

Ought our Theological Students to know something of German Literature?

REV. PROF. WM. WACKERNAGEL.

Our Seminary is a theological institution. The young men who are there, pursue nothing else than the study of theology. It would be out of place and contrary to their duties to devote time to any other branch of the "Wissenschaften." On entering the Seminary, they are expected to possess a substantial knowledge of the seven liberal arts, indispensable to any man, who claims to be a *civis academicus*. The greater number of our seminarists are college-graduates. They had ample opportunity to become acquainted with German literature. If they did not care much for that acquaintance, they will be sorry for it as soon as they go out into the service of the Church. They sometimes become aware of their mistake before they leave the Seminary, but then it is almost too late to pick up hastily the formerly neglected or despised straws.

It is not only an erroneous notion, but a sin to suppose that any "Dutch" will do for our town or country congregations. A German sermon must be *born* as well as an English one and it costs pangs of labor. To make up a sermon requires not only spirit, but also *words* (Worte, not Wörter) and these words must be found in the man. The best words in the German vocabulary in his memory's notebook were entered before he took up the study of German in college: the scripture-texts, verses of hymns, and the catechism learned by heart while he was yet a boy. In college there were 400 German recitation-hours at his disposal. A faithful student, to whom knowledge is of a higher order than the bovine, will add to his vocabulary a good many words, and will be able to read with profit the classical authors of the new-high-German period. It is true, the absolutely necessary drill-work in grammar and translating is somewhat tiresome, but it never extinguishes the sacred flame of enthusiasm in the heart of a true student. Such a one will be, or surely will become, grateful to his professors, that they introduced him to that illustrious company of the classical writers of the Fatherland, and that he can foster that acquaintance of his own accord. He can do that whilst in college according to the rule "*nulla dies sine linea*."

Schiller and Goethe will forever be the German classics, but they are the leaders of an almost innumerable host of minor "stars." Literary astronomy is a delightful study, and a student ought to be able to locate the various constellations which have risen and moved since that primogenial day, 1500 years ago, when the Gothic bishop Ulfila read the Gospel to his people in its mother-tongue. Our student ought to know and to be proud of the universally acknowledged fact, that Luther was a classical writer and is a prominent landmark in the wide field of literature. Easy of access are to-day the writers of our century, and the student ought to know a little more than the names of Uhland and Rückert, Geibel and Gerok, Ranke and Menzel, Riehl and Freytag, Raabe and Ebers, etc. Trite as the saying is, "good books are good friends," it will prove especially true to the student, whose duty it will become to tell his fellow-men of their best friend, to be found in that best book, which is the crowning glory of German literature.

The Pastor at the Dying Sinner's Bed.

BY REV. E. GREENWALD, D. D.

The minister is a pastor, as well as a preacher. He must visit the sick, as well as preach to the well. The sick that need his visits, are not the pious only, but the ungodly also. How must he approach a dying sinner, and discharge his duty to him?

1. He must *gain his confidence*. If the dying man feels hostile to the pastor, and entertains an aversion to his efforts to benefit him, the visit will accomplish no good. He must therefore approach him in a friendly manner, feel sympathy for him in his sufferings, and show that he is his friend, and aims to do him good. Harsh words, repulsive manners, and a spirit of denunciation, must be carefully avoided.

2. He must *instruct him*. Such a sick man is usually ignorant. Particularly, he must be made acquainted with the plan of Salvation. He must know his own sinfulness, his need of mercy, and the way of redemption through Christ. He is apt to cling to notions concerning himself, and to ideas concerning the way of acceptance with God, that are anti-evangelical and false, and that must be

corrected. Gently, but firmly, the true doctrines of Salvation through Christ, must be taught him, and his false views rectified.

3. Particularly the man must be led *rightly to know himself*. He is a sinner. He has long neglected the calls of God. He has been, it may be, a great sinner. He does not know it. He is unwilling to confess it. He must be induced to feel it, to own it, to sue for the forgiveness of it. Or, the fear of death has alarmed him. He is apt to mistake his feeling of alarm for godly sorrow for sin. He must be led to see the difference. He must be instructed thoroughly to examine the genuineness of his repentance.

4. He must be urged to *trust to Christ's grace alone*, for eternal life. He may not despair, but he must not presume. He is nothing, and Christ is all. He must be willing to take the lowest place. The foot of the cross, is his only safe place. Not of merit, but of grace. Not self, but Christ.

5. He must be *warned against self-deception*. A sick bed repentance is well known to be unreliable. Few who professed to repent on what they considered a death bed, have remained faithful christians after unexpected recovery. The largest number go back to sin again. Restored health revives all their sinful dispositions. Their repentance is seeming only, not real. Great caution must be observed in the expression of hope in such cases. The utmost care must be taken lest the man be self-deceived.

6. Such visits must *be judicious*. Physicians discourage pastoral visits, lest the excitement of the patient should endanger his life. Some ministers are so imprudent that they should never be suffered in a sick room. Some talk in such loud and rough tones as to annoy the sick. Some display a levity of remark wholly out of place there. Some deem their duty done when they indulge in harsh denunciation of the wrath of God. Some smooth over the man's vices as if he needed no compunction of conscience on account of them. Some speak about almost everything else than the business for which they are there. Let the pastor understand well his calling.

7. Such visits must *not be wearisome*. No time should be lost. The pastor should at once, on entering the room, approach the sick man's bed, inquire kindly as to his health, and then immediately enter upon the object of his visit. In few words, kindly, seriously, and to the point, he should ask his questions, impart his instructions, make his examination, offer his counsel, and urge to duty. Then, kneeling by the bedside, he should utter a fervent prayer for the sick man, asking for him such things as the examination has developed that

he needs. Then, with a gentle pressure of the hand, and a few words of good wishes, he should withdraw. Rather too short, than too long, should his visits be.

THE PREACHER A TEACHER.

BY REV. PROF. ———

The Preacher occupies a two-fold relation to his hearers, one that of a herald to proclaim salvation through Christ, the other that of a teacher, to call the attention of those under his care to the fundamental facts of divine truth, and so to arrange and combine these as to build men up "unto the measure of the stature of the fulness of Christ."

The former pertains more to men who are entirely ignorant of Christ: the latter to those who, having received the Gospel, need to have their spiritual life developed through the knowledge of truth. Both should, in some degree, be united, that being most prominent which the necessities of the case demand. This accords with Christ's example, Matt. 11:1. "He departed thence to teach and to preach in their cities."

The whole science of religion is involved in the person and work of Christ and man's relation to that work. These include the great central doctrine of salvation by faith alone. A thorough knowledge of this doctrine embraces the whole field of christian teaching. Theological systems are largely dependent on the views held of this doctrine. Ignoring the facts upon which any system is founded and simply making general statements will not make intelligent christians, neither will a continual repetition of these facts without developing their relations and their applications to the souls of men.

The object of the true teacher is, first carefully to establish the learner in the fundamental truths of the subject properly arranged, and then so to develop these as to give him a clear and full view of the whole—or so much of it as is passed over—with the results that may legitimately be deduced therefrom.

To afford the most beneficial results, the teacher must possess a comprehensive knowledge of the subject under consideration, especially in religious teaching. While much of the Holy Scriptures is very plain and easily understood, there is, nevertheless, much that needs to be expounded so that the truth it contains may be clearly brought before the minds of men and applied to their hearts and consciences.

Ignorance and illiteracy cannot ordinarily do

this, and are more likely to lead those taught into error, than to lay the foundations of truth and to establish them on these foundations. Hence those are unfit to be employed as religious teachers in the church who have not received proper mental discipline, whether it be because of an incorrect conception of the work in which they propose to engage, or because of an improper use of the opportunities afforded them. And especially are they unfit when, along with a lack of preparation for proper scientific study, there is wanting a clear, positive, systematic knowledge of the fundamental principles and doctrinal development of the divine word, and also a want of appreciation of the confessional teachings of the church.

(TO BE CONTINUED.)

"RHETORICAL FAULTS IN OUR SERMONS."

BY REV. W. H. MYERS.

Mr. Editor:—It is well to consider the *art* of the sermon, but to consider the (*he*)*art* of it, is vastly better. But you have directed my attention to the former. Rhetoric is the science which treats of discourse. In treating the rhetoric of any discourse, as also of a sermon, we have to do with Grammar, governing the laws of language; with Logic, determining the laws of thought; with Invention, looking into the matter of thought; and with Style, considering the mode of expressing that thought.

The rhetoric of a sermon implies even more. A sermon is not to be a finished oration. The elegance of the sermon is of some consequence; but the truth, and the people for that truth, are of greater concern. A sermon ought not to be a work of art. The whisper of "beautiful sermons," that steals along the shelves of printed pulpit effusions, is a dangerous snare to the beginner. The statue of Phidias carries the beauty of grace with it through the ages; but is unconscious of an earnest purpose. A sermon has no value in itself aside of its purpose, the purpose of gaining souls. A sermon may seek to conform to some accepted type; it ought rather seek to be a living channel of truth to men. The strong preacher is he who aspires to the strength of truth, rather than to finish and completeness of language.

There must be a man behind every sermon. A sermon has no life independent of the life of him who framed it. A minister's personality will be hidden and felt in every sermon; and therefore, something deeper must be found to govern the

mode and style of a sermon than mere abstract laws of rhetoric.

The saintly whisper, "the dignity of the pulpit," has scared many a sermon into a cold artificial stiffness. The pulpit has no business with any but Christian dignity, and needs to look down to men and women as flesh and blood. Says one, "Never make your chair so fine that you dare not sit in it; never make your sermon so dignified that you dare not say what you ought to say."

A sermon ought to have a formal structure and organism, it interferes not with its freedom and spontaneity. There is rhetoric on the skeleton of a sermon, as well as on the clothing of it. The beauty of a sermon lies not in rambling incoherences, but in logical, consistent progress. Let us consider faults.

I. *The Rhetoric of Composition.*

This implies the thought of the sermon, and the style of expressing it.

(a.) There is a deplorable inappropriateness of the selection of a subject, a suitable sermon for a suitable occasion. The Catechism has five parts, and only one treats of law—the *love* of God is a theme four times better than the *terror* of the Lord.

(b.) The mill-stone of a sermon is a long sentence, that agonizes to know whence it came, and whither it goeth. You cannot help that sermon, if you would, from meeting its deserved fate.

(c.) The first sentence is the keynote of success to the sermon; if you fail there, you may *possibly* redeem yourself later.

(d.) The last sentence need not always take you to the stormy peaks, it may luxuriate itself away in the dying cadences of the valley.

(e.) Every sermon has *some* strong points, it is weak when it is altogether strong; if you succeed in finding them, you can wield a master-stroke.

(f.) Great pictures can be spoiled by belittling details.

(g.) Simplicity and conciseness are better than profuse and studied ornaments; the sublimity is in the thought, and like the Pyramids, it stands out all the more beautiful because of its plain surroundings.

(h.) The lack of variety in a sermon comes of imperfect education, and makes sleepy persons.

(i.) Style in a sermon goes far, but it is an instrument and not an end.

(j.) The matter of the sermon ought to govern the style, rather than printed rules.

(k.) Every preacher's sermon style ought to be his own; it is always better to imitate the *spirit* of a great man, than his outside ways.

(l.) Constant quotations in a sermon, lose to it the power of personality.

(m.) Poetry reads well when it is used for the sermon's purpose, rather than its own purpose.

II. *The Rhetoric of Oratory.*

(a.) The real power of oratory lies in one's intelligent and genuine delight in what one is doing.

(b.) Sermons must feel their hearers—they must be enthusiastic, personal and warm.

(c.) An ice-berg in the pulpit, is neither for Summer nor for Winter.

(d.) It is no sin to covet a good voice; but to clothe an empty thought with a loud roar, is like covering an ass with a lion's skin—the sound is only a bray, and strikes terror to no heart.

(e.) A sublime thought can be rendered doubly sublime by an intelligent use of the voice.

(f.) Understand what you say, and also feel it, and the voice will take care of itself.

III. *The Rhetoric of Action*

(a.) A preacher need not be a buffoon; but when God has given him histrionic feeling, he dare give expression to it.

(b.) Elocution is the music of speech, but action is the baton to guide it.

(c.) A thought has an additional charm when it is uttered with the right poise and commanding self possession.

(d.) If there be occasion in the pulpit to direct the hand to the heart, it is well to know where to find it; better still, how to find it.

(e.) The poet soliloquized, "sweet, silent rhetoric of persuading eyes."

THORNS.

We hand folks over to God's mercy and show none ourselves.—*Adam Bedé.*

To smile at a jest which plants a thorn in another's breast is to become a principal in the mischief.—*Sheridan.*

Charity is a virtue of the heart and not of the hand.—*Addison.*

So long as thee cannot see thy way clear what to do, do nothing.—*A Quaker Saying.*

You had better sail in the maddest storm that ever troubles your sea of life, than lie on the sea and drift with every wind that chooses to blow.—*Anon.*

The art of living rightly is like all other arts; the capacity alone is here with us; it must be learned and practised with incessant care.—*Goethe.*

The greatest fault of all faults is not to be conscious of any faults.—*Carlyle.*

Seminary Library.

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CHANGE OF LIBRARY HOURS.

Monday, 3—4 P. M.; Tuesday, 2—3 P. M.; Wednesday, 3—4 P. M.; Thursday, 11—12 A. M.; Friday, 10—11 A. M.; Saturday, 9—12 A. M.

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

LUTHERAN CHURCH REVIEW.

VOLUME I of the Lutheran Church Review, well indexed and neatly bound, is in the Library. Its mission has been to test by the great touchstone of our Church, the ideas and books sprung upon us in theological and practical life, and thus to give the means for proper judgment and action. The questions handled have been various and important as the table of contents shows.

The Review and the Indicator have the same Alma Mater. The older brother goes out to his great work, in the great world, dignified in manner, fully equipped with implements and thorough in deeds. The younger boy remains in the family, a sort of confidential messenger, who must speak informally, but who has a duty to perform as conscientiously in his small sphere, as the brother who officially represents the family in all questions of grave importance. It is hardly necessary to say that a warm affection has existed between the brothers ever since they knew each other.

PAEDAGOGICS.

PAEDAGOGICS is the science of education. It is a science that concerns not only the statesman, the philosopher, and the psychologist, but also the theologian and the pastor. How shall our children's intelligence, will, memory, and affections be built out, so as to fit them for life here and hereafter? is the question for Paedagogics to solve. Evidently it branches right out of Ethics.

Dr. Mann has secured for the Library a splendid edition of *V. Raumer's Geschichte der Padagogik*, 5th edition, Gütersloh, 1877.

Beginning with the Renaissance, the history embraces Italy in the days of Dante, Petrarch, Boccaccio, Leo X.; and then passing over to Germany, marks itself off into periods from Gerhard Magnus to Luther, to Baco, to Pestalozzi. The third vol. busies itself with the history of "Instruction," (especially in Latin, in German), and of the education of girls; the fourth vol. is devoted to The German Universities.

PHILOLOGY.

OUR PHILOLOGICAL apparatus has received a most valuable addition, through Dr. Mann's agency, viz; *Dr. August Fick's Vergleichendes Wörterbuch der Indogermanischen Sprachen, sprachgeschichtlich angeordnet*, 3d edition Göttingen. Vol. I. contains "den Wortschatz der indogermanischen Grundsprache, der arischen u. der europäischen Spracheinheit." Vol. II. "den Wortschatz der graeco-italischen, der slavodeutschen, der letto-slavischen Spracheinheit und einen Anhang; Zum pruso-lettischen Wortschatz: Vol. III. den Wortschatz der Germanischen Spracheinheit mit einem Begleitwort von Dr. A. Bezzenberger; Vol. IV. ein Nachwort über Wurzeln u. Wurzeldeterminative u. die Indices von Dr. A. Führer.

The work has over 35 indexes.

LITURGICS.

ONE DAY Last fall, the Librarian's largest trunk strap, the one held in reserve for rare and great occasions, was called into requisition for a trip to the study of Dr. Spaeth. There the various hymn books used by Dr. Spaeth in the preparation of the *Evan. Luth. Kirchenbuch* were packed up and then brought to the Library, and with them a work that is one of the great treasures of our library. This work is *Dr. Ph. Wackernagel's Deutsche Kirchenlied, von der ältesten Zeit bis zu Anfang des XVII. Jahrhunderts*. Prof. Wackernagel of Muhlenberg College has offered to deposit it in our Seminary Library, so that it may be accessible and serviceable to all, with the sole condition, that it remain his property and be returned to him as soon as he desires it, "a case I presume will scarcely happen in my lifetime."

This book is the great "Quellenwerk" in its department. Each of the five volumes contains from 900 to 1400 pages. The prospectus, signed in May, 1861, by the following galaxy: Ahlfeld, Bähr, Büchsel, Caspari, Daniel, Dorner, Ebrard, Jacob Grimm, Harlez, Harnack, Hengstenberg, V. Hoffman, Kahnis, Kliefoth, Löhe, Niemann, Nitzsch, V. Raumer, Rudelbach, Uhland, Ullman, Vilmar.—The prospectus tells us that Dr. Wackernagel's earlier work in 1841 was epochal, that ever since, he had been diligently offering time and money for the completion of this, an honorable life-task, and that now, after the most toilsome preparation, and after a search through Libraries that contain the rarest, almost unknown works on the subject, he was in a position to bring forth a compilation from original sources, never before equalled in completeness. Before Prof. Wackernagel, no one had attempted to present the original text of the church hymns of the XVI. century.

Vol. I. is devoted to Latin Hymnology, from Hilary and Ambrose, to George Fabricius and Wolfgang

Ammonius; Vol. II. contains German Hymns from Otfrid to Hans Sachs, (868-1518); Vol. III., the first generation of the Reformation period, to the death of Luther, (1528-1546); Vol. IV. the second generation of the Ref. Period, Eber to Ringwaldt, (1554-1584); Vol. V., from the times of Ringwaldt to the beginning of the XVII. century, (1578-1603).

The work is a remarkable monument of self-denial as Dr. Wackernagel's favorite studies were in a wholly different sphere—Linguistics, Geometry, Mineralogy. His splendid presentations on Poetik, Rhetorik, Stylistik, are here in the Library.

"THE GOLDEN ALTAR"—*forms of living faith*, by J. A. Seiss, D. D., 5½x4, 158 pp., price 75 cents. Published by Anson D. F. Randolph & Co., N. Y.

One of the chief merits of this book is its completeness. Christian life, as we know, is many-sided. It has its joys and its sorrows, its constant needs and anxious longings. The "Golden Altar" is very happy in furnishing a suitable organ into which the inner life of the soul may breathe itself and by means of which it may be brought into exercise and tuned to harmony. Variety is such a prominent feature of the book that it can not be laid open to the charge of being readily "used up." There is nothing of which our American Christianity is so much afraid as ossified prayer. It is this fear which makes it hesitate to use the same prayer more than once within short intervals, but here is a book that furnishes enough variety to keep the weakest Christian, who knows the value of church forms, from falling into the baneful habit of soulless, formal prayer. What the church needs to-day is an education that will make it feel its need of devotional books, and we sincerely hope that this friendly "visitor" may find a hearty welcome within the "Golden" precincts of many a family "Altar."

G. W. S.

PRESENTED TO THE LIBRARY.—Seventh annual report of the President of the John Hopkins University, 1882. From Dr. Charles A. Hay: Proceedings of the thirtieth convention of the General Synod of the Ev. Luth. Church, 1881, and Catalogue of the Lutheran Historical Society, Gettysburg, Pa., 1877. Dr. B. M. Schmucker's Historical Discourse on the Lutheran Church in Pottstown; Annual Report of the Foreign Missions of the General Council of the Ev. Luth. Church 1881-1882; Rev. Dr. L. A. Gotwald's sermon, delivered before the Synod of West Pennsylvania, 1883.

[We give the Library unusual space, because it was cut short last month.—Ed.]

INDICATOR

DEVOTED TO THE INTERESTS OF THE
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Students and Graduates of our Seminary and Colleges are invited to contribute articles and items.

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A FEW WEEKS ago we noticed an article in the *Lutheran* on the important question as to who is to be Dr. Krauth's successor in our Seminary. This question has perhaps not received more earnest thought from the ministers of our church than it has from the students of the Seminary,—and students, although they may lack the maturer judgment of their older brethren, yet because they are thrown into direct contact with the professor may perhaps claim the right to be heard. Many a time have we called up before our minds the leading theologians of our church in order to find some one who might fill the place with credit to the church at large. While we know that we have no one who can in all respects take Dr. Krauth's place,—for the Doctor's superior ability and scholarship is admitted by all—yet we think we can see in some of our theologians, the ability and learning required for the vacant chair. We find that many eyes, both in and out of the Seminary, are looking anxiously beyond the Susquehanna and seem to think the desired help must come from thence. But we are doomed to see a clause in the Constitution of the Seminary that the Professors "must have spent at least five years in the pastoral office." The man on whom our eyes are resting and lingering, would certainly fill all the other requisites of the Seminary Constitution; for he is a man possessed of "an established character for purity of faith, holiness of life, learning, and ability to teach."

ON A REQUEST to Rev. Prof. O. Olsson, Aug. Theol. Sem., Rock Island, Ill., to favor the INDICATOR with an article, the following reply has been received: "Your kind request for a contribution for

the INDICATOR, I must for well-pointed reasons decidedly decline. Thanks, however, for the invitation and for the paper. When there are so many strong forces, why should the weak take of the little he yet has left? I must economize with the minutes. I still am unable to do anything. What little I can do here, is enough for my powers. You who still are able to work with your head, do not know what a great gift you have. Use it for the praise of the Giver in the INDICATOR, and in every way which is open to you." We regret that the weak state of Prof. Olsson's health should deprive us of the favor of an article from his able pen, and pray that the Lord may long spare his life for useful work among our Swedish brethren.

EMPTINESS OF THOUGHT.

A MEDICAL TREATISE.

One of the most common and widely spread diseases of the Intellect is Emptiness of thought (*Inanitas cogitationum.*) It is found in all stages of life, in the palaces of the wealthy, in the institutions of learning and in the humble hut of the laborer alike.

1. *Causes.* This unhealthy state of the Intellect may be a reaction consequent upon over-exertion of the intellectual powers, or,—as les extrêmes se touchent—it may also be the result of absolute or partial inactivity of these powers. Sometimes it may be traced back to an abnormal vital activity which consists in giving preponderance to the flesh over against the spirit. It is also inheritable.

2. *Symptoms.* The unhappy victim of this disease does often suffer from a lamentable inability of separating the lower jaw of his mouth from the upper one, and as a consequence of this he is often, especially in society, subjected to inexpressible tortures. The sufferer sometimes tries to hide his disease behind such a word as "don't know." In other cases the jaws too easily fall apart and the tongue is too easily set in motion. The sound issuing forth from the mouth on such occasions has a resemblance to the sound produced by the wings of a windmill or a flock of geese. If his fingers accidentally are found to grasp a pen-holder, the unhappy patient resembles the blackfish in this that he hides himself in his own ink. He very often feels a strong aversion to books. In some cases the disease is associated with a certain restlessness (the patient "does not know what to do"), in others by an assurance of tone and a countenance beaming with satisfaction. Some of these symptoms, however, may result from other causes. The disease may appear both as acute and as chronic.

3. *Cure.* No delay should be made in seeking a cure for this disease, for if it is allowed to go on unchecked, its baneful effects will become more and more apparent. Acute cases may be cured by a strong determination of the will, good reading, educating company, effort to solve problems, continued attempts to write, etc. In cases of chronic disease there is little hope of a cure, even at those asylums called—theological seminaries.

USAL-URNBJAL.

THE KRAUTH LIBRARY.

"If I had twenty thousand dollars to give to the Seminary, I would not found a professorship, but would put them into the Library.—Dr. KRAUTH.

We have heard that the late beloved Dr. Krauth on various occasions expressed the regret that at his death his vast library would be scattered abroad.

No one can properly estimate the value of his vast and carefully selected lot of books. If it does not fully represent his life work, it indicates a large part of it. It is indeed the fullest index of that life so replete with good works; and now that the Dr. has ceased his earthly labors and gone to his reward, the best substitute of the man himself, for the Seminary and for the Church is that invaluable Library which his energy and wisdom so laboriously collected and used.

We know not what is to be the disposition of this treasure of knowledge; but we have a thought which we beg to express, a plan which we wish to submit. It is this:

To secure in bulk this immense Library for the Seminary, as a lasting memorial of him whose departure we lament.

It can be done. Let some energetic and influential men in the church take the matter *promptly* in hand. Let some plan be speedily matured and put into effect. Something like the following: Make an earnest appeal through the church papers to the friends and admirers of the Doctor, and there will be a telling response thereto.

The writer, a poor country parson will head the list with fifty dollars payable when the full amount is raised. We venture the prediction that among the Alumni of the Seminary alone near the fourth of the necessary amount will be subscribed.

Then there are many men of means who would gladly contribute toward perpetuating the memory of the man and his influence for good, if their attention was called to this praiseworthy object. We have crudely expressed both our thought and imperfect plan, so we close, hoping we have touched some cords which will vibrate in unison with the earnest desire of our own heart.

G. L. R.

THOUGHTS ON ARCHITECTURE.

BY AN EX-ARCHITECT.

We now proceed to those qualities, which, though subordinate to the principles already enumerated, enter into our ideas of excellence in Architecture. The first we speak of is:

Vastness. If two buildings were equally beautiful in design our preference would be given to the larger of the two. This preference of course would not be very marked unless the difference in size was considerable. We gaze with wonder on the ruins of those vast piles that were reared by the Ancients. No doubt the bald idea of great size has something to do with this feeling. Let us remember, however, that we see the man behind his work; we admire because we delight in the evidence of that commanding genius which subdues unwieldy masses, bends them to its purpose, and disposing the vast proportions to order organizes them into a structure which from centre to periphery exists to supply man with those necessities for which it was called into being.

But because Vastness is a source of excellence we are not to suppose that a building is to be made larger than its uses require. On the other hand we must note that good architecture is out of the question when a building or any part of it is smaller than it should be, when its accommodations are cramped, its rooms, halls, passages conspicuous for their littleness. Halls, for example, should be wide enough not only for ordinary use but also for occasional extraordinary uses. They should proclaim the open handed hospitality of their owners ready to welcome troops of guests. Indeed the broad staircases, spacious saloons and all the appointments of a dwelling should justify Garbett's definition of Architecture "polite building." Let the doors and vestibules of Churches be ample. Make adequate provision for the Chancel the most sacred part of the church. Build up an Apse to contain it. Study the Apse in French and English Gothic but especially as a noble feature of the grand old round arched Gothic of the Germans before the days of pointed Gothic.

It is a false economy which makes the several parts of a building smaller than they ought to be. Remember when we build aright, we build not for days but for ages. Let the first outlay then be adequate; dignity is lost without it. Though we cannot hope to rival the Ancients by the size of our buildings we can save them from meanness by giving to each part the dimensions its importance demands. In temporary buildings these principles may be ignored.

ANNALS OF DR. KRAUTH'S LIFE.

Dr. Schmucker very kindly gave us the following table of corrections and additions to the Annals of Dr. Krauth's life, as published in the last number of the Indicator. By comparing this table with the one published previously our readers can see where we erred, and what additions are made.

- 1827. Removed to Philadelphia.
- 1833. Removed to Gettysburg.
- 1835. Entered Penna. College.
- 1841. Licensed by Synod of Maryland.
- 1841. Settled as Missionary at Canton, Baltimore.
- 1842. October 19, Ordained by Synod of Maryland at Fredrick.
- 1843. September 23, Installed as Pastor of 2d Eng. Luth. Church, Lombard St., Balt.
- 1847. June, Resigned at Balt. and became Pastor at Shepherdstown, Va., as successor to Dr. Seiss.
- 1847. October, Martinsburg added to the charge.
- 1848. April, Removed to Winchester, Va.
- 1848-55. Pastor at Winchester, Va.
- 1849. May, Received into Synod of Virginia.
- 1855. Fall, Pastor of First Eng. Luth. Church, Pittsburgh.
- 1856. Received into Pittsburgh Synod.
- 1859. October—1861, Fall, Pastor of St. Mark's, Phila.
- 1860. Received into Synod of East Penna.
- 1864. July 27, Unanimously elected Norton Professor in Seminary at Phila. Installed October 4.
- 1864. October 17 Dismissed by Synod of East Penna. to the Ministerium of Pa.
- 1865. Received into Ministerium of Penna.
- 1871. Made Member of Old Testament Company of American Bible Revision Committee, then organized.

De Alumnis.

—Revs. Strodach, Frick and Hirzel, lately visited the Seminary.

—When will we hear again of Dr. C. E. Schaeffer's Dogmatics?

—Rev. C. H. Hemsath, of Rochester, Pa., visited the Seminary a few days ago. He had with him his bride, formerly Ada Lineback, of Salem, N. C.

—Missionary Dietrich arrived in Madras, India, a few days after Christmas, and expected to see Rajahmundry by New Year. He experienced quite a rough voyage between England and Madras.

—The new committee appointed to prepare an Instruction Book and a Hymn Book for our infant pupils has begun its work. Rev. Frick, one of its number, visited the Seminary a few days ago, to gather such material from the students as may be available for that purpose.

—We would direct the attention of the Alumni to the article found in the present number on *Dr. Krauth's Library*. It is written by one of our energetic young Pastors, and is indeed very important.

Seminary Items.

—The next holiday—Feb. 22nd.

—Haupt, Beates and Gardner of the Middle class, have recently preached before the Students.

—Dr. Schaeffer has temporarily assumed the duties of the Department of Systematic Theology, formerly performed by Dr. C. P. Krauth.

—Several of the Seniors have begun their quizzes.

—Prof. Adams, the elocutionist, has been sick for a week or more, and as a consequence his Seminary class was unable to go through its customary drill.

—G. C. Gardner teaches German at Henry Hobert Brown's private school on Spruce street, above 20th. His hours are from 12 to 1 o'clock daily.

—The Library is again booming. Some of the students are at work assisting the librarians to catalogue the books. They are still at the department of Sermons, and will not be able to finish it for some time.

—Voigt, of the Senior class, who went to Germany last year to study theology, will leave for home in about five or six weeks. He expects to be here by Easter. We shall all be glad to welcome our good brother and hear him talk of his experiences in Germany.

—Schmauk is again to be seen at his accustomed place, behind the desk in the library.

—Rev. Prof. M. H. Richards of Muhlenberg, delivered his lecture on "Rights and Lefts" in St. Peter's Church, Jan. 18th, which was attended by a number of our Students.

—Haupt of the Middle Class is quite an artist. He has an oil painting hanging in his room, the production of his own hands. It is a picture of his father and is very good.

—Sandt, Darmsteter and Reiter are at home sick.

—McCready has been supplying Students with the new maps of the Lutheran Mission Stations around Rajahmundry. Price 10 cents.

—The stoves which were put into the Seminary rooms last fall, are giving entire satisfaction. No colds and no sickness of any account this year.

—Beates is at present assisting Dr. Seiss.

—Dr. L. A. Gotwald, of York, Pa., sent each of the Students a copy of his sermon—"The Ministry Manifesting Divine Truth"—delivered before the Synod of West Pennsylvania at its last meeting. The sermon is a very excellent one, and the kindness of the Doctor is very highly appreciated. An acknowledgment of the present was forwarded to him by the Students.

—At the last meeting of the F. H. M. Society, the question "How to interest our congregations in Mission Work" was ably discussed by two papers

prepared by Bros. Esbjörn and Haupt. The former article was of such excellence that it was ordered to be published in the church papers.

—In the first number of this year's INDICATOR, it was incorrectly stated that Mr. Booher of the Senior Class, was ordained.

—Haupt received his A. M. from the City High School a few days ago.

—Rev. Schantz, of Myerstown, Pa., lectured in St. Peter's Church, Feb. 15th, on "Tulpehocken."

Our Colleges.

Muhlenberg.—The institution fails to retain the services of Dr. Edgar Smith longer than to the end of the collegiate year.

—Dr. Sadtler met with a painful accident January 29th—fell heavily upon the ice and injured the nerve of the thigh; whilst improving, he is still at present date, (Feb. 10) confined to his bed and room. His duties have been divided among the professors.

—Rev. Kohler, of the Academic Department, is supplying the vacant congregation at Phillipsburg, N. J., regularly and acceptably with services on Sunday.

—The Senior Lecture Course has been announced as follows:

Feb. 12, HON. EDMUND L. DANA, "Personal Reminiscences of the War with Mexico;" Feb. 19, PROF. M. H. RICHARDS, "Pretty Peggy;" Feb. 26, REV. T. S. JOHNSTON, D. D., "Love, Courtship and Marriage;" March 5, REV. D. H. GEISSINGER, "The uses of Adversity;" March 12, REV. F. J. F. SCHANTZ, "Allentown, a Third of a Century Ago;" March 19, REV. G. F. SPIEKER, "Oratory;" April 2, REV. C. KOERNER, "Witchcraft."

A full bill of fare for a one dollar season ticket! quite a varied one also.

Augustana College and Seminary (Rock Island, Ill.)—School opened January 10. A large number of new students applied for admission, and some difficulty has been found in providing rooms for all the new comers. In rooms, before considered rather small for two, three or four persons are lodged. The dining-room is crowded to its utmost capacity, and some of the class-rooms are overflowing. The 1st class of the Prep. Dept. numbers more than 40 members. A new college building, at least equally large with the old one, is needed.

—Mrs. Reck's school for young ladies opened January 8, with a good attendance, and everything promises a successful term.

—At the beginning of this term some changes in the schedule of studies were made, the number of hours being reduced considerably throughout the whole course.

—A transformation has lately taken place in several of the class-rooms. The desks in the Freshman room are now arranged in a much better style than before. Some of the classes have exchanged rooms.

—The rooms in the college building formerly occupied by Rev. Prof. Granère have been re-fitted for him, and now he is comfortably situated.

—Rev. Prof. Rydholm has been very ill with something like neuralgia of the heart, but is up and attending to his duties again.

—Rev. Prof. Weidner, who visited the East during Christmas, preached at Burlington, Iowa January 28, in the interest of the English mission at that place.

—The Augustana Silver Cornet Band, which just before the holidays procured a new set of instruments at the cost of \$700, made a concert tour in Iowa, during Christmas vacation. They were extremely well received, and made between \$600 and \$700. Rev. Prof. Hasselquist, D. D., accompanied the band during the trip.

—The Oratorio Society will give a concert in the Sw. Luth. Church, Moline, the 2nd Friday in March, and rehearses at the college chapel every Tuesday evening.

—The new English Sunday-school paper, "The Olive Leaf," published by "The Society of the Friends of Youth," Prof. Weidner, Editor-in-chief, has appeared.

—Impromptu speeches have been introduced as a novel feature in the Phrenokosmian Society. In a debate, January 26, on the subject: "Are the tendencies of the Republican and Democratic Parties injurious to the country?" Mr. W. Andersson took the affirmative side, against the whole Society. The question was decided in favor of Mr. A.

—The cisterns were so nearly exhausted towards the end of January, that the authorities were obliged to have water hauled from the Mississippi.

—A wolf belonging to the property of the college, finding the atmosphere of college life decidedly disagreeable to himself, has gone to rusticate in the Cincinnati Zoological Gardens. Friend after friend departs.

—On the evening of February 8, the chapel was well filled with a select audience to listen to a musical entertainment, prepared by Prof. G. Stolpe, assisted by Miss E. Hasselquist, Miss Marion Reck, and other pupils. Prof. Stolpe also gave a short but interesting lecture on music. The occasion was very much enjoyed. Proceeds to be applied towards the purchase of music and a violincello for the orchestra.

—A combination of Swedish oratorio societies and choruses in different parts of the land for the purpose of giving a monster concert at the College next fall, is being talked of. Three days and evenings are to be occupied—the days to be devoted to speeches, one evening to the rendering of Swedish compositions and other general selections, and the third evening to the rendering of the Messiah.

Gettysburg—The General Synod in session at Altoona recommended that the Sunday after the 25th ult., be observed as a "Day of Prayer for Colleges." This was observed here by services in the College Chapel at 8.30 A. M.; and at the regular morning worship in the college church. Prof. Martin preached a sermon to young men on I Kgs. xviii: 12—"but I thy servant" etc. It was a direct and powerful appeal carrying conviction with it.

In the evening, union services of the Lutheran congregations were held in the college church, conducted by Prof. Bicklé and Dr. Swartz. Dr. Jacobs addressed the audience, speaking, first, of the church's obligation to provide for its young a *christian education*, and, secondly, its desire to secure for all such an *education*. The church must see to it that its instruction is positively Christian; as all reforms are said to begin in the Professor's chair, its incumbent should be no skeptic, agnostic, or infidel. The church is, also, the great educator, and every congregation ought to be represented in the church's colleges in order to make *educated* citizens in every profession and walk of life. Thus, the instruction in our colleges must be Christian, —*Lutheran Christian instruction*.

The Seniors (college) are buisily engaged in their Graeff Prize Essays to be submitted to the committee on the 10th inst. Subject: *The Biglowe Papers* by J. R. Lowell.

—Because of ill health, Dr. Stork has been compelled to hand over his department into the hands of the other members of the Faculty. He retains his hour with the Seniors in Practical Homiletics, and the hour for the weekly Rhetorical Exercises of the whole Seminary.

—Five of the Senior class have points in view; one goes to India, two, to Home Mission points in Kansas and Iowa, and two to congregations in Pennsylvania.

—Wednesday afternoon, the 7th inst., was the regular monthly meeting of the Missionary Society. This was the day for the second semi-annual election. The usual missionary essay was read by J. G. Graichen. Pretty full reports were received on Home and Foreign Missions.

Augustana, (Beloit, Ill.)—Several new students.

—Weather has been severe for the last few days.

—During Christmas vacation a number of the students took a trip to Lime Creek, Nebraska, where they participated in the exercises at a christmas tree festival. From that place they went to Yankton, D. T., where the West Iowa and Dakota Conference held a meeting at that time. On the whole a pleasant trip is reported.

University of Pennsylvania.—The death of the late Rev. Dr. Krauth deprived the University, at once, of its Vice Provost, Dean of the Faculty of Arts, Professor of the Moral and Mental Sciences, and of the John Welsh Centennial Professor of History.

These places have not been filled by one man nor could they well be.

E. Otis Kendall LL. D., Prof. of Mathematics and Astronomy, has been elected Vice Provost and Dean of the Faculty of Arts; and being previously Dean of the Faculty of Science, he now holds the three chief offices of college discipline.

Rev. R. E. Thompson, Dean of the Wharton school of Finance and Economy was elected professor of history. and George Stewart Fullerton, who graduated from the Univ. of Penn'a. in 1879, and from the Yale Divinity school in the spring of '82' was chosen as instructor of the Mental and Moral sciences. It is possible that Mr. Fullerton, who, although only about 25 years of age, has already gained some distinction in philosophy, will in a few years be elected to the professorship.

The first book printed in Sweden appeared A. D. 1474, and the next one in 1483. The first book was a biography on St. Brigitta's daughter Katarina, and the other a book of Latin fables, both in Latin language. The first book in Swedish appeared in 1495, a treatise on "the temptation of the devil."

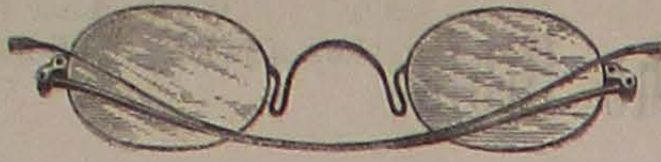
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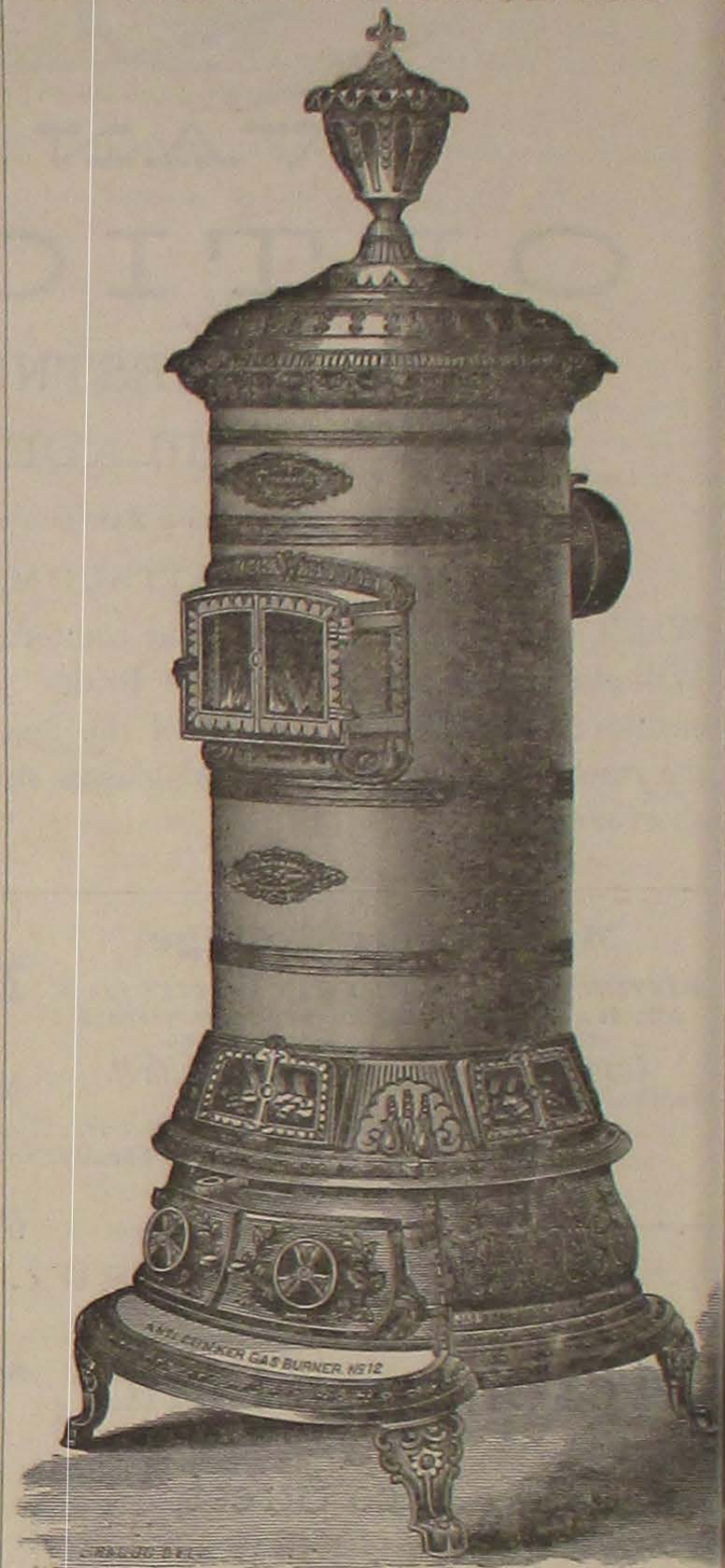
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