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PUBLISHED MONTHLY DURING THE SCHOLASTIC YEAR,

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Indicator Association OF THE **Ev. Luth. Theological Seminary**

212 & 214 Franklin Street, Philadelphia.

Entered in the Post-Office of Philadelphia as Second-Class Matter.

Vol III no 8

May 1884

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INDICATOR.

VOLUME III.

MAY, 1884.

NUMBER 8.

Sowing and Reaping.

We read a great deal now a-days about the fate of ministers, who, scarcely reaching the prime of life, are compelled to step aside and make room for their younger brethren. It is a fruitful theme. Journalists discuss it; poets grow sentimental over it; philanthropists spend their pity upon it; yet the fact remains, and figures but substantiate it.

Three young men, equal in ability, education and love for their calling, enter as many of the learned professions. Time passes; the services of the lawyer in his ripening years are eagerly sought; old age finds the physician most in demand; but the poor parson, as time leaves his traces upon him, must step aside to let some tyro take his place. Why this difference? Let us see.

In the industrial world, though a man be a Christian, he cannot reap where he has not sown. Praying is no substitute for plowing. The ground must be tilled and genuine seed properly placed in it, before mother earth will yield her rich fruitage.

There are laws of mind as well as of matter, and these are as unquestionably the laws of God.

The young lawyer, with no patronage and much opposition, must fight his way into recognition. He knows this, and therefore goes forth, armed for the conflict. A few years of careful study makes him master of his profession. That recognition which he once courted in vain, he now compels, having, by proper application, acquired a strength which time cannot weaken.

So is it with the young physician. In vain he waits for a patient, and in his waiting studies, it may be, to kill time. What at first was a pastime, becomes a habit, and the disciple of Esculapius goes on from strength to strength, until he stands among the most honored of his profession.

But what of the young minister? During vacation he practices for the edification of his friends. He is petted and pampered until he imagines he is something, when he is really nothing; and with that idea uppermost in his mind, he goes forth, bearing the precious seed of truth. Habits of study have never been formed, or having been formed, are neglected. The fire of youth makes his platitudes popular, and he is pronounced eloquent. Instead of being forced

to face that opposition which develops weakness into strength, he is courted and flattered to his infinite delight and lasting injury. Why study when enthusiasm is a saving substitute? Why burn the midnight oil, when a little living flame in the bosom charms the masses? So much for the sowing.

And what of the harvest? The fire of youth goes out, the fervor of youth dies; but, alas, the vigor and strength of manhood have not been acquired. And why? Simply this: Wholesome food for the mind had been rejected, and husks, which may fill but never fatten, had been substituted. The mind, without constant culture, had become sluggish, and, as a result, all its emanations were dull and insipid. And then came the time when the whilom popular and eloquent parson was set aside. He but reaped as he had sown—his words of wind reacting with the violence of a whirlwind which blew him away, empty chaff that he was!

We have no guaranty that the Holy Spirit will be a substitute, a sort of supplement to our idle whims—giving us of His fullness to encourage us in our folly. God does not work such miracles. Only when we have faithfully applied ourselves to study and made the best possible preparations in our power, can we look for blessing; just as the farmer, only after he has carefully cultivated his fields, can confidently look to God for an abundant harvest.

We would not be misunderstood. We would not leave the impression that we look upon young ministers as a set of mountebanks. But this we unhesitatingly affirm: In the majority of instances where ministers, scarcely past middle life, are objected to as being too old, the blame rests with themselves. And the cause of their failure often lies in the fact that, through the flatteries of friends, they have been led to place a false estimate upon their pulpit powers; that they have never been students in the proper sense of the term; that, as collegiates, they studied what suited their fancy, and what they did not like they dodged as best they could; that this pernicious habit became a ruling principle in their lives, and therefore, when the glow and flush of youth passed away, the elements of a vigorous, well balanced manhood were altogether lacking. And the result was inevitable. The mental proportions of such men forcibly remind one of the boy's definition of a line—something that has neither breadth, depth nor bottom.

SAGITTARIUS.

Home Mission Work.

BY REV. J. K. M.

Our Church has a great mission work to perform in this country. She is solemnly enjoined by her Great Master to work, not only in the large cities, but in the villages and rural districts; in the great thoroughfares and lanes and hedges; among the rich and the poor, the learned and the ignorant. The poor down-trodden colored man of the North and South, and the red men of the far West are not to be overlooked. Wherever the foot of man treads, there our Church has a mission work to perform. And the call is most pressing and urgent to our young men in the schools of training for the holy office of the ministry. The call is loud on them, to shoulder the responsibilities and endure hardships, as faithful soldiers. If self-denial and suffering be ordained them, they should be willing to bear them, as the Master did before them.

But the call is not only to the candidates for the holy office, but to every member of the Church. The laity are called on to come forward with the means with which the Lord has blessed them, and give as they have been prospered; and thus second the efforts of Christ's ambassadors, that the work be not hindered, nor the cause suffered to languish for the want of those means which give increased facilities to the efforts that are being put forth by those who have enlisted in the good work, and are engaged in the Lord's vineyard, as reapers and gatherers for Christ.

How many thousands are pining away for want of the Bread of Life! How many are begging "to come over and help us!" And how many are stretching forth their hands to God, pleading for the Bread of Life, and for pastors after God's own heart to come and feed them with knowledge and understanding; to direct them to the path of life, and teach them the truth as it is in Jesus.

Our beloved Zion must not turn a deaf ear to all these calls. Nay! It is hazardous to refuse help to any of them. She has both the men and the means; and, if faithful to her great trust, she will bring them forth, and qualify them for the work, and then send them forth as heralds of the truth as it is in Christ.

There must be no holding back on the part of those who have the talents, nor on the part of those who have the means to aid in sending forth those who are willing to bear the truth, and proclaim it to perishing sinners. May we not hope that the Lutheran Church is waking up to a

true sense of her responsibility, and of her high and holy mission? Will she not push herself, under the leadership of the Captain of our Salvation, to the front of the Lord's embattling host, and maintain her place in the *work*, as she does in holding the pure truth of God's word? Are not the rays of that blessed day already streaming up the eastern horizon, and the morning light beginning to dawn?

Notes on Commentaries.

BY REV. PROF. R. F. WEIDNER.

II. On the Separate Books of the New Testament.

B. The Acts of the Apostles.

1. *Gloag, Paton J.* A critical and exegetical Commentary. 2 vols. Edinburgh, 1870. Price \$6.00. Nothing superior to this work published in the English language.

2. *Meyer, H. A. W.* Critical and exegetical Hand-book. American reprint. 1883. Price \$2.50.

3. *Hackett, H. B.* Commentary on the original text. Boston, 1858. Price \$3.50.

4. *Baumgarten, Michael.* Apostolic History. 3 vols. Edinburgh, 1854. Price \$6.75 net.

C. The Epistles of St. Paul.

a). The Epistles to the Thessalonians.

1. *Ellicott, Charles J.* A critical and grammatical Commentary. American reprint. 1865. Price \$1.50. The Greek Text is given at the head of each page. For one who wishes to study the Greek Testament thoroughly, no better guide can be found than Ellicott.

2. *Eadie, John.* A Commentary on the Greek Text. London, 1877. Price \$3.50. A standard work.

3. *Luenemann* edits these Epistles in *Meyer's* Commentary. Price \$3.00.

4. *Auberlen* and *Riggenbach*, (with large additions, by *Dr. John Lillie*) in *Lange's* Commentary. This eighth volume, containing likewise Timothy, Titus, Philemon and Hebrews, is one of the best of this series.

b). Galatians.

1. *Ellicott, C. J.* See above. Price \$1.50.

2. *Lightfoot, J. B.* A revised text, with introduction, notes and dissertations. American reprint of second edition. 1870. Price \$3.00. Sixth edition, London, 1880. Price \$5.00. The works of Bishop Lightfoot take the highest rank.

3. *Meyer's* Commentary is excellent.

4. *Luther*, on Galatians. "The value of *Luther's* work stands apart from, and in some

respects higher than its merits as a commentary." (*Lightfoot*).

5. *Eadie, John*, on Galatians. See above. (United Presbyterian). A very valuable work.

c). *The Epistles to the Corinthians.*

1. *Meyer* is here at his best.

2. *Beet, Joseph Agar*. Commentary. American reprint. Price \$2.50. The work of one of our best scholars in England. Very suggestive, but of Methodist tendencies, especially on the doctrine of Sanctification. Of the very highest rank.

3. *Stanley, A. P.* With critical notes and dissertations. Fourth edition. London, 1876. Price \$6.00.

d). *Romans.*

1. *Vaughan, C. J.* St. Paul's Epistle to the Romans with notes on the Greek Text. Fifth edition. London, 1880. Price \$2.25. For the first reading of the Greek text, there is no Commentary superior to this, as it is entirely *Biblical*, illustrating the usage of every Greek word by citing parallel passages in the Greek, from the Septuagint and the N. T.

2. *Godet, F.* Commentary. American reprint, 1883. Price \$2.50.

3. *Meyer, H. A. W.* Hand-book. American reprint. Price \$2.50. Excellent.

4. *Philippi, F. A.* Commentary. 2 vols. Edinburgh. Price \$4.50 net.

5. *Robinson, Thomas*. A suggestive commentary, with critical and homiletical notes. 2 vols. Price \$3.00. (Van Doren Series).

6. *Beet, Joseph Agar*. Commentary. American reprint. Price \$2.00. See above.

e). *Ephesians.*

1. *Ellicott, C. J.* See above. Price \$1.50.

2. *Meyer's* work takes high rank. Price \$2.25.

3. *Eadie, John*. On the Greek Text. London, 1861. Price \$4.80 net.

4. *Harless, G. C. A.* Commentary, 1858. Simply a reprint of Erlangen, edition of 1834, (*German*). "For accurate scholarship, learning, candor and ability, one of the best, if not the very best commentary that has ever yet appeared on any single portion of Holy Scripture." (*Ellicott*).

f). *Colossians and Philemon.*

1. *Ellicott, C. J.* See above. Price \$1.50. This volume also includes Philipians.

2. *Lightfoot, J. B.* See above. Fourth edition. 1878. London. Price \$4.00 net.

3. *Eadie, John*. On the Greek Text of the Epistle to the Colossians. London, 1856. Price \$3.50.

4. *Thomasius, D. G.* Praktische Auslegung

des Briefes Pauli an die Kolosser. Erlangen, 1869. Price \$1.25. A most valuable work.

g). *Philippians.*

1. *Ellicott, C. J.* See above.

2. *Lightfoot, J. B.* A revised text, with introduction, notes and dissertations. London, 4th edition. 1878. Price \$4.00 net. Very valuable.

3. *Eadie, John*. London, 1859. Price \$3.50.

4. *Meyer* is always valuable.

h). *The Pastoral Epistles.*

1. *Ellicott, C. J.* See above. I regard this as one of the best of the author's works. It should be in the hands of every theological student. Price \$1.75. (American reprint).

2. *Fairbairn, Patrick*. The Greek Text and translation with expository notes and dissertations. Edinburgh, 1874. Price \$3.00.

i). *Hebrews.*

1. *Delitzsch, Franz*. Commentary. 2 vols. Edinburgh, 1878. Price \$4.50 net. The best commentary on this Epistle extant.

2. *Luenemann, G.* Critical and Exegetical Commentary. Edinburgh, 1882. Price \$2.25 net. Worthy to form a part of Meyer's Commentary.

3. *Bleek, F.* Der Hebraerbrief erklärt. Edited by Windrath. Elberfeld, 1868. "Occupies one of the first places, if not the very first place, among the exegetical productions of our time, and as much distinguished by a clear love of truth and genuine theological spirit as by extensive learning, and the proofs of most unwearied industry." (*Delitzsch*).

—o—

Sayings Overheard.

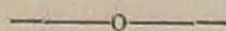
BY REV. PROF. M. H. RICHARDS.

A mere theologian, however learned, is not of necessity an acceptable and effective preacher, or a successful pastor. A theological student, intending to become a pastor, has therefore more things to study and acquire than theology, "per se." Whatever has been attained in the theoretical or scientific fashion must be practiced as an art until one becomes able to do it easily, quickly, accurately. The theory is to aid in putting oneself to work, not to take the place of the work. The pastor has a work to do, must be an artist, must handle the brush and apply the paints, as well as study treatises on mixing colors and grasping brushes. When the medical student is not attending lectures, he associates himself with some physician in active practice; the theological student may find a hint for himself in this.

What is there which a pastor ought not to know? He must be somewhat of a financier, somewhat of a musician, somewhat of a scientist, somewhat at ease in society, somewhat of a manager of men, a politician, somewhat of a parliamentarian, somewhat of a great many more things. Clearly, if he is only a narrow-grooved ecclesiastic, neither he nor his congregation will flourish. The student cannot afford to be ignorant of any useful information thrown in his way. If he neglects his chief work, he will be but a Jack of all trades; if he despises these subsidiary matters, he will not be master of his own trade,—the pastorate. He who neglects to train his church-members in doing church work, and prefers to reign absolute and supreme, is preferring his own pleasure to an urgent duty. The church trained to keep and protect itself, goes on whether the pastor lives or dies; the untrained church is always a helpless babe. How to get our members into the way of organized, efficient work, how to get them to do such work, is a point of the highest importance. The student who graduates without any clear theory, without any well-designed plan as to that, is starting out poorly prepared indeed.

Facility and grace in performing ministerial acts, do not come from the study of their import, but from a proper drill as to their mechanical execution. In one sense, these are mere trifles; in another sense, they are important things, for they attract or repel people. You know what Baptism is; do you know how to perform it? You know what the Lord's Supper is; do you know how to provide properly for its distribution? See to it that you have deft fingers, and clean, skillful hands, as well as a pure heart.

A true gentleman is one who tries to make every one happy, avoids everything that will hurt the feelings unnecessarily, puts people at their ease, ignores any sight or sound whose recognition would mortify, assumes no air of superiority, does not expend his force upon his own personality selfishly, is Christ-like in trying to do duty rather than assert right, feels the force of the saying, "Nobility obliges," and interprets it by the text, "The love of Christ constraineth." If a pastor is not a true gentleman, he is deficient in his calling. Men may admire or fear him, but they will not love him, and learn from him to love his Master. The time to begin the study of this art, is before one becomes a pastor,—at once!



The least of God's gifts is something to be grateful for.

Illustrations.

REV. E. G. LUND.

"To illustrate" is defined by Webster: "To set in clear light; to make plain, intelligible." The very definition and derivation of the word argue for the importance of illustrations. There is no preacher but is more or less concerned about making the truth "plain and intelligible;" and if an illustration will do this, it is his duty to use it. The Saviour did; and this constituted a powerful charm in His preaching. Every parable and simile was so much "clear light" shed on "the things pertaining to the kingdom of God." This is characteristic, not only of Christ's teachings, but also of the entire Bible. It is written that God "multiplied visions, and used *similitudes*, by the ministry of the prophets."

It is the duty of every preacher to cultivate the power of illustration, because of the greater influence this will give him as a speaker. Illustrations give to abstract principles and statements something like a visible concrete form. Such principles and statements float above many a pulpit like bodiless spirits, needing only the embodiment of a suitable illustration to make them appear to ordinary minds like an angel of light.

Can this power be cultivated? Such a master of illustration as Spurgeon says it can; and this is certainly the experience of all who have given it an earnest trial. Every one cannot, of course, be a Luther or a Spurgeon in this respect; still there is no one but uses the word "like." That one's ability to use it will be far below that of the great masters of illustration, is no reason why it cannot be developed. Let eyes and ears be open to the myriad facts of life and nature, and an ever-increasing treasure of illustrations will be the reward, as well as a more highly developed faculty in their invention and application. Let there also be plenty of good material for the sermon, material moved upon by a concentrated, prayerful spirit, and out of it will spring the flowers of illustration as naturally as the rose from its bush. Borrowed illustrations are little better than cut flowers.

Illustrations are never perfect, and are no more to be advanced as proofs or arguments than the sunbeam that plays in the diamond is to be regarded as the diamond itself. A sermon elaborated and delivered for the sake of the illustrations, and not illustrations for the sake of the sermon, is nothing but a painted flame without heat.

When an illustration is used it should not be pressed too far. Neither should it, as a usual thing, be brought from afar. The example of parents and intimate friends is more effective, because near, than the distant example of Cæsar and Alexander. So with illustrations taken from objects near and common. Looking through a far-fetched illustration is like looking through a distant window.

Let it never be forgotten that the power to salvation does not lie in illustrations as such. However beautiful, they are no more than sweet-toned bells calling the scattered thoughts and distracted feelings into the sanctuary of God's word.

A Plain Thought to Assist Plain Thought.

Did you ever observe two young men who have each made about five sermons, and one says to the other: "It is my practice to divide my subjects into three parts; but somehow when I begin the discussion, the first part grows so large under my hands, that I leave the two remaining parts away."

If you examined that division and the sermon as completed, you would find that the second and third part have not fallen away, but are both contained in the development of the first part. If the other two parts were developed, the sermon would contain a great amount of repetition, which it probably does already in the one part.

Did you ever observe a boy unraveling a tangled kite-string? He turns the tangle around and around, until he finds an end; he then draws that end out as far as he can, and then turns it around again until he finds another end, and draws it out. Thus he proceeds until the operation is finished. Then he fastens one piece of thread to the other by a good knot, and finally he is ready to fly his kite.

A young man's thoughts are generally in a tangle. He has enough of them, but as soon as he takes hold of one, all the rest come with it; hence indistinctness, confusion, repetition.

Notice what a great orator does. When he gets an end and a thread of thought, he draws it out singly in its full length until you see it by itself clear and distinct. Consequently only a few main lines of thought are sufficient for a sermon, and it never appears as if he were saying all he knew at one time.

Division and disposition before analysis is sisyphus work. Draw your threads out singly, fasten them together with a simple, strong knot, (slip-knots are such as memory will not well hold,) and your work will be easier, both for yourself and your hearers.

JONAS.

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ZWEI ODER DREI IM NAMEN DES HERRN. — This sermon, preached by Dr. A. Spaeth at the opening of the General Council at New York, Oct. 18, 1883, has been put in print, and can be had by addressing Rev. C. G. Fischer, Elizabeth, N. J. Price, per copy, 8 cents. Per dozen, 50 cents. The proceeds are to flow into the Home Mission treasury.

MONATLICHES LITTERATUR-BLATT fuer Pastoren, Lehrer und das christliche Volk. Herausgegeben von der Pilger-Buchhandlung. 25 cents per year.

The April number contains quite a number of valuable book reviews, an article on the Gospel and the wine question, together with the advertisements of good new and second-hand books of every kind.

"The Wine Question in the Light of the New Dispensation," is the subject of a book in pamphlet form, written and published by John Ellis, M. D. of New York, in which he addresses himself to the impossible task of proving that the wine of the New Testament whose use Christ sanctioned, is the unfermented juice of the grape. He engages in a family squabble with the *New Jerusalem Magazine*, and *The Academy of the New Church*, both of which take the opposite view. A second volume is devoted to answering the arguments of the latter opponent, in which Mr. Ellis deserves a good deal of credit considering the hopelessness of his undertaking.

A third pamphlet treats of the "Deterioration of the Puritan Stock, and its Causes." The writer believes these to be certain "evils and falses" in the social habits of the Americans, among the greatest of which, on the part of the males is the use of bad liquors and tobacco, and on the part of the females, the use of stays. This pamphlet is concluded with several dissertations on *Good and Bad Wine*, *The second coming of Christ*, and other subjects equally pertinent to the title of the work. If one has nothing better to do, a perusal of these books might pay. "Es ist immer gut etwas zu wissen."

INDICATOR

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

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"The die is cast." Unexpectedly we have been called to the editorship of the INDICATOR. In taking up the burden which our worthy predecessor has lately laid down, and which he faithfully bore, it may not be inappropriate, but rather in keeping with a custom of long standing, to give expression to some of the thoughts this circumstance suggests.

With a deep sense of gratitude, we acknowledge the honor conferred. But in the mind's turning to the new relations, the new duties and responsibilities, a fear steals over us something like that which seems to come upon the young child when attempting to take its first steps in life. Still there are thoughts that cheer, encourage and give hope. Besides, there are circumstances that enable us the better to enter on the task set before us. Prominent among such, is the belief that the INDICATOR has a distinctive sphere—a special mission, and that its humble efforts have not been like sweetness wasted on the desert air, but, in a degree, like bread cast upon the waters.

We have no specific promises to make, but shall always aim to exercise faithfulness to duty, and to remain true to the trust, keeping at heart the highest interest of the INDICATOR.

To the end that the Indicator may have the greatest and the widest success, we deeply feel the need of assistance. Unless we have a hearty support, we can look for only "thorny and hard ways," sad experiences and bitter disappointments. We therefore earnestly desire and expect the active co-operation of all—of the Alumni, students, and friends in general. A pleasant word, a valuable suggestion, an appropriate article, or *something more substantial*, will find a kind welcome. The INDICATOR being the common organ of all, it should have the support and interest of all.

In conclusion, we trust that the criticisms of our friends will be moderate, and the new relations mutually pleasant.

—o—

THE MOST GLOOMY SEASON OF THE church year has lately closed. We are in a happy period over which the glory of an Easter morn casts a brightness. Shadows have changed into sunshine, sorrow into joy. In place of a suffering and dying Lord, we now look on a risen and glorified One. What happiness the thought gives, what assurance it brings, what hope it awakens! Since Christ, by overcoming death, has risen from the grave, we too, by his power, shall rise from the grave; since He still lives, we too shall live, even through eternity; since He has a renewed and glorified body, we too shall have renewed and glorified bodies.

—

WE ARE AGAIN in our accustomed places. Another vacation, with its diversion, recreation and joy, has ended. A new term, with its duty and labor, is before us. After a pleasant rest, which the mind needs, from close and constant application, we enter upon our work, it is to be hoped, with a lighter spirit and a higher zest—with a renewed purpose and greater energy. The present session, the shortest of the year, is as important as any, and, besides, has advantages which the others do not possess. The greater part of it will be given to reviewing, which is necessary to fixing the facts and truths gone over in memory, and to making them a distinct part of ourselves. In order to reap the full benefit, we must seize time by the forelock, turn to account every advantage, and perform every duty.

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OUT OF EVERY QUARTER have come expressions concerning the *new Seminary*, some in favor of and some in opposition to it. The subject has been, indeed, widely discussed, both by persons and papers. It is now time to pause and reflect. Has anything been really accomplished? Has any progress been made towards "a consummation devoutly to be wish'd?" Are we, in fact, to have a *new Seminary*? At this time last year, there were rising hopes; later on, rosy prospects, and, at length, the favorable decision of the Ministerium. What, we ask, are the hopes now, what the prospects, and what will be the action of the Ministerium at its coming session? We hope for the best. It is in no wise necessary to add, again, that we need a new building, and might easily have it, if there were only more harmony and zeal, more decision and energy.

Editorial Notes.

SOME OF the articles in this number are longer than usual. We shall, however, try to conform to the rule hereafter, placing a limit.

THE SENIORS ARE BUSY preparing for the *fiery ordeal*, final examination. At the thought, no doubt a feeling of dread comes over them. But in this, as in all things, there is ground for hope: "Come what come may, time and the hour runs through the roughest day."

SO FAR THE REPORTS that have come, respecting the advanced price of the INDICATOR, are of an encouraging character. We trust these give a correct idea of the general opinion of our readers whose further favor and support we desire, and for whose interest and satisfaction we shall labor.

HOW THE LITTLE THINGS, the little changes in life, often give rise to pleasant emotions. This was again impressed upon our mind in noticing the expressions of glad surprise and sweet satisfaction which passed, like shadows, over the countenances of the students, when they found that a happy change had been made, and as a result, we have plenty of water.

IT IS A SOURCE OF PAIN THAT WE HAVE again to remind some of our friends of their indebtedness. However unpleasant, still duty and necessity demand it. The year is near its close, when we will have to "balance accounts;" and, besides, unless we secure the amount that is due us the *last number* will go out under difficulties.

OUR EXCHANGES.—We welcome the April number of the *College Student, Penna. College Monthly, Hagerstown Seminary Monthly, and Muhlenberg Monthly*. The coming of these papers is like the visits of old friends, each having something pleasant to unbosom.

The College Student keeps up to its high standard. The article on "Poetical Inspiration from the Birds," is neatly written, highly interesting and instructive. The one on the "Elective System" is open to serious objections, which, however, the author gracefully admits.

The Penna. College Monthly, also, preserves its accustomed place in our estimation. We commend the article on "College Degrees and Medical Doctors:" it touches on a subject that merits the deep consideration of all intelligent and sensible people.

The Hagerstown Seminary Monthly, not slighting us this time, lies before us. It is bright and attractive, is finely edited, and adds credit to the institution from which it comes.

The Muhlenberg Monthly, we are glad to state, greets its friends this month with four additional pages of reading matter and with other happy improvements.

Christian Sympathy.

A picture that represents in vivid colors the attitude and emotions of man in the presence of suffering, is one of the most pleasingly pathetic that the pencil of the artist can trace. It may be so imperfect that a glance will convince us it was not drawn by a Raphael or a Titian. But, apart from its merits as a painting, it is admirable and engaging. Many faint appearances of beauty dawn upon the canvas, that require only the touch of a master hand to perfect them; and yet, how the coloring of the most faultless art fades before the chaste and glowing charm of our Divine Original, so aptly traced upon the sacred page! There is engraven in indelible lines a model so perfect that the combined skill of two thousand years is not able to reproduce it.

But, for what was that example there portrayed, if not for the Christian's imitation? Where are to be found a relief for the wretched, a solace for the poor, a refuge for the outcast, if the Christian does not provide them? The world is as full of suffering to-day, as when the Saviour of mankind went about healing the sick, consoling the distressed and seeking the lost. Real life abounds in pictures of misery, sadder than poet ever drew, more touching than artist ever painted. Let those who know not the world's woes, read thoughtfully the daily register of the dreadful scenes constantly enacted under the thick curtains of domestic life. Read them with care and then stand aghast at the revelations there made of the human heart; at its colossal guilt and its colossal misery; at the suffering which oftentimes throws its shadow over palaces, and the mute endurance which sometimes glorifies a cottage.

The philanthropist may exercise a generous compassion toward his fellow-men. His sympathy may be so exquisite, so broad and strong, as to embrace within its folds, not only his friends and kindred, but his foes and all his kind, as well as the lower orders of creation. Nor do we think that man is by nature destitute of sympathy, that floral beauty of the heart, whose very incense and odor inspire a conviction of a better state of existence. Bereft of that innocence in which he was created, this tender emotion still clings to him, as the ivy to the oak. To rob him of it would be like robbing the rose of its fragrance, the rainbow of its tints.

But the human heart, without the love of God, is in too many instances as impervious to the moan of pain, the cry of anguish, as the solid rock to the waters of a wave-lashed shore. Man may smother the Divine flame within him. The

stern experiences of life may deaden his sympathies. Those tender chords that once responded to the faintest impression, may cease to vibrate until stricken by the potent wand of God's offended justice. Then, if on no other occasion, the heart of adamant melts.

To the Christian, however, sympathy should not be a mere sentiment that he may affect or suppress at pleasure. To him it should be more than a feeling that remains passive until excited to activity by appeals and entreaties. It should be a strong emotion within him, ever impressionable to the very sight of misfortune and suffering. It should be a living, animating principle within him, breathing forth from the depths of his soul; a principle always prompting him "to rejoice with them that do rejoice, and weep with them that weep." It should cast over him a spell beneath whose influence he would go forth, like the meek and lowly Jesus, seeking out misery and distress wherever they are to be found, and doing all within his power to lighten the burdens, lessen the hardships and relieve the wants and woes of "God's poor."

There is a warmth and softness of heart implied in sympathy, that, when shown toward a sufferer, acts like a charm upon him. And *Christian* sympathy, glowing with a radiance from a purer world than this, cannot but help to cheat pain of its sting, to soothe the sorrows and mitigate the griefs of the broken-hearted. How amiable and endearing, how Christ-like the sympathy that lends a helping hand to lift up and reclaim the criminal, the outcast, "the friendless, homeless object of despair," the pitiable children of woe, who from infancy have lived in close contact with wretchedness and vice. Though it be but a frown or a smile that we cast upon them, the one may "freeze the genial current of their souls" and hurry them on to the abyss of ruin; the other may heal "the secret wounds that bleed beneath their cloaks" and win their souls for Christ and the Church.

Ah! could we know the mental agonies, the heart-aches, the bitter tears of remorse for past errors, which sometimes sting to sullen despair, even the most abandoned and profligate of mankind; could we know the eagerness, the joy, the ecstasy with which many of them would embrace the welcome opportunity to return to the bosom of the home which they once made happy, of the social circle which they once graced with their presence, what sin, sorrow and self-reproach might be averted from the victims of life-long and eternal misery! And could *they* know, that pardon, kindness and sympathy, instead of scorn, insult and contempt, were await-

ing with outstretched arms their rescue from the haunts of vice and crime, what grief, what sense of shame and disgrace might be spared many a fond parent's bleeding heart! The sad experience of each revolving year should have taught society, long ere this, that only by the Christian plan, can the stain of sin be washed from her fair name. Never will she check the increase of vice, by barring her doors against those, who, from some misstep have fallen beneath a temptation which none would escape, but for the grace of God. Hard as adamant must be the heart that can turn a deaf and pitiless ear to the countless appeals for sympathy that fill the air with sadness—appeals so touching and pathetic, that they may be heard through the noise of a busy city, like the wail of a night-wind piercing the gloom of a forest. The pulpit and the press now sway public sentiment and mould public opinion at will. Should they not assume the aggressive, storm the strongholds and undermine the foundations of that hollow, empty delicacy which refuses pardon, protection and sympathy to the returning prodigal? Would they not have the example of Christ and the authority of Scripture precept to guide them? Remembering that He who was "touched with a feeling of our infirmities," who "was tempted in all things like as we are, yet without sin," while He condemned sin, yet freely pardoned the sinner, we are unworthy to bear His name, unless we imitate His example.

E. S. W.

Seminary Items.

- At work again.
- A short, but busy term is before us.
- Seminary re-opened April 20th, after a vacation of almost three weeks.
- All report to have had a pleasant, and some also a profitable time.
- We are glad to see Messrs. Hoffman and Dresler again in our midst.
- The "Doctor" arrived only a little too early this time—it was a mistake.
- The students that remained at the Seminary, experienced a happy time during the season of rest.
- We miss the pleasant face of our friend, Rev. A. Yoder, who returned to his charge in the South some time since.
- "A concord of sweet sounds" is still heard coming in deep streams from the chapel organ. How we appreciate *his* untiring efforts.
- The rooms underwent a thorough cleaning in our absence and presented an inviting appearance on our return to them.

—McCready, who recently lectured at different places on *Missionary work* in India, reports a kind reception as his experience among Pennsylvanians.

—Our friend, Hudson, spent a part of his vacation in Boston. Judging from the glowing accounts which he gives, we must say that he had a delightful time.

—The New Seminary question still remains the topic of the students' consideration. The where it will be located, and the when it will be begun, are not yet answered.

—The noise as of stamping has ceased. We have plenty of water, a large pipe having taken the place of one that was entirely too small. All are highly pleased with the improvement. The want felt long, is no longer.

—Smoll, whom illness compelled to discontinue his studies for a time, had returned only to be called home again by the death of his mother. We extend our sympathies to the family in this their bereavement.

—A novel way of doing things. Strips of clean, white paper may answer the purpose of a lock to a trunk, but we must admit, that the device is altogether new and original. We would, however, advise our worthy friend not to trust too much in such fastenings when he again goes visiting.

De Alumnis.

—Revs. J. H. Kuder and G. S. Seaman, both of '82, have visited the Seminary recently.

—Rev. E. R. Cassaday of '80, pastor of St. Peter's Mission, received during the Easter season 51 accessions to the church, viz: 33 by confirmation, 5 by adult baptism and 13 by certificate. This is very encouraging and speaks well for both pastor and church.

—Rev. G. E. Titzel of '83, has accepted a call as instructor in German, in the Normal and Classical Institute at St. Petersburg, Pa.

—The Alumni Association will hold its regular annual meeting on Wednesday, June 4th, in the Chapel of the Seminary. The Executive Committee meets at 9 A. M. on the same day.

Colleges.

Gettysburgh.—Dr. M. W. Hamma, pastor of the First E. L. Church, of Baltimore, Md., delivered the annual lecture on the Rice foundation before the Seminary students and professors, on Thursday afternoon, April 17th, taking as his subject, "How to Arouse and Maintain the Ac-

tivity of the Laity." The Doctor ably maintained the enviable reputation he has gained as a clear, forcible speaker and thinker. The lecture will appear in a subsequent issue of the *Lutheran Quarterly*.

—Dr. J. G. Morris, lecturer on "The Relation between Science and Revelation" and also on "Pulpit Elocution," gave us his annual course of instruction, beginning April 21st. These yearly lectures afford us an opportunity of gaining an immense amount of information on the latest phases of the subject, and delivered, as they are, in his inimitable style, are entertaining as well as instructive.

—Dr. Wolf, Professor of Church History and New Testament Exegesis, was absent during April attending the General Synod North Liturgical Committee Meeting, and also the session of the General Synod South, which met at Charleston, S. C.

—Quite a number of our Seniors assisted some of our pastors in their Easter services. Stahler was in Harrisburg, Pa.; Taylor, in Baltimore with Rev. C. S. Albert, of St. Mark's Church; Wiltich, in York, at Christ Church; Byers, at Littlestown, and others elsewhere.

—Rev. W. P. Swarts, of our Senior Class, goes to Baltimore this month to take charge of Dr. Hamma's church, during that gentleman's absence in Europe. Mr. Swarts expects to sail for India in July or the first of August.

—Rev. A. H. F. Fischer, of the Class of '83, was with us for a few days this month. He is located in the New Bloomfield charge, Perry county, Pa. There are four churches under his care. Rev. W. D. Scott, of the same class, was home for a day or so recently.

—Rev. J. A. Clutz, Secretary of the Home and Foreign Missionary Board of the General Synod, spent several days in the Seminary during the early part of April, meeting the students and conversing with them on these branches of our church work. Several of the Class of '84 and '85, have announced their determination to devote themselves to Home Mission work, and one of the Class of '85 may go into the foreign field.

Gustavus Adolphus, (St. Peter, Minn.)—Fair weather in Spring causes quite a flitting on the part of our students. Most of them must earn in Summer the money they spend on their education in Winter. As April draws near their stock of money is exhausted, and they must go out to gather in new supplies. For this reason our number has dwindled down from one hundred and eighty to sixty.

—The *Skaffaren*, published in the interest of the Swedish Lutheran Conference, now contains

weekly a column of matter relating to the workings and needs of our school. Thus far, the Principal, Rev. M. Wahlstrom, has furnished the articles. We feel convinced, this "new departure" will bear good fruit and deserves imitation.

—Prof. O. Olson, of Augustana Seminary, is out collecting money for the new building at Rock Island. He paid us a visit lately, and was heartily welcomed. The exercises of the school were suspended half a day to afford an opportunity to the students to listen to a sermon from him on John xiv: 1, and following verses. All who did so were well repaid.

—The Principal will soon begin to build a house on the south side of the College. The other new building, which is to have rooms for two professors on the first floor, and for lady students on the second, is to become a fixed fact.

—On Easter Sunday evening, the three English professors and wives joined the Sw. Lutheran Church at this place. Communion services were held in the English language. A choir composed of students aided in rendering the beautiful service of the church-book.

Thiel.—Thiel will send but two men to the Seminary next Fall, one from '84 and the other from '80.

—An unusual number of the students availed themselves of the Easter recess, to take a trip home or to visit friends.

—The final examinations of the Seniors will take place May 13th, lasting four days. They have been set a week later than usual in order to permit President Roth and the Board of Examiners to attend a meeting of the Eastern Conference. But the Seniors have been propitiated by being let off for the week preceding the dreaded time.

—Only three new students have made their appearance so far this term; while quite a number have dropped out for the year on account of sickness or in order to teach.

—Thiel has been having more sickness this Winter than in the last two years put together.

—Mr. A. Ramsey, of the INDICATOR, visited the College and friends last week.

—A part of our campus has been plowed up and sowed with oats, so as to kill the sorrel and produce a good growth of grass.

—Tree-planting day has not yet come around this year.

—The Chrysostomos Orchestra is getting several new instruments.

—The invitations of the Seniors have been selected and will arrive very shortly. They are the most handsome of any ever issued from Thiel.

—'85 are mad at '84 because there is no innova-

tion left that might be introduced next year. Yes, '85, there is. You can get optional attendance from society immediately after Christmas next year.

—Prof. Roth is still busy collecting funds for Concordia Hall, which is more and more approaching reality, and will be begun next Fall.

—Some of the boys tried a little April fooling; but the Faculty has persuaded them that it was poor fun; at least, they feel so now.

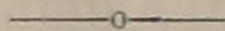
—The editorial staff of the *Thielensian* have been afflicted with Spring-fever, so that the paper is behind time again.

—During recess the halls and recitation rooms received their customary periodical scrubbing, and now the floors almost smile at you.

—Commencement proper will be held in the Opera House; but the Faculty have not yet been able to decide in regard to the other exercises.

—Notwithstanding the doubling of the price, we are so well pleased with the INDICATOR that we will try and send you a larger subscription-list than ever.

—The croquet-ground is again utilized by lovers of the game; the gymnasium has also been removed to its new quarters in the grove, where the turners are busy at all hours. About eight or nine hundred dollars worth of additional apparatus would greatly enhance the efficiency of the present institution.



Acknowledgments.

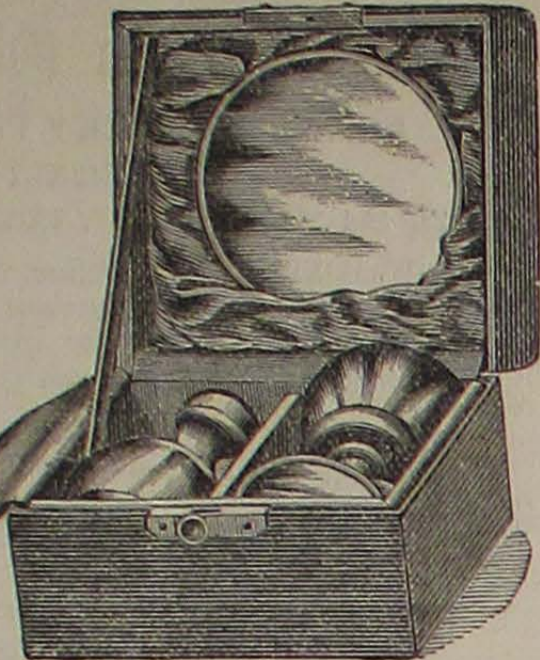
We are glad to announce the kind response of the following persons to the request of the former treasurer for delinquent dues of the INDICATOR.

We also thank those benevolent friends who have sent us gifts, in the form of greenbacks, to assist the Association in carrying on its work.

Allentown, Pa., Rev. J. D. S.; Bethlehem, Rev. E. S.; Baltimore, Md., Mr. G. A. D.; Easton, Pa., Rev. G. D. H., D.D.; Greenville, Pa., Prof. J. R. T.; Dr. M. H. F.; Conover, N. C., Rev. J. M. S.; Lancaster, Pa., Rev. C. L. F., D.D.; Rev. C. E. H.; Mr. C. A. F.; Mauch Chunk, Pa., Rev. L. L.; Milwaukee, Wis., Rev. E. G. L.; Reamstown, Pa., Rev. J. H. U.; Sand Cut, Pa., Rev. H. T. C.; Weigard, Neb., Mr. H. N. R.; Cleveland, O., Rev. A. H. B.; New York, Rev. G. F. K., D.D.

We also acknowledge the following on next year's subscription: Cleveland, O., Rev. A. H. B.; Lancaster, Pa., Rev. C. E. H.; Mr. W. A. H.; Pittsburgh, Pa., Rev. J. K. M.; Stouchsburg, Pa., Rev., A. J. L.

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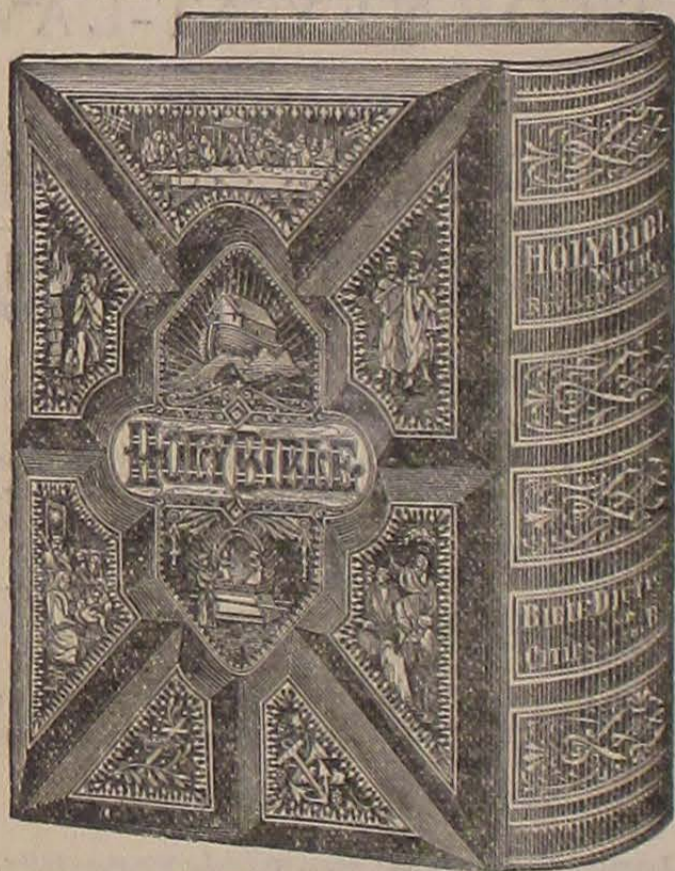
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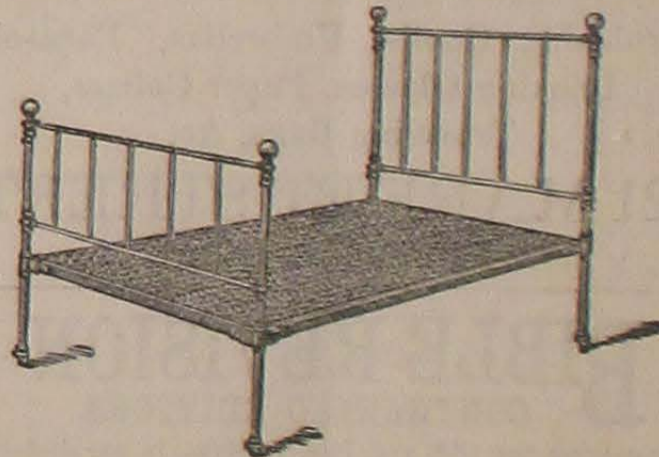
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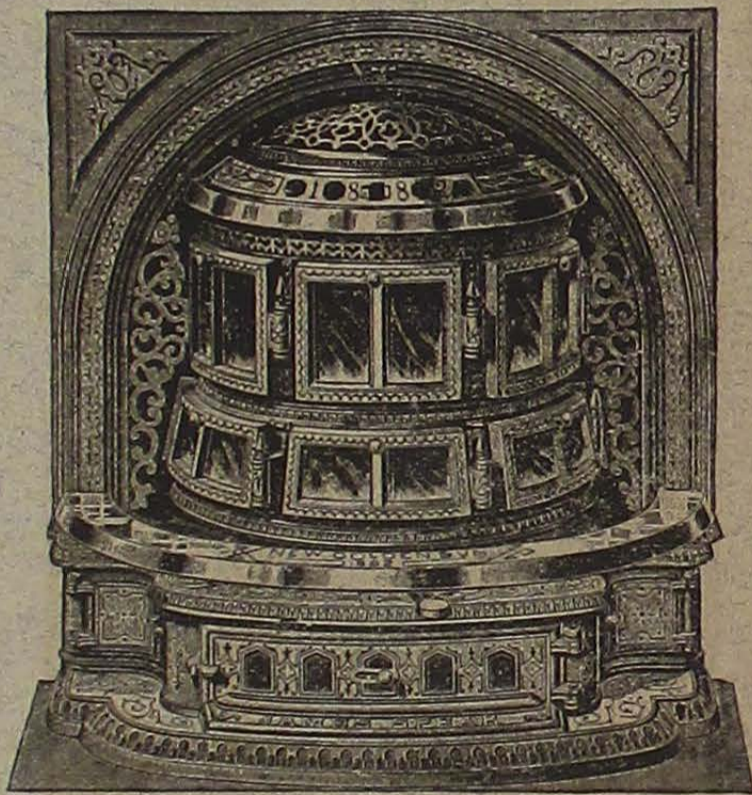
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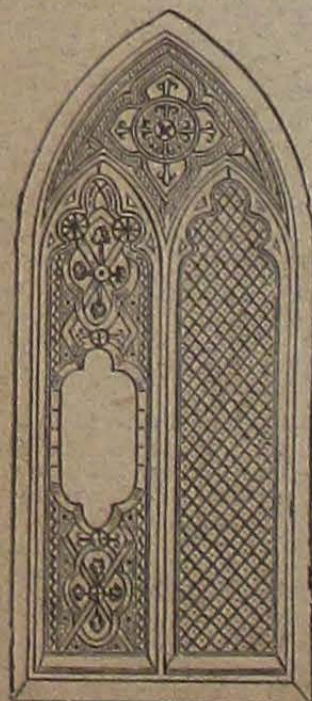
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