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# INDICATOR

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# INDICATOR.

VOLUME III.

MARCH, 1884.

NUMBER 6.

## Self-Discipline.

There is nothing more in the way of many a young man than a want of self-discipline. Ego is for all of us the point of attack. Ego sits behind the ramparts and rejoices in its pretended safety. It will not surrender. It resists the claims of higher principles and of a spiritual view of life. Ego must, however, be conquered lest it go into decay and produce pestilence.

What a noble and useful life many a man might have enjoyed, had he only appreciated the value of self-discipline. Through what a glorious career he might have gone, had he with a firm will overcome bad inclinations, dangerous habits. Would not many a one, even in the sacred office of the Ministry, have proved much more successful, had he used more will-power to educate himself and to form his own character?

There are some young men who rely on their native talent and think that this will triumphantly carry them through, and beyond all doubt establish their reputation. They are very frequently those who, within a short time, totally exhaust the potencies of the presumed talent. They "go up like a rocket and come down like a stick;" or they are like ships carrying too much top-weight and no ballast. Such men often do much harm, because the multitude admires the pyrotechnic display, and cannot properly criticise what is offered to them. The better instructed and those not so easily affected by the beautiful colors, soon find out, that these men build upon the divine foundation "wood, hay, stubble," and that in substantial knowledge of the truth they are seriously lacking. Such men are calculated to produce disturbances in congregations and schisms in churches. The first demand made of a preacher is that he preach sound doctrine. He cannot properly teach, unless he is well taught, well informed. To attain this requires a solid, thorough-going preparation. It is not to be had without a persevering study, which again demands self-discipline. And it is the same in other branches of culture. A man may have considerable musical talent, a fine power of invention and an easy execution on this and that instrument; with such facilities he may without trouble make an impression on certain circles. But without a solid mastership in the intricate science of the rules of composition, the grammar

of music, he will not produce anything that recommends itself to the taste of adepts and stands the trial of times. To find one's way through the labyrinth of that science is, however, a most arduous task and demands considerable self-discipline.

Many a young man is prevented from attaining to higher ends and from laudably fulfilling the mission of his life by a disease, which will not give away to any doctor and resists all medicines, but can only be effectually cured by self-discipline. The name of this disease is *indolence*. It stiffens a fellow's muscles, lies like palsy on his brain and hangs like a hundred-weight of lead to his legs. As a boy he never knows what it means to "run an errand;" as a student he delays the preparation for the class until the last moment; and as a pastor he lives, to a considerable extent, on literary piracy. He hates exertion and perseverance with an energy for which you would hardly give him credit. And in truth it is the only one he exhibits. There may here and there be symptoms that his mental frame-work is not without some veins of gold. To bring them to light and to make himself accordingly more useful and to take a correspondingly more important position in life presupposes the formation of industrious habits. It cannot be acquired without self-discipline, which means a steady combat with an unfortunate natural propensity.

A certain impulsiveness and excitability are frequently the accompaniment of a fine mental endowment. They are, however, in many cases of most doubtful advantage. They may mislead a man into grave errors and mistakes and become the cause of bitter regret. They may move a man to be entirely too quick and too gushing in his sympathies or too unreserved in his antipathies. Both defects will, in the course of his life, involve him in most unpleasant difficulties, and seriously interfere with his usefulness. Such a man, whilst the principles he acknowledges and professes are most admirable and truly Christian, proves by his specific weakness, that he has no worse enemy than himself. But there is a way to get over the difficulty. It is self-discipline. Knowing yourself and your weak points, you must constantly stand watch over all the changes going on in the secret recesses of your mind which affect the serenity and the peace of your soul.

Nothing is more important and nothing more difficult than the formation of a truly Christian character. It ought to be our aim to bring our mental endowment to the highest development of which it is capable, and to make our whole nature subservient to the will of God and to the interest of his kingdom on earth. More and more to perfect ourselves should be our daily interest. A Christian character is most certainly not to be attained without the influence of divine grace; but its formation will depend upon the co-operation of a divinely renewed will with the will and the grace of God. What a terrible blindness must darken the souls of men who think they are in the condition of "perfect sanctification." And what a superficiality must prevail with those who think nothing more is necessary than on some occasion or other to "get religion." The more a man watches over himself, and from day to day puts himself under proper self-discipline, the less will he settle down into self-complacency, and the more will he accomplish and fulfill the mission of his life.

### Notes on Commentaries.

BY REV. PROF. R. F. WEIDNER.

#### I. On the Whole New Testament. A. The Greek Text.

1) *Alford's Greek Testament*, with a critically revised text, and a critical and exegetical commentary. 4 vols. Price \$24.00. A voluminous and valuable work, in which the author has used with skill the labors of German scholars (DeWette, Meyer, Olshausen, Stier, Tischendorf). His digest of German New Testament exegesis has permanent value.

2) *Bengel's Gnomon*. It is not necessary to describe this well-known work. Its equal cannot be found in exegetical literature. There are three editions in English, all of which are good. Price \$9.00. Second-hand copies are always in the market at \$5.00.

3) *Lange's Commentary* on the New Testament in ten volumes, which can be had at present at \$3.00 per volume. This well-known work may be regarded as based on the Greek Text. For reference it is very satisfactory, and the scholar cannot do without it.

4) *Meyer's Critical and Exegetical Commentary on the New Testament*. T. & T. Clark, Edinburgh. 20 vols. About \$40.00 for the complete work. A cheaper edition for the American market promised. An American edition in contemplation by Funk and Wagnalls, New York. Price about \$12.00. *Luenemann* has written the comments on Thessalonians and Hebrews, *Huther*

on the Pastoral and Catholic Epistles. This is one of the best grammatical and exegetical commentaries published. To be used with care by immature students, as Dr. Meyer's views of inspiration were such as to permit him to regard some seeming discrepancies in the Gospel history as irreconcilable and contradictory. The late editions are, however, more positive and churchly.

5) *Olshausen's Commentary*. Completed and revised by Ebrard and Wiesinger. There are two editions in English. Price about \$15.00. Second-hand copies are always in the market. Of a philosophical and allegorizing tendency, without, however, opposing the grammatical and historical sense. The author often shows a profound perception of the meaning of Scripture.

6) *Webster and Wilkinson's Greek Testament*, with notes grammatical and exegetical. 2 vols. London. Price net \$15.00. One of the best works that can be put into the hands of the student. Strictly evangelical, it presents the doctrinal system of the Church of England.

7) *Wordsworth's Greek New Testament*, with introductions and notes. 2 vols. London, 1877. Price \$13.00. A work we prize very highly, especially for its patristic quotations. Wordsworth is always suggestive, and it is very seldom that he misses the true exegesis of a passage.

Of the above, numbers 1, 6 and 7 contain the Greek Text, and if the student can only afford to buy one Commentary containing the Greek Text, select the Commentary of Dean Alford.

#### B. The Authorized Version.

1) *The Speaker's Commentary on the New Testament*. Edited by Canon Cook. 4 vols. Price \$20.00. A work that cannot be recommended too highly. Prepared by some of the most eminent exegetes of the Church of England. Strictly evangelical and churchly, presenting all the latest positive results of best Continental scholarship.

2) *Ellicott's New Testament Commentary for English Readers*. 3 vols. Price \$15.00, or in ten volumes, price \$9.00 net. This Commentary, edited by Bishop Ellicott, takes the very first rank among recent works on the New Testament. Though popular it is still scholarly. We have never consulted it in vain.

3) *Jamieson, Fausset and Brown*, which at one time could be regarded as one of the best manual commentaries, still has a permanent value on account of its cheapness. (The whole Bible, in 6 vols., can be had for \$15.00.)

4) *Starke's Synopsis* (German), is a very valuable work, and after the lapse of a century and a half, maintains a first rank. It extends over the whole Bible.

5) An excellent Commentary published by the *Society for Promoting Christian Knowledge*, of London, prepared by scholars of the Church of England, can be had in two volumes. Price \$2.40 net. A marvel of cheapness, and strictly evangelical.

6) *The Pulpit Commentary* promises to be one of the most comprehensive and suggestive of commentaries. A. D. F. Randolph & Co., of New York, are re-printing the volumes from English plates. Price \$2.00 per volume. On the New Testament the gospel of Mark (2 vols.) has already appeared.

7) *Schaff's Popular Commentary on the New Testament*. 4 vols. Price \$24.00. A royal work, valuable especially on account of its illustrated cuts of Bible Lands and Bible Scenes, made from recent photographs.

The substance of these notes, partly re-written, appear in the *International Commentary* on the Revised Version, now appearing, edited by Dr. Schaff.

We have not aimed at giving a complete list either of critical (*De Wette, Hofmann, etc.*), or more popular commentaries (*Coxles, Von Gerlach Besser, Vilmar, etc.*), but have only selected those which are best adapted to the wants of English speaking students.

Of *Barnes, Clarke, Henry, Scott, the Comprehensive Commentary, etc.*, it is not necessary to speak.

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### Pastoral Visiting.

BY REV. G. W. MECHLING.

#### I.

By this we understand something different from mere social visiting, different in the capacity in which one engages in it, different in its objects and to some extent in its methods. It is not a mere interchange of civilities, a calling upon one another for mutual enjoyment; but the practice of going to see the members of the flock at their residences in the capacity of *pastor, for pastoral purposes, to promote the spiritual improvement and growth in grace of the persons visited*. Here the minister visits not merely as a friend or a Christian brother, but as the pastor, or shepherd, whose mission is to feed the sheep and the lambs, as "*Seelsorger*," watching and caring for souls as one that must give an account: Heb. 13:17.

1. Among its most prominent OBJECTS we may therefore note the following:

a). To acquaint the pastor as fully as possible with the condition and wants of his people. It is hardly to be expected that he can effectually

feed the flock of God or bind up their wounds, if he does not know their wants or the nature of their spiritual hurts and defects; nor can he rightly divide the word of truth (2 Tim. 2:15), portioning to each what is most necessary, if he be ignorant of their condition. This he cannot ascertain on Sundays, when they meet in God's house, but only by private intercourse with them. A want of personal knowledge of the members of the flock often results in a want of adaptation in the food set before them in the sanctuary. Either it is not what they especially need at the time, or it is placed so high that they cannot reach it.

b). Private instruction, admonition and comfort. For some persons this may never be necessary; but for many, it is. Ignorance or false views on important points of doctrine or practice, which would otherwise remain concealed, reveal themselves in friendly private conversation; and an opportunity is thus afforded for instruction and correction, which would not present itself in public and which the faithful pastor must know how to improve: 2 Tim. 4:2. So those also who neglect the means of grace and the work of the church, fail to present their children for Baptism, or to send them to instruction, or those who fall into ungodly habits are to be admonished in private. And in many cases such admonitions will be effectual, whereas a neglect to administer them may be followed by the most fearful consequence: Ezek. 34:4. Again, pastoral visiting is specially important for the poor, the sick, the sorrowful, the distressed and troubled, and for the young. The wants of all these classes must be privately inquired into, that they may be properly provided for in body and soul, that they may be ministered unto, comforted and instructed. Here it must not be forgotten that the afflictions of men and women oftentimes afford opportunities of salutary impressions, that would not occur under other circumstances: James 1:27.

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### The Minister's Wife.

In congratulating a friend on her betrothal to a clergyman, Dr. Krauth once wrote: "A woman can have no higher vocation than to be truly a helpmeet for a faithful minister of Jesus Christ; in the ministry to her own home, and in her spontaneous aid in his official work." We might add to the famous Rule: "*Lutheran wives for Lutheran ministers*," for a minister's wife, sharing his faith from early training as well as from personal conviction, must come nearer to him and his work than one who accepts it because it is decorous for man and wife to worship together, or one who in her heart denies it or despises it.

A minister's wife should be socially his equal; not hastily chosen before he has attained his proper position, to become a burden and hindrance in later years; nor should she belong to a class which looks down on his profession, and deems it a condescension to share his lot. Her education and cultivation should fairly match his own; she should be able to comprehend the subjects in which he is interested, and grow mentally with his growth. Withal, she should have practical knowledge and skilled hands in womanly and housewifely accomplishments, so that her home may be a model for those whom she influences. She must know how to train her children wisely, in spite of the inevitable demands on her time which often make it difficult to give them the personal oversight they need; and the indiscreet flattery from others which often causes home discipline to be resented. She must know how to guard her husband's health, and must see that heavy bread does not distort his theological views; and that badly cooked meals do not break him down in the prime of life. She must be patient and cheerful under the interruptions to household regularity and order growing out of his calling, and not too severe on the muddy boots, which even the most faithful Christians sometimes bring into their pastor's parlor. The income of the parsonage being generally small, she must learn to be frugal without meanness, hospitable, but not lavish. It is well if she can be the business manager of her home, able to relieve her husband entirely of worldly cares.

In our time no one expects from a minister's wife the onerous duties once laid upon her. She does not now organize and lead prayer-meetings, nor does a congregation demand as its due, that she shall be at the head of every department of its active work. But as one of the congregation, as one to whom her pastor is most precious, and most gladly to be aided in all that he undertakes, how many ways of helping him are open to her! How can her uniform courtesy and friendliness to his people, her sympathy in their daily life, create for him an atmosphere of kindness in return. Is she apt to teach? She can begin in the Sunday School the same line of instruction which he will carry on with his catechumens. Has she gifts and culture in music or art? How easily, with a little tact, can she make suggestions here and there, which will unconsciously refine and elevate those who have to do with the services, or the festival adornment of the church. She need not be President *ex officio* of the sewing circle, but her frequent presence there will prevent the tale-bearing and heart-burning which too often take their rise in such gatherings.

In all these things each pastor's wife will have her own opportunities, and her own barriers. The root of the matter lies in the *will* to serve others; not grudgingly, not of necessity; but for love of Him, who for our sake took upon Himself the form of a servant, and came not to be ministered unto, but to minister.

## The Pastor and the Lambs.

BY REV. C. E. HOUPT.

Every well regulated sheep-fold is arranged with due regard for the young of the flock. Every delightful hot-house of the gardener has an apartment for the growth of the tiny plants. Every intelligently arranged household, which is composed of "youngsters" as well as older folk, has a room arranged at a convenient distance from the parlor, styled the "nursery," where the children may find their "element" as naturally as fish do water. The sensible shepherd, the careful florist, the wise parent provide for the young, not on account of sheer instinct or custom, but because the young need cultivation. Hence, in as much as the pastor occupies a relation to his flock, which is far more interesting and absolutely vital to the proper growth and development of their spiritual life and character, he should see to it that he is doing his full duty to the incipient theologians, medicine men, merchants and clerks, and their little householders to-be which he sees before him in his field of labor. The following conditions are indicated toward this end of the faithful pastor's field of duty.

1. *The pastor should be a lover of children.* He should love to feel their presence, enjoy their fresh wondering talk, make them his companions wherever he can.

2. *He should know them individually.* Traits of character and names ought both to be studied. Dispositions are more precious than feathers on a fowl or tints on a leaf, and more developable.

3. *He should consider their welfare.* Some of his children have no true home; others, no real friends. Others have; and he may supplement the teaching and life of the fireside, by throwing all the intellect, heart and education he can bring, to aid the work of training the soul-life and to develop it where, under other conditions, it would never unfold.

4. *He should win them* by letting them find out his love for them, and giving them just reasons for their love toward him. The pastor can be both gentle and firm. He may condescend at proper times to enjoy with the children what they enjoy, and should often try to show the young how both to work and to play in a true and innocent manner.

5. *He should devote some portion of his time to them and their interest.*

6. *He should be prominently first as a teacher and developer of the character.* To cultivate the body, or intellect alone, would be faulty; because

complete. Along with mental and physical training must go that soul-development which, without effort, is ever after evinced in godly living. Let others,—teachers, Sunday-school workers, parents, etc., take part in this education; but let the pastor be pre-eminent in it.

7. *He should strive to make their church-home attractive to them.* The places of Sunday and parish schools should be very bright and cheerful. Bible pictures and illuminated texts should abound. The words of worship and instruction should not be sculptured and cold, but spiritual and warm. The whole place by which they stand and themselves environed should be replete with actual reminders of the love of pastor and people, which, after all, is but a faint reminder of that great love wherewith He hath loved us, who died for us, that, whether we wake or sleep, we should live together with Him."

### Thorns.

The great difficulty in pulpit eloquence is, to give the subject all the dignity it so fully deserves, without attaching any importance to ourselves; some preachers reverse the thing, they give so much importance to themselves that they leave none left for the subject.—*Lacon.*

That is a keen mind which *can* say what it means, and all that it means; and we respect a keen mind. That is an honest mind which *does* say all that it means; and we trust an honest mind. That is, often a bold mind which does not *fear* to say all that it means; and men are attracted always by the bold virtues.—*Phelps.*

"In the hard realities that form the warp of most our lives, how many of us let slip the threads of brightness that should be picked up and woven in to form the woof. There is more needed than strength and durability to make the fabric complete; it should be beautiful as well as strong. In our daily weaving let us see to it, that the brightness of life be woven in with its difficulties; its sunlight with its shadows, that the web may be perfect as the Maker intended."

Dr. Salter's (1761) receipt for making a sermon: "Collect, weigh, sift and divide scraps from the best books. Make into three parts, working them up well, without chopping or mincing. Salt well. Put in nothing indigestible. Fire is needed to raise it and prevent it becoming heavy. Garnish with a few flowers, not, however, to hide the substance. Let it not be overdone, else some will not taste it. If cold weather, twenty minutes are enough; if temperate, thirty; if done in fifteen, it is fit for a king."

## Seminary Library.

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### Books and Pamphlets Received.

Cannot some one furnish for the archives, Minutes of the Ministerium for 1882 and '83 to complete our file? Also, for '72, '73, '74, '75 and '78, in place of imperfect copies. Copies of Minutes of the General Council of any date will be thankfully received.

### Book Review.

LUTHER AND THE REFORMATION: The Life Springs of our Liberties. By Joseph A. Seiss, D. D. Philadelphia: Porter & Coates. 12 mo., pp. 206. Cloth, extra, \$1.00.

This volume of memorial discourses contains more than the title page leads one to expect. The Preface introduces us not only to the men and principles prominent in the Reformation Era, but also to the practical working out of those principles on American soil as shown in the early history of Pennsylvania.

The first and main part—"Luther and the Reformation"—ends with page 134. Of all the recent eulogies on Luther, this is the best we have seen. It is unique; condensed, yet complete; graphic, but not overdrawn. It is a verbal panoramic picture drawn by a master. The author does not mince matters in delineating his characters. They stand out in bold relief, portrayed in the true spirit of those times. Luther is the brilliant in the center of that lustrous cluster of heroes—the man always great in work and deed.

The remainder of the book is devoted to two discourses on the founding of Pennsylvania: I. "The History and the Men." II. "The Principles Enthroned." The author here calls attention to the generally ignored fact that our gratitude for the original foundation of this great Commonwealth is due to the Swedes and Lutheran principles rather than to Penn and Quakerism. These discourses, though called forth by the Bi-Centennial of 1882, form a fitting and logical conclusion to the Luther Oration of the Quarto-Centennial of 1883.

The make-up of the book is first-class, as might be expected from publishers of Porter & Coates' reputation. Having both heard and read its contents, we most heartily recommend it to the public.

# INDICATOR

DEVOTED TO THE INTERESTS OF THE  
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## Spiritual Exercise.

There is nothing more dangerous to those in the pursuit of intellectual attainments than spiritual stagnation. People generally are satisfied with the mere consciousness of having a spiritual nature; they do not think that still waters, like the pool of Bethesda, must be stirred up and kept in motion in order to retain and revive their life-giving properties. This danger is more or less manifest in all educational institutions. In grappling with the facts of physical science, in systematizing abstruse metaphysics, or in wrestling with the mysteries of the sacred Volume, the student is apt to neglect his spirit. Why do students have such an inherent antipathy to "morning prayers," and cry down as monkish, everything pertaining to religion in connection with their studies? Is it because of a supposed similarity between the spheres of the mental and the spiritual? Certain it is that, were it not for the "rules of the institution" and for being "marked absent," very few students would be reckoned among the faithful.

The Christian, especially the *primus inter pares*, must be symmetrically developed. He dare not cultivate one part of his being at the expense of another. A tree may be straight and solid, and have long graceful branches covered with beautiful foliage, but if it fails to bear fruit "after his kind," it lacks the character of a perfect tree. So the Christian may be a physical and mental stalwart, but if the "fruits of the spirit" are wanting he lacks that which distinguishes him from other men, which rounds out his character and makes him their superior because of this symmetry. He who trains for a race exercises his whole body, not his legs only. The mathematician must be versed in Geometry as well as in Algebra, and the theologian in Church History

as well as in Dogmatics. So the exercise of the spirit is as necessary to the perfect man as is that of the body and mind.

But nothing is more difficult and requires more will-power than spiritual exercise. The groanings and pains of an abused body drive man to physical exercise, and the darkness of ignorance terrifies him into undergoing mental discipline, but it requires the thunders of the pulpit backed by the horrors of hell to induce him to exercise in spiritual things. There is a constant self-denial in the process. So many little things are to be attended to, and so many little inconveniences to be endured! He must attend to the minutiae of the Lord's commands if he would acquire strength to perform the greater demands; he must be punctilious in small spiritual exercises if he would become a robust saint. A rigid adherence to rule in these little things may smack of asceticism, but it is a true asceticism. He who waits for great occasions to show his piety will never become pious.

## Editorial Notes.

WE WOULD CALL SPECIAL attention to the "Acknowledgments" of our Treasurer, given conspicuously on the last page of this number of the INDICATOR. The post offices are there in alphabetical order, with the initials of the subscribers at each office following it. If your initials are not found after the name of your post office, know that you are in arrears to Vol. III. Please, therefore, remit at once. It is necessary that we receive our just dues as soon as possible.

SEVERAL ARTICLES THAT CAME in a little late, will have to lie over until the next issue of the INDICATOR. We hope our contributors will not take offense at this unavoidable delay. Their productions will eventually appear.

WE HAVE REACHED THE turning point in our seminary year, and are now moving rapidly down the incline plane towards the end. Again we are reminded of final examination, and again the mystery of a *double* examination—one by the Board of Directors of the Seminary, and the other by the Examining Committee of Synod—presents itself to us unexplained. As the present arrangement affects a large majority of the Senior class (those ordained by the Ministerium of Pennsylvania,) we would like to have the following questions answered:

1. Is it not absurd for the same authority to examine twice the same individual in the same branches? (The Seminary and Synod are both controlled by the same authority.)



2. Is not one of the examinations a farce and an unnecessary strain on the party examined?

3. Does not the diploma of the Seminary pass at its face value, and if not, is not the examination before Synod a reflection on the ability and honesty of our Faculty?

4. Granted, the Constitution of Synod requires a second examination; is it, like the laws of the Medes and Persians, unchangeable, and must we submit to the liberal tyranny of an antiquated law?

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### Envy.

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The most malignant of all the affections implanted in our fallen nature is that of envy. It is a two-edged sword in the hand of our most powerful enemy, the Devil, one point of which lies in the dust the innocent victim of our wrath, the other rankling in our own breast poisons our every thought and action. Envy is the feeling of pain at another's prosperity and happiness, and that passion which caused a Haman to plot the ruin of Mordecai. It "turns beautiful women into serpents, and learned theologians into fiends." The prosperous and favored of life especially are its objects of attack, for "the fuller the branches are the more shall the tree be flung at." Its phantom haunts every department of life, and do we turn to the followers of the meek and lowly Jesus, expecting there surely to seek it in vain? alas, how disappointed we shall be. The very passion which crucified our blessed Lord, finds a lodgment in the hearts of his followers. Does David receive the well earned plaudits of his country-men? Saul's javelin pursues him with every increasing malignity. Envy banished a Chrysostom, the pride and glory of the Ancient Church, and would cast reproach upon the fair name of the great Reformer of the sixteenth century. But, in the present age as well as in the past, those holding eminent positions are subject to proscription and persecution.

The seat of this most loathsome disease is in heart, for out of the heart proceed evil thoughts which defile a man. Holy Writ tells us "the heart is deceitful above all things and desperately wicked," and exhorts us thus: "Keep thy heart with all diligence, for out of it are the issues of life." To rid ourselves of this disease a change of heart becomes necessary, and to produce this change, the great Gospel principle of love must enter and take full possession of the same, for "love worketh no ill to his neighbor." Then, will we be able with Jonathan to say, "thou shalt be king over Israel and I shall be next to thee," and with John the Baptist to exclaim

"He must increase, but I must decrease." We must endeavor to look with pleasure upon another's prosperity, and above all appreciate our own blessings. Did men but pause and consider how much they have for which to be thankful, and how little they deserve, what a different aspect life would put on. Did we know the heart-aches, and sleepless nights of those whom we most envy, we would thank God for a pallet of straw, and the poor man's dinner of herbs well seasoned with contentment. If we are diligent in performing our appointed tasks in the Lord's vineyard, little time will be left to observe whether our neighbors bear the burden and heat of the day, or only enter at the eleventh hour. Idle hands are those for which God finds mischief to perform, and the empty brain that which he fills with envious thoughts.

R. D. R.

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### Where Lies Force?

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"The best reasoning has the force and conclusiveness of mathematical demonstration." True, it has the *force* and *conclusiveness*, but I doubt whether it has the *form* of mathematical demonstration. To me it appears as if the mathematical equation were at the bottom of all syllogistic reasoning. But the most convincing reasoning, if not the best, is not of the mathematical and logical form. The more subtle logic of the immediate influence of the sympathy of human souls is the strong man that takes man's reason and will captive. No amount of the most cogent reasoning will ever silence all objections of reason and even if all be silenced, reason or will or both still offer that most invincible opposition of silence unsubdued. The enthusiasm with which convictions are expressed, is the irresistible stream. More than the logical compactness and well-knit links of proof, it deprives the mind of the power of resistance. It is fervent heat, which melts or cracks all walls of ice, stone or iron. It makes the breach for the sharp instruments of logic to do their work. The unseen forces of nature are the most potent. Remember what school-boys learn of Webster: The clear conception *outruns* the deductions of logic. When a man wishes to know the truth, he will not wait for logic to make secure the bridge over every gap or ditch. Every mind has agility enough to make some leaps. Eloquence is simple, spontaneous force. Eloquence is best reasoning. Between the lines you find the author, and he must be your desideratum. A man is worth more than all he says. Men argue more by what they leave unsaid than by what they say. The *animus* is the thing. Not

the letter, nor the logic; not the bones and muscles and joints, but the spirit. The spirit is truth. And against a right spirit all logic in the form of mathematical demonstration may be error and falsehood, and lack the force and conclusiveness of the best reasoning. Eloquence is not logic, but a virtue; that is, a power to heal, or if not rightly administered, to wound.

Examine the best orators. Take one whose strength is his clear logic. Read him. He carries you away. You imagine the force lies in the *correct* consecution of his conclusions. It really lies in the *subtle* consecution. Not the indisputableness with which his one thought flows out of the preceding with unbending iron certainty, produces conviction; but the skilful array of the thoughts, the blow upon blow until the mind operated upon flinches and yields. The subtle force of conviction lies not in the certainty of the arguments, but in the certainty of *the man* and manner of stating them. A man who burns with any cause will kindle other minds.

Webster makes the remark concerning a certain man: "Who usually stated his case in such a manner that, when stated, it is already very well argued." That is the secret of oratory—*correct statement*. Correct not because every utterance is entire truth, but correct because every utterance is adorned by a manner and born by a spirit that exactly suits the purpose. It was folly for Fichte to put on the title page of one of his books: 'Zwingender Beweis,' 'forcing proof.' Right observation and reasoning should have told him: proof cannot force conviction. Thus can mathematical correctness of deduction and inference delude and seduce a man from undoubted reality and truth into vain speculation.

Logical reasoning is a sharply ground sword, a keen weapon like a foil of best steel. In the hands of a skilled fencer it pierces and wounds fatally. But give me a battle-axe or a massive staff that will bring down a man by its weight, that will make the vanquished feel that he has not been subdued by the subtlety or practised human skill, but by the natural, honest, God-given strength of undoubting faith and conviction and virtue.

JONAS.

## Seminary Items.

—St. Valentine appeared to some of the students.

—As if in anger, the Heavens only rarely smile.

—Time bears us swiftly down through the winter months.

—Happily, the bath-rooms are now in a little better condition.

—The librarians are still busy at work cataloguing the library.

—Smith, after an absence of several weeks, has again made his appearance.

—Hoffman, at the advice of the physician, has laid aside his studies for the present.

—Mr. Luther Horne, of Allentown, spent several days among friends in the Seminary.

—The Senior class has entered upon the regular course of review, preparatory to final examination.

—Prayer meeting is held every Saturday, at 7 P. M., in the chapel, to which the attendance of each is desired.

—The Seniors are making arrangements necessary to securing class-pictures. Friends are requested to send in their orders early.

—The *Colloquium* grows more interesting and instructive as the days pass. The Augsburg Confession is still under consideration.

—Several large packages of books, ordered from across the Atlantic by Bierdeman and Kroppe, have reached the Seminary—the shilling has an uncertain value it seems.

—The Middle men have been given the privilege of sermonizing at the Friday homiletical exercises. The Seniors have run their little course.

—It is a question whether being overtaken by illness while out calling may be regarded fortunate or unfortunate. The gentleman is improving.

—The students have been really, but agreeably, surprised by receiving complimentary tickets for Carl Gaertner's concert, Feb. 15th, in Association Hall.

—We regret to state that Pres. Waters, because of personal considerations, has severed his connection with the Indicator Association. By his resignation we lose a worthy, active member.

—Rev. F. W. Conrad, D. D., of the *Lutheran Observer*, delivers the next lecture, Wednesday evening, Feb. 20th, in St. Peter's Church. Subject, "Popular Errors in the Formation of Character."

—The F. H. M. S. met again, Monday evening, Feb. 11th. Besides the reading of reports by the several committees, Rev. W. A. Schaeffer presented an interesting address on missionary work.

—As regards the *new seminary* several reports are afloat. One of the latest current is: Several buildings adjacent to the *old one* will be secured and fitted up for use, thereby giving needed room and affording greater convenience. Oh, happy thought! brilliant idea! what a splendid piece of economy!

—o—

## The Seniors Entertained.

Friday, February 1st, was a gala-day for us Seniors. At the kind invitation of Dr. and Mrs. Spaeth, we repaired to their residence at 1615 Girard Ave., to partake of their hospitality. To say that we spent a pleasant evening is expressing the feelings of the class very mildly. It was a most symmetrical entertainment—a feast for body, mind and spirit. The hostess at one end

of the well-spread board attended to the material comforts, while at the other the host dealt plenteously out of his intellectual treasures. Tea finished, we retired to the parlor where music, the examination of choice books and general conversation engaged our attention. The good Doctor is a fine conversationalist, and his interesting reminiscences of Germany and her prominent men, many of whom he knew personally, and of his early experience in Philadelphia, furnished topics for profitable reflection for a long time to come. At a late hour, after lifting our hearts in gratitude to the Giver of all blessings, we wended our way back to the Seminary, unanimously declaring that it was good for us to have been there.

A SENIOR.

## De Alumnis.

—Rev. F. K. Bernd of last year's class, desires to be addressed at Stetlersville, Lehigh Co., Pa. Brother B's labors are evidently appreciated, for during Christmas season his people presented him with several valuable presents.

—Rev. C. L. Fry, of '81, preached in this city on Feb. 10th,—in St. Luke's, in the morning and evening, and in St. John's in the afternoon. He also stopped around at the Seminary a little while on the day following.

—Rev. L. M. C. Weicksel, of '76, who for the past year was laboring with great self-denial to establish an English Mission in San Francisco, Cal., and whom the Home Mission Committee declined to assist, has, we are informed, given up in despair and is moving eastward. It is a great pity that our church refuses to hold up the hands of her willing disciples.

## Colleges.

**Muhlenberg.**—The Senior lecture course is now nearly finished. The course thus far has been a decided success. Large audiences have always been on hand to greet the speakers and enjoy their excellent lectures. Dr. Muhlenberg, of the University of Pennsylvania, lectured on Feb. 15th. The remaining lecture, to be given by ex-Gov. Curtin, has not yet had its date fixed.

—*Muhlenberg Monthly*, under its present board of editors, makes an elegant appearance and contains some first-class reading matter. It is now nearly self-supporting. More of the Alumni should send in their names, together with the dollar.

—For several years past, there has not been so much sickness among the college students as there has been for the last several weeks. In

nearly every case it is traceable to a heavy cold. Too much sleighing, no doubt.

—The Seniors have elected their men for the Class-day positions. The following are those elected: *Master of Ceremonies*, H. J. Kuder; *Salutatory*, O. E. Pflueger; *Poet*, E. E. Krauss; *Prophecy*, Wm. J. Finck; *Insignia*, Wm. H. Zuber; *Address to Undergraduates*, J. O. Leibensperger; *Class Oration*, S. G. Weiskotten; *Statistician*, G. M. Scheidy; *Memorial Oration*, J. J. Reitz; *Historian*, W. D. Keiter; and *Valedictorian*, C. E. Wagner. The result of the election is not giving very general satisfaction.

**Thiel.**—The order is much better this term than last.

—A new Glee Club has been organized and is now under the careful instruction of Prof. Austin.

—The German Sermon was preached Feb. 3rd., by Mr. Meyer, '84.

—Feb. 7th was the 10th Anniversary of the Chrestomathean Literary Society.

—A new organ has been placed in the Chapel. Its presence is due to the earnest efforts of Prof. Whittaker.

—The last lecture of our course was given on the evening of Feb. 1st, by Col. Geo. W. Bain.

—The Band have received their new instruments, and the boys are very enthusiastic.

—The Founder's Day address was delivered by the Rev. H. Peters, of Saegertown, Pa.

—On the evening of Jan. 31st., the Chrysotomos Society, in corpore, made a sleighing excursion to Mercer, where they partook of an elegant banquet, prepared for them at the Whistler Hotel.

**Gettysburgh Seminary.**—By the kindness of a number of friends of the Institution, the organ spoken of in our last has been secured, and is now doing good service in our chapel. It is of the celebrated Estey make, and has a very sweet tone. It is all that could be wished and the singing, with its leading, has greatly improved.

—The Baltimore photographers, who succeeded in getting a superb likeness of Dr. Stork, have presented the Seminary with a 9x13 photograph, which has been framed. It now hangs in our chapel; a constant reminder of the man of whom it is so excellent a likeness.

—Dr. Wolf, our professor in Church History and New Testament Exegesis, has introduced Oehler's "Old Testament Theology" as a text book for the Junior Class. The work is very highly spoken of, and the class is taking it up very well.

—Mr. Henuan Valz, a former student of the Presbyterian Seminary at Bloomfield, N. J., has entered the Junior Class.

—Rev. Clutz, the efficient Secretary of the Boards of Home and Foreign Missions of the General Synod, is expected in a couple of weeks, to present the claims of these branches of church work to our students.

—So far as I know, but one of the Senior Class has been in receipt of a call. It is rather early in the year to be looking around for a charge.

**Augustana.** (*Beloit, Va.*)—We now number 60 students.

—Nearly all the "boys" spent vacation abroad, and returned apparently well satisfied.

—The West Iowa and Dakota Conference will hold a meeting here, March 7—10, next. The choir will soon be busy preparing performances for that occasion.

—Two more literary societies have been organized—one Norwegian, consisting of theological students only.

**Roanoke.** (*Salem, Va.*)—The Seminary continues with the same number (9) of students as before.

—The bi-monthly meetings of the Lyceum and the monthly meetings of the Conference, are among the novel and interesting features of this term.

—Our weekly prayer meeting is the most enjoyable exercise we have. This, we think, should be made a *specialty* in every Theological Seminary. Nothing so strengthens the hearts of brethren, as to sit together in heavenly places.

—The College entered upon its second term a few days ago, with an increase in membership.

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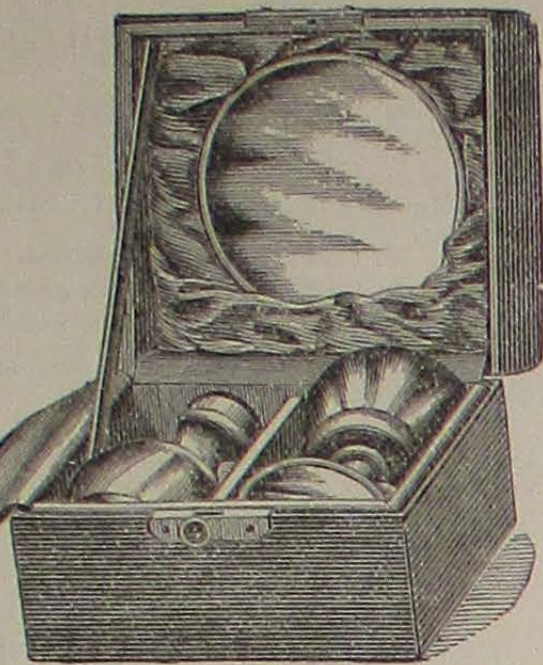
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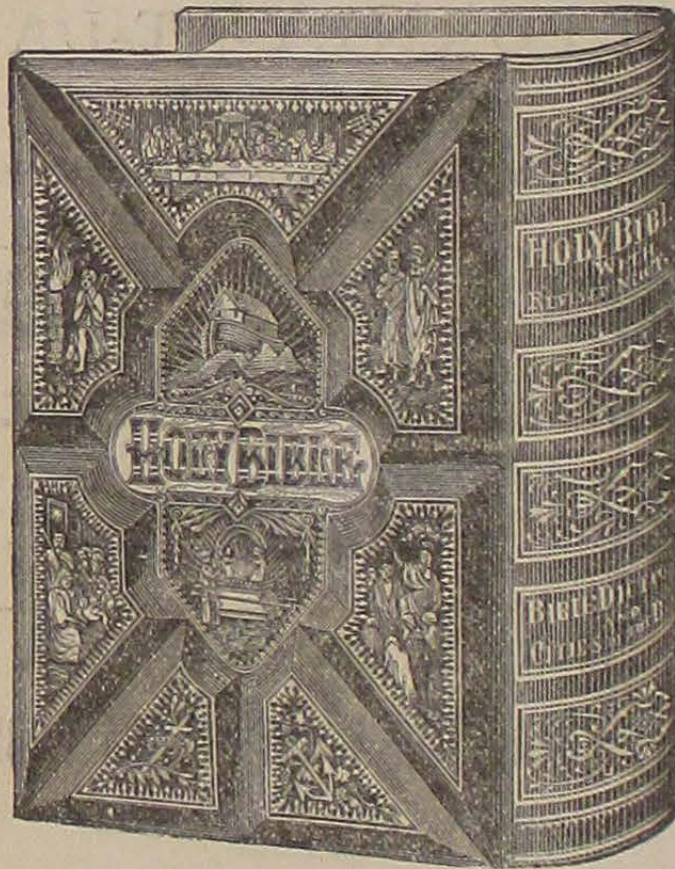
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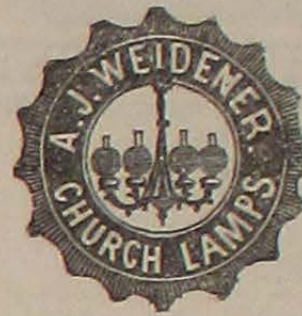
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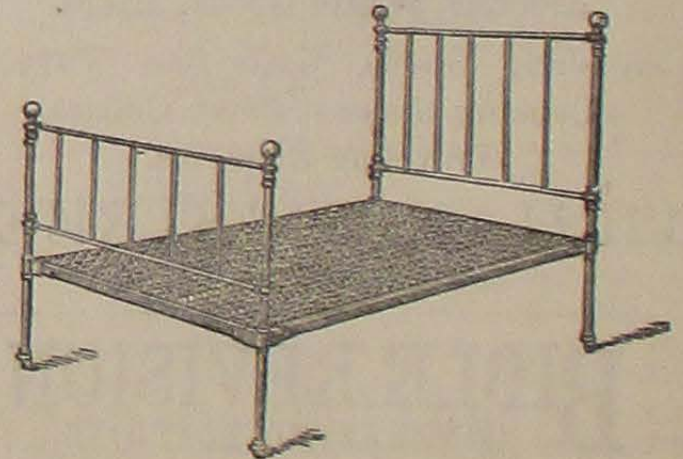
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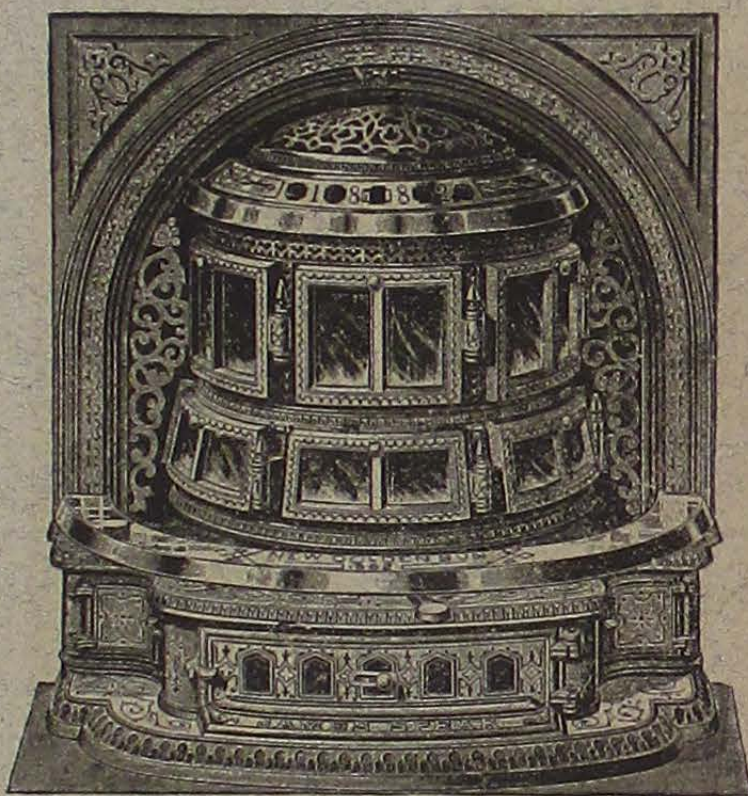
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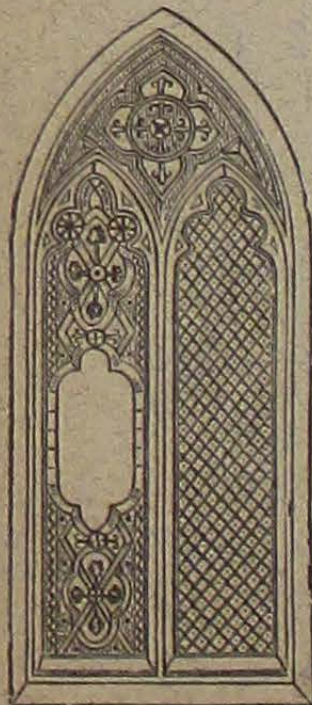
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