

THE ORGANISM OF THEOLOGY.*

INTRODUCTION.

1. Theological Encyclopædia (A summary view of Theological knowledge.) 2. Theological Bibliography.

A.—EXEGETICAL THEOLOGY.

(All that pertains to the exposition and elucidation of Scripture.)

I. SCIENCES AUXILIARY TO EXEGESIS.

1. *Biblical Philology.* *a.* Hellenistic Greek; *b.* Hebrew and Biblical Chaldee; *c.* Syriac and Non-Biblical Chaldee (Targums); *d.* Arabic, Samaritan, Ethiopian, and Sanscrit (All useful in lexicography.)

2. *Biblical Antiquities* (Philology is a knowledge of the words; archaeology a knowledge of the things of Scripture.) *a.* Geography; *b.* Natural History; *c.* Ethnography (Relation of man to nature and of man to man); *d.* (Mosaic) Law and Polity; *e.* Religious Rites and Ceremonies; *f.* Science and Art.

3. *Biblical Isagogics.* (Rise and History of the Canon and of its Parts).

4. *Biblical Criticism.* (Determination of the authenticity and integrity of the sacred text.) *a.* Textual Criticism. *b.* Higher Criticism.

5. *Biblical Hermeneutics.* (Laws of exposition and interpretation.)

II. RESULTS OF EXEGESIS.

1. *Versions.*

2. *Commentaries.*

B.—HISTORICAL THEOLOGY.

(All that pertains to the history of the Kingdom of God.)

I. LIFE IN KINGDOM OF GOD.

1. *Sacred History.* *a.* History of the People of Israel: Patriarchal, Theocratic and Development Periods, Period of Decline. *b.* Life of Christ. *c.* Lives of Apostles and Establishment of the Church.

2. *Church History.* *Auxiliaries:* *a.* History of the world, of religions, philosophy, art and science. *b.* Ecclesiastical Geography, Chronology, Philology (Latin), Diplomatics.

Divisions. *a.* Ancient Classic 100-1453; *b.* Mediaeval Germanic, 4th-15th Centuries. *c.* Modern Germanic 16th-19th Centuries.

II. THOUGHT IN KINGDOM OF GOD.

1. *History of Doctrine.* *a.* Biblical Theology. *b.* History of Church Dogmas.

2. *History of Usages.* (Ecclesiastical Archaeology.) *a.* Manners. *b.* Constitution. *c.* Cultus.

3. *Patristics.* (Teachings of the Fathers.)

4. *Symbolics.* (Teachings of the Confessions.)

C.—SYSTEMATIC THEOLOGY.

(All that pertains to the scientific, connected presentation of Christian doctrine.)

1. *Apologetics.* (Science of Defence.) *a.* Historical. *b.* Philosophical.

2. *Dogmatics.* (The Scientific Doctrine of Faith.) [Centre of Theology.] *a.* Theology (*i. e.* Doctrine of God.) *b.* Anthropology. *c.* Christology. *d.* Soteriology (Salvation). *e.* Church and Sacraments. *f.* Eschatology.

3. *Ethics.* (The Scientific Doctrine of Morals.) *a.* The Subjective and Objective Elements of Christian Morality. *b.* Christian Morality as such.

4. *Polemics.* (Science of Theological Warfare.)

5. *Irenics.*

D.—PRACTICAL THEOLOGY.

(All that pertains to the theory of the Churchly activities.)

I. MINISTRY OF THE CHURCH.

1. *Halieutics.* (Gathering of Individuals into the Church.) *a.* Home Work. *b.* Foreign Missions.

2. *Catechetics.* (Instruction of Individuals)

3. *Liturgics.* (Guidance of the Christian Life in Cultus, Fixed.)

4. *Homiletics.* (Guidance of the Christian Life in Cultus, Free.) *Divisions.* *a.* Heuristics (Invention). *b.* Diatactics. (Arrangement.) *c.* Elaboration and Delivery.

5. *Pastoral Theology.* *a.* Care of the Church. *b.* Care of Families. *c.* Care of Individuals.

II. ORGANIZATION AND GOVERNMENT OF THE CHURCH.

1. *Church Polity.* *a.* The General Doctrine of the Essential Character and Constitution of the Churches. Their Attitude to the State and to each other. *b.* The Sources of Church Law. *Jus Ecclesiasticum.* *c.* The Constitution of the Church. *d.* The Administration of the Church. *e.* Church Life. *f.* Church Property.

* This Table is published by request. Its object is to show the Student how the various sciences in our Seminary Curriculum are related to each other, and how they form an organic whole.

Winer's Handbuch der Theol. Literatur, Hagenbach's Encyclopædia, Krauth's Encyclopædia, and McClintock's Tabular Analysis have been used in its preparation.

It is, of course, understood that in such an elementary tabulation, the frequent conflicts in opinion as to the ordering or relative position of any of the sciences cannot be indicated.

Logic has been sacrificed to brevity and to what appeared to be the most important needs of our Students.

T. E. SCHMAUK.

THE LANGUAGES IN THE SEMINARY.

BY DR. KRAUTH.

At the time when the establishment of our Seminary had been determined upon by the Ministerium of Pennsylvania, Dr. Krauth said in the *Lutheran and Missionary*:

Let us have a Seminary in which the one pure faith shall be the hallowed bond of both languages. The spirit of the new Seminary, the spirit to which it owes its life, is that neither English nor German shall be anything for itself, but shall be everything for Christ.

The homogenousness of doctrinal influence and co-ordination of languages will tend to produce *unity of spirit* in our young ministry, and through them, in the whole Church. Nothing so binds men as a common faith. The difference of tongues among the workers stopped the building of the Tower of Babel, but it did not prevent the rearing of the Temple. The very source from which our Sunderings have often come shall henceforth tend to promote our unity. In the properly directed hearts of young Christians of different nationalities, there is a strong mutual interest of sympathy. To the right-minded, planning and applying American, there is something peculiarly interesting in the character, tone of thought and feeling—in the very diversities of the German, as there is on the part of the warm-hearted trusting and reflecting German, a peculiar charm in the genuine brother in the faith, born in another land, and shaped in a different world of influence. Bring our young men together, to nurture them in one fixed faith, to breathe into them one intense love, to accustom them to one harmonious usage, to keep them working together practically, for a time, in one field; then send them forth, and the bond which unites them can never be broken. The ties which hold them together are enduring as life. Their theological training has been the time of their entrance into the inner court of the Communion of Saints. Christ, in his inseparable connection with his own incorrupt doctrine and pure sacraments, will be their centre, and they will make Him and His teachings, and His means of grace, the centre of all the churches in which they labor the centre of an assured and abiding faith. Then may we hope for a true unity which shall beget a substantial and healthy uniformity.

—Our grand business is, not to *see* what lies in the dim distance, but to *do* what lies clearly at hand —*Carlyle*.

—He who can take advice is sometimes superior to him who can give it.—*Von Knebel*.

THE MINISTER'S DEVOTIONAL READING OF THE BIBLE.

BY REV. JNO. M. TITZEL, D. D.

The true minister of Christ is emphatically a minister of the Word of God. To proclaim this Word and to explain and enforce its truths, is his great work. Other duties devolve upon him, but this is the chief, and just as he rightly performs this will his ministry be a success.

His work, accordingly, demands a thorough acquaintance with the Holy Scriptures. As a teacher of science needs especially to understand the science that he would teach, and as no other knowledge in his case can make up for the lack of this, so also it is with the minister of the Gospel. No matter how well he may be versed in philosophy, history and literature, and how grand and attractive his eloquence may be, if he has but a superficial acquaintance with the Word of God, he will be able to accomplish but little in the way of leading souls to a knowledge of the truth, as truth is in Jesus.

The minister of Christ, therefore, should have the Bible for a constant companion. Not only should he carefully study its contents, that he may have a thorough critical knowledge thereof, but he should, above all, daily read devotionally its sacred pages for the purpose of meditating on its sublime truths and regulating his life thereby with a special view to his own personal growth in grace and in the knowledge of our Lord and Saviour Jesus Christ. And, indeed, just as he does this, and his own life thus becomes filled and brought into harmony with its precious truth, will he be able correctly to understand God's Word, and be prepared to teach it rightly to others. For the things of the Spirit, St. Paul tells us, "are spiritually discerned." Moreover, doing is an essential organ of knowing "If any man," says Jesus, "will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself." That a man cannot teach others what he does not know himself, is self-evident. "If the blind lead the blind," the highest authority assures us, "both shall fall into the ditch."

In the devotional reading of the Scriptures some order should be followed, and this order should be such that in the course of time every portion of the Word of God may receive proper attention. For it is necessary to the proper development and rounding of the Christian life, that the whole truth which God has seen proper in His infinite goodness and mercy to reveal unto man, should be received, and not merely a part thereof. The order of Scripture

reading given in the lessons for the Church year, is, perhaps, one of the best that can be followed, as these lessons are in beautiful harmony both with the plan of redemption and with the order of nature, as this comforts us in the changing seasons of the natural year. It will be well, however, also to vary the order pursued, from time to time, and occasionally to consider and meditate on the truths of God's Word in the consecutive order in which they are set forth in the respective books of the Scriptures themselves, or as personal need may require.

The matter of chief importance, however, is, that every minister should give as much time as possible to the devotional reading of God's Word, and that he should do so with constant prayer to God for the enlightening power of His Holy Spirit who alone can truly open the spiritual eyes of men, so that they can rightly see and know the truth. Were this duty more faithfully attended to by ministers generally, there would be far more mighty men than there are, for the pulling down of the strongholds of Satan.

THE VOICE IN PUBLIC SPEAKING.

BY REV. PROF. M. H. RICHARDS.

MY DEAR THEOLOGUE:

You have entered what is emphatically a speaking profession, and you do not, in fact ought not, wish to die of bronchitis. So far as speaking goes, you do not need to wear out your throat any more than the blacksmith wears out his arm-muscles. You ought to gain an inch or two around the chest, from constant vocal exercise, and you may, if that exercise be of the proper sort. Of course you know enough to understand that any improper exertion is not exercise, but a waste of time and organized tissues. You need a few hints therefore about the use of your voice in public speaking. After you read mine, you can read up or think out others for yourself. Let your professors and fellow-students be your critics, and by no means despise them. The sharper they cut, the surer the cure for your defects. By the way, let me whisper to you just here, that the most fatal disease for a young man is to think that he knows better than half a dozen other well-meaning and well-informed people.

Understand then that the *speaking voice is not the singing voice*. If you are a high tenor you must pull your pitch down; if a sub-cellar bass, jerk it up to the first story. You ought to use chest tones, not head tones. You ought to be able to feel the vibrations high up in the chest, by placing your palm there, when talking. You should use them, because with less exertion you can make more noise.

Your head tones are like raising the wind with a bellows' nozzle, instead of the bellows itself. Again, at that pitch you can be heard farther with the same volume of sound than on the shriller tones, and produce a more pleasing effect. From this you can rise and fall as the thought and feeling require, without any danger of breaking into a squeak or degenerating into a stagey sepulchral profundity of whisper, as if you were playing the ghost in Hamlet.

The next point which I wish you to note is *the kind of throat gear you wear*. Nothing tight, I beseech you; nothing too high, too stiff or too warm. You don't wish to catch cold, and you don't want to be wrapped up to the chin. Just as the mechanic rolls up his sleeves, do you loosen up or roll down your collar. If nature permits you to do so, let her protect your chin and throat with her own growth, but don't grow an over-hanging thicket on your upper lip. Clip it down to a line with the lip from time to time, so that soup, molasses and words may have a chance to use the gateway without sticking fast. Now thirdly, don't forget that a *distinct enunciation* is worth more for being understood than the bellowing of all the bulls of Bashan. Even deaf people hear the distinct speaker better than the roarer or the shrieker. Give every syllable its due. Don't let up on the "s," or "th," don't deprive long "u" of its liquidity, remember it is a diphthong pronounced ui or uy. Study up your dictionary on that and the proper pronunciation of other sounds and words also. Read aloud for practice; let your room-mate or some one else correct you; have the dictionary at hand, and in every case the least doubtful, appeal to it as to the law and the testimony. Be especially tender of the last words in the sentences—let them be heard. Often they are verbs, important words necessary to the sense—don't slight them.

Now, as to your *inflections, emphasis and accents*, take up some good advanced public school reader, and you will find in its preface suggestions and illustrations sufficient. Let me just suggest to you to be careful not to turn up the ends of your sentences with a rising inflection, like a pair of over-long boots curled up at the toes; not to acquire a sing-song monotony; and to begin a new paragraph somewhat lower than you ended its predecessor. Don't despise a careful study of the church service and the hymns. Don't think that anybody can read them well without study.

Copy *good points* from others, and *not* their faulty peculiarities. You will have enough of the latter of your own, no doubt. Now, to end up these hints, be mindful to take a *good posture* with head up and shoulders squared, with lungs well inflated, drawing in a plenty of air for the long sentences, replenish-

ing themselves at the rhetorical pauses, and not where there is no break in the thought. If you do these things all so habitually as to become natural to you, I have no doubt our folks will say, when you preach for us in vacation: How our dear Theologian has improved; how much better he speaks than he used to.

NOTES ON COMMENTARIES.

BY REV. PROF. R. F. WEIDNER.

IV. *The Prophetical Books of the Old Testament.*

A. *The Major Prophets.*

(a.) ISAIAH.

Of the numerous Commentaries written on this book, four take the very highest rank, and we name them in the order in which students who wish to study Isaiah critically, can use them to the best advantage.

1. *Delitzsch's Comm.* on Isaiah, 2 vols., (T. and T. Clark). Of the highest exegetical value, as is everything which Delitzsch has written.

2. *Alexander's Comm.*, 2 vols., (unabridged edition). This may be regarded as the most valuable commentary on the book published in English.

3. *Nægelsbach*, in Lange's Comm. This is also a valuable work, with all the merits and demerits of that well-known series.

4. *Cheyne*, the Prophecies of Isaiah, London, 1880-1881. Written in the spirit of the newer criticism, by one of the first Hebrew scholars of England. (The author of the very suggestive article on *Isaiah* in vol. 13, *Encyclo. Brit.*, 9 ed.)

Kay writes the comments in *Speakers' Comm.*

Strachey's Jewish History and Politics in the *Times of Sargon*, etc., 2d ed., London, 1874, has been very highly spoken of, but the writer has only casually examined it.

Hengstenberg's Christology is also very valuable.

(b.) JEREMIAH AND LAMENTATIONS.

1. *Keil's Comm.* takes the very highest rank. 2 vols.

2. *Nægelsbach* in Lange is excellent.

3. *Payne Smith* in the *Speakers' Comm.* gives us one of the best popular expositions of this Prophet ever published. In this connection we would again call attention to the merits of the *Comm.* published by the Society for Promoting Christian Knowledge, London. The volume on the *Prophetical Books*, containing over 1,000 pages, has among its contributors some of the very best scholars of the Church of England, among which especially may be mentioned: *Payne Smith* (Isaiah), *Kay* (Eze-

kiel), *Bullock* (Daniel), and *Curtis* (Nahum, Habakkuk, Zephaniah), and yet sells at the remarkably low price of \$1.20, net.

(c.) EZEKIEL.

This book has been called the "most neglected of the Prophets." We may here mention:

1. *Keil's Commentary.*

2. *Fairbairn's Ezekiel*, and the book of his prophecy (4th ed.)

3. *Schröder's Comm.* in Lange.

4. *Currey's* in *Speakers' Comm.*

(d.) DANIEL.

Of the long list of Commentaries on this book, given in *Seiss's "Voices from Baylon,"* the best are:

1. *Keil.*

2. *Zöckler* in Lange.

3. *Fuller* in *Speakers' Comm.*

4. *Pusey.*

5. *Stuart*, valuable on account of grammatical notes, especially in the Chaldee parts.

6. *Barnes* on Daniel. This is probably one of the best of the many Commentaries written by this American scholar.

Seminary Library.

T. E. SCHMAUK,	Senior Librarian.
GEORGE C. GARDNER,	Middle Librarian.
J. A. WATERS,	Archivarius.
E. L. BAKER,	} Junior Librarians.
U. J. KLINGENSMITH,	
J. H. ORR,	

THE SEMINARY ARCHIVES.

"Every general library should be debtor to its place and surroundings, unless they are so great as to require special collections of historical societies. It should be the storehouse of the locality. The fullest materials for the history of a place should be found in its library. The library should aim at being exhaustive in everything which bears on the social and educational as well as the public life of the place, and on its institutions of every kind. If it be in a university town it should gather the catalogues, addresses, and lives of professors and pupils, everything by them and about them, even to, and indeed especially, the mock programmes, and all the other crudities of young wit, everything in print and in manuscript which shall help to show what the place has been, and is, and which shall continue to keep up its history in the future. Local histories are the thread roots of the larger histories. Let the local library with ever-widening circle take in what belongs to its environments, but let it grow more and more exhaustive as it comes more and more closely on its centre. No interest is so high, and none accumulates so rapidly, as that which accumulates on historical documents."—*Dr. Krauth.*

What a general library is to its own locality, that the Seminary library is to our part of the Lutheran Church. There is no centre in our Church to which

historical knowledge can be made to flow so readily and none from which it has been dispersed so widely, as our own Seminary. If, then, the relations of our Library to the Church coincide with the relations of a town library to its locality, then the advice of Dr. Krauth to the latter library must be equally good advice to the former.

Indeed there is already a steady stream of historical material flowing into our reservoir. Rev. G. W. Laitzle, one of our library's greatest benefactors, has been presenting expensively-bound files of the *Lutheran and Missionary*, *Lutheran Observer*, *Lutheran Standard*, *Herold und Zeitschrift*, etc., covering to a large extent the field of our newspaper literature for the last 30 years; the volumes from '78-'81 just arrived the other week; Rev. J. W. Earley has recently sent us files that extend over the same ground more or less completely. Brobst, Diehl & Co. have given us sets of Almanacs; men like Prof. Richards, or Rev. Frick have looked over their old pamphlets and sent us valuable collections; President Roth has sent us catalogues and other matter pertaining to the History of Thiel College. We have a respectable collection of Synodical Minutes, Special Sermons, Monograms, etc.

In time these accumulations may be made not less valuable in their sphere, than the Library proper is in its own sphere. Even now Dr. Muhlenberg finds here what he had searched for in vain through Eastern Pennsylvania; Dr. Spaeth has here one of the chief sources for his Biography of the late Dr. Krauth; and Dr. Mann is occasionally assisted, though by no means as much as he ought to be, in his researches on the Halle Reports.

The Seminary Archives have nothing in common with the Archives of the Pennsylvania Ministerium. The one consists of official documents and papers; the other consists of publications and private manuscripts. The scope of the one confines it to a single Synod; the scope of the other is, to a greater or less extent, our whole Church in America. The interest of the one is that of a synodical body; the interest of the other is that of a public library. The one will complement the other. What the organism of the one must logically exclude, will be just what is called for by the organism of the other.

The link in the library from which the classification of our Archives depends is: C. Historical Theology; XXI History of the Church in America. Starting from this point, we have places for: *a*, General Historical Matter, 1 To 1820 (Formation of General Synod); 2 To 1867 (Formation of General Council); 3 Since 1867. *b*, Synodical Minutes and Reports, 1 General Council and Synods, 2 Synodical Conference and Synods, 3 General Synod North and Synods, etc., etc. *c*, Proceedings of Conferen-

ces and Conventions. *d*, Historical matter pertaining to particular charges and churches; subdivided according to Synods and Conferences. *e*, Educational Institutions, (Theological Seminaries and Colleges). *f*, Charitable Institutions (Orphans' Homes, Asylums, Hospitals, Emigrant Missions). *g*, History of Constitution and Cultus. *h*, The Sunday-school. *i*, History of Missions. *j*, *k*, Files of Lutheran Papers, Magazines, etc. *l*, Almanacs. *m*, Files of Non-Lutheran Papers. *n*, History of Men, including everything of personal interest—photographs, manuscripts, etc. *o*, Lists of Publications by Lutherans.

Until recently, the whole collection was scattered about the Library like heaps of lumber. While the reading-room was conducted under the old system—or rather under no system, important files of newspapers—so we have heard—were used by students to pack their trunks or were sold for *waste paper!* Even now it occasionally happens that some vandal succeeds in clipping or mutilating a file. But a brighter day is dawning; arrangements have been made for securing everything from the ravages of time, dust, and thieves, by means of locked cases.

But, after all, the most perplexing question about the establishment of a Seminary Archives, was: Who shall care for it? The Archivarius must be energetic, industrious, orderly and patient in attending to details; he needs a knowledge of the history of our Church in this country—of its doctrinal, governmental, and liturgical development, from the days of Muklenberg, down; he needs acquaintance with the literature on these subjects; he needs correct ideas of the rare and the common; the valuable and the worthless for our purposes, he needs ability to correspond with and "push" men. The search for one who combined all these gifts with the leisure and bent of mind necessary to prosecute such work, was hunting a needle in the haystack.

He has been found! to serve for two years at least. And if he comes to you, learned reader, and pesters you for pamphlets, sermons, catalogues and reminiscences, yea, before he comes and pesters, give him a hearty welcome. Betake yourself to your garret, stir up the dust of ages, and send us your old treasures, lest your children sell them to the rag man, or your executor send them to the auction room.

T. E. S.

A MISTAKE. Through sheer carelessness, last month we said that Dr. Philip Wackernagel, the hymnologist, wrote on Poetik, Rhetorik, and Stylistik. These latter works are by Wilhelm Wackernagel, the brother of Philip.

BOOKS RECEIVED.—From Rev. G. W. Laitzle, Biblia, Nürnberg, 1708; from Rev. G. W. Trabert, Märtyrerspiegel der Taufs-Gesinnten, Ephrata, Pa., 1748.

INDICATOR

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Students and Graduates of our Seminary and Colleges are invited to contribute articles and items.

Address all communications to INDICATOR, 212 and 214 Franklin St., Philadelphia.

WITH THE PRESENT NUMBER our short career as editor-in-chief of THE INDICATOR ceases. We have endeavored to preserve its former standard, to voice the sentiments of the student and alumni, bringing their wants before the good people and warm friends of our Seminary, and to make it newsy and interesting, but at the same time preserve its dignity and character as a seminary paper. In some of these points we may have failed. But we console ourselves with the thought that we promised nothing better than this when we started out. We know we did fail in one respect. A few of our articles were too lengthy for its columns. They should have been boiled down. But this sometimes destroys the force and vigor of an article. So we, as a rule, preserved them as they came from the pen of the writer.

Before laying down the pen we wish to express our thanks to all who have so kindly assisted us in collecting material and writing articles. We were refused articles from but one or two parties. There was in nearly every case a favorable response.

A TRUTH IN MATERIALISM.—It is generally known that the great tendency of modern thinking is towards materialism. THE INDICATOR has as yet not distinctly defined its position in regard to this all-important subject. The time has arrived when silence on the subject might be construed into cowardice, and if we have a right to exist we must prove that right by boldly asserting our convictions. What, then, is our conviction on this subject?

1. *We maintain that there is a truth in materialism.*

All noble enterprises deserve to exist. They always need something tangible by which they exist. That tangible thing is *money*. Now THE INDICATOR is a noble enterprise; it deserves to exist;

it needs for its support that tangible something which we call money. But money is matter; to exalt matter is the crime of materialism, hence THE INDICATOR may be charged as being materialistic in its teaching, nor will it attempt to deny the truth of such a charge.

2. *We use all honorable means to make our subscribers feel the importance of this truth.*

We do this by kindly asking material assistance from those subscribers who have not yet taken a firm position among the names enrolled in our cash book, and there are about 200 of these.

TWO QUESTIONS have recently been sent in to THE INDICATOR. We regret that some weightier and more experienced authority was not selected to answer them, and would welcome an authoritative expression on them:

1. *To what extent do the doctrines of any church limit individual opinion?* To the extent in which the church has officially pronounced on those doctrines. If the symbols of our church clearly teach any doctrine, its ministers are bound to confess that doctrine; its individual members are bound not only by duty to the church, but to God and to themselves, to make a thorough, earnest, impartial investigation and comparison whenever church doctrine and private opinion conflict. Until the individual has examined with care as great, learning as profound, and judgment as impartial as the framers of the confession from which he differs, he has no right to set his opinion against it.

This does not limit the right of private judgment, but the "wrong of private misjudgment;" it does not restrain the use, but the abuse.

This does not conflict with freedom of the will. The more free a man is, the more limited is the sphere in which his freedom works. God cannot sin; a civilized man cannot eat raw flesh like the dog, nor roam about the wilderness like the naked Indian.

"A man is free when those things which ought not control him, do not; and when those things which ought control him, need not." Therefore a man is free when those doctrines which ought not control him, do not; and when those doctrines which ought control him, need not.

2. *What is our duty when our convictions conflict with such doctrines?* This conflict often occurs. The writer, as a student, has passed through many such a conflict.

First. It is our duty not to teach on that doctrine.

Second. Search for some misunderstanding between your conviction and the doctrine. Assume that you do not thoroughly comprehend the latter, and re-investigate. For remember,

Third. That the confessions of our church pretend to teach nothing not clearly taught in the Word of God; elsewhere they allow freedom. They are not the *norma normans*.

Fourth. They have stood the scrutiny of centuries.

Fifth. Frankly lay your difficulty before that teacher or minister on whose wisdom and judgment you place most reliance.

Finally, if no alternative remains, send a formal statement of your conviction to those in authority over you, whether they be Council, Synod, Pastor, Faculty, or Parent, await their action, and abide by their decision.

THOUGHTS ON ARCHITECTURE.

BY AN EX-ARCHITECT.

The second quality we mention is:

Massiveness. This term is usually applied to the thickness of walls, piers, and columns, and to the size of the blocks of stone which enter into their construction. The remains of ancient buildings are famed for the great size of the stones still found by travelers in Eastern lands. It is not necessary to construct modern edifices of such great masses, but it is necessary that they should have thick walls. Walls, piers, etc., should not only *be* strong enough, but should *appear* so. Massive walls give that appearance of security without which dignity is lost. If we take an artistic view of the matter, we see that deep, pleasing shadows are out of the question when the walls are thin.

Massiveness is not clumsiness. Clumsiness arises from unskillful construction, from an excess of material in some parts over others, e. g., arches with stones thicker and very much larger than those in the adjacent walls. Massiveness is not top-heaviness. Top-heaviness detracts from the effect of massiveness: witness the Provident Building, Chestnut street, above Fourth, Philadelphia.

It does not detract from massiveness to judiciously lessen the thickness of walls at regular stages, but rather adds to the effect, since the eye thereby is informed that where the weight is greatest the wall is thickest. Hence, also, when a wall is solid and massive at the base and seldom pierced with door or window, the openings in it may increase as the wall rises until finally it breaks away against the sky in pinnacle, trefoil and arch, as playfully as the seafoam dances on the crest of the wave.

According to these principles we should build of brick rather than wood, and of stone rather than brick. Again, let us rather lay out our money on

thick walls, than build thin ones in order to save money to squander on gingerbread ornaments. Since every design must be suited to the nature of the materials employed, these principles cannot be brought in to condemn those iron buildings in which the capabilities of wrought iron are displayed. Wrought iron buildings can be exceedingly strong and yet consist of slender columns, braces of light tee and channel iron, and light ties. The roof, with its delicate members, may appear a gossamer-like fabric, and yet both be strong and appear strong. Any attempt at massiveness here would be affectation, and would offend sound architectural principles. We have said before that when iron fronts put on a lithic appearance we have a sham.

THE PREACHER A TEACHER.

BY REV. PROF. —

There are no doubt cases where men, awakened by an insight into the magnitude of their work when they have become engaged in its practical duties, have, by persistent labor, largely supplied their lack of qualification at the start, but these are real exceptions, and the rule still remains that honest preparation during the time set apart for that purpose, together with the continual acquisitions of faithful study, is the source from which, by God's blessing, comes success. I say nothing of piety, for that is the basis upon which all else rests.

The great work of the teacher is to lead his hearers to perceive the facts of revelation clearly and distinctly, and in some definite order, so that their knowledge of divine truth may rest on a firm basis of God's founding, and not on mere human opinions which may vary with men and circumstances.

To teach the masses, requires simplicity of language, because their vocabulary is limited, and words are of little value to instruct unless they are the vehicle of similar ideas to the minds of both speaker and hearer.

The prominent points of the whole system of truth to be taught should be clearly outlined in the mind of the teacher, and as he progresses, he must strive to have the points impressed on the minds of those to be instructed.

The responsibility of the teacher increases in proportion as his position makes him influential in affecting the present and future welfare of men. While, therefore, earnestness of utterance as well as exactness and elegance of expression should characterize the instructions wherever truth is taught, in no place should they have fuller sway than in religious teaching. This is especially true

of the first, for the interest of men is often awakened more by the earnestness with which the subject is presented than by either the logic or the style. Paul was earnest when he exclaimed, "Who is sufficient for these things," and every one who in his heart realizes his responsibility as Paul did, will be earnest.

In the arrangements of the Creator all knowledge of any general subject may be comprehended under a few principal heads and from these, by division and subdivision, it may be developed to the utmost bounds of human understanding. To this God's revelation is no exception whether the sacred writings themselves be taken as a whole, or their primary truths, as contained in Luther's Catechism with its law and gospel, or the system of the church year, with its teaching of the person and work of Christ and man's relation to these or any well arranged system of sound theology.

By developing any of these from their general heads through all the explicit and implied truths contained in them, solid instruction will be afforded, giving unity without sameness, and variety without confusion.

There is also in men some desire for positive knowledge, and, while regeneration and renovation are God's work through his Word, as the teacher brings forth things new and old from the treasures of eternal truth, and nature and revelation are laid under contribution to illustrate his teachings and to enforce them on men's affections, this desire is cultivated, and the result will be that, instead of the listlessness which the confused uninformative discourse in the end surely begets, such interest will be awakened as will not fail to lead men to hear—and *faith cometh by hearing* and hearing by the *Word of God*.

Seminary Items.

—Waters is Archivarius of the Library.

—Holloway, Mahn and Booher preached before the students.

—Vacation begins March 16th, and ends April 2d.

—A few weeks ago the Temperance Question agitated our Conference. Total abstinence sentiments seemed to prevail.

—Some kind, unknown patron of the Seminary sent us a box of useful articles. We hereby extend our thanks to that person for the substantial interest he takes in our welfare.

—The Seminary authorities have fitted up part of the reading-room for our Archives. This is a long

and much needed improvement, as the great piles of bound and unbound papers and pamphlets lying about promiscuously, attest.

—Esbjorn—Senior, has accepted a call to Augustana College. His department is Prof. of Theology at the College, and the Swedish Language and Literature.

—The Middle and Junior Classes will have examinations in Isagogics and Exegesis at the close of the present term.

—Through the kindness of Rev. Dr. Passavant, Editor of "*The Workman*," the students were each presented with a copy of the first of the "Tracts for the Churches," a series of which the "*Workman*" proposes to issue.

—The funeral of Dr. Spaeth's youngest son, was held February 27th, and was largely attended. Dr. Mann preached a very touching sermon.

—The Seminary has been blessed this year with remarkable health. Is it because we have the stoves?

—That heater is gone. It was traded off for a fire-escape, which, after considerable labor and noise, now "graces" our front view. There is something decidedly poetical in this exchange. Having utterly failed to keep out the cold, it is now to afford an exit for us *into* the cold should we anytime be uncomfortably surprised with too much heat. We hope it will not test us as its predecessor tested us.

—Lührs has left for his home in Germany, via New York. We understand that he intends to enter the University of Erlangen, to continue his theological studies. His principal object in coming to this country, was to acquire the English language.

—At the last meeting of the INDICATOR ASSOCIATION, the following editors and officers were elected for the ensuing year:—Editor-in-Chief, J. F. Baetes; Associate Editors from the Middle Class, Messrs. Mahn and Holloway (Mr. Mahn resigned afterwards); Associate Editors from Junior Class, Messrs. Klingensmith and Roeder; President, J. A. Waters; Vice-President, J. A. Hudson; Secretary, L. J. Bickel; Treasurer, A. D. J. Haupt. With this number of the INDICATOR, the present editors and officers will retire.

—Rev. Mr. Frick delivered a very interesting address before our Missionary Society, March 12th, on "Missionary work among the Mohammedans."

—An evil paper differs from an evil-doer only in want of opportunity.—*Quintilian*.

—We must commit suicide every day—kill the old Adam in us

Our Colleges.

Muhlenberg.—Dr. Sadtler is improving slowly but surely, and is now able to "manage" by means of crutches.

—Senior Class Day Appointments are as follows: Salutory, *Kline*; Class Oration, *Schoener*; History, *Horne*; Insignia, *Kayser*; Poem, *Dubbs*; Rock Oration, *Smith*; Prophecy, *Keck*; Valedictory, *Rambo*; Master of Ceremonies, *Uhler*.

—The lecture course has been so far a success from both the literary and the financial standpoints. Four lectures have been delivered before well-pleased and well crowded audiences. Rev. F. J. F. Schantz is the coming man, (March 12th), looked for with considerable interest growing out of his theme, and his well-known ability to handle it. Revs. Spieker and Koerner are also in reserve.

—Term examinations will not take place until the middle of April, at the close of the term, and after the Easter recess.

—There is a very reasonable hope that the services of an excellent man will be secured for the financial agency of the college, an office which should have been long ago created and filled.

Gettysburg.—Vacation begins March 25th—next term begins April 3d.

"Rev. Dr. Stork, of the Theological Seminary has gone to Arken, South Carolina, with Mrs. Stork, and will be gone a month or two. The Dr. has been suffering for some time from an affection of the throat, and by the advice of his physician has temporarily suspended his professorial duties and goes South for recuperation. Meanwhile his department in the Seminary has been assumed by the other professors."—*Gettysburg Star*.

"The patriotic Seminarians have procured a handsome flag from Secretary Lincoln. On Washington's Birthday they unfurled it to the breeze with three cheers and a hearty singing of the National Hymn, "My Country 'tis of Thee," [and "Ein Feste Burg]. Cannot we be as patriotic and procure a flag for our cupola?"—*Penna. Coll. Monthly*.

Thiel.—Two holidays in February.

—Sickness prevented Rev. Doerr from making the Founders' Day address. Rev. Kemerer supplied his place, and delivered a very entertaining address on "Lasting Monuments."

—The Hall boarders report the dinner on Founders' Day all that could be desired.

—Washington's Birthday was celebrated by reciting lessons. After chapel exercises, Prof. McKee made a few remarks relative to the manner in

which holidays should be spent. No other exercises were held on that day.

—President Roth is supplying the Presbyterian pulpit, while the pastor is taking an extended trip South.

—Friday, the 2d of March, Major H. C. Dane delivered the fourth lecture of the College Course. Subject: "The Great Naval Battles of the Rebellion."

—The societies will give entertainments, as usual, this spring. The Cornet Band and the orchestra are busy practising for those occasions. Each society furnishes its own music.

Augustana College and Theological Seminary, (Rock Island, Ill.)—At a recent Faculty meeting, the question of the needs of the institution with regard to accommodations for the constantly increasing number of students, was taken up for discussion. There are upwards of 200 students, and several applicants for admission have been told not to come on account of the lack of room. A committee of three was appointed to bring the matter before the Board of Directors and propose to them such means to remove the difficulties, as may be found proper.

—The students have held a meeting recently, at which it was decided to ask the Faculty to organize a congregation at the College. The Faculty referred the question to the Board of Directors, recommending the plan.

—The faculty have decided to hold monthly lectures in the chapel.

—The Board of Education (consisting of the Directors and the Faculty) held a meeting February 27th and 28th, for the purpose of submitting a proposed new constitution for the institution.

—The entertainment given by the Phrenokosmian Society in honor of Washington's birthday, was an enjoyable affair. Prof. Weidner spoke in English, on "The Christian Student;" Prof. Olson, in Swedish, on "The True Citizen." A special feature of the evening was a song in English, beautifully rendered by Dr. and Miss Hasselquist.

—Dr. Lindohl went to Chicago on a business trip some weeks ago. He brought home with him some very fine specimens for the museum.

—Prof. Weidner advised the Young People's Society of the Swedish Lutheran Church, Moline, Feb. 26th, on the subject, "What, and How to Read."

—"The Society of the Friends of the Youth" have been legally incorporated, and changed their name to "The Augustana Tract Society." This Society intends to publish during this jubilee year, a magnificent "Dutcher Book," containing essays by dif-

ferent authors concerning Luther and the Lutheran Church, with illustrations. The Editor of the work is Prof. Olson.

—Mrs. Reck's School for Young Ladies seems in some respects, to be conducted on principles from the "good old times." Bed-rooms cold, beds not too soft, board plain. The motto of the principal is: "It is good to mortify the flesh." Such training must be eminently calculated to harden the young ladies for the struggle of life.

HOW TO PREACH.

Make no apologies. If you have the Lord's message, deliver it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit, and take Jesus in. Defend the gospel, and let the Lord defend you and your character. If you are lied about, thank the devil for putting you on your guard, and take care that the story shall never come true. If you do not "want to break," make your shirt collar an inch larger, and give your blood a chance to flow back to the heart. Do not get excited too soon. Do not run away from your hearers. Engine driving-wheels fly fast with no load, but when they draw anything they go slower. It takes a cold hammer to bend hot iron. Heat up the people, but keep the hammer cool. Do not brawl and scream. Too much water stops mill wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder isn't shot. Thunder isn't lightning. Lightning kills. If you have lightning, you can afford to thunder; but do not try to thunder out of an empty cloud.

Do not scold the people. Do not abuse the faithful souls who come to meeting rainy days, because of the others who do not come. Preach the best to smallest assemblies. Jesus preached to one woman at the well, and she got all Samaria out to hear him next time. Ventilate your meeting room. Sleeping in church is due to bad air oftener than to bad manners. Do not repeat, saying, "as I said before." If you said it before, say something else after. Leave out words you cannot define. Stop your declamation and talk to folks. Come down from stilted and sacred tones, and become a little child. Change the subject if it goes hard. Do not tire yourself and every one else out. Do not preach till the middle of your sermon buries the beginning and is buried by the end. Look people in the face, and live so that you are not afraid of them. Take long breaths, fill your lungs and keep them full. Stop

to breathe before the air is exhausted. Then you will not finish off each sentence-ah with a terrible gasp-ah, as if you were dying for air-ah, as some preachers do-ah, and so strain their lungs-ah, and never find it out-ah, because their friends dare not tell them-ah, and so leave them to make sport for the Philistines-ah! Inflate your lungs. It is easier to run a mill with a full pond than an empty one. Be moderate at first. Hoist the gate a little way; when you are half through, raise a little more; when nearly done, put on a full head of water. Aim at the mark. Hit it. Stop and see where the shot struck, and then fire another broadside. Pack your sermons. Make your words like bullets. A board hurts a man worse if it strikes him edgewise.

THORNS.

—Trust men and they will trust you; trust them greatly and they will be great.

—One who is content with what he has done will never become famous for what he will do. He has lain down to die.

—Patience and gentleness are power.—*Leigh Hunt.*

—Vanity is the quicksand of reason.—*George Sand.*

—Learned women are ridiculed because they put to shame unlearned men.—*Ibid.*

—Do you ever look at yourself when you abuse another person?—*Plautus.*

—Our vanity is the constant enemy of our dignity.—*Madame Swetchine.*

—Great hearts alone understand how much glory there is in being good.—*Michelet.*

—He that does ill that good may come, pays toll to the devil to let him into Heaven.—*Guesses at Truth.*

—A man's worth is determined in this world according to his conduct.—*La Brayere.*

—If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.—*Longfellow.*

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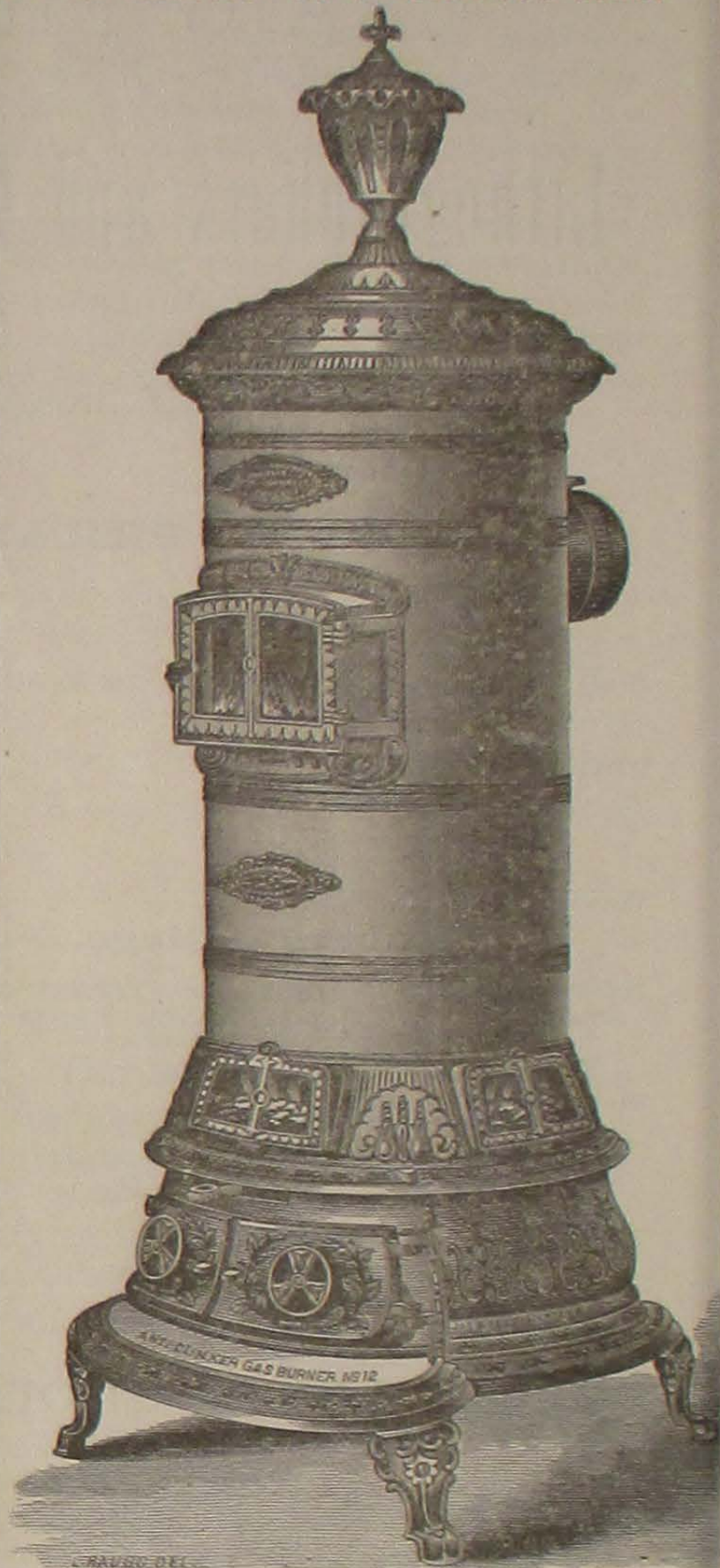
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