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THEOLOGICAL HEADQUARTERS.

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# INDICATOR.

VOLUME III.

FEBRUARY, 1884.

NUMBER 5.

## Suggestions in Dogmatics.

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

1. Obtain a clear view of the outlines of the subject, by thoroughly studying and committing a brief synopsis, such as Hutter's Compend, Junnius' Epitome, Koenig's Theologia Positiva, Luthardt's Compend.

2. Upon this basis, read some ampler but not so full text-book. We know of none better for this purpose than the *Examen* of Hollazius. Do not let the language be a hindrance, but persevere in your efforts to learn from it until the effort becomes relatively easy.

3. Schmid's *Dogmatik* or Hase's *Hutterus dividuus* may next be read with profit.

4. The student is now prepared for a topical study of the several articles. Here the *Examen* and *Loci Theologici* of Chemnitz, and the *Loci Theologici* of John Gerhard become indispensable. Make here extensive notes, translations, analyses. Every page thus gleaned may be turned to good service in after life. The study of the Confessions and such books as Boerner's *Institutes of Symbolical Theology* belong here.

5. Thus furnished a later system of theology from the position of our Lutheran Church should be mastered. We know of none as clear and satisfactory as Philippi's *Kirchliche Glaubenslehre*.

6. If the student wish to make a specialty of Dogmatics, he will soon discover that to understand the terminology of our Lutheran dogmatists, he must go back of the Reformation, and search among the scholastics. An elegant edition of Thomas Aquinas, furnished with most admirable facilities for reference, published in Paris, 1880, will be of great service for this purpose. The most modern phases of Roman Catholic Dogmatics can be found in the *Institutes* of Ferrone; while Calvinistic Theology may be best learned from the fountain-head, Calvin's *Institutes*, the compend of Reformed Dogmatics, corresponding to our Schmid's *Dogmatik*, Heppe's *Dogmatik*, or in the elaborate work of Dr. Hodge.

7. No better means of utilizing the material thus examined can be suggested than the reduction, by the student, of the results of his investigations to writing in the preparation of a compend of systematic theology of his own, and in carefully fixing it in mind as the basis of future acquisitions.

## Notes on Commentaries.

BY REV. PROF. R. F. WEIDNER.

### IV. *The Prophetical Books of the Old Testament.* B. *The Minor Prophets.*

The Literature of the Minor Prophets is very extensive, and our object will be to call attention simply to the best works easily accessible.

#### A). MINOR PROPHETS AS A WHOLE.

1. The volume on the *Minor Prophets* in *Lange's Comm.*, is probably the best in the series, a noble product of the combined scholarship of Europe and America, valuable especially on account of its elaborate introductions and full citation of Literature. For myself, this is the last volume of Lange with which I would part.

2. Nor would I like to part with the sixth volume of the *Speaker's Comm.*, which, in addition to the *Minor Prophets*, contains *Currey's* Notes on Ezekiel and *Fuller's* valuable Commentary on Daniel. Prepared by some of the best scholars of the Church of England, this work will never be consulted in vain.

3. *Keil* on the *Minor Prophets* (2 vols.,) is here at his best.

4. *Pusey* on the *Minor Prophets*, is a standard work, and no scholar can afford to be without it, though an expensive book (\$10). Valuable especially for its patristic interpretations and practical remarks.

5. The Commentaries of *Jamieson*, *Fausset* and *Brown*, of *Henderson*, of *Cowles*, of *Wordsworth*, are all of more or less value.

6. It ought not to be forgotten that *Luther* has explained the *Minor Prophets*, that *John Brenz* has written excellent commentaries on Hosea, Amos, Jonah and Micah, and likewise *Nicholas Selnecker* on Hosea, Joel, Micah, Jonah, Nahum, Habakkuk and Zephaniah.

Valuable, likewise, are the commentaries of *Calovius* and *Starke*, also *Hengstenberg's* *Christology of the O. T.*

#### b). *Separate Books.*

For specialists who wish to study the separate books more particularly, we would recommend the following monographs:

#### aa). *Hosea.*

1. *Burroughs* on Hosea, 1643—1652. (3 vols.). Reprint Edinburgh: J. Nichol, 1863.

2. *Drake's Notes on Hosea*, Cambridge, England, 1853.

3. *Wuensche on Hosea*, Leipsic, 1868. This is the most important work on Hosea, published for many years. The author makes copious use of the Jewish Targum, and the well-known commentators, Raschi, Aben Ezra and Kimchi. The edition in my library is in two volumes.

4. *Nowach on Hosea*, Berlin, 1880. This last work contains a list of all recent Continental commentaries and monographs.

bb). *Joel*.

1. *Credner, K. A.*, on Joel, 1831. Especially valuable on account of philological and historical illustration.

2. *Wuensche on Joel*, Leipsic, 1872.

3. *Merx on Joel*, contains an elaborate history of interpretation, and appends the Ethiopic text, edited by Dillmann.

4. *Pococke on Joel* (Oxford, 1691), is highly spoken of, but I am not acquainted with it.

cc). *Amos*.

This is the most neglected of the Minor Prophets. No special monograph of great value has as yet been written.

dd). *Obadiah*.

1. *Caspari on Obadiah*, Leipsic, 1842.

2. *Randolph's Analytical Notes*, London, 1878.

3. *Rainolds on Prophecies of Obadiah*, 1613. Reprint, Edinburgh: J. Nichol. 1864.

ee). *Jonah*.

1. *Wright, W.* The Book of Jonah in Chaldee, Syriac, Æthiopic and Arabic, London, 1857.

2. *Kalisch. Bible Studies: Part 2. The Book of Jonah*. London, 1878. From a Jewish standpoint, but valuable.

3. *Fairbairn's Jonah*. Edinburgh, 1849.

4. *King, John. Lectures upon Jonah*. 1600. Reprint, Edinburgh: J. Nichol. 1864.

5. *Perowne on Jonah*. Cambridge Bible for Schools. London, 1882.

ff). *Micah*.

1. *Caspari, on Micah*. Christiania, 1852.

2. *Cheyne, T. K. On Micah*. Cambridge, 1882.

gg). *Nahum*.

1. *Layard, Nineveh and its remains*.

2. *Rawlinson, Five Great Monarchies*.

3. *Edwards, Translation of Nahum, with Notes, in Bibl. Sacra, vol. 5. A fine example of exact Biblical exegesis.*

hh). *Habakkuk*.

1. *Delitzsch, F. On Habakkuk*. Leipsic, 1843.

ii). *Zephaniah*.

No special monograph has as yet been written

of more value than commentaries named above.

kk). *Haggai*.

1. *Koehler, The Prophet of Haggai*. Erlangen, 1860.

ll). *Zachariah*.

1. *Kliefoth, T. The Prophet Zachariah*. 1862.

2. *Wright, C. H. H. Zachariah and his Prophecies*. New York, 1879.

3. *Lowe, W. H. The Hebrew Student's Commentaries on Zachariah*. London, 1882.

mm). *Malachi*.

1. *Koehler, on Malachi*. Erlangen, 1860.

2. *Pressel, on Malachi*. Gotha, 1870.

Before we end these notes on *O. T. Commentaries*, I would call the attention of my readers to the two following works, both of which are now in the course of publication:

1. *The Pulpit Commentary*. Edited by Spence and Exell. A. D. F. Randolph & Co., of New York, publish the American Edition. Valuable and very suggestive to the pastor in his pulpit preparation. Some eleven volumes are already published on the *O. T.* Price, about \$3.00 per volume.

2. *Old Testament Commentary for English Readers*. Edited by Bishop Ellicott, of England. American Edition published by E. P. Dutton & Co., New York. About six volumes will complete the *O. T.* Price, \$6.00 per volume. Conservative and scholarly, incorporating all the latest results of criticism and of exploration.

### The Control of the Reason.

IN endeavoring to make a thorough study of some portions of Scripture, I have often been led to ask myself the question, how can I acquire control of my mind so as to be able to concentrate all its powers upon a certain subject, and exhaust it? How can I compel my mind to run steadily in one direction and upon one subject, instead of wandering from one to another? For since the mind is constantly engaged in thought, these thoughts may as well take one direction and be confined within the limits of one subject as of many. The deepest cultured men are those who can thus control their thoughts; and it is justly said, "That the chief differences that carry some men in their reasoning so far beyond others is in the control which they have over their reasoning powers." There are many who are as enthusiastic for knowledge as others, but their minds are accustomed to flit from one subject to another and they never become scholars. And their failure generally arises from the fact that their will has no control of their reason.

It affords an amazing advantage to a preacher to have full control of his mind. The reason that preachers are *shallow*, is that they lack the capacity, or the developement of their capacity, to go deeply into a subject. They must thus pass over the surface, in their treatment of Scripture; they both fail to interest or edify their hearers; and they will often have the mortifying feeling that they have said about all they know. Hence it becomes so desirable, and in fact necessary, to *itinerate*.

The power of concentrating the thoughts upon one subject will make it unnecessary to present an incongruous mass of matter under a certain theme or text, and labelled a sermon; it will be a most excellent means of always bringing something fresh and new, so that the people will be instructed and never tire of listening; and it will be an immense saving of time in the preparation of sermons. The theologian must think, and think deeply, and the preacher of the Gospel must think; and if his mind is not trained to this exercise, he is not properly fitted for his office. Ten years of preparatory study will not supply the want. Therefore the one thing which students, as well as ministers should aim at, even above the acquisition of a mere knowledge of facts in the science of theology, should be to gain a thorough control over their reasoning powers. "He that ruleth his spirit is better than he that taketh a city," also in this respect.

How shall we acquire the power of bringing our reason to bear fully and continuously upon the matter on hand?

1. By daily reading some author who reasons very closely and following his thoughts by the most intense application of the mind.

2. By taking up some subject and for a fixed period thinking upon it most closely, keeping the thoughts strictly within the limits of the subject.

3. By the study of problems in mathematics. For this study carefully pursued will chain the mind to one subject, and it has the additional advantage of teaching to reason logically. The best reasoning has the force and conclusiveness of mathematical demonstrations.

S.

### Unpleasant Surprises.

When the young Seminary graduate—sanguine, conceited, carrying in his valise a half a dozen pet sermons and in his heart a great stock of confidence—goes forth to make full proof of his ministry, he will be surprised at three things: 1. He will wonder why it is that his sermons do not draw crowded houses. 2. Why the people

do not tip their hats when they meet him, or the members do not act on his suggestions and run to do his bidding. 3. Why such an insignificant person as he ever entered the ministry.

A young minister is very apt to indulge in aeronautic expeditions before he is content to walk on terra firma. When he does reach terra firma he reaches it very much in the same condition in which Icarus reached the Ionian Sea—with a big splash, a heavy shock and wings melted off. It is not safe to fly so near the sun with waxen pinions. And yet, much as he needs to be pitied, we have only one thing to say of him, it serves him right. The air was intended for the birds—man needs something more solid than air to sustain his weight.

The very best way in which to enter the pulpit is to enter it with fear and trembling. It has been the true minister's experience that when he felt himself most weak he proved to be most strong. The best way in which to magnify the Gospel is to crucify the ego. God will not compete with us. He will not set his glorious Gospel alongside of our imaginary greatness; not because He is afraid that His Gospel will suffer from the comparison, but because the two do not belong together. Human weakness and divine power, man's littleness and God's greatness are the two factors ordained to effect the world's transformation. How can the sun of Gospel truth shine into men's souls when the preacher takes his own little candle and thrusts it between the eyes of his hearers? If our Lord died that we might live, why should not we, his apostles, be willing to die also in order that his Gospel may live? It is a shame (to speak mildly) that many juvenile preachers should have no better motive to sustain them than to preach for effect, and the effect exactly resembles the preaching—it tickles the ear, forces a sigh or a sob or a tear or a groan, but it does not save a single soul. Or if it *does*, it will not be *because* of such preaching, but *in spite* of it.

Perish then, that hungry, shameful, treacherous ambition that professes to point men to the sun while it points them to the moon, and thus makes them *lunatics* instead of making them *Christians*.

G. W. S.

### Fresh-man!

In Hamburg, Pa., there is a "campaign-pole," raised a few years ago. It is about 75 feet high and quite straight till about 25 feet from its top, when it bends over considerably and seems to express a wish to lie down. The sight of this pole suggested a thought or two.

The tree was straight when it was cut down. Many a young man is straight as long as he draws his substance from the parent root; cut him off—and he soon drops his head. It is right that there should be a living connection between root and branch, but when the branch is separated from the root it must have strength of its own—strength, of course, which has been laid up from the sap which has hitherto flowed from the roots. It is right that there should be a living tie between son and parent root, but, young man, see to it that you save the strength you are receiving now for the day when you must stand alone where you are placed.

The campaign-pole was straight when placed in position; it was sound and of good size, but—it was *green*. If it had been seasoned—made to sweat off its greenness, and then set up, it would probably have defied wind and weather, and been as straight now as it was then. Young men ought to be seasoned. Most of them have seasoning times, be they in workshop, or college, or seminary. The student is exposed to the drying atmosphere of mathematics, Greek verbs and Hebrew rules. Then is the time for sweating off his greenness. There is one important difference between the tree being seasoned and the student undergoing the operation. The former is entirely *passive*; the student (in name) must be *active*. You can make the tree sweat; the student must sweat himself. Studies are real disciplines. They prepare for the variable weather, the heat, and cold, and wet, outside. The difference between the seasoned and unseasoned student is that the former has rid himself of his "fresh-ness,"—he has done his sweating; the latter is to do his,—for sweat he must; but then, too, he will have to bend his head. He yields up his strength in the operation which strengthens the other. The storms which show the strength of the disciplined man makes the one under discipline an unsightly cripple.

The campaign-pole was planted firmly, and in a place where it might be readily seen. The bent pole is now as prominent as was the firm, straight pole. A healthy root and good position did not keep its head erect. A young man may be placed in a good position, but if he cannot hold his head erect, his disgrace may become the deeper as his prospects were bright and promising. Young man, you may have a good family, faithful parents; you may have a seasoning time, a college term with excellent teachers; you may have the best position given you, with friends all around, but if you let your advantages slip, you will have to bow your head in shame as you remember the time when you thought to overtop the world when you were green.

N.

### Conscience in Little Things.

Conscience is a Godlike power. It is discriminative, impulsive, and judicative as to its nature. It discriminates between good and evil, right and wrong; it impels towards the good, the right; it judges, approving and condemning actions. In original design there is no limitation to its use. Many, however, have placed a limit to it or strained it from its proper use. They employ it in the cases and in the circumstances they see fit, when and where fancy suggests. In actions upon which, to their mind, far-reaching consequences hang; in the sphere of great duties where, in their opinion, honor and manhood are at stake, they exercise it. But in the seemingly less important matters of every-day life, in the little duties, they often ignore it. It is a fact deeply to be lamented.

We do not, it appears, rightly appreciate the *little things*, their value and influence. Our life is made up of various little actions, numerous little duties, not of a few great ones merely; and by the right use of Conscience in these, it will attain to higher and higher development. Every exercise of it, like the exercise of any member of the body, gives increased power and greater capability for its special work.

Moreover, the *little things* have an influence of which we may have only a slight conception. Who can tell what mighty results may be bound up even in our little actions? From the small acorn springs up the hardy, towering oak. A pebble cast into the calm, quiet lake spreads wrinkles over its entire face. A handful of earth may change the course of a river rolling in broad sheets towards the ocean. One little, evil action may have an influence on the whole current of our life. Little and seemingly unimportant in itself, it may be the spring, the fruitful source, of many other actions of a like, or entirely different, character; it may be a step in a direction that leads farther and farther from the course of right and the way of truth.

These few hasty considerations, besides the many others which readily present themselves to our minds, should prompt us to use wisely a power implanted in our constitution and capable of high cultivation.

J. U. K.

### Thorns.

Listen to conscience more than to intellect.—*Robertson*.

If the world goes against truth, then Athanasius goes against the world.—*Athanasius*.

Profane eloquence is transfer'd from the Bar, where it formerly reign'd, to the Pulpit where it never ought to come.—*De La Bruyere*.

It is a gain to the world when people are content to be themselves, not clipped to the smooth pattern of the times, but simple, original, and unaffected in ways and words.—*Mrs. A. D. T. Whitney.*

To every poet, to every writer, we might say: 'be true if you would be believed.' Let a man but speak forth with genuine earnestness the thought, the emotion, the actual condition of his heart, and other men, so strong are we all knit together by the tie of sympathy, must, and will give heed to him.—*Carlyle.*

Only let the science be real science, and there cannot be too much of it. To appeal from science in its legitimate sphere, to authority, in behalf of religion, is not to secure religion but to betray it. Science and Religion are occupied with two books, but both books are from one hand; in their true workings they are engaged in two parts of one great aim. Science moves ever toward the proof how the supernatural is the natural; Religion moves toward the proof how the natural is the supernatural.—*Krauth.*

## Seminary Library.

GEORGE C. GARDNER, -	<i>Senior Librarian.</i>
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### Books and Pamphlets Received.

—From Rev. G. Schmogrow, "Minutes of the District Synod of Ohio," from 1869 to 1883 (inclusive).

—From Chas. Scribner's Sons, "Hymns of Martin Luther."

—From Rev. Prof. C. M. Esbjorn, "Denbibliska betydelsen och anvandningen of ordet 'fraelsning.'"

—From J. B. Lippincott, "The Mystery of Creation and of Man."

—From G. A. Dobler, "Luther's Works" (St. Louis Ed.) Vol. 13, (Hauspostille); "The Doctrine of Justification" (Rev. M. Loy).

—From Dr. A. Spaeth, "Martin Luther in Lieder seiner Zeitgenossen."

—From Dr. H. E. Jacobs, "Dr. M. Luther's Small Catechism," (Stohlmann Ed).

—From Wm. H. Staake, Esq., "Reign of Grace," "Proofs of a Conspiracy against Religion," &c., and "A Religious Conference in four Dialogues."

A valuable addition has been made to the library in the shape of Adams' Historical Chart, the gift of Wm. H. Staake, Esq. It is not possible in a few lines to describe, much less to do justice to the merits of this chart, the result of long years of patient labor and research, and of extensive and accurate scholarship, giving, as it does, all the prominent and most important events in the history of the world, from the time of Adam to that of the present. The rise, development, decay and fall of nations; the progress of arts, sciences, literature; the chief events in the history of the Christian religion and the church; the names and portraits of the world's great men—all these and more are shown; and each event, in connection with all contemporaneous history can be seen at a glance. We regard this chart as invaluable to the student of history.

The chart of which Mr. Staake is the donor, is inclosed in a handsome walnut frame faced with glass to protect it from the ravages of the dust, and altogether it is quite an ornament to our library.

J. A. W.

## Book Review.

THE HYMNS OF MARTIN LUTHER, set to their original melodies, etc. Edited by Leonard W. Bacon, assisted by Nathan H. Allen. Chas. Scribner's Sons, New York. 4 to. pp. 98. \$2.00.

Among the many editions of Luther's Hymns, this certainly is the finest that we have seen. In style of binding and typography it is what might be expected from the hands of these well-known publishers, and one cannot fail to be pleased with its neatness and simplicity.

The Introduction is full of interest, as containing the views of others concerning these soul stirring songs of the Wittenberg Nightingale. The different prefaces of Luther are not without their interest also; but especially pleasing are the hymns themselves, in their good old original German, which no translation, be it ever so good, can entirely represent. In a parallel column we find the English translation, for the benefit of those who cannot understand the original; and above them both is the music, still beautiful and and ever new, to which some of them have been sung for centuries.

It is a worthy tribute to the one who did more by his songs than by his sermons, in opposing the errors of his times, and no collection of his works would be complete without this volume. It should have a place upon the table of every drawing-room, or upon the shelves of every library.

A. J. D. H.

[N. B.—The review of this work, we are sorry to say, was accidentally omitted from our last issue.

LIBRARIAN.]

# INDICATOR

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## Between the Lines.

In looking at some master-piece, whether the fruit of the brush or of the chisel, the bold outlines are the first to attract attention. But he shows himself a poor critic who does not go deeper and base his judgment on the more delicate touches and minuteness of detail between these lines. Thus it is in the sphere of books, one must read between the lines, between the type, if he would truly discern the master-mind.

The seemingly vacant space between the lines forms the larger part of literature. It is the source of all originality. There the reader ponders, reflects, and allows his imagination free play. He becomes an assistant artist. That writer deserves the plaudits of posterity and is long-lived who by master strokes catches the interest and draws out the latent talents of his reader. Motley's history of the bloody wars between Spain and Holland would not beget such horror of the Spanish Inquisition, but for the matchless way in which he arouses Justice on her mental throne. The same may be said of the sympathy excited by Prescott in behalf of the ruthless destruction of the Mexican and Peruvian centres of primeval American civilization. Irving's sketches and Dicken's descriptions owe their freshness to this interlinear power. Who will condemn the application of this principle to the Bible? He who reads and fails to feel the gracious influence of the Spirit concealed between the lines, reads in vain. How otherwise could we properly understand the wonderful things there spoken of by prophets, apostles, and even our Lord.

Publishers (at least those of the better sort) appreciate the space between the lines, as do also the better class of buyers. Who would think of collecting a library of classical literature—

poetical, historical, scientific, etc., without paying for this space? It has been prophesied that Dicken's works are not destined to live long. If so, why? Certainly the quack publishers will be chargeable as accomplices in the murder. Large margins, large type, and large space between the lines are or should be accompanying conditions in purchasing any book. True, were this rule observed, oculists and opticians would then not be so numerous and prosperous—but what a blessing to goggled humanity!

This brings us to the text-book; here, if anywhere, space between the lines is indispensable. The teacher should show its value and the pupil should realize it. How many of us look back to our college days with a shudder, as we recall our efforts to work out a literal translation? Why does the average student fail to appreciate the true beauty of the ancient classics? Because he fails to grasp the spirit between the lines. Simply look at the characters, and Homer, Virgil, Goethe and Shakespeare, are as a landscape by moonlight, dreamy, indistinct and mystical; but go behind and between the lines and they are as the same landscape in midday, full of life and beauty. It is scarcely necessary to show the importance of this to our seminary students. All who have accompanied Dr. Mann through Schmid's Ethics fully appreciate its value. Dogmatics, Church History, Homiletics, and in fact all our studies derive a large part of their material from this, to the superficial student, blank space. The whole system of true sermonizing is based on getting in, under and behind the text—on making ample use of the space between the lines. So great is this truth that the number of different sermons possible on a given text is almost infinite.

There is still another thought. We come nearer to the author between the lines. There soul knits to soul, as in the case of David and Jonathan. Milton stands before us as the blind poet and Byron as the lascivious lord. We there see in living colors the meek Moses, treacherous Saul, zealous Paul, and the spotless Lamb of God. How much more reverently we would use the Holy Scriptures, did we but half realize the awfulness of speaking with God face to face, though unseen by the physical eye?

And when we turn the mental spectroscope upon our own hearts what a revelation is there between the lines of daily history! We then learn the true value of the lesser details which fill up between the outlines of the picture of character and make it beautiful. How charitably therefore, we should be and how careful to become expert critics in reading between the lines.



### Individual Effort and General Church Work.

The primary object of every ambassador of Christ is to lead sinners to repentance. This he does by preaching the Word from the pulpit and applying it in his pastoral visits. It is individual effort localized. But he makes a mistake who ceases to labor because he has reached the boundaries of his particular parish, and who allows his usefulness to be thus circumscribed. The minister also sustains a relation of no little importance to the church at large—to the body politic. The very term ambassador implies a court, an established order of affairs.

The force of this truth being acknowledged, several questions confront the candidate for the ministry. Shall he roll up his clerical sleeves and immediately take active part in general affairs; or shall he bury himself in the midst of his congregation until called forth when needed; or shall he gradually equip himself and when opportunity affords, lend a helping hand? For a novice to adopt the first course, would be presumptuous; if the second is chosen, he is likely to remain buried forever; and so the third seems to be the proper one, viz., to begin at once to prepare and lay out plans for future guidance.

There are two channels through which the individual may direct his efforts in the interests of the church in general: the *legislative bodies* and the *press*.

The legislative bodies always have places where the young and energetic minister can be of use: if not in the council, then in the synod; and if not in the synod, then in the conference. The only question is *will* he accept them, and if he is willing, can he *fill* them. It often happens that those willing are least capable. They have no plan, no formulated ideas, and the consequence is a waste of precious time in aimless talk. This fact no doubt deters the timid, though more capable, from acting at all. Between the two, important affairs of the church often move along in a slipshod sort of way, most distressing to behold and decidedly detrimental to true churchly progress.

But he has no taste for this practical drudgery? He delights in the literary, the theoretical? Then the press stands waiting for him. There is an urgent demand for a more stable literature, adapted to the wants of our people. The works of the Fathers should be anglicized and placed in the hands of their posterity. The clergy are looked upon to bring about this transformation. No one should rush to the press simply for the sake of seeing his name in print. When he ap-

pears in public wielding the pen, he should be backed by some solid effort. Patient labor and original research deserve to be handed down to coming generations. One of our doctors recently expressed the wish that more of our young men would become specialists, collectors on some particular subject, translators, and then give to the world the results of their labors. The field is too large to be covered by one man. Individual effort must be brought to a focus in order that the whole church may feel its influence. It is thus men rise above their fellows and become famous.

The Seminary is the place to begin to consider these matters. While, from the nature of the case, no special instruction can be given in this direction, yet a great deal can be accomplished by individual determination. Treasure up every incidental remark on general church work and history that falls from the lips of the professors. Read the church papers and periodicals and keep abreast of the times. In other words, cultivate a wakeful spirit here, and hereafter there will be no danger of having Zion's walls guarded by unfaithful watchmen.

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### Editorial Notes.

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PROF. R. F. WEIDNER HAS REACHED the end of the O. T. in his "Notes on Commentaries." He has, however, kindly consented to continue them on the N. T., and we shall, his time permitting, complete them in the present volume of the INDICATOR. These notes are very valuable to clergymen and students, and, as some one has remarked, they alone are worth the price of the paper.

THE NEW GERMAN PAPER, the *Lutherisches Kirchenblatt*, published in this city, is meeting with great encouragement. Some 10,000 copies of the first issue were sent out. Its make-up compares favorably with the best, and its tone is decidedly progressive.

—o—

OUR EXCHANGES.—The January number of the *Muhlenberg Monthly* is at hand. It is still improving. A new corps of managers have taken hold of it, and, from present appearances, it seems destined to rank well with the best. The *Hagerstown Seminary Monthly* has again put in its appearance after quite a long absence. This journal is well edited and neatly printed. Of course the feminine touch is visible on its pages, but that is rather praiseworthy than derogatory. We expect ladies to appear as ladies whether they edit papers or grace the drawing-

room. The *College Student* published by the Literary Societies of Franklin and Marshall College, of Lancaster, Pa., is a new visitor among us. We have heard a great deal about this journal, and have occasionally read some of its well written articles with great pleasure. A closer acquaintance does not detract from these favorable reports. The *College Student*, as far as our knowledge goes, stands at the head of college periodicals. It certainly does great credit to the institution of which it is the organ.

### The Bright and the Dark Side.

It is an old and true proverb that "what is worth doing at all, is worth doing well;" which means attempt only what is good and then put forth every exertion to bring it to a successful issue. In the beginning of an undertaking there is always a feeling of care and anxiety; as progress is made, interest and pleasure is manifested; and when brought to completion supreme satisfaction possesses the mind and heart. In proportion to the importance of the task and the hindrances and difficulties to overcome, so is the feeling of pride in the result. Undertake what you will, brilliant and easy though its beginning, which on that account has flocks of admirers, as the lighted candle attracts and dazzles innumerable moths, yet, if the end is worth the effort, there will be many hardships and reverses which must be met and mastered ere the goal is reached and the victor receives the merited crown of laurels. As the dazzled moth heedlessly flutters into the flame, burns its wings and falls helpless to the earth, so does the foolish, unprepared and inexperienced person often receive his dues. He in butterfly-fashion imagines he can vie with the best, in his attempts to reach the top of the ladder of fame, but with the first chill blast he finds he is wanting in all intrinsic support, and, with a few feeble efforts, sinks and falls to the bottom; and in humility is left to grope about with hosts of others, who fill all the lower spheres of action. To all it is very evident that "there is plenty of room at the top." The privileges possessed by those who have merited that position, are very attractive to those below; but few possess sufficient energy to conquer the difficulties to be met on the road thither, and therefore the great majority swarm about on the lower plane. Hard work presents the dark side to the many, yet it is only by that way that the bright side is reached. The principle may be applied to every sphere of life, that only by zeal and earnestness well directed, does the actor make his mark in the world,—he stands on the bright side only because he has turned the dark side up-side-down.

QUIS.

## Seminary Items.

- Greetings.
- Holidays, adieu.
- A Happy New Year.
- Winter has not yet spent its force.
- "A splendid time" is the report each gives.
- A few more days for repose—Conference.
- Little by little the old ranks filled up.
- There was a fair attendance Jan. 8th, opening day.
- Soft, pleasing melodies coming from the organ are again heard.
- Two new students have been received in the Seminary. E. Hartman, from New Brunswick, N. J., and Gottfried Reinartz, of Rochester, Pa.
- The rooms underwent a thorough cleansing during vacation, presenting now a neat, attractive appearance.
- The regular monthly meeting of the F. H. M. S. was postponed until Monday evening, Jan. 21st.
- The second volume of the Book of Concord, translated into English by Rev. H. E. Jacobs, D. D., is before the public.
- It gives us pleasure to see Dr. Schæffer, who was unwell during the holidays, able to resume his labors in the class-room.
- Mr. G. C. Smith was recently called home by the death of a brother. Our deep sympathies go out to the family in their affliction.
- McCready, after having spent three weeks in Eastern Pennsylvania lecturing on India, arrived at the Seminary on Jan. 14th, and reports having had a kind reception while on his trip.
- Holloway and Angstadt have returned from the West, highly pleased with their visit and firmly established in a good opinion of the Ohio people.
- A large, mysterious-looking trunk came over the waters lately, "from India's coral strand," to pay a tribute of respect to our fellow-student, McCready. Some of the contents will help to swell our cabinet of heathen curiosities.
- At the third lecture at St. Peter's Church, Hon. A. K. McClure, of the *Times*, delivered an interesting lecture on "Take the Sunny Side." The usual number of students was present.
- We heartily congratulate one of the students. The engagement was made public a few days since with high mirth and great festivity, according to true German custom.
- Rev. Jos. A. Seiss, D. D., at the earnest

solicitation of many friends, will repeat his lecture on Luther, Tuesday evening, Jan. 22d, in Association Hall. There is rejoicing among us—"comps" have come.

—May the hearty good wishes that fell from the lips of the students on coming together always remain a symbol of the tender, brotherly feelings which each heart has, or ought to have, for the other.

—The efforts put forth in the interest of the New Seminary have not been entirely in vain. Occasionally a report, like a flash of light, breaks in upon us, furnishing an idea of what is being done.

—The Augsburg Confession has been taken up for discussion in the Tuesday Evening Colloquium under Dr. Jacobs. A Senior opens the subject by reading a short thesis on a given article, after which follows a general discussion. These exercises are well attended.

—The glacial surface of the Schuylkill, the result of recent cold snaps, was the means of enticing some of our number into the athletic arena. From reports we are inclined to think their evolutions on steel are about as graceful as those in theology. They, however, enjoyed themselves.

—We have already crossed the threshold of the New Year. It is not too late for reflection. The past behind us like a fruitful land reposes, rich in lessons for our instruction, admonition, and encouragement. Shall we profit by it? Shall we not set out on this year with a greater consciousness of the real purposes of life, with deeper resolutions, loftier intentions, and nobler aims?

—During vacation the Church-Book Committee of the General Council held a meeting of four or five sessions in the Seminary Library. The object of this committee is to complete the church book now used in our churches. They will not have another meeting before next summer, when the work, as far as the committee is concerned, will be finished.

—The F. H. M. Society held its adjourned meeting at the time appointed. The Society was addressed on the subject of Foreign Missions by Rev. R. M. Luther, Home Secretary of the Baptist Foreign Missionary Association. Mr. Luther was a Missionary at Rangoon, British Burma, for about ten years, when he was obliged to quit the country on account of his health. His address, as coming from one who has been on the ground, was very fresh and interesting. In fact it was the best talk on the subject we ever had the pleasure of listening to. The students all speak well of it. It has been the occasion of raising the missionary spirit among us at least twenty degrees.

## De Alumnis.

—The semi-annual meeting of the First District Conference of the Ministerium of Pennsylvania, in this city on January 14th and 15th, was the occasion for a number of the Alumni to visit the Seminary. We hope they saw the need of a new building.

—Rev. Prof. G. B. Hancher, of '82, spent about a week in the city during vacation. The Seminary was his headquarters.

—Rev. W. A. Schaeffer took charge of St. Stephen's, West Philadelphia, at the beginning of the year.

—Rev. W. A. C. Mueller, of '78, and now stationed at Connellsville, Pa., has been in the city for some days visiting friends.

—Still another! On January 2nd, Rev. J. H. Umbenhen, of Reamstown, Lancaster Co., was married to Miss Nettie Donges, of Myerstown, Pa., by Rev. J. Fry, D. D., assisted by Rev. J. W. Klingler, former class-mate and chum of the groom.

—And another!! On January 10th, Rev. A. J. Voigt and Miss Clara Eisenhardt, both of this city, were united in the bonds of holy wedlock, Rev. F. Wischan officiating. The new couple are now residing at Mt. Holly, N. J.

—Rev. W. J. Miller was East to attend the funeral of his father, Rev. G. F. Miller, who died at his residence in Camden, N. J., on January 9th. We extend our heartfelt sympathies to the afflicted brother.

—Rev. R. M. Zimmerman, of '79, preached in St. Paul's English Lutheran Church, this city, on January 13th. His visit at this time is significant, as the church mentioned is without a pastor.

—Rev. D. K. Kepner's (Class of '70,) charge in Pottstown, had a net increase last year of 151 members. Mr. Kepner was elected president of his Conference at its last meeting. Surely the laborer is worthy of his hire.

—In response to a request for a favor for the INDICATOR, Prof. C. M. Esbjørn writes: "I have recitations 22 hours every week, library hours 3 a week, essays of 7 classes to correct every two weeks, proof reading for a paper about to appear, 3 other papers asking for contributions, besides an infinite number of meetings and other business, are constantly occupying my time." Under such circumstances, we could not but most willingly excuse Bro. E. for denying our request. It affords us great pleasure to publish such flattering reports of our former fellow students.

## Colleges.

**Muhlenberg.**—The holidays are over. All the students have returned, and are now engaged in their accustomed routine of hard study. Especially are the Seniors so engaged. Every one appears to have had a very delightful time, and to take hold of their work with renewed vigor.

—On Tuesday night, January 8th, a lecture was given in the College Chapel, under the auspices of the Francke Missionary Society. The lecturer was Mr. F. J. McCready, of the Senior class of your Seminary, who has lived in India for many years. His lecture was exceedingly interesting and instructive.

—Mr. Jacob Lazarus, also of your Seminary, assisted Rev. Hill in the religious services of St. John's Church on Sunday morning, January 6th.

—The Seniors have completed arrangements for their course of lectures. Prof. M. H. Richards will open the course on January 21st. Subject—"A Theatrical Part." Rev. E. E. Higbee, D. D., January 28th. Subject—"Classical Studies." Rev. S. G. Wagner, D. D., February 4th. Subject—"The Young Man of the Period." Rev. J. Fry, D. D., February 11th: Subject—"Wanted,—A Man." Rev. Prof. F. A. Muhlenberg, D. D., February 15th. Subject—"Rhodes." Ex-Governor A. G. Curtin will close the course. His subject and date are to be announced later. Prospects are, that a large number of tickets will be sold, and that the course will be a success in every way.

—The public exercises of the Sophronian Literary Society were well attended and well rendered.

**Gustavus Adolphus.**—The new term began auspiciously with 38 new students, making the total enrollment 172. We will no doubt reach and perhaps pass the number 180.

—A few days before the close of the last term Prof. Uhler and his wife were very agreeably surprised by the arrival, one evening, of about 70 students from the school, who brought with them some tokens of their regard as pre-Christmas gifts. They were: An elegant walnut writing-desk, a beautiful hanging-lamp, a few chairs, a set of china, a waiter and a marble-top table. It would have been a source of future amusement to have been able to photograph the faces of Mr. and Mrs. Uhler when the host of 70 came marching in with these gifts.

—During vacation a case was made for the new apparatus, which now adds much to the appearance of the library.

—The new term has been vigorously begun. Some promotions and "demotions" have been

made, and have aided in increasing the zeal of the students. May that zeal not flag until the end.

**Gettysburg Seminary.**—The second term of work opened on the morning of Jan. 3rd, with quite a number of the students absent. By that night and the next morning nearly all the places were filled, and the old familiar voices resound once more through the halls. All the old men will return and our number is increased by an addition of two former students—one of whom has been away for a couple of years, and has returned to complete his theology before applying for license, and the other, a member of the Middle class, stayed out last term. Work has been resumed quietly and easily.

—The vacation seems to have passed without any especial occurrence in the case of any one of us. Some of us preached, and some made Sunday-school speeches, and we all enjoyed the vacation as only students can, who have been separated from home for several months.

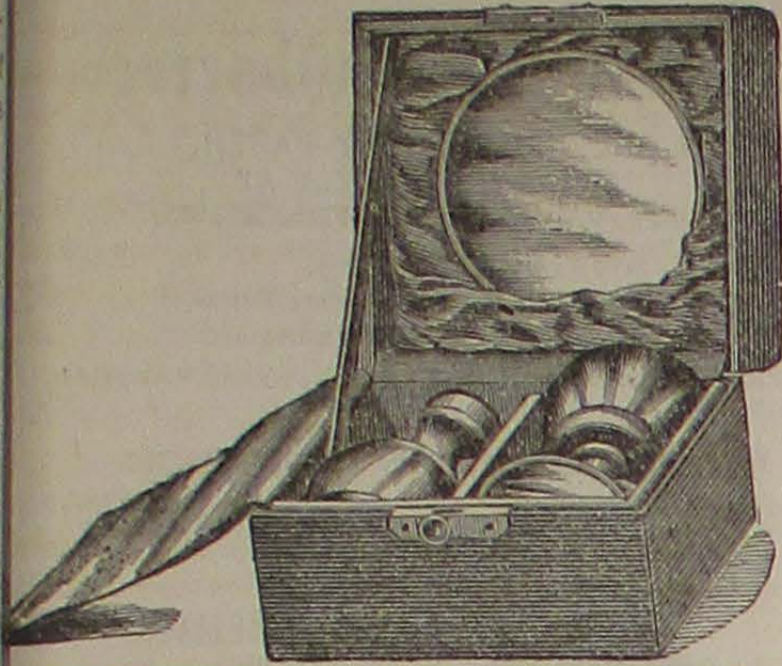
—The sudden, yet not entirely unexpected death of our beloved President, Dr. C. A. Stork, threw a cloud of gloom over us all, just before we closed for the holidays. We received no word of his death until the morning of December 18th, a whole day after his decease, through the carelessness of the telegraph officials. Of course we closed at once. Before we separated, a meeting of Faculty and students was held and appropriate resolutions passed in memory of him who was very dear to every one of us. No change will be made in the Faculty this year, it is thought, as the supply which was provided last June, was to continue throughout the entire Seminary year. Gettysburg and Philadelphia Seminaries have been sorely afflicted within the past few years, and have lost men whose places it will be hard to fill. But though the workman dies, the work goes on, and God's hand is over all.

—Efforts are now being made by the students to secure money for the purchase of a new organ, for use in our chapel, or Missionary Hall. The instrument now in use has seen its best days, and a new one is badly needed. Returns are coming in slowly, but we hope ere long to see our wishes fulfilled.

—The week of prayer is being observed by union meetings in the town, which have been well attended, despite the inclement weather.

—Rev. Trump, of the Class of '80, and Bell of '81 were with us a day or so ago, reviewing the memories and incidents of their college and seminary life. Both these brethren are succeeding in their respective charges and have prospects for a bright and happy career before them.

—College opened on Jan. 4th. No new students this term. Have not been over at my *alma mater* for a month or more and cannot say anything of what goes on there. Believe all is quiet.



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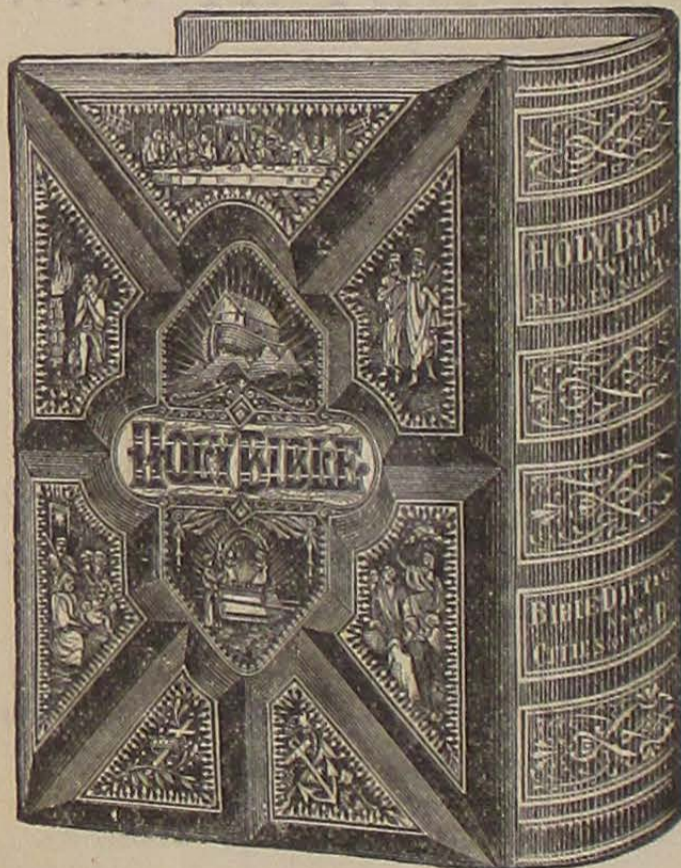
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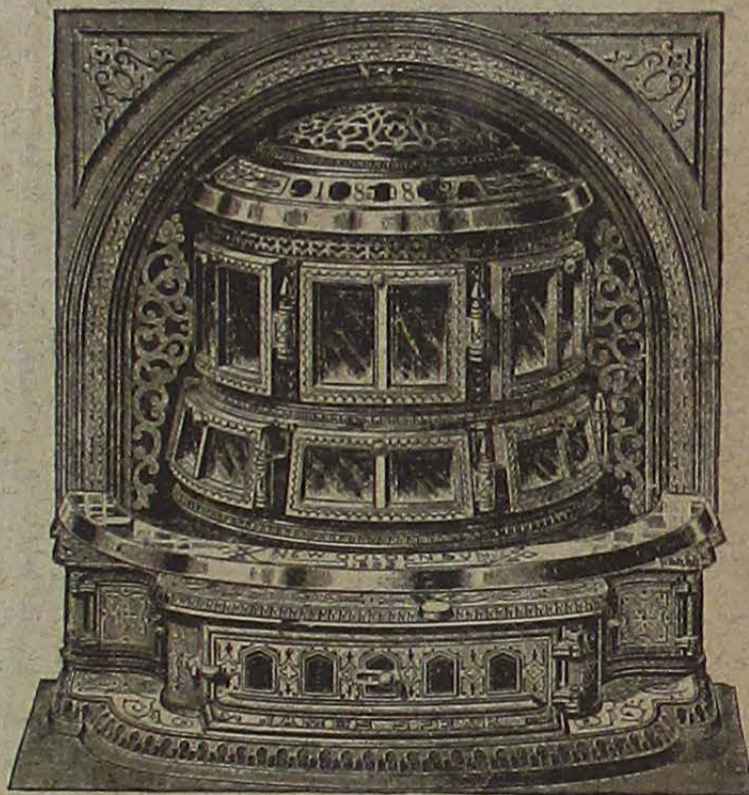
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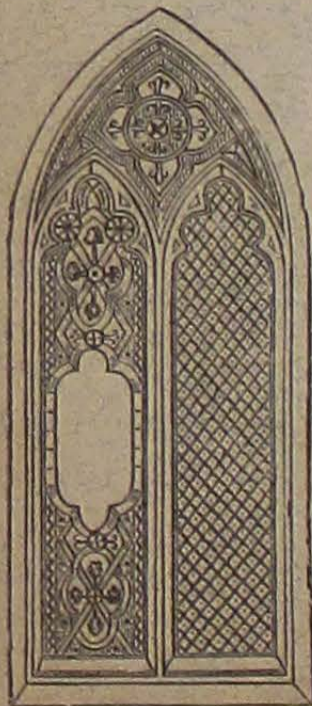
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