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INDICATOR.

VOLUME III.

DECEMBER, 1883.

NUMBER 3.

Mission Sunday Schools.

BY PROF. DAVIS GARBER, A. M.

In the spread of the Gospel and the planting of Churches the Sunday School has become an important instrumentality—a great lever. But that it may be successfully used, it must be well and wisely managed and conducted. To this end we present a few thoughts on Mission Sunday Schools.

As such schools generally form the nucleus of a future congregation, great care should be exercised as to their location. Other things being equal, they should be established where the most material is at hand, and where there are prospects of their soon growing into a church. In short, expend labor where it will tell the most. To build up such schools is not easy work. Much labor is required. As their success will in a great measure depend on the Superintendent, he must be a man of work, energy, perseverance and prayer. He must go out into the streets and highways and gather in children,—must mingle with all classes and conditions of people, and have a kind word for each one. He must show by his conduct and daily walk that he is worthy the confidence he seeks to obtain, and which he really must have for his success. Having gathered a number together, he must now govern them and keep them in the school. Here amongst other means kindness and firmness are two great requisites. As the help of the parents is often wanting, or even against such schools, most can be accomplished by using kind means, and getting the love and affection of the scholars. The cord of love will bind them to the school more firmly than anything else.

After the school is well established, the Superintendent will find that the increase of scholars will form an important part of his duties. By removal out of the district, by death, by indifference, and by age there will be a constant tendency to diminish the number. But from new families moving into the district, from children growing up, from such as may not attend through indifference or negligence, from the poor and neglected, fresh recruits can always be had, so as not only to keep up the number and even to increase it. The whole field of labor should be canvassed at least once a year by the Superintendent and teachers. Another plan is

to appoint scholars as missionaries to bring in new scholars.

The teacher in a Mission School should be earnest, faithful and conscientious, should have a good deal of patience and perseverance, should have correct habits, have the confidence and affection of his class, and have a regular system of visiting his scholars. He will thereby gain the co-operation of the parent, and will be better able to govern his scholars. If a scholar is absent one Sunday, the teacher should know the cause before the next. He should always be present when the school opens, should never let ease interfere with duty, should be truly conscientious of the fact that he is dealing with immortal souls, and should no more think of leaving his class unsupplied than a pastor would his regular appointed service. He should explain, question and exhort. Last, but not least, he should be a man of constant prayer and invoke God's blessings on his labor.

Success with such schools must be the result of patient toil and earnest labor. Those who are not willing to labor ought not to engage in this work. Though the vestal fire was kindled from heaven, yet it required constant watching to keep the flame alive. So God works through human agencies. The whole plan of redemption involves individual responsibility and labor. Therefore labor diligently with an eye single only to the glory of God, and His blessings will crown your efforts.

—o—

Faith an Element of Success in a Minister.

BY REV. G. S. SEAMAN.

When we hear of a "successful minister," the idea which the words usually convey is that he is a man who has the power and habit of drawing large audiences and entertaining them by methods and for ends which are foreign to the true aim of preaching. The end of such preaching is to glorify the man or to please the audience. But there is also a true success in the work of a minister. It consists in doing the work of Christ, of leading men to forsake sin and to come to salvation.

I consider *faith* the chief element of success in a minister. Without this he is a "blind leader of the blind." The preacher must be a man

who walks with God. Only in this way can he, to any extent, accomplish the purposes which his office has in view. How can he direct men to find rest and peace unless he himself knows the way? A lively faith in Christ brings us into direct communication with the fountain of spiritual power. It elevates genius. It sanctifies eloquence. It gives life to teaching which would otherwise be dull and pointless. It assists us to make mere knowledge a bearer of heavenly truth. The untrained mind that has by faith in Christ been imbued with heavenly power, is better fitted for this work than that stored with any amount of mere worldly wisdom. Faith makes our prayers effectual and renders them what they should be, powerful prayers. It makes our sermons glow with the spirit of Christ. It leads men to Christ, instead of merely entertaining or dazzling them. It is this that we find in St. Paul, who "would not know anything but Christ and him crucified; whose speech was not with enticing words of man's wisdom, but in demonstrations of the Spirit and of power." This element was most prominent in Luther, and to it we can attribute much of his power. Men may be entertained by mere displays of fancy, by polish of diction and by comprehensive knowledge; but faith, with them, makes the sermon a power of God unto salvation. To be possessed of great oratorical powers is a great help to the preacher, but whether he has this or not let him at least have and cultivate the gift of faith which is in the reach of every one. This is the live coal which must touch the lips of him who is sent to instruct the people in righteousness.

The Wednesday Evening Lecture.

ITS DISTINCTIVE FEATURES.—*Manner*, last time. Conversational: The tone and posture of the home circle vs. that of the forum. *Matter*, this time: Analytic rather than synthetic. General survey of an entire parable, or discourse, or scene, or event, or chapter, or book of the Bible, rather than confinement to the limits of a specific text.

Many a preacher wonders and worries about his slim audiences on Wednesday evenings, totally unable to account for it. Surely his lectures are not too wide in their scope. He never alludes to the broad-visioned chapters of his Seminary Exegesis. He usually manages to find a narrow, sharply-defined theme, consisting of a single word or sentence,—some one abstract Christian virtue, some one particular characteristic of piety or morality or charity, some one evangelical doctrine or admonition,—on which

he prepares a logically skeletonized and exhaustive dissertation. But it is this very narrowness of range, whose boundaries he is so pains-taking to stake off by precise foot-rule measurement, that is the reason why more persons do not come up on Wednesday evenings from the valley of secular employment into the mountain of the Lord. They stand and look up from below, willing to make the ascent if they knew their mental and spiritual eyes would be greeted at the summit by a sweeping panorama of broad fields which they could not see from the valley, but not if the guide fails to lead them to any lofty peak or jutting cliff whence such views can be obtained.

Now and then we hear of a preacher who, disheartened at the small attendance on Wednesday evenings, determines that he cannot afford to spend so much time and care on the selection and preparation of his lecture topics. He resolves that at least for a month or two he will take an entire book or chapter of the Bible, and simply show in a general way its cause and design and meaning and bearings. He will simply give what would be called in homiletical language a discursive, expository talk,—necessitating but little special preparation on his part because of his general Biblical knowledge. He satisfies his conscience by saying that the few who come to his lectures will continue to come notwithstanding this change of their character. Hesitatingly then he makes the change, but behold his amazement! The attendance has doubled in less than a month! This very change is just what the people were longing for. His astonishment soon subsides, save at the dullness of his perception in failing to see this long ago. He might have known that if all the daily Bible readers in his congregation would understand that the Wednesday evening lectures of every week would deal with such facts about Biblical writers and writings and places and nations and circumstances as would throw light on many an obscure passage, and thus prove of benefit to them in their family worship and private devotions, this would certainly tend to induce their presence and interest.

The Wednesday evening lecture, therefore, should have features distinguishing it from the sermons of Sunday in matter as well as manner. The congregations of Sunday are too promiscuous in their make-up to manifest universal interest in expositions of the nature and import of an entire book or chapter of the Bible. But to a Wednesday evening assembly nothing would be more acceptable. "Scripture," above all things, is what is wanted there; Scripture itself, and not

those endless topics "kindred to and suggested by" Scripture. As a rule, a preacher has not much hay and stubble to handle on Wednesday evenings. It is, nearly all, good, sound building material, and hence he need not mix so much that is artificial in his mortar.

Lancaster, Pa.

C. L. F.

Thoughts of a Mystic.

It is a great but common mistake to suppose that when you understand a book you *know* the thing the writer is discussing. You may or you may not. For instance, if you understand your Dogmatics, i. e. if you have a distinct conception and clear view of the relation of the ideas of some treatise, it is still a question whether you see the relation of the things in the world of reality, of which perhaps the ideas of the book gave correct expression. Then there is the other possible case that you do not see, whether the relation in the author's ideas and the relation in things agree. Nature, history, life, are very often constructed differently than the human construction put upon them.

Abstract knowledge is not *real* knowledge. Abstractions are not realities. Reality is concrete.

It is true every abstract idea is a thing; but so is a dream. And whether our knowledge is only a dream or a thing that has a solid, substantial, existing reality behind it, in it, is a matter for us to look out for.

Knowledge, when it is true, is a marriage-relation. The Hebrew conception of knowing, in the pregnant sense, is profoundly philosophical. Our first parents knew not sin at first; but when they once did know evil, they found they had *coupled* an *alter ego* to themselves and to our whole race.

When a man truly knows a person or thing, the two become one, and will remain so until a divorce takes place.

There is a knowledge which is not fruitful and does not multiply; that is dead letter knowledge. The knowing person then does not enter into the depth of that knowledge. It is like costly furniture stowed away in the third story, which is never brought down into a lower story to use. True knowledge fills the whole man with comfort, joy and goodness.

You can study a book and form such an attachment to the author's ideas that these become your element, in which you live, move and have your being. And if these ideas produce anything in you, they will produce other ideas; and if the author's be virtuous ideas, it is possible

that you will indulge much in expressing virtuous ideas. But that does not make you virtuous. If you would bring forth virtue, you must go behind ideas and know concrete virtue. That implies more than intellectual exercise.

So you can study theology and live, move and have your being in theological ideas; and yet remain a *dry*, unproductive tree not worth a fig. You must know more than ideas of God; you must know God concretely. The Pharisees were by no means barren of theological ideas; and of Christ's Father they said, He was their God. Yet, He that knows Him, says: Ye have not *known* Him. To them He was an abstraction.

Let us hear the sum of the whole matter: Pectus non caput facit theologum. Whosoever heareth these things and *doeth* them, I will liken unto a *wise* man.

JONAS.

The Secret of Success.

Frequently the question is asked, "What is the secret of success?" Some persons look upon success in life as accidental, and watch for it as for some long expected friend. Others consider success as an effect, but the cause seems to them to be mysterious. Though they have been successful in many undertakings, and they have read the lives of many prosperous persons, yet they failed to detect the cause of such success, and repeat their silly question—"What is the secret of success?"

Success has no secret. To be sure it has a cause, but that knowledge is inherent in man. The first principles necessary for every undertaking are knowledge, guidance and strength; the second, consideration, plan, and meditation; third, resolution, purpose, and work. These nine principles are comprehended in the three words, "oratio, meditatio, and tentatio." "God is the giver of every good and perfect gift." All our help and strength must come from Him. He has commanded man to pray, and promises to hear the prayers of the faithful. Thus, in view of man's own helplessness and blindness, prayer to God for guidance and strength should be man's first consideration in any project.

"Oratio" must be followed by "meditatio"—consideration, plan, and meditation. Man cannot sit down and fold his arms in idleness, and expect God to devise his plan. No; but successful projects are those which have been well determined under God's guidance. We read in Psalm 32:8 that God interposes in the individual concerns of man, yet he only "helps those who help themselves." The mind, as the hand of

the architect, delineates its plans, computes its proportions, and tests its bearings. Food taken and not assimilated contributes no strength to the body. So explorations made or instruction received without after meditation is but wasted time and strength for the explorer or student.

"Tentatio," or resolution, purpose, and work, is very essential to success. Man may pray and meditate, yet if he does not follow his guidance or execute his plans, his prayers and meditations are useless. It is what man does, and not what he intends to do, that distinguishes him. In all occupations of life the one great watchword is *Work*. He who satisfies his mind with what it craves, or employs his hand as it delights to be employed, rears his mind and his hand as a child reared to passion. That the mind may become balanced and the hand made skillful, they must be compelled to struggle with and master that which they most dislike. To permit the mind to run in the channel to which it is naturally bent, is to make it one-sided and bigoted. But by developing its every power, and giving especial care to its dwarfed faculties, it becomes balanced and strong, assuring success in its undertakings.

Thus the cause of success is "oratio, meditatio, and tentatio." G. A. B.

Precision in the Pulpit.

The diction of the pulpit often gives a hint of social distinctions with which it ought to have nothing to do. If it must be tested by anything in social caste, the test must be the fidelity of its expression of the common mind. To the common mind trained under faithful preaching, holiness means more than virtue; sin means more than fault; God means more than heaven—more even than Deity; salvation means more than reformation; the atonement means more than divine favor; a Saviour means more than a heavenly Father; and the life eternal means more than the soul's immortality. That is a false taste which would substitute the general for the precise phraseology; and that is an effeminate decadence in which the pulpit slides down that plane unconsciously. From the "common" to the "respectable," in the dialect of the pulpit, is a long and chilling distance.

The principle involved in this view applies as well to the retention, in preaching, of certain biblical emblems of truth. . . . On these subjects the pictorial style of the Bible is more exact in the conception it gives to the popular mind than the philosophic dialect of the schools. This is one illustration of the principle

that a truth illuminated by metaphor may be more exactly true than the same truth expressed in any language which literal speech can invent. Figurative utterance of such truths is often the ultimate expression of all forms of them possible to the human mind. We get a more exact notion of the lightning by seeing its lurid coruscations in the midnight sky, than we can from any description of it possible to language. So, from the biblical emblem "hell fire," we obtain a more truthful idea of the future woe than we can from any or all of the literal synonyms of the word "retribution." Is, then, the "lake of fire" a literal fact? No; but to a human mind clothed by a human body it is the more precise expression of the reality, simply because there is more of it. We get but an approximation to the reality in any form of language; but the figurative form is the ultimate form, beyond which expression is impossible.

PHELPS ON "ENGLISH STYLE."

Thorns.

—Qui bene discernit, bene docet.

—Nothing great was ever achieved without enthusiasm.—*Emerson*.

—It has often happened that the student in college has gathered fuel, but lost the fire which is to kindle it.—*Spurgeon*.

—The trouble with our praying is often not so much that we do not pray enough or have not faith enough, as that we all want to be on God's Ways and Means Committee.—*Anon*.

—Church records of St. Catharine's, Aldgate, 1564: "Paid for an hour-glass that hangs by the pulpit when the preacher doth make a sermon, that he may know how the hour passeth away."

—It makes very little difference what the trade, business, or branch of learning; in mechanical labor or intellectual effort, the educated man is always the superior to the common laborer.—*Crawford*.

—A spiritual man quickly recollecteth himself, because he never poureth out himself wholly to outward things. He that is well ordered and disposed within himself, careth not for the strange and perverse behaviour of man.—*Anon*.

—The great corrective of abuse is the restoration of the right use. The fact that the abuse of science has been made to sustain materialism, is itself the best evidence that the right use of science will most completely overthrow materialism. If so much science promotes materialism, it is a proof, not that we need less science, but that we need more. So much the more will undo the mischief which so much has done.—*Kraus*.

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Books Received.

—From Dr. C. W. Schaeffer, the "Wittenberg Nightingale," translated by the donor.

—From Rev. W. K. Frick, his translation of the "Luther Jubilee Book," "My First Book," by S. E. Ochsenford, and "Einfaeltige Unterhaltung mit Gott," pub. in 1817.

—From Dr. H. E. Jacobs, his translation of the "Book of Concord, with notes, &c., volume II."

—From Ig. Kohler, "Blumen u. Sterne," by Karl Gerok.

ARCHIVES.

Pamphlets Received.—From Rev. H. K. Shanor, pamphlet on "Episcopalianism," by Henry Flanders.

—From Revs. J. Q. Waters and H. W. Roth, "Minutes of Pittsburg Synod."

—From Dr. Franz Delitzsch, "Saat auf Hoffnung 20 Jahrg., 4 Heft."

—From Bureau of Education, "Report of Commission."

—From Rev. I. J. Delo, "Minutes of Hartwick Synod."

—From Rev. W. K. Frick, "Fifth Report of the Phila. Sunday and Adult School Union," held in 1822.

THE WITTENBERG NIGHTINGALE, by Hans Sachs. Translated from the German of 1523 by Prof. C. W. Schaeffer, D.D. Brobst, Diehl & Co., Allentown, Pa. pp. 32.

A contemporaneous echo to the evangelical preaching of Luther from one of the people. It is interesting, when we hear so much of what people think of Luther nowadays, to hear what impression he made upon the hearts of the people of his day. Hans Sachs probably never dreamed that his homespun verses would after 350 years be read in smooth, easy flowing English.

A. J. V.

BLUMEN UND STERNE. Vermischte Gedichte von Karl Gerok. Ig. Kohler, Phila. Ill., 16mo., pp. 461. Prices, \$1.00, \$1.25 and \$1.75 according to binding.

This is the third volume of Gerok's poems from the hand of the American publisher, and corresponds in form and appearance with Palm-tatter and Pfingstrosen, which appeared in

previous years. The contents are summed up under the three general heads of nature, history and home. "Blumen und Sterne" differs from the preceding collections in that its poems do not treat of Scriptural subjects, yet they are thoroughly Scriptural in conception and execution. They deserve a warm welcome in every home for their instruction, recreation and edification.

XN.

Which Luther Shall I Buy?

THE LIFE OF MARTIN LUTHER, by Julius Kœstlin. Translated from the German. Edited by Jno. G. Morris. D.D., LL.D. Royal octavo, illd., pp. 489. Price, \$3.50, Phila., Luth. Publication Society.

THE LIFE OF MARTIN LUTHER, by W. W. Translated by Prof. C. W. Schaeffer. 12mo, 45 ill., pp. 336. Reading, Pilger Book Store.

The object of this notice is to give practical facts. If you have but 4 cents for a Life of Luther get the *Press* of Nov. 11; if but 25 cents, get Funk & Wagnall's translation of Rein, by Behringer; if you have a dollar and want a clear, graphic, popular life, get the Pilger's German Wackernagel. If you want to study Luther's life, get the smaller Kœstlin, \$3.50. In general this book is most satisfactory even for ministers. The most exhaustive work of all is of course the large Kœstlin in 2 vols., \$7.00. It is not the easiest reading.

But you cannot read German? Then you must choose between two translations: the English Wackernagel, by Dr. Schaeffer, and the English Smaller Kœstlin, by Dr. Morris. Price (see above) may determine the matter. If you look to style, the flowing, idiomatic English, in which the vivid and dramatic thought of the smaller book is clothed, must certainly be far superior to a work in which the translation was farmed out, sometimes to incompetent persons. If you look to illustrations, both English works are poor, though the larger makes some pretensions. Read the scathing review of it in *The Nation*, Oct. 25. *The American* reviewer has "not decided whether to cut them out or retain them." If you look to illustrations get the original smaller, even though you cannot read it. It is a gem, and you can read the pictures. A picture will reveal some things about a man which cannot be expressed by alphabetic characters. Illustrations in history are not to please, but to tell the truth. Pictures lie as well as words.

Both the English works are beautifully printed. Each occupies its own peculiar field—the one for children and older folks, who desire a true tale with a clear, beautiful thread running through it; the other giving our English students access to much additional matter. If the latter has serious blemishes, it nevertheless is capable of rendering great service.

S.

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Brains and Brass.

"What you lack in brains make up in brass," wrote a close observer of men and things to a friend. Brains and "brass" cannot exist in the same individual. It is only the *lack* of the one that makes the other possible.

The man of "brass" is shallow, unthinking, designing. He is successful because the masses, they who look upon the surface, who do not reflect, ponder, think, support him. He attracts by the very noise he makes. He is an empty barrel; a stream whose course is marked by shoals and ripples. He is pretentious, egotistic, deceiving. None understands all subjects so thoroughly as he; no one possesses talents so brilliant, and no one enjoys the confidence of the great as he enjoys it. He assumes an air of infallibility on any question, and does not hesitate to present himself to the world in borrowed plumage.

The thinking man—the man of brains—is not so. He is always modest and often diffident. He does not express his opinion until he has weighed the subject and investigated all its bearings. Like the deep stream, he moves quietly among the boulders that lie in his course. He, too, is successful, but only with the thinking

few. His talents are recognized as pure gold, and they pass at their full value. He does not covet notoriety. He simply obeys when called.

Thinking men are the rulers and conservators of the human race. The nations owe their progress to the efforts of such men. On the other hand, demagogues, brazen characters, are dangerous to society, be it state or church. Wherever there is a dark spot in the world's history it is due to their influence. Luther was a man of brains, but Tetzels was preeminently a man of "brass." Cultivate the friendship of men of Luther's character, but beware of the Tetzels.

A Student's Vision.

Hours of rapid writing had caused my hand to tremble; a continuous effort to unravel an enigmatical scrawl had dimmed my eyes, and my brain was reeling from the effects of a day of close mental application. Weary and worn I cast myself upon my couch, when lo! a vision passed before me!

In my dream I thought I was no longer a student, but a pastor. Ten years had rolled by. In a distant field God had blessed my labors, and a flourishing congregation was the result of my efforts. My indulgent people gave me a vacation, and I turned my face towards Philadelphia to revive old memories.

What a change I saw in those once familiar streets! Here and there the old landmarks were overshadowed by new and more pretentious buildings, and over all Penn looked down from the lofty tower of City Hall upon a million and a half of busy people. I hastened to Franklin street. There stood the old Seminary building, with its fire escape, as I left it years before. With palpitating heart I pulled the door-bell, but no response came. Again and again I strained the wire, with like result. Inquiry at the next door elicited the information that it was sold, and the students and professors had some months before removed to a new building erected somewhere on Chestnut Hill.

Here was a revelation! I retraced my steps, took passage on the elevated road at Ninth and Arch streets and sped away towards Germantown. A former classmate happened to be in the same car with me, and together we recounted the events of former years and noted the changes of time. "What magnificent institution is this?" I asked. The conductor anticipated the answer by calling out, "Seminary Station!"

We alighted. Before us stood the much-talked of, long expected New Seminary. I could scarcely believe my eyes. At last, I thought, the Lu-

theran Church of Pennsylvania has a Seminary worthy of her position. What a glorious monument this would have been had it been dedicated on Nov. 10th, 1883!

But there it stood, a massive, brown stone structure with blue stone cappings. It was four stories high, surmounted by a well proportioned tower. Surely it stood there as a mighty fortress against the wickedness of this world. Eagerly I pressed forward through those extensive grounds, my companion all the while giving me a running account of its history. That handsome residence was erected by St. John's people for Prof. ———; this one by St. Mark's; the one yonder by Holy Communion; these beautiful grounds are of Zion's generosity; the tower with the large clock showing half-past 14 o'clock was given by the Lutherans of Reading; that stained-glass window and the chapel furniture were paid for by Lancaster friends; and so on until every congregation of the Old Ministerium was represented.

We entered. Everything was scrupulously clean. No vile odors freighted the atmosphere there. The walls were tastefully wainscoted and frescoed, and all the furniture was of the most substantial and useful kind. The students rooms were large, light and cheerful. "Who is that venerable gentleman?" I asked, as a man of patriarchal mien approached. "It is Rev. Dr. ———, the resident House Father." Being introduced to him, I inquired how many students were in attendance. He answered: "One hundred and seventy-five. Many more have applied for admission, but our room is too limited, we cannot accommodate them. It did seem extravagant to put \$185,000.00 into stone and mortar, but the end has more than justified the means."

I gladly accepted an invitation to attend lectures in Exegesis, Dogmatics and Symbolics. What a change since our Seminary days! No pens, no ink, no bad spelling, no blank-books filled with illegible hieroglyphics! "When," I cried, "was this change effected?" The House Father smiled as he answered, "This is the work of some enterprising Alumni who have raised an endowment fund, the proceeds of which are devoted to printing the lectures. We started it with this term and we find the students make much more rapid progress than under the old dictation system. We anticipate great results from it." I then wished to live my Seminary life over again.

But the retiring bell awakened me out of my slumbers, the gas was turned off, and the world was left "to darkness and to me."

DREAMER.

Editorial Notes.

OUR SUBSCRIBERS MAY expect the January INDICATOR before the Holidays.

THE COLLEGES HAVE responded quite liberally this time with their items. We are glad to hear from them.

THE FOLLOWING WAS recently received:

PHILA., Nov. 17, '83.

Editor Indicator:

Enclosed find 30 cents for the INDICATOR for another year. We value the paper very highly.

Yours truly,

This is one of many similar remembrances. We hope our readers will pardon a little honest pride. It is the reception of such *notes* that cheer us in our darker hours. Call again, one and all.

WE ARE SORRY that we must postpone the answer of "Student's" question to some future issue. It will, however, be answered.

ONE OF THE INDICATOR'S books which we advertised has been called for. There are still others to be disposed of. Send your orders.

IT HAS LATELY BEEN ours to commemorate the birth of that "truly good man," Martin Luther, but it will soon be ours to celebrate the birth of one far greater than he,—that of Christ himself. Our thoughts and affections and praises have justly gone out and centered on him, the "man after the heart of God," who restored the truth, but how much more should they go out and center on Him, the only begotten Son of God, who brought truth itself.

Salutary Lubrication.

Not every sort of oil is nefarious. Indeed the constant wear and tear of this world's friction, physical and spiritual, would place us in a sad, sad predicament if there were no lubricators. Especially the pastor, who, ex-officio, can never in this life be insured against having his nerves jarred and his fingers bruised by the frequent harsh creakings and inevitable breakages of congregational enginery, must, above all men, thank God that there are mollifying lubrications and kindly hands to anoint and soothe and allay and heal.

There has never yet been a time when the ointment market of earth was overstocked. The demand has always exceeded the supply. In other words, as far as commendation is concerned, notwithstanding the fact that there are parasites and flatterers who work much mischief, the sin of our age is the sin of omission and not of commission. We have too little rather than too much. If those members of our congregations

who feel what they say would more frequently say what they feel, there is no use in denying that an immense impulse would thus be given to ministerial zeal.

Nor is this at all disparaging. It is true our Lord did indignantly chastise the malicious palaver of the hypocritical Pharisees, but when dear Mary of Bethany, with her heart full of sincerest love and admiration, broke the alabaster box of precious ointment of spikenard upon His head as He sat at meat in the house of Simon the leper, as a delicate though cordial public compliment, it was not Jesus who found fault with her for it. Indeed Jesus alone, of all the company, did not find fault. Nay, with a look of indignation no less blighting than that which His eyes had yesterday flashed upon those very hypocritical Pharisees, he now turned upon Simon and his company with the stern rebuke: "Let her alone, she hath wrought a good work."

Lancaster, Pa.

C. L. F.

Seminary Items.

—"But list! there soundeth a bell,
With a mystical ding, dong, dell!"

—Time moves with light foot.

—Vacation comes bearing down upon us—likewise examination.

—Doubtless the thoughts and desires of some already fondly turn to the Holidays,—to their hallowed joys and privileges.

—Dr. Spaeth, owing to illness recently, has been unable to attend to his duties at the Seminary for several days.

—Mr. Austin Glick, a graduate of Muhlenberg, spent several days with friends in the Seminary.

—Luther's name is yet being sounded abroad, in lectures and sermons, by almost every Protestant denomination.

—Ritter, of the Junior class, having been afflicted by one of the many ills, has been compelled to intermit his studies for the present.

—Dr. Jacobs preached to a large audience at Trinity Church, Sunday, Nov. 18th, when he clearly and forcibly presented the cardinal doctrines of the Lutheran Church as taught by the Reformation.

—Rev. J. A. Kribbs, one of the early graduates of the Seminary, now Superintendent of the Orphans' Home at Zelenople, Pa., made a hasty call one day last week.

—No less than nineteen of the students lately visited, *en masse*, the Masonic Temple on Broad St., and speak in glowing terms of its beauty and grandeur, but not of the principles there taught.

—On Friday there was an unusually full attendance on the part of the Middle Class at Hebrew. For some unknown cause (?) they seemed to be of one mind.

—As is customary, the regular exercises of the Seminary, we suppose, will be suspended on Thursday, Thanksgiving Day, thus giving each an opportunity to spend the day in a befitting manner.

—Dr. Morris' lecture on "The Wonders of Microscopical Discovery," at St. Peter's Church, called out a large, intelligent audience, that seemingly enjoyed the evening's entertainment. The Seminary was well represented.

—A Junior interviewed by a Senior. Sen: "What is Monasticism?" Jun: "Oh, that's easy! It comes from *monos*, one—one God." Verily, it is always easy to give some kind of an answer.

—The collections lately made in connection with Luther Memorial services, by the different Lutheran churches throughout the city, have been by no means small, but such as to give encouragement and hope and to incite to further activity and perseverance in regard to the New Seminary.

—A new bell has been secured to do service in the building. At early morn, bright noon, and dewy eve, when its merry peal breaks upon the ear, there will spring up instinctively in the mind of each the name of him—the worthy purchaser.

—At a late Monday morning's conference the Temperance question came up again for consideration. The arguments produced were clear and positive, indicating the interest which is being taken in a subject that is growing day by day in importance, and that may soon demand, as was remarked, a decision from our church with respect to it.

—The F. H. M. S. convened Monday evening, Nov. 19th. At that time some of the committees handed in their reports, which were accepted; besides, Haupt read a letter from Missionary, Artman, and McCready, President of the society, presented a paper on "The Schools of India." The affairs of the society are encouraging and the prospects bright.

De Alumnis.

—Rev. A. H. Bartholomew, of class '69 and at present missionary in Cleveland, O., spent a few days at the Seminary lately. He is East collecting for his church. We fear he will not meet with a very warm reception—the Seminary is first in order.

—A new congregation and church, the work of an Alumnus:—On Nov. 18th, Rev. C. S. Seaman dedicated to the service of God a handsome new frame edifice, 35x52 feet, in the flourishing town of Renovo, Pa. There were present of the Alumni, Revs. I. O. Baker of '81, J. Sander of '80, and G. S. Seamon of '82, brother of the *pastor loci*, also J. A. Bergquist, a Swede, and J. K. Melhorn, Miss. Pres. of the Pittsburg Synod. The services were conducted in the English, German and Swedish languages. A collection of \$262 was raised on the day of dedication.

—At the Luther Festival held at Rock Island, Ill., recently, Profs. R. F. Weidner, of class '73, delivered an address in English on "The Lutheran Church," and C. M. Esbjorn, of '83, spoke in Swedish on "The Oecumenical Character of the Lutheran Church."

—A Wedding.—On December 4th, at 8:30 P. M., Miss Clara E. Shimer and Rev. Clarence K. Binder will be united in the bonds of holy wedlock in the First Presbyterian Church, Camden, N. J. Last year's class is doing pretty well. Next!

—Rev. C. K. Binder desires, hereafter, to be addressed at 113 Market Street, Camden, N. J.

Colleges.

Muhlenberg.—The Glee Club is becoming more and more prominent, and is deserving of all the encouragement it is receiving. A few evenings since they were elegantly entertained by Prof. Seip, at his residence. Will sing at an entertainment in St. Michael's church on Thanksgiving night. They will give their musical entertainment at Macungie on the evening of Dec. 8th.

—The Senior class has decided to have a course of six lectures to raise money for their class day exercises. Already they have secured five of the lecturers, and in your next issue we will be able to give the full number with names. The course will be opened about the middle of January next.

—The attendance in the literary societies is better now than it has been for a long time past. The faculty has taken hold of members who did not attend to their duties, and decided to assign all such Wednesday afternoon tasks. The result is that members who have not attended meetings for weeks and weeks, now put in their appearance punctually.

—The boys are beginning to make slight preparation for examinations. They were announced during the week. This also signifies that the session is fast drawing to a close. Well, Christmas vacations are always gladly welcomed by students.

—The Faculty had to perform the grievous duty of suspending one of the Freshmen class, this week. Bad behaviour in the German recitation room was the offence. This is a warning, or at least should be, to others who do not conduct themselves as respectfully as they should.

—The Freshmen class has received an addition in the person of John S. Duncan. He is a son of Congressman Duncan.

—We were glad to see James O. Schlenker, of the Junior class of your Seminary, in our midst a few days since. Theological studies seem to agree with him exactly. Muhlenberg's sons are always gladly welcomed to her classical halls. Call again, and tell your fellow students to call.

Thiel.—The number of our new students is still increasing.

—Rev. L. Hippe has laid the foundation of his new residence, to be completed in the Spring.

Alfred P. Burbank opened the lecture course on the evening of the 14th inst.

—The Senior "plug" is still the subject of much comment.

—Pres. Roth and Rev. D. M. Kemerer addressed the students of Toronto University on the 12th inst.

—On Reformation day the students were addressed by Dr. Kunkelman and Rev. C. A. Fetzer.

—The next vision floating on the brains of the Prep is the coveted turkey of Thanksgiving.

—Col. Sanford will deliver the second lecture in the course on the evening of Dec. 5th.

—The 400th anniversary of the birth of Luther was appropriately celebrated here. On the 10th inst. the services were held at St. John's in the charge of Rev. Fetzer, and on the 11th at Greenville. The morning addresses were delivered by Rev. Prof. McKee and Dr. Kunkelman, and those in the evening by Rev. Prof. Titzel and Rev. Fetzer. The choir was assisted by a select orchestra and rendered excellent music. The decorations gave evidence of extraordinary skill and taste and greatly added to the festivity of the occasion.

Gustavus Adolphus, (St. Peter, Minn.)—The Fall term opened on Sept. 5th with a larger attendance than usual. At first we were crippled by a vacancy in the Faculty, but this was filled on the 24th by the arrival of Bro. Frick, so well known to you all. He was heartily welcomed, and has thrown his whole soul into the work. He occupies rooms in the college building. The other new men, Profs. Anderson and Westerberg, are faithfully laboring at their posts.

—More than 80 students are at present enrolled, which number we expect to double before Spring.

—Several improvements were made during Summer and Fall. New stairways were constructed and all the woodwork painted and grained. A short distance from the building a well was dug, and a wind-pump erected which now forces the water into cisterns underneath the building. It is a great convenience.

—The "Irenian Society," organized last year by the ladies, is still in existence, and from appearances is likely to continue so. The old society, the "Philomathean," is also flourishing. The "Weekly Spelling and Debating Club," an organization of members in the lower classes, affords abundant opportunity for exercising and airing youthful eloquence.

—The Luther Festival at Rock Island was attended by Profs. Wahlstrom, Frick and Anderson and a few of the students. Profs. Uhler, Westerberg and Bauman continued their instructions as usual.

—On Nov. 10th, in the forenoon, the Swedish congregation of this place held its Luther Festival, and in the afternoon it commemorated the 25th year of its existence. On the Sunday following, the new church edifice was consecrated, and in the evening the school held its Luther Festival. Addresses were delivered by Profs. Frick and Uhler.

—During last Summer quite a number of books were added to the library. Prof. B. put in \$22.75 worth, bought with money given to him for the purpose by friends in the East. Messrs. Brobst, Diehl & Co., the Pilger-Buchhandlung, A. S. Barnes & Co. and Sower, Potts & Co., made valuable contributions.

—Prof. Bowman now lives in town in a home of his own. Mrs. B. is now busily engaged in teaching—not her classes at school, but a lively little girl two months old. She apparently enjoys this more than the teaching of a large class.

—We had hoped to record the erection of a new Ladies' Hall, but that item must be deferred at least a year longer.

Augustana, (Beloit, Iowa.)—We now number 45 students, with prospects of a large increase next term.

—The Reformation Festival was well attended and the performances very highly appreciated.

—Mr. J. P. Skrondal, a theological candidate from this Seminary, was ordained Sunday afternoon, Nov. 11th. He immediately departed for his field of labor in Hamilton Co., Dakota.

Gettysburg.—Our Seminary was represented at the fourth Inter-Seminary Missionary Alliance held at Hartford, Conn., Oct. 25-28, by six men—three Seniors and three Middlemen. These were the only Lutheran theological students pre-

sent at the convention. Increased interest in home and foreign mission work has been the result, and already the three Seniors who were delegates have offered themselves to our Foreign Mission Board for work in our India Mission field. The whole Seminary has felt the influence of the convention, and we look for unusual results in our midst this year. The Alliance will meet next year at Princeton, N. J., and it is hoped that *all* our Lutheran Seminaries will then be represented. Let us show the Christian world what and who *Lutherans are*.

—Rev. S. B. Barnitz, the Western Secretary of the Home Mission Board of the General Synod, was here on Nov. 25th, presenting the claims of this portion of the field to our students. Mr. B. is a forcible and earnest speaker, and is enthusiastic in his work. Last year four or five of our Seniors were sent into this field by the H. M. Board. Reports from them are most encouraging and all seem to be doing well.

—Two new students have entered the Seminary,—one, a graduate of Penna. College of '83, has joined the Junior class, and the other, an Armenian, Garabed Nargararian, who is a special student. This increases our number to 35, quite a gratifying increase over last year.

—Over at the College the year is passing quietly and well. The Seniors had a delightful trip this Fall and returned highly pleased with what they saw.

—A new feature in Literary Society work will be introduced after Christmas in the shape of public contests in oratory and debate between the two societies, every six weeks or every month.

—College closes for the Holidays on Dec. 19th, and the Seminary closes about the same time.

—o—

Roanoke, (Salem, Va.)—The Seminary students have lately organized a lyceum for the purpose of discussing topics of practical importance. The interest manifested bids fair to make it a success.

—Our students seldom preach during the session.

—The Minutes of the 54th Convention, of the Virginia Synod, have just come. Statistics as follows: Pastorates in Synod, 27; congregations, 61; number of communicants, 4045; vacant pastorates, 8. The financial condition of the Synod is *good*, the amount disbursed during the year being \$22,852.54.

—We anxiously look forward to the Christmas vacation with the bright hope of paying "mother" and "sister" (?) a visit for a few days.

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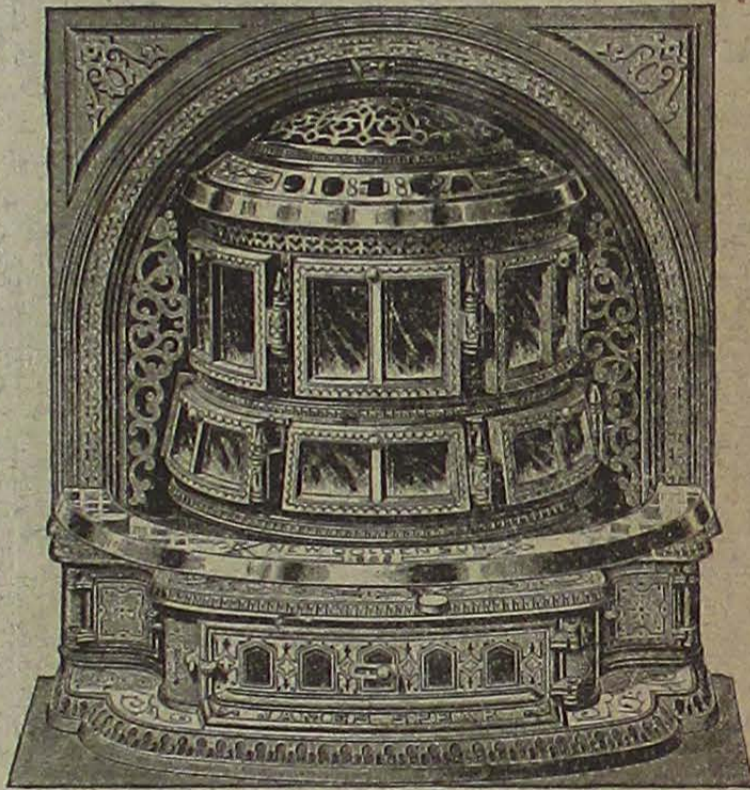
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