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INDICATOR

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VOLUME, IV.

JANUARY, 1885

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INDICATOR.

VOLUME IV.

JANUARY, 1885.

NUMBER 4.

A United Lutheranism.

There is a general longing among the Lutherans of America after a closer union than has existed during the past. The matter has received attention from general bodies, and bids fair to take practical shape in a common Book of Worship. This, in itself, would go far to remove existing prejudices and furnish common ground upon which all can meet. While it does not deal directly with doctrine, it will, undoubtedly, open the way in that direction. As pertinent to the aims of the Indicator, we venture a few words relative to this subject, not for the sake of provoking discussion, but because of its practical bearing upon our ministers in general, and theological students in particular.

It is evident that no amount of open discussion pro and con can bring about the desired result. Humanity is weak, even in Doctors of Theology, and contact in disputed points tends to provoke jealousies which counteract whatever good might otherwise result. Truth works neither by force nor by faction, but by culture and growth.

Neither can there be any permanent advantage from a union which ignores fundamental differences. For a time all might be well; but the last state could not but prove worse than the first. To dam a stream is to flood the land. To stop the mouth of a volcano is to precipitate an earthquake.

To reach a solution of this vexing problem, we must look into that which constitutes the central feature of our Church. If methods were that which distinguishes her, uniformity in ways and means should be our leading aim. If church government were her characteristic feature, then the outward conduct of church affairs should claim chief attention. But Lutheranism has, as its peculiar trait, no mere external sign. It is purely evangelical. Its only bond of union is Gospel Truth.

Have we then, at any time in the past, departed from the ground principles of our Church? Most assuredly. But how? Simply by neglecting to study those principles and refusing to accept them as expressed and expounded by those who formulated them, and by aping after bleak puritanism on the one hand and an impulsive pseudo-spirituality on the other. This led to a neglect of the principles themselves and a consequent wandering away from them, until the distinctive marks of Lutheranism were almost obliterated.

But how get back to first principles? By the same road by which we left them. Let us, one and all, engage in a thoughtful, intelligent, unbiased study of our Church Confessions, and the way is easy. These stand forth as a great center, and as we approach nearer to their only original sense, we cannot but get nearer to each other. The great effort will be, not to patch up a union, but to know the historic Church of Christendom. And when once we have fully entered into the spirit of all that is contained in our Symbolical Books, we shall stand together, a self-united, compact body, on common ground. The powers of earth and hell combined could not separate us. When once we are a unit in faith, we will resolve ourselves into a unit in form. There will be no yielding of one general body to another, but all will be aiming at a central point—the true interpretation of our Church Confessions, and an honest, unqualified subscription to them.

It is an historic truth and a significant fact that those who have made the closest study of our confessional writings, have clung to them with the greatest tenacity; while those who disregarded them, or modified them, or subscribed to them with a latitudinarian *quatenus*, have, with very rare exceptions, known little or nothing about them. It is the awakened interest in the study of these writings that accounts for the tendency of the times. We would therefore urge upon every student of Theology and minister of the Word an unremitting study of The Symbolical Books. Study them in themselves, in the light of God's Word, in the light of the history of Church doctrine. Study them in the original German and Latin, as well as in the admirable translation of Dr. Jacobs. Let your language and your logic be modeled after their positive, unequivocal statements. Let your whole theological thought be permeated with their spirit. Then a United Lutheranism will be not only a possibility, but the only possible result.

SAGITTARIUS.

My First Charge.

As nearly every theological student has in his mind an ideal wife, so he has an ideal charge. Next to the former ideal, he probably thinks and speculates most about the latter. What will my first charge be? What would I like to have it? In the minds of many it is something like this:

A charge that pays a good salary, and owns a comfortable Parsonage; that will not be too laborious; that will not require long drives over bad roads, or exposure to storms and mud and cold. If possible, let me have *one* congregation, and that in a city. Let me have good society, refinement, culture and social advantages for myself and Mrs.—. A charge that will give me *standing* in synod and the church at large.

Can I get such for My First Charge? Yes, if there is such an opening, any young man of ordinary ability and application may be a successful candidate. He need only employ his leisure in sermonizing. Let him steal some time from his studies, do his level best, crib where he can, write and re-write and polish and commit and practice. Let him sugar-coat the Law and perfume the Gospel. With honeyed words and eloquent phrases, with fine, flowery, fluent, bright, beautiful, brilliant productions, that hurt no one, let him start out. He will make an impression, make votes, get a call. An installation by a prominent D. D., a flattering notice in the papers, and the ideal is realized!

Now for work.—Instead of a month to prepare a sermon, as heretofore, there must be two each week; also a doctrinal, or expository lecture for Wednesday evening; perhaps also a Teachers' Meeting, A Young People's Society, A Bible Class, etc. etc. The Young Pastor works resolutely, but his preparations do not please him. He loses sleep. He thinks of his class-mate in a country charge, with *one* sermon per week, and health-giving rides. Has he not miscalculated as to the comparative work and hardship in the two fields? His health begins to fail; his sermons also. He is not so gay and entertaining in society as formerly. His work drags. His spirit sinks. There comes a call. It says, "*come down lower*". He steps down. His charge has scarcely held its own. He has nothing to show for his work.

Another student is *willing to begin at the bottom of the ladder and work up*. There is a Mission Station just laid out. Congregations are to be gathered; churches to be built, or an old charge is divided. There is little intelligent church-life, or church-love, or liberality. The pulsations of the Divine Life are low, so is the salary.

There comes a Macedonian call. Whether from the pine-forests of Potter County, or the hill-farms of Ohio, or the plains, or new towns of the West, he goes. He hews out a new charge, renews an old one, or revives a dead one. The people, not artificialized by city life, are the plain children of nature. The Young

Pastor studies and learns to understand true, native humanity. The hearts of his people are open to earnest messages of Divine Truth.

He realizes that they require, in simple words, the exposition and practical application of the Word. In striving to meet these wants, he is unconsciously acquiring the art of truly great and successful preaching, viz., *earnestness, simplicity, and directness*. His duties are multi-form. He must look after and lead even in secular matters. He acquires a fund of Pastoral Theology, practical experience and executive ability that will prove invaluable all through life. Meanwhile the Church at large knows his works, the new congregations, the new churches, the interest, the enterprise, the increased liberality of his charge.

He himself also sees the fruits of his labor. As long as he lives he will rejoice in seeing the good work go on where he laid, or renewed, the foundations. In due time there will come a call; it will say, "*Come up higher!*" Equipped now for such a position, he goes, and constantly rises. When he speaks of his work, he will always attribute his success under God to his training in *his first charge*.

G. H. G.

—O— Theory and Practice.

Theory and practice represent two completed and opposite functions of the soul, the former signifying, in its limited but higher sense, a construction of principles by which man is to be governed in his sphere of life; the latter being the application of the principles investigated.

Our theme truly embraces two natures, the physical and the psychical. In these two spheres, we behold the free exercise of theory and practice.

These are the means by which man speaks, and through which he makes known his actions. And as these are the great telescopic instrument by which all the sciences, the inventions, the discoveries, become operative, and through which they become cognizant, great indebtedness on our part is due this cause, an expression of the divine will. However, our chief and main purpose in the development of this subject, is not to rise in tangential flights, to scan the starry panoply, or fathom the great deeps, but to indicate the periods in which the moral and immoral influences, as productive of virtue and vice, were and are prevalent.

Let us go then into Paradise, where we shall find the first period, including the time from the creation of man to the fall. Here we readily see the prepared destination for man. At last man was ushered into existence, around whom was spread a glorious pan-

orama. Why was man placed in the garden? "To dress and keep it." In order 'to dress and keep it,' theory and practice must then have existed, for if order and plan exist in the mineral kingdom, systemization in the vegetable, and a perfect differentiation of functions in the highest animal nature, on how much a grander scale of completeness must all these have existed in the nature of the perfect man, Adam! Again, if it be true that mind interprets mind, how readily must this first man have apprehended and appreciated theory and practice, principle and process, in the creation and growth of the natural objects about him. It was during this period when theory and practice attained their highest noblest, and purest end; when they sought concurrence with the Divine. There was at this time in the garden a manifestation of God-like goodness, justice, holiness; a conformity of the finite thought love, power with the Infinite. Thus, we readily apprehend the perfection to which the relation of theory and practice was executed, and we are capable of appreciating the moral influences and effects which were productive of virtue. But as time passed on and man advanced toward the tree in the midst of the garden, so the relation of theory and practice became more like the ripples of the little streams. And as he was tempted to eat of the forbidden fruit, of which it was told him that in the day he would eat thereof, or touch it, he would surely die. Alas! to his amazement and astonishment he did die. Thus, causing the bond of love to be broken, and the chain of freedom and of liberty to be torn asunder; misery and woe to result instead of peace and blessedness. Hence the fall, in response to which the earth shook, the earth trembled, and it groaned—yea, it tendered sympathy.

Succeeding this you are introduced into the second period including the time from the fall to the recent. What was the condition of theory and practice at this time? The relation of theory and practice became worse. It became more and more like a ship on the ocean amid the roaring billows which beat against it, dashing it to pieces, and causing it to sink into the depths of the sea. It became darker to, and more incomprehensible by the human understanding. It became unbelief, and thus resulted in what is termed the flood. After the accomplishment of which event, the proper relationship of theory and practice was again re-established. A spark was kindled, but it was yet dim; until Infinite love condescended to redeem fallen humanity, to bring back and re-establish the proper relationship of theory and practice to its primitive state. It was restored truly, faithfully, and with great love, by Him who was both God and man; by Him who clothed it with the habiliment of the Divine nature; by Him who established a perfect and everlasting exhibition of

theory and practice in its relation both to God and man, for man to behold, and as an example for man's imitation.

Finally, since the fall the relationship of theory and practice became the world's great stumbling-block, in that it caused man to fall, and is perpetually making him fall; for want of faith, hope, love in God; for want of goodness, justice, holiness in relation to mankind, as subservient to Christ. Let the proper relationship of theory and practice fall, then will man also fall as he fell in Paradise; let him sunder them, then there will be a second flood.

Theory without practice is dead, practice without theory availeth and profiteth nothing. Hence, let theory and practice, as the Divine will in which is imbedded the impress of His Being, of His Infinite excellence, Infinite righteousness, Infinite beneficence, be our strength and support in the great and ultimate journey heaven-ward. Let them be a bulwark against all error and delusion.

F.L.D.

—o—

Single Ministers.

— — —

"A single man has no business in the ministry," was remarked to the writer by a bachelor chum. The dart struck home. It left a sore. It set the victim to thinking. Theoretically, he is clear. Practically, the problem is unsolved. Early unwise, he is a "single minister" still. His experience justifies him in advising others. Let them profit thereby. The two bachelors agree. A single man *has no business* in the ministry, because—

1. It is *false economy*. To one just entering upon the active duties of the ministry various considerations, discouragements to immediate marriage, present themselves, e. g. debts incurred in securing an education, an empty purse, or an inability to begin house-keeping according to preconceived ideas of comfort and respectability. Seldom—this is no slur—to one with a student's experience is there wanting a young lady available and desirable as a life companion. The single minister *must board*, he *will* travel, he *may* even go courting, and, at the year's close, has less money, less furniture and less comfort than if he had begun the year with a prudent help-meet. He neither gains nor saves. Farmers say: "It's a poor farmer's wife that can't keep herself." The writer says, It is a poor one that cannot *save* her living by cutting down car, living and hotel bills.

We do not urge possible donations. A minister should be so supported as to make such indignities unnecessary. His home should escape invasion by those who consume and

destroy what is of more value than what they leave behind.

II. It is *disadvantageous*. Old and young alike look upon a single minister with a certain degree of suspicion. They hesitate to confide their trials, sorrows and misgivings, fearing lest he, being young and single, should be inexperienced and therefore inappreciative and unsympathetic. This confidence wanting, he is deprived of the exercise of an important function of his office. He cannot apply the healing balm.

For the single minister it may even be more difficult to be, it certainly is more difficult to leave the impression that one is pious, prudent, stable and reliable. In this case, there is lost much of the helpful influence springing from the dignity of the sacred office.

Unmarried, the pastor is looked upon by the old as "one of the boys;" by the young, as one of "us boys." Pride and selfishness are attributed to him who, in endeavoring to preserve the dignity of his calling, abstains from the frivolities and questionable amusements of the young.

Married, the young pastor is not so much considered as an available guest for every party, frolic and "surprise" of his charge and community. Having a home, it claims his presence, giving better opportunities of rest, study and preparation for official duties.

III. It is *unsafe*. Without intending to flatter, we observe that there is a charm about "the cloth." Its nature may be little understood by those whom it attracts.

Designing parents and anxious daughters overlook meager salaries, congregational gossip and a migratory life, have little or no idea of the serious responsibilities claiming fulfilment from a minister's wife, and think only of the honor (in a worldly sense, too often empty) of having a *preacher* for a son-in-law or a husband. One such family in each charge would not make the matter over difficult. But there are many such. He marries one. Those left, in their own estimation, at least, are as good as the one taken. Offence is given. Envy and jealousy are aroused. Opposition is begun. His usefulness is ended. He cannot marry all. He had better move. But I trespass. Receive the parting advice. Marry, if possible, when you enter a charge. If not, be prudent,—kind but careful. Unless your charge is more happily dispositioned than is usual, resolve to remain single until you are directed to a change of location. Then be ready. Then marry, and take your wife with you. Thus avoid trouble and unpleasantness. R.

Divide and Conquer.

"By their fruits ye shall know them." This is the test of Christian faith in the individual. Why should it not be the church's test of faith? If purity in doctrine begets purity in life, the church party that claims to possess the purest faith should bring forth the most abundant fruits. But the children of light, who should be "wise as serpents," though they be harmless as doves, are not as "wise in their generation" as the less orthodox, and the result of their labor in various directions gives evidence of it.

One thing which the "children of this world" teach the "children of light" is, that there is little hope of success without concentration of action. The old adage, "in union is strength," has been changed by the Lutheran church into, "Divide and Conquer."

Thus we present the spectacle of a splendid army who, instead of marching in solid line of battle against the "Prince of the Darkness of this World," spend our energies in marching and counter-marching in the attempt to outflank each other.

We make no concentrated effort in any direction. Our colleges are numbered by the score and not one of them is first class.

Our church papers are scattered broadcast, and few of them are worth the scattering. Those that are, are weakened by the useless many that sap their strength.

There is no united effort in behalf of missions, or the paltry returns for that cause would not have to cause the blush of shame. The same is true in every branch of church work. This has nothing to do with *doctrine*, but with *life*, and if we would live we must work with some concentration of effort. Let us show that the doctrine we hold is *pure*. "By their fruits ye shall know them." W.

De Alumnis.

—Rev. D. H. Reiter, '81, of Richlandtown, visited his friends at the Seminary some time ago.

—Rev. D. L. Roth, '86, of Nova Scotia, lately changed his address to Butler, Pa., where he has accepted a charge.

—Rev. T. E. Schmank, '83, of Lebanon, was presented with a gold headed cane, as a Christmas present, by some members of his congregation.

—Rev. J. H. Umbenhen, '83, of Reamstown, was the recipient of a beautiful gold watch and chain, during the holiday season. This was a fair index of the appreciation of his labors by members of his congregations.

Seminary Library.

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BOOKS AND PAMPHLETS RECEIVED.

—From the Publisher, "Lehre u. Wehre," December Heft.

—From The Mass. New Church Union, the "New Jerusalem Magazine," for December.

—Through the REVIEW, "The A. M. E. Church Review." No. 3 of Vol. 1.

—From the Publisher, No. 4 of Vol. 9 of the "Kirchliche Zeitschrift."

—From the Philadelphia Society of organizing Charity, No. 2 of Vol. 1 of "The Monthly Register."

—From the Theological Faculty, of Harvard University, "Ezra Abbot."

—From Prof. Egbert C. Smyth, D. D., "The Andover Review," for January.

—From F. W. Conrad, D. D., Four copies of the "Call to the Ministry."

—From E. E. Higbee, per Dr. C. W. Schaeffer, "Report of the Superintendent of Public Instruction of the Commonwealth of Pennsylvania, for the year ending, June 2, 1884."

—From H. W. Cannon, "Annual Report of the Comptroller of Currency."

—From the Lutheran Book Store, the "Church Almanac," for 1885.

—Two new papers, the "Deutscher Missions Freund," for January, published at St. Louis, Mo., and the sample number of the "Christliche Kinderwelt," published at Listowel, Canada, have appeared in the Reading Room. We extend to them a hearty welcome and trust they may not forget us, hereafter, in their periodical visits.

BOOK NOTICES.

"Christliche Kinderwelt," Lutherische Druckerei, Listowel, Ont., Ca.

The above is the title of the sample or first number of a Sunday school paper issued in the interest of German Lutheran Sunday schools. In the words of the editor its object is not simply to enter-

tain and edify but also to afford direct aid in the instruction of the scholar. It is a single sheet, about the ordinary size of a Sunday school paper. The price is 25 cents per copy. On large orders a reduction will be made.

"Church Almanac," Lutheran Book Store. Price 10 cents.

This Almanac has appeared in its usual size and form. As it is printed in behalf of the Lutheran Church, therefore, besides the regular calendar and reading matter it has a list of its clergy and five pages of carefully compiled statistics, comprising a list of ministers deceased from October 31, 1883 to October 31, 1884, Charitable Institutions, Periodicals, Synods and Educational Institutions.

NEW LIBRARY RULES.

In looking over the Report of the Supt. of Public Instruction of Pennsylvania we happened upon the following system of directions prepared for the benefit of the students using the library of the State Normal School, at Edinboro. There can be little doubt that they will, likewise, be of great profit to the seminary student, as well as the general student, if they are carefully observed, hence they are here reproduced.

1. Visit the library at a [the] regular daily hour.

2. Keep with you a memorandum and record book, in which to note down words, dates, questions, and suggestions about which you wish to consult the general reference books. Keep also a list of the books you intend to read, and enter in the record the names of the books and articles you do read.

3. Make yourself acquainted with the classification of the library, and find the book or magazine you wish for yourself.

4. Take the book to the study-table for examination, and when done with it, return it to its case and shelf.

5. Use reference books often; learn to use them expeditiously.

6. Make the text-book a starting point for much of your reading.

7. Select a few of the best books, and read them thoroughly. The mind is the best disciplined by repeatedly perusing and intently contemplating a few great models.

8. Examine and taste as many others as you can.

9. Read with energy. Give your whole attention to what you read. More is got from one book read with energy and understanding than from twenty merely skimmed.

10. Keep well informed of current events. Select one standard weekly, which you will consult regularly for this purpose.

11. Do not waste time reading news of no permanent value or general interest. Often review your reading and test your ability to recall what you have read. Ask the librarian for assistance when needed.

INDICATOR.

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

U. J. KLINGENSMITH, EDITOR.

Associate Editors:

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It is a cause of regret that, so early in the new year, we have a delicate and unpleasant task before us. As much as we dislike it, however, duty and necessity, whose claims are imperative, impel to its performance. Once more we have to remind many subscribers of their indebtedness and to urge them to forward dues to us. Request after request has been made; yet these, for reasons unknown to us, have failed to accomplish that whereunto they were sent. We now make another, in the hope that it will be properly attended to and promptly met. To this end, what considerations shall we urge? A glance upward will clearly show that our terms are "strictly in advance". A moment's reflection will show many that they are behind almost a year in their subscriptions. Besides, it will be impossible for us to publish the remaining numbers of the INDICATOR unless we receive many unpaid subscriptions, having depended this year more on subscribers than on advertisers. If all are faithful in meeting their obligations, no embarrassment will follow, no difficulty arise to prevent us from issuing all the remaining numbers. Hear us then, kind friends, and come to our aid!!

ASIDE from her general work, which is growing immensely large in this country, it is evident that the Lutheran church, espe-

cially certain Synodical bodies, will have to meet peculiar questions, questions which are at once practical and important in their nature. There are increasing signs on every side. There are increasing indications day after day. What mean the rumors that go hurrying through the air like flashes of lightning through the heavens? What mean the words that secretly escape the lips, or more openly appear in church papers? What means so "much ado" relative to uniting synods, dividing the Ministerium, establishing seminaries, and electing a Bishop, *primus inter pares*? There is no use of mistaking these signs, or of shutting our minds against that to which they clearly point. We believe that they are the shadows of coming events. We believe that the time is approaching, judging from the present is near, when these questions will come up, in the proper form and place, for consideration and settlement. But while this is our belief, we have no disturbing fears as to the outcome. We have not lost confidence in the wisdom and energy, the judgment and conservatism, of the church. We have not lost confidence in the oversight and guidance of Christ, who, as the real head, holds the church in the hollow of his hand. "Come what, come may." The Lutheran church, in the providence of God, has passed successfully through many great conflicts and struggles. That she will be able to meet properly such questions as are likely to arise, which after all are subordinate, not fundamental, in their character, we feel sure and certain.

MANY, no doubt, will hail the news with delight that a "Young People's Lutheran Association" has been formed in the city. In accordance with the *call* sent out to the different churches, an initial meeting was held in St. John's church on the evening of Dec. 8th. '84, when it was unanimously decided to form such an association. A second meeting, to perfect the organization—to adopt constitution, by-laws and the like, was held at the same place, Monday evening,

Jan. the 12th. The object of the Association commends itself. It is "to encourage good feeling and Christian intercourse among the people; to unite them for the purpose of self-improvement and for the advancement of the interests of the Church." And with such an object in view, we can heartily favor the organization. It is true, indeed, that some things might be urged against such societies in connection with the church, but, at the same time, we believe many things can be said in their favor. We believe, too, that if their relation to the church be correct, their government proper,—christian in its character, the objections to them will for the most part disappear. If the object be reached, the advantages of the Association are apparent. But none is more rich and important than that it will give to the young a better opportunity to exercise their gifts and energies in the service of the church; to exercise their faith and love in the performance of good works; to develop the christian spirit in them, and to educate themselves to become useful men and women in the House of Zion.

Editorial Notes.

AN acknowledgment of the dues received since our last issue appears on another page.

DIFFERENT circumstances have combined to prevent our sending out the present number as soon as we would have liked.

The initial steps looking to the formation of a Theological society among the students have been taken.

QUITE a number of new subscribers have been lately added to our list, and we hope to be able to supply them with the *Indicator*.

As yet none of our exchanges have come for January. This is owing to the fact, we suppose, that vacation has broken in upon the usual order of things and caused delay.

IN accordance with his custom, Dr. Spaeth lately entertained the Senior class at his home. Having been unavoidably kept away, we can only speak of what other eyes have seen, other ears have heard. From accounts, there was not only a feast of good things that pleased the palate, but also "a feast of reason and flow of soul." All returned, loud in their praises and saying, it was good to have been there.

Music in Worship.

The early music of the church consisted chiefly of chants. In these, the variations of tone were probably but slight, so that the exercise differed but little from speech. Like all the other parts of the divine service this too was soon changed and elaborated. Although the music in use in our churches and Sunday Schools is generally good and proper in character, yet we find almost everywhere those whose taste, instead of being properly cultivated, has become vitiated, who long for "the cucumbers, and the melons, and the leeks, and the onions, and the garlic,"—in short they love something with a jingle. Seeing that these conditions prevail, and what a prominent part music plays in our worship, it may be well to consider the matter in the light of Scripture. What does it teach in reference to worship? It must be spiritual. "God is a Spirit: and they that worship him must worship him in spirit and in truth." "I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also."

In worship we have to do with God. Our spirit must be directed to Him. That which assists and serves this purpose is useful; whatever interferes with or hinders it is wrong.

A concord of sweet sounds is pleasant to the ear. But it is monstrous to assume that the mere sound of music when it does not serve as an expression of devotion can have any part in the true worship of God. The worship of God does not consist of such outward service. The true conception of divine worship does not allow to music in song any other place than that of an assistant or stimulant of emotion and a channel for its harmonious expression.

The music is subordinate. It is not an end but a means.

Music has a spirit (some indeed is very spirited). That which is not of a devotional spirit is not suitable for use in worship. That which is contrary in spirit and feeling to the sentiment of the hymn, hinders the proper expression of devotion, and is misused. That which is only calculated to captivate the ear, has no place in divine song. One is apt to listen to it or engage in it, as in a concert, for the benefit or pleasure that is derived from it. Such music so used is a travesty of divine worship. It is Satan in the garb of an angel of light. Its tendency is to steal away the thought of the heart from the words expressed, making our song mere sound. It is worshipping God with a *lie*. It is not worship in spirit. It is not singing with the spirit and the understanding. In fact it is no worship at all. If prayer that does not come from the heart is false then such singing is also false and wrong. Truly may it be said of it, "This people draweth nigh with their mouth, and honoreth me with their lips: but their heart is far from me." To play a tune upon an instrument may as properly be called worship, as to sing without the spirit and understanding. The words that are used are meaningless, and the hymn might as well be written in an unknown tongue. It were better not to use it at all.

Much of the so-called sacred music of the day, no matter how harmonious in itself, is before God the harshest discord. "Fine music without devotion is but a splendid garment upon a corpse."

These times are the thieves and murderers in the temple in our day, stealing away the heart and destroying the worship. They deserve that the Master should come and drive them out with a whip of cords. They that worship God must worship Him in spirit and in truth.

G. S. S.

Seminary Items.

—Once more at work.

—Our present session opened on the 6th inst. There was a fair number here in due season, some having spent the holidays in the city.

—Since the last appearance of the INDICATOR Mr. Roeder has preached to the students. Others will follow in the course of time.

—From reports faithfully gleaned, the pleasures anticipated were richly realized during the now past, but well remembered festive season.

—In nearly all institutions of learning, seminaries forming no exceptions, are to be found some who are never on hand, at the opening of a term. To be sure there are always ample reasons to justify this lateness of arrival, but to be requested to give the reasons to the faculty in writing, may not always be considered as one of the most pleasant things one would wish to do. Sure cure:—come in time.

—Rev. Francis, of Trinity Lutheran church, lately gave a supper to quite a number of the students. To put it mildly, is to say that the table fairly groaned under its load of good things. After the refreshments, followed a few hours of social condiment, and then all went their way feeling grateful to their host for his hospitality.

—On Jan. 12th and 13th, the First Conference was in session in St. Paul's Lutheran church, Rev. Zimmerman, pastor. The faculty belonging to that body was in attendance, and thus also gave us an opportunity of being present.

—We are glad to hear that the new seminary question is still being agitated, and that the collector, Rev. Reuben Hill, is meeting with a good measure of encouragement and success. It gives us pleasure too to note that before long a benefit entertainmant for the fund is to be given in Association Hall, by the Choral Union of Trinity church, Rev. S. A. K. Francis, pastor. Keep the matter before the people, a good cause deserves a hearty co-operation.

—On the 19th inst., the F. H. M. S. held its first meeting in 1885, on which occasion, Dr. Luther, to whom we were, last year, indebted for a highly interesting and instructive lecture on the Mission Work in India, has again favored us with an address on the same subject. We always enjoy his presence in our midst, and greatly appreciate his remarks. May his words have their desired effect and increase among us a more living and healthier interest in the great work of Foreign Missions.

—On Jan. 12th, Prof. A. Spæth, D. D., lectured in Zion's Lutheran church on Phoebe, the Deaconess. Basing his remarks on Rom. 16: 1 and 2, he briefly traced the history of the order of deaconesses in the church from apostolic times to the present, and presented the various spheres of their usefulness both to pastor and people. The lecture abounded in valuable information. Many of us were in attendance, having been made recipients of tickets of admission, through the kindness and liberality of Mr. J. C. File, to whom we extend our heartfelt thanks.

Colleges.

Thiel.—The winter term commenced on the 7th inst.

—Class banquets seem to be the order of the season.

—The harmony of the "Beautiful German" is at present broken by many discords.

—The Chrestomathean Band has been employed to play for the skating rink. The manager understands his business and always arranges to have good music.

—G. J. Mechling, '82 and F. H. Keller, '84, students in the law department of Columbia University, are spending their vacation visiting friends here.

—Vacation is again over, and everybody is rested and refreshed. The boys are all looking well and are in good spirits. All seemed glad to get back and each one has commenced work again in good earnest.

—The students were very agreeably entertained on the evening of Dec. 18, 1884. The occasion was an elocutionary entertainment by Professor Noel Gower, who rendered several selections in a most pleasing and instructive manner, all of which were appreciated by his hearers.

Roanoke.—Judging from the increased number of students attending this year, Roanoke has not suffered from the business depression which has sensibly affected so many (especially, of our southern) colleges.

—Much interest in all the college pursuits has been manifested the entire session, but, as any one who has had any experience in college work would know, this interest is gradually increasing as the "intermediates" approach.

—A large proportion of the students this year—a larger proportion than usual—take the modern languages. Prof. Painter, teacher in this department, has just returned from the meeting of the National Modern Language Convention, held during the holidays, in New York City, in Columbia College. He was appointed to read a paper, in which he recommended the establishment of a Modern Classical Course, parallel with the Ancient, and leading to A. B. He recommended 4 years each in German and French, 3 or 4 in Latin and 1 in Greek, studied in its etymological relations to the English. The paper with its recommendations was adopted with but one dissenting voice.

—The literary societies have a large membership and are doing very efficient work.

—Elocution, that neglected, though very important art, will receive a just share of attention from Roanoke students. Prof. Rayhill, elocutionist from Jacksonville, Ill., will soon begin a course of 20 lessons, with a class of about 50, at the college. From his success with former classes, we may expect good results.

—Dr. Dreher, president of the college, is absent on a financial tour.

—The Y. M. C. A. have raised funds for a nice organ, and will soon place it in their hall.

GUILLAUME.

Augustana, (Ill.)—The looked-for vacation came at last; quite a number of the students, 67 in all, have been sent out by the committee to supply vacant congregations, of which there are not a few within the bounds of the Augustana Synod. The crying needs of the Swedish people demand the help, not only of the Seminary students, but also of the students in the College department. The experience thus gained cannot but be decidedly helpful to them in the great and good work to which they have dedicated their lives. The term closed on the 18th of December and will open again on the 12th of January. A fewer number of the students remained at the college over Christmas than ever before.

—One of the lectures belonging to the course, given at intervals of two weeks, by various Professors, was delivered by Prof. Weidner, who, by request, gave us an account in his own enthusiastic way, of the reports and addresses delivered at the recent Scandinavian meeting in New York. In the beginning of the lecture he sketched the history of the Evangelical Alliance and stated the object of the recent meeting at New York. This was followed by the reading of his own clear, concise and well prepared report on "The Religious condition of Sweden," which has made such a favorable impression on the religious body assembled in New York. We are pleased to have been allowed a voice before representatives of other denominations and judging from various accounts in certain papers, we are sure that our church has for once made a favorable impression on the minds of representative men of other denominations,—who seem to know very little about us that is good.

—Great dinners and suppers—or what we would in more polite language, call tea parties,—have been very much in fashion among the Professors and some of their immediate friends. The institution, as is its yearly custom, invited the families of the

Professors and others of the more immediate friends of the college to partake of its hospitality, on Saturday, January 3rd. Notwithstanding the hard times it still seems as if our *Heavenly Father* had not forsaken us for we found plenty to eat. The afternoon was pleasantly (and noisily) spent; as may well be imagined when so many little and big children get together.

—The number in attendance before the Holidays was about 200, but a considerable addition to this number is expected when the next term opens. Our building is by no means large enough for the present number; we will hardly know what to do with those that are yet to come. Thanks to the energetic spirit of Augustana Synod, we will soon have the privilege of stepping along the stately halls of the new building, when the cry of more room will no longer be necessary.

—During vacation Prof. Espjorn has been preaching for Rev. Carlson, President of the Synod. He has also been engaged in hunting up some valuable documents referring to the early history of the Synod, in which he is specially interested at present. Prof. Foss is spending his vacation with his parents and friends, in Minnesota. The rest of the Professors have been content to remain at home.

—Prof. Grenere gave a most interesting lecture, in the Swedish language, on the subject entitled, "Reminiscences of Travels in Sweden." We monoglott Professors were sorry we could not enjoy it with the rest.

—Rev. Lindahl, from Galesburg, has been called to the position of business manager in this Institution. We rejoice to know that he has accepted. He is known as one of the best business men among the ministers of the Synod. He is withal and above all a man of sound piety, and his advent among us cannot help but do the institution good. We say heartily "welcome to this new and important post of duty."

Augustana. (Canton, Dak.)—The roll shows our students, this term, to number somewhere between forty and fifty.

—The *Adelphic* is "booming."

—The *Fraternal*s have not yet made their appearance.

—Prof. D. Lysnes, of the Seminary, favors us with an occasional sermon. His discourses are always highly appreciated.

—No material change has been made in the course of study, system of government, or general

management, since the Collegiate department was separated from the Theological, and moved to Canton. The "boys all seem happy in their domicile.

Gustavus Adolphus.—Prof. Frick and his family were very pleasantly surprised, the day after Thanksgiving, just after he had entered his new home. The students gathered in large numbers, bringing with them some substantial tokens of their regard, in the shape of several chairs, marble-topped table, a lounge, and a beautiful hanging lamp. A few addresses, some vocal and instrumental music, a social chat and the party dispersed, leaving the professor and his good wife in a flutter of excitement.

—The last week of the term was taken up with examinations,—mostly written. On Friday, Dec. 19, at 3 p. m., the students assembled in the chapel; devotional exercises were held, and then with a few words of parting advice and exhortation by the principal, they were dismissed for the term.

—Prof. Uhler is moving into the other new building, the north one, during vacation. Your correspondent has heard that his building will be the only one occupied by ladies, and the other (Prof. Frick's) will be given to the gentlemen. The "Ladies' Building" is to be a *gentlemen's* abode! It looks like a misapplication and misappropriation. It is true, at present, there are no more ladies than can be accommodated in one building, but if the proper efforts were made, there doubtless would be, as there used to be. At least this is the opinion of your correspondent.

—On Christmas, all the gentlemen who are staying at the school during vacation, were invited to Prof. Bauman's home for dinner. They had a pleasant time. On New Year's day all the professors and their families are to dine with Prof. Frick in his new home. They anticipate a good time.

We have been experiencing some of the rigor of a Minnesota winter. About a week before Christmas the mercury went down to 30 below zero and on Christmas morning to 40 below. Two days after this extreme cold we had a light, drizzling rain, which shows the extremes and the sudden changes incident to this climate, though, to tell the whole truth, this is a very exceptional instance.

—A large increase of students is expected next term, which begins on Jan. 7. We closed with 11 and will probably open with 160. May the New Year be a happy and prosperous one to all the readers of the *INDICATOR*.

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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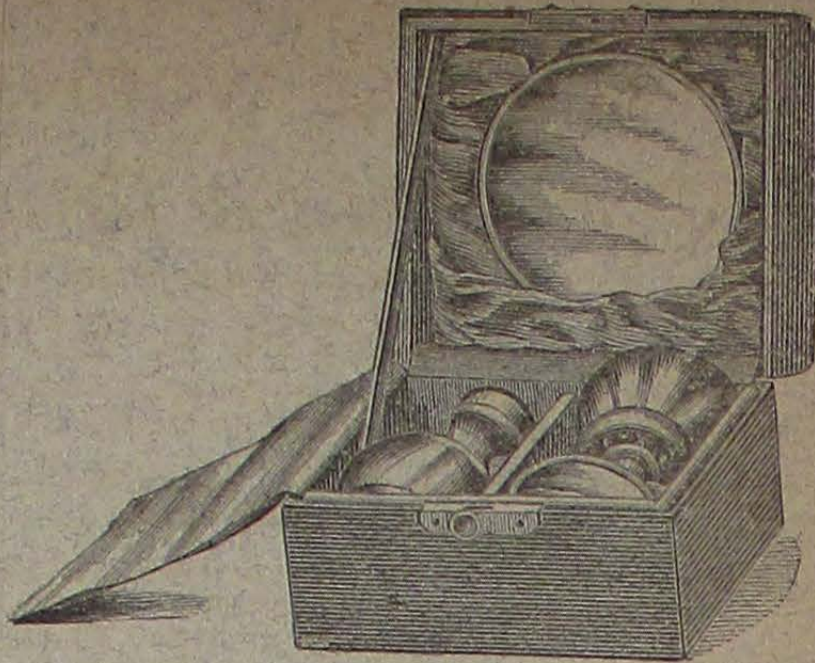
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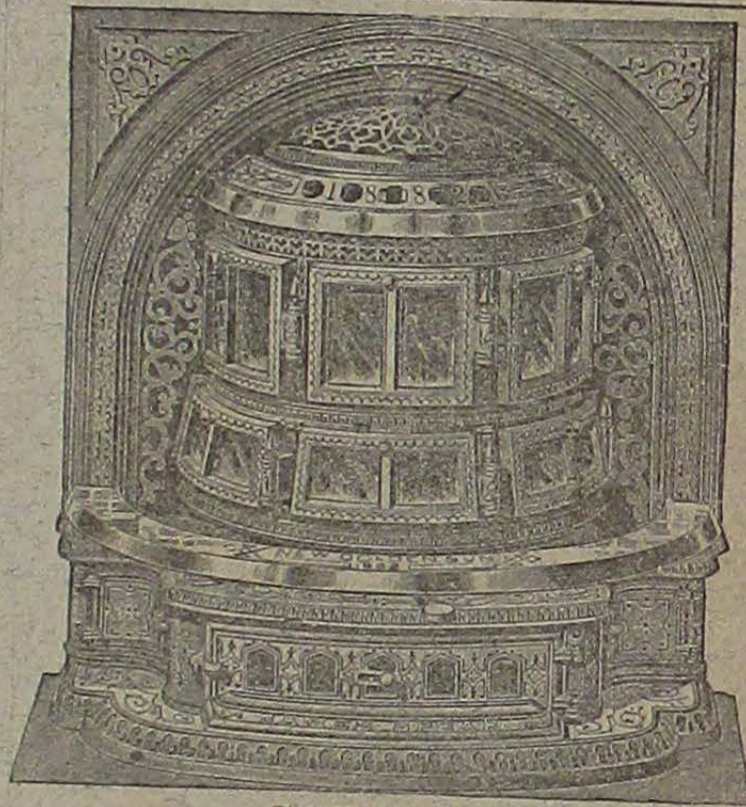
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