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INDICATOR.

VOLUME III.

JANUARY, 1884.

NUMBER 4.

Church Business.

BY J. FRY, D. D.

The amount of business connected with the Church of Christ on earth, demands that her ministers, who must also largely be her managers, be men of good business qualifications, as well as eloquent preachers and faithful pastors.

Church business arises, in part, from the fact that the Church must have and control her schools, colleges and seminaries for the education of her children, and the preparation of her ministers; her homes for orphans and hospitals for suffering saints; her boards of missions and church extension for home and foreign fields, together with plans of systematic beneficence, for gathering the offerings of her people for their support. She must also prepare, publish and circulate manuals of worship, devotion and song; books of information and instruction for her children, and a literature of periodicals, papers and tracts for circulation in all her households. For her general work she must have synods, conferences and councils, which must have their rules of order, business and debate; their delegates, committees and executive boards—wheels within wheels, revolving around and working out questions of finance as well as questions of faith.

This church business pertains also to each congregation which must have its house of worship, a building of God which is made by hands. In selecting church sites and determining the style of architecture, a wisdom and taste should be exhibited too seldom found. Within these churches, when built, congregations must be gathered, schools and catechetical classes formed, text books and libraries selected, sewing circles and choirs sustained (and sometimes restrained); records of baptisms, confirmations, communions, marriages and funerals, made with legal exactness and care. Vestrymen must be chosen, modes of election adopted, qualifications of voters determined and chartered rights secured in such careful wording and form that they do not become chartered wrongs. Money must be raised and debts lowered, revenues kept up and mortgages kept off. For each public service the church must be opened, heated, ventilated, lighted, swept and garnished. For this purpose sextons must be employed, contracts made, fur-

naces and fuel provided, and a score of other fixtures secured, not one of which is noticed by the bulk of the congregation except when wanting, and upon the unnoticed presence of which the comfort and attention of the worshippers, and the benefit of the service and sermon largely depend.

Whilst much of this church business belongs to the laity, the clergy, in the general affairs of the church, must "take the oversight thereof," and the pastor is the responsible head of each congregation. No pastor can afford to be unconcerned or leave to other minds and hands matters which may set at nought the work or peril the success of his ministry. We do not mean that the laity are to be ignored, or that pastors are to be the trustees, choristers or sextons of their churches; but each pastor must cultivate the capacity to put men to work, and see that they do it well. He must exercise a watchful and efficient oversight over even the smallest details, for his comfort, credit and success depend thereon. And every candidate for holy orders should, from the beginning, cultivate these business capacities and qualities, so that when he enters the ministry he may show himself "a workman that needeth not to be ashamed."

Bi-lingual Work; is it Profitable and Practicable?

BY REV. G. F. SPIEKER.

Rather than give no reply to your query, as to whether the combined, contemporaneous study of English and German is practicable and advisable, we prefer to jot down a few thoughts which may serve to pave the way for discussion and reflection.

First of all, let us regard the matter in the light of present exigency. The use of the two languages by one and the same person, in pulpit and pastoral work, is a necessity in the ministry of the Lutheran Church, and will continue to be required for a long time to come.

Too much stress can not be laid on this fact, and its potency as an argument ought to induce our young men to look favorably on bi-lingual effort, and to overcome, in a large degree, their hesitancy and disinclination. This we mention because it is our impression that prejudice has a great deal to do with the indifferent and even

hostile attitude assumed by many of our students toward the study of the German language.

The German, not the English, is the bug-bear and stone of stumbling in this matter. We have the first man to meet who was afraid that his English would spoil his German. The reason is apparent. English is the national tongue, proficiency and correctness in its use are *res imprimis desiderandae*; we are perfectly willing to admit that, and therefore can easily understand the anxiety shown. Yet we are inclined to think anxiety, groundless fear, a lack of courage, and the apprehension born of false pride has much to do with all the hesitancy and failure in the case. How many of the timid or backward ones are really proficient in English? Is it the thorough, scientific study and practice of good, grammatical idiomatic German that has crippled or impaired their English? We doubt it very much, and the man who has never done anything worth mentioning in both languages ought to hold his peace. Let not the civilian expatiate on battles and sieges, and lecture on the art of war as though he knew all about it. And yet this is done over and over again in dealing with this and many other important topics. Let the men who have been at West Point, and have smelt powder in the bargain, do the talking.

Why do not the linguistic studies, pursued in our higher institutions of learning, spoil the English of our educated men? How many Greek and Latin idioms disfigure the English works of our classically-trained scholars? Perhaps you smile and say there is no danger. Granted that this is true in most cases, and it only adds force to what was said before. We do not intend to cite instances of German scholars, whose English is so perfect as to single it out even where fairly, more than ordinary, good English is used. You will say such men are exceptions, and they only prove the rule. But let me ask why are they exceptions? They certainly prove that the thing can be done, that it is not impossible. And what sort of English do those use who would not be able to acquire the two languages fairly well, for want of linguistic ability and *industry*? Perhaps their English might not amount to much in the light of scholarly criticism.

Perfection, it is claimed, should be attempted. Is it ever reached? Is it not in all things the *ideal*? And we are sure that a man will stand as good a chance of hearing an exclusively English speaker say direct, with a long *i*, instead of direct, as he will of encountering the same mistake from the lips of a bi-lingual scholar. A man does not need two brains in the acquisition of two tongues, any more than he needs two

tongues in speaking two languages. And here we may say, by way of encouragement, that some men speak more than two languages, and do it creditably.

Besides the knowledge of other languages puts a man in a position to be able to judge comparatively. In this sense a man really does not know his own language until he has studied others. The comparative study will enlarge his horizon. But the whole matter calls for work, tireless, unflagging industry. Let not a man fear that he will say, *I don't*, in the pulpit, even if he use the expression constantly in conversation. A bi-lingual scholar knows an idiom when he sees it or hears it, and we are inclined to think that when they are improperly used, there is something else at the root of the trouble. A good English scholar is liable to make mistakes without any knowledge of German.

Let English be *facile princeps* as the language of the land: but let the German be fostered by the Lutheran ministry, without any fear of injurious effects in the handling of the former. Superficiality is the enemy to be dreaded. Thorough going study will give us what our Church needs, a force of cultured philologists, accomplished linguists, able rightly to divide the truth, well-equipped expounders of the word, men who will command the respect of scholars abroad and in our native land.

Training in Elocution.

BY REV. D. H. GEISSINGER.

Scarcely any one will say that it is not of great importance to the preacher to have some training in the art of elocution. But we ought to add very quickly, that it is of the utmost importance that this training shall be of the highest and most excellent quality.

A great deal of the ordinary training in elocution is exceedingly superficial; and received, as it often is, when the student is well advanced, or in his seminary or post-graduate course, it almost inevitably leads to a very objectionable, artificial style, which is little, if at all, above mere miserable mannerism and affectation. In this noble art it is of course needful to give careful attention to details; to tone, attitude, gesture, expression, etc., but the true culture must come from the earnest, faithful, practical study of the great underlying laws and principles.

And here primary attention is not to be given to the thing itself; that is the product—the oratory—the speaking, but to the producing agent—the orator—the speaker himself. Cicero makes

excellence of oratory to consist in speaking distinctly, gracefully and pointedly. But any one can see that in order to have such excellent product there must be clearness in the mind, gracefulness in the spirit, or disposition, or character and position, well-apprehended purpose in the will of the orator. And if these qualities are in the orator, it will prove to be a very simple and easy thing to get the corresponding admirable results in the outward speech. Demosthenes, in vehemently declaring that the highest quality of oratory is "action," makes it very obvious that the primary and essential conditions of powerful speech lie in the very character and nature of the speaker.

Now I have only space enough to name one of the great qualifications which must be in the subject himself, before any real benefit can be gained by the study of the mere externals of elocution.

I will call this qualification *Conviction*. I use the word in its etymological and classical sense. It is that state into which one is brought when he not only masters, or conquers his subject, but when his subject masters him—when he becomes, as it were, an organ through which truth, as a living personality, utters itself. Then he vividly realizes the experience: I speak, yet not I, but truth speaks through me. Much preaching is pitifully impotent, because the preachers are icicles when they should be glowing furnaces. Not that the word of divine truth is not in itself wholesome and edifying to those who receive it, no matter what may be the character of the channel through which it comes, but if it comes through a cold, repellant medium, men are not likely cordially to receive it. The water that filters through the snow nourishes the wheat underneath; but all leaves, and grasses, and all flowers, burst forth under the warm rain of spring. Sheridan is reported to have said: "I went to hear Rowland Hill because his ideas come hot from the heart." Speech that is not from the heart is not apt to go to the heart. The whole soul must be "charged and vitalized" with the subject. Then the best thoughts in their highest forms will come with delightful spontaneity, as Goethe said, "like singing birds, the feeble children of God, crying, 'here we are.'"

—o—

Pastoral Difficulties of the Young Minister.

The student of medicine has not only his text books and learned instructors to prepare him for the practice of the healing art, but in the hospital and clinic he may see just how the principles of

medicine and surgery are applied by skilful and experienced men. Without this practical knowledge our medical schools do not authorize men to begin to practice.

The theological student has his text books and learned instructors. He may write sermons and deliver them subject to the criticisms of his teachers and learn a great deal about the practice of Homiletics. He may notice the practice of great pulpit orators and gain useful hints. He may learn a great deal about Exegesis and Ethics, etc. But he can attend no spiritual clinic. He may preach to his professors and fellow students, proclaiming the word which they need as well as others, but all the while he will be conscious that he is performing chiefly a literary exercise, unless he can do more than most men in the way of controlling his feelings. He may explain hard scripture passages to his fellow students, but their questions are not the ones his people will ask. He will be a brilliant man if he can anticipate and explain the difficulties that present themselves to the minds of common people. He may catechise his fellow students, but what a stretch of the imagination it will be to make out of them the immature children with whom he will hereafter have to do! Who is likely to be equal to such a task?

After all so-called practical instruction, the student of theology has no such clinic. He cannot see the masters of pastoral theology in practical work. The sin-sick soul cannot be uncovered like a diseased body and laid upon the operating table, while a professor of theology shows the students around him how they must make their diagnosis and what treatment is the best for that particular case.

The young pastor, from the nature of the case, cannot have had such instruction. When he becomes a pastor, he soon learns what that means. He knows that all the remedies needed to heal soul-sickness are to be found in the Word. The ills of the soul are not without complications any more than the ailments of the body. What remedy shall he use in this case? What word is needed here and now? How shall he apply the word so as to secure the desired result? Even before he gets so far as this he may meet even a harder question. How shall he begin his diagnosis? What shall he seek for, and how shall he seek for it? It is harder to find out a man's spiritual condition than his bodily condition. How shall the spirit's pulse be reached to obtain the first clue as a guide to further inquiries? Again, in pastoral visitation, how shall the conversation be turned into a profitable channel? When shall it be made to take a distinctly

religious tone? Many persons are slow to speak about their spiritual state. It must be so, for few have looked inward so as to know what manner of spiritual men they are. Consequently, however willingly and strongly they may be persuaded as to their duty, the sense of inability restrains them. How shall their diffidence be removed and they be taught to examine themselves more thoroughly?

Sometimes we are told that in such and such cases we are to act so and so. We read that in certain cases skilful pastors have acted thus and so. The young pastor soon learns such are not living cases. It is hard to learn from a manikin how to seek and recognize abnormal action in a man. This is what the young pastor has often to do. How shall this difficulty be removed? It is easy to ask, but who shall answer? To be forewarned, though not always to be forearmed, is often some help. I write that our students may have their attention directed to the matter. Then they may use such means as common sense and inquiry may suggest, and when the conflict comes they may not be altogether unarmed. K.

The Teutonic Spirit in Christmas.

The old Norse and German mythology is replete with the vague and the mystical of a dim and a distant past. The forms and characteristics of their gods, the imagination vainly attempted to grasp in the potencies which daily manifest themselves in different ways upon the earth. It is the peculiarity of the Teutonic nations, that they felt after and sought to define that unknown God whom Paul said the Athenians, amidst the multitude of their visible and tangible deities, unwittingly worshipped, which separated them so decidedly from the gross idolatry of their superiors in intelligence and art—the imperial dynasties of the Mediterranean; and it is this fact which, at a later time, made them the more willing recipients of the Christian religion, and again the staunch conservators of its truth and its force upon the inner life.

We are on the eve of celebrating an event, the grandest in the cycle of Christian festivals, which owes much of the delicacy and impressiveness of its light and shade to this source. Christian customs and practices, says some one, are but the historical and dramatical representations of the Christian intellect. As the Saxon character influenced Christianity in general, so the spirit which prevailed amongst them at this season of the year, is especially manifest in our Christmas; and withal the effect produced was equally favorable to both.

Among these people the winter solstice was

ever regarded with special favor as that point of the year when the life and activities of the powers of nature were beginning their renewal, and when they could trace the personal movements and interferences of their deities upon the earth. Hence, from the oldest times this season was celebrated with the greatest festivities. This was the time when the great Yule feast was held, of whose character so much has been assumed in our celebration of Christmas, that it has frequently been designated as Yule or the Yule-tide.

"And at each pause they kiss; was never seen such rule
In any place but here, at bonfire, or at Yule."

From the similarity of the principles which actuated those festivals to that of our Christmas, we can easily see how they should have coalesced, each profiting by the other. Those people lived in the morning gray of the same light which affords us the brilliancy of the noonday.

It is this union of the mystical and the real which render our Christmas-tide so fascinating and so joyous; a magic season that combines all the beauty and good things of the rest in one day, a precious gem set in the crown of the year, whose sparkle is the delight of every heart. It is the *mystical* which dissipates the force of winter, gives speech to the dumb cattle, causes the famous Christmas tree, like Aaron's rod, to bud, bloom and bear its wonderful fruitage in a single hour; it is the *real* which disenthalls the soul and releases everything from the yoke of oppression imposed through the old serpent, and causes the whole world to rejoice in the light and song of the Babe of Bethlehem.

Healthy Christianity is not ascetic in its character, neither in its teaching nor in its practice. How beautifully is this principle set forth in the merry making on Christmas evening in the home scene of the German hero of Protestantism! In the grand chorus which has this year so especially filled the heavens with praises to God for that great man, Martin Luther, there should certainly be a refrain echoing a recognition of the fact that he still is the best exponent of the Christian's celebration of the nativity of his Saviour. It were a sorry time indeed were we compelled to forego these innocent and pleasing accompaniments of Christmas. How unnatural would that season become, which should be the most natural, with the loss of the proverbial mince-pie, the favorite turkey-roast, the multitudinous array of sweetmeats, Santa Claus with his magic sled and wonderful wares, the gambols and gifts, the flow of mirth and the friendly greetings around the social hearth!

We can in truth be thankful for the influences which have brought about the joyous, sympa-

netic, and purifying and elevating spirit which characterizes our Christmas. The force and value of its universal commemoration we are unable to estimate. Though many may not recognize the cardinal idea in its festal usages, they cannot fail to be the means of bringing many to knowledge of the true light and joy in Christ Jesus.

The grand truth taught is not a Christianity which drives the natural man deeper into the satisfaction of his own desires, but one which proclaims to him a gracious Redeemer, and that through Him he is the lawful heir to all the good God's earth affords. None other than the Christian has a better right to the sentiment contained in the following beautiful lines of George Herbert:

"For us the winds do blow,
The earth doth rest, heavens move, and fountains
flow;
Nothing we see but means our good,
As our delight or as our treasure;
The whole is either our cupboard of food,
Or cabinet of pleasure."

L. J. B.

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Books Received.

THE MYSTERY OF CREATION AND OF MAN. To which is added a New View of Future Punishment. By Rev. L. A. Baker, D. D. 12 mo., pp. 204, extra cloth. Price, \$1.00. B. Lippincott & Co., Phila., 1884.

A well written volume of sermons, scarcely thorough enough in its examination of the questions with which it professes to encounter scientific sophisms to merit publication. Its position in general is that of orthodoxy, although it is only the surface truths that are touched, until the real purpose of the book becomes manifest in what the author regards a new solution of an ontological question. He rejects the doctrines of the eternal torment of the wicked, restorationism and annihilation, and proposes a theory of eternal destruction, that is really only the loss of the glorious possibilities which man would have otherwise attained. The sounder argument in the opening chapters seem to be simply the varnish-coating, to make the pill of heterodoxy the more palatable.
H. E. J., D. D.

Cataloguing the Library.

There is no catalogue of our Library. In its early days there were indeed two book catalogues; but as the collection grew, the register could not be made—at any rate, was not made—to serve the larger list of books.

Why there is no catalogue now. The accessions to our library have not generally been made

volume by volume; but at several times whole private libraries were added, (mostly *presented*.) Thus we received the libraries of Dr. Demme, Dr. Stohlmann, Dr. C. F. Schaeffer, Rev. Ruthrauff, and last spring, that of Dr. Krauth. Now, a catalogue, to be of service, must be alphabetically arranged. When the catalogue was written in a book, it was almost impossible to leave space for inserting the alphabetical list of, perhaps, several hundred volumes.

What kind of catalogue is needed. "In some of the largest libraries of the country the card system has been exclusively adopted."

"In proportion, as the library becomes large, valuable and frequented, the librarian will find a card catalogue for his own official use more and more indispensable." In two of Philadelphia's largest libraries the public also has access to the card catalogue. "It is extremely desirable that books should appear in the catalogue three times—that is, in three different places in the alphabet, viz: at 1, the author's name; 2, the title of the book; 3, the subject of the book.

The reason of this is, that the customer of a library . . . will want either: Such a one's book. (For instance, "I want to get Mr. Darwin's last work; I don't remember the name exactly.") 2. A book called so and so. (For instance, "I want to get Ecce Home.") 3. Something about such and such a subject. (Can't you give me something about women's rights?") A card catalogue is needed and has been begun.

Why a card catalogue? Because, the time of the student librarian is too limited for much library work. The work on a card catalogue has permanent value, and thus one librarian need not feel that his labor has been done in vain if he cannot complete the catalogue. The catalogue can easily be made to include any subsequent additions to the library, by simply adding one, two or three cards. Card catalogues wear out in time; but book catalogues are not everlasting. Cards can easily be replaced.

Our work is partly *final*, partly *temporary*. We numbered the books consecutively, as they stand on the shelves, by affixing small tabs to them. The arrangement of the books on the shelves is not perfectly satisfactory; but when the order is changed in the Library's permanent quarters, when, also, Dr. Krauth's library shall have been added, new numbers can easily be pasted over the old, and corresponding changes made in the catalogue.

We were very materially aided in our work by the explanations and suggestions of Mr. John Edmands, Librarian of the Mercantile Library.

The quotations are from a special report of the Bureau of Education, on Public Libraries in the United States, 1876.

INDICATOR

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Janus Bifrons.

We are ever recurring to former ages for an explanation of some social phenomenon. Modern radicalism may boast of its wonderful progress, but it has not as yet succeeded in eradicating the imprint of ancient civilization. The influence of pagan laws, literature, art and mythology, is still traceable. So at the return of every new year we instinctively turn back to the time when Numa, one of Rome's earliest and greatest kings, dedicated the first day of January to festivities in honor of the renowned heathen god, *Janus Bifrons*.

True, from the very infancy of mankind, certain days were set apart to mark the beginning of a new year, but the day universally observed by Christian people, owes its origin to a heathen king and a heathen idol—both peculiarly Roman. The early Christians revolted against a custom so manifestly pagan, but in this, as in many other heathen practices, they finally accepted the shell and threw away the kernel—they put a Christian spirit into a heathen body.

As the name signifies, the statue of Janus Bifrons consisted of a human figure with a double head, or two faces looking in opposite directions—a fitting emblem to stand at the gate-way between the old and the new year. It stood there calling upon all good citizens to pause, look back and reflect upon the year just past, and at the same time urging them onward to the untasted joys of the future. Hence it was a season of great rejoicing and festivity, which, in heathen countries, means revelry and licentiousness, and to which the drinking-bouts of some members of the so-called high society of to-day, bear a strong resemblance. But when we invest it with Christian ideas, it then becomes truly significant, and to none more so than to the student.

To him particularly it is a season of new beginnings. He audits his accounts of the old year and takes his bearings for the new. He stands upon a vantage ground from which, in quiet satisfaction, he takes a panoramic view of the ups and downs in the valley just traversed, or, perchance, if his course has been downward, he casts wistful glances up the hill-side, longing for what might have been. But if he is true to himself, he does not stop here; he does not rest with laurels won, nor despair because of opportunities lost. He sees the other face of Janus turned towards the future. Has his arrow struck a higher mark than was anticipated? he aims higher still; has it fallen short of the mark intended? he takes it up, places it on the cord of a renewed energy, and summons his strength for another effort. Whatever have been his haps and mishaps, therefore, he thanks God, takes courage, turns over a new leaf in his autobiography, and with increased determination and vigor resumes the journey of scholastic life.

Does the Lutheran Church Suffer for Want of Pastors?

Such was the heading of an article signed "J. P. H." in a recent number of the *Lutheran*. To our great amazement the writer answers it in the negative. While it is eminently proper to hear both sides of a question, it is also just as proper to show where the preponderance of truth lies.

The burden of the above mentioned article is "not men so much as means." The writer starts out by admitting that the claim of those upholding the affirmative "is based on facts," but as he thinks it is "overstated," and also that there is "a lack of pastors" for our German and Scandinavian immigrants. He, however, denies the claims of the English for pastors, yet he admits that he "knows of a dozen towns in Ohio" where English missions ought to be started at once, and "as we proceed farther West" the demand increases. Still "the lack for this work is not men, as has been claimed. It is means, money, that we want. Let fifty English missions be established to-day, East and West, and let an annual salary of \$1,000 be attached to each, and in one month's time they can all be supplied with efficient missionaries."

Such sentiments are at right angles to the line of all our preconceived ideas of affairs. Fifty missionaries raised up in *one month!* Whence are they to come? It usually takes about seven years time to properly train a man for the ministry; but "J. P. H." would crowd it all into one month. By what methods does he expect

the Holy Spirit to operate in the interests of the Lutheran Church? He *could*, undoubtedly, inspire fifty Pauls in less time than one month; but *dare* we expect it? Then again the bait of 1,000 would have a most pernicious effect. It would fill the ministry with ill-prepared men of questionable motives. Very true we need means, but we need men far more. We must not only have men for the *desirable* places, but also for the *undesirable* places; or, as a friend writes us, "we need men to make many more desirable places."

As regards to first having the means and the men will come of themselves, we desire to cite several examples to the contrary. Under the Mosaic dispensation the whole tribe of Levites, one in twelve of all Israel, was called to the Lord's ministry long before any means were apparent. Also the Apostles and the early Church fathers did not wait for thousand dollar salaries, but they established churches and the money came, and where it did not come sufficientlyapid they labored with their own hands to support themselves. Christ's injunction to his Disciples was, "Pray ye, therefore, the Lord of the harvest, that He would send forth *labourers* into His harvest," and not to send means. Give us men and the means will, yes, *must* come.

The INDICATOR has no intention of becoming a controversial sheet, but when our Seminary students, both English and German, are called upon so frequently to fill vacant pulpits, we cannot refrain from opposing anything that tends to discourage good and zealous young men from entering the ministry. We would prove unfaithful to our trust were we not to heed the cry for more laborers in the Lord's vineyard, going up and down over the country and knocking at our very doors. Most emphatically, therefore, we say more men! zealous men!! intelligent men!!! Godly men!!!!

Editorial Notes.

THE INDICATOR GREETs all and each one of its many friends with a very merry Christmas and a very Happy New Year, and very many returns of the same. We have been so abundantly blessed in the past year that out of the fullness of our heart we extend the greeting to all who may see us, hoping that they may be in like prosperous condition.

IN ANOTHER COLUMN we present to our readers a partial answer to "Student's" question in the shape of an article by Rev. G. F. Spieker on "Bi-lingual Work." The question is very fully met and is well worth a careful perusal by

all those who preach or expect to preach in the English and German languages.

THE *Muhlenberg Monthly* for November, though somewhat behind time, is at hand. It is still improving. But, as it cordially invites suggestions, we cordially beg leave to suggest that a little more variety would make it more attractive. Its "locals" are so intensely local that outsiders fail to appreciate them. It should be one of the objects of a college paper to bear in mind that its largest circulation is beyond the boundary of the four walls of its own college.

WE HAVE LONG BEEN CONVINCED of the propriety of having a resident House Father in the Seminary, and a recent occurrence has only deepened this conviction. Complaint has reached us from a certain clergyman and friend of the INDICATOR that while in the City recently he called to be shown through the Seminary, but met with such a cold reception that he turned away in disgust without having his desire fulfilled. It is probable that the servant attending the door failed to do his duty. Certain it is that had the party referred to revealed his identity and had his wish made known to any one of the professors or students he would have received all due attention. But this fact only goes to show that there is a lack somewhere, and we believe it to be in the lack of a resident House Father. Had we such a person constantly in the house, with an office at the disposal of visitors, which is the case at other prominent institutions that might be mentioned, such unpleasant occurrences would never happen. Where, however, this matter is left entirely to ignorant and oftentimes new servants, we cannot expect anything better. We hope our friends will judge us in this light, and look forward to the time when a more desirable arrangement will be possible in the New Seminary.

Mnemonic Tools.

The minister in his profession, as well as the mechanic at his trade, must make use of tools. A very good workman can accomplish much with few but necessary tools. But a variety of these enables him to do his work more speedily and skillfully, while a poor workman proverbially complains of his tools, be they never so good.

Of course the great instrument in the hand of the preacher is the Sword of the Spirit, and this is to him what the hammer is to the smith, the lathe to the turner, the chisel to the stone-cutter. This is an instrument which must be always in his hands, and to which all other instruments are subservient. It is scarcely necessary to say that

this sword should always be polished and its edge keen, though many of us give it too much opportunity to rust in the scabbard of neglect.

There are certain aids which are of value in addition to dictionaries, encyclopædias and commentaries, by which the Word is made a more effective instrument. They may be termed mnemonic aids, or, as they are the working instruments of the preacher, mnemonic tools. Johnson says somewhere that there are two kinds of knowledge: that which we possess and that which we know where to find; and of these the latter is the more valuable. In this age of reading the strongest memory can retain but a small part of the great bulk that is read. To sift the valuable from the worthless, and make the former available in time of need, is the office of such an aid as the *Index Rerum*, which ought to be the constant companion of every student.

An article is read which makes a decided impression on the mind and which, we see, will serve in the treatment of a certain theme by way of illustration or in furnishing facts. The time comes when we wish to treat the subject, and there is an indistinct impression that somewhere at some time we read a good thing on that subject, and we chase the airy phantom through the labyrinths of the memory only to find it an *ignis fatuus* that finally eludes our grasp. If we used an *Index Rerum* carefully, the opening of its pages would transform the *ignis fatuus* to the friendly ray of the taper. If used faithfully, the *Index Rerum* becomes in the hands of an industrious student a thesaurus of knowledge and illustration.

Everybody has a *scrap-book*, but few use it to advantage. Besides the scrap-books for items of personal interest, the preacher should use them as a store-house for the odd waifs which he may rescue from the flood of current literature. They can be made specially valuable in furnishing him with facts and figures to be got nowhere else, and in providing him with illustrations of virtue and vice taken from the occurrences of every day life, which will serve to "point a moral or adorn a tale." In order to be of real service, the scrap-book must be supplemented by the *Index Rerum*.

The late Dr. Krauth recommended a Bible in which every alternate page is blank, as most valuable to the student of the Bible. In this Bible, over against the text can be placed notes, references or outlines—anything valuable in the preparation of a sermon or exposition of the Scriptures.

These are a few of the aids which the experi-

ence of writers have found useful, and there are others, such as Locke's commonplace book, either for prose or poetical gems, over which the compiler of them lingers with more interest than over the more elaborate works of the kind published. These tools cannot take the place of memory or labor, but if rightly used will enable the minister to bring forth from his treasury things new and old.

w.

Seminary Items.

- Christmas!
- A few more busy, bustling days.
- We cast this issue out early upon the waters.
- Examinations begin Tuesday, Dec. 18, and close the following Thursday.
- The present term closes Dec. 20; the next will begin on Jan. 8, 1884.
- Ritter has again made his appearance, sufficiently restored in health to resume his labors.
- At a late meeting, the INDICATOR Association decided to have an exchange list.
- McCready intends lecturing during vacation, on India. We wish him success.
- The thought uppermost in the mind of the student: How shall I spend my vacation?
- The Friday afternoon homiletical exercises, for the term, ended Friday, Dec. 7, with a sermon by Uhrich.
- Hudson lately delivered a lecture on India in the Lehigh Valley, meeting with unexpected success.
- We extend our kindest wishes to the many friends of the INDICATOR, hoping the new year will dawn brightly upon and bring much happiness to each.
- It seems one of the Juniors, in his wanderings, has the misfortune of losing himself ever and anon, thereby giving his fellow-students deep concern.
- The second lecture at St. Peters Church takes place Tuesday evening, Dec. 18th, when Dr. Mann will lecture on "Good Old Times in Pennsylvania."
- Westward Angstadt and Holloway will take their flight at the close of the term, and minister to congregations in the Buckeye State.
- New resolutions will soon be in order. The time that is fruitful in giving them birth is speedily approaching. Many, no doubt, will be made in the best of faith—to be broken.
- A class for the study of Sanskrit, to meet at the University, and to attend which the students of the Seminary have had a kind invitation, is being formed by Prof. M. W. Easton, Ph. D. The terms are gratuitous. No one has as yet

De Alumnis.

—Revs. E. H. Gerhart, L. M. Zweizig, J. W. Klingler, A. G. Voigt and J. F. C. Fluck are some of the Alumni who lately visited the Seminary.

Colleges.

Muhlenberg.—The anticipation of Christmas joys and greetings, as well as visions of turkey, &c., is not very conformable with study. This will be still more noticeable the latter part of next week. It appears to be a rule with some students to slacken the reins of study towards the close of a session. They seem to forget the maxim, "All is well that ends well."

—This session with us will close on Thursday, Dec. 20th. Examinations will be held on the last three days. We will resume duties on Friday, Jan. 4th, 1884, with the eight o'clock recitation, giving us the usual two weeks during the Christmas holidays.

—On Friday evening, Dec. 14th, the Sophronian Literary Society will hold their public exercises in the College chapel. Quite an interesting program, consisting of essays, orations, select readings, &c., has been prepared. The College Glee Club will also favor the audience with three or four of their choice selections. All the students are expected to bring out a fair representation of the tender sex, to encourage the Sophronians as much as possible in their new undertaking. The public in general is cordially invited.

—The *Muhlenberg Monthly* has just put in its appearance. We consider it about the best issue thus far. We see no reason why our paper should not become one of the best of college journals. We hope the Alumni will not forget to aid us by subscribing for the same. There is some talk of placing it in the hands of the literary societies.

—It is said our janitor is about to have his life insured. This is all unnecessary. The little trouble the other evening was caused by thoughtlessness on the part of our broom-slinger. The boys are not fond of having red hot poker poked into their faces. It is hoped nothing of the kind will take place hereafter.

—The preparatory department of our College is not as flourishing as it should be. It is said that a plan is about to be agitated to put up a separate building for this purpose, in some other part of town. We think it would be a decided improvement on the present arrangement.

Thiel.—Examinations are nearing.

—The Christmas vacation is looked forward to in joyful anticipation.

accepted. Too much work is the burden of excuse.

—Bierdeman and Krope are taking orders for books, theological and miscellaneous, which they will have imported from London. An English catalogue may be seen in the former gentleman's room; a German in that of the latter, "every time."

—Sacred History, —support of the Priests and Levites. Prof.: "Mr. X., how were the Priests supported?" Mr. X.: "Why, by, by ——" Prof.: "Well, if there were twelve tribes, and you don't count one, how many have you?" Mr. X., *hastily*: "Why, thirteen, of course." Prof.: "Oh, no? You would have eleven."

—At the suggestion of Dr. Jacobs, he and the Seniors and all others who desire to attend, will hold a colloquium on certain dogmatical subjects every Tuesday at 4 P. M. This new feature, which we are sure will have good results, will be enjoyed by all.

—We must soon separate for a time. Some of us will take our place beside the cheerful fireside of "home, sweet home;" others spend their time in the pleasant society of dear friends, and others, again, pass the days within these old but sacred walls. Separated, and yet not separated. In thought we shall meet and together commemorate the birth of our blessed Master and Savior, at whose coming the morning stars sang together and angels shouted their hosannas.

—The F. H. M. Society held its monthly meeting on Dec. 10th at 8 P. M. The most interesting feature of the evening was the wiping out of a small debt by a spontaneous collection on the Kimball plan. The affairs of the society are assuming satisfactory appearances, and we hope in the near future to have some very interesting meetings. A more punctual attendance on the part of some of the students would react more favorably in keeping up a warm missionary spirit in our midst.

The New Seminary.

The funds for the New Seminary are being collected slowly. We give the following in round sums which we glean from various sources:

From Luther Jubilee held in the Academy of Music, Dec. 10,	\$1,000
From Zion's, Phila.	2,200
From St. Mark's, Phila.	1,500
From St. John's, Phila.	1,100
From Holy Communion, Phila.	400
From Holy Trinity, Reading, Pa.	1,500
From Rev. Strodach's Church, Brooklyn, N. Y.	200
Total collected thus far	\$7,900

We understand that some of the above collections are not yet completed, but at best it is a small sum compared with the ideal amount. That insurmountable barrier, the church debt, is the great obstacle in the way, and the Seminary must suffer in consequence. This year ought to furnish enough enthusiasm to tear down the one and erect the other.

—The Seniors got their Thanksgiving dinner at the usual place.

—Some of the Freshmen have engaged in stock raising.

—It is said that Concordia Hall is now a sure thing.

—On the evening of the 5th inst. we listened to a very interesting and instructive lecture by Col. Sanford. The people were evidently well pleased with the Colonel.

—The Thanksgiving dinner at the Hall was quite a success, and, verily, did the Prep realize the fullness of his anticipations.

—The Chrestomathean band furnished the music for the Firemen on Thanksgiving.

—The prospects for new students upon the opening of next term is most encouraging.

—The Freshman class banqueted on the evening of the 4th inst., at the residence of Hon. Jas. C. Brown.

—A little more respect for good order by some of the boys would be appreciated.

—The Pastor's Reception, given on Thanksgiving evening by Dr. Kunkelman to the people of his congregation, was a grand success. After several hours of pleasant enjoyment and after having fared sumptuously at the hands of the good Doctor, the friends returned to their respective homes highly pleased.

—Our musical department offers better advantages this year than ever before.

Augustana, (Rock Island, Ill.)—The grandest gathering of Swedes ever held in America occurred on Nov. 7 and 8 at the Reformation Jubilee. A jubilee hall seating 3,000, excursions, about 4,000 people, a chorus of 150 voices and orchestra, three Swedish bands, music by the Swedish composer, Wennerberg, numerous addresses, and an abundance of enthusiasm—such were some of the leading features. Rev. W. F. Ulery, of Greenville, Drs. Fritchell, of Iowa Synod, and Prof. W. K. Frick were among the visitors.

—A plan is on foot to have the Aug. Tract Society changed into a Stock Company; capital, \$15,000; shares, \$10 each.

—At the last meeting of the Society, Prof. Weidner was elected editor of the S. S. paper, *The Olive Leaf*, for the ensuing year, and Prof. C. M. Esbjorn associate editor of the *Ungdomsvannen*. (The Friend of Youth.)

—Profs. A. O. Bersell and Esbjorn are busily at work preparing a new issue of the annual *Korsbaneret* ("Banner of the Cross") for Christmas.

—Shortly before the Reformation Jubilee, the Aug. Tract Society published a magnificent

Luther Book, pp. 116, large 8vo., containing essays on subjects from Luther's life and the Luth. Church, and over 50 illustrations. Among the essayists are Profs. Hasselquist, O. Olsson and Esbjorn, and Rev. C. S. Lindberg of New York. The book is undoubtedly the finest work published in the Swedish language in America, and we have not heard of its equal among all the Luther publications of this year.

—Another grand business concern was started at the Reformation festival. A Swedish Colonization Co. with a capital of \$500,000 was organized for the purpose of buying large tracts of land and founding Swedish settlements in this country. This movement bids fair to be one of the greatest blessings for our Lutheran Swedes. The directors and professors of this institution are among the leaders of the undertaking.

—We regret to report that Mrs. C. M. Esbjorn has not been very well for several months. May her recovery be speedy!

Gustavus Adolphus, (St. Peter, Minn.)—The teachers and students are rejoicing over a new philosophical apparatus just (December 8) received from Chicago. They are valued at about \$200, though Prof. Uhler obtained them at a considerable reduction. Among the principal articles is an improved Toepler-Holtz Electrical Machine.

Shortly after their arrival, Prof. Uhler held a very interesting lecture on *Electricity* before the members and friends of the Philomathean Literary Society, illustrating the different topics by experiments performed with the new apparatus.

—The Irenian Society (composed of ladies) celebrated Thanksgiving evening by an entertainment, consisting of recitations, dialogues, &c. One chief feature was a lecture by Prof. Frick on "The Land we Live in."

—The prospect of examinations just before Christmas, is supposed by the students to be on the principle of the *bitter* before the *sweet*.

—We wish all our sister institutions a very merry Christmas.

Roanoke, (Salem, Va.)—The College at this place is in a flourishing condition. Students, about 125 in number. The advantages are *good* for the acquirement of a thorough scientific and literary training.

—There are two literary societies, well conducted and well attended.

—The College Y. M. C. A. is probably the most interesting feature of the institution just at this time. The week of prayer was observed, and the meetings are being continued daily. A deep religious feeling pervades the college community. May the good work go on.

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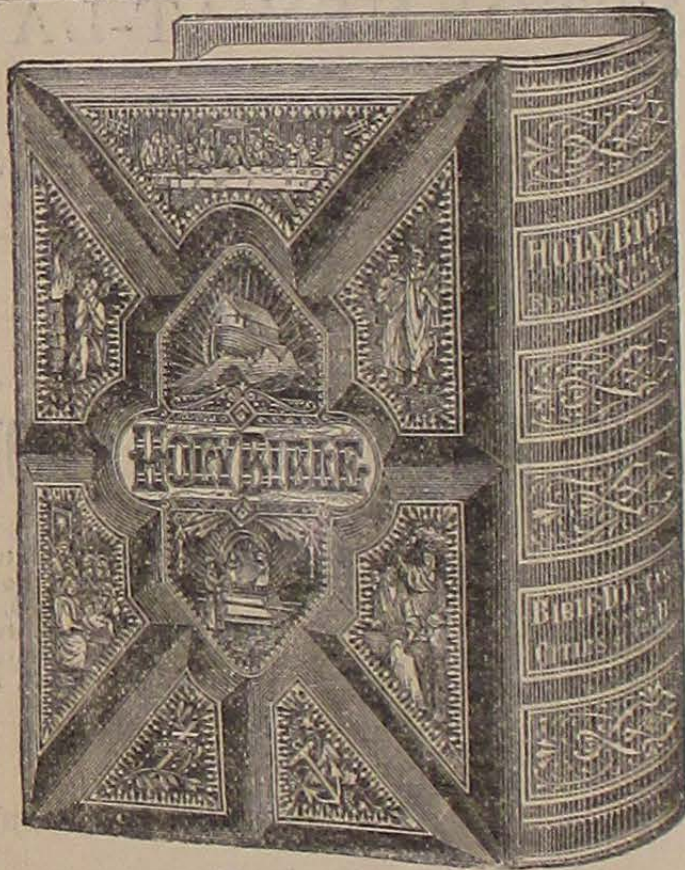
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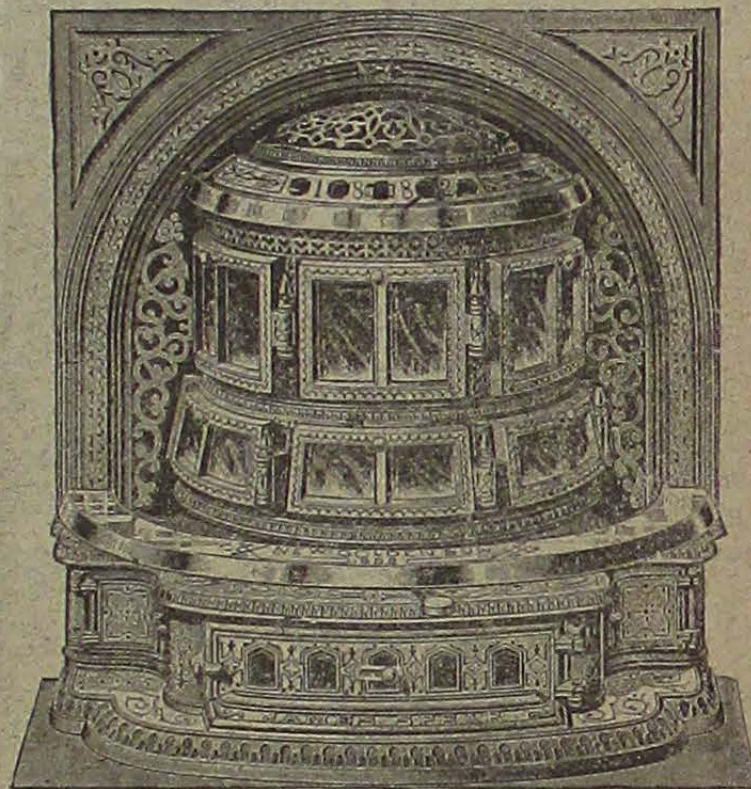
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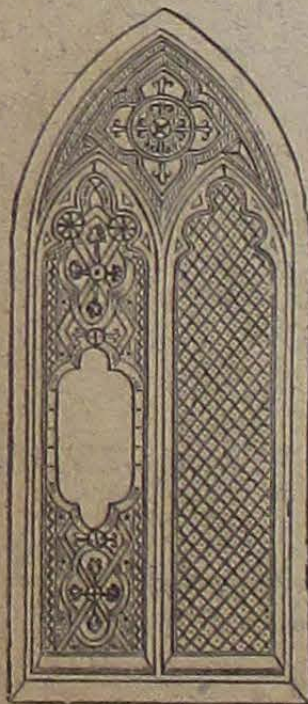
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