

INDICATOR.

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VOLUME II.

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NUMBER 9.

FAREWELL HINTS OF AN OLD PROFESSOR.

Take courage, young friend. You are going to do your Master's business. You will deliver to the world a great message. He sends you to tell the people things of great weight. You will not appear in your own name. You are backed up by a majestic authority. You are not responsible for the message, but your obligation is, to proclaim the message, entrusted to you, to the souls to be saved, unaltered and unabridged. That message is the Truth. Let them hear that Truth, the whole Truth, and nothing but that Truth.

It is a comforting thought for every preacher, that the world needs that Truth. You don't lose your time on superfluous work, or on mere ornamental playthings in preaching the Gospel. The simple fact is, that we could not get along at all without Christ and Christianity. Take religion out of the world and you will terribly impoverish head, heart, will, life, society, history—every atom of them. Take Christianity out of it and you will make the world unspeakably more miserable than it now is, despite of what we have of Christianity. This much common sense teaches. Religion is the normal state of man. Irreligion is the abnormal condition. A man can be an Atheist only by doing force to his head. He can be anti-Christian only by doing force to his heart.

Do your best to touch the proper spot in your preaching. Strike the proper chords in the nature of man, and they will answer. You soon get tired of the man who talks to you about things which offer no interest to you. Do not forget this when ascending your pulpit. Consider you are for a time monopolizing conversation. Take that which is known to all, near to all, in the experience and reach of all. Let the light of the Divine Truth fall upon it, put it in the lightning-streaks of God's wrath, place it in the sunshine of God's love, keep it before them in strong outline and bright colors, throw your own soul into it, let your little Ego be totally sunk in it. Forget, I pray you, that you are preaching; but preach from the depth of your soul, and throw your whole will and power into it, and you will do some execution.

Wherever God places you, don't forget that the people, through whom He called you, meet you with a good will and a noble confidence. There is a charm in this. Do not spoil it. It deserves all

acknowledgment. Be good to your flock. This means: Do them good—as much good as you can. Let them find that, what is in all of them to a certain extent, though often considerably diluted, is in you in concentrated form. Christian knowledge, truth, experience, ought to be in you superabundantly. From you rivers of living water ought to flow. Every Sabbath, every service, ought to prove that you are the faithful steward over the wonderful riches in your Master's treasury. The people will feel it and bless you for it. Be a spiritual man, not a fop, not a flatterer, not a ladies' man, or no man at all. Do not claim dignity, but be dignified. Presumption will not serve to magnify your office, or to increase your influence. But do not pretend to be invisible and unapproachable like the Dalai Lamah of Thibet. Your religion must not be a misfit, but sit on you gracefully and naturally. Pray God for common sense. You cannot get too much of it. But let it be anointed by the Holy Ghost. It might otherwise prove even an impediment to your usefulness.

Your office is a glorious one. You move in a divine atmosphere. You live in God's Kingdom. The highest interests are entrusted to you. You fight for eternal liberty. You help others to be saved. By Christianizing you civilize. God speed you! Farewell.

THEOLOGICAL STUDENTS AND NATURAL SCIENCE.

I remember when a student hearing the Professor of Natural Sciences caution the young men who might enter the ministry against using popular misunderstandings of facts in nature as illustrations of Divine wisdom and goodness. He wished to impress on our minds the importance of knowing our natural science accurately, so that we might use it without making ridiculous blunders. "We are not to give God credit," said he, "for doing what He does not do." To attempt that will show not His wisdom, but our ignorance.

I take it for granted that no young man enters the Lutheran ministry with the expectation of preaching natural science. Nor will any wise man show his learning by pedantic allusions to the terminology of science. Nature does furnish pertinent illustrations in teaching divine truths. Erroneous popular notions often furnish apparent illus-

trations. To use the latter knowingly is dishonest. To use them ignorantly may create disgust with the Gospel in the mind of some intelligent hearer. There is more danger of disgust at ignorance being turned against what ignorance supports than most men suppose. In the use of the pertinent illustration provided by nature we have multitudes of examples, inspired as well as uninspired. To follow their example judiciously and safely we must know before we can use. To attempt the use of what we have only a smattering is to run unnecessary risks.

The facts of the physical sciences present most of the arguments used by the enemies of Christianity. It is not the business of the ministry to run around hunting up and answering all sorts of such stuff. Christianity is not a question of natural science. It has its own facts, its own evidences, of a different kind, indeed, from the facts of geology or botany. There are times, however, when it is wise to show that even the natural sciences do not contradict the facts of our faith. If this is not done in the pulpit it must be done in private intercourse. Doubtless in most cases that is the best way to discuss such subjects. Discussed they must be at some time and place, and well for the minister in such cases if he be able to acquit himself like a man. No *ex cathedra* assertions pass current in this age. Fact must be met with fact, and principle with principle. It is humiliating to a scholarly layman to hear his pastor set up as a target a straw man placarded after the manner of children's pictures, "Here is Evolution." Newspaper talk, second-hand assertions, are not good targets. I have heard of ministers who had not an original source of information at their command, delivering lectures against Darwinism. They made two reputations—one for their great learning (?), the other for their great ignorance. You say we are not all Whewells, we are not setting up any claims to be omniscient. Very well, I know that. Every minister who passes through a college course has had the opportunity to learn the principles of scientific thinking. If he obtains what knowledge he can and remembers these principles he will at least not be an obtrusive blunderer. I have known theological students to look down upon natural science as of little use to them, but they will hardly feel much pleasure when in turn their ignorance becomes a source of ridicule. They may suffer not a little when they find their ignorance a stumbling block in their work among those who have learned to think accurately and scientifically on scientific subjects.

K.

Perfect discourse is mother wit well trained, well instructed, and well used.

WHAT DULLS THE YOUNG MINISTER'S ENTHUSIASM.

Howsoever much a young minister does not possess, it is always taken for granted that he does possess enthusiasm. Howsoever far he may have come from staggering the Examining Committee by his theological knowledge and acumen, his spirits at least are supposed to be buoyant. The word "young" is here prominent as well as "minister."

In discussing it, however briefly, reference must be made both to the young minister's own self (for much depends on himself) and to his congregation.

1. How does the young minister dull his own enthusiasm?

(a) *Getting scared at hard work.* Perhaps you object that any such thing as "love of ease" is precluded by the word "enthusiasm." You say that whole-souled consecration is taken for granted, and nobody but a hypocrite can take the ministerial vow without perpetual devotion of all he has and is, to the work. Ah, would it were so! Would that ordination rooted out all the *inorãinate* self-regard of the old Adam! But it doesn't. In citing instances there is not a single direction towards which you can point without making somebody blush. Enthusiasm implies work. Like the body, it will die without exercise. Of course, in practically applying this, there is no young minister who does not labor at all, but may God bless the paragraph that puts the question to his conscience whether his ardent "young life" is not being disparaged and dulled by his shrinking from new beneficent efforts because of the labor involved in them.

(b) *Undue Magnifying of Impediments.* When the women went to the sepulchre on Easter morning, they had no idea how to have the great stone rolled away, but they went on nevertheless. If when the thought of the impediment first occurred to them, they had sat down to invent a way of removing it, perhaps they would never have gotten there. But they did not even slacken their pace; and when they arrived, they found *the stone was rolled away*. So it was with Luther. Had he determined to dispose of every difficulty in connection with the Reformation, before he lifted his hammer, the blow would never have been struck. But he proceeded until he actually came upon any "great stone" in the way, and then trusted in God for its removal. Call it "acting without thinking," "senseless," "absurd," or anything you please; but God forbid the day shall ever come when cold, matter-of-fact calculation shall be the only element in our Christian mental philosophy! We need enthusiasm also. We need faith in God, such as those women had, to

inspire us with similar ardor and assurance. "Who is there of us who has advanced to duty in the face of appalling difficulties, that did not likewise find the stone was rolled away?"

(c) *Lack of Familiarity with Scripture.* The Word of God is our weapon for the pulling down of Satan's strongholds. It is a tiresome thing to work amid a forest of oaks with a dull axe.

(d) *Neglect of Pastoral Work.* Contact with living souls inspires and incites. This is especially true of young ministers. We would not make good theological professors, but neither would theological professors make good young ministers. They are like us in many respects, and we dare be like them in many respects—especially in laying great stress on the importance of systematic study. But the pastoral relation we sustain, in which our office differs in degree from theirs, is something we dare not ignore, even in the aspect of keeping up our enthusiasm.

(e) *Frequency of Mistakes.* A young minister is inexperienced, hence liable to err. Mistakes are obviously dulling to enthusiasm. Every young minister OUGHT to select some older one as his counsellor, and apply to him often. If all the losses the Lutheran Church in this country has sustained, from the lack of this principle in the younger clergy, were recorded, who could estimate the number of volumes they would fill!

(f) *Overwork.* I almost hesitate to mention this because it is so rare, and because it furnishes so broad a screen for the easy-going to hide behind. And yet our theme forbids us to ignore the physical. Nervous prostration is almost as bad as spiritual indifference, as far as work is concerned. Excessive wear and tear accomplishes little more in the long run than phlegmatic sluggishness. Young ministers must remember they are living for the future as well as the present. "Never drive a free horse to death."

2. What is there in a young minister's congregation that dulls his enthusiasm?

(a) *Want of Appreciation.* When a young minister takes a charge "way out in the country," because there he may find ample time for study and self-improvement, it needs a very large measure of the grace of God to sustain him if he seldom has intelligent, appreciative hearers. The chances of going to seed are by no means small. The congre-

of impulse if they would but sometimes say what they feel.

(c) *Fault-finding.* The two former points were negative; this is positive. A large number of people regard the good things which a young minister does as matters of course, and confine their comments to such things as do not meet their approval. Flaws are often found where none exist. Unkind tongues seem to make a specialty of it when they come to deal with young ministers.

But what shall we say of all this? If God be for us who can be against us? He entrusted us with the Gospel, and hence, as the Apostle says, "we speak not as pleasing men, but God, which trieth our hearts." "Fervent in spirit" is best explained by "serving the Lord." The etymological meaning of "enthusiasm" is "God in us," and this is very significant. It implies that our souls are to be stimulated and sustained by devout and frequent recourse to the ordained means of grace. This alone—the Divine life in man, infused through the appointed channels—is sufficient to keep the young minister's enthusiasm from becoming dulled. God grant us all more of it!

C. L. F.

LANCASTER, Pa., May 3, 1883.

MARGINS.

As the river needs banks and the lake borders, so every book needs margins. A river without a bank is no river, a lake without a border is no lake, and so a book without a margin is no book.

A margin is the setting of a page, the frame of its words. As a fine stone is brought out by handsome setting, as a pretty little placque deserves to be enclosed in an expensive velvet background, so a good book deserves to have each of its pages set in a generous margin. Speech is silvern, but silence is golden. The margins of a book are its silence.

How poverty-stricken the frames of some books appear to be! Narrow margins indicate meanness. To be parsimonious here is wrong. The eye needs relief and contrast. A soft, pure, broad margin impels one's literary taste to rest and to revel in that margin's richness. A thing of beauty is a joy forever. How tedious and uninteresting do we find a five-cent copy of the New Testament! O

by the barber's shears and razor into a villainous old tramp, with smooth cheeks, short hair, and intolerable shabby primness—ruined for art."

But beauty is not alone in crying for margins; use joins in the petition. O for more margin to Dr. Mann's Ethics! How the illustrations, penciled down in haste, would illumine that text! The marginal glosses, the interrogations, the N. B.'s, how they enliven the sometimes dreary waste of a student's note-book. The notchings of a student's blazing axe are his only clue through many a labyrinthic forest.

"Write only on every other line" is the school-boys orders, when he is told to hand in his composition. Room must be left for corrections—or at least for differences of opinion. That is the advice the scholars would like to give to authors and their publishers. He expects to read between the lines, to think between the words of the text, and wants space on which permanently to preserve his thoughts, whether approval, criticism, emphasis, insight, inspiration—before they evanesce. Interleaving is an unsatisfactory resort: the flow of the text is broken and the taste is offended. Margins are the only resource.

A book is a skeleton filled in by the reader: but when it is crowded and jammed into a bandbox, you cannot clothe it with the flesh of your own thought. Books are the work of the intellectual loom; but if the work occupies so much space that the weaver cannot ply his shuttle and intersect it with the woof of his own thought, the resulting texture will be very flimsy.

There is one important individual to whom margins are eyesores. He is the book-binder. As a shoemaker will squeeze your number nine foot into a number eight shoe, as a blacksmith persists in paring down the horse's hoof, so the instinct of a binder impels him to squeeze, press and pare his sheeps to the quick. Your book comes back "all shaven and shorn."

When the true bibliomaniac goes to the binder he says: "I will not have you mutilate my treasures," and when he is choosing editions and purchasing, he almost invariably bids "on a margin."

T. E. S

When figurative language droops its wings, and becomes literal, the truth which it expressed in the air may become a falsehood on the ground.—*Phelps.*

into the sacred oracles with such singular felicity.—*Milner.*

Luther's faults were of two classes, viz.: a disposition to anger, and an indulgence in jesting.—*Sechendorf.*

All thy words are thunderbolts, O Luther!—*Melanchthon.*

His understanding was excellent, his judgment keen and penetrating, his memory happy, his temperament a mixture of the sanguine and the choleric.—*Varillas.*

Luther was the great preacher of the Reformation. He possessed almost all the qualities of an orator. . . . He was at once Rabelais and Fontaine, with the droll humor of the one and the polished elegance of the other.—*Audin.*

The Reformation effected by Luther was one of the proudest examples of individual energy which occurred in the history of the world.—*Dr. Chalmers.*

How great a man Luther is; what splendid talents, what courage, constancy, dexterity, and impressive eloquence he has displayed in the overthrow of the Kingdom of Antichrist and the promotion of the true faith.—*Calvin.*

His explanations of the Scriptures are so well founded, that no one can refute them.—*Zwingli.*

Luther's gifts are: 1. Vast theological learning. 2. Manly eloquence. 3. Unwearied study and endurance of labor. 4. Zeal proceeding from the love of God and man. 5. A godly life. 6. Heroic faith and unconquerable constancy. 7. Patience.—*Spener.*

"These seven lights burned brilliantly on this golden candlestick of the Lord," says *Foertschen* of a similar enumeration of Luther's gifts.

Zeal for what he regarded as truth, undaunted intrepidity to maintain his system, abilities, both natural and acquired, to defend his principles, and unwearied industry in propagating them, are virtues which shine conspicuously in every part of his behavior.—*Robertson's Charles V.*

GOOD ADVICE TO A PREACHER.

(From the German of Hagenbach.)

Erasmus Alber once or twice,
Asked Luther for some good advice:
How he should do in form and speech,
When to the prince he wished to preach.

Then Luther said, "Just let it be
As if for humble peasantry,
And what is good for *them*, I guess,
Will be for *him* a good address.

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"Thus I indeed have always done,
And small care to the great have shown,
Philip, that great and learned one,
I cared not e'en to look upon.

"Yet when we were in company,
The Greek and Latin flowed so free,
And Hebrew too, 'twas a delight
So great, that God might wonder quite."

TRANS. BY A. J. D. H.

GERMAN IN THE SEMINARY.

Many things, true and untrue, have been said of late in regard to the ability of our students to preach sermons in good German. And yet, during the examination before the Board, when the proposition was made to examine in Homiletics, coupled with the statement that *seventeen* out of the *twenty-two* skeletons were German, it fell flat. Not one of the German brethren manifested the slightest desire to test the proficiency of the students in this language. We have borne many an unjust criticism in silence, hoping that on the day of testing deeds would be allowed to speak for themselves.

Unlike the "Israelite, in whom there was no guile," those who shouted aloud: "Can any good thing come out of Nazareth!" do not stir a foot in response to the friendly invitation: "Come and see!"

One most competent to judge, however, has said that many a man in Germany could have done no better either in thought or language, than some of those who wrote these skeletons. ANON.

Seminary Library.

T. E. SCHMAUK,	Senior Librarian.
GEORGE C. GARDNER,	Middle Librarian.
J. A. WATERS,	Archivarius.
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U. J. KLINGENSMITH,	
J. H. ORR,	

EPILOGUE.

The Senior Librarian desires to thank all friends—and enemies—for the kindness they have shown to the Library during his administration. The sympathy of those who were "zealously affected" with him in this matter has been appreciated. Those who have ridiculed every attempt to actualize an ideal and frowned down "the wild-cat scheme," also deserve sincere thanks. It is not overly comfortable to have cold water dashed down one's back; but it is a splendid tonic: after the chill, the reaction sets in. The Enthusiast is irrepressible.

STATISTICS FROM THIS YEAR'S ANNUAL REPORT.

Total number of books and pamphlets in Library and Archives, 8,775. Of the 6,165 bound volumes in the Library, 748 belong to Exegetical Theology; 716 to Systematic Theology; 444 to Historical Theology; 1881 to Practical Theology; 177 to Biography; 1,100 to Ancient and Modern Classics, etc.

The Archives contains 96 bound volumes and over 2,000 pamphlets.

During the year 1882-83, the Library received an accession of 470 volumes. The Registry book shows that over 500 volumes were taken out by students.

Mr. George C. Gardner has been elected Senior Librarian for the ensuing year.

WORKS OF REFERENCE.

Johnson's Encyclopaedia (4 vols.), ought to be here. It appears, on the whole, to be the most satisfactory work for Lutheran ministers. It is not as popular as Appleton, nor as technical as the *Britanica*. As a work of reference the latter must be very unsatisfactory to a theological student. Dr. Krauth was one of the associate editors of *Johnson*. His articles on "The Lutheran Church," "The Lutheran Church in the United States," and on philosophical subjects, are important.

Poole's Index to Periodical Literature would be hailed with joy by such students as are seekers of knowledge.

Zöckler's Encyclopædia has been ordered by the Faculty.

The new *Herzog* is coming in very slowly.

READING.

I. WHAT?

1. Read the "Work of Time," not the "Work of the Hour."

2. Read that which inspires your mental energies. "A book consists of the very substance of the author's spiritual being. If he scatters through his pages hints of great ideas, which set your mind a-working," read.

3. Read that which fits you for duty. Avoid the morbid, sneering or pessimistic writer.

II. How?

1. Scrape acquaintance with the author, the preface, the contents.

2. Absorb yourself in the writer. "Follow him closely through all his lines of thought, understand clearly all his ideas, and enter into all his feelings. Anything less than this is not worthy of the name of reading."

3. "Note the most valuable passages as you read."

4. "Sit down and give an account of the subject to yourself."

EVAN. LUTHERAN CHURCH,
AT PHILADELPHIA.

JAMES F. BEATES, - - - - - EDITOR.

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

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Address all communications, from June 1st to September 15th, to James F. Beates, Conewago P. O., Lancaster Co., Pa.

THE INDICATOR completes its second volume with this number. Born in an era of new church papers and periodicals, it no doubt surprises many that it has lived so long, and all that it has attained its present size and prosperity. It has won a place and proved itself capable of holding it. We have no apology to offer—it is old enough to speak for itself. From a small beginning it has humbly raised its head until it now lays claim to a position scarcely hoped for by its originators. Still, we only stand upon a knoll with greater heights before us. We are not content to rest here. If, on returning in September, we can treat our subscribers to a larger and better paper at the old price, the extra trouble will be considered a pleasure. Of course, the *quarters* are a consideration. To run a machine well, there must be oil as well as steam, and that a steady flow—no “gusher.” We gratefully acknowledge the liberal assistance of our many friends, and confidently trust in their future steadfastness. But there are others who ought to be our “friends.” We refer to some (not many, fortunately) of our *Alumni*, who, from all appearances, are utterly oblivious to the existence of the INDICATOR. The same disinterestedness seems to exist with reference to the *Review*, and if they do not support their own organ to a man, much less can we expect it. We do not complain, only hope it may never be our lot to pass judgment on their filial respect (?) to their Alma Mater. We believe this to be one of the most serious hindrances to the prosperity of our church institutions, viz., that their alumni are too cold towards them. They not only

blood flows. If it does not, its mission will not have been in vain. Subscribe for it and do a good work.

A WORD TO THE A. B.'S OF '83.

During the next few weeks thousands of young men will emerge from our colleges as A. B.'s, among whom are scores of Lutherans. “Well, here I am! What next?” is the universal ejaculation. Yes, what next? That is the puzzle which each individual must unravel. It is an awfully real question. On its answer, like that in the wedding service, depends years of happiness or of bitter disappointment. Many have already determined upon a course of action, while others are still undecided. To the latter we desire to address a few words.

The choosing of a profession is becoming more difficult every year. Young men are ambitious, and naturally desire to be at the top. In looking along the various professional avenues they are apt to choose that one which presents the fewest obstacles in climbing the hill of preferment. But which shall it be? Here is a dilemma. Medicine and Law are overcrowded; Teaching is drudgery and poor pay; and Theology is distasteful. Moreover, professional standing has become so high that only a genius or a prodigy can hope to excel. The Fine Arts also offer no attractions, either from lack of talent or necessary time and means; and, as to the baser professions of the manual sort, why—“I cannot dig; to beg I am ashamed.”

Oh, foolish man! Is there not some corner in this busy world into which you will exactly fit? Has God placed you here for no purpose? “It is not all of life to live.” No man can live for himself alone; much less he who is permitted to look into the workings of human society by means of a higher education. Such an one owes duties to his fellowmen of which the ordinary laborer knows nothing. He must assist in elevating humanity, or he has missed his calling. But where to throw the weight of his influence still remains to be determined.

Other things being equal, viz., physical health and mental ability, that profession is your proper sphere of action which needs you most; and for a Lutheran having the ability, and earnestly desiring to accomplish the most good, we say the *pulpit* is that place. We do not wish to underrate the other professions. They need good men and many of

them. But the church needs more. How many graduates of non-churchly institutions go into the ministry? They can be numbered on the fingers. A cause of this alarming disproportion in the candidates for the learned profession is undoubtedly the utilitarian tendency of the age. The first and last requisite to human happiness, according to popular reasoning, is the acquisition of wealth. It is a false philosophy. The glitter of gold, like the candle and the insects, has brought misery to many an unsuspecting mortal.

We would not allure you into the ministry with anticipations of fat salaries and an easy life. If that be your object, we as urgently say, stay out of it for the honor of the "cloth." The church, however poor in laborers, can get along better without such men. But we invite you to a pleasant vocation—one whose toils are hallowed by the cheering words, "Well done." A prominent minister of our church recently said: "The happiest hours of my life were spent in the pulpit." It is a grand profession. The preacher not only deals with subjects with which human imagination cannot grapple, but also with those of the most practical character. In the pulpit he touches the heart and moves the will with a power unknown to the greatest statesman. These are not idle words—history verifies them.

Here, then, is a profession welcoming you with outstretched arms. Do not despise the call. The Lutheran Church especially is in great need of ministers. Her's is the distressed Macedonian cry, "Come over and help us!" Come, ye graduates of '83; there is room in our Seminary. Again we say, Come!

Editorial Notes.

THERE WILL BE NO "midsummer edition" of the INDICATOR. Our next issue will be in October.

FOR THE BENEFIT of those who may wish to preserve a file of the INDICATOR, we state that it is our purpose to have a complete *index* of the three volumes in the last number of volume III.

WE HAVE HEARD it reported that Dr. Mann will, within a few months, remove to West Philadelphia. If it is correct, we will lose our House Father, or at least his efficiency in that office will be impaired by being at such a distance from the Seminary. Why not have a resident House Father, one to have direct and continuous supervision of affairs? There are many reasons why we should have a sort of "bishop" in the Seminary.

ANOTHER YEAR of study is behind us. Rest is at hand—but not for the graduates. Their work now

begins. Henceforth there is a *must* in the case—no "if I feel like it." What if the flesh is weary, the brain reels, or the spirit desponds? The command is "each man to his post!" We undergraduates still have an opportunity to take breath. Let us rest—not loaf. Reflecting on God, books, men and self can all be done while resting and recuperating. The time is approaching when we also must put our shoulder to the wheel. It is well to look forward and prepare accordingly.

Seminary Items.

—The exercises of the Seminary will be resumed September 20th—ample time to recuperate.

—F. J. McCready will sail for England May 19, to meet a younger brother on his way to America from India. Mrs. Dent, the janitress, will also sail in the same vessel, to visit relatives in London.

—J. W. Mahn will preach at Donegal, in the western part of the State, during vacation.

—A number of the students—not Seniors—will attend the meeting of the Synod at Norristown. Interesting Seminary business is the attraction.

—Juniors in Church History towards close of Volume I: Professor—"What is meant by *Humanism*?" Answer—"The humorous and satirical writings of the middle ages."

—Mr. J. Hudson will canvass in the State of Massachusetts with books on India during vacation.

—The candidates for admission into the various Synods are as follows: Ministerium of Pennsylvania, Messrs. F. K. Bernd, C. K. Binder, J. F. Booher, J. W. Klingler, G. W. Sandt, T. E. Schmauk, S. B. Stupp, J. H. Umbenhen, A. G. Voigt and W. Yeisley; Pittsburg Synod, G. E. Titzel; and Swedish Augustana Synod, M. J. England. Mr. C. M. Esbjörn is undecided about being ordained at present. His object is to teach theology instead of to preach it.

—Several of the Juniors have connected themselves with surveying corps for the summer. They will thus be replenished physically and financially.

—The students were not very much pleased with the idea of having recitations in Hebrew during examination week, but their pleasure in the matter was not consulted.

—Franklin Square, in front of the Seminary, is to be fixed up and beautified during the summer. That will give us a fine view from our "balcony."

—The annual choice of rooms took place on May 5th. The number of desirable rooms has been somewhat increased by having stoves, but still there are scarcely enough to reach around.

formance occurred May 7-11, as follows:

MONDAY, 7th.—Dogmatics, with the Middlemen and Juniors, but separate.

TUESDAY, 8th.—Hermeneutics, Juniors; German Homiletics, the three classes; Dogmatics, Seniors; and Church History, Middlemen.

WEDNESDAY, 9th.—Exegesis, Middlemen and Juniors; Church History, Juniors; and Christian Ethics, Seniors and Middlemen.

THURSDAY, 10th.—Catechetics, Seniors and Middlemen; and Symbolics, Middlemen and Juniors.

FRIDAY, 11th.—Isagogics, Middlemen and Juniors; and Church History, Seniors.

Commencement Week.—BOARD OF TRUSTEES.—

MONDAY, 10th—12 A. M.—The Seniors were called and requested to verify their examination papers, on Dogmatics and Church History. 2-5 P. M.—The Middle Class was also called, and the subjects of Ethics and Catechetics were reviewed. The German Homiletic papers were passed over in silence by the Board. At 3.45 the Seniors were excused and the Juniors called, when the papers on Symbolics were partially read. By way of variety, a motion prevailed to examine the Juniors orally in Hebrew, much to the chagrin of said gentlemen. At 5 o'clock a motion was made to conclude examinations and adjourn until Tuesday, 9 A. M. The Trustees expressed themselves as very well satisfied with the examinations this year.

TUESDAY, 9.15-12 A. M.—Old officers re-elected. The Senior Class was passed for graduation; also Mr. Voigt. The officers were instructed to consider the question of preparing a certificate or modified diploma to be given to those hospitants who finish the course of study, but can not be regularly graduated as full students. To this committee was also referred the question of printing the names of hopitants in the Seminary Catalogue. The Board was invited to attend the *Alumni Address* at St. James' Church, Wednesday, 8 P. M., by Rev. J. Zentner, of Trenton, N. J. 2-5 P. M.—Matters relating to the boarding department and janitor's salary occupied considerable time. The reports of the professors were read, and Dr. Mann's resignation as *House Father* was accepted and a vote of thanks extended to the Doctor for his valuable services. He was, however, requested to continue his duties until further arrangements could be made. The application from the students asking for special instruction in elocution was considered very

COMMENCEMENT.—TUESDAY, 8 P. M.—Church of the Holy Communion. (Dr. Seiss, pastor). Rev. F. A. Kaehler, of Germantown, conducted the liturgical exercises according to the Morning Service of Church Book. Epistle lesson—1 Cor., 1:17-29. Gospel—Matt., 25:14-30. Between the lessons the Te Deum (Mosenthal, in F) was rendered by the choir, Prof. W. H. Walbaum, organist. Hymn, 288. The address of the evening was delivered by Rev. Prof. John Kohler, of Allentown, on "Faithfulness in the Ministry." 1. Objects of Faithfulness: (a) The Lord; (b) The Truth; (c) The Work. 2. Essentials of Faithfulness: (a) Pure Aims; (b) Boldness; (c) Love; (d) Prayer. 3. Examples of Faithfulness: (a) Christ; (b) St. Paul; (c) Luther. The diplomas were distributed by Dr. Seiss, President of Board of Trustees. The graduating class numbers 13, of whom 12 were regularly graduated, one being a hospitant. One of the graduates was unable to be present on account of sickness. Hymn, 307. A heavy shower caused a smaller audience than might otherwise have been expected.

ALUMNI ASSOCIATION. The 15th annual meeting opened Wed. 10 A. M. with Rev. E. L. Reed, Vice-President in the chair. Nine new members of '83 and Rev. W. A. Passavant Jr. received. Minutes of '82 read and approved. The death of Rev. B. C. Snyder was announced. Treasurer's report: Bal. on hand '82 \$89.38; dues '82-3 \$105; expenditures, to Seminary Library, \$20.55, to Review \$156.11. Cash on hand \$10.92. Review Committee of '82 made final report. The same Committee of '83 reported *all bills* paid to date. The *Review* has added largely to its subscription list, though some 75 more subscribers are necessary to make it pay. It is hoped this number will soon be made up. Expenditures to date are \$3,096. The Editors for '83-84 are H. E. Jacobs, D. D., Gettysburg, Pa.; Rev. G. F. Spieker, Kurtztown; Prof. R. F. Weidner, Rock Island, Ill.; Rev. W. K. Frick is Business Agent. The following officers were elected: Pres. F. A. Kaehler, Germantown; Engl. V. P., E. L. Reed, Lancaster; Ger. V. P., F. Wischan, Phila.; Swed. V. P., Prof. C. M. Esbjörn, Rock Island; Ger. Sec., Lindenstruth; Engl. Sec., S. A. Ziegenfuss; Treas. W. K. Frick. The members appointed on Exec. Com.—D. H. Geissinger, C. E. Haupt, C. J. Cooper. The essay on "The Fixed and the Variable in Lutheranism," by Dr. S. A. Repass, Pres. Salem Theo-

logical Seminary, Va., was read by C. J. Cooper, and discussed. The Alumni Address was delivered by Rev. J. Zentner, of Trenton, N. J. Wednesday 8 P. M. in St. James' Church in the German language, on "The Auxiliary Sciences of Theology." This address will be suspended hereafter. Still in session as we went to press.

Alumni Items.

DIED—Rev. B. C. Snyder departed this life, at his residence in Allentown, May 11th, 1883. The deceased was a graduate of Pennsylvania College, and an alumnus of this Seminary, of the class of '75. He was principal of the Catasauqua High School for some time, and last year assisted in the Academic Department of Muhlenberg College, during the absence of Dr. Horne.

—Rev. J. P. Deck's visit to Pa., has resulted in a call. He will leave his Canadian home and settle at Chester Springs, near this city, about the 1st of June.

—Rev. H. K. Shanor, a member of last year's class, and also of the *Indicator Staff*, recently read an essay before the Eastern Conference, of the Pittsburgh Synod, on "Luther, the Representative Man of the Reformation."

Our Colleges.

Muhlenberg.—Professors are preparing for senior examinations, May 30 and 31. The seniors are doing the same.

—Spring has now become a fact. Thunderstorms vary the monotony of things, and robins waken up early risers.

—Rev. Kohler is making better than usual use of his garden allowance of land, east of his residence.

—Dr. Sadtler delivered the St. John's Sunday-school anniversary address on May 6th.

—May excursions to the mountain, rendered delectable by the presence of the "other sex," wander slowly home after sundown.

—The front campus is becoming a popular students' lounging place once more.

—The local Alumni Committee are considering whether ice cream and accompaniments may not draw a goodly attendance at the Alumni address. Try it, fellow-students, by all means.

—Uniformly good health, and good attendance at recitations, have been marking the season. Very little spring fever epidemic so far.

—Prof. Richards is engaged in supplying the pulpit of Grace Church, Bethlehem, whose pastor, Rev. J. B. Rath, is temporarily disabled.

—The "Francke Missionary Society" has blossomed into life among the students. It hopes to bear fruit in supporting a scholar in our India mission.

COMMENCEMENT WEEK.—June 24th, 1.30 P. M., *Baccalaureate Address*, by President B. Sadtler, D. D., St. John's Lutheran Church; June 26th, 8 P. M., *Address before the Literary Societies*, by Hon. A. K. McClure, of Philadelphia; June 27th, 9 A. M., *Junior Exhibition*; 8 P. M., *Address before the Alumni*, by Prof. Edgar D. Shimer, of Jamaica, N. Y.; June 28th, 9 A. M., *Commencement*, (the latter four exercises will be held in the Academy of Music); 1 P. M., *Meeting of Alumni* in College Chapel.

THE CLASS-DAY EXERCISES of Class '83, will take place on the evening of June 22nd, in the college campus. These exercises are growing in interest year by year, and are looked forward to with almost as much anxiety as commencement itself. They afford a wholesome variety to the more serious events of the week.

Thiel.—In accordance with an established custom of Thiel, the Seniors and Juniors had the opportunity of planting trees on April 19. The south side of Packard avenue received another row—fine elms—under which the students in future generations will find refreshing shelter.

—Base ball is all the go now. On Saturday afternoons, especially, the grounds are quite animated.

—The wire fence which is being put up along the Jamestown road will greatly enhance the beauty of our campus.

—A stroll to the grove during study hours is one of those temptations of fine weather that is hard to resist, and sometimes it is not resisted.

—The Seniors will be examined from the 8th to the 11th of May. They are now busy borrowing books from the lower classes to revive their time-worn recollections. The class numbers nine, three ladies and six gentlemen. Three of the latter will in all probability attend the Seminary next year.

—The Chrysostomos Literary Society gave their annual entertainment on April 27th in the Opera House. It was a success in its literary and musical, as well as financial, character. The Chrestomathean Society will give theirs on May 11th. Their programme promises a pleasant evening. The Clonians have not yet been heard from.

—President Roth is preaching in Ohio this week, stirring up interest in Thiel.

—The College Board will furnish the music in connection with the services on Decoration day.

—Ascension day brought us another day of rest. Prof. McKee conducted services at the church in the evening.

Addresses; Wednesday, 2 P. M., Address before the Literary Societies; 8 P. M., Addresses before the Alumni; Thursday morning, Commencement exercises proper. The band and orchestra will furnish most of the music on these occasions.

Augustana College & Theological Seminary, (Rock Island, Ill.)—Friday evening, April 6th, Rev. J. Wikstrand, of Swedona, held a very interesting and instructive lecture before the Phrenokosmian Society, on "Pernicious Literature."

—An address delivered some time ago before this Society by Prof. O. Olsson will appear in print.

—Prof. Bersell has erected an "Automatic Telephone" between one of the professor's houses and the main building.

—Revs. E. Norelius, of Minnesota, C. O. Olander, of Iowa, and H. Olson, of Kansas, were among the visitors at the College one week last month. Rev. Norelius has for many years been the President of the Synod, and is personally acquainted with its history almost from the beginning of the Swedish mission. Rev. Olander has built ten churches during a ministry of seven years.

—A few of the college boys went out on a floral hunt one evening last month, and as a result brought home—a crab.

—Dr. Lindahl is preparing ground for planting some fine shrubs and plants around his home. The classes in Botany will, of course, be benefitted by it.

—The "Augustana Oratorio Society" held its annual meeting at the college, May 1st, at 3 o'clock, P. M., with a full attendance. The occasion proved a very pleasant one, not only to members of the Society, but to all who were present. Exercises: Congregational singing; tunes from the North, of exquisite beauty, by the "Student Choir;" playing by A. S. C. band; music by the orchestra of the society; duets on the piano by Prof. Stolpe and Miss Reck; addresses by Profs. Weidner and Olsson; "The heavens declare the Glory of God," by the Oratorio Society; picnic on Zion's Hill, after supper; business session. The leader of the Society is Prof. J. E. Osborn, the Pres. Prof. O. Olsson.

—Mr. Schmauk has declined accepting the call to the College. Likewise Mr. Sandt, who had been called later.

—The Phrenokosmian Society offers two prizes of \$10 and \$5, for the best essays on "Luther," or "The Lutheran Reformation," written by active members of the Society, in Swedish or English, before Oct. 15th. Judges on merit: Profs. Olsson, Bersell, Granere, Lindahl and Esbjörn.

—At the beginning of the month some students had left already to serve as teachers and preachers.

—Commencement June 7th.

—Meeting of the Committee on Education this week.

and 21st, somewhat earlier than usual. Dr. Valentine and Prof. Croll are delegates to the next General Synod, and Dr. Jacobs and Prof. Martin will at the same time attend the meeting of the Ministerium of Pennsylvania. The Seniors are thus hastened away to lighten the labors of those remaining professors.

—The Junior Latin Prize Examination will also occur on May 18th, in which they are obliged to read Latin at sight. Prof. Bikle awards the Hassler Gold Medal to the successful competitor.

—Commencement exercises will take place during the last week in June, as follows: Sunday morning, June 24, President Valentine's baccalaureate; at night the Y. M. C. A. address, by Rev. W. H. Dunbar, of Lebanon; June 26, Junior exhibition in the morning, address before the Phrenokosmian Society at 3 P. M., and Alumni address at night by Rev. E. T. Horn, of Charleston, S. C., (Pennsylvania College, '69; Philadelphia Seminary, '72); June 28, Commencement proper.

—Work will almost cease in the Seminary during the session of the General Synod, as Drs. Hay and Wolf are both delegates, and Dr. Stork, though much improved in health, will not be able to do the work of the whole Faculty. The Seniors then hope to finish their theses.

—The Rice Lecture, on some topic of practical work in the ministry, will be delivered by Rev. C. S. Albert, Baltimore, (Pennsylvania College, '67; Philadelphia Seminary, '70); and the Holman Lecture on the Augsburg Confession (Art. XVIII), by Dr. H. L. Baugher, of Howard University, Washington, will both be delivered shortly after the General Synod adjourns. Dr. Bergstresser will address the Alumni Association at commencement.

—Rev. J. G. Morris, D. D., LL. D., spent ten days with us, beginning with April 9th. During the forenoon of each day he lectured to the Seniors on the "Relation of Science to Revelation," and at 3 P. M. to all the classes on "Sacred Oratory." The Doctor is a favorite here, and his lectures are highly appreciated. As a pulpit orator, a scientist, a theologian, and a linguist (especially biblical and ecclesiastical), he ranks among the first. His name is enrolled in the foremost native and foreign scientific societies, and while here he spent his leisure time in collecting specimens for practical work in entomology, his specialty. Though more than fourscore, he ministers regularly to a village church, besides writing without ceasing. Certainly he is worthy of a place in *De Senectute*, for he is aged but not old.

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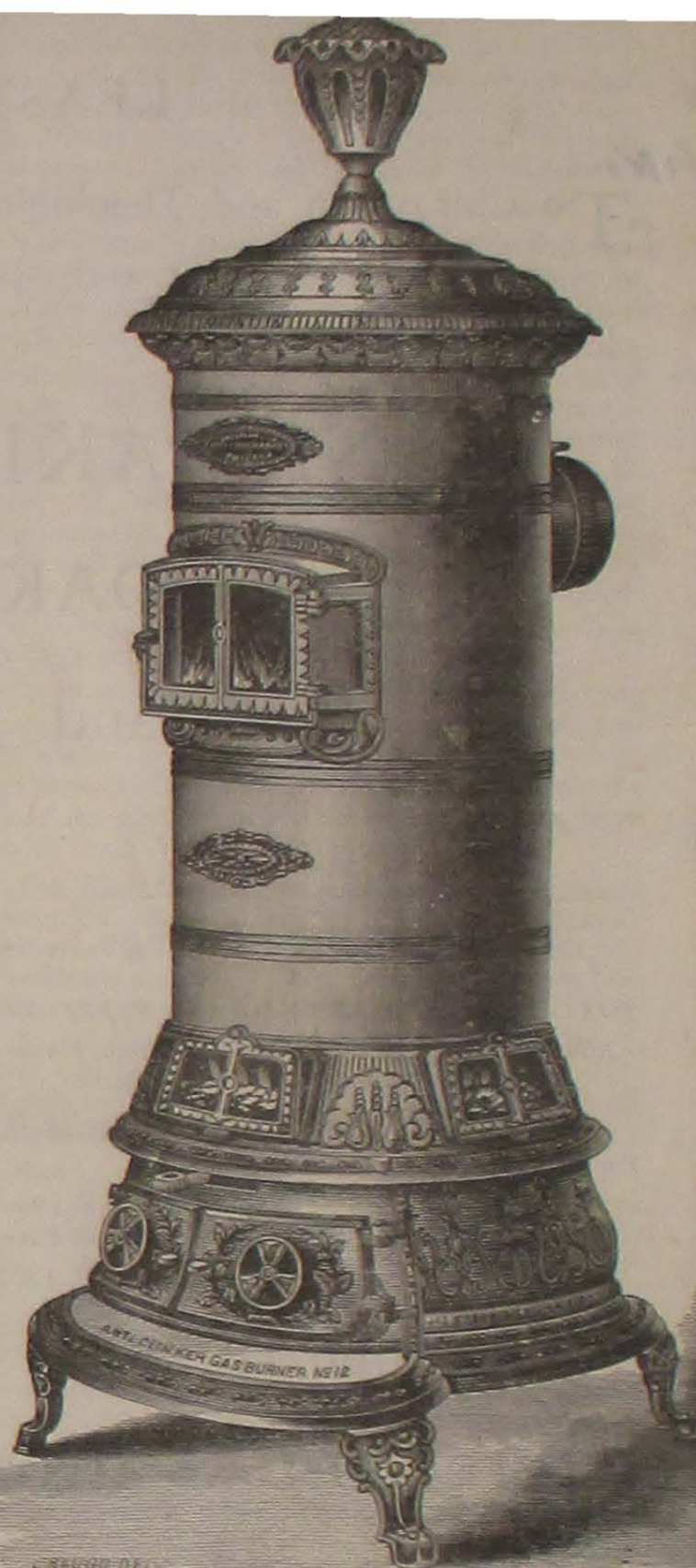
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