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VOLUME, IV. - - - DECEMBER. 1884

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# INDICATOR.

VOLUME IV.

DECEMBER, 1884.

NUMBER 3.

## Portrait of Dr. Krauth.

AT THE last commencement of the University of Pennsylvania, a portrait of the REV. C. PORTERFIELD KRAUTH, D. D., L. L. D., late Vice Provost of the University, was presented to that institution by the Hon. Company of Alumni of the University; and, by the appointment of the Board of Trustees, received in their behalf, by the Rev. W. Schaeffer, D. D., who made the following remarks:

GENTLEMEN OF THE ALUMNI OF THE UNIVERSITY!

We are all in hearty accord with the sentiment so aptly expressed by Tacitus: "The love of fame is often an incentive of the wise and the good, a great principle with men of noble minds, and the last which they are willing to resign." We can be the more hearty in this, for the reason that the voice of Divine inspiration tells us that the pure and the good shall be held in everlasting remembrance; as though a desire to live in the tender and affectionate memories of those who survive us, is not necessarily the presumption of a selfish ambition; but may be in harmony with the teachings of that wisdom which cometh down from above.

This extraordinary part of the exercises of an Academic commencement is intended to do homage to that principle, and to testify that the University of Pennsylvania never fails to do its part in cherishing and in keeping ever green the memory of those distinguished scholars who, having been entrusted with high responsibilities in her employ, have honored themselves in doing good as faithful servants of their fellow men.

Of the lamented teacher whose portrait now stands before us, I may truthfully say, as Augustine said of Ambrose of Milan, the great bishop: "He is known in the world as among the best of men." His intellectual endowments, both rich and rare, his cultivation, his genial manners, his moral energy, added to the graces of a pure and believing heart, fitted him pre-eminently for the sphere of a teacher in those departments where science, and philosophy, and theology present their profound problems and hold out their rich rewards to the ingenuous and aspiring mind. Occupying for years an official position second in rank in the University, and, during an interregnum, charged with the duties of the Provostship, he acquitted himself with such signal ability, that on the occasion of his lamented death, his colleagues of the learned faculties testified their high

appreciation of his worth in terms which have been faithfully recorded and, which, for their grace and their sincerity, deserve to live forever. As his surviving friends, we may well adopt the sentiment of a distinguished moralist of Ancient Rome: "We cease to mourn for him, but we continue to remember him, and hold his name in perpetual honor."

The fine array of costly memorials with which art has already adorned the walls of the University will now be increased; and to the company of the grand old patriarchs, and men of later generations, a Smith, a DeLancey, a Wiley, a Bache, a Vethake and a Reed, men whose names are synonymous for profound scholarship, whose names can scarcely be mentioned in such a presence without awaking tender and grateful emotions in many an honest heart, there will now be added one more, altogether worthy to stand among them, and to whom I cannot refrain, on this occasion also, from applying the testimony that Tacitus gives of a noble Roman, a man of simple manners and extraordinary personal attractiveness who "was great without arrogance, admired when seen, beloved when heard, and never gave envy reason to repine at his success." This fine portrait of the late Vice Provost, so generously and gracefully given, is heartily and thankfully received.

## Religious Queries.

BY REV. CHARLES L. FRY.

When Moses beheld the wondrous burning bush in Horeb, he said: "I will now turn aside and see this great sight, why the bush is not burnt." Here is a lesson for the present age, which is sometimes distinctively designated "the age of interrogation points." It is not a sin to ask the question "why," even concerning God's divinest operations, *providing*, (and here is the main point) the inquiry is of a reverent nature and can discern the dividing line between the "so far shalt thou go" and the "no farther." Indeed, the very next verse says it was *because* the Lord saw that he turned aside to see that He revealed Himself unto him; implying that if Moses had not had sufficient interest concerning the miracle of the burning bush to discommodate himself about it, to "turn aside" (and this is here a significant expression) out of his beaten path, that he might investigate the matter, there would be nothing of the sequence that resulted.

Proper criticism of revealed facts and truths is as lawful now as then. It is the glory of Protestant

Christianity that it has rendered dogmatism a thing of a past age, and that it favors every form of scholarly investigation. There is terrible danger, it is true, of the abuse of this exalted principle; a danger which is alas! being constantly and fearfully actualized. The transition to skepticism and sacrilege is appallingly easy unless the spirit of reverence within us be, as it was in Moses, the foremost of the intrinsic elements of character. But with this pre-requisite condition fulfilled, we dare, nay we are commanded to ask any questions which will enable us to give a reason for the hope that is in us, with meekness and fear. And a man ought to be sometimes willing to "turn aside" from his avocations of business or pleasure, to inquire into matters that pertain to the welfare of the Church, and to his own position and influence therein.

As Moses drew nigh to the bush, however, when he came to the "no farther" line, the Lord spake to him the admonition not to approach too near. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." What a radical change of feeling did this beget in him, all in a moment! His intention had been to give the bush a minute, thorough, critical, scientific investigation; but behold now he has "hidden his face, for he is afraid to look upon God!" O, that men might learn that there are some things which the natural sciences cannot explain! O, that the human mind might reconcile itself to the truth that God has His mysteries in nature and grace, which it is irreverent to dare to approach too near. Modern unbelief raises many objections to the Bible. It discovers many a burning bush, unaccountably strange in the course of its wanderings, and shutting its ears to the voice that forbids irreverent analysis, refusing to put off the shoes of this world's manufacture in respect for the holy ground on which it is treading. God does not reveal the spiritual signification, and it falls to scoffing. Nevertheless it is cheating itself, not God. The burning bush in Horeb was the introduction to a subsequent stupendous revelation, and Moses was eminently wise in not being hyper-inquisitive about the means, but chiefly solicitous about gaining the end. Suppose he had persisted, notwithstanding his admonition to the contrary, in his determination to chemically analyze the burning bush, even were he to have achieved his purpose, how little would he have gained, and how much would he have lost! God would not have made known to him His plan of salvation, that he might be so full a partaker of it, and so eminent a factor in it. And modern science, in refusing to reverently bow in acknowledgment of Divine mysteries; in maintaining its ability, by "philosophic" explanation, to strip every burning bush of its miracle-sanctity,

and banish mystery out of the world, cheats itself of the discernment of God, in every respect, especially of the chief revelation of saving grace, which He otherwise would impart.

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### Stop and Think.

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That which is derogatory smarts. The pleasing is ever welcome. The charge of wrong and culpability is quickly resented. And yet honest fault-finding may be of great blessing to us if we only stop and

We have an excellent system of Theology. We believe in the total depravity of man. There is abundant evidence to that effect. Even the saints are by no means perfect. We acknowledge in public and private prayers that we are great sinners and have often and in many ways come short of doing our whole duty. Now, this is all well and good, and we are thoroughly in earnest and satisfied so long as no one announces assent to our lamentation. But should some brother take us at our word and say yea and amen, our devotions would suddenly come to a close. War would be declared. Hostilities would not cease until it was conceded that we were far better than our own admission made us.

In private and synodical meetings we lament over the slow progress we are making. Resources are at hand if we would only take and make the most of them. Indifference and inactivity are letting much go to waste. Many are in the vineyard, but the laborers are few. We weep when we remember Zion. But let another make charges in harmony with our own acknowledgments and there is trouble ahead.

On every recurrence of Reformation day we recount those stirring events that tried men's souls. We talk of the grand old Church. We challenge the world to produce a purer confession of faith than that in the Symbolic Book. We refer to the ignorance dispelled and the education diffused by the Reformers. We make it our boast that we are the Church of theologians. Luther and Melancthon were educators. Some of the greatest Universities of the world are under Lutheran supervision. So enthusiastic do we become that we would rather die than renounce the faith delivered to the Lutheran saints. We maintain that it is a great misfortune that our denominations do not possess such a clear knowledge of the Divine word as we. We assert that as the possessors of the pure faith we are bound to proclaim it to all men.

Now that is all very correct. But stop. After those claims have been boldly preferred, an appeal comes from heathen lands, another

from a pastor of the Mission Church, another from the Trustees of a College, another from the Committee to solicit funds for the New Seminary buildings. Here is an opportunity for pastor and people to show how much all our professions amount to. These appeals generally have the effect to tone down the ardor. But what becomes of them? Examine the waste basket. They seldom materialize. Their epitaph: Died in the hands of the pastor, or of the Church Council. They did not ask them to lay down their lives, but their dollars. The appeals are killed, the Church is crippled, while the love of money, the root of all evil, still lives and is strengthened. The missions drag out a sickly existence. The old defaced and uncomfortable buildings stand to the disgrace of the Church. How mightily we love the glorious Church and her precious doctrines.

There has been much boasting and too little work. It is high time that we stop, not the extolling of the Church but the fostering of this indifference to her necessities. What do we complain of in other denominations? We complain that Methodists send missionaries to Germany and Scandinavia, that the Presbyterians are laboring among our Germans in this country, that Congregationalists and Episcopalians are establishing missions among our anglicized and anglicizing people who complain that they are doing more than they are called upon to do. We find fault with them for doing what we have either stubbornly neglected or refused to do. Even where we have every facility to keep our own to say nothing of making gains for the world, we often destroy our efforts to retain our own people by the establishing of Missions. Then, after having by shortsightedness and obstinacy lost the opportunity for our Church, some indulge invective against others for doing what they prevented our own people from doing. Others live and fatten on our material, not because it deserves to go to them, but simply because we afford it no other alternative. Often after they have gathered the cream we begin to put our claim for the blue milk. Stop and think.

Let the Church be aroused. Ministry and laity need it, and that badly. To talk about our superiority and not prove it by actual work done and sacrifices made is the meanest and most sickening kind of bombast. I believe that we have grand heritage in the Mother Church of the Reformation. Let us be encouraged by the past to do the work of the present. Let us defend, protect and guard those who have been baptized at our altars, and we may then defy any to take them from the Mother

Church. Let the Church, instead of standing coldly by and seeing them scattered as sheep without a shepherd, provide what is necessary, and all will be well. Stop the leakage and a glorious future is insured to our Church in this land.

OX GOAD.

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### Envy.

Envy has been called "an ill-natured vice, made up of meanness and malice." It is the passion of a weak and narrow mind, a mean and degrading emotion, the opposite of everything noble and generous. It maligns and vilifies every virtue; fosters all that is vile and degrading in human nature, and creates discord and strife where peace and harmony should prevail. All the other passions are useful in their proper sphere, and have their place in a well balanced mind; but there is no such thing as an honest and lawful envy. It is intrinsically evil, and its effects are nothing but evil.

"Envy is the rottenness of the bones," says one inspired writer; and the Apostle James tells us, "Where envying and strife is, there is every evil work." "If thine eye be evil, thy whole body shall be full of darkness," says Christ. Pride caused the fall of man; but envy first brought death into the world when Cain's hands were stained with his brother's blood. Envy prompted the sons of Jacob to sell their brother into slavery; envy, brooding in the dark, revengeful spirit of Saul, caused him to plot the destruction of God's chosen King of Israel. And it was the same passion that prompted the last and crowning crime of Israel's apostasy when, on Mount Calvary, the Jewish priesthood bathed their hands in the blood of Christ.

When we examine this degrading passion and observe its pernicious effects, we must conclude that it should have no place in the heart of him who is called to be an ambassador of Christ. We can readily understand that ministers, being subject to like infirmities with other men, may sometimes yield to other passions that none the less disgrace their calling. But what must we think of him who, moved by a spirit of envy, deliberately seeks to blast the fair fame and ruin the good works of a brother minister. Is he a fit herald of the gospel of Christ? And yet such men are found among the clergy. They can secretly blot the fair reputation of those who are better than themselves, and what they cannot proclaim in plain and open terms, they will do by circulating malicious reports, and by raising suspicions where they cannot fasten accusations. "A fearful thing," says Baxter, "that any man who hath the least of the fear of God should so envy at God's gifts, and had rather that his

carnal hearers were unconverted, and the drowsy not awakened, than that it should be done by another who may be preferred before him." How often is the work of the Church hindered, even prevented, by envy among her ministers who fear lest another may be exalted; be called to a higher position or one of greater trust than themselves. Do they remember that they are called to preach Christ, who knew nothing of that ignoble passion? Such petty jealousies and animosities are unworthy of any man, and become a positive crime when found in him who calls himself an ambassador of Christ.

And what will be the judgment of Christ upon the work of such a man? The envious minister's own conscience, if he would but stop to think, must tell him of the deep and terrible pit he is digging for his own destruction. "Envyings, murders, drunkenness, revelings and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Envy closes the gates of heaven, and opens wide the yawning gulf of hell before him who listens to its insidious voice.

And how then must we guard against this vice? If there were any justification of envy, it might be found in the case of the poor, hard-worked, underpaid minister, when he contrasts his own condition with that of his wealthy and influential brother who enjoys all the good things of this life. But let him remember the promise of Christ that for every trial he may endure here, he will receive a greater reward in heaven. He who is unwilling to endure hardship and privation without complaint, is unworthy of his calling. "The Lord careth for them that are His," and all their necessities will be supplied.

A celebrated Frenchman says, "He that would live clear of envy must lay his finger on his mouth and keep his hand out of the ink pot." Mackenzie tells us, "We may cure envy in ourselves, either by considering how useless or how ill those things were for which we envied our neighbor, or else how we possess as much, or as good things. When I begin to examine his perfections, I find myself as happy as he. And though many envy others, very few would change their condition even with those whom they envy." The very uselessness of envy should be enough to condemn it, and drive it from the heart of every true minister. But in addition, he should cultivate a spirit of contentment with what God has given him, and reflect that though his lot be a hard one, God yet bestows upon him a thousand fold more of His precious gifts than he is worthy to receive. And let him also cultivate a spirit of meekness and love toward all men; imitate the example of Christ and strive in all things

to be like unto the blessed Master. Then will he be a true child of God, a worthy minister of the Gospel and one able to build up the kingdom of Christ.

And when a minister becomes the victim of another's envy and malice, let him remember the words of Christ: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad, for great is your reward in heaven, for so persecuted they the prophets which were before you."

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## De Alumnis.

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—Rev. E. T. Horn, '72, of Charleston, S. C. was elected Professor of the Seminary at Newberry, S. C., by the S. C. Synod. He, however declined the position.

—Rev. R. F. Weidner, '73, Professor of Augustana Theological Seminary, at Rock Island, Ill., visited our Seminary a few weeks ago, on his return from the Evangelical Alliance, held in New York, where he delivered an address on "The State of Religion in Sweden."

—Rev. J. S. Koiner, '80, of Spring Hill, S. C., will return to Conover, N. C., about the first of January, 1885. He has accepted a call to resume the duties of instructor in Concordia College, the young institution of the Tennessee Synod.

—Rev. C. K. Drumheller, '80, of Tamaqua, visited his friends at the Seminary recently.

—Rev. James F. Beates, '84, has accepted a call as assistant pastor in Rev. G. W. Mechling's charge, at Lancaster, Ohio.

Rev. Wilson Yeisley, '83, of New Hagerstown, Ohio, changed his address to Sherrodsville, Ohio.

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—If a minister wish to draw upon himself a storm of wrath, let him be overbearing and domineering, always carry out his own notions and never seek the advice of his congregation.

—The most eloquent sermon is a pure and upright life. The world cares less for precept than for example.

## Seminary Library.

L. J. BICKEL,	- - -	Senior Librarian
G. A. BIERDEMAN,	- - -	Middle Librarian
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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 Prof. Egbert C. Smyth, D.D., "The Andover Review," for November and December, 1884.

—From the publisher, "Lehre u. Wehre," November Heft.

—From Rev. F. W. Weiskotten "The Church Messenger," Vols. I-IV. (bound.)

—Through the INDICATOR, Minutes of the 42nd. session of the Pittsburgh Synod of the Evangelical Lutheran Church.

—From the Pilger Book Store per INDICATOR, "Monatliches Litteratur Blatt" for September and November.

—From Prof. Franz Delitzsch, D.D., per INDICATOR, "Saat auf Hoffnung," No. 4, of 1884.

—From Rev. Sylvanus Stall, A. M., per INDICATOR, "Stall's Lutheran Year Book," for 1885.

—From Prof. C. W. Schaeffer, D.D., "Stall's Lutheran Year Book," for 1885.

—From the Alumni Association, No. 4, of Vol. 3, of "The Lutheran Church Review."

—From Rev. P. Isenschmid, M. D., A Genealogical Chart.

This chart gives the principal persons and families of the Bible from Adam to Christ, with appropriate Scripture passages, historical dates, and some of the most important contemporaneous events of the Gentile world, all arranged in Chronological order.

Through the kindness of the Editor, Prof. Egbert C. Smyth, D. D., we have been enabled to place that excellent magazine "The Andover Review," in our reading room. Such good will is substantial, and we trust may not go unrewarded in furthering the interests of the Review.

## BOOK NOTICES.

"Eight Studies of the Lord's Day," 12 mo. p.p. 249. The Riverside Press, Cambridge. Printed for gratuitous distribution.

In the words of the author the object of this work is "to direct and stimulate Christian thought to appreciate both the Divine and the human side of the day of loyalty to Christ." He takes exception to the view of Dr. Hessey, in his "Bampton Lectures" that the Lord's Day does not stand as an observance obligatory on Christians, and holds that Sunday and the Jewish Sabbath are in some way related, proved by the continuous use of the Decalogue in the public service of the Christian Church. The treatment is presented in eight studies, whose topics are: "The phenomena of the Day," "The origination of the Lord's Day;" "The Week," "The primeval Sacred Day," "The Mosaic Sabbath," "The permanent and the transient in the Sabbatic System," "The Fourth Commandment." The conception of the subject is clear, the discussion thorough, and the argumentation cogent.

"Stall's Lutheran Year Book;" edited and published by Rev. Sylvanus Stall, A. M., 12 mo. p.p. 194, paper 25 cents.

The editor in publishing this book supplies a long felt want in the Lutheran Church creditably to himself and to his Church. Although the issue of 1884 was well worthy of a kind reception, that of 1885 is still more so, being more complete and accurate in every part, and possessing many valuable additions. No pastor or theological student can afford to be without it, as it contains in a nutshell just what he daily wants to know. Moreover, the price is so low that every Lutheran layman, at least every intelligent one should own a copy. There is no better remedy to counteract indifference and create a "just appreciation of the grand old Church of the Reformation" than a knowledge of it,—of its doctrine and life, of its history and extent.

The book contains 45 engravings of Lutheran institutions, mission maps, missionaries, publication houses, etc. lists of dedications, churches destroyed, bequests and donations, sketches of 45 deceased ministers, publications, a list of ministers arranged alphabetically according to post offices and according to name; in short, it gives the most complete exhibit of the Lutheran Church in the United States and Canada ever published. There are likewise statistics of the Lutheran Church in Germany and throughout the whole world.

The book can be procured at any Lutheran book store, or from the editor, Lancaster, Pa.

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DEVOTED TO THE INTERESTS OF THE  
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AT PHILADELPHIA.

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PREJUDICE, using the word in its primary sense, appears on every side. It is seen in every walk of life and felt in every department of thought. As long as life lasts, we cannot help meeting those who are touched with it in some form or other.

The minister in his experience, too, meets many who have prejudices—preconceived notions, opinions and beliefs—with respect to religion, formed often by early influences,—education, association and the like. Among such, however, he finds some sincere in their intentions and aims, and intensely anxious to be properly instructed in the “Word of Truth,” and to be securely established in the faith once delivered to the saints.

And to proceed and to act rightly in each of these cases will be a matter of the deepest concern to the minister clearly conscious of his mission and duty. Is there not, it may be asked, some general rule by which he is to be guided? A celebrated philosopher has said: “To attain to a knowledge of ourselves we must banish prejudice, passion and sloth.” Can it not be safely inferred and said, that to instruct others we must first strip them of their prejudices,—their preconceived notions and convictions—if they have any which are at variance with the truth? And did not

Christ himself point to such a principle when, in the presence of his disciples, he used the words, “except ye become as little children?” This is, in truth, the principle, or rule, which the minister must follow or apply. He must cast down, in order to raise up; break the sod, in order to sow the good seed; tear down the old building, in order to rear the new one in its place.

This presupposes, that he have a clear insight into the nature of the one's prejudice with whom he comes in contact, which can be gained only by association, observation and study. It presupposes, further, that he have a broad general knowledge, or at least a large well-selected library, in order that he may be fitted to meet each particular case, to disclose fallacies and errors, and to set up, in their stead, correct principles and doctrines.

His birth and death are said to be the two most important events in the life of man; so also these are held to be the two great, overshadowing events in the history of Christ. Equally important and necessary to the execution of the sublime scheme of salvation, both of these events have been, and are yet solemnly observed by the Christian Church. As the time for the celebration of the former event is again near, a little reflection may not be inappropriate.

We indeed make much of Christmas, which is perfectly right. On that day we have our solemn, religious services and ceremonies, our splendid festivities and demonstrations; but, even in the face of this, can it be said that we always celebrate it properly and acceptably? Do we not often lay too much stress on mere form and outward rite? Do we not often look more to the sign than to the thing signified, more to the shadow than to the substance? In our Christmas celebration, in all the services connected with it, we need more of the spirit, truth and heart. This alone will make it truly enjoyable to us and acceptable to God himself.



## Editorial Notes.

THIS being our last issue in the year that is passing swiftly away, we "seize time by the forelock" and wish all a happy New Year.

EVER and anon members of the Alumni send personal notices. These we solicit and welcome, and gladly give them a place in the INDICATOR.

As long as human nature is imperfect, mistakes will occur. In our last number we noticed some typographical errors; but, when such appear, we trust that our readers will be indulgent.

OUR estimate made at the first of the year has fallen short of the mark. Although we ordered seventy-five additional copies of the INDICATOR to be printed, yet we now find that we have barely sufficient to meet the demand.

A SOCIETY, whose object will be the discussion of Theological questions, is one of the possibilities. Such an organization in the Seminary we heartily commend, being satisfied that rich benefits would flow from it to all.

WHEN the "expressive gift" is passing from hand to hand, the INDICATOR, humble in its wishes, asks only a place in the goodwill of its readers. Something tangible and material from delinquents, however, would be very appropriate and acceptable.

AMONG our late exchanges, we notice the re-appearance of the Hagerstown Monthly, whose visits, for some cause unknown to us, have been like those of angels, few and far between. Being the only monthly edited by the "fair ones" which we receive, we are always especially glad at its coming.

THE kind words which come to us now and then from subscribers are indeed cheering. They do not enkindle pride, but give encouragement. Below we insert a part of a letter: "Enclosed please find fifty cents for another year's subscription for the INDICATOR. Your paper is very welcome; we would not be without it. I wish you God-speed."

## Cowper on Preachers.

There is no poet in the English language who for originality, combined with purity of thought and force paired with chasteness of style, more deserves the attention of men of the clerical profession than Cowper. Psychological study as he is personally with his unhappy mind continually on the brink of madness and despair, in his brighter serene moods he manifests a soul as pure and innocent as a child's, and as wise and just as a sage's. Being a layman, he speaks of ministers not as one of the fraternity, but as a man who received his impressions and formed his sentiments beneath the pulpit, not on it. On this account his estimate is the more valuable in showing what the intelligent Christian hearer expects in the pulpit.

Except a few select passages, Cowper's 'Task' belongs to those poems which are more praised than read. But if any student of Theology can for good or bad reasons only read an extract of this epoch-making poem, let him by all means read in the second Book, headed: 'The Time Piece,' lines 326-572, beginning thus:

"The pulpit, therefore (and I name it filled  
With solemn awe, that bids me well beware  
With what intent I touch that holy thing.")

And in order to excite a craving for what is here sincerely recommended, a few passages may well be given, as it were to taste. //

"There stands the messenger of Truth, There stands  
The legate of the skies; his theme divine,  
His office sacred, his credentials clear.  
By him the violated law speaks out  
Its thunders, and by him, in strains as sweet  
As angels use, the Gospel whispers peace.—  
But hark.—the Doctor's voice!  
He grinds divinity of other days  
Down into modern use; transforms old print  
To Zigzag manuscript, and cheats the eyes  
Of gallery critics by a thousand arts. . .

The things that mount the rostrums with a  
skip,

And then skip down again; pronounce a text,  
Cry hem! and reading what they never wrote,  
Just fifteen minutes, huddle up their work,  
And with a well-bred whisper close the scene!

Or will he seek to dazzle me with tropes,  
As with the diamond on his lily hand,  
And play his brilliant parts before my eyes  
When I am hungry for the bread of life?

I seek divine simplicity in him,  
Who handles things divine.  
Some, decent in demeanor while they preach,  
That task performed, relapse into themselves,  
And having spoken wisely, at the close  
Grow wanton, and give proof to every eye—

Who'er was edified, themselves were not.—

O popular applause! what heart of man  
Is proof against thy sweet seducing charms?  
'Tis Revelation satisfies all doubts,  
Explains all mysteries, except her own.—  
Is Christ the abler teacher, or the schools?  
If Christ, then why resort at every turn  
To Athens or to Rome, for wisdom short  
Of man's occasions, when in Him reside  
Grace, knowledge, comfort,—an unfathomed store?  
How oft, when Paul has served us with a text,  
Has Epictetus, Plato, Tully, preached!  
Men that, if now alive, would sit content  
And humble learners of a Saviour's worth,  
Preach it who might."

JONAS.

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## Seminary Items.

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—Christmas.

—Examinations are upon us. Constant application is the order of the day.

—In thought we already anticipate the good things that are to come in the coming weeks.

—Messrs. Graepp, Sr., Lazarus, Ramsey and Miller preached before the students since our last issue.

—And still another one of last year's class enters our former marriage list. We extend our congratulations to Rev. and Mrs. L. M. McCreary. The latter was formerly an Allentownian lady.

—"Our attitude towards church fairs, lectures and entertainments in general," was lately the topic for discussion in the Monday morning Conference. The question was handled without gloves, its shady and its sunny side being ably presented.

—During the absence of a Senior, some friend or friends conceived the idea of placing him in effigy in his bed. This done, the report went forth that he had returned sick. On tip-toe, noiselessly and silently, one by one went to see him, even our doctor came with his pharmacopoeia. Imagine the surprise!

—Some thirty of our number recently paid a visit to the Masonic Temple in this city. All were impressed very forcibly and favorably with the grandeur of the architecture, but the principles there advocated we must of course combat. Often in a golden house, a wooden room you find.

—At the opening of this session many were the inquiries concerning the lady visiting committee. The rooms consequently always bore a holiday appearance, giving evidence that busy hands had plied the broom. But the inquiry still is "When will that committee come?" Echo answers, when?

—There is perhaps no object, the studies excepted, in which all take more interest than the mail-box. It is indeed amazing to see how many watch it with the greatest vigilance. To be sure each one expects a letter of great importance. But oh, how oft it cometh not!

—The Professor having written some names on the black-board, one from the rear calls out, Doctor I can't make it out. You had better get opera-glasses, or do you expect me to carry the board back to you, was the quick reply.

—The discussion on the Augsburg Confession at our Tuesday afternoon Colloquium having been completed, it was suggested by Dr. Jacobs that the students organize a body over which one of their number presided to consider exegetically some of the chief dogmas of the Church. It is hoped this can be done at once. Of course the Doctor would be in attendance at every meeting.

—On November 10th, a meeting of the F. H. M. S. was held. The Home Mission Committee presented an essay introductory to a series of essays, which are to follow in the course of time, on the Mission work in America. This is a commendable step, since it is hoped thereby to engender a livelier interest in this sphere. The first effort was a laudable one.

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## Colleges.

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**Gustavus Adolphus.**—We are moving along quietly towards the Christmas holidays. The approaching examinations are filling the minds of the students with anxiety. Reviews are in order. We have now over 100 students enrolled, and, though so near Christmas, each week adds one or more to our number.

—Prof. Bauman was away nearly two weeks attending the meeting of the General Council at Monroe. He was greatly pleased with the trip, the sessions of the Council, and the hospitality of the good people of Monroe.

—On the 12th of October the English Professors began an English S. S., in connection with the Swedish congregation. There are over 109 pupils enrolled. Several of the students assist in teaching.

—The Minn. Conference met at New Sweden, a place about 20 miles West of us, on the 11th of November. Our school was closed from the 14th to the 24th, thus giving teachers and students the opportunity of attending the Conference, of which many availed themselves. The College band was present over Sunday to assist the musical part of the exercises.

—The Conference adjourned on the 19th, and many of the members were brought over to St. Peter. In the evening a large audience was assembled in the Swedish Church to listen to Rev. Trabert's address on "The Increasing Demand for Higher Education and the Cause thereof." It was well received. Mr. Osborne of the "Skaffaren" spoke of G. A. College in 1984, and Rev. Haupt of St. Paul, on "Except the Lord build the House, etc." Both were to be five minute speeches, but there was too much to be put in five minutes. The objection made to them, however, was that they were not long enough. The forenoon of the next day was taken up by Swedish addresses; one on the relation of the Reformation to education, by Rev. Almen, religious editor of the "Skaffaren," the other by Rev. Svard, of Vasa. In the afternoon Rev. Norelius gave a history of the College. Before dinner the new buildings were solemnly dedicated to the cause of Christian instruction. The dinner was served at the school to a large multitude. This gathering and these exercises will doubtless prove of great good to the school.

—On Thanksgiving Day Rev. Frick moved into one of the new buildings. The ladies who are to occupy the upper story are preparing to follow. The other buildings will probably be ready by Christmas. According to vote of Conference the debt on these new buildings is to be paid before the next meeting in February.

The weather is delightful. We've had only about three days of severe cold weather, and no snow fit for sleighing. This is in favor of the students who board in town and those teachers who live in town, and we are thankful. Merry Christmas to the readers of the INDICATOR.

**Thiel.**—Christmas vacation commences on the 23rd inst.

—New students still continue to swell the number in the Academic department.

—A number of the present Senior class expect to enter the Seminary next fall.

—The ladies of the Lutheran Church furnished an elegant supper at the Boarding Hall on the evening of November, 13th. The boys showed that they know how to appreciate the ladies' kindness.

—The Clonian Literary Society has procured the services of Dr. Kunkelman, who will lecture in Laird Opera House on the evening of the 4th inst., on the subject, "Women in History." The proceeds to be used for the benefit of the Clonian library.

—The musical department is in a flourishing condition. The advantages of the Conservatory System, as established and sustained by Professor Washburn, are fast becoming apparent.

The students know how to appreciate a good thing, and consequently quite a number have enrolled their names as members in this department.

—The Seniors, according to the usual custom, took their Thanksgiving dinner at the home of Mr. Bacher.

That Mr. Bacher knows how to prepare such a dinner, those who have shared his hospitality on previous occasions can well attest.

It is needless to say that on the present occasion he has well sustained his reputation.

—A good part of the foundation of Memorial Hall has been laid, and the building is contracted to be completed on November 10th, 1885.

It is located just north of the main building on a slight elevation, which location, for convenience as well as appearance, could not be surpassed.

Its dimensions are 75x43 feet, and when divided into its several apartments, it will be a commodious and advantageous building.

—The Union Thanksgiving services were held in Trinity Lutheran Church.

Rev. Professor Whitteker conducted the opening services, after which the morning lessons were read by Rev. Brittain, of the U. P. Church.

Rev. Blakesdell, of the M. E. Church, announced the first hymn, which was followed by the sermon by the pastor, Rev. Dr. Kunkelman. Rev. Stewart, of the Presbyterian Church, then offered prayer, and Rev. Tinker, of the Baptist Church, announced the closing hymn. The music, under the direction of Professor Miller, was well executed; the audience was large and attentive, and the services throughout were most pleasing and profitable.

**Gettysburgh.**—Since our last communication the campus of College has undergone a striking change. Until then the buildings were still hidden by the green foliage of the maples and other large trees. Not long after, and a transformation had taken place, such as always makes our valley, enclosed as we are by mountains on nearly all sides,

picturesque, a fit study for an artist. Gradually the leaves began to turn into colors varying from the most delicate yellow and pink, to the dark cherry red and chestnut brown. Beautiful as is this transformation, it is only the saddening sign of decay, and to-day, as we sit at our window, we can see nothing but the hazy blue mountains in the North and Northeast—the bleak neighboring woods and the College buildings with their white walls, looming coldly and seemingly abandoned above the bare limbs and twigs of the Campus trees.

—Nothing of any importance has transpired at College during last month, save some knowing one claims to have heard the ringing of marriage bells, in which it is rumored one of our Collegians figured prominently.

—The students of the Seminary were agreeably surprised by the kind Dr. J. I. Mombert, who presented each with a pretty and instructive volume, of which he is the author, entitled, "Faith Victorious." It is an account of the life, times and labor of the venerable Dr. Johann Ebel, of Prussia.

—Missionary hall has been honored by the addition of the picture of Dr. Theophilus Stork, father of our deceased and much beloved Professor Chas. A. Stork, and of Rev. David Loy Tressler, Ph. D., first President of Carthage College, Illinois, as also a very good picture of our present Prof. Dr. C. A. Hay.

—And what shall we say of the good, but to us unknown friend and brother who has so graciously opened his large heart and renovated our reading room to such an extent, that now we tread upon Brussels carpet and read with thrice the ease we did in former times. Surely we express the sentiment of every Professor and student here, in extending our heartfelt thanks to him, and in praying that God may prosper him for time and eternity.

—Thanksgiving Day was celebrated by a union service, held in the Presbyterian Church. The sermon was delivered by Rev. Barclay, of the Reformed Church of this place.

**Muhlenberg.**—Quite a number of our boys spent Thanksgiving Day at their homes. Those who remained here enjoyed the holiday in various ways. In the evening, Prof. Richards delivered a lecture in the Court House for the benefit of the High School library. His subject was "Social Salt." A large audience was present, and a liberal sum was realized. All who attended were well pleased with the lecture.

—Dr. Thomas has taken a new departure with the Junior class in chemistry. Instead of having them study the text book only, he also requires of

them practical experiments in the laboratory, once a week. The boys like the idea very much, for it not only impresses the principles of the science more forcibly upon the mind, but also shows some amusing and surprising results.

—The two Literary societies have decided to have a contest in the Academy of Music sometime in December.

—The Seniors have secured some of the orators for their lecture course, among whom is Dr. Krotel, of New York.

—Examinations have been announced, and the boys are beginning to count the weeks until Christmas.

**Augustana.**—A new feature of interest has sprung up in our midst. It is the new building that is now in process of erection. During the Fall term men have been busy in excavating. The building is to cost \$55,000. Its dimensions are 160 feet by 60 feet. It is to be of the pure Renaissance style, built mainly of brick, but beautified largely with a fine, neatly carved, yellow-stone. Groups of students may be seen day by day standing near by watching with mingled pride and eagerness the progress of the workmen.

A Luther jubilee festival was held on November 6th, at 10 o'clock A. M. Dr. Hasselquist delivered the address of welcome. Professors Bersell and Sandt delivered orations. The subjects chosen were "The Heirs of the Reformation," which was treated by the former in the Swedish language, and "The Everliving Power of the Reformation," which was treated by the latter in the English language. Both speakers did ample justice to their subjects, and proved themselves both able and eloquent. In the afternoon of the same day the corner stone of the new building was laid. The services were conducted by Rev. Carlsson, President, of Augustana Synod. After these were over the people repaired to Concordia Hall, and were addressed by the Hon. Mr. Gest, of Rock Island, Professor Olsson and the Rev. Mr. Swensen, from Kansas.

In the evening a concert was given by the Augustana Oratorio Society. An admission of 25 cents was charged, and quite a handsome sum of money was realized.

The following programme under the management of P. A. Edquist was rendered:

#### PART I.

1. Piano Solo—Shakespeare's Midsummer Night Dream, music by Mendelssohn and Liszt,  
Prof. G. Stolpe.
2. Prayer,  
Rev. C. A. Ewald.
3. Solo and Chorus, (Hear me When I Cry),  
Dr. T. N. Hasselquist and A. O. S.
4. Choral—(Commit Thy Ways),  
A. O. S.

5. Solo—(The Sun of Righteousness),  
Miss Esther Hasselquist.
6. Solo—(How beautiful are the Feet),  
Miss Alfreda Lindgren.
7. Chorus—(Make a Joyful Noise unto the Lord),  
A. O. S.

## PART II.

8. Vue for Violin and Piano,  
Prof. G. Stolpe. Miss Marion Reck.
9. Solo and Chorus—(Lord, Thou hast been our  
Dwelling place),  
Dr. T. N. Hasselquist and A. O. S.
10. Chorus—(Behold the Lamb of God),  
• A. O. S.
11. Solo—(Never will my Heart refuse Thee),  
Miss Louisa Engstrom.
12. Chorus—(Worthy is the Lamb),  
A. O. S.
13. Solo,  
Miss Minnie Kohler.
14. Chorus—Hallelujah,  
A. O. S.
14. Benediction,  
Prof. R. F. Weidner.

The entertainment was a grand success. We especially mention the solos rendered by Miss Esther Hasselquist, Dr. T. N. Hasselquist and Miss Minnie Kohler are deserving the highest commendation.

—The following day (Friday), was a general holiday, except for the Building Committee, the Board of Education, the Board of Directors and a few other Boards whose names we have forgotten. In the evening quite a fine gymnastic entertainment was given by the students who are under the training of the enthusiastic teacher, Dr. Westerberg.

—A lady elocutionist, by the name of Schroeder, is at present creating a sensation among the students. She has a class of about 60, and makes vocal drill a specialty, as may be judged from the strange noises that echo about the building after she is gone.

## 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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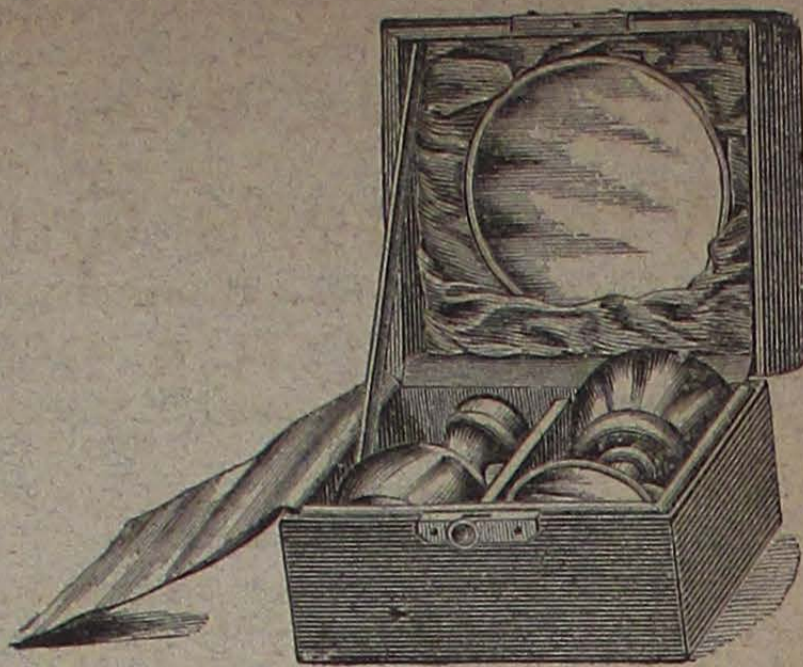
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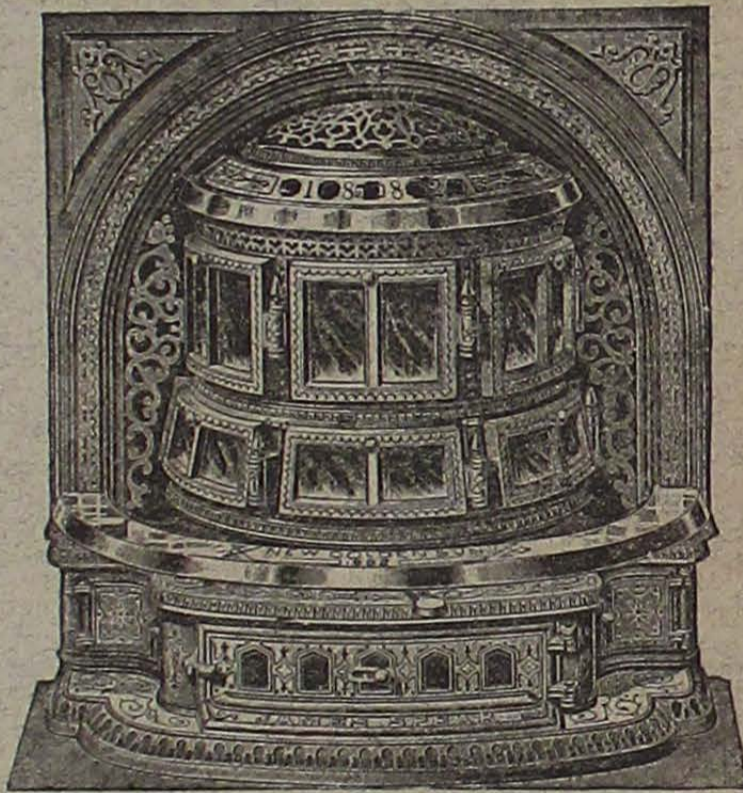
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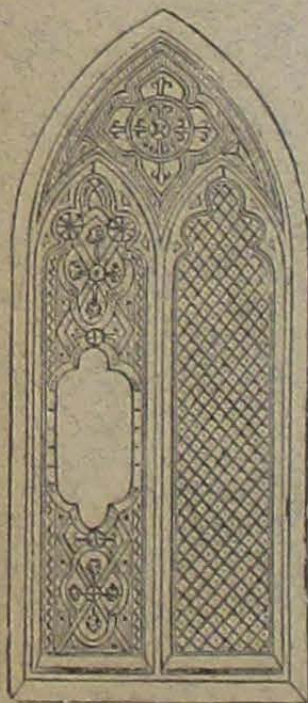
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