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# INDICATOR

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VOLUME, IV.

NOVEMBER. 1884

PUBLISHED MONTHLY DURING THE SCHOLASTIC YEAR,

BY THE

Indicator Association of the Ev. Luth. Theological Seminary,

212 and 214 Franklin Street, Philadelphia.

Entered in the Post-office of Philadelphia as Second-class Matter.

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# INDICATOR.

VOLUME V.

NOVEMBER, 1884.

NUMBER 2.

## The Greek Testament and the Seminary Course.

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

We wish we could so emphasize the importance of the diligent study of the text of the word of God upon our students, that the number of those who complete their course without having read the New Testament through at least once in the original, will be the exception. The Greek of the New Testament is not so difficult to those who have the classical training that entrance into the Seminary demands, but that it will yield in a few weeks to a persevering and systematic endeavor to master it. Some who begin well in this effort, are, in many cases, soon diverted into new spheres of study opened up as they proceed, but which, however commendable at another period, or when prosecuted at times that will not interfere with the main purpose in view, should at the out-start be carefully guarded against. There is the temptation to linger on every verse, until every grammatical peculiarity may be mastered, the etymology of the words determined, the synonymic relations traced, the parallel passages in which they occur examined, the contrasts with classical Greek seen, the interpretations of various commentators read, and the use made of the passage in polemics, symbolics, dogmatics, liturgies, homiletics, faithfully investigated. It need scarcely be said that such efforts at minute investigation preceding a general acquaintance with the entire New Testament, will in the end defeat themselves. We never would have learned much of our vernacular, whether English or German, if as children we would have insisted upon the solution of every difficulty before proceeding. We must be content in the beginning to be superficial; every week of our course, we can then descend a little more deeply into our work. In like manner, the devotional use of the Holy Scriptures may sometimes be allowed to interfere with what will, if faithfully prosecuted, become in the end the means of entrance into still richer fields for our personal edification. As we read in the original, or even in a translation into a language other than our vernacular, a new light often shines in long familiar passages. We feel like Peter on the mount of Transfiguration, as though we should linger and enjoy our new discovery in calm contemplation. We are inclined to ex-

amine each word separately, in meditation to draw out its hidden force, allow the Holy Spirit to apply it to our wants, and to pour forth in ardent prayer the petitions and gratitude to which it prompts. For such devotional study of the Holy Scriptures, we should have special seasons. Yet this should not be allowed to interfere with the cursory reading on which we so strongly insist.

If the Christian minister is separated from other occupations, that he may have time to devote himself "to the word of God and prayer," he must deem it one of his very first duties to become learned in that word—not through the medium of such human explanations as translations, but in the very form given by the Holy Ghost. Let a pocket Greek Testament, then, with good, clear, large type be used. Let the number of its pages be noted, and the work carefully marked out so as to cover the entire Seminary course. Since the work becomes easier as it proceeds, one-sixth might be assigned the Junior, one-third the Middle, and one-half the Senior year. Carry it with you everywhere that you may turn to it in all moments of leisure, on the cars, in waiting for appointments, etc., not only that in this way every week's allotted portion may be faithfully read, but that you may review and deepen in the knowledge of what has been previously passed over. A mere dot of the pencil may be used to indicate special difficulties to be reserved for more thorough examination with proper apparatus in the library. When each week's portion is thus read, the amplest studies suggested by the text may be made. The result will be not only a deeper knowledge of the very words of inspiration, but a more thorough appreciation of their spirit, and a more vigorous reception of their life. The practice begun in the Seminary will be apt to be maintained throughout the entire ministry. Such preachers will live in the Scriptures, be always furnished with fresh subjects whereby to edify their people, and will not have constantly to feel their imperfect preparation by uncertainty concerning many aspects of Scriptural passages that are at once clear so soon as the very word of God, whereof they are the sworn interpreters, is consulted. A minister who cannot read with facility the New Testament in the original, is like a judge, who though presumed to be learned in the law, can decipher the statutes only with the aid of a spelling-book. In another and higher sense,

therefore, we would urge on all theologians the advice of the Latin poet :

*Vos exemplaria Graeca  
Nocturna versate manu, versate diurna.*

Lord Macaulay mastered the most of the languages of Modern Europe by first reading the New Testament in each, and after its completion applying himself faithfully to the grammar. Why should less be expected of a minister, especially when the church has already expended a large sum before his entrance into the Seminary in providing for him a good acquaintance with the general grammatical principles, and a large part of the vocabulary ?

### Church Members and Church Discipline.

BY REV. G. E. T.

*II. The subject of discipline must be in possession of his right mind.*

Insanity is a misfortune and must be recognized as an extenuating circumstance. If not from moral, it at least relieves from legal responsibility ; and one so afflicted cannot, therefore, be justly regarded as a subject of discipline.

*III. The subject of discipline must be a full member of the Church.*

The Lutheran Church recognizes all baptized children as members of the Church ; but, inasmuch as the baptismal vows are binding on the parents or sponsors, the Church holds them responsible for the proper training and discipline of such members. She recognizes the duty of receiving within her fold the lambs of the flock. She appreciates the duty and privilege of instructing them in the mysteries of which the Master made her the guardian. Yet in an ecclesiastical sense, the Church has nothing to do with their discipline. She is their teacher, and not an avenging Nemesis.

*IV. The subject of discipline must be a member who is an impenitent offender.*

He must be an *offender* ; for those who live according to the Gospel are not rightfully subject to discipline. The judgment-hall is for the criminal ; the penalty, for the transgressor. He must be an *impenitent offender*—one who continues in his sins over against admonitions frequently and faithfully administered ; for if the transgressor acknowledge his error and be truly penitent, the Church is bound in Christian love to forgive and teach him as a brother. "Even an open and notorious sinner," says Dr. Hartmann in his *Postorale*, "is to be received ; for

him the principle of Paul applies : 'Ye ought rather to forgive him, and comfort him, lest perhaps he be swallowed up with overmuch sorrow.' " So it is not recommended to defer for a time the absolution of a penitent sinner, either for punishment or as a test of his penitence, since the advantages such a delay seem to have may be the cause of even greater evils. There is also no ground for it in the Scriptures ; and such action is but a sort of spiritual martyrdom. Nathan did not suspend the penitent David. He forgave him at once when he confessed his sin !

These general rules will meet the requirements of every case that may possibly arise in a pastor's experience ; and if observed will save many an unnecessary pang.

As to the special conditions of discipline we would add that they are as numerous as sin is multiform. They cannot be easily formulated ; yet in all cases the Apostolic practice should govern us.—See. I. Cor. v : 11 ; Rom. xvi : 17 ; II. Thess. iii : 14 ; and II. John 10 : 11.

It is a sad experience in the pastoral office to be compelled to exclude from the privileges of the Church offenders against her faith and order. When such a case arises, that Charity which suffereth long and is kind, should be granted the fullest scope ; a benevolence as broad as the sphere of the sinner's needs and as limitless as the love of heaven should be cherished ; and those whose duty it is to discipline, should always remember that the Master took a Magdalene by the hand, and endured for three years the companionship of a Judas.

### Reminiscences of Student Life in Princeton Seminary.

BY J. G. M.

I was sent there by my guardian to finish off. I had studied previously with a minister who subsequently acquired great and well deserved reputation in our church. Whatever may be said of his extreme conservative Lutheranism, the credit of founding Gettysburg Theological Seminary, Pennsylvania College and some benevolent institutions, certainly belongs to him.

There was no Lutheran Seminary in Pennsylvania at that time, and that at Hartwick might as well have been in Canada. I was pretty thoroughly indoctrinated in true Lutheranism, not however by my preceptor, and my guardian thought I might go to Princeton and get safely through without even the smell of Zwinglianism on my clothes.

I was admitted to the Senior class and had the

privilege besides of any lectures of the lower classes I liked.

Dr. Alexander, Sr., was simply grand in Dogmatics and, to my surprise, very moderately Calvinistic. The peculiarities of the Geneva school were seldom and never offensively brought up. Both sides of every controverted dogma were fairly exhibited, and the student left to the exercise of his own judgment.

On Pastoral Theology, he was superb, giving us the rich experience of his own successful pastoral life, and on Homiletics, I think he was unsurpassed. He was a mighty preacher himself and taught us most thoroughly how to divide the Word.

Dr. Miller, I heard only in Church History. He was learned in that department for those times, for remember at that time none of the works of the great modern German masters had been written. The Doctor was not an interesting lecturer and sometimes put some of his class to sleep, but that was their fault. He was an ardent admirer of Luther, and devoted several lectures to his biography alone, for lives of the Reformer were then scarce in English.

The only other professor at that time was young Charles Hodge, who afterwards became the grand theologian of the Presbyterian Church, as evidenced in his books. He did not teach theology in my time, but was professor of Hebrew and the cognate branches. This was before he went to Germany, where he studied two years in Halle and Berlin.

He had a volunteer class of advanced students in Hebrew, who were reading Isaiah. When he called on me to read a passage the first day I attended, my pronunciation and accent astonished the natives around me, for I gave it the deep, guttural, sonorous expression which I had learned from my German teacher, while they read it in the flat, uneastern, American style, which would throw an educated Israelite into convulsions.

There was a select set of aristocratic intellectuals, who had constituted themselves into an exclusive association, called The Round Table. I was elected member, but really I was afraid to enter, for I did not want to expose my ignorance before such a learned coterie, but I soon found that they had not all the brains of the house and that many outsiders were equal at least to some of the insiders. The design was the discussion of high theology, in which there was sometimes shown a good deal of talent mixed up with a strong proportion of scholarly affectation and pompous display.

Theological questions were discussed every week in the Seminary in the presence of a professor, who summed up the arguments on both sides and decided the point. I remember a few of them:

"Is Adam a federal head of his posterity?" "Is regeneration the effect of moral suasion?" "Is God bound to execute his vindicatory justice?"

Some of these and similar questions were handled with great ability by some clear headed and well-educated young fellows.

On one occasion I remember that the question was of a profoundly metaphysical character. Some of them complained that it was above their gauge, too abstract and unpractical. The well known theologian and commentator, Dr. George Bush, who had not then become a Swedenborgian, was present on a visit, and in reference to the complaints made as to the question, the satirical old bachelor coolly observed: "It is well known that dogs bark at strangers!"

High Calvinism was in the ascendancy among the students, though there were a few Hopkinsians. I was considered as thoroughly unorthodox because of my Lutheran views on the Sacraments and Predestination, but they treated me with the highest respect. On the Lord's Supper, they were not even Calvinists, but the lowest sort of Zwinglians, and I took a mischievous pleasure in asking them why they were so intensely Calvinistic on the Decrees and some other points, and so uncalvinistic on the Sacraments and the Sabbath.

There were 114 of us, and more than three-fourths were beneficiaries, some of whom afterwards married the ladies who were chiefly instrumental in securing for them this support. One good turn deserves another. Pity that each could marry but one.

Of these 114, more than three-fourths were engaged to be married, and I hope they all kept their bargains, which is not always done by thoughtless students who make premature alliances. There was a great deal of writing that was not theology or sermons. I knew two of them who made a sort of bet as to which could write the most emotional and loving letter to his absent friend. They met to compare; one began to read his letter and before he had got half through, his competitor exclaimed: "Stop! I give in; you needn't go any further; I'm beat!"

The students were, in general, men of unblameable character and deportment, and some of them became quite eminent in the Presbyterian ministry. Their puritanic notions on some subjects seemed strange to me, although I myself had been strictly trained. Many would talk on all manner of subjects and some even joke and laugh on what they called The Sabbath, and yet these same men would not write a letter even to their parents on that day, because writing implied *work*.

Various rhetorical exercises were also assigned to us. I remember several of my themes, which were,—

An Essay on memoriter Preaching; A critique on Archbishop Seeker as a Sermonizer; The best means of managing the Voice; Some skeletons of Sermons and other matters.

An ardent young man who had spent part of a vacation in a certain section of Pennsylvania, came back to the Seminary fired with zeal for sending missionaries into that region without delay, for pastors and people were going headlong to ruin eternal, and might be saved if immediate measures were adopted for their rescue. He said he was ready to go himself upon the spot. I quietly asked him whether he could preach German? "No, he didn't know a word." "Well," said I, "set yourself to learning that language and by the time you have mastered it you will have changed your mind upon the necessity of going as a missionary among the Lutherans of that region." He never went.

I have already exceeded my limits, Mr. Editor, and my story is not yet half told.

*Lutherville, Balt. Co., Md.*

### The Heaven of the Bible.

BY N. Y. A. R.

Reason is the chief faculty in putting us in possession of our knowledge of God. As the understanding receives the rays of knowledge which fall upon it from every quarter, like so many sunbeams, Reason compares them one with another—discerns their agreement, or difference, and makes its various inferences from them.

Light shines upon us from a thousand sources concerning the character and government of God. We see Him in the countless wonders of nature and providence. We reason from one class of facts to another. We judge what must be the character of such a being as God, from the facts we have ascertained concerning Him. And from all we have learned about Him from other quarters, we come necessarily to certain conclusions concerning the character of the final abode we believe He has provided for His people.

We cannot doubt, for example, its boundless splendor, from the fact that even in this sinful world, we see such an exhibition of God's glory. We doubt not its holiness, from what we have elsewhere learned of the purity of God. We doubt not its perfect exemption from every evil, reasoning from the benevolence of God, which we cannot question must have a complete development in such a world, wiping off all tears from all faces.

And we actually find the heaven of the Bible answering all the just demands of an enlightened reason on this point. Our sober judgment cannot array before us one item in the account of what such a world would provide for a rational being, but we

shall find that item, either a precisely stated fact, or a matter of fair inference from some other fact. We can have no conception of anything that contributes to the dignity and happiness of moral beings, that is not included in the Bible account of heaven. And we can make no fair inference from the elsewhere revealed character of God, or from the nature and wants of man, concerning what heaven should be, but we shall find it implied in the actual revelation made by the Scriptures of that blessed world.

### Buying Books.

A clergyman must have books. They supply the materials with which he works. St. Paul directs the pastor to "give attendance to reading." In order to do this, he must have books to read. In late years books have been multiplied to such an extent that most of our ministers have neither the money to buy, nor the time to read them. He must, therefore, make a selection. The shelves of some of our older ministers, mine among them, are loaded with books of inferior value, because fifty years ago many of the most valuable works now within easy reach of a man of limited means, were not obtainable. A young pastor has advantages now that our older pastors did not then have. It is good advice to buy only the best. Inferior books require the money to buy them, and the time to read them, that could be more profitably appropriated. A number of our pastors expend their money very judiciously, and it is a pleasure to look over the rows of sterling works that are arranged on their library shelves. They have expended their limited funds to the best advantage. They have accumulated more valuable libraries with a small amount of money than others who have expended hundreds of dollars for trash. They look at the quality rather than the quantity. Their books are not many in number, but they are of the best quality. Their owners have a larger library with few books, than others with many books. He that has read well and mastered a few good books, is more thoroughly furnished for his work, than others who have devoured many volumes without having well digested any thing. The one has added to his stock of knowledge. The other has piled in his garret a mass of lumber that is useless, and of no value to him, or to any one else. The one is an educated man. The other is uneducated, even though very learned. The difference is as in the case of a man who assimilates the food he eats, and it thus becomes a part of himself. The other overloads his stomach with indigestible hash, which the system rejects, and which injures his health, and affords no nourishment nor strength. An educated man has resources within himself. A mere man of learning is often only a storehouse of other men's ideas. E. G.

## Seminary Library.

I. J. BICKEL,	- - -	Senior Librarian
G. A. BIERDEMAN,	- - -	Middle Librarian
J. A. W. HAAS,	- - -	} Junior Librarians
W. H. ZUBER,	- - -	

### Library Hours:

Monday, 3-4 P. M.; Tuesday, 1-2 P. M.; Wednesday, 4-5 P. M.; Thursday, 1-2 P. M.; Friday, 1-2 P. M.; Saturday, 8-10 A. M.

### BOOKS AND PAMPHLETS RECEIVED.

—From the Bureau of Education, "Report of the Director of the American School of Classical Studies at Athens;" and "Report of the Commissioner of Education."

—Through the "Dobler Fund," Vol. 6 of Philippi's "Kirchliche Glaubenslehre."

—From E. B. Treat, No. 7 of vol. 2 of "The Pulpit Treasury."

—From the Secretary, Minutes of 28th Annual Convention of the Ev. Luth. District Synod of Ohio.

—From the Publisher, "Lehre u. Wehre" for October.

—From Josiah W. Leeds, "The Theatre," by the donor.

—From the Pilger Book Store per INDICATOR, "Monatliches Litteratur Blatt" for October.

—From the Mass. New Church Union, No. 11 of vol 8 of "The New Jerusalem Magazine."

—From H. B. Garner per INDICATOR, "Our Blessed Hope," by J. A. Seiss, D. D., L. L. D.

—Through the REVIEW No. 2 of vol. 1 of The A. M. E. Church Review.

—From the Author, "Eight Studies of the Lord's Day."

—From Houghton, Mifflin & Co., A beautifully illustrated catalogue.

—From John B. Alden, "The Book Worm" for July and October.

—From Ditson & Co., "The Musical Record," for November.

—Through the Faculty, 22 vols. of the Keil and Delitzsch Commentaries (Joshua to Minor Prophets); "Tributes to Luther," by Croll; and "The Doctrine of Divine Love," by Sartorius.

Two "Conscience books," "Kapff's Predigten" and Schmid's "Doctrine on the Lord's Supper," have recently been returned to the Library. On account

of the rather loose rules governing the Library in the early days of the Seminary many books were lost to it. None undoubtedly were intentionally kept by those using them, but, there being no record of books taken out or rules limiting their retention, they at length gradually and unconsciously merged into the growing library of the student; and when *his* library was removed at the completion of his course, these books naturally accompanied their illegitimate companions. We are glad to note that some such books have again been restored. But there are still others to be accounted for. We therefore hope that those who may possibly have any will carefully examine their libraries, and if necessary follow the example mentioned above. Many of the older books were not labelled, hence a book not to be accounted for otherwise may most likely find its proper home at the Seminary.

### BOOKS REVIEWED.

"Our Blessed Hope," by Joseph A. Seiss, D. D., L. L. D., 12 mo., pp. 213, cloth, price \$1.00. Philadelphia: H. B. Garner.

The general make-up of this book is beautiful and attractive. Its binding is neat and durable. It contains seven tracts or sermons written by various authors, all from foreign lands, with an introduction by the venerable Joseph A. Seiss, D. D., L. L. D. Though the authors base their remarks on different passages of Scripture, nevertheless the theme for the entire book is "The second coming of Christ." This theme is well handled. The arguments are sincere, earnest and well confirmed by proof passages from Scripture. Its style necessarily varies on account of the many authors; but the different tracts blend harmoniously together and form one complete whole. In the language of the introduction, these tracts "blow the watchman's trumpet with no uncertain sound, and fill a place which much needs to be filled." J. J. K.

"The Theatre," by Josiah W. Leeds, 16 mo., pp. 85, cloth, 40 cents; card-board, 18 cents. Phila.: 528 Walnut St.

This book is elegant in design, and, to our knowledge, unique in merit. It is not pervaded, as might be expected, by so called "modern fanaticism." Its arguments against the demoralizing influences of stage plays, derived from close, unbiased investigation, from voluntary testimony of "star" actors and actresses, from the best ancient, mediæval and modern moralists and Christian writers, are sober, convincing and incontrovertible. It is a small, but mightily effective torpedo set off under the stage. We recommend it to all. G. A. B.

NOTE.—All books sent to the INDICATOR will be fairly reviewed and placed in the Seminary Library

# INDICATOR.

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THERE is one phase of Seminary discipline which we, perhaps, too often overlook, or entirely ignore, i. e.—the advantage it offers for acquiring proper habits of study. A phase of such importance certainly demands, and should have, the student's thoughtful consideration. If he give it that consideration which it justly deserves, the happiest results will accrue to him. He will be richly rewarded alike in the present and in the future. He will accomplish more in his preparatory course; and, when the time comes, he will go forth on a most glorious mission, not only with a mind more highly developed and filled with precious truths, but with habits of study, correct and well-formed, which will have a powerful influence on his whole career.

Of the habits which the student should strive to acquire none is more important than that of *attention*. About the easiest thing under the sun is to get into bad habits, our nature being towards evil, but it is a most difficult thing to form good ones. Accordingly, the student will find, if he attempt it, that it requires time, patience and labor to acquire the *habit of attention*. At the first especially, he will find it remarkably hard

to give his undivided attention to a subject, or to concentrate all his energies on the work set before him. He will meet with many difficulties and obstacles in his way; nevertheless, let him not despair, but console and cheer himself with the thought that "all commencement is difficult, and this more especially true of intellectual effort." He will meet with many things to distract; but let him, by the exercise and strength of his will, persevere and labor on. And, at length, after repeated exercises of will, after repeated individual acts, he will be able to control his mind, to direct and fix its attention on whatever he may wish. What was hard and painful at first, will now be easy and pleasant, having become a habit. This is only one of the several habits which we as students should aim and labor to acquire, but of which we cannot speak at this time.

THAT every minister should be a good and effective reader of the Liturgy, Hymns and Scriptures no one will presume to deny; but that there are but very few who really are first-class readers, most persons of any ordinary intelligence will readily admit.

On entering the house of God on Sunday, with a due reverence for the place, and with a desire of drawing near to God, it is a great stimulus to the true worship to be led in the service by a man understanding and feeling what he reads. But the listless manner and seemingly heartless "performance" with which our beautiful Church Service is often rendered, is a fair index of what the rest of the hour's worship will be, and often utterly unfits the hearer for any right spirit of worship and appreciation of what is otherwise very excellent. A man who knows and feels what he says, and knows how to say it rightly, has the power to impress his congregation that the service is not a mere stereotyped, formal concatenation of religious phrases, which might almost as well be evolved with equal effect from some ingeniously wrought praying machine, but that it is an act of true devout worship and leads the people with desire to engage in the continued service. If the introductory service



cannot be rendered with beneficial effect, it had much better be omitted; for it but leaves the impression of coldness and formalism, and forms a sorry beginning to worship God in spirit and in truth.

Congregational singing is as much an act of worship as any other part of the service, and if properly done is one of the most enjoyable and profitable parts, the introduction to which, however, is the proper and impressive reading of the *whole* hymn by the minister. If he is unable to do this,—to bring out every thought and sentiment and to let the people know and feel the power therein,—he lacks an important qualification in the make-up of an effective minister's work. If the people are impressed with the light character of singing in general, it is to a great degree the fault of the minister, and his neglect of duty to teach them otherwise; and one of the best ways is to teach them what the hymn contains by a proper reading of it.

The Word of God also speaks with increased power when read understandingly; the good effect is often seriously weakened to both hearer and reader by the drawling, monotonous whine so frequently heard. Good reading is a blessed gift, especially for the minister; and he who possesses the ability to read with effect, can wield a mighty weapon. He has acknowledged power for good and is gladly heard, where the indifferent reader is greeted with a vacant stare, or drooping heads, and the heartiest approval is expressed in the conclusion of his performance.

To the theological student this is a matter of prime importance, for his success in the ministry will depend largely upon his ability to address himself with effect to his people in his manner of reading.

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### Editorial Notes.

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LATE again, but soon we expect to issue the INDICATOR earlier in the month.

AN acknowledgment of the dues which we have received since our first issue appears on another

page. We shall be happy, indeed, to hear from others who are still in the arrears.

It is said, "One good turn deserves another," and accordingly we hope that the students will patronize our advertisers, whom we can cheerfully recommend both to them and to our friends.

IF at any time it happens that subscribers do not receive their INDICATOR, they are requested to inform us of the fact, and we shall see that they get the missing number or numbers.

VERY little has been heard lately concerning the New Seminary, but we hope that the subject is being kept steadily before the people and that the work is being zealously pushed forward.

MOST of our *exchanges* for November are at hand. Some of them are up to the standard, while others fall below it. Of the latter, the *Thielensian* is an example. Part of its matter, especially its personal notices, is "flat, stale, and unprofitable."

As yet nothing has been done towards getting the Krauth library in a condition for use. We rejoice, however, that the work of arranging and cataloguing the books is to be commenced at once, and that we shall soon have access to them.

COPIES of "The 'Helper' Christmas Service" and of "The Music to the 'Helper' Christmas Service" have been sent to us. The former is a very beautifully and carefully arranged order of service and the latter, the music, select and appropriate which goes with it. Both were arranged and selected by Rev. J. F. Ohl, and are published by The Lutheran Book Store, 117 N. Sixth street, Philadelphia.

ANOTHER great national contest is over, and a very exciting and disturbing campaign ended. We may well rejoice, since in these times some very ugly features are connected with our elections. We trust now, that the country will return to its ordinary course and move forward in the path of progress and development.

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### The Preacher's Voice.

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A minister should know how to manage his voice in preaching. On this much of his usefulness depends. Many do not seem to know, they lessen their influence, and their sermons are failures, because they do not voice them well. They err in various ways.

1. *Some speak too rapidly.* They hurry over their sermons so fast that they do not enunciate their words correctly. They rush along as if in haste to get to the end of their manuscript. In consequence of their hurried speaking, they fall

into a monotonous tone that is unpleasant to listen to. They destroy the effect of a good sermon by failing to give proper expression to the thoughts they utter. They are not well understood. They weary their hearers, and they wear out themselves.

2. *Some speak too slowly.* They hesitate, and falter, and seem at loss what to say next. They drawl out their sentences so slowly that their hearers anticipate what they intend to say, and reach the end of the sentence before the speaker has got there. It is painful to listen to them. The congregation feel as if they must come to their help, and finish their sermons for them. Such tedious preachers are not effective speakers.

3. *Some speak indistinctly.* The words are mumbled in the mouth, and their tongues seem to lack the ability to articulate distinctly. Light-minded lads in the audience make merry at their expense and say they are speaking with a large quid of tobacco in their mouths. Their utterances are so indistinct that a large part of their discourses is lost upon their hearers. They have neglected to acquire the first principles of the art of preaching.

4. *Some speak in too low a tone.* They seem to be whispering to themselves, or to a few people in the front pews. Their words are heard scarcely a dozen pews off. The audience strain their ears to hear, and then, after a time of failure to catch the meaning of the preacher, give up in despair. A few sentences, perhaps, are uttered in a tone sufficiently loud to be heard, and then his voice is suffered to fall so low that all the rest of the sentence is lost. Such preaching is tantalizing to an audience, and causes much dissatisfaction. An audience is wearied, and not profited, by it.

5. *Some speak too loudly.* They are "sons of thunder," not because of the lightning flashes of the truths they utter, but on account of the stunning claps of loud bawling. Their sermons are a succession of screams. They strain their throats, and make themselves hoarse, without making the impression on the minds and hearts of their hearers they aim at. Indeed, their preaching jars upon the nerves, and the effect is the reverse of that which they intend.

6. *Some avoid all these errors.* They are good and effective preachers. It is a pleasure to listen to them. They speak so well that every word is heard in every part of a large building. They speak with ease to themselves, and with comfort to their hearers. Without apparent effort, or strain of their voices, they emphasize properly, and preach effectively, and to the edification of the people,

who hang on their words. They deserve to be imitated. Natural defects can be remedied. As the voice is the instrument with which the preacher works, it is worth the exertion required to wield it well.

x.

## Seminary Items.

—It's cold.

—The election returns are "so near and yet so far."

—It was a Junior who proposed to change horse-radish into "mare'-radish.

—Mr. W. R. Grim, cashier of the Farmer's National Bank of Poyertown, paid a friendly visit to acquaintances in the Seminary.

—Mess. s. Heissler, Sr., Dressler, Folk, Hudson and Hoffman have thus far preached before the students. The rest of the seniors will be heard from ere long.

—Rev. Dr. Spaeth, president of the General Council, was absent two weeks, attending the meeting of that body, at Monroe, Mich.

—A night as black as the ace of spades lately hung over the mail box, and there was deep anxiety on the part of the students. How is it, Mail Carrier?

—A senior, the other night, made the startling discovery that a land turtle had, in some mysterious way, found lodging in his bed. He was just on the point of retiring, and did not welcome the intruder. Who did it?

—Mr. Q., of the Middle Class, astonished the Professor in Dogmatics, when he said that the *serpent* in the form of the *devil* tempted Eve in the Garden of Eden.

—Mr. Schoener, of the INDICATOR, was called home in answer to a telegram, announcing the severe illness of his father. He, we are sorry to state, did not reach home in time so see him alive. He has the sympathy of all his Professors and fellow-students, in this sudden and severe dispensation of Providence.

—A catalogue of the Seminary has just been published. It presents a very neat and tasty appearance. The "Lists of Graduates" contains 120 names. Of this number 11 have died, and 8 were hospitants. At present 62 students are enrolled, proportioned as follows: Senior Class, 22; Middle Class, 20; Junior Class, 20.

—The excitement of the presidential election penetrated even within the walls of the Seminary.

Twenty-five students, legal voters, imbued with patriotism and loyal devotion to their country's welfare, deemed it necessary to go to their homes and cast their votes. A vacation of a day was granted, in order that they might perform this most important duty. Several have pictures of the candidates at prominent positions in their rooms.

—The numerous fires in the neighborhood cause great excitement among some of the students. One, the other day, was in such haste to ascend the stairs leading to the roof that he slipped and fell. He sprained his ankle in a most painful way. Fortunately an M. D. roomed opposite, and under his care the patient soon recovered. Brave fire laddy, injured in the faithful discharge of duty (?).

—The Doctor was hearing a recitation of the Middle Class in Church History, when the following occurred: Doctor:—"Mr. X. Bethuel had two children, what were their names?" Mr. X:—"Laban—." Doctor:—"What was the name of the other?" Mr. X:—"I forget his name." In this case it was a *her*. Mistakes will happen.

—One would naturally suppose that cakes, brought from *Egypt* would be rather stale by the time they reached us. This is a mistake. There is a student in the building, who receives large invoices of that article from that country, and they are as fresh as those purchased here. Chicago beef stands in the shade when compared with such an accomplishment.

—The F. H. M. S. convened on Monday evening, October 13th, President Waters in the chair. Several committees were appointed, on education and mission work. Hudson read a carefully prepared and very interesting article on "Mission Work in India." On motion a committee was appointed to confer with the different church organizations in the city, and ascertain whether it be advisable to hold joint meetings with them. All the new students signed the constitution.

—On Wednesday evening, the 5th inst., memorial services were held for Rev. H. G. B. Artman, in St. Marks Church. An invitation was sent to the Seminary and a number of the students attended the exercises. Rev. S. Laird delivered an address, portraying the earnest spirit and willing devotion to work on the part of Brother Artman. He had always intended to enter the ministry, and as soon as opportunity offered, he entered with an earnestness surpassed by none. Rev. H. C. Schmidt, his co-laborer in Rajamundry, gave some of his personal knowledge of him in India. He said if it was desirable to erect a monument to his memory, nothing better could be done than to build a church in their mission-field. He estimated the cost of such a building at \$3,000. Rev. Dr. Spaeth delivered a German address, based on Romans, 14: 8. "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." The exercises were greatly appreciated by all who were present.

### RESOLUTIONS OF RESPECT.

The Committee, appointed at the meeting of the Father Heyer Missionary Society, held Monday evening, Nov. 11th, to draw up resolutions with reference to the death of Rev. H. G. B. Artman, presents the following:

WHEREAS, it has pleased Almighty God, in his all-wise providence, to remove from his field of labor our honored and cherished brother, Rev. H. G. B. Artman, formerly an active member of the Father Heyer Missionary Society, and

WHEREAS, by his death the Church sustains a great loss because of his untiring efforts to preach the Gospel in heathen lands, where his devotion to the Cause of Christ urged him even to endanger his life that those among whom he labored might obtain everlasting life and a home "not made with hands, eternal in the heavens." Therefore be it

RESOLVED, that we bow with humble submission to our Father's will, uniting with St. Matthew in saying: "Even so, Father; for so it seemed good in thy sight," having the assured hope that "weeping may endure for a night, but joy cometh in the morning;"

RESOLVED, that we sympathize with the bereaved family in their affliction, and with his co-laborers in the mission field, and trust that they may find place with Him who is able to comfort those who mourn;

RESOLVED, that a copy of these resolutions be sent to the bereaved family, and that they be engrossed upon the minutes of the F. H. M. S., and be published in the INDICATOR Lutheran, Workman, Foreign Missionary and Missionsbote.

John J. Foust,  
L. J. Bickel,  
Wm. F. Schoener, } Committee.

### Colleges.

**Thiel.**—The College uniform is the latest.

—The Cleveland and Hendricks marching club is now no more.

—Rev. Gaumer has returned to Greenville, and now occupies his residence on College avenue.

—Dr. Roth and Prof. Gilbert, delegates from the Pittsburg synod, attended the General Council which recently convened at Monroe Mich.

—On Sunday evening, the 2d inst., the students were treated to a grand intellectual feast in the Reformation sermon by Dr. Kunkelman.

—The first lecture in our course will be given by Eli Perkins, on the evening of the 10th inst., subject, "The Philosophy of Wit and Humor."

—The new building has been staked off and is now waiting to be commenced. If it takes as long to complete it as it does to start it, surely our generation will not receive its benefits.

—The campaign has been a great hindrance to the Professor as well as to the student. Quite a number of the students returned to their homes to vote, but now that the election is over, quiet has again returned to the satisfaction of all.

—After Chapel exercises on the morning of October 28th, the matriculation of the new students took place. The full faculty was present and the exercises were very pleasing and profitable to the old as well as the new students.

Dr. Roth opened the exercises by presenting a very carefully prepared and elegant address, bearing on the student's honesty to the engagement he makes in matriculation.

The new students were then matriculated, after which Prof. McKee gave one of his usually interesting talks on "The Higher Aims of Life."

**Muhlenberg.**—Dr. Thomas, the youngest member of the faculty, has abandoned his state of "single blessedness," and has taken unto himself a wife from the "City of Brotherly Love." Not long after the happy couple arrived in this city, the students, headed by the Allentown Band, marched in a body to the Doctor's boarding-house and tendered him and his bride an agreeable serenade. Several speeches were made by students to which the Doctor responded in a pleasant manner.

—All who accompanied the excursion to the Electrical Exhibition at Philadelphia expressed themselves well pleased with the trip. It was especially a beneficial and an enjoyable affair for the student. Many thanks are due to Dr. Thomas for originating and successfully carrying out the affair.

—The interest in politics among the students has not been so great as to cause them to form Campaign clubs. They, however, enjoyed a number of good orators appearing in this city.

—The Franklin Society (Reading Room) is in a prosperous condition. The treasury is not suffering in the least, and several new papers have been added to the list. A large new stove has been placed in the room.

—The College Glee Club has filled the vacancies occasioned by last year's graduating class. They are again having regular meetings for practice.

—The boys are well pleased with Rev. Anspach, of Easton, the "coming man" for the pulpit of St. John's Church of this place.

—New students for the Academic Department are still making their appearance.

—The Seniors are at work securing orators for their Lecture Course.

—The Literary Societies have taken in a number of new members.

—Some of the students had been home to vote.

**Gettysburgh.**—On the 29th of October, it was one month that the new president of Pennsylvania College has come into our midst. During that time it has become evident that the choice made by our honorable board of trustees was a wise one. President McKnight is spending much of his time in endeavoring to increase the endowment of "Alma Mater." For this reason it has become necessary to divide some of the studies, allotted to the president, among the other members of the faculty during his absence. The venerable Dr. Valentine, late president of Pennsylvania College, is still instructing the "Seniors" for the present.

The different Greek letter fraternities at College have been considering the feasibility of publishing a College annual. The joint committee, composed of members of the different fraternities, has met and has come to the conclusion that the interest of Pennsylvania College, as well as of the students personally, would be greatly advanced by such publication. This is a good move, and the plan adopted, if carried out, cannot help from being a success. Each fraternity elects an Editor and Business Manager. The editors are to be on equal footing, it having been agreed upon to have no "editor-in-chief." The first issue will in all likelihood make its appearance during the third term of the College year.

Several new "Specials" have come into our midst, as candidates for the "B. S.," since our last communication.

College in general is moving along as smoothly as the present season of "election" will permit. Although, as usual, party spirit among the "boys" is running high, it is a commendable fact that the College clubs, representing the Democratic and the Republican parties never parade during the same evenings, nor cause each other any serious unpleasantness, and hence by good judgment avoid all needless contentions, which so easily arise on such occasions. For that reason, when in the evening the one or the other of these clubs parade the streets of Gettysburg, amid pyrotechnic display, it is not only a pleasure to our friends in town, but it causes the College as a whole much pleasure and satisfaction. Both clubs are deserving of mention for their good marching. The Republican College club especially, owing to a larger membership and a full equipment presented an excellent appearance.

Seminary, too, is quietly coursing along her way.

Quite a number of the students of both this Institute and of College have left for their respective homes to cast their "all-important" ballot for the "best man," and this has caused not a little stir among the College boys since they now stand a good chance of reciting twice in one hour.

In the October number of the "Lutheran Quarterly" will be found the Inaugural address of Dr. Valentine as Professor of Didactic theology in this Seminary.

**Roanoke.**—The College opened with flattering prospects, although in this respect Roanoke seems to be an exception in this year of business depression. The session promises to be one of unusual success. The number now enrolled is equal to last year's attendance, and students are arriving daily.

The largest attendance is from Va., where, of course, the college is best known. Other states represented are North and South Carolina, Penn., W. Va., Md., and Louisiana.

Some improvements are being made; such as regrading College street, constructing new stiles, and establishing a fire hydrant near the College building, which will insure its safety in case of fire.

## De Alumnis.

—Rev. Charles J. Kirzel, '76 of Chestnut Hill, Treasurer of the Alumni Association, has also in charge the management of the "Church Review" in place of the Rev. F. A. Kaehler, who has removed to Buffalo, N. Y.

—Rev. W. J. Miller, '80, from Leechburg, Pa., visited the Seminary some time since.

—Rev. J. P. Deck, '81, of Chester Springs, has received and accepted a call to St. Michael's Lutheran Church at Germantown.

—Rev. Charles S. Seaman, '82, of Renovo, has received a call to the English Lutheran Church at Wilkes barre.

—Rev. T. M. Angstadt, '84, of Donegal, is reported to have gone to his former home at Lobachville, on account of ill-health. We hope he may soon recruit.

## ACKNOWLEDGMENTS.

We are pleased to acknowledge the receipt of subscriptions from the following persons. If any names are omitted, they will please notify the treasurer and correction will be made:

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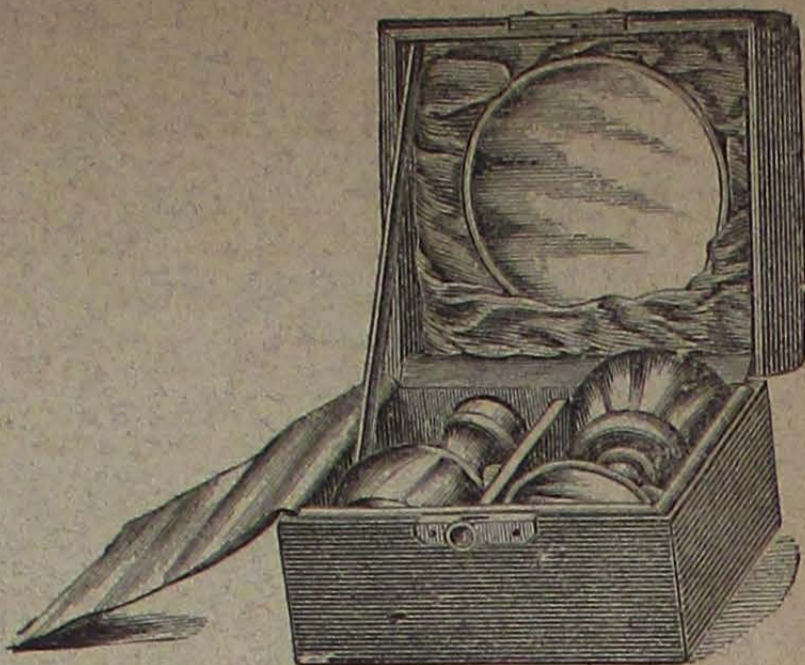
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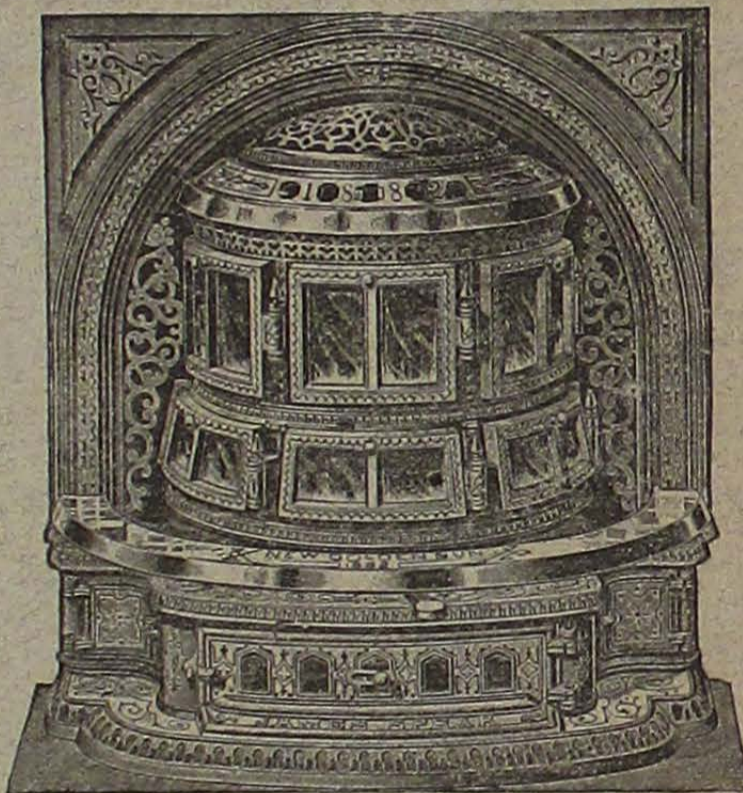
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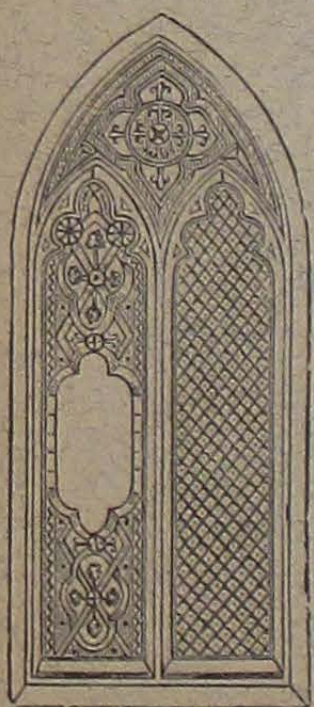
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