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Vol III No 2

1883

PUBLISHED MONTHLY DURING THE SCHOLASTIC YEAR,

—BY THE—

Indicator Association OF THE Ev. Luth. Theological Seminary  
212 & 214 Franklin Street, Philadelphia.

Entered in the Post-Office of Philadelphia as Second-Class Matter.

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# INDICATOR.

VOLUME III.

NOVEMBER, 1883.

NUMBER 2.

## Luther as a Practical Catechiser.

BY REV. PROF. A. SPAETH, D.D.

Martin Luther is generally acknowledged as the greatest catechetical writer the Church ever had. With his Small Catechism of 1529 all the preliminary work of the Church in this sphere reached its culmination, and nothing has been offered since then to take its place.

But how did Luther in practical life as a teacher and pastor use the material of the Catechism, to bring it home to the people? His practical catechetical work in the beginning was not at all what we now understand by catechisation; but it was rather the "Catechismus-Sermon" (Katechismus-Predigt). As early as 1515 he preached such sermons in Wittenberg on certain parts of the Decalogue. They were something entirely new and unheard of at that time.

In March, 1519, according to his own testimony, he used to hold daily discourses to young men and uneducated people, on the Ten Commandments and the Lord's Prayer ("singulis diebus vesperi pronuntio pueris et rudibus praecepta"). What the exact form of this "pronuntiare" may have been, we do not know; but it is most likely that this instruction was more of an acroamatic than of an erotematic character, a sort of Katechismus-Predigt on those parts, which are mentioned above.

The catechetical method proper in questions and answers, was used by Luther in his work of visitation throughout those churches of Saxony to which he was sent in 1528. At that time we do not hear of sermons preached by the inspectors, so much as of the questions which they put to the plain unlearned peasants. For instance, when Luther asked the peasant who had recited the first article of the Creed, "What is Almighty?" he received the answer, "I don't know." Whereupon the Doctor replied: "Well, my dear friend, neither do I, nor all the doctors in the world, know what God's power and omnipotence is; but you just believe in all simplicity that God is your dear, true father, who is willing and able to help you and your wife and children in all your needs." At that time the sextons of the village churches were ordered to teach the children the Ten Commandments, the Creed and the Lord's Prayer, together with some German hymns.

Luther's views on the method of the practical use of the Catechism are also indicated in his introductory remarks to his German Service (Deutsche Messe) of 1526. "First of all in our German Service we need a plain, good and simple Catechism. But by 'Catechism' I mean an instruction, by which those that are heathen and need to become Christians are to be taught what to believe and what to do and to know and what to leave undone as Christians. . . Now this instruction ought to be given in this manner: it should be preached from the pulpit at certain times or daily, as required; and it should be recited or read at home in the families to children and servants both morning and evening. But not only so that they should commit the words to memory and repeat them, as has been done heretofore, but that from one part to another they should be questioned and made to give answers as to what it means and how they understand it. If the whole cannot be taken up at one time, let one part be gone through in one day, and another part the next day."

From Luther's great love for children, his remarkable powers of conversation and his thorough and comprehensive knowledge of Scripture, we are certainly entitled to infer that as a practical catechiser also, especially in the home circle, he must have been peculiarly impressive and successful.

## Hell in Sermons.

BY REV. E. GREENWALD, D.D.

The pastor may be aided in his answer to the question, What part shall the doctrine of hell punishment have in his sermons? by considering the following points:

### SCRIPTURAL REPRESENTATION.

1. *Hell exists.* Matthew 5:22—"Whosoever shall say, Thou fool, shall be in danger of hell fire."
2. *Hell is for the wicked.* Psalm 9:17—"The wicked shall be turned into hell, and all the nations that forget God."
3. *Hell is a place of torment.* Luke 16:23—"And in hell he lifted up his eyes, being in torments."
4. *The prophet threatened men with hell.* Isaiah 14:15—"Yet thou shalt be brought down to hell."
5. *Jesus declared that the wicked would suffer in*

hell. Matthew 23:33—"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

AS A MOTIVE.

1. *St. Paul announced punishment in hell as a motive to prepare for the judgment.* 2 Cor. 5:10-11—"For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad. Knowing, therefore, the terror of the Lord we persuade men."

2. *Jesus named destruction in hell as a motive to the fear of the Lord.* Matthew 10:28—"Rather fear him who is able to destroy both soul and body in hell."

CONCLUSIONS.

1. Hell is a fact.
2. Men are in danger of it.
3. It is proper to warn against danger.
4. Love prompts to it. 2 Cor. 5:14—"For the love of Christ constraineth us."

—o—  
**Hints From a Lawyer.**

BY WM. H. STAAKE, ESQ.

(Concluded)

The law in regard to marriage provides that all marriages not forbidden by the law of God shall be encouraged, but where the persons are under the age of twenty-one years the parents or guardians shall be first consulted with, and the parties' clearness of all engagements signified by a certificate from the parents or guardians consenting to the marriage. A penalty of fifty pounds is imposed for a violation of this act, which penalty can be recovered by any person aggrieved, but it has been provided by an act of 1871, June 2, that no clergyman shall be liable to this penalty unless at the time of joining the parties in marriage he "knowingly or wilfully perform the marriage ceremony in disregard of the provisions of the act." The penalty is only inflicted where the parents live in the Commonwealth of Pennsylvania. Chief Justice Gibson said, "It surely was not intended to send the clergyman on a voyage of discovery out of the Commonwealth to find the parent."

In the City and County of Philadelphia it is the duty of clergymen of all denominations before whom any marriage may be solemnized or contracted, to report his name and place of residence to the health officer at the office of the board of health, and it is the duty of the health officer to have the same properly registered in index form in suitable books.

In the event of any clergyman removing to any other place of residence, it is his duty to notify the health officer of the fact within thirty days after such removal.

The affidavit of a clergyman, who performed a marriage service prior to March 8, 1860, duly authenticating his certificate, will entitle such certificate to be filed of record in the health office for registration.

It is the duty of every clergyman by or before whom any marriage may be solemnized or contracted to make a faithful return of the same at the expiration of every three months to the health officer in the form of a certificate, which shall set forth, as far as the same can be ascertained, the full name of the husband, his occupation, the place of his birth, his residence and age, the date of marriage, the full name of the wife previous to the marriage, and her age, the color of the parties, and the place where and the name of the clergyman by whom the marriage ceremony was performed.

Every clergyman who shall neglect or refuse to leave his name and place of residence at the health office, or who shall refuse or neglect to perform any of the other duties as above required, shall forfeit and pay for each offence the sum of ten dollars. Blanks for gratuitous distribution are supplied by the health officer to clergymen to make these returns.

—o—  
**The Wednesday Evening Lecture.**

All public services have some characteristics in common. And yet the service on Wednesday evening differs in some important respects from those of Sunday. In a general way, this difference may be likened to that between public prayer and private prayer. Prayer is essentially prayer under any and all circumstances, it is true, nevertheless when a man is alone before God, shut in his closet where no one else can hear, with his heart full of his own individual necessities, his prayer is a very different one from that wherein he would embody the devotion and petition of a public assembly. Were he to use the same supplications and tone in the latter case as in the former, it would be liable to be very diversely misunderstood, and be very far from edifying the congregation. He might properly use in his closet all that is uttered in public worship, but not vice versa.

Considering the Church as personified, when she bows before the altar of the sanctuary she has others to assemble with her, and she must shape her forms of prayer accordingly. But the Wednesday evening lecture room is her closet

for private devotion, the place where her members alone are present, where she communes with God in privacy and seclusion about interests and needs peculiarly her own. This being alone on Wednesday evenings is not a matter of necessity; there is no statute or ordinance prohibiting the world from entering into the house of prayer on Wednesday evening; but it no less certainly is a matter of fact that the world does not come,—and we should take particular cognizance of this fact.

What, then, should be the distinguishing features of the Wednesday evening lecture?

1. Its *manner*. Conversational. In the pulpit this cannot be. There is an indescribable something which everybody instinctively feels to be distinctively sermonic, but which would be intolerable in private conversation. No less intolerable is it in the true conception of the Wednesday evening service. Some men sit, to lecture, instead of standing, as when they preach. Others use no manuscript on Wednesday evening as on Sunday. All such things are but different manifestations of the intuitive feeling that just as, by hearing the tone of a man's voice in the next room, though you do not see him, you can readily tell whether he is merely conversing or not, so little at a loss should we be to tell a Wednesday evening lecture from a Sunday service. Who ever talks in his home circle as in the forum? Who looks the same at a wedding as at a funeral, exhibiting no modulation of countenance as circumstances alter? Vocal modulation is equally presumable, as dependent on surroundings. To be void of discernment in it is more than simply a rhetorical error; it deeply affects all the services of the Church, and none more so than that of Wednesday evening.

But *matter* is equally as important a consideration relative to the Wednesday evening lecture, as is *manner*. This, however, and its kindred topic, next time.

Lancaster, Pa.

C. L. F.

### History of Preaching.

There is nothing an American student of theology is more apt to concern himself about than the making of a sermon. He wishes to learn how to do the thing which will afterwards be required of him. Hence Elocution and Homiletics are the subjects he clamors for.

Not the abstract principles of Homiletics, but practical working rules, a good method, are what he casts his eye around for. How to do the thing—that is what he desires to know.

There is no better way of finding this out than

by observing how others do and have done. That would demand models. But a never so excellent model will prove worthless if the make of it cannot be found out. How is the thing done? Criticism, sifting is required.

It has been the good fortune of the writer to hear no course of lectures more stimulating and instructive than one only too limited in time on the History of Preaching. Here, what constituted ecclesiastical oratory at different periods of the Church's vitality and drowsiness, progress and retrogression, moved before our eager minds. Great preachers, with models of the peculiar greatness of each, were introduced, criticism always attending to help form correct judgement and principles of the task of the pulpit. In short, by a sort of "Object Teaching," we were taught how others do and have done.

Strange to say German theological literature, so rich in every department, has not been any too productive in this. Plans of a complete history of preaching have generally been ill-starred in the execution. Only two works embrace the entire history of the pulpit from the earliest times, one by Lentz in two volumes, published in 1839; and then a recent publication in Bremen, 1881, containing lectures of Richard Rothe, edited by Traempelmann. The latter is a one-volume work, highly to be recommended, although, unfortunately, containing no models. However, an appendix by Traempelmann is of the greatest value. In it the editor shows that as early as the beginning of the third century Christian oratory had attained the highest excellence in the Greek language, strange to say in Italy. The great representative is Hippolytus, martyred in 238, the bishop of a schismatic party in Rome. His famous work against Noetus is a speech.

Among recent German works in this field of historical research is a work of Nebe in three volumes, containing what the author calls "Character Pictures," of the greatest pulpit orators from Origen to the present time. The last volume gives a survey of the present condition of the pulpit in Germany. Like so many Germany histories the general character gradually merges into an almost exclusive consideration of Germany. The great French and the English pulpit orators are passed by; and yet Massillon is undoubtedly a greater character picture than any other the Christian pulpit can show in modern times.

The writer remembers having read, with much profit, a book contained in the Seminary library by W. Beste. It contains biographical sketches,

models of sermons and criticisms of the preachers of the Lutheran Church from Luther down. The work is incomplete and only embraces the earliest period since the Reformation.

To know the chief characteristics of an orator like Basil or Chrysostom, and a single specimen as model, will make an abstract theory of Homiletics concrete, give dry rules the form and semblance of a man, and facilitate the effective application of principles learned. JONAS.

### Some of Luther's Table-Talk.

(TRANSLATED BY F. H. U.)

"To speak quite slowly is easiest for a preacher and a very excellent quality; for in this way, he can deliver his sermons more carefully and deliberately. Seneca writes concerning Cicero, the first orator in the Latin tongue, that he spoke slowly and to the heart; as you also see in Dr. Gregory Brueck."

"A preacher should be a logician and rhetorician, that is, he must be able to teach and admonish. If he desires to preach on any subject or topic, he must first discern precisely what the thing means; secondly, define it, describe and point out what it is; thirdly, he should add passages from Scripture and thereby prove and confirm; fourthly, fill up and interpret by examples; fifthly, adorn with illustrations; lastly, admonish the slothful, stimulate the disobedient, correct false doctrines, and earnestly reprove their authors, yet in such a manner that it may be seen he does it not from ill-will, hatred or envy, but only to seek God's glory and the profit and salvation of men."

"To an ordinary man," says Dr. Martin, "you dare not preach abstruse and difficult things and in obscure words, for he cannot understand them. Those that come to church are poor children, maidens, old women and men, whom profound teaching will not profit—they comprehend nothing of it; even though they say: ah, he said precious things and preached a good sermon! Yet, when you ask them: what the sermon was about, they say, they know not. To poor people, you must call white white, and black black, in the most simple way, and say what you mean in simple, plain words; even then they scarcely comprehend it. Oh, how careful our Lord Jesus was, to teach plainly! He illustrated by vines, sheep, trees, &c.; all to the end that people might understand, grasp and retain it."

"You can find nothing better to preach on, than Baptism, the Sacrament, Faith, the Lord's Prayer, the Ten Commandments and on the sta-

tions in life which God has instituted and ordered. Is it not a great comfort, when a wife, man servant, maid servant, magistrate, &c., knows what his station is in which God has placed him?"

"This is my advice, that you simply read your text, a chapter from the Bible, then pray, and after that admonish the people concerning morals, urging them to good conduct and a Christian life. This is about the best way of preaching, as the world is at present. Yet for the sake of poor, troubled consciences which feel God's wrath against their sins, (of whom there are so few) the Gospel must also be preached so as to comfort them thereby. The great mass of the people would have a Moses with horns!"

"St. Paul did not use as dignified and magnificent language as Demosthenes and Cicero, but he spoke plainly and in a manner characteristic of himself, and used words which meant and designated something great. He did well, in that he cared little for a very ornate and brilliant style, else everybody would wish to speak in the same ostentatious manner."

DEAR INDICATOR:—If you will give me some practical advice on a subject which perplexes me considerably, you would doubtlessly enlighten many of your readers.

A minister certainly ought to have Scripture and Catechism at his tongue's end.

Now, if a minister can use German and English equally well, say in ordinary conversation, and on the strength of his familiarity with the two languages is called to minister in both, should both the German and English of Scripture and Catechism be familiar to him? It is not to be denied that it would be *desirable* to know both the English and the German, but it seems that the time and exertion needed to attain this end could be more usefully applied in attaining greater proficiency in either one or the other language.

STUDENT.

## Seminary Library.

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### Library Hours.

Monday, 4-5 P. M.; Tuesday, 4-5 P. M.; Wednesday, 1-2 P. M.; Thursday, 1-2 P. M.; Friday, 4-5 P. M.; Saturday, 7:30-10 A. M.

The new standard edition of Luther's Works now being published in Germany, will be ob-

tained for the Library by the Faculty. The first number has been received.

#### Books Received.

—From Chas. Scribner's Sons, Phelps' English Style in Public Discourse; from Ig. Kohler, Joh. Scherr's Germania; from H. B. Garner, Reed's How to Read; from Lutheran Publication House, Dr. Morris' Translation of Kœstlin's Life of Luther; from Pilger Buchhandlung, Dr. Schaeffer's Translation of the Life of Luther, by W. W. (The last two books were received too late for review in this number, and will therefore be noticed in the next.)

#### ARCHIVES.

**Pamphlets Received.**—From H. B. Garner, copies of the *Minnesota Tidung*; from Rev. C. J. Cooper, Life of Martin Luther in questions and answers for the Sunday School; from Rev. E. Hoffmann, Minutes of Ministerium of N. Y.; from Rev. Dr. C. A. Hay, Minutes of the General Synod, Minutes of Synod of West Pa., 1883, and Proceedings of the Synod of East Pa., 1883.

**ENGLISH STYLE IN PUBLIC DISCOURSE.** By Austin Phelps, D.D. New York: Charles Scribner's Sons.

A handsome volume, published in the style of the author's preceding popular works on the "Theory of Preaching," and "Men and Books," and like them is distinguished by its clearness of style, richness of thought and vigor of expression. The author neither despises style nor elevates it to undue importance. His definitions are clear, his maxims sound, his advice wise, and, on the whole, young men intending to speak to the public can find much in this volume to guide them in the formation of correct style.

C. K. B.

**HOW TO READ.** A manual of elocution and vocal culture, designed as a help to students of oratory, etc. By Hiram F. Reed, A. M., Philadelphia. Published by H. B. Garner, Philadelphia, Pa. 12mo., 240 pp., 53 ill.

The first 151 pp. are devoted to a brief anatomy and physiology of the vocal organs; practical hints and exercises on the use of the lungs; to vocalization, modulation, gesture, force, pitch, and all those minor points so essential to graceful delivery and distinct enunciation. The remaining 78 pages contain a few well chosen selections in prose and verse.

This work is what might well have been expected, from one of Prof. Reed's ability and experience. Many young lawyers and ministers place too little value upon the power of oratory, and the proper care of the throat and voice. To such this little work, if *studied*, not merely read, would be especially valuable.

A. J. D. H.

**THE LIFE OF MARTIN LUTHER, IN QUESTIONS AND ANSWERS,** for the Sunday School, based on the work of Prof. W. Wackernagel. Bethlehem, Pa.

This memorial work for the Sunday School appeared in three numbers of four pages each, (pamphlet size), each number containing four lessons. The ground covered is the entire life of Luther, and any Sunday School scholar committing all these answers would truly be well posted on the facts of the great Reformer's life. B.

**GERMANIA.** Zwei Jahrtausende Deutschen Lebens kulturgeschichtlich geschildert, (Two thousand years of German life, delineated with particular reference to the culture of the people), von Johannes Scherr. Ig. Kohler, publisher. Large 8vo, pp. 512, 300 illustrations. Price, \$5.00.

This work outlines German history from its earliest legends to the present time in a series of living pictures. The author is, however, not always impartial, and in some instances he deals very superficially with matters of history. In his treatment of Luther, this is evident. He says that Luther was "eisenköpfig und recht-haberisch wie ein richtiger niedersächsischer Bauer, von beschränktem Blick und von theologisch-beschränkter Bildung." He asserts that Luther intentionally and maliciously brought about the breach between himself and Zwingli, and would have us believe that Luther's conservatism in the Reformation was a stroke of policy, in order more easily to gain popularity among temporal princes. Scherr is not even free from invidiousness, as such a sentence will testify: "Das hiess denn doch so recht wie ein Erzpfafe sprechen." Occasionally, also, hostility against the church crops out. Scherr is not in sympathy with the church, and this fact must be borne in mind by the reader.

It cannot be denied, however, that he is a most interesting writer. The reader is fairly spell-bound by some of his descriptions, e. g., of the Thirty Years' War and of the condition of society at different periods. Having read Scherr's "Schiller and his Times," we naturally expect to find a corner in "Germania" devoted to Germany's poets, musicians and philosophers. Necessarily short sketches of such men are given, too, often with a few happy strokes full of life. Added to the pen pictures and making them more interesting, portraits are given of these men, whose names are so familiar to any one who is only a little acquainted with the history of Germany.

The whole work is attractive throughout, and the popularity which it no doubt has at home, fully justifies an American reprint. The form of this edition is also well calculated to please—cheerful binding, clean print and heavy paper, and it is filled with illustrations excellent in design and execution.

G. C. G.

# INDICATOR

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

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

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### First Impressions.

We speak of love at first sight. The same may be said of love's antithesis, enmity. In either case, whenever you first meet a person an impression is received,—it may be favorable or unfavorable, correct or incorrect, lasting or transitory. First impressions often lead to great results and are therefore not to be despised.

A student coming to the Seminary has his first impressions. Long before his advent among us, he has pictured to himself seminary life and seminary studies. He has mapped out the whole course, and thinks only his presence is needed to make the ideal reality. He comes, and ten chances to one the first impressions received shatter his air-castles as a breeze disperses the morning mist. The first thing he finds out is that Seminary students are, after all, very much like other people—they are human. A second look, however, reveals the fact that he is surrounded by a sacred something he never experienced elsewhere. He feels like the man, accustomed to northern blasts, who suddenly finds himself under the balmy influences of the tropics—he must become acclimated.

There is another first impression awaiting the

new-comer: he must be introduced to his studies. Here the field is entirely new, and the effect generally anything but favorable. In Church History, for example, he finds that heretics and hypocrites were numbered with the saints from the very beginning, and that error and unbelief have always harassed and endangered his beloved Zion. In Exegesis and Dogmatics he sees great diversity of opinion; one man advances a certain tenet, another the directly opposite, a third is rationalistic, and a fourth is given to hair-splitting, until the brain reels in perplexity. The first impressions from Isagogics shake his faith in the canonical Scriptures; and in Hebrew the experience is if possible worse than all combined.

But he must not despair, he must not give way to the first impressions, however unfavorable. The sculptor does not stop after a few strokes upon the chisel because he sees the rough and unsightly effects of his first efforts. He keeps on hammering, and at last a beautiful and symmetrical figure stands before him as a reward for his labors. So the theological student must not be discouraged by the rougher first impressions. He must go on, until he sees the thread of divine Providence extending throughout the Church's entire history; until Exegesis and Dogmatics unite in beautiful harmony; until Isagogics has firmly established the Holy Canon; until Hebrew with all its points and signs becomes a source of pleasure; in a word, until all the studies form one symmetrical whole with Christ as the living center.

### An After Thought.

The "Four Hundredth Anniversary of Luther's Birth" is now a thing of the past. All the great festivals have been held. Here and there we still see announcements of smaller gatherings, but they are tapering off of a great event, the cooling down of a great enthusiasm. The Protestant world can now calmly look at what it has done.

It has been a most remarkable occurrence—one worthy of the closest study, especially by the student of Church History. We stand between two epochs. A new era opens up before us. Millions seem to realize it. As the doors of the temple of Janus were closed by the universal peace at the birth of our Saviour, so now all Protestants have laid aside their differences for a time, and have united in doing homage to the greatest man since the Apostles. This fact alone will act powerfully in spreading abroad a more Christian spirit.

The events of the last few weeks have also



given prominence to Lutheranism, and the Lutherans of our country will now no longer be known as a *sect*. This, however, is a small thing to boast of. Far more should we rejoice at the impulse thus given to the study of Mediæval and Reformation history. The one presents to us the poisoned body, the other supplies the antidote. All eyes being directed towards Luther they must of necessity come in contact with the object for which he so manfully and successfully contended. This great man must have had something to uphold his greatness—it was the TRUTH.

We students are now grounding ourselves in that Truth. As Luther fought for it, so must we; as he refused to give up one jot of the Word, so we must stand steadfast; and as he with the aid of the revival of ancient learning was able to accomplish the Reformation of the 16th century, so we armed with Reformation ideas are to be instruments in bringing about a reformation of the social life of to-day.

## Editorial Notes.

WE AGAIN URGE our "College Item Gatherers" of the West to be more prompt with their favors. It is impossible for us to delay the issue, and we must therefore fill up their space with other matter.

WE HOPE IN OUR next issue to answer the difficulties under which "Student" is laboring concerning an equal attainment in both the English and German languages. It is a question of great importance to us all.

THE INDICATOR acknowledges the receipt of a very handsome invitation to the Luther "Musical Festival," held Nov. 10th, in Trinity Lutheran Church, Lancaster, Pa.

IN THE STREET gallery of Franz Meynen, corner of Franklin and Green Sts., hang two fine portraits, life size, in crayon. The one enclosed by the gilt frame is the late Dr. Krauth; the other is Dr. Kendall, Dean of the Faculty of Science in the University.

AT LAST A COPY of the *Lutheran Church Review*, vol. 1, has found its way into the Mercantile Library. No wonder the average American views our church as an obscure German sect. We make no effort to bring our publications before his eyes.

SIMULTANEOUSLY WITH Dr. Krotel's resignation of the editorship of the *Lutheran*, comes the announcement of a "Lutheran Church Annual" for 1884, to be issued by G. W. Frederick. While we regret to learn of the former, we

heartily endorse the latter. It has long been felt that the "Almanac" is not full enough of general church statistics. The "Annual" is to take its place and supply this want. If not already thought of, we beg leave to suggest that, wherever possible, the *full address* of each clergyman would be a desirable improvement on the present arrangement. Price of Annual, 25 cents.

A FRIEND IN THE Northwest writes as follows: "What would — College boys say to turning out to dig a ditch 200 feet long in which to lay a water pipe from the windmill to the College; or to turning in on a Saturday evening, putting on an apron and helping to collect and wash the supper dishes so that the girls could go to prayer-meeting!! The boys sweep the halls and recitation rooms and split the wood and keep up the fires. These things enable the school to offer board at \$2 per week."

This presents to us a phase of student life entirely foreign to that of the East. It takes us back to Colonial days, when colleges were partly endowed with corn, and students wrestled with Greek and Latin in homespun clothes. It is a commendable spirit that lends a helping hand to a needy Alma Mater, and in spite of opposing difficulties obtains a liberal education; but it becomes heroic when this is done in the interests of piety, and college pride is not permitted to smother the nobler aspirations. We hail the efforts of our brethren in the West with a hearty —Bravo!

## A Nefarious Lubricator.

If it were literary English, and not slang, the heading of this article might read: Soft-soaping the Minister.

Everybody has heard the story about Claus Harms. When an auditor complimented him on the success of his sermon he replied: "I know that. The Devil has already told me." But rarely, in a preacher, do you find the "old Adam" so drowned out, that he does not, even while administering rebuke, experience a pleasurable sensation from the words of the flatterer. A young minister once started out heroically by warning people in his introductory sermon against flattering their new pastor. He did not want their praise; he looked to God alone. In two weeks, however, he was eagerly drinking in every sweet word that fell from his admirers' lips.

Old ministers no less than young have some weak spot or other, difficult of access it may be, upon which they like to feel the soothing application of the lubricator. There is vanity of old

age as well as pride of youth. The learned professor is partial to the children of his own intellect, and the conceited student cherishes the prejudices sprung from his own stupidity.

In nearly every assembly, whether of students or church members, there is some smooth-tongued, frank-faced, angel-graced dissimulator, who is ever on the alert to discern a tender spot in the divine, and then, like a mosquito, alighting slyly and imperceptibly, inserts his proboscis into the skin and introduces his poisonous balm of Gilead.

Honest praise is useful: it tones up the vital functions; but flattery is nefarious: it gradually poisons the blood. Therefore beware of gallinippers! Follow the example of our blessed Saviour. No flatterer would live in the atmosphere that surrounded him. One day an apparently humble, frank, and docile company of scholars drew near to him. For once the straight-laced Pharisee and the dissolute Courtier of Herod were found allied together. "Master," they said, "we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men." But Jesus perceived their guile and "blighted them with the flash of one indignant word"—"Hypocrites!"

T. E. S.

## Seminary Items.

—Our second presses close on the heels of the first issue.

—Cheap newspapers, like the dog, are having their day.

—25 cents per year—the INDICATOR does not contemplate a reduction in its price at present.

—The cool days which we have had, and the uncertain state of the weather, indicate the coming of "Winter's biting, frosty breath."

—The pleasing melodies that stream forth from the Chapel at stated periods, furnish us an idea of the progress which is being made by the Choral Society.

—Some of the students, kindled with the love of country, or *party*, asserted their citizenship on election day by means of the ballot. Unfortunately a few of them need a little consolation.

—Darmstaetter, after having spent several months across the "briny deep," in sight-seeing and traveling, has returned, much improved in appearance, and prepared, as it seems, to take up his little burden.

—The earth has its powers of attraction; so has the chapel organ. How often it may be heard! There is scarcely a moment passes,

from early morn up to the time when churchyards yawn, that is not greeted and cheered by its sweet strains.

—Franklin Square, opposite the Seminary, has been greatly improved and beautified. No one can enjoy it to a greater advantage than the students. Standing on the "balcony," they can survey and drink in the beauties as they spread out in richness before them.

—Bierdemann, owing to darkness and loose coal, slipped and fell down the cellar stairs, and so shocked his nervous system that he has been confined to his room during the past few days. He is now, we are happy to state, improving, and expects soon to resume his studies.

—St. Peters' Lecture Course begins Tuesday evening, Nov. 20th, with a lecture by Rev. J. G. Morris, D.D., L.L. D., of Baltimore, on "The Wonders of Microscopical Discovery." The mere mention of the name is recommendation enough for the lecture.

—What are the prospects for a class in elocution? Very gloomy. Two objections have been raised. One important reason, however, why there is opposition to it, seems to have been overlooked—it is held by those who were connected with the class last term.

—The book-auctions are fairly attended by the students. Now and then one of them may be seen stealing into the building with a mighty pile of *standard books* (?) to adorn a growing library.

—Student's experience—Selling tickets for lectures. Student, calling at a certain house without a card: "My name is —, am a theological student at the Lutheran Seminary, and would like to see Mr. —." Servant, starting to make the announcement and suddenly returning: "What, did you say you were Secretary of the 'Cemetery?'" One of the little mistakes.

—From the darkest clouds often break forth flashes of light; so from the most gloomy heart, feelings of joy. The "poor theologian" is happy again. Was there a sinking hope before? It now "springs exulting on triumphant wing." Were there doubts and fears and despair? They now steal away like a "guilty thing." The cause of all—The theologian has been provided with a ticket calling for an excellent seat at the Luther Jubilee.

—The rules, with respect to preaching by the students, have been drawn tighter this term. In one respect, at least, such a step must commend itself to the sober, second thought of each. There seems to be a disposition among a few to ignore or lightly value the work of the classroom and to give their entire attention to the

writing and preaching of sermons. It is a grave mistake. How can a building stand without a firm foundation? How can knowledge be applied without having been first acquired? He who intends entering the sacred office of the ministry needs the highest kind of preparation. The closet and the class-room are the chief means to such an end.

—Gardner, Haupt, Holloway and Mahn preached before the students since our last issue.

—A number of our students are adding their "mite" to the Lutheran literature of the season. Three have already delivered discourses touching on the Reformation, and several are yet to be heard from.

—Hoffman is at present home on a visit.

—Heissler, Wismer, Dressler and Foust took part in the grand chorus of the Luther Jubilee. Heissler was a member of the double quartette.

—"The student who uses coal and gas unnecessarily is a *thief*. He takes what does not belong to him. He may not do it intentionally, but he is a thief nevertheless."

—Beates was obliged to go to Lancaster to attend the funeral of a relative on the 5th inst.

—St. Luke's Ev. Luth. Church is at present engaging the attention of some of the students. A fair is being held by the congregation this week, and there is talk of investing some of the spare cash in that enterprise.

—There is still an ominous silence with reference to the New Seminary. The *Workman* lately gave us cuts of new buildings to be erected at Greenville and Rock Island. What will the *Lutheran* do in this respect?

—"Secret Societies versus Church" was the subject discussed in Conference on the 5th inst. Some of the arguments advanced against these Societies were as follows: "While secrecy in itself is not wrong, yet they do not hesitate to publish their good works; their tendency is Pelagian—while the good of the Church is Christ, their merit is based on "good works;" before initiating a member they exact a promise concerning that of which he knows nothing; they are bound by an oath which the state alone has the right to impose; and they, as a rule, purposely ignore the name of Christ, our only Mediator and Saviour, in their "prayers."

—A GENEROUS ACT REMEMBERED.—At a meeting of the Students held on Nov. 9th, the following resolution was unanimously adopted: *Resolved*, That a vote of thanks be extended to Mr. J. C. File for having so generously remembered the Students of the Seminary by providing them with reserved-seat tickets to the Academy of Music on the occasion of the "Four Hundredth of the Birth of Luther."

## De Alumnis.

—We omitted in our last issue to notice the marriage of Rev. Prof. C. M. Esbjorn, member of last year's class and also of the INDICATOR staff, to Miss Sword, of New York city. The happy event occurred in July last.

—Oct. 3, 1883, Paul Luther, a very youthful "missionary to the Gentiles," took up his headquarters at the residence of Rev. J. C. Kunzman.

—Rev. J. W. Klingler was installed as pastor of his charge in Northampton Co., Pa., by Dr. C. W. Schaeffer, on Oct. 21st. Our genial friend also rejoices in the ownership of a \$200 horse and handsome buggy.

—Rev. T. E. Schmauk, the INDICATOR's staunch friend, spent the week prior to Nov. 10th, in the City. He was a daily visitor at the Seminary, and in many ways showed his continued interest in our welfare.

—Rev. W. Ashmead Schaeffer, of class '69 and at present stationed at Wilkesbarre, Pa., recently accepted a call to St. Stephens, West Phila.

—Rev. W. D. Cornman, of class '66, paid us a visit a few days ago.

—Rev. F. K. Huntzinger, of the class of '69 and located at Reading, Pa., recently spent a few days at the Seminary. He was on a trip to the South for the benefit of his health.

## Colleges.

**Muhlenberg.**—The Seniors arrived home safely from their trip on the 20th of last month. The boys had a delightful time, and claim it not only to have been a trip of pleasure, but one of benefit as well. The members felt perfectly well on their tramp, with the exception of one, Geo. Schaeffer, who was compelled to stop off study for a week. He is, however, now on duty again.

—On Monday night, Oct. 29th, the Faculty and students of College, as well as many of the citizens of Allentown, had the pleasure of hearing Dr. Krotel lecture on "Luther, the student and Scholar." Although the weather proved unfavorable, St. John's Lutheran Church was well filled. An audience was never better pleased. Dr. Kotel is not only a born orator, but also a man of wonderful ability. His lecture was considered by all as a grand literary treat. Why is it they are not more frequent?

—The College Glee Club serenaded Dr. Krotel

on Monday night after his lecture. The Club took possession of Dr. Sadtler's recitation room, and proceeded to render three or four of their choice selections. Dr. Krotel, with Dr. Sadtler, then made his appearance; spoke a few pleasing words to the boys; shook hands all around, and the Club dispersed.

—Hallow E'en passed off very quietly with us this year. On previous years the boys generally indulged in some tricks peculiar to that night. This year, however, they no doubt thought they would give Adam, the famous janitor, a surprise by behaving themselves.

—The Sophronian Library Society has decided to have public exercises at stated times. The idea is a good one and deserves encouragement.

—The Francke Missionary Society held a Luther memorial service on Monday evening, Nov. 5th. Essays, orations, singing by the College Glee Club, and an address by Rev. Spieker, of Allentown, were the features of the evening.

—The Seniors have not as yet heard from Gov. Butler as to whether or not he will deliver a lecture for them. No doubt election cares are too numerous at present. They expect to hear from him in the near future.

—The Sophronian Literary Society has purchased a handsome bust of Luther, which they will place in their society hall. It was imported from Berlin.

—On Nov. 10th, H. C. Fox, of class '84, delivered the English oration at the unveiling of the Luther statue in front of St. Peter's Ger. Ev. Luth. Church, Allentown, Pa.

**Thiel.**—The students have arranged a course of lectures to be delivered during the Winter season,—one lecture in November and two in December, comprising the following eminent orators: Alfred P. Burbank, Russell H. Conwell and Colonel Bain. They promise themselves a rich treat.

—W. W. Wattles, Esq., of Pittsburgh, Pa., Treasurer of Thiel College, presented us with a fine large spring clock for use in the Dining Hall. It is a timely gift, and we all say "thank you."

—Prof. Roth is still agitating Concordia Hall and the interests of Thiel in general, with such encouraging success as to warrant the starting of Concordia Hall in the Spring.

—It is a matter of congratulation to the students and the citizens of Greenville that Dr. Kunkelman has accepted a call and entered upon his labors as the pastor of the Ev. Luth. Church. We heartily welcome him in our midst.

—The Chrestomathean band and the choir of the Lutheran Church have accepted an invitation to participate in the Jubilee service at St. John's Church.

—The students express themselves well pleased with their new instructor in music, T. M. Austin, of '82.

**Augustana (Beloit, Iowa).**—During the Summer vacation a larger and more convenient room was fitted up for the Chapel. There is now room for at least twice as many students as before.

—Preparations are being made for a celebration of the 400th anniversary of Dr. Martin Luther's birth. Songs are practised in the English, German and Norwegian languages.

—A great number of new students this year.

—At last our bell has arrived from Marshall, Wis. Quite an ornament to the West.

—The Dormitory is about full.

**Luth. Theol. Seminary, (Salem, Va.)**—The students of our institution number nine this year, with a probable addition of two others later in the session. Of those present, one is from the S. C. Synod, one from that of N. C., four are from the S. W. Virginia Synod, and three from that of Virginia.

—We have two instructors, one belonging to the S. W. Virginia Synod and the other to that of Virginia.

—Besides regular recitations we have a weekly prayer-meeting and also a monthly conference of the students and professors. The conference is held on the first Thursday of the month, from 10½ to 12½ A. M. The following is a subject recently discussed: "The Relation of Faith and Good Works."

—We will have no special Memorial service on the 10th inst. in the Seminary. Instead we will attend one held by the pastor of the town.

—We of the South are alive to the interests of the Church, and our pastors are utilizing the opportunities of this Luther year by instructing the people in the history and doctrine of their beloved Lutheran Zion.

—o—

—Alien from the spirit of partisanship, of necessity assailed by the law and rigoristic; but, "speaking the truth," to which the lax are indifferent, "in love," to which the rigorist is often a stranger, we shall, with every year, grow more dear to the true children of God.—*Dr. Krauth.*

—Whatever has been once crystalized and labelled in our cabinet of thought, we are tempted to prize at the cost of those creations which are still in the fluid state, and in the seething process before our eyes.—*Phelps.*

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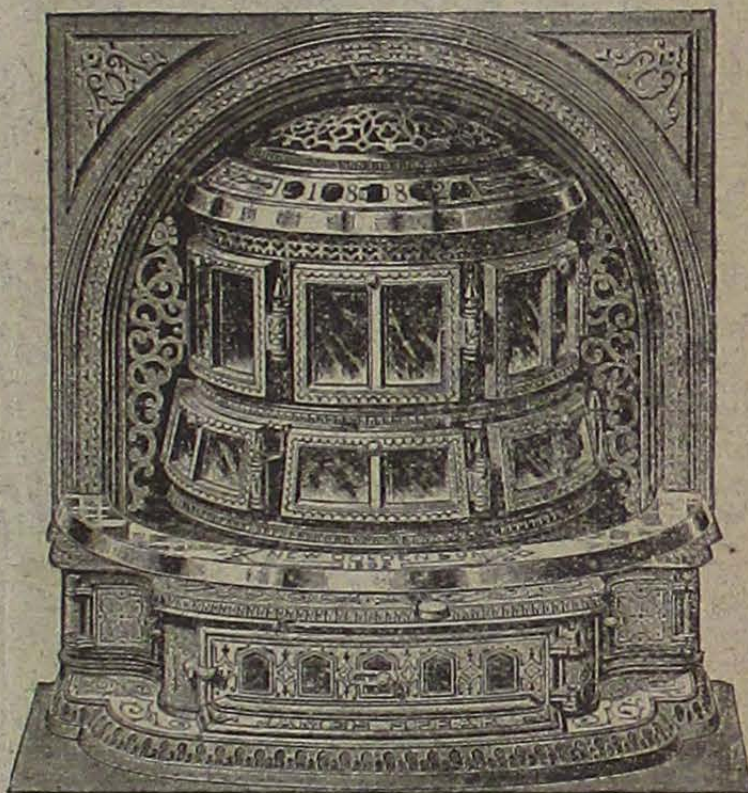
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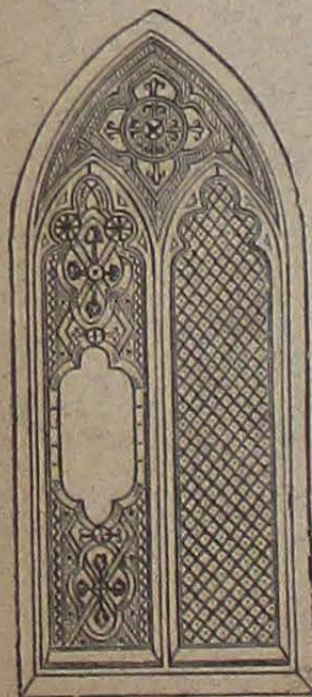
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