

PREVENIENT GRACE.

BY REV. PROF. H. E. JACOBS, D. D.

1. The scholastic teachers, from whose terminology the expression is derived, distinguished between three uses of the word *grace* in the Holy Scriptures, viz: 1. *Gratia gratis dans*, or God's gratuitous favor toward his creatures. Eph. ii. 8; Rom. iii. 24. 2. *Gratia gratis data*, this favor as communicating gifts, or, by a figure of speech, the gifts themselves. 1 Cor. i, 4, 5; Eph. iv. 7, 8. 3. *Gratia gratum faciens*, an influence gratuitously exerted upon man by God, whereby, apart from and beyond the operation of natural powers, he is brought into a state that is pleasing to God. 1 Cor. iii. 10; xv. 10; Heb. xii. 28; xiii. 9; Rom. viii. 14. In the last sense it is distinguished, according to its several stages, into prevenient, preparing, operating, co-operating and preserving grace. The distinction between prevenient and preparing grace is not so accurately drawn nor so generally employed. Prevenient grace may, therefore, be generally defined as the act or series of acts of grace that: a) removes outward hindrances to conversion, b) furnishes every opportunity and means for conversion, and c) at these opportunities and in the use of these means excites in mind, conscience and will certain spiritual movements towards a new life.

2. *Its Scriptural Foundation.* The chief passages are: 1 Cor. ii. 14; John vi. 44; Acts xvi. 14; Revelation iii. 20. It is clearly implied in every portion of God's Word.

3. *Its Confessional Expression:* Aug. Conf. Art. XVIII; Apology, chapter iii.: "Of Love and the Fulfilling," etc; Small Catechism, Creed, Art III.; Large Catechism, II., especially § 38: "Neither you nor I could ever know anything of Christ or believe on him, and have him for our Lord except as it is offered to us, and granted to our hearts by the Holy Ghost." Formula of Concord, chapter II., "of the Free Will," especially Epitome § 3-5; 15; 17; 19. "God changes the unwilling into willing" of Augustine here cited is the same as the oft-quoted passage of the same father: "Who precedes the unwilling that he may be willing." In the Apology of the Augsburg Confession, (Philadelphia Translation) chapter ii. p. 86, § 17; p. 111, § 41, the abuse of the doctrine of prevenient grace by the Romish theologians, as *prima gratia*, is shown and refuted.

4. *Expositions.* Chemnitz in his *Loci Theologici*, vol. I, pp. 178-183, gives a masterly exposition of the five grades of Applying Grace, more than half of which is devoted to Prevenient Grace. The discussion is occupied largely with the explanation of Scriptural passages urged against it by Pelagians. In the *Evangelical Review*, vol. xviii. p. 536, there is a translation of the succeeding chapter, which is in reality only a corollary to the preceding discussion. The excellent principle is here laid down of seeking material for the study of the question from the experience of God's children instead of from mere abstract speculation; and accordingly the subject is illustrated from that great Autobiography with which every Christian minister should be familiar—"The Confessions of St. Augustine." Quenstedt, the book-keeper of Lutheran orthodoxy, is, as usual, very full; but for a practical acquaintance with the subject no treatment is more satisfactory than that of Rambach in his "Moral Theology," pp. 183, 185.

LUTHER IN THE PULPIT.

BY REV. J. G. MORRIS, D. D., LL., D.

A complete system of practical Homiletics of the highest order might be drawn out of Luther's writings and that professor of the present day is wise, who in his lectures upon this subject, makes liberal use of Bro. Martin's suggestions and experience. He will find no rules for the construction of a popular, oratorical, sensational modern sermon, composed of portions of philosophy, science, criticism, sprinkled with a slight modicum of biblical truth and exhaling just the feeblest odor of piety; but for solid instruction, bible exposition, appeals to the conscience, encouragements to godly living, removal of doubts, denunciation of flagrant sin, unraveling tangled knots in morals, and lessons for conquering the world, the flesh and the Devil, commend me to Bro. Martin.

The Germans have a proverb expressive of abundance something to this effect: "*The cow is in clover up to her udder,*"—and so I would say to the man who wants an abundance of everything good for his soul, let him forage in the pasture field of Luther's sermons,—he can wade in up to his neck and have no trouble in nipping off the most succulent herbage.

Luther restored the pulpit to the church. In the

Papacy, it was subordinate to pompous ceremonies, glittering church shows, sacerdotal legerdemain; the church spiders were allowed to weave all over it their nasty webs, and the church mice bred generations of young in the moth eaten cushions, but Luther wheeled it out to the front, cleaned, repainted, fresh cushioned and sanctified it and now in Protestantism it is, or ought to be, the most attractive object in the furniture of the Lord's house. Preaching is the grandest ordinance of the gospel sanctuary, and to discharge this service in the most useful and God honoring manner should be the earnest study of every "son of a prophet."

1. *It is not an easy service*, for even Luther found it hard. "Preaching Christ," says he, "is a difficult and perilous office: if I had known it before, I never would have engaged in it, but would have said with Moses, 'Send whom thou wilt!' no one should have persuaded me to undertake this work."

One day while sitting under a pear tree in his garden, he asked Magister Lauterbach "how he was getting on with his preaching?" and when the latter complained of his difficulties, temptations and weakness, Luther said, "my dear Sir, it was precisely so with me; I was as much afraid of the pulpit as you are, but I had to go on; they forced me to preach." "I have," said he, "never been alarmed by the fear that I could not preach, but I have shuddered at the idea that I was to preach in the presence of God on the inexpressible majesty and divine essence of the Almighty Being."

2. Luther recommended *simplicity of speech* and of *subject*. "You may not" says he "bring up erudite and profound themes clothed in lofty language before your unlearned hearers. They do not understand them. Children, boys and girls, old men and women come to church, upon whom all your display of learning is lost, they do not comprehend you, even if they do say, O! what a fine sermon we had to-day, and when you ask them, well, what was it about! they reply, I don't know. You must show to these poor people that white means white and black black in the plainest style, and even then some do not catch your idea!

3. "You must suit your sermons to *times, places and circumstances*. Do not follow the example of that preacher who in his sermon vehemently maintained that it was a sin for a mother to hire a nurse for her infant and made a whole sermon of it, when his whole audience consisted of poor weaver women, not one of whom could afford to hire a nurse and whom the sermon did not suit.—Another preacher was discoursing to a number of old women in a hospital, before whom he exalted matrimony as a godly state and warmly recommended it to them."

A well qualified pious, faithful preacher . . .

will have regard to children, servants, young women, and to the poor, simple crowd who need instruction. He will treat these as a mother does her children.—She soothes, caresses, plays with them: offers to them the nourishment nature has provided and does not dose them with wine nor champagne. So should a preacher act.

4. He must not *fear the face of man*. Of Melancthon's presence at his sermon, Luther says: "I don't like to see him at my lectures or sermons, but I hold the cross before me and think, Philip Pommer and Jonas are not here and I embolden myself with the idea, that they are not better preachers than I am."

5. He should have a *modest estimate of his own sermons*. It often happens that I am ashamed of my discourses. I think I was cold, dull, uninteresting, and yet afterwards some people have praised these very sermons highly."

6. He must be *brief*. "The sign of a good speaker is, that he knows when to stop; that he stops when his hearers are most attentive and think, now, there's something great coming. . . . Some annoy the people with sermons too long; they get tired and impatient and then receive no benefit.

"PREACHER AND PEDAGOGUE"—IS IT POSSIBLE?

BY REV. C. E. HOUP.

The supreme purpose in all true education is the strengthening and exercise of faith. They say, *Mr. Indicator*, that every man has his besetting sin. This ingredient of him, it is the business of his conscience to detect and indicate. Also there is to be found in him his "fortes," or abilities to do certain things particularly well, and it concerns him greatly to see to it, that he does not mistake them, nor miss the prize of utility won by their exercise.

Now when you, dear "Indicator," say "preacher," you ought to have in your "mind's eye," a "pedagogue" of the first rank. The Holy Spirit is the Holy "Child-guide." The preacher must feed the lambs. His chief forte lies in causing every one, from least unto greatest, to know facts. He has missed his calling if he be not a child-leader.

Many so called pedagogues think, act and teach entirely apart from the guidance and direction of the Holy Spirit. He that teaches the formative spirit of a child, from a merely intelligent standpoint is a fraud, a counterfeit, and in days of blatant rationalism and sordid materialism a positive danger to the race. Train the soul to surpass the mind if you would make the complete man.

The true pedagogue is a fraction of a preacher, the numerator being large or small, according to forte or opportunity. Where the wise devoted preacher cannot secure sufficient aid, pecuniary or personal, to establish a subordinate helper in parochial instruction, he may, with great personal and congregational profit, devote a certain daily portion of his precious time and pastoral activity to the Christian mental and spiritual development of the young. Human life is a tendency, and blessed is he that directs it upward into the light of the truth.

In our day the public idea seems to be the complete and total separation of the mental and spiritual development in the child. Instead of harmony there are only separate notes here and there. Hence, if a pastor can give a portion of his time to show how beautifully all sciences and the classics are but paths to the knowledge of and language of God, and that the queenly sceptre of religion throws a hallowing influence over every study, every department of life and art, and is in turn found in and supported by all, the discovery of the same truth everywhere will be blessed in the plastic mind of the growing child. Congregation and community will be beneficially awakened to an interest in spiritual education, our Colleges and Seminaries will be reinforced, and the ministry strengthened, whilst as a reflex, the mind of the pedagogic-preacher who has guided the young will be improved by the reduplication of thought, review of facts, increased interest in accurate statement, knowledge of character, polish of diction, and a spiritually strengthened soul. It is not that you should devote all your time to schooling the young, but wisely give a daily part to the lambs of your flock. And for the continuation of the work, have if possible competent assistance. The revenue of each church ought to include the support of a parish school. The training of the soul is developing the core of spiritual life. The pedagogue of to-day is related also to the preacher of the future. The reaping of the morrow comes because of the harrowing and seed-setting of to-day. While a farmer harvests one field he may plough another for a new harvest. So while a pastor is reaping the souls of adults, he should be starting the upward tendencies of life in the youth of to-day.

SOME READ to think, these are rare; some to write, these are common; and some read to talk, and these form the great majority. The first page of an author not unfrequently suffices all the purposes of this latter class, of whom it has been said, that they read books as some do lords; they inform themselves of their titles, and then boast of an intimate acquaintance.

LACON.

A LETTER FROM INDIA.

BY REV. F. S. DIETRICH.

[Owing to the length of the original of this letter and our want of space we have taken the liberty of abridging it.—ED.]

DEAR BRETHREN OF THE INDICATOR:—The appearance of your welcome paper this week urged me anew to write to my friends at home. Not to go into the details of a long voyage, suffice it to say that after two and a-half months of wintry storms we all landed safely, though thrice we almost gave up in despair. There were other storms, however, which I, as a Christian, had to encounter, viz: the assaults of skeptics, infidels and atheists. But I thank the Lord, there were also faithful believers in Christ, on board our vessel. I found a particularly warm friend in Rev. Rajahgopaul, a native stationed at Madras, in the interests of the Church of Scotland. He is thoroughly acquainted with the educational and mission work of India.

I landed January 2d, and was overjoyed to see Bro. Artman coming in a boat to take me to my present home. On arriving at Rajahmundry, the school and teachers met us at the river, and, with violin music and singing, escorted us to Bro. Artman's residence, which will be my home for probably the next three years. I teach Arithmetic and Penmanship at the school, and am myself taking lessons in Telugu, so you see my school-days are not yet ended. I pay my munchi (tutor) twelve rupees, or five dollars a month. Telugu is a delightful language. It is called the "Italian Tongue" of India, and in a report of 98 Indian dialects, Telugu stands first in sweetness, and third as to the number speaking it. I enjoy the instructions of a pundit (professor) of that language, who is also well versed in Sanskrit, and a man of poetical ability. I take lessons twice a day, and am now able to read and write short sentences.

The work here is progressing nicely. I have preached three times in English, and am very happy and contented in my new home.

With kindest regards to you all, I remain,

Your Brother in Christ,

F. S. D.

THOUGHTS ON ARCHITECTURE.

BY AN EX-ARCHITECT.

STABILITY: If a body stands firmly on its base and is not easily overturned it is said to be stable. The Pyramid is the most stable of architectural forma. The Great Pyramid of Gizeh is the typical monument of architectural stability.

The Egyptians highly valued this quality in their buildings. Their Pylons were exceedingly thick and always shaped inwards. Their Columns were very massive. Even their Obelisks, tall and slender as they were, tapered towards the top.

A feeling of pleasure results when the eye perceives that a body stands by reason of its very form, and that its form will enable it to resist a very considerable effort to overturn it. This is why the sloping lines of bridge piers and abutments and those of lighthouses afford us so much pleasure.

There is no stability where there is no massiveness. Stability, in its purity, demands the absence of all *rending* forces like those produced by arches. Hence where we have arches, the thrust of one arch must be opposed by that of another. Beware however of any nice balancing of force against force and thrust against thrust, for this will fail to satisfy the eye, since it will be seen that the slightest disturbance may throw the whole system out of equilibrium. The Hindoos truly say "the arch never sleeps." Where arches are used the walls should be so thick and strong as to make their thrusts appear as of very little account, as if the wall, in the exuberance of its strength, could good naturedly bear all fretful restlessness of their wakeful pushing members. By the absence of arches, Greek and Egyptian buildings surpass Roman and Gothic ones in this quality.

The gaping vulgar throng much admire a wall or building which appears as though it stood on nothing. This is jugglery not architecture. Such a building may be considered as very suitable for Barnum's Circus, for it would be a humbug housing a humbug. The true Architect likes his building to stand on solid rock and he likes to show the solid rock on which it stands. Here as everywhere true Architecture is open and above board.

AT A MEETING of the Penna. Synod many years ago, Dr. Demme had preached one of his grand sermons, and after church, a man met a minister on the street, who was not present at the Doctor's sermon. The man all in raptures exclaimed, "Oh! we have had a glorious sermon from Dr. Demme." The Minister asked, "What was the text?" After some reflection, the man replied, "Well, really I don't remember." "What were his divisions,—how did he treat it?" "Well, I don't remember." "What was his theme—his general subject?" The man was bewildered, abashed, and rather impatiently replied, "Well, all I know is, that it was a great sermon, and it was something *about religion!*"

J. G. M.

בצלם אלהים

On these two words Theology is built. On them rests the Microcosm. They are the corner-stones on which the whole fabric of man's history is based; from which alone his future possibilities may be reared.

As the sparkling dewdrop reflects on its bosom the centre of our solar system, the source of all that system's heat and light and life, so is man the reflex of God.

Though man is no longer a sparkling dew-drop, but a dull and muddy pool; though the image is obscure and tarnished, he is still a being "In the Image of God"

God is All-wise; man has something in him that impels him to wisdom. It is the *scientific* impulse; he seeks The True. God is All-mighty, the Creator, Artificer, Moulder; man is being ever impelled to create, fashion, mould as well in the world of thought as of sense, he is a sub-creator: it is the *artistic* impulse; he seeks The Beautiful. God is All-good (loving). Goodness is Holy Love. It is sharing life to a personality. Man longs for fellowship with his Maker and feels responsibility to that Maker: it is the *religious* and moral impulse; he is groping for The Good.

"In the Image of God," were we made; therefore we seek The True, The Beautiful and The Good. The philosopher and scientist emphasize truth; yet they dare not forget that truth is not all. The artist and poet emphasize beauty; yet they dare not forget that beauty is not all. But the *preacher* emphasizes the good. While he recognizes the harmonious blending of all three; while he uses science and art in his profession, yet his emphasis falls on the heart, not on the intellect or on the senses.

Therefore the minister's calling is so glorious. He lays the emphasis where God lays it. In the eyes of God man differs from man, not because of learning, nor of beautiful workmanship, but because of character. The sculptor of the Apollo Belvedere, the founder of Transcendental Idealism, and the driver of a coal cart must bow their heads before the same moral test; the eloquent orator, the learned theologian and the dirty bootblack may all sink down into the same moral notch. In the Day of Judgment, not they shall stand, who have sought and found Truth; not they who have recognized and adored Beauty; but they who have agonized for, and in Christ found righteousness.

O Ministers magnify your office!

T. E. S.

The world is a nettle; disturb it, it stings: Grasp it firmly, it stings not.—Owen Meredith.

THORNS.

Prejudice substitutes desire for reason.

If you wish to enrich a person, study not to increase his stores but to diminish his desires.

When a man asks your advice, he generally wants your praise.—*Chesterfield*.

Strive after science as if you would be here forever,

Virtue as if already death held your bristling hair.—*Herder*.

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

The art of quotation requires more delicacy in the practice than those conceive who can see nothing more in a quotation than an extract.—*Isaac Disraeli*.

Men will wrangle for religion; write for it; fight for it; die for it; anything but—*live* for it.

Literature has her quacks no less than medicine, and they are divided into two classes: those who have erudition without genius, and those who have volubility without depth. We shall get second hand sense from the one, and original nonsense from the other.—*Lacon*.

Cast forth thy act, thy word, into the ever-living, ever-working universe: it is a seed-grain that cannot die; unnoticed to-day, it will be found flourishing as a banyan grove—perhaps, alas! as a hemlock forest—after a thousand years.—*Carlyle*.

Every man is a debtor to his profession, from the which, as men do, of course, seek to receive countenance and profit, so ought they of duty to endeavor themselves by way of amends to be a help thereunto.—*Lord Bacon*.

Universal personal observation and an impartial examination of the researches of others; the grateful admission and adoption of every real advance and illustration of science; but also a manly foresight and caution, which does not with eager levity adopt every novelty thrown out in haste and from the love of innovation; all these must go hand in hand, wherever scientific truth is to be successfully promoted.—*Gesenius*.

Because men are more solicitous to learn much than to live well, they fall into error, and receive little benefit from their studies. In the approaching day of universal judgment, it will not be inquired what we have read, but what we have done; not how eloquently we have spoken, but how holily we have lived. He is truly learned who has learned to abandon his own will, and to do the will of God.—*Thomas A. Kempis*.

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 Lutheran Doctrine of the Real Presence of the Body and Blood of Christ in the Lord's Supper," is the subject of a tract by Dr. J. G. Morris, of Baltimore, which came to the Library recently. The author offers it as a tribute to the memory of Luther, the great champion of the doctrine which it teaches. Its object is to present in a plain manner this great fundamental truth for the benefit of those who have not the opportunity or the inclination to read weightier works. It is but one of the many articles which are appearing during this commemorative year, and will be a source of spiritual refreshment to all who read it.

ARCHIVES.

Pamphlets Received.—From Pres. H. W. Roth—Complete file of Catalogues of Thiel College; Thiel College Journal complete, (three numbers).

From Prof. Anders Bersell—Catalogue of Augustana College and Theological Seminary for years 1872 to '82, (78-79 excepted).

From Rev. Chas. A. Hay, D. D.—Charter of Pennsylvania College; Minutes of General Synod, 1881; Minutes of East Pennsylvania Synod, 1880-81; Constitution East Pennsylvania Synod, published 1873; Semi-Centennial Catalogue of Pennsylvania College, 1876; Catalogue of Pennsylvania College, 1881-82.

From Prof. Luther H. Croll—Regulations of Pennsylvania College; Pennsylvania College and the Lutheran Church, (by —); Inauguration of Milton Valentine D. D.; Charter of Pennsylvania College; Catalogues of Pennsylvania College, 1867 to '81, (except 71-72, 75-76, 79-80).

From Prof. A. O. Bersel—"Protokolls" of the Augustana Synod for the years 1870 to '82 inclusive.

From Treasurer of Cornell University—Cornell University Register, 1882-83.

From Rev. Dr. C. A. Hay—Proceedings of the twenty-sixth, twenty-seventh, twenty-eighth and twenty-ninth Conventions of the General Synod of the Evangelical Lutheran Church in the United States.

159 154
90

INDICATOR

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

JAMES F. BEATES, - - - - - EDITOR.
Associate Editors:
CLAYTON L. HALLOWAY.
U. J. KLINGENSMITH, ROBERT D. RÖDER
JOHN A. WATERS, *Prest. of the Association.*
ALEX. J. D. HAUPT, *Treas.* " "

Subscription Price, 25 Cents per Year, strictly in advance. To Subscribers through the city mails, 30 cents per year, on account of Postal Rates.

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

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

THE BALLOT has again asserted its power, and we are its victim. At its annual meeting held March 5th, the *Indicator Association* was pleased to throw upon our shoulders its chief editorial mantle,—may it not trail in the dust! We are fully aware of the difficulties which are likely to beset our pathway, and most heartily appreciate our own inability to cope with them as successfully as the former editors have done. We have no desire to cover ourself with glory, simply to do our duty, and, if possible, maintain the standing of the *Indicator*.

The old landmarks will be adhered to. And yet, if it seems prudent, we may be tempted to make exploring expeditions on either side. We believe in a progressive conservatism. We also claim the privilege of looking through our own spectacles, while it shall be our endeavor to keep them clean, that we may see things as they are.

The make up of the *Indicator* will be continued as heretofore, giving due prominence to the various departments. Point, brevity and variety are the objects aimed at. If any of our readers be disposed to make wry faces at the *heavy* articles, let such exercise Christian charity and pass on to the next, for there are others who delight in *solids*. Et vice versa.

As a students' paper, pre-eminently for the encouragement and profit of young men who are in or preparing for the ministry, the *Indicator* must necessarily rely upon the wisdom of years and experience. She also has a place for those who may have wants or difficulties to make known, such as the times and circumstances are always liable to bring forth. Ministers, students and laymen are therefore cordially invited to a hearing in her columns, and, we trust, will receive our invitation

as cheerfully as formerly. If you have the same kindly feeling for us as we have for you, our little bark is destined to have fair sailing throughout the coming year.

NOVEMBER 10th AND THE SEMINARY.

There is so much talk about Martin Luther, and so many suggestions concerning the proper method of honoring his birth going the rounds of the papers, that we also have become infected and beg leave to offer our little say by way of variety. Now do not clap your hand on your pocket-book, they are perfectly safe as far as our suggestion is concerned. We have no monumental axé to grind. If our thoughts lay in that direction we would probably endorse the proposition to erect a new Seminary building, as we are particularly interested in such a move. No, our suggestion is of a more literary character, and need cost nothing but the time to carry it out.

Luther was a theological student and a theological professor. If he excelled in one direction more than another, it certainly was in his theological acumen. It was this power of seeing into the divine mysteries, and the firmness with which he maintained the truth as he saw it, that made him an oracle for all Germany in matters of theology. Is it not fitting, therefore, that the Philadelphia Seminary, the theological centre of the Mother Synod of American Lutheranism, should take steps to properly commemorate the 10th of November? Would not a literary jubilee be the appropriate thing for such an occasion.

We mention the matter thus early, especially for the benefit of our Alumni, who meet before our next issue will appear. They seem to us to be the proper parties for taking the initiative in such a move. They could by certain resolutions and plans at least prepare the way. If left until Autumn, the time will be upon us before anything is done.

In a general way we would suggest that the Faculty and Students take part in it; that certain parties representing the three several bodies, be requested to prepare articles on certain specified subjects. These could be read, with other appropriate exercises, in some large church on November 10th, or, if that date would conflict too much with prearranged plans of individual churches, on some other suitable day. The articles could then be collected and published for the benefit of those unable to attend. We would thus have a monument as lasting as that proposed for Washington, without the expense,—one which every Lutheran could see and enjoy.

These are the hints of an individual, and if they do not strike a sympathetic chord in the hearts of others we are willing to hold a solitary jubilee. We

are fully persuaded that something can and ought to be done by the Seminary to help show the world that there exists a body of Christians called Lutherans who are still loyal to the Great Reformer.

WHY NOT?

The Seminary Catalogue says: "St. John's Church, Philadelphia, proposed in January, 1873, to complete the endowment of a Professorship and nominated Dr. C. F. Schaeffer as Incumbent." This Professorship has now been vacant for almost four years. The recent death of Dr. Krauth leaves another vacancy, which, however, judging from the tone of our church papers, will be filled by the Ministerium at its next meeting at Norristown. Why not fill the other also? Why deprive the students of that which by right belongs to them? The Faculty at present numbers three, and certainly five are not too many for fifty students, especially as our Professors are over crowded with work. Here is another way of commemorating this year. We anxiously await the Synod's action in the matter.

Editorial Notes.

WE DESIRE to call special attention to "A Hint from Our Treasurer."

THE LAST NUMBER of Vol. II. of the *Indicator* will appear about the middle of May.

GETTYSBURG'S ITEMS failed to reach us. We will be pleased to hear from you next time.

THE INDICATOR ASSOCIATION has not yet elected an assistant editor in place of Mr. Mahn, resigned, hence the blank in our editorial heading.

THE MUHLENBERG BOYS, it appears, desire a journal. The usefulness of a well conducted college paper is unquestioned in our mind, and if our *Alma Mater* has the *push* to start and maintain an organ, thus extending her influence and increasing her quota to our Seminary, we say, go on by all means. But, from experience, we would add, consider well all sides of the question before you act. Aim high or not at all. The field is large enough to support a paper, and the object *can* be attained if the necessary *will power* is there to back it.

IN LOOKING through one of the city book stores several months ago, we happened upon an old book entitled "Indicator." Curiosity soon opened it and revealed a publication of Amherst some thirty years ago. It was smaller in area, but had more pages and contained about as much matter as our own paper. The book contained nine numbers or one year's issue. It was of an entirely literary character.

A HINT FROM OUR TREASURER.

The *Indicator* has a great many noble ends in view. It endeavors to supply its readers with fresh, rich and nourishing food for thought; to spread the influence of the Seminary and all her interests, to encourage young men to devote their lives to the service of God in the Church; and in a measure, to furnish the material for such service by increasing the Library at their disposal during their Seminary years. Are not these worthy objects? Is not the *Indicator* doing a good work in this direction? Our friends and patrons have been very kind to us thus far. Still we need means to carry on the work properly. The subscription price is only Twenty-five cents a year, and those who have not paid for 1882-83 will greatly oblige us by remitting at once. All monies over and above expenses are devoted to the Library. Donations will also be thankfully received and acknowledged. Payment may be made by postage stamps. Please address

TREASURER.

A CLASS SUPPER.

A pleasant evening indeed must be styled the one which was spent by the 13 members of the Senior Class, at the invitation of Dr. C. W. Schaeffer, in his home at Germantown, on Thursday April 6th. Under the patriarchal sceptre of the beloved Doctor, noble pleasure, innocent wit reigned supreme. At the supper table hundreds of mirth-producing anecdotes crossed each other like brilliant meteors. It was like the swan which, on the calm lake enjoying the pleasure of life, sprinkles around herself thousands of water drops, glittering like diamonds in the sunshine. The venerable Doctor is a prince of anecdotists. The wish was expressed by several that the company should have had a secretary to put down all the pleasantries that were uttered during the evening. After supper the friends of the tobacco plant indulged in the pleasure of giving practical patronage to the refinement of said plant, while Mr. B—d, of the class, for a time entertained the rest of the company with some humorous songs. The Doctor's guests wrote their names in his Senior autograph album. Finally all gathered around the piano joining in the singing of some of the old heart-stirring hymns of the Church-Book. Long will it take, until the members of this evening party will have opportunity to be present at so cheering, so pleasant a social gathering. Perhaps the way in which this evening was spent would have found favor in the eyes even of that dyspeptic editor of the "*Augustana Observer*," who last year felt himself called upon to act the part of "bishop" of this institution.

SENIOR.

Seminary Items.

—The session began at 8 A. M., April 3rd.

—Seven or eight of our students remained at the Seminary during vacation.

—Ramsay, Smith and Waters will not return this term.

—Voigt is with us again. Germany seems to have agreed with him.

—Dr. Fry was at the Seminary on Saturday, April 7th, and preached in St. John's Eng. Luth. Church on Sunday.

—Wuchter is teaching at Slatington, Lehigh Co. He will return next year.

—Photographs.—The Seniors are about to have their class-pictures taken by Chandler & Scheetz, 822 Arch street.

—The Elocution class resumed business on April 5th. The enthusiasm in this direction has cooled off somewhat of late. It is no doubt due to the press of weightier affairs incident to final examinations.

—There are rumors of *calls*, *acceptances* and *declinations* going the rounds of the Seminary just now.

—Matriculation.—On April 9th, the following Juniors were admitted as regular students of the Seminary: E. Baker, L. J. Bickel, A. J. C. Graepp, A. J. Heissler, H. Hoffmann, J. W. Lazarus, U. J. Klingensmith, E. L. Miller, H. N. Reiter, R. D. Roeder, N. Scheffer, E. H. Smoll, A. F. Walz and I. K. Wismer.

—Rev. John Scott, a native of India, and Presbyterian Missionary, is in the city and occasionally drops in to see our Indian Brethren, McCreedy and Hudson.

—The "Bishop Question" has given rise to several animated private discussions between a few of our students. The *cons* seem to be in the majority while the *pros* hold the balance of power as regards to arguments. Brethren, is it not a little early to have such exalted aspirations?

—The Middle Class will *begin* at "The State of Corruption" for final examination in Dogmatics. Wonder what the *end* will be?

—Election of Officers.—The F. H. M. Society held its monthly meeting at 4 P. M., April 9th. After reading of minutes the following officers were elected for the ensuing year: Pres., McCreedy; Vice Pres., Haupt; Rec. Sec., Baker; Cor. Sec., Klingensmith; Treas., Scheffer. McCreedy then read a letter from Missionary Artman, stating that he boy to be supported by the Society had been

selected and admitted into the school at Rajahmundry. He is twelve years old, and his Christian name is M. Abraham.

—In German Homiletics, the Seniors have of late been delivering parts of original sermons before the class. The Middlemen had therefore to bear the burden of skeletonizing alone. Alas, their efforts were but too frequently not "practisch" enough to win much praise from the Doctor.

—A futile attempt was recently made by the students to elect a new postmaster for the Seminary. This either proves the efficiency of the present incumbent, or that the others are too modest to accept of the "honor."

—A number of pictures (wood-cuts) of Martin Luther were recently sent to the Faculty by Dr. C. A. Hay of Gettysburg. They are dated 1827, and were brought from Germany by Dr. Benj. Kurtz.

—Another Supper. On the evening of April 13th, a party of about ten of our students were treated to a supper by Rev. S. A. K. Francis at his residence, No. 1231 South 10th St. The time passed pleasantly with music, vocal and instrumental, and other amusements. The participants all speak of it as an enjoyable affair, and praise the genial hospitality of the host.

De Alumnis.

—Prof. G. B. Hanchur, of Kutztown, spent a few days at the Seminary during vacation. Mathematics seems to agree with him.

—Rev. J. P. Deck, of Sherwood, Ontario, Can., is visiting friends in this city.

—Visitors—Revs. P. Isenschmidt, '69; F. Wischan, '71; M. J. Kramlich, '73; J. F. C. Fluck; W. J. Miller, '80 were at the Seminary recently.

Very Good.—Thirteen of our Alumni, (as many as we have been able to hear from,) have added 559 members to the Lutheran Church during the last Easter season, or an average of 43 each. This is a fair evidence of their efficiency in the Lord's Vineyard.

—Married.—Reiter-Gross.—On Mar. 27th, 1883, at the residence of the bride's parents, by Rev. S. K. Gross, father of the bride, assisted by Revs. W. B. Fox, O. F. Waage and J. Kehm, Rev. D. H. Reiter, of Richland Center, Pa., and Miss Emma C. Gross of Schlichters, Pa.

—Rev. A. Richter of '78, now of Rochester, N. Y., preached in Zion's Church, (Dr. Mann, Pastor resigned,) April 8th. This, we understand, is a preliminary move to a step higher on the part of our Alumnus.

Our Colleges.

Muhlenberg.—Dr. Sadler has resumed his duties, but does not consider it prudent to abandon his helps for locomotion. He expects to be present at the meeting of Synod and to deliver the address in English on Education.

—Spring omens are plentiful, —hand-organs, robins, ball-games on the back-campus, excursions to the mountains, cessation in another week of Saturday recitations, and open windows.

—When you see a Junior or Senior talking very seriously with the Professor of rhetoric, you can scent afar off the rich aroma of Commencement eloquence.

—The aforesaid students are practically debating the question: Shall I *read* up or *think* up my speech? We vote for *thinking* it up.

The prospect of prizes for orations is a very dim one as yet. Who will come to the rescue? Spring session closes April 19th; Summer session begins next day. The vacation break was at Easter—one week.

—The lecture course closes Monday, April 9th, with Rev. Spieker, on Eloquence. The lecturer's name is a happy prognostic of the result.

—Mahn made a favorable impression, April 1st, as a supply in St. John's. Glad to see our "boys" do well. Muhlenberg graduates will in a few years be no unimportant factor in the church. May they be wise and progressive.

—A college periodical is again an agitated subject. What shall be the result this time?

—Statisticians are prophesying a good Freshman class for next Fall. We have not had access to their figures however, and cannot verify them.

—"Puck" has been added to the reading room list of papers. He is a welcome addition.

—Our Glee Club still lives and is heard from occasionally in public. We expect great things from it after awhile.

—Our fire escape is not up yet. The query is whether more necks will not be broken by fooling with it than bodies roasted for lack of it. The Legislature never thought of that or it would have excepted colleges.

Thiel.—All is quiet along the Shenango, but that does not indicate that we are asleep.

—President Roth and Prof. Gilbert will supply the pulpit in our Church in Greenville until further arrangements are made.

—Prof. Whiteker was called to his old home last week to attend the funeral of his father. He has the sympathy of all his pupils.

—The last lecture of the College Course was delivered on the night of the 3d instant by Col. L. F. Copeland on the subject: "What's to Hinder?" The audience were not only satisfied but delighted.

—Half-past six is an early breakfast, but it's a long while till dinner, so we try to get down before the key turns.

—The class in Botany is looking forward to "posy" rambles.

—Several new students arrived this week, making it necessary for the Senior Ladies to give up the room which they had furnished for their use between recitations. They kindly donated the carpet to the new-comers, who certainly cannot complain for want of a cordial reception. We are now "chuck-full" from basement to attic.

—The Literary Societies are making active preparations for the usual literary treat to the people of Greenville.

—Our new Dining Hall has quite a princely appearance now, having been neatly whitewashed above and the walls papered with a fine and appropriate pattern. If some kind friends would now present us with a few mottoes or pictures, to be hung by the side of those we already have, "our minds would lack nothing of an equal feast."

—Rev. Dr. Kunkleman, of Carthage, Ill., will address the Literary Societies this year.

Augustana College and Theological Seminary.—(Rock Island, Ill.)—Prof. J. Lindahl, of this college, has been mentioned by Scandinavian papers as a suitable candidate for the Scandinavian Professorship at Minn. State University.

—Assistant Professors Carl Esbjörn and G. Andreen intend to complete their studies at some other institution after the end of this year.

—Mr. T. E. Schmauk, of the Philadelphia Seminary, has been called by the Board to be Assistant Professor for one year of Philosophy, History, and the English Language and Literature.

—Student Foss, of the senior class at this college has also been called to be assistant instructor.

—The Augustana Oratorio Society held a concert in the Swedish Lutheran Church, Moline, Ill., March 16, at which occasion the *Messiah* was rendered. The church was crowded. The delighted audience was entertained for two hours and a half. The execution was excellent.

—Easter vacation lasted one week.

Gustavus Adolphus.—Mrs. Bauman, teacher of Grammar and Geography in the Institution, was obliged, on account of ill health, to resign her position. The resignation took effect on the second

158
163
94

of March. The lady students showed their appreciation of her work by presenting her with a large and beautiful silver-plated caster, a silver-plated fruit dish, and a cake, the work of Mrs. Uhler. The gentlemen presented her with a finely upholstered spring-rocker.

—The Winter term closed on the 15th of March, and the Spring term opened on the 26th. During the vacation many of the students, and all the teachers attended the meeting of the Minnesota Conference, which convened from the 12th to the 19th in the new and beautiful Swedish church, at Minneapolis. Some of the decisions there given concerning the School will be likely to have a good influence on its future. There are to be six teachers the next year, money is to be raised for the erection of a Ladies' Hall, and other measures taken to increase the efficiency of the School. Rev. Svärd

of Vasa, a University graduate of Sweden, was elected to a professorship. He has not yet accepted.

—About half of the students of last term have gone home to get ready for farm work. The snow has nearly all disappeared, and the students are enjoying the milder weather.

Augustana.—(Beloit, Ia.)

—Spring is coming.

—Several of the students have been called away from school on account of sickness in their homes.

—On the 22d of February some of the students went to Dell Rapids, Dak., to attend a Conference held near that place. A pleasant time is reported.

—A Conference was opened here, in the chapel, on Wednesday March 28th.

—Some of the Seniors took a trip west during the Easter vacation.

MEN'S FINE FURNISHING GOODS.

BENJ. GROSS,

Nos. 38 and 40 S. Fifth Street,
PHILADELPHIA.

SHIRTS MADE TO ORDER.

POCKET COMMUNION SETS.

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

SMITH & DREER,

South-East Cor. 10th & Arch Streets,
PHILADELPHIA.

THE LARGEST STOCK

Of the *Best Clothing* for Men and Boys at the
LEAST PRICES.

To Clergymen and Theological Students residing at a distance we send upon request, our special sample packet and price-list for clerical clothing.

WANAMAKER & BROWN,

OAK HALL,

Sixth and Market Streets,

PHILADELPHIA.

INVALUABLE
WORKS
OF
REFERENCE
FOR
CLERGYMEN,
Students and the Library.

WORCESTER'S QUARTO DICTIONARY of the English Language. *New Edition.* With Supplement. Unabridged and profusely Illustrated. The standard, and in all respects best, Dictionary published. Library sheep, marbled edges. \$10.00.

LIPPINCOTT'S PRONOUNCING BIOGRAPHICAL DICTIONARY. Containing complete and concise Biographical Sketches of the Eminent Persons of all Ages and Countries. By J. THOMAS, A.M., M.D. Imperial 8vo. Sheep. \$10.00.

LIPPINCOTT'S PRONOUNCING GAZETTEER OF THE WORLD. A complete Geographical Dictionary. *New Edition.* Thoroughly revised and greatly enlarged. Containing Supplementary Tables with the most recent Census Returns. Royal 8vo. Sheep. \$12.00.

CHAMBERS'S ENCYCLOPEDIA. *American Revised Edition.* THE BEST IN EVERY WAY. A Dictionary of Universal Knowledge. Profusely Illustrated with Maps, Plates, and Wood-cuts. 10 vols. Royal 8vo. *Several Editions, at various prices.*

THE READER'S HANDBOOK OF ALLUSIONS, REFERENCES, PLOTS, FACTS, AND STORIES. With two Appendices. By the REV. E. COBHAM BREWER, LL.D. *Fourth Edition.* Crown 8vo. 1184 pages. Half morocco. \$3.50. Sheep. \$4.00. Half Calf. \$5.00.

WORDS, FACTS, AND PHRASES. A Dictionary of Curious, Quaint, and Out-of-the-Way Matters. By ELIEZER EDWARDS. Large 12mo. Half morocco. \$2.50. Half Russia. \$4.00.

ENCYCLOPEDIA OF CHEMISTRY. Theoretical, Practical, and Analytical. By Writers of Eminence. Richly and profusely illustrated. 2 vols. Imperial 8vo. Extra cloth. \$24.00.

ALLIBONE'S DICTIONARY OF AUTHORS. A Dictionary of English Literature and British and American Authors. Living and Deceased. By S. AUSTIN ALLIBONE, LL.D. 3 vols. Imperial 8vo. Extra cloth. \$22.50.

ALLIBONE'S "POETICAL QUOTATIONS," "PROSE QUOTATIONS," AND "GREAT AUTHORS OF ALL AGES." Each 1 vol. Large 8vo.

A USEFUL LITTLE WORK.
HOME GYMNASTICS

For the Preservation and Restoration of Health in Children and Young and Old People of both Sexes. With a Short Method of Acquiring the Art of Swimming. By Prof. T. J. HARTELIUS, M.D. Translated and adapted from the Swedish. By C. LÆFVING. With 31 Illustrations. 12mo. Flexible cloth covers. 60 cents.

"A practical manual of easy gymnastics for persons of all ages. The physiological effects of every movement is explained, and the diagrams and directions make the volume very plain and useful."—*New York World.*

"It is an admirable little book, and deserves to be known by those to whom their health is a valuable consideration."—*Brooklyn Eagle.*

**For sale by all Booksellers, or will be sent, free of expense, on receipt of the price by

J. B. LIPPINCOTT & CO., Publishers,
715 & 717 Market St., Philadelphia.

Muhlenberg College,

A
DISTINCTIVELY LUTHERAN INSTITUTION,
Affords a thorough Collegiate Education, preparatory to Theology, Law or Medicine.

Academic Department connected with it.

For Catalogues apply to

REV. B. SADTLER, D. D., PRES.: or,
REV. T. L. SEIP, A. M., Sec. of Faculty,
At Allentown, Pa.

LEOPOLD THIEME,

Merchant Tailor,

933 Arch Street,

Makes a Specialty of

CLERICAL CLOTHING.

Special Reduction to Students.

Immense Variety of PIECE GOODS
ON HAND.

CLINTON H. MENEELY

BELL COMPANY,
TROY, N. Y.,

Manufacture a superior quality
of Bells.

Oldest Workmen! Greatest Experience!
Largest Trade!

Special Attention given to CHURCH BELLS.
Illustrated Catalogue sent free.

AGENTS WANTED FOR THE
PICTORIAL
HISTORY OF THE WORLD

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

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

NATIONAL PUBLISHING Co., Philadelphia, Pa.

SECOND EDITION.

THE
Dictionary of the Bible.

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

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

NOW READY.

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

ON THE STUDY TABLE OF EVERY PASTOR,

and accessible to

EVERY SUPERINTENDENT AND TEACHER.

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

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

This Space to Let.

THE WORKMAN.

A FAMILY JOURNAL OF CHRISTIAN ACTIVITY.

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

EDITOR.

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

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

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

Sample copies sent free.

For terms to agents, address,

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

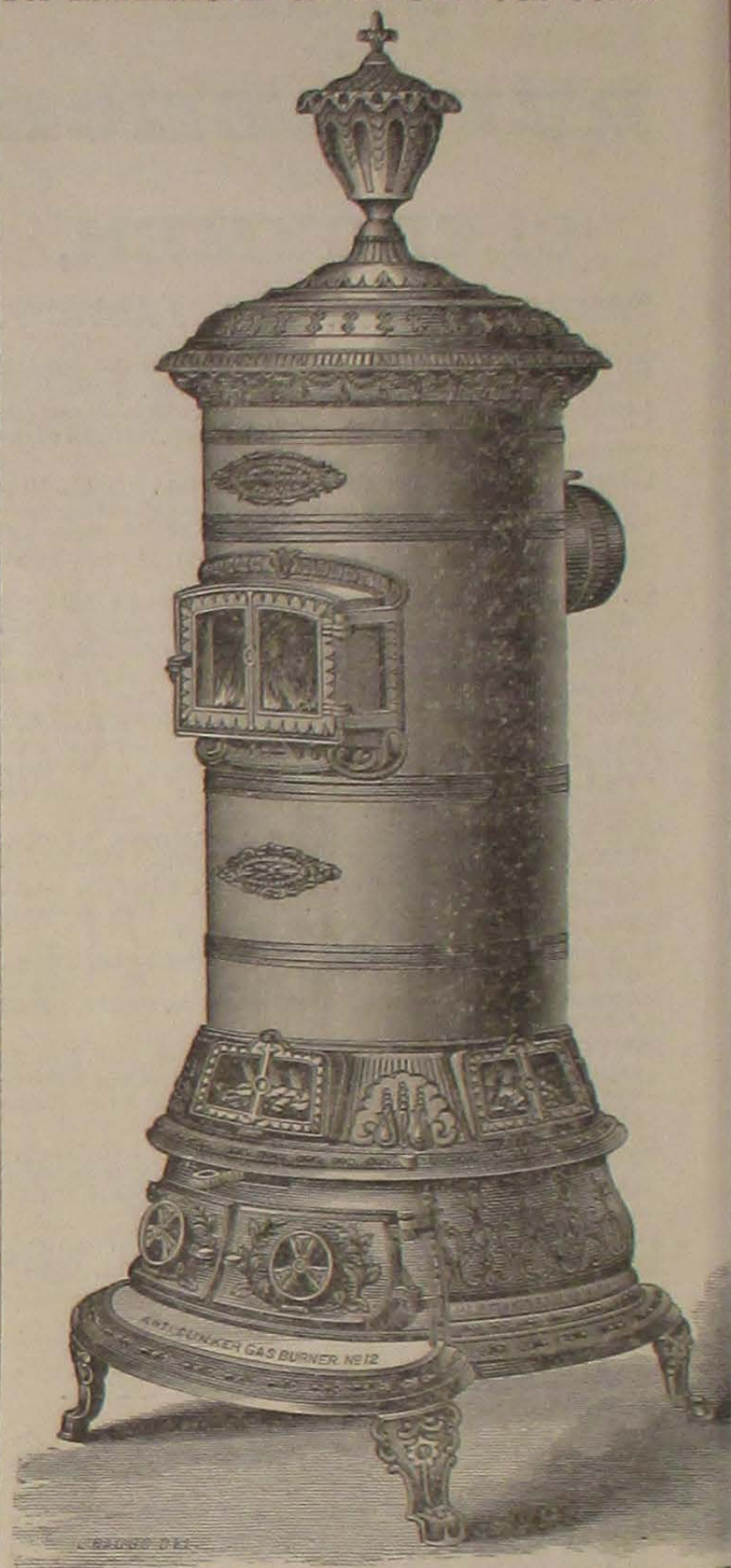
Box 1149.

PITTSBURGH, PA.

HOT-BASE GAS BURNER

With Anti-Clinker Grate.

For ANTHRACITE OR BITUMINOUS COAL.



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

JAMES SPEAR,

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

All kinds of Stoves, Furnaces and Ranges.
Send for Circulars and Prices.