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"To promote a spirit of personal piety; To suggest methods for thorough scientific study; To inquire after practical methods and appliances for literary work; To serve as a Library organ; To inform Alumni and others of the condition and wants of the Seminary; To serve as a bond of union between the educational institutions of the Lutheran Church and the students and friends of each."

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INDICATOR.

VOLUME III.

APRIL, 1884.

NUMBER 7.

Pastoral Visiting.

BY REV. G. W. MECHLING.

2. Having these *objects* in view, the *methods* will readily suggest themselves. The pastor must endeavor to adapt himself to the circumstances of his charge, and, as these are all different, no rules can be laid down, that could be observed in all places.

a.) The *frequency* of visits will be regulated by the size, location and condition of the charge as well as by the strength of the pastor and the amount of work he has to do. If the membership be very large, or if it be in the country, he cannot visit every family very often. He may not, indeed, be able to go to every house once in a year. If it be in a large town or city, where he has to preach two or three sermons a week, he will find but little time for visiting, without neglecting the necessary preparation of his sermons; and without study he cannot edify his people. To spend all one's time in visiting will make a poor preacher. Of course in a small congregation it is possible to see each family very frequently.

To make any very systematic arrangement as to times of visiting is not usually possible, as the pastor cannot tell one day what he may be called upon to do the next. He should, therefore, make it a rule to visit as often as he can those most in need of private instruction and comfort, especially the poor, the negligent and the sick. But of course it is as much the duty of the sick and sorrowful to apprise him of their condition as it is his to visit them. And they have no right to complain if he does not come without being sent for.—Jas. 5 : 14.

b.) *The pastor should not always make his visits alone.* Although in general he may go unattended, yet there are places and circumstances that demand the presence of a reliable attendant, where "it is not good for a man to be alone." Serious troubles may come from neglect of this rule.

c.) In visiting his own families, the pastor should select such times as to find most of the members of the household at home; and should make it a point to speak a good word to each, especially to the children.

d.) His manner and conduct should be grave and dignified, as becomes his office; but it must

not be so cold and stiff as to repel the people. He must study to be so kind and loving and agreeable, that all will be glad to see him and ready to open their hearts to him. If he cannot make his visits pleasant, without being either boorish or frivolous, it would be better not to visit.

The Limit of "Being all things to all Men."

BY REV. B. SADTLER, D. D.

This oft perverted phrase is based upon the well-known words of St. Paul, found in 1 Cor. 9 : 22—"I am made all things to all men, that I might by all means save some." It is with no purpose of writing a hermeneutical essay upon it, that it is made the subject of this article. The lucid paraphrase by McKnight (New Translation of the Apostolical Epistles) upon the context from verse 19 to 22, will sufficiently explain the meaning of the Apostle: "Therefore, though I be a freeman with respect to all men, I have made myself a slave to all, by complying with their prejudices when I could do it innocently, that I might gain the more disciples to Christ. So to the Jews, out of Judea, I became as a Jew; I abstained from the meats which they reckoned unclean that I might gain the Jews to Christ; to those in Judea who are under the law of Moses, as the law of the state, I lived as under the law, by observing its precepts, that I might gain those in Judea who are under the law: to persons not subject to the law of Moses, I became as not subject to the law, by not enforcing it on them, (yet not being without the law of God written on my heart, but under the law enjoined by Christ), that I might gain the Gentiles who are without the law and averse to its rites. To the weak, who think some things sins which are lawful, I became as weak, by abstaining from these things, that I might gain the weak. To all I have become all things, that by all innocent compliances rendering myself acceptable, I might save some."

In practically defining the limit of this last sentence, it may be proper to determine what is *not*, and what *is* its just application.

It does not justify doctrinal indifference. It does not allow us to be Methodists or Presbyterians or Episcopalians, according to the com-

pany or latitude we may be in. It begs no man's pardon for holding our own religious views. Paul had very infinite convictions as to what his gospel was, and resisted even Peter to his face when he departed from it. Yet there are some who very solemnly took upon themselves ordination vows at Lutheran altars, and have listened to *louder* calls to serve at alien and hostile altars, whose measure Hudibras has very accurately taken :

"What makes all doctrines plain and clear?
About two hundred pounds a year,
And that which was proved true before,
Prove false again? Two hundred more."

Others have "boxed the compass" of ecclesiastical fellowship, from bawling sectary up to Romish bigot, because too shallow to form or hold firm convictions of any kind.

Nor did Paul understand the phrase to mean moral carelessness. He disclaimed that, in the clause, "being not without law to God, but under law to Christ." Bengel rightly says: "Paulus non fuit anomus, nedum antinomus." Is it not a license "to do at Rome as Romans do," to be worldly or even immoral, because the present company is of that character. That is moral cowardice. It is never impolite to be sincerely godly anywhere and at all times.

Nor is being all things to all men a justification of coarseness in manners, when called upon to mingle with those who are vulgar and slovenly in speech or apparel or habits. There is a difference between artificial manners and good manners. To be the dude or the dandy is not the same thing as being a Christian gentleman. A true piety purifies and refines the soul; it should do the same for our persons, our speech, and our manners.

But what the Apostle did wish to inculcate was a cheerful self-denial, especially in the form of concession to the weak in the faith. He would not have his own liberty imperil the sick conscience of a brother; he would rather win him by abstaining from indulgence in what to his clearer view was perfectly allowable. In his day, eating of meats offered to idols was a snare to many tender consciences. Where his example would lead such to sin, he denied himself. In the present day, abstaining from even the temperate use of wine or beer, when our example may imperil the safety of others, would be a parallel case. Some assertions of independence and superiority to prejudice are unholy; they may even be murderous in their results.

And what a motive Paul kept in view in all these self-denials of love: "That I might by all means save some." In the Isthmian games, to

which he referred in v. 25, men striving for the mastery endured temperance and toil to obtain the corruptible crown. Our aim should be the incorruptible one for our own and others' brows. What toil too great? What self denial too exacting?

Notes on Commentaries.

BY REV. PROF. R. F. WEIDNER.

II. On the Separate Books of the New Testament. A. The Gospels.

The aim of the writer is not to give simply a list of the *good* commentaries on each book but to designate the *best*, limiting the number to four or five. We will not designate works included in the *Seven Critical*, and *Seven* more popular Commentaries on the New Testament, mentioned in last article, unless the work so designated takes the *very highest* rank.

a). St. Matthew.

Good monographs on the Gospel of St. Matthew are scarce in the English Language. Very valuable are :

1. *Keil* on St. Matthew, (German).
2. *Morison, James*. Prof. of Theology in Glasgow, Scotland. One of the best exegetes of Great Britain. His Commentary on St. Matthew is one of the most voluminous, and probably one of the best works written on this Gospel. Third Revised Edition, 1883, at the greatly reduced price of \$3.50.
3. *Meyer* on St. Matthew.
4. *Lange* on St. Matthew, edited by Schaff.
5. Very suggestive for theological Students is the *Cambridge Greek Testament* for schools. *St. Matthew*, edited by Rev. A. Carr. Price \$1.50.

b). St. Mark.

1. *Alexander, James A.* On Mark. Scholarly, yet popular, this work takes the very highest rank. Price \$2.00.
2. *Bickersteth, E.* On Mark. In the *Pulpit Commentary*. 2 volumes. Price \$5.00. This work also contains Homilies by some of the most eminent divines of England.
3. *Morison, James*. On Mark. Price \$3.00.
4. *Keil, C. F.* On Mark. Leipsig, 1879.

c). St. Luke.

1. *Godet, F.* On St. Luke. Price \$2.50. (American Edition). One of the very best commentaries on this Gospel.
2. *Keil, C. F.* On St. Luke. Leipsig 1879.
3. *Van Doren, W. H.* A suggestive commentary on St. Luke, with Critical and Homiletical Notes. 2 vols. Price \$3.50. (American Edition).

tion). Contains much that is of great value, and combines with great skill the results of the best exegesis of this Gospel.

d). *St. John.*

The literature of this Gospel is very rich. The three Commentaries that rank above all others are :

1. *Godet, F.* On St. John. 3 volumes. Price, net. \$6.75.
2. *Luthardt, C. E.* On St. John. 3 volumes. Price, net. \$6.75.
3. *Westcott, B. F.* On St. John. In Speaker's Commentary. Also published separately. Valuable also are :
4. *Hengstenberg, E. W.* On St. John. 2 vols.
5. *Tholuck, A.* On St. John.

e). *Selected list of important works bearing on the Gospels.*

1. *Abbot, Authorship of Fourth Gospel.* 1880.
2. *Andrews, Life of our Lord.* 1867.
3. *Birks, Horæ Evangelicæ.* 1852.
4. *Bruce, Training of the Twelve.* 1871.
5. *Bruce, Parabolic Teaching of Christ.* 1882.
6. *Ebrard, Gospel History.* 1869.
7. *Edersheim, Life and Times of the Messiah.* 1884.
8. *Edersheim, Jewish Social Life.* No date.
9. *Ellicott, Life of Christ.* 1874.
10. *Farrar, Life of Christ.* 1875.
11. *Gardiner, Greek Harmony of Gospels.* 1880.
12. *Geikie, Life of Christ.* 1880.
13. *Luthardt, Authorship of Fourth Gospel.* 1875.
14. *Macdonald, Life and Writings of St. John.* 1877.
15. *Scrivener, Introduction to Criticism of N. T., 3 Ed.* 1883.
16. *Tholuck, Sermon on the Mount.* 1874.
17. *Thomson, Land and Book.* 1874.
18. *Tischendorf, Origin of the Gospels.* 1866.
19. *Trench, On the Miracles.* 1875.
20. *Trench, On the Parables.* 1876.
21. *Westcott, Introduction to the Study of the Gospels.* 1872.
22. *Westcott and Hort, Greek Testament.* 1881.

—o—

Some Lessons Learned.

It is not so long ago since we left the Seminary, that what happens among the students there has been forgotten. We remember our dreams of the assaults to be made and the victories to be achieved against the stronghold of sin and Satan. With considerable self-respect, (but often little ground for it), calling to mind the advantages

enjoyed of a college and seminary training, under so efficient a system of studies and so able a corps of professors, we imagined ourselves very Pauls, and all that was necessary was a well-baited hook, a place with a large salary, cheap living and abundant "donations;" for we had read that "the laborer is worthy of his hire," and we were about ready to get married. Well, the calls came fast but the salaries were not very captivating; yet we went, hoping that when our merits once appeared, better things should fall to our lot. And, now, let us give you a little of our experience. It may not be of great interest, for no one has yet accused us of turning the world upside down, nor have our *alma maters* yet made us D.D.s.

We have not learned exceptionally fast, but a few things have impressed themselves on our minds. The first lesson learned, as was natural, indeed, scarcely could be otherwise, was that we were not quite as big and strong as we had imagined. Like Goliath, we went against the enemy, and often little Davids came out and slew us. Our enthusiasm chilled; we were in trouble; we were humble. With the hand of prayer we reached heavenward and some One lifted us to our feet, telling us to take fresh courage, in His name to battle and He would see to the result. With trust in Him we went, and think we have given the enemy a few good blows and are fighting still.

Besides realizing our own weakness, we soon began to see the difficulty of the work to be done. We had hoped at the first blast of our trumpet to see the walls of Jericho come down, or rather, the tumble-down walls to go up. Several took missions, others old congregations with factions, old prejudices, spiritual drowsiness and other evils in them.

We looked for wonders, crowds on the Lord's Day, well-filled pews at week-day services, large catechical classes and communions, and a flourishing Sunday School. The "new preacher" drew well at first, but curiosity was soon exhausted. After all, other preachers in the community are as popular as we. We were discouraged, and often did the words of one of your venerable professors come to mind:—"Do not expect to accomplish everything at once." Zeal, burning zeal is good, but we had to call on our patience for assistance. Bring perseverance with you when you come out.

We have also learned to *concentrate*. The first assault upon the enemy was a general attack and fusilade along the whole line. Our right and left were drawn out, as if to sweep the whole field at one charge. Of course, some of our

points were weakly protected ; not much impression was made anywhere, and our ammunition soon began to fail. The Theology it took three years to accumulate was exhausted. We had preached all we knew, and were forced to begin anew and employ different tactics. We now aim at a single point and make clean work of it, take *sub-divisions* and sometimes *sub-sub*s, remembering, that there will be ample time to annihilate the foe, point by point.

When we shall have gained a little more experience you may hear from us again. S. C. S.

The State of Man like to a Little Kingdom.

Not reason, but will is king in man ; not thought, but will makes man majestic ; not intellect, but will makes man a man, a self. Let all philosophers gainsay this, nevertheless, it is important a young man should know it. And even were it not demonstrably true, it were advantageous for every student to believe it.

Many a mistaken aspiring youth is training a polished astute politician of an intellect, but allows his *royal will* to gain strength only as casual circumstances admit and coerce. And many another worse mistaken, un aspiring youth fails to train a polished intellect of any sort, because he allows his royal will to acquire no strength at all.

In the kingdom of man there is an executive power, whose function is to rule ; a deliberative and legislative power, whose function is to advise ; a judiciary power, whose function is to judge ; and a power not legally recognized, with no function at all, but because underhand, often the most potent of all the powers of state ; to wit: the favorites. The will is king, the executive ; reason is chief counsellor ; conscience is the judiciary, and the appetites and passions are man's favorites. Such is the state of man.

The young king must establish himself in his authority. But just let the *kingly will* weakly allow his *favorite desires* to baulk his *ministering reason's* excellent plans, and render his *impartial conscience's judgment* void of effect, and before long that king will be a puppet and his kingdom a stage show.

"Apply yourself wholly to the text ; apply the text wholly to yourself"—is a dictum of J. A. Bengel. You sit in your study, and good sense and sound reason advise you to apply your natural endowments to certain studies calculated to enrich your inner state. You approve of advice ; you will say, *fiat*. While the menial servants, your hands, are preparing book, pen, paper and ink, one of your favorites (always be-

side you) whispers in your ear to enjoy a smoke before engaging in severe work ; another, to read the latest edition of the newspaper first ; a third, to have a sociable chat with the "fellows," or anybody that comes in your way. You then, of course still intending to work, bid your *prime minister* to stand aside with the open page ready at any moment (how slowly that moment comes ! how much slower every day !) for your royal will. In the meantime the *noble king* descends from his *executive* power and becomes a *common* man.

Other kingdoms grow up around you. They by contact exert a pressure upon you, which should be wholesome in evoking your energies and rivalry, but which in your lack of energy and inability to cope means for you oppression, and by and by—suppression, extinguishment. Demands are made upon you. Your little common-wealth however, is inadequate in resources and energies, and in the mutual struggle for existence you perish as unfit to survive. All the brilliant promise of your youth ends disgracefully. You had no will ; there was no ruler in your state, no king in your kingdom. You meant no harm and intended well. But it is the obligation of a king not merely to mean well, but to do well ; and of a will not simply to intend, but to execute good deeds. JONAS.

Thorns.

"Faith builds a bridge across the gulf of death."

Earnestness must be kindled at an immortal flame.—*Spurgeon*.

If we encountered a man of rare intellect, we should ask him what books he read.—*Emerson*.

The biblical scholar degrades his own work who discerns in the Bible no implications of a self-consistent structure of theology.—*Phelps*.

"There are some preachers about whom we always feel easy, because they never have a thought of sufficient magnitude to be made uncomfortable by its possession."

He hath never fed of the dainties that are bred in a book ; he hath not eat paper, as it were ; he hath not drunk ink ; his intellect is not replenished ; he is only an animal, only sensible in the duller parts, (the non-reader).—*Shakespeare*.

"The object of preaching is constantly to remind mankind of what mankind is constantly forgetting ; not to supply the defects of human intelligence, but to fortify the feebleness of human resolutions ; to recall mankind from the by-paths where they turn, into the path of salvation which all know, but few tread."

If I were put on trial for my life, and my ad-

vocate should amuse the jury with tropes and figures, or bring his arguments beneath a profusion of flowers of his rhetoric, I would say to him: "Tut, man, you care more for your vanity than my hanging—speak in view of the gallows, and you will tell your story plainly and earnestly."—*Bishop Hall.*

Seminary Library.

GEORGE C. GARDNER, - Senior Librarian.
JOHN A. WATRS, - { Middle Librarian.
J. J. KLINE, - { Archivarius.
Junior Librarian.

Library Hours.

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

Books Received.

—From Porter & Coates, "Luther and the Reformation." (Seiss).

—From Mr. H. Hoffmann, "Imitation of Christ." (Thomas a Kempis.)

—From Dr. A. Spaeth, "The Luther Jubilee in Philadelphia."

Through the Faculty, "Homiletics" (J. M. Hoppin) and "Biblical Theology of the N. T." (Dr. B. Weiss).

—From the Alumni Assoc., "Lutheran Church Review." Vol. I.

—From W. H. Staake, Esq., "Minutes of General Council."

—From Bureau of Education, "Recent School Law Decisions," and "Education in Italy and Greece."

—o—

The thanks of our students are due to E. B. Treat, publisher of *The Pulpit Treasury*, for supplying our Reading Room with that monthly. We have also received occasional numbers of other periodicals, e. g., of *Latine* and *Hebraica*, for the study of Latin and Hebrew respectively. We wish that these and other periodicals were regular visitors, and we have reason to believe that they would be effectually advertised if they were placed in our Reading Room. We did not even know of the existence of these periodicals before we saw these specimen numbers. But it is not enough to know that they exist. Keep them before the students and acquaintance may ripen into friendship. A man who has habitually read his morning paper will not be without it as long as it can be obtained, and a student who has become thoroughly interested in a magazine while at the Seminary, will not be without it when he leaves the Seminary; he will then become a subscriber for it. It is not a matter merely of charity, but of business, to place these

magazines in the reading rooms of schools and seminaries.

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Book Review.

THE LUTHER JUBILEE IN PHILADELPHIA. Can be obtained from J. C. File, 421 Market Street, Philadelphia, or Rev. C. G. Fischer, Elizabeth, N. J. Price, 35 cents.

This report, beginning with the first suggestion of a Luther celebration, and ending with the programme and Treasurer's report of the celebration successfully held, has appeared, and will be welcomed by all. It would have been more satisfactory, in some respects, if the report had appeared on the day of celebration, but the accuracy and completeness with which it now appears, amply compensate for the delay. The best recommendation of its accuracy is the fact that it vividly recalls the feelings which must have thrilled every one who was in the Academy on November 10th, 1883. An English translation of Dr. Mann's German address, and a German translation of Dr. Krotel's English address appear, and the names of the Jubilee choir are also given.

Abstracts of nearly all the Lutheran sermons preached in and about Philadelphia on November 11, will prove acceptable to many who could hear but two or three entire sermons on the one day. The completeness of the whole report will make it interesting to all English and German Lutherans everywhere.

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Luther Statuette.

Papier Mache, \$5.00 *Plaster*, \$4.00.

The Jubilee year of the Reformation has produced no more appropriate memorial to the great Reformer than the statuette of Architect C. H. Griese, 126 Case avenue, Cleveland, O., a copy of which has been generously given by the artist to our Seminary in common with other church institutions.

The statuette presented, which occupies a place in the Library, is of papier mache, 24 inches in height, and is intended to be suspended on the wall. The position of the figure is that assigned to Luther before the Diet of Worms, clad in the robes of a monk, form erect, head thrown slightly back, he holds in the left hand the Bible, upon whose open pages the index finger of the right hand points to the words, "Gottes Wort," while the left foot advanced tramples upon the Papal decretals. The outlines of the face are clear, the features rugged and natural, and one can imagine the lips closed with the words, "Hier stehe ich."

Mr. Griese's kindness, in the gift of the statuette, is heartily appreciated both by professors and students of the Seminary.

W.

INDICATOR

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

JAMES F. BEATES, EDITOR

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CLAYTON L. HOLLOWAY, OSCAR D. MILLER,
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are invited to contribute articles and items.

Address all communications to INDICATOR, 212
and 214 Franklin St., Philadelphia.

Exeunt.

The play is ended, the curtain drops, and the chief actor stands upon the proscenium bowing his acknowledgements to the retiring audience. Thus the editor of the INDICATOR finds himself in a somewhat similar situation. A year ago we were summoned to take the leading place on the narrow platform of a students' paper, and now, having had our say, we appear for a parting word.

It is with a certain satisfaction that we now contemplate a year's experience with its clouds and sunshine. The difficulties met with were not less than those anticipated at the outset, but they have been happily left in the background. Without any personal arrogance, may we venture the hope that our efforts have not been entirely in vain; that the INDICATOR has maintained its standing, yea, even made some progress. No one can perceive the great chasm between the possibilities and the reality, more clearly than we. But we never claimed perfection. We have no apologies to offer, because no promises were made. Occasionally, indeed, we made bold to express humble opinions on questions coming within the INDICATOR's sphere and it is gratifying to know that they were read, even though subject to adverse criticism. It has been our endeavor to deal with principles rather than men, and at all times to be honest.

One word more! In behalf of those officially connected with the INDICATOR, we desire to express our heart-felt thanks for the generous support and encouraging words received from our many friends during the year. These kind words, unexpectedly dropping in upon us like a summer shower, had a most invigorating effect. The editor is especially grateful to the numerous contributors, regular and special, for their prompt

favours, and to the Treasurer for his successful management of the business department; without the former we would have had very little to present to our readers; and without the latter even that little could not have been presented. Those students also who have helped hold up our hands from time to time, deserve special notice, but want of space forbids enumeration.

The annual election has been held, and in a few days—*stylo inverso*—we shall most cheerfully and unreservedly hand over the editorial paraphernalia to our worthy successor.

Fifty Cents.

At a special meeting of the *Indicator Association*, held Feb. 14th, it was unanimously

Resolved: "That after April 1st, or when the new officers enter upon their duties, the subscription price of the INDICATOR be raised to *fifty cents*." The resolution affects all new and renewing subscribers after April 1st, 1884.

This conclusion was reached after considerable discussion, pro and con, based upon the history, growth and future prospects of the paper. In September, 1881, the INDICATOR first appeared as a four page sheet, price 25 cents—a large sum, it was thought, for the matter presented. The quality was good, however, and it soon won favor. The third issue found it increased to 8 pages, 6 of solid reading matter, and it so continued throughout vol. I. In Oct., '82, vol. II. was ushered in as a 12 page pamphlet, covered, with 9½ pages solid matter, at the old price. People now thought it cheap. A raise in price was agitated at the annual meeting, held March, '83, but the majority thought the time had not yet come for such a move. Volume III. began in Oct., '83, presenting 10 full pages of reading matter, on better paper and in neater type, all for 25 cents. People now wondered at such a cheap students' paper. The INDICATOR had won its place, step by step. But the expenses increased also, and to make ends meet was often anything but pleasant, as those who had a hand in procuring advertisements (our chief means of support) can testify. Ends met, however, and the self-denying, gratuitous efforts of those having it in charge were seldom thought of. Meanwhile the quality of the material rose in value, the students were convinced it was too cheap, and action was taken as above mentioned.

But this is not all. We must still advance. It is proposed to give our readers 12 pages of reading matter in volume IV., leaving advertisements on the cover only. Remember also that the surplus, as soon as there shall be any, goes to the Seminary Library, to keep it abreast of the times. It is not a gratuitous favor we ask, only a fair equivalent. Will our patrons see it in that light? With the fullest confidence in their *substantial* friendship we await favorable replies.

Editorial Notes.

ATTENTION IS AGAIN DIRECTED to the acknowledgments on page 82.

THE INDICATOR BELIEVES in the great principle of political economy that the value of an article should determine its price—its subscription price has been raised to *Fifty Cents*.

WE OWE AN EXPLANATION for a number of typographical errors that appeared in the last INDICATOR, especially in the article on "Envy." Our printers were so pressed for time that we failed to receive a sufficient number of proofs, hence the mistakes.

OUR QUESTIONS ON DOUBLE examinations called forth private explanations from several high authorities, to the effect that the examination at the Seminary is intended to be scientific, that before Synod, practical. Tradition tells us, that this happy ideal has not been reached. We hope it may be realized in the near future.

INFORMATION WANTED!—A Senior with limited means desires to know how to select the best possible minister's library for the sum of \$100. He has very few books to begin with. What does he absolutely need in works of reference? What in exegesis, apologetics, dogmatics? What in aids to the pulpit? What, if any, in general literature? Any advice on this subject from the experienced will be most thankfully received and published in the INDICATOR for the benefit of other Seniors in like circumstances.

USE DEFINITE TERMS!—Questions of a speculative character will arise among students. A discussion recently occurred in one of our rooms. The disputants maintained their respective sides (seemingly contradictory) with good natured earnestness for half an hour or more, when, by defining their *terms*, they laughed to find that they all the while agreed. This is one of many instances of a similar character. How much better to use definite terms at once! If only disputants would clearly determine their respective positions at the outset, how much useless talk would be saved! How many heresies and schisms would be consigned to an early grave, were theologians to use definite terms! We are to take a hand in the future discussions of our Church. Let us see to it that no one trip us in ambiguous, indefinite language.

OUR EXCHANGES.—The March numbers of the *Penna. College Monthly*, *College Student*, *Muhlenberg Monthly*, and *Thielensian* have come in the order named. All are exceptionally good this month.

Our Gettysburg visitor seems to enjoy great prosperity judging from the Revs., Profs., and

Drs. on its list of "Dues Received." The "Literary Notes" are especially well done.

The *College Student* still maintains its solid standing. With an air of self-congratulation it assumes part of the honor in securing the late Scholl Bequest. We do not find fault with it. College papers can do much to keep the people informed of the needs of their institutions.

Muhlenberg's journal is as good as ever, and better. The Professors, Alumni and Students, all are represented in her columns. It is a good sign when all the forces of an institution work together in harmony. It also interests us to see our Seminarians remember their *Alma Mater* by contributing to her journal.

Thiel is last heard from, but not least interesting. She believes in co-education in print as well as in the class-room. The former certainly is not to her discredit. There is no use of adopting principles unless consistently carried out. Thiel is consistent.

A Way to Read the Bible.

TRANSLATED FROM HERDER'S BRIEFER—FIRST LETTER.

This is certain, dear friend, the best study of theology is the study of the Bible, and in order to read this divine book in the best manner, read it *humanly*. I use this word in its broadest compass, and most forcible signification.

We must read the Bible humanly, for it is a *book written for men through men*. Its language is human; the means by which it was written and preserved are human; finally, the mind is human which is to understand it, the helps used to understand are human, and human is its whole end and benefit. You may rest assured that the more humanly (in the best sense of the word) you read the Word of God, the nearer will you approach to the purpose of its Author who created man in his own image, and who acts humanly in all the works and blessings wherein he reveals himself as God.

Do not believe that this is a mere commonplace remark. The results of this principle when correctly understood and considered in all its bearings are important.

In the first place much superstition is excluded; e. g., as if the Bible were supernatural and celestial down to the smallest detail of writing material,—parchment or paper, pencil or pen; as if the writer were superhuman, and his every stroke and letter faultless; as if the Bible were altogether extraordinary and not to be compared with other books, without one fault; to be adored and not examined and studied. That is a really bad

principle, which accepted in mock piousness makes men only too human, i. e., idle and stupid, because it blindfolds them and then asks if they see any light. Could a man who copies the Bible now suddenly be transformed into a faultless being? You can easily find that out if you make the attempt with your own copyist. He will write just as he did before, that is, if he is careful, industrious, patient; if he takes time, and has a knowledge of the language and subject, and a legible hand. God will not change him by a miracle in any respect merely because he is copying the Bible. It has not only become so since the invention of printing; it was always so, yea, even to a greater degree. No parchment is more lasting because the Bible is printed on it, and no ink becomes indelible on its account. Hebrew points and letters do not change their nature because they now belong to the Book of books, and everything that time does, and alters in a language holds its course here also. These are not conjectures, but facts. x.

Language in Education.

Language is the product and instrument of thinking mind. It is the medium through which one intelligent being communicates his thoughts to another. By means of language those who lived in the past communicate their thoughts and wisdom to those who live in the future. It is the repository of, and the avenue to all that is valuable in the thoughts and actions of the past. Its words are museums and histories; its idioms and phrases are pictures of the condition of society. The knowledge of language opens the door to science, and is the means of educating and civilizing. The pupil's knowledge of language is the hand which the teacher grasps to lead him up into the temple of science. It is the bond of all the relations of society. It distinguishes man from the brute. It is impossible to over-estimate the knowledge of language. To make this knowledge attainable, language is reduced to scientific systems. It is analyzed and resolved into its elements. It is investigated and its laws are stated. And methods of studying it are given.

The first essential in acquiring a language, is to master its elementary sounds and the letters representing them. Correct accent and quantity are indispensable, and can be best learned by hearing correct speaking from the lips of others, and by using a good dictionary. Attention given to accuracy in the beginning, will pay many times in the progress, and remove many discouragements. The words and idioms peculiar to a language, must be memorized, and retained

by constantly applying them. Speaking, translating, and composing, are the main exercises in learning a language. It is a great fortune to be able to learn a language accurately by hearing correct speaking from childhood. Translating and composing are the chief exercises in studying a language. Words, their accidents, and model sentences, are the materials out of which the learner forms his sentences in the progress of his exercises. If these are once mastered they are ready for use at any time. The translating that develops skill is the often repeated application of the memorized elements in expressing ideas in an original way in the words and idioms of the language which we are studying, from a language that we know. No part should be learned without much exercising in originally forming sentences involving and illustrating that part. If this exercising is to yield full profit, it must be long continued by unceasing writing, and constant reading, or reciting aloud new sentences applying again and again the parts which have been learned.

After all the elementary parts of a language and the idioms peculiar to it have been mastered by such exercising, the exercises of original composition and reading standard authors begin. No one can be more keenly aware of the deficiency in elementary education, than the teachers of the two latter studies. Nothing but persistent studying, and exercising in the elements of the languages will remove this deficiency.

T. M. A.

Seminary Items.

- Easter greetings.
- The examinations are near.
- Vacation*—It gives rise to cheering thoughts.
- Having crossed the line, the King of Day will send down warmer rays.
- Mr. MacCready lately delivered a lecture on India, in Philipsburg, N. J.
- Nature, under the soft influences of Spring, will soon wear a bright look.
- Smoll has had to discontinue his studies on account of illness.
- Ramsey will preach in West Pennsylvania during the coming vacation.
- Meadow Chapel, in the southern part of the City, is regularly supplied by the students.
- Shaeffer left for Chicago, on March 25th, to spend Easter vacation at his old home.
- Fairmount Park has again become the objective point for long walks on the part of the students.

—The "Busy Bee Missionary Society" of down town, will hold an entertainment on May 2d—object, to support a child in India. Mr. MacCready is at the head of the affair.

—Franklin Square, opposite the Seminary, is destined to become the handsomest square in the City. It is already quite beautiful, and attracts great crowds of people.

—The sun is on his good behaviour just now. He rises earlier every morning, and is a constant rebuke to the lovers of prolonged naps.

—Lancaster desires the *New Seminary* to be located there. Will the proposition be accepted?

—It is said some of the students are busy studying the rules and regulations of the Seminary.

—With one exception, the INDICATOR's editorial staff for the coming year will be composed of entirely new members.

Yoder, after having spent some months with us, intends returning to his charge in the sunny South at an early date.

—The Association of Lutheran Pastors meets every Monday, in the Seminary Chapel, for the consideration of Church matters.

—The cry for water and the sound of stamping feet, ever and anon, make the day hideous. It is a pity we cannot have better advantages.

—The Monday morning conference and the Friday afternoon homiletical exercise have been set aside, to be resumed at the opening of the Fall term.

—"The innocent sleep, sleep that knits up the ravell'd sleeve of care, etc.," is made "linked sweetness long drawn out" by one in fifth floor.

—Ex-Governor Pollock recently presented an interesting lecture at "St. Peter's," on "The Dignity of Labor," in which he set forth the grand results of labor in happy union with knowledge.

—For our punsters: A pun is defined as being a conceit arising from the use of two words that agree in the sound but differ in the sense, or a sound, and nothing but a sound.

—At a late meeting of the F. H. M. S., it was decided to look up a missionary field, in a certain part of the City, and, accordingly, two of its members were set apart for this purpose. If their report is favorable the Society will ask permission of the City Mission Committee to undertake the work of establishing a new mission.

—We sincerely hope the friends who have so kindly assisted us in the past will not look with disfavor on the action of the *Indicator Association* in advancing the price of our paper. Necessity demanded it. We need and desire their hearty support in the future. In return, we shall aim to

give them a paper enlarged as to matter, and improved as to character and appearance.

—The following officers and editors were elected to manage the INDICATOR's affairs during the coming year: *Pres of Assoc.*, A. Ramsey; *V. P.*, G. A. Bierdemann; *Sec.*, J. H. Ritter; *Treas.*, N. Scheffer; *Editor-in-Chief*, U. J. Klingensmith; *Middle Assoc. Editors*, L. J. Bickel and I. K. Wismer; *Junior Assoc. Editors*, J. J. Kline and W. F. Schoener.

—o—

THE SENIORS ENTERTAINED AGAIN.—This time it was by Dr. Schaeffer and family at their home in Germantown, and the day was Washington's birthday. After strolling about for an hour or more, viewing the old Chew Mansion and other revolutionary relics of this antiquated portion of Philadelphia, we found ourselves most heartily welcomed at the Doctor's spacious residence, just as the shades of night were falling. It is needless to say that we at once felt at home; and that, in the course of events, we did ample justice to the rich spread—a chief feature of the occasion. The good Doctor, assisted by his son, Rev. W. A. Schaeffer, left nothing undone that might add to our pleasure. This most enjoyable evening was appropriately concluded by giving vent to our feelings in hearty song, after which we took the train for 9th and Green streets. Thus occurred another bright episode in our seminary life.

A SENIOR.

De Alumnis.

—Rev. W. A. C. Mueller, of '78, who was on East recently, has accepted a call to Kutztown, Pa., Rev. Spieker's former charge.

—Rev. R. M. Zimmermann, of '79, now at Saltzburg, Pa., has received and accepted a call to St. Paul's English Lutheran Church, this City, the change to take effect in May. St. Paul's people have great reason to rejoice at having secured a pastor after waiting so long.

—Rev. L. L. Sibole, of '81, has started a Mission Sunday School in connection with St. Luke's congregation. It is under the immediate supervision of J. J. Kline of the Seminary, and is located at the corner of Seventh street and Montgomery avenue. The parent congregation proposes in time to remove thither, its present situation being ill adapted to its needs.

Colleges.

Muhlenberg.—The Senior Lecture course is at an end. Ex-Governor Curtin delivered his lecture on "Russia" to a large and select audience. The lecture gave universal satisfaction,

and easily merited being called one of the best in the course. The Seniors feel quite jubilant over their success financially, and although, no doubt, every patronizer of the course already feels he has received a good compensation for his money, nevertheless they will endeavor to give him as much of a treat as possible, in addition, on class-day evening.

—The Seniors have effected a compromise for their class—day exercises. The performers now are: *Master of Ceremonies*, H. J. Kuder; *Poet*, William J. Fink; *Prophet*, C. E. Wagner; *Class Oration*, E. F. Krauss; *Insignia*, William H. Zuber; *Address to Undergraduates*, J. M. Dettra; *Memorial Oration*, V. J. Uhrich; *Statistics*, S. M. Scheidy; *Historian*, W. D. C. Keiter; *Salutatory*, O. E. Pfeuger; and *Valedictory*, S. S. Weiskotten.

—Both Juniors and Seniors are already examining heaps of sample invitations from which to make a choice. The great question to decide is, "Shall we have an original design or not." The great trouble is, do you get an original design even when you pay your thirty or forty dollars extra for the plate? In many cases we are afraid not.

—The Juniors have drawn lots for their positions in the oratorical contest. As usual, numbers one and last feel a little shaky on it.

—Class '84 will turn out a big percentage of theologians. Out of a class of 20, at least 13 or 14 will enter your Seminary next fall.

Gettysburg.—The Board of Directors, at a special meeting held here on Wednesday, March 20, elected Dr. M. Valentine, President of Pennsylvania College, as successor to the late Rev. C. A. Stork, D. D., to the chair of Didactic Theology in our Seminary. Dr. Valentine has long been identified with the interests of both the College and Seminary at this place, and brings to his new position the experience of many years labor and study. The meeting of the Board was very harmonious, and the result of their deliberations cannot fail to give satisfaction. Dr. Valentine will probably not assume the duties of his office prior to the opening of the Seminary next October. The meeting of the Board was one of the largest that has been convened for several years. Dr. Valentine's successor, as President of the College, will not be chosen until the meeting of the College Board in June next. Work is still going on smoothly, with but little to break the monotony and routine of successive days. The College closes for its usual ten days of vacation on March 25th. The Seminary recess does not occur until Easter, when we will have four or five days.

Roanoke, (Salem, Va.)—One of our number has been called home by the illness of a brother.

—The subject discussed at our last Monthly Conference in the Seminary was, "Which is the Best Method of Preaching." The debate was so interesting, and the subject so exhaustless that another opportunity will be given on the same question next month.

—The Prayer Meeting is still kept up with enthusiasm. Even the "ladies' men" attend, though the meetings are held on Saturday evening.

Acknowledgments.

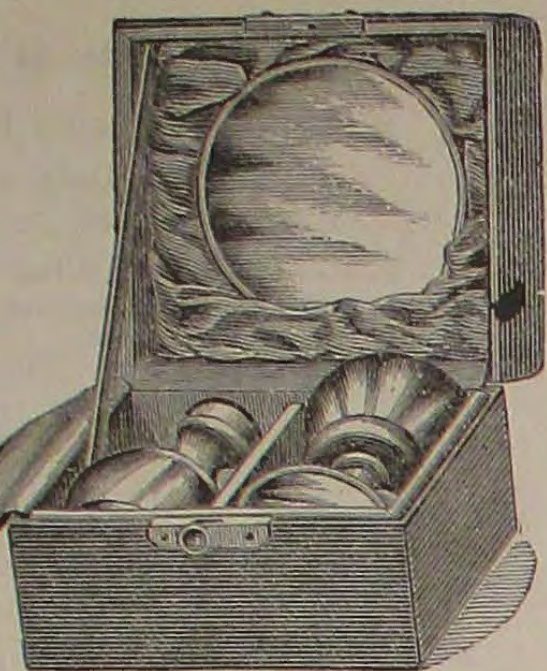
The treasurer hereby desires to acknowledge additional receipts of subscriptions to Vol. III of the INDICATOR as follows:

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Notice!

There are still 203 names upon our mailing list that have not paid their subscriptions to vol. III. They may be known by consulting the above acknowledgments, and those of last number. It is a small amount to our several subscribers, only 25, and yet it means \$50 to us. Hard work has been bestowed upon our little monthly to make it a success, both editorially and financially. Editorially, the success is admitted by many, if not all, but to be \$50 short, through non-payment of subscribers, is not a very comfortable position in which to be placed. Please, therefore, lend us your aid by a speedy remittance.

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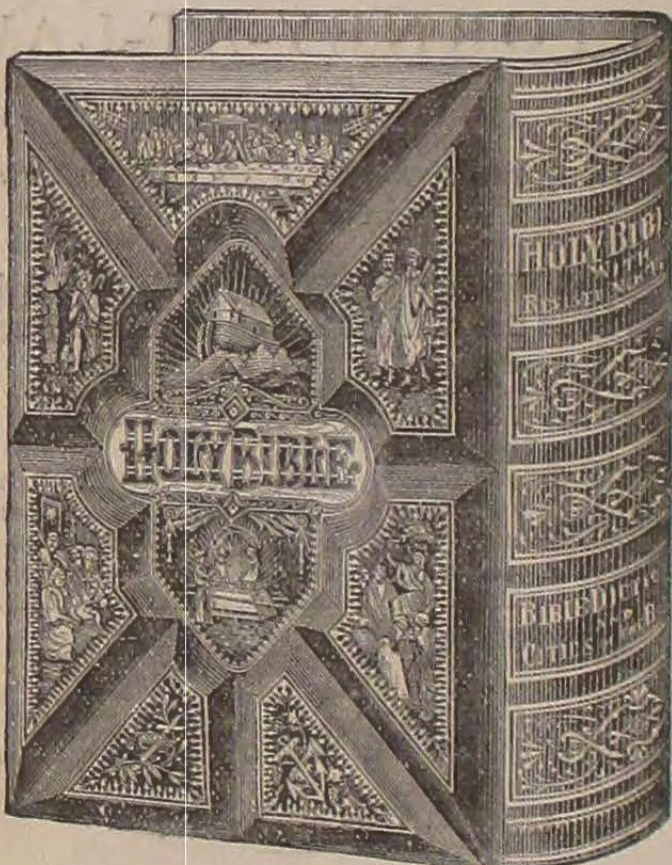
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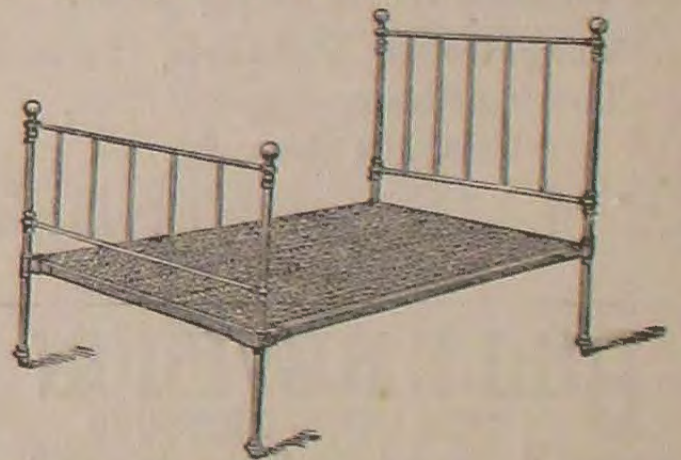
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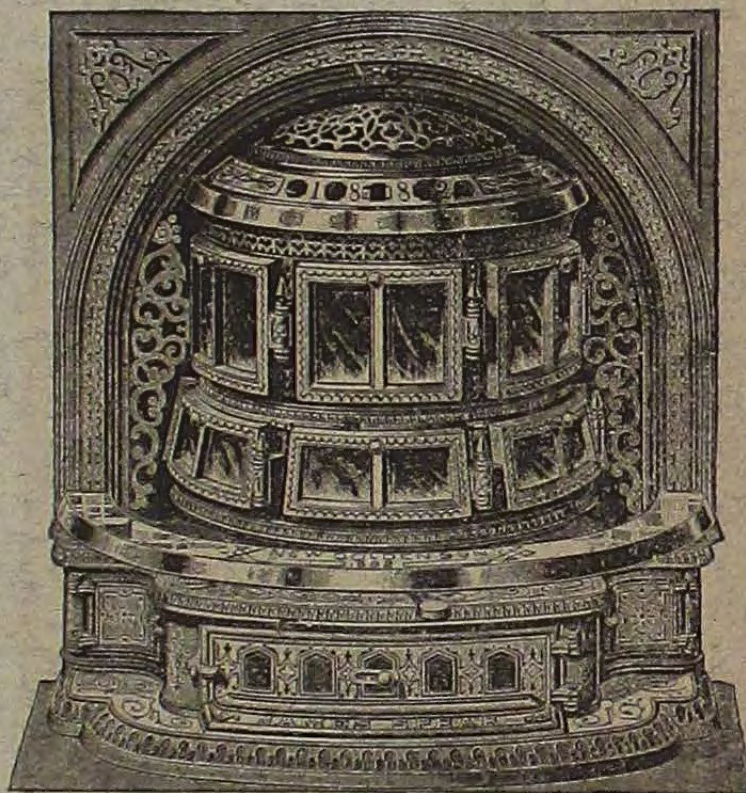
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