation to cover the necessary expenses. About thirty have already signified their willingness to join the class.

—Dr. Krauth has been too ill for several weeks to attend to all of his duties, and as a consequence the Seminary has had to suffer. As our other Professors already have all they can attend to, we think it not only advisable but imperative to have an Assistant in Systematic Theology, and thus secure to our students a complete course in this all-important branch. We sincerely hope the Doctor may soon be able to resume his labors with us.

—The F. H. M. Society held its regular meeting Monday, Dec. 11th, at 7.15 P. M. The Foreign Mission Com., through its chairman, Bro. Binder, presented an interesting report, particularly that part of it, describing Jeypore, the land of the Khonds, a remnant of India's original inhabitants. Beates, in behalf of chairman of Home Mission Com., gave a verbal report. MacCreedy reported that the "F. H. Scholarship," could be raised among the students, and it was resolved to support a child at Rajahmundry, at an annual expense of about \$30.00. Provision was then made to have an Educational Com. appointed to attend to this matter. After further interesting remarks the meeting adjourned at 9 o'clock.

De Alumnis.

- Rev. G. H. Trabert of '70 expects to be in his new mission home at Minneapolis, by Jan. 10th, '83.
- Rev. H. B. Strodach, '74; C. G. Fischer, '77, and J. F. C. Fluck and Th. H. Becker, '80, were at the Seminary recently.
- Dr. C. F. Schaeffer's Dogmatics, which the *Alumni* have in charge and which the public has for some time been anxiously awaiting, is about to make its appearance. Circulars are out, asking for 400 subscribers to insure its publication. The translated MSS. will be revised and edited by Dr. H. E. Jacobs of Gettysburg, and when completed, will cost \$2.00, 25 cts. extra for mailing. It is said to be a very excellent work, and will, no doubt, command a ready sale among the many admirers of the Doctor's sound orthodoxy. Especially should it be highly valued as being the result of the labors of an *American* Lutheran Theologian of whose works there are

so few. Its appearance in English is also a source of joy to those who are excluded from our church's treasures locked in a foreign tongue.

Com. { Rev. W. K. Frick,
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Our Colleges.

Muhlenberg.—The session closes Friday, Dec. 22d, at noon. Term examinations are held Wednesday, Thursday and Friday, Dec. 20th, 21st and 22d. Each class is examined upon two subjects, beginning on Wednesday with the Seniors and proceeding through the classes in order, then returning to the Seniors again for the second series of examinations. The following session will begin Jan. 4th, Thursday, with the 11 A. M. recitation, and continue until the Easter recess.

—The Fall Session is passing along very pleasantly, with very few breaks or disorders.

—The Freshman class has been divided into an advanced and a lower section in German, owing to the varied quality of its attainments.

—First skating for the season came Dec. 9th, also the first breaking in to the cold, cold water beneath. No damage done, but very chilly sensations experienced.

—No sleigh-rides yet, and hence, no thaw in the pocketbook.

—Breakers ahead are visible in the Scientific Department. Prof. Smith has received a \$1,700 call. As a \$1000 salary does not afford permanent inducements to anybody, something will have to be done or the chair will become vacant. The query now is whether anybody will do the needful thing—raise the salary to at least \$1,500. It might be cheaper to keep up the department than to resuscitate it after many days. It is to be hoped that a full Board meeting after Christmas will give the subject prompt and vigorous treatment.

—It may be laid down as a general law that all church institutions need at repeated intervals the benefit of a bracing financial tonic. At whose apothecary shop can it be had? Friends are solicited to furnish information or medicine, or both, as our college is not an exception to this general laws. Any of the professors are willing to test the tonic for the benefit of themselves and the institution. No danger of an over supply.

Thiel.—Thanksgiving is past—Christmas next. As is his custom, Mr. Bacher, of Greenville, entertained the gentlemen members of the Senior Class on Thanksgiving Day.

During the past month, three students, Mr. Bierdemann, of Youngstown, Mr. Shanor, of Prospect, and Mr. Reinartz, of Rochester, were called home by the death of relatives. All have returned.

Fourteen volumes of the *Encyclopædia Britannica* have been added to the library.

A piano, the gift of Miss Kate Shaeffer, of Philadelphia, has arrived, and is now in use daily, from 7 A. M. to 5 P. M. It was a much-needed instrument, and consequently, is a very acceptable present.

Madam Richard's entertainment, the second of the "Thiel College Lecture Course," was highly satisfactory to both committee and patrons.

Examinations commence Wednesday, the 13th, and continue for one week.

Quite a number of students intend to remain here during the Holidays.

Our Christmas vacation extends from December 15th to January 4th.

Augustana (Rock Island, Ill.) The health of Prof. Bersell, who has been sick, has so far improved that he has resumed teaching.

Rev. Prof. Weidner returned December 4th, from a trip to Omaha, Neb. He was present at the first service held in the new church built by the Swedish Lutheran Congregation.

The Society of the Friends of the Young, consisting of some professors and alumni of the College, will publish a Sunday School paper in the English language, "*The Olive Leaf*," beginning at New Year. Professor Weidner will be chief editor.

Those old college buildings at Paxton, Ill., which had not before been disposed of, have been bought by the Swedish Lutheran Congregation at Paxton.

The Augustana Silver Cornet Band is providing itself with a full set of new instruments. The band intends to give a series of concerts at various points in Iowa during the Christmas vacation.

Augustana College (Beloit, Ia.)—Nearly all the rooms in the second story of the new dormitory are occupied, and those in the first are filling up.

—The "boys" had a pleasant time at the last meeting of the Literary Society. One of our colored men displayed his eloquence by participating in the general debate.

—Rev. E. T. Quam has been appointed financial agent for this institution and is now travelling on official business.

—All indications point to an increase in our number of students after the Holidays.

Gustavus Adolphus—The college has put on its Winter dress.

—Nov. 1st brought a large influx of students. The building is well filled.

—Prof. J. T. Lindholm, being an additional Swedish teacher, has given new impetus to the rolling ball.

—The students and professors are diligently preparing and anxiously waiting for the festival that is to be held by order of the Minnesota Conference on Dec. 7.

—The 250th Anniversary of the death of Gustavus Adolphus is to be noticed, if it must be a month late.

Gettysburg.—The County Institute, Dec. 4, '82, offered special attractions: the evening sessions were devoted to lectures by Rev. Dr Tiffany, Phila. Rev. Dr. Swartz, Gettysburg; Dr. Villers, the humorist; and readings and impersonations by Miss Boice, Phila, and Helen Potter, New York; the College Glee Club, and Gipe's Orchestra, York, furnished the music.

—Vacation in both College and Seminary begins Dec 19; the winter term begins Jan 4; the College examination takes place Dec. 18, 19, as follows: Seniors, Organic Chem., Prof. Bridenbaugh; German, Prof. Martin; Juniors, Inorg. Chem, Prof. Breidenburgh; Psychology, Dr. Valentine; Sophomores, Greek, Dr. Jacobs; Anglo-Saxon, Prof. Himes; Freshmen, Latin, Prof. Bikle; Geometry, Prof. Croll.

In the Seminary, the time for the Monthly Missionary Society, 6th inst. 2 P. M., was given into the hands of the Committee, Dr. Stork, Chairman, and observed as the *Rowe Memorial Day*. Mr. Rowe graduated in '74, and was therefore a former member of the Society. The devotional exercises were very impressive. Papers were read: *In Memoriam*, by A. H. Fisher; *Rowe's Work of Organization in America*, by L. B. Wolf; *His Work in India*, by J. C. F. Rupp; *Rowe as an Author*, by C. W. Heisler. These papers which aggregated thirty minutes, and in no point covered the same ground, show the fullness of Mr. Rowe's life, and the completeness of his work of less than eight years.

—Thursday, 7th inst., 2 P. M., was devoted to Home Missions. Rev. S. B. Barnitz, West. Sec'y, delivered an address, speaking in glowing terms of the Church's future in the West. Half of the Senior Class have Mission Work in view. Many more could find places.

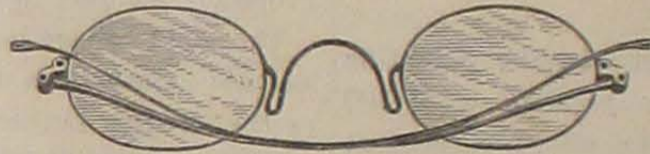
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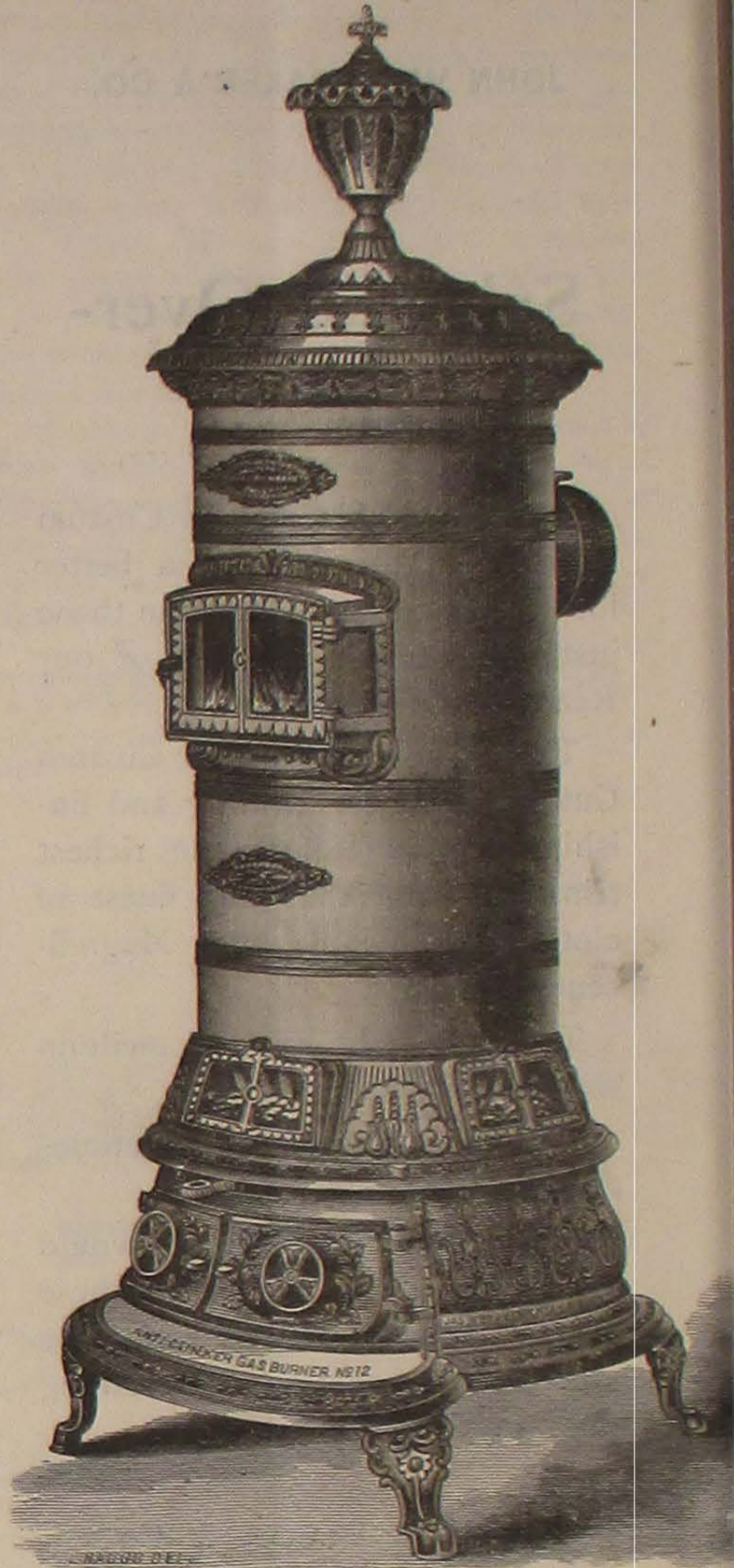
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