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*LIII 189*

PUBLISHED MONTHLY DURING THE SCHOLASTIC YEAR,

—BY THE—

Indicator Association OF THE Ev. Luth. Theological Seminary

212 & 214 Franklin Street, Philadelphia.

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

*June 1886*

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# INDICATOR.

VOLUME III.

JUNE, 1884.

NUMBER 9.

## Clerical Courtesy.

BY REV. C. W. SCHAEFFER, D. D.

Some men seem to have been born with a kind of natural affability and grace of manner, whilst others are, in the same respect, stiff and reserved, if not harsh and repulsive. The Christian pastor will always find, that the line on which his own character and life are developed is a matter of great importance in the prosecution of his work. His intellectual talents and acquirements may be extraordinary and dazzling; but if his manners should not prove to be attractive and winning, the brilliancy of his gifts will be sadly obscured. Volumes have been written upon the general subject of clerical manners; and among the most genial and practical is a work by the late Professor, Dr. Miller, of Princeton, which, years ago, had great popularity among the men for whose special benefit it was designed.

The advice which St. Peter gives to Christians in general, "be courteous," 1 Pet. 3:8, is specially applicable to ministers of the word. It seems to take no notice whatever of any possible varieties in the natural disposition of men; but demands courtesy of all, indiscriminately. It may seem strange that our received version of 1611 should have translated the original word "be courteous," because, elsewhere in the same version, that word with its cognates is invariably translated "humble," "lowliness of mind," and the like. The revised version of 1881 gives humble-minded, and is correct.

In this word, however, the true secret of courtesy is revealed; and so, we see, at once, how any man, however stiff or repulsive his natural disposition may be, can, through the grace of God, become a very model of courtesy.

The great enemy of courtesy is selfishness, its most powerful stimulus is charity, brotherly love; and the admonition, "be courteous," exhorts us, only in other words, to sink selfishness entirely in the love of the brethren.

The man who is free from the infatuation of self-conceit, who has, what may be called, a Christian knowledge of himself, who, in lowliness of mind, thinks highly of other people, cherishing an affectionate concern for them, will find no difficulty in the habitual exercise of courtesy. He feels that he is a debtor to all men; in the

spirit of St. Paul he seeks to make himself all things to all men. In his respectful and considerate treatment of those who are high in station, in his prompt and delicate attentions to the poor, in his patience with the ignorant, in his sympathy with the sorrowing and the afflicted, in his readiness not so much to be ministered unto as to minister, he will illustrate that lowliness of mind which the Gospel enjoins, and, at the same time, come up to the demands of that courtesy which always proves to be such a power in the hands of the Christian pastor.

No finer example of such courtesy can be produced than may be gathered from the facts incidentally recorded in the Journal of the Patriarch, H. M. Muhlenberg, as found in the Halle Reports. His intercourse with the high and the low, with officers of the State and ecclesiastical dignitaries, with men of enlarged Christian experience, and men of worldly and obdurate principles, was, in all cases, so judicious, so well-timed, so manly and sincere, as to present a uniform example of clerical courtesy; his object always being, by his services, to do good to other men and promote the glory of his Divine Master.

—o—

## Our Institutions of Learning and their Alumni.

BY REV. PROF. THEODORE L. SEIP.

The question is frequently asked, why there is not as much interest manifested on the part of our people in their Theological Seminary and College as is shown by other churches in their institutions of learning. It would require more space than has been assigned to this article to answer this question fully. We shall therefore limit our remarks to but one point, which is often overlooked. We cannot expect to reap in the field of the church any more than in the field of nature before the soil has been thoroughly prepared, and the good seed has been sown broadcast and has had time to spring up and mature. As compared with others our institutions are in their infancy, their resources limited, their alumni few, and for the most part too recent in active life to have acquired affluent means or extensive influence. We lack therefore, in this direction, what has been one of the most important factors

in the remarkable development and prosperity, which, of late years, have distinguished many of the older institutions in this country. Their alumni chiefly have made them what they are. We are proud to say that the alumni of our institutions, with few exceptions, are faithful to their *almae matres*, and many of them have shown their devotion by their deeds as well as by their words. This fact is appreciated by those who have long borne the burden of the struggle in our institutions. We can fairly expect that our alumni will continue to cherish and manifest a deep interest in the Seminary and College. But how about those—both clergymen and laymen—who are not alumni of either or both? Aside from the duty and attachment growing out of their relation to the Seminary and College as their institutions of their synod and church, can we fairly expect them to feel the same interest in these schools as they would if they themselves had been educated in them? If not, what important lesson does it suggest with reference to the future of these institutions and of the educational work of the synod and church? It teaches that, instead of sending our young men to other colleges and seminaries to receive their training, and in most instances with the result of alienating them from the faith of our church, we should educate them in our own institutions, not only because these are designed to meet their wants, but also that they may become identified with their own church institutions and with those with whom they will hereafter be associated in church work. By increasing the number of our alumni among the clergy and laity, we shall prepare a harvest that will at some time in the future gladden the hearts of all the friends of these institutions and of the church, and will enable those who have sown in tears to reap in joy. This will require time as well as faithful labor.

In the meantime the toil of ploughing and sowing must continue to be borne by the faithful friends of the Seminary and the College, many of the most active of whom are not alumni, but rather *patres et patroni* of these institutions. Much can, and, we trust, will be done soon, at any rate long before the harvest above referred to can be reaped, to lift the burdens now so disabling to both institutions, and to put them on a plane commensurate with the wealth and members of the synod to which they belong. The many other more apparent and immediate causes of the lack of interest in our institutions of learning, such as the difference between our membership and that of other churches in culture, wealth, language *et cetera*, we need not dwell on, but we deem it important, at this time, to direct

attention to this matter, especially as older, larger and more pretentious divinity schools in the East are endeavoring by circulars, which contain offers of financial aid and remunerative church work, to secure the attendance of our young men, with the result of taking them from our own Theological Seminary and ultimately in many cases from our church. Thus far the alumni of Muhlenberg College, except those not of our own synod and church, have loyally gone to our own Seminary. We wish we could say as much for the youth of our church who have received their collegiate training in alien institutions.

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### Giving: A Christian Duty.

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BY REV. E. R. C.

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Nothing has appeared in your columns on this important subject. What is here written may be of interest to some. Of all our duties this is one of the most important. There will be none to doubt the Christian duty of one and all to give. The Divine direction all through the Scriptures is to give.

Our Father is our example. He "openeth His hand" and "giveth meat in abundance," and "in due season." He "giveth wisdom and knowledge and joy." He "giveth us richly all things to enjoy." "He giveth to all life, and breath, and all things."

Our Father commands the fulfilment of this Christian duty. "Every man shall give as he is able." "Upon the first day of the week let every one of you lay by Him in store, as God has prospered him."

Our Father encourages it. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver." "He that soweth bountifully shall reap also bountifully." "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." All these references capped with that which dropped from the sinless lips of the Master, and cited by the apostle, "It is more blessed to give than to receive," are adequate to convince man of his duty, and to impress him with the importance of its fulfilment.

The great lesson too is taught in nature. We are not machines that exist and do not learn, but living moral creatures 'with the spirit abiding in us.' Let us then learn a lesson from nature. God's example, God's command, and God's en-

couragements, all direct us to this duty, and nature in every part of the universe reminds us of it. The earth yields up its hundred fold. The old, rusty-looking seed you deposit in the ground, springing up in the sturdy oak, or fruit tree, or beautiful flower, gives back its invaluable timber, delicious fruit, delightful shade, or an aroma that reminds one of Paradise.

The rivers that run through the land like silver cords, receiving their fullness from the ocean, pay their tribute in their swollen, returning streams. The mighty ocean sends up its bulk into vapors for clouds to pour out in fertilizing showers over parched hill, field and garden. Thus in nature every part that borrows or prospers by, or through the influence or agency of another, pays back a well-balanced equality. But it is not so in human nature. It is not so with man who is ever receiving from his Maker, and improving and prospering, and even borrowing. Monster-like he hoards, clutches, retains, like the sponge, and must even be squeezed to be led to give. The pauperism and distress of Ireland, or of any land, arise from withholding what society claims and what poverty and suffering humanity demand. "Had covetous men," as the fable goes, "a hundred hands, they would all of them be employed in grasping and gathering, and hardly one of them in giving and laying out, but all of them in receiving and none in restoring,—a thing so monstrous that nothing in nature is like it except death and the grave." When we read of the gifts of the people under the old dispensation we are surprised with their magnitude. But when we recall up the empty treasures of synods, congregations and societies of the church, and the demand of means to meet her needs on every side, and think of the gifts of a rich and flourishing people thereto, we are astounded at their littleness. The difficulty is the right spirit is not in the people. The spirit of the Christian, of "the righteous man," is lacking. No true Christian will use his power, his talents, his property, his influence, for his own aggrandizement and indulgence, but rather for the common weal in answer to the calls of the church. He will act as a wise steward, for steward God has made him. When he does not do this, "he is none of His." A wise man is not simply one who speaks well, but one who does well. It is applicable to the Christian. His power is the measure of his obligation. He should not hold what he can spare to answer the needs of others. He dare not do it, or he is dishonest before heaven. Money is not to hoard, neither is it to squander, but it is to circulate for common good and happiness. There is such a thing as a moral felon, and

there are many of them. If all the world were to practice the spirit of giving as God has prospered, no limit could be placed to the work of evangelization, nor pen describe the happiness that would supremely reign.

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### Logical Education of our Ministers.

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FROM JOHN RUSKIN.

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#### I.

"Anything does to exercise the mind upon." This plea is an utterly false one. The human soul, in youth, is *not* a machine of which you can polish the cogs with any help or brickdust near at hand; and, having got it into working order, and good, empty, and oiled serviceableness, start your immortal locomotive at twenty-five years old or thirty, express from the Strait Gate, on the Narrow Road.

The whole period of youth is one essentially of formation, edification, instruction, I use the words with their weight in them; intaking of stores, establishment in vital habits, hopes, and faiths. There is not an hour of it but is trembling with destinies,—not a moment of which, once past, the appointed work can ever be done again, or the neglected blow struck on the cold iron.

#### II.

Among our most pitiable and practically hurtful weaknesses, an inability to grasp the connection between any two ideas which have elements of opposition in them, as well as of connection, is perhaps the chief. It is shown with singular fatality in the vague efforts made by our divines to meet the objections raised by free-thinkers; but there is hardly a sentence written on any matter requiring careful analysis, by writers who have not yet begun to perceive the influence of their own vanity, (and there are too many such among divines) which will not involve some half-lamentable, half-ludicrous, logical flaw, such flaws being the invariable consequence of a man's straining to say anything in a learned instead of an intelligible manner.

#### III.

Looking broadly at the way the speakers and teachers of the nation set about their business, there is an almost fathomless failure in the results, owing to the general admission of special pleading as an art *to be taught* to youth.

The main thing which we ought to teach our youth is to *see* something,—all that the eyes

which God has given them are capable of seeing. The sum of what we *do* teach them is to *say* something. As far as I have experience of instruction, no man ever dreams of teaching a boy to get to the root of a matter; to think it out; to get quit of passion and desire in the process of thinking; or to fear no face of man in plainly asserting the ascertained result. But to *say* anything in a glib and graceful manner,—to give an epigrammatic turn to nothing,—to quench the dim perceptions of a feeble adversary, and parry cunningly the home thrusts of a strong one,—to invent blanknesses in speech for breathing time, and slipperinesses in speech for hiding time,—to polish malice to the deadliest edge, shape profession to the seemliest shadow, and mask self-interest under the fairest pretext—all these skills we teach as arts of life.

ARRANGED BY T. E. S.

### Notes on Commentaries.

BY REV. PROF. R. F. WEIDNER.

#### II. On the Separate Books of the New Testament.

##### D). THE SEVEN GENERAL EPISTLES.

a). *James*.

1). *Keil*.

2). *Lange*.

3). *Stier*.

b). *The Epistles of Peter*.

1). *Keil*.

2). *Fronmueller* in *Lange*.

3). *Lillie's Lectures*. Price \$3.50.

4). *Luther* on *Peter*. Price 50 cts.

5). *Wiesinger* in *Olshausen*.

6). *Huther* in *Meyer*.

c). *The Epistles of St. John*.

1). *Westcott's Commentary*. Price \$3.50.

2). *Ebrard*. Price \$3.00.

3). *Candlish*. Price \$3.00.

4). *Haupt*. Price \$3.00.

d). *Jude*.

1). *Keil*.

2). *Wiesinger*.

3). *Huther*.

4). *Gardiner's Commentary* on *Jude*. Price \$1.50.

e). *Revelation*.

1). *Lange*.

2). *Kliefoth*.

3). *Auberlen*.

4). *Lee* in *Speaker's Commentary*.

END.

### At Ease in the Pulpit.

How suggestive the above words are, in whatever sense taken. Viewed in the light of the preacher being perfectly calm and deliberate when he is delivering his discourse, they suggest the propriety of the young preacher's striving to gain a good degree of self-possession that he may avoid all appearance of embarrassment, and thus more effectively divide the word; viewed in the light of encouraging slothfulness on the part of the preacher they suggest the vast importance of ministers stirring themselves up to a double realization of the great responsibility resting on them. It is upon the former phase of this subject that we wish to offer a few reflections.

Men everywhere take delight in criticising the movements of the minister in the pulpit, and how cruel their criticisms are, very often, is best known to those whose hearts have been most deeply wounded thereby.

'Tis an easy thing for a critic to find fault, but how different it would be, were he placed in the same position as is the one he criticises. 'Tis easy to *say* how a thing should be done or said, but, for the critic to take the place of the criticised and *do* and *say* just what should be *done* and *said* in the pulpit, is quite a different matter.

However, the young minister, although often the subject of unjust censure, should strive to cultivate ease of manner in the pulpit. 'Tis well worth our study to learn ourselves to be "at ease in the pulpit" when actually preaching. How often does the young minister feel uneasy because he does'nt know "what to do with his hands." Oh! if we could but become in this respect, as we must be in other respects, like the little child! Notice the babe as he throws the hands and moves the head; how graceful! how natural! Oh! if we could always remain babes in oratory, how simple, how sublime would be our preaching.

It would seem that one of the best methods of gaining a degree of ease in the pulpit is to endeavor to become so thoroughly filled and warmed with the subject and an earnest desire for the good of souls, as to be to a great degree oblivious to the surroundings and regardless of the unjust censure of critics. Indeed, I believe, the most successful way of being *one's self* in the pulpit, is to *forget self* altogether.

The importance and great advantage of being at ease in the pulpit is patent to all. The speaker perfectly at ease, will accomplish more good than the nervous, excitable man, and though some are naturally blessed in this direction, still all should endeavor to attain to a good degree of self-possession.

E. L. F.

## Seminary Library.

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—Library accessions: Through the Faculty, 4th number of Zoeckler's Handbuch d. theol. Wissenschaften; from Rev. Fluck, minutes of Ministerium of Penna.; from Am. Pub. Soc. of Hebrew, No. 2, Vol. 1, of Hebraica.

—Since the addition of Dr. Krauth's library, less than 40 volumes were added to our Library. There is a reason for this. There is no use in duplicating books contained in the Dr. Krauth collection, and again, we cannot say definitely what books are not contained in it as long as it is not classified. While this continues to be the case, a valuable part of the Library will be inaccessible, few books can be bought, and our Library will be at a stand still. We need a Library building, or at least a suitable room, so that we have access to our books.

—About 550 volumes were taken out by students during the year. That is a small number. The Library is, however, considerably used during Library hours since works of reference are not to be removed from the room at all. The Library is open one hour every day on "school-days," and three hours every Saturday. Now, to give a reference Library, its greatest value make it accessible at *all* times. We ought to have a librarian, one who can devote all his time and energy to the Library.

—During the year the Archives collection has been growing slowly by the addition of minutes of Synods, etc. Our files of Lutheran papers for the year, are nearly, if not quite, complete.

THE LUTHERAN DOCTRINE OF THE LORD'S SUPPER, by John G. Morris, D. D. Published for the Author. Philadelphia: Lutheran Publication Society. This is a new and somewhat enlarged edition of "a plain tract upon the Lord's Supper" which was published last year in pamphlet form. We are very much pleased with this publication, which undertakes to set forth this important doctrine "in all its scriptural simplicity, so that the plainest reader may be able to judge of its scriptural origin." After showing what is not taught by our Church on this subject,—no transubstantiation, consubstantia-

tion, impanation or capernaitic eating; no figurative representation or mere spiritual partaking as an act of faith—the writer sets forth what our Church really *does* hold to be the true doctrine, viz: a true essential presence of the body and blood of Christ and brings the proofs of this doctrine. The writer makes no secret of it, that he draws largely from Dr. Krauth's Conservative Reformation, and that for valuable contributions to his pamphlet he is "indebted to a learned Lutheran professor in one of our Seminaries," who happens to be Dr. Krauth's successor in Philadelphia. We rejoice to see that the work done by such defenders of our pure faith is so readily acknowledged and so practically utilized by a prominent and esteemed member of the General Synod. This publication is indeed a sign of the time, on which all the true friends of our Lutheran Zion may congratulate themselves.

A. S.

### Thorns.

SURELY THAT preaching which comes from the soul most works on soul.—*T. Fuller.*

INTELLIGIBLE discourses are spoiled by too much subtilty in nice divisions.—*Locke.*

HOW HAPPY it is to believe, with a steadfast assurance, that our petitions are heard even while we are making them; and how delightful to meet with a proof of it in the effectual and actual grant of them.—*Cowper.*

THE fortitude of a Christian consists in patience, not in enterprises which the poets call heroic, and which are commonly the effects of interest, pride, and worldly honor.—*Dryden.*

"THE MIND by being engaged in a task beyond its strength, like the body strained by lifting at a weight too heavy, has often its force broken, and thereby gets an unaptness or an aversion to any vigorous attempts ever after."

"SURELY happiness is reflective, like the light of heaven; and every countenance bought with smiles, and glowing with innocent enjoyment, is a mirror transmitting to others the rays of a supreme and ever-shining benevolence."

THE time has long since gone by when the clergy were *ex-officio* the intellectual superiors of all their parishioners. They minister now to many who are, in point of intellectual force and general culture, their equals, and to some who are their superiors. The pulpit is criticised now with a freedom which springs from the conscious power, and, there, the right to say what the pulpit ought to be, and to judge of what it is. Laymen, as a class, know less of theology than they did a half century ago, but they know more of some other things.—*Phelps.*

# INDICATOR

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THEOLOGICAL SEMINARY OF THE  
EVAN. LUTHERAN CHURCH  
AT PHILADELPHIA.

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THE INDICATOR COMPLETES its third volume with this number. A retrospective glance awakens a sense of satisfaction, like the sight of a beautiful object, in nature or art, feelings of pleasure. While its course through the year has been in general pleasant, still not altogether rosy. Difficulties and thorns appeared, as in all undertakings and enterprises whether great or small, here and there; shadows and doubts gathered now and then. But these is time passed away, like Winter before advancing Spring, or darkness before approaching light; and, observed from this point, seem to have been intended, as in all such cases, for "some special good."

A measure of success, we are happy to state, has attended the INDICATOR. If not in a financial view, which is a most distant aim; still its efforts in other directions have not been wholly in vain. Not designed to shake the world or to make "the dust fly," it has gone forth on an humble mission, accomplishing in a degree, at least, that whereunto it was sent and working out some good in its own proper sphere. It has gained favor, enlarging the circle of its friends and increasing the list of its subscribers. It has reached a firmer basis and a wider field; it has brighter hopes and better prospects.

It was our purpose to give in this number an index of the subjects which have been treated by the INDICATOR during the three years of its existence, but circumstances have been of such a nature as to prevent it. We shall, however, try to present this at some future time.

Thanking our kind friends for many favors, and wishing them many happy days, we lay aside our pen for a time, with the expectation of taking it up again after a season of rest.

THE TIME IS NEAR AGAIN when there will go forth from college walls hundreds of young men who have completed a course of discipline, preparatory to entering the higher spheres of life. The choosing of a profession, if a decision has not been reached, must have the attention of each. It is to be feared that in the majority of cases too little consideration is given to, too little deliberation exercised in, this all-important and far-reaching question. Personal feeling and inclination, the wish and advice of friends, the imaginary charm of worldly honor, distinction, wealth and the like, too often exert an undue influence, while higher motives and considerations have no place. In how many instances does the thought of submitting to a higher Being's will and intention, of having special qualification and fitness, of becoming a mean and instrument to the glory of God and the welfare of man,—enter into the mind of the one choosing and have its just weight in his choice? Such a thought, rising as high above mere selfish principles as the heaven above the earth, should have the deepest and most earnest consideration. If such were the case, greater and grander would be the results flowing from each life, higher and sweeter the satisfaction and happiness experienced by each individual.

THE SEASON OF ANXIETY has come. "Into each life some rain must fall." The student is now in the agonies attending the introduction of a new epochal period in his history. Soon the worst will be over and he will come forth crowned with laurels, and beaming with the bright prospects of future success. Happy is he who has provided himself with the full armor of truth. Such the world needs, and such will society involuntarily receive with a thrill of joy, as the forerunner and messenger of better things to come. But the "dark and dreary" days have not all been passed,—greater struggles but likewise greater and more glorious victories are in store for every earnest, intelligent and thinking graduate. Carlyle says: "Truly a thinking man is the worst enemy the prince of darkness can have, and every time such an one announces himself there runs a shudder through the nether empire, where new emissaries are trained with new tactics, to hoodwink and handcuff him." How much may we then not expect from the united efforts of the multitudes of young men and women who are again this year sent forth from our educational institutions, especially of those who intend to bear the tidings of the everlasting Gospel; for truly the theological student should be the noblest creation of *thinking* humanity. However much can be accomplished in the lay



capacity, he is the pilot who is to guide the church safely and victoriously into the calm waters of eternal peace. May we not hope that Zion will be strengthened mightily by those who, as laymen or faithful pastors, shall join those already on her walls in publishing the "good tidings of good."

## Editorial Notes.

PRESSED BY THE increased cares of a closing term, we send out this number.

ANOTHER GRADUATING CLASS is ready to go forth from the Seminary. The thought gives at once joy and sorrow,—joy, because of the glorious work each enters upon; sorrow, because of the ties that must be severed. We have only the best wishes for each.

UP TO THIS TIME we have received the May numbers of the *Muhlenberg Monthly*, *Penn. College Monthly*, *College Student*, *Augustana*, *Wittenberger*, *Hartwick Seminary Monthly*, *Observer*. We are pleased, but regret that we cannot give them more consideration.

AT A LATE MEETING of the F. H. M. S., Rev. Jacob Freshman, the son of a converted Rabbi, presented a very interesting and instructive lecture on "The Jews." The material of the lecture and the delivery of the speaker were of such a character as to elicit the admiration and praise of the society.

IN THE PRESENT number of the INDICATOR, Rev. Prof. R. F. Weidner concludes his *Notes on Commentaries*. It is a source of pleasure to give expression to our deep appreciation and sincere thanks, in which, we believe, our readers will heartily unite, for his kind, painstaking, and beneficial labors in this direction.

OUR DEAR FRIEND, F. J. McCready, having finished his course at the Seminary, will sail for his native land some time in July. Having made many friends while here, he will have many to mourn his departure, and to follow him with their most earnest prayers and brightest wishes, not only in his long voyage across the trackless deep, but in his great work of turning souls from darkness to light, through the name and for the sake of Christ.

**Commencement.**—The *written* examinations, beginning Monday, May 26th, have ended.

ON MONDAY, JUNE 2d, the *oral* examinations before the Directors of the Seminary will take place.

ON TUESDAY, THE 3d, the Directors will meet in the Seminary and devote the day to business. At 8 P. M. of the same day, the address before the graduating class will be delivered in Emmanuel's Church, Rev. H. Grahan's, by Rev. J. H. Baden, of Brooklyn.

ON WEDNESDAY, THE 4th, at 10 A. M., the alumni Association will hold its annual meeting in the Chapel. At 9 A. M. the Executive Committee meets in the same place. At 2 P. M. of the same day, the applicants for ordination and membership in the ministerium will appear before the Examining Committee of the Synod, in St. John's Lutheran Church, Reading, Pa.

ON TUESDAY, JUNE 10th, the ordination services will be conducted in St. John's Church, Reading. All the members of the senior class, except one, besides two others who have been in attendance at the Seminary, will be ordained at that time and place.

## Law, Medicine or Theology?

There is a time in every young man's life when there comes forcibly upon him the question: What occupation shall I pursue? and there is perhaps no question more important than this for him to decide.

The work of the farm has no charm for many and the trades are full, so that the mind turns to the professions. Here again a choice must be made; shall it be law, medicine or theology?

To such the law appears in full splendor. It holds out its inducements and prospects of fame, society, position, wealth, and political honor. Law is a ruling power, and it is a necessity to a community. It is an honorable and lucrative profession, but in too many cases it thrives on the substance of the poor, who come seeking justice; it devours widows' houses and steals away the bread from the mouths of orphans.

Law calls itself the peace-maker between man and man, but too often the peace-making is all on the heavy side of the balance, and too often, alas, the balance is turned, not by the weight of justice, but by the weight of gold.

Law is in many respects a selfish profession, one in which the practitioner thinks more of himself than of the people around him, of his country and of his God. It deals only with the things of this life, and that, too, only with worldly possessions, as wealth and property.

The profession of medicine is surely a step higher than that of law. Here too there is an offer of wealth and of renown; but there is an absence of debate, of a war of tongues, of bitter

and cutting sarcasm. The mission of the physician is one of mercy; it leads the practitioner ever into the *hovels* of the poor, as well as into the palaces of the rich. He seeks to relieve the sufferings of the body, the depressions of the mind; to quiet the anxious fears of parents, and to save their children. In so doing he follows in the footsteps of our blessed Master, who went about doing good, and healing all manner of diseases.

But of all the callings in which man can engage, that of theology is the most noble; for whilst law deals with worldly possessions, and medicine with the diseases of this present life, theology deals with the diseases of the soul. It strives to lift men of all classes up from the depths of sin, and to prepare their souls for eternal life.

It does not hold out to young men the attraction of law and medicine, but on the contrary, is full of labor, sometimes with very little apparent fruit. The minister is perhaps more frequently and more severely criticised than any one else. By some he is even hated; for he most needs tell them of their faults. He is a servant of servants, and is often compelled to live in the most straightened circumstances; yet how noble is the sacrifice. Think of the value of one soul saved for Christ. What is all the wealth of the law, or the fame of medicine, in comparison to the glory of having been the means, in God's hand, through the preaching of his word, of saving a soul from misery, and of lifting him up into eternal happiness with the Father. Words cannot express the contrast. But when we think that the humble, earnest minister may be the means of saving *hundreds* of these precious souls, the wealth and fame and honor of the law, or of medicine, seem to that of theology, as the light of the candle to the light of the sun. And the faithful man of God must suffer hardships, and what of it? Life is short, *very* short, when compared to that unending and unfathomable eternity of bliss, rest and peace beyond. Far better is it to be a poor and struggling pastor than a rich and famous lawyer. It seems strange that when Christ has suffered *so much* for us, there are so few who are willing to make even a *small* sacrifice for Him. So many think more of themselves, than they do of Christ. They seem to doubt that God is as able to feed and clothe them as he was to feed Elijah in the wilderness.

Young men, think on these things in choosing your profession. The church calls loudly for men to go into the field white for the harvest; for it indeed is plenteous, but the laborers are few. The work in the East is crying for men, and yet the great West is before us. Other denominations are in the field, striving to break down the

mighty fortress of doctrine, to remove all landmarks, and to build up their churches on our own Lutheran element. Our emigration is so large that there are thousands of Lutherans in the West and Northwest without a pastor to serve them; and yet in the face of these facts, our most talented young men, seeking their own glory before that of God, are going into law, and into medicine. And yet India has not been mentioned. There too they are calling for help. We have but to examine the field to exclaim, where shall the work begin? The whole country from Kansas to California, and from Texas to Dakota, is calling for men, and where are they to be found? Young men consider well your calling, and give it prayerful meditations. The decision must remain with yourselves and God.

A. J. D. H.

### The Well-Spring of Happiness.

There is but one fountain whose waters can gladden, refresh and satisfy the soul of man. Its perennial streams issue from beneath the throne of God. Yet how often, even after all other springs have failed, does man refuse to taste of the well of living waters?

Christianity is the sole source whence man can draw and quench the thirst that burns within him. The gay phantom which his fancy pictures as pleasure, continually flies before him as he chases it, like the horizon as he advances toward it. The charms of wealth allure him. But when he arrives upon the dazzling height, whence came those gleams of pleasure, they have vanished, only to loom up in the distance, like the mirage of the sultry desert. Abject poverty paints ghastly spectres upon the cloud-curtains of the future. The venom of a craving for additional treasures, lurks beneath the folds of "the golden mean." But the bright sun of Christianity lights, warms and cheers the most secret chambers of the soul.

Man will traverse the globe or tax the ingenuity of his fellow-men to find some new pleasure, ere he is willing to seek for it where alone it abounds. He will plunge into the great ocean of the world's follies, only to bring up the dregs of its sandy depths. He will gather about him as a mantle, the honors, wisdom and luxuries of the world. But do they render him happy? Ask the monarch in his robes, and he will make response, "uneasy lies the head that wears a crown." Ask the wisest of the wise, and he will tell you, "all is vanity and vexation of spirit." Ask the devotee of luxury, and his answer will be, "the cup of

pleasure is full of bitterness." He may possibly divulge the still deeper secret, that he feigned that he was happy, even when burdened by a load of cares or veiled by the gloom of despondency.

Yet God has not implanted desires in the human breast and provided no means for their gratification. But man is free to battle against the strivings of his *spiritual* nature to gain the ascendancy over him. Hence flow the discontent, the murmurings and complaints that pervade every walk and avenue of human life.

We have the testimony both of the living and of the dying, that Christianity is a blessed balm not only for the aches and ills of life, but for the pangs and stings of death. We have their testimony as well as that of men in every age, that religion is to man on the stormy sea of life, what the pole-star is to the mariner on the trackless deep. We have the testimony of philosophers and sages in heathen lands, that the religious principle in man spontaneously springs up within him. Had we the recorded experience of "all that tread the earth" and of "the tribes that slumber in its bosom," we doubt not, that, it would confirm this testimony. Unless we suppress our own convictions, we all must admit, that there are occasions, when, as unconsciously, perhaps, as we inhale the air or as the earth drinks in the dews, our thoughts centre upon something higher, better, purer than the things of sense and time. Especially in the hour of peril or distress, or when we have tasted to satiety the vain pleasures of earth, does the soul long for an ever present refuge and for uninterrupted happiness.

Christianity supplies these wants. History and human experience alike attest it. Would man but yield to the dictates of that monitor, "the still, small voice" within him, which bids him discard as dross, the empty pleasures of the world, and accept the pure gold of heavenly truth, how bright the vista of pleasures unalloyed, which would open upon his vision! With what sweet serenity could he then repose in the arms of Divine love, the mild beams of the Divine perfections shining in upon him, the pleasing perfumes of Divine grace regaling his spirit and the gentle gales of Divine favor fanning his brow! Peaceful as the noontide of a summer's day would be his breast, even though clouds might lower, storms threaten and floods fall thick and fast upon him; and brighter than the glories of the dawn would be his sky in the day of prosperity.

The world may fail to discern what there is in Christianity that can afford happiness. But every Christian can testify that it fills the soul

with a peace and a joy that the world can neither give nor take away. Those who would know the inward blessedness it imparts, must first become Christians. The sweet consciousness with which it inspires the heart is the purest happiness which man can experience. And this is only a fortaste of the perfect bliss of eternity, which the Lord hath promised to them that love Him.

E. S. W.

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## Seminary Items.

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—It is the general conviction that it is awfully warm.

—The anxieties and disquietudes of examination came upon us and melted away into bright anticipations of pleasant days to come.

—A new and instructive feature of this session was the introduction of lectures on Liturgics, in German, by Prof. Dr. Spaeth.

—From information gleaned, we may expect quite a large Junior class next year. But still the field is larger, and the laborers are few.

—Shunk is ministering to the people of Unionville, Ontario, Canada, and Smith, to those of Donegal, Westmoreland Co., Pennsylvania.

—The excitement of drawing rooms has been felt, and all, judging from the general satisfaction given, have had, as it were, first choice.

—A quartette of the Choral Society sang in a concert given by St. Peter's church in this city. They also intend to sing in St. Paul's. Their singing is always enjoyed.

—Oscar D. Miller, a graduate of the Lutheran Theological Seminary at Philadelphia, was unanimously elected pastor of the St. John's church, Hamburg.—*Reading Weekly Eagle*. We might add that it is whispered that nearly every one of the graduates has received a call.

—With unabated interest we still watch the efforts put forth towards the selection of a site for, and the erection of, the new seminary building. We hope that all will be definitely determined at the coming synodical meeting.

—A certain junior was recently called upon to give the history of the great Italian reformer. He proceeded along the line of events with admirable accuracy, when of a sudden he made the startling statement that "Savonarola was killed, and then he died." Of course there was a laugh at his expense.

—W. A. Possavant, D. D., editor of the *Workman*, visited the Seminary lately, and at the earnest request of Prof. Dr. Mann, addressed the Senior and Middle classes on Christian Life. Christ was held up as the mould in which all

lives ought to be cast. His remarks were very practical, and were heartily appreciated.

—The following are the gentlemen that await ordination: T. M. Augstadt, J. F. Beates, A. J. D. Haupt, C. L. Halloway, J. W. Mahn, O. D. Miller, G. C. Gardner, F. H. Uhrich, L. M. McCreary, F. McCreedy, E. Hartman, O. Kroppe, and P. P. Wisser.

—Through the influence of our friend McCreedy, president of the F. H. M. Society, we had the pleasure of listening to an entertaining and very edifying lecture on THE JEWS by Rev. Freshman, son of a Jewish Rabbi, at present Missionary among his own people in the city of New York. He delineated their manners, customs, and religion; and we confess that our views of this people have been greatly enlarged. At the close of his lecture he referred to his efforts in the christianization of his countrymen in this country, and we rejoiced to hear of his success.

### De Alumnis.

—Rev. T. E. Schmauk, of '83, a former editor of the INDICATOR, and Rev. J. F. Ohl, of '74, have visited the Seminary recently.

—Rev. C. R. Drumheller, '80, of Tamaqua, recently visited his friends in the city and Seminary. He is very active in his new field of labor; he raised \$1875.47 towards defraying the church debt which rested upon his congregation.

—Rev. G. C. H. Hasskarl, of '80, removed to this city some time since. There is a rumor afloat that Rev. H———has applied for admission into the General Synod.

—Rev. R. M. Zimmermann, of '79, pastor-elect of St. Paul's, Eng. Luth. Church of this city, is expected this week. He intends to begin his labors there next Sunday, June 1st. We bespeak for him a hearty reception.

### Colleges.

**Muhlenberg.**—Everybody and everything at College is in a state of activity at present. The faculty, the College proper, the laboratory, the preparatorium, the janitorium,—all are the scenes of unusual vivacity.

—The Faculty has been kept busy in enforcing the rules of discipline. Two three-week suspensions have been made, and Mr. H. C. Fox, of '84, has been expelled.

—The Trustees have repaired the roads in the campus by covering them with a layer of furnace cinder. The Seniors had the foot path across the western end of the campus sodded. Adam Ran,

Janitor and Lexicographer, has whitewashed the fences inside and out. All these improvements give our campus a neat and inviting appearance.

—The Freshman Class has received an addition in Mr. Geo. A. Miller, formerly of Franklin and Marshall, Lancaster. During the night of the 25th of April, he was admitted into the dark and hidden mysteries of the class by initiation. He now lays claim to all the manifold rights and privileges of a full-fledged parrot.

—The Society halls and neighboring woods reverberate at present with grandiloquent flights of Junioric eloquence. The standing question is, "What is your subject?" But the Junior never tells.

—The Seniors are preparing for class-day. The Juniors mineralize. The Sophomores botanize. The Freshmen play base ball, attend matches and go in squads to Prospect Rock.

—Mr. Samuel C. Smucker, A. B., '82, late Professor of Carthage College, Carthage, Ill., has returned to Muhlenberg to finish his post-graduate course under Prof. N. W. Thomas, Ph. D.

—The Seniors now number nineteen.

—The Juniors have decided to surprise the public with "silkie" during Commencement week.

—The final examinations of the Senior Class will take place on Wednesday and Thursday, May the 28th and 29th.

—Mr. F. F. Fry, '85, attended the unveiling ceremonies of the Martin Luther Monument, at Washington, on the 21st.

**Thiel.**—The greatest desideratum in Thiel, is weather to suit light pants.

—August Schaeffer, of the Seminary, was with us, April 24th.

—We now have an athletic association, a boating club, and a whole class of loafers. (Seniors).

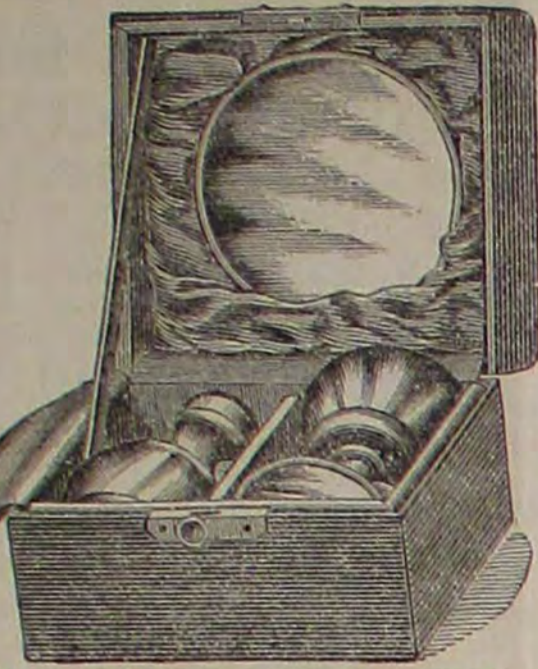
—The Sophs. are having an easy time, as they are ahead of the standard in Mathematics and Latin.

—The final examination of the Seniors took place May 13th and 14th, and passed off smoothly. The aforesaid dignitaries are now scattered to the four winds, hunting points on oration.

—The Chrestomathean Society, assisted by Prof. Austin and friends of Greenville, gave an entertainment on the 15th inst.

—The Commencement program will be the same as last year, except that the Thursday morning exercises will positively, and the others probably, be held in the Opera House; the Baccalaureate sermon, of course, will be delivered in the Church. Rev. Gottwald, of York, Pa., will address the Literary Societies.

—The white-hat mania is raging fiercely.



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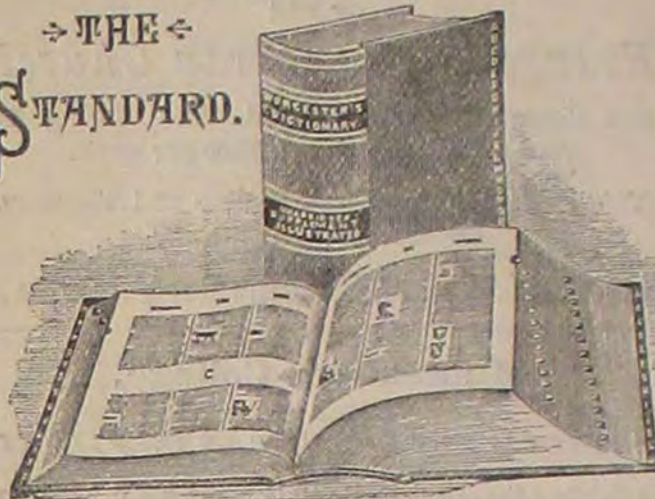
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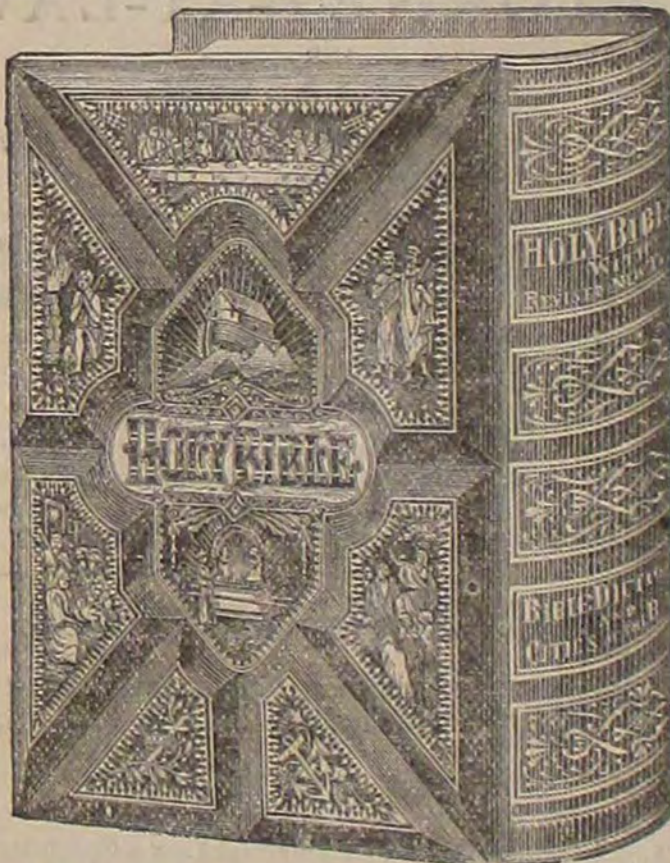
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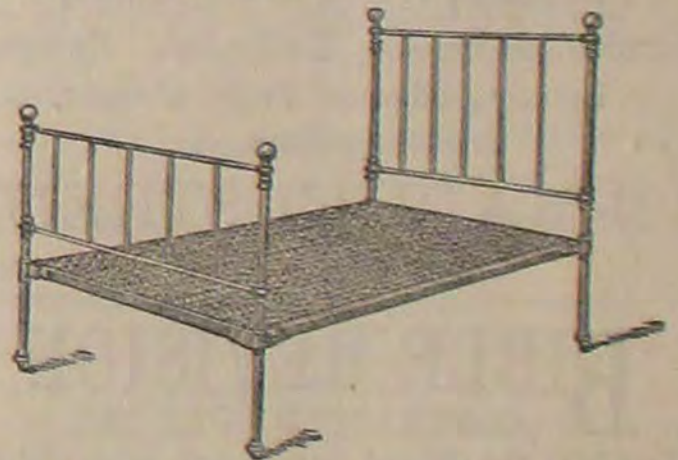
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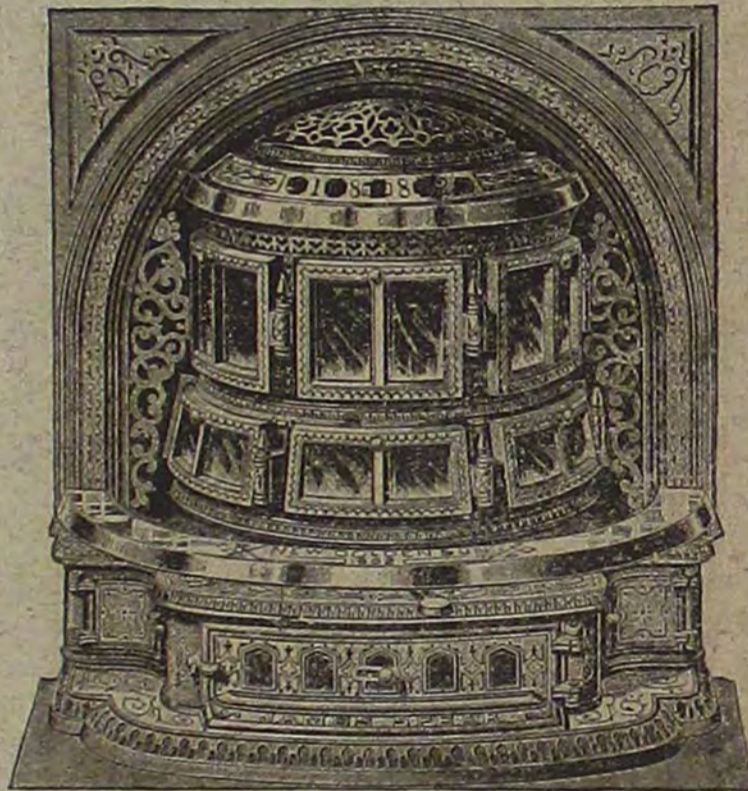
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