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INDICATOR.

VOLUME IV.

FEBRUARY, 1885.

NUMBER 5.

An Important Phase of Instruction in Pastoral Theology.

BY REV. B. SADTLER, D. D.

The Gospel for yesterday (Septuagesima Sunday) suggests some reflections, bearing upon the above caption. It sets no limit, as to age, sex or station, in regard to those who are hired by the householder into his vineyard as laborers. The church exists not only for the edification of itself in the faith, not only as the ground and pillar of the truth, but it is to be aggressive, until the vineyard is as extensive as the world. The leaven within it is to do its work, until the whole lump of humanity is leavened. In short the ideal of the living, efficient church, is that of a working church, and the higher conception of a true church member is, that of a faithful laborer. Wise is the pastor that knows how to put his members to work, with a zeal, that is according to knowledge, yet with a cheerful alacrity, that has very little to say about burdensome self-denial, but has a great deal to do, out of gratitude to Christ for his unspeakable gift of himself.

We will suppose the young pastor about to assume charge of the flock, over which the Holy Ghost has made him the overseer. He naturally asks himself the question, "how can I safely, wisely and efficiently call out the activity of my people, so as best to glorify my God and enlarge his vineyard?" Of course he can and must preach to them the duty of fervent personal piety, of a holy consistency of life, of brotherly kindness and charity—all of which will be letting their light shine before men that they may glorify their Father in heaven. But for full efficiency, in carrying on the work of the Lord, he will soon discover that organization is needed; a combining of the faith and devotion, the talent and the energy of the many, that will make a church to be a power of good, that is almost irresistible. Like the army, in its company and regimental consolidation, if rightly directed, the soldiers of the cross can do most telling work in trained masses.

Just here is where the young theologian wants counsel and guidance. The military leader studies able works on "Tactics." The young pastor ought to have like facilities furnished him, and, in the absence of judicious and exhaustive treatises on this part of the pastor's

work, in the domain of Pastoral Theology, the more remains for the living teachers to supply. The awakening activity of the church, in all Protestant lands, is calling for Missionary Societies, both male and female, for adults and children; Young People's Associations, for mutual improvement and to counteract hurtful amusements; Societies for the visitation and relief of the poor. Then there is the whole department of Woman's work; the Sewing Circles for orphanages and destitute missionaries and the Sewing Schools and Mother's Aid Societies to teach the poor self-help. It is not claimed that every church must have all these organizations. It would not be advisable anywhere, whilst in country churches there are difficulties, not easily overcome, to have perhaps more than a Missionary Society. But honest effort should not be wanting, anywhere in the vineyard of the Lord, to find the willing laborers and direct their zeal, that it may be properly expended. The day has gone by, when any pastor can claim to have done his duty in the benevolent work of the church by taking up an annual collection, to be divided among its causes. We need societies, with a regular membership, holding regular meetings, at which information can be supplied and devotion to that cause enkindled. The writer of this has read with great gratification the articles of Revs. R. E. McDaniel and J. D. Roth, both he believes alumni of our Seminary, who have so earnestly urged the fuller employments of woman's piety and persistence and love, in the work of the church. It is the great need of the day, and, until it is called into requisition, it will be to work with one hand, when we might just as well use two, and to have empty treasuries when they might be full. Christ did not drive away Mary and Joanna and Susanna "which ministered unto him of their substance." He accepted the service and there is no need of our striving to be wiser than he.

Rightly to direct the church's energies among young and old, male and female, our pastors have no easy task before them. If possible they should be furnished with constitutions and working rules for the various benevolent organizations, to serve them as models. I doubt not that the teachers of Pastoral Theology will cheerfully add their practical suggestions and prudential cautions, that our young pastors especially, may be helped to success in calling out the efficiency of those, whom the Master calls into his vineyard as laborers.

Translation of German Poetry.

BY DR. C. W. SCHAEFFER.

The wealth of the Germans in the department of poetry is simply wonderful. The English, it is generally admitted, by their possession of Shakespeare and Milton, can claim developments of poetic genius, which, among modern nations, stand unrivalled. Nevertheless, the palm of extraordinary excellence in all the divers elements of poetry, that make it attractive and fascinating to the mind and welcome and quickening to the heart, in all its varied experience, must be accorded to the Germans.

It is to the credit of German poetry and of English people that the latter have so generally sought to familiarize themselves with the former, by means of translation. English authors, some of them endowed with rare poetic gifts and illustrations by the high character of their own original productions, have regarded the work of presenting a German poet in an English garb as eminently worthy of their genius.

So, the names of Lytton, Browning, Merivale, Mangan, Carlyle, Baskerville, Longfellow, Taylor, Furness, Winkworth and many others, though quite distinguished by the value of the original literary productions with which they stand connected, have seemed to acquire even an additional lustre from their services in leading English readers into the rich treasure-house of German poetry.

It has often been said that "only a poet can be a good translator of poetry." This declaration, though it seems reasonable, has been gravely disputed. It is the prerogative of the poet to invent, to create, to clothe fancy with the elements of substantial reality, to make the ideal real, to utter "thoughts that breathe in words that burn," so as to rouse the imagination, and to sway at pleasure the feelings of the readers. Nothing of the kind, however, is required of a translator. His task is, simply to present, in another language, the utterances of the poet himself; and this task may be well executed without any pretension to the extraordinary gift of positive talent.

True, the translator must be a lover of poetry; he must be able to yield himself sensitively and appreciatively to its mysterious influence; he must be master of the language from which, and of that into which he translates; he must have some natural and cultivated sense of rhythm and of rhyme. Thus furnished he is quite competent to do the work of a translator, to present the spirit of the original; whilst the introduction of his own poetic talent, if he has any, would only mar his work as a translation.

There are many educated people, who, though not poets themselves, do yet possess, in good measure, the several gifts specified above, and a very interesting field for the employment of their talents might be found in the grand sphere of the Christian hymnology of Germany. Much has been done in this department already, and with admirable effect; but yet "there is much land to be possessed."

As an illustration of the ability of a German poet to force the rich fruits out of a seemingly barren soil, we furnish the following specimen from CLAUS HARMS, on the German word *Dennoch*, (nevertheless), as found in Ps. 73: 23. The original is Hymn No. 508 in the former Hymn-book of the Pennsylvania Synod. The stanzas 2-4 were translated somewhere in New England, the 1st stanza by the present writer, — all in the metre of the original.

"Nevertheless" I cleave to thee,
Love and faith maintaining.
"Nevertheless" my watchword be,
Light or darkness reigning
Cometh grief or relief,
"Nevertheless" I yield me,
Thou wilt always shield me.

"Nevertheless" is a noble word;
"Nevertheless" my trust is;
"Nevertheless" is daily heard,
Whether my place in the dust is,
Or on high, in the sky
Of blind fortune's favor,
"Nevertheless" I say ever.

Though I be a beggar man,
The rest in gay attire, —
For I neither will nor can
Do as they require;
Though the world's lip is curled
Oft as it beholds me,
"Nevertheless" consoles me.

"Nevertheless" will I be still;
Still in God abiding;
"Nevertheless" I'll wait His will,
Trust my Father's guiding;
"Nevertheless," He will bless
Every right endeavor;
That's my trust forever.

Concerning Fees.

The question of fees is one that has presented itself to many who have been called to perform the duties of the ministerial office, and it is well that the coming minister should consider the question before it confronts him in practical life, and answer it with such decision as to settle it once for all.

In one sense we may consider the relation existing between pastor and people as a purely business one. An agreement provides for the performance of certain duties by the minister, and in return he is to receive a stipulated sum of money;—a business contract, pure and simple.

The duties of the minister are varied. A simple classification of them would be:—1, his duties as a minister in the proper sense of the term; 2, his duties as a pastor. As a minister, he must preach the Word and administer the sacraments to the congregation. As a pastor, he must look to the spiritual welfare of individuals; visiting each member of the flock and encouraging them to renewed diligence and faithfulness; restraining the headstrong and imprudent; and showing by his own life and example what it means to be a child of God. As a minister, he drives the nail of God's truth into the hearts of the hearers. As a pastor, he clinches that nail so that it can never be withdrawn without causing misery and pain.

Receiving a certain pecuniary return for the performance of these duties *as a whole*, on what grounds does the minister demand or expect additional remuneration for performing them as individual acts? Such a proceeding would not be tolerated in a physician or an attorney under salary, and much less ought it to be permitted on the part of, or pursued by a physician of souls, a representative of the Great Advocate. By what right, moral or legal, can a minister expect to be paid for receiving a child into the church of Christ by the rite of baptism? for instructing that child in the truth of the Gospel? for confirming it as a member of the church? for administering the communion of the body and blood of our Lord to that member? for visiting and rejoicing with those who rejoice, or comforting the broken hearted? With what displeasure and pain must he who freely gives of all the blessings of his Gospel look upon one who imparts those blessings while extending the hand for a golden fee. "Freely ye have received, freely give" is his command. To indulge in the practice treated of is to violate this command; is to act in opposition to the spirit of his Gospel.

The practice of taking fees cannot but work harm to the cause of the Master. By it the poor are restrained from participating in the blessings and privileges of church membership. A scant purse cannot make friends with a greedy pocket. By it the propriety and good name of the church are affected. He who follows it, instead of being a watchman on the walls of Zion, throws open her gates and invites the assaults of her enemies, who hold him up as a sample of the common body of ministers. A minister should reach out on all sides and save brands from the burning, which he cannot do when work-

ing on a basis of gold. He can reach the pocket through the heart, but let him have a care how he attempts to reach the heart through the pocket.

We do not deny that the laborer is worthy of his hire, but we do hold that a minister should never lower himself to the level of the professional sponge. If, out of the fullness of heart and pocket, the members—individually or collectively—would add to the financial or physical comfort of the minister, let them do so. If a member desire to remunerate the minister for actual outlay incurred in the discharge of any particular duty, well and good; it evidences his appreciation of the eternal fitness of things. If he would make some return for extraordinary labors on the part of the minister, it would be a graceful act which could not be gracefully ignored. But by all means shun the fee system as worse than contagion. Be constrained by the love of Christ. Try to build up instead of to tear down; to gather together instead of to scatter abroad. Let the word have *free* course.

ARIES.

"A New Phase of Development."

The history of the church of God moves on through successive periods, which are not determined according to the notions of her historians, but by the varying character of the history itself of the different stages of her development, which are themselves divided in the same manner. Years then come when a new course of life begins for the church, when she is charged with the development of some new doctrine, or institution, or activity; when the historian must record, that here began a new phase of development. In such years new realms of thought are opened and new spheres of activity presented whereby grand opportunities are offered to the young men of the time, and great demands put upon them. The character and importance of a particular period may be best seen when it is viewed in the light of the following history, yet, nevertheless, they may be recognized by those who live in it; and, though a young man but vaguely appreciates the mission of his age, recognize its character, its demands and the opportunities it offers and be stirred up to exert and apply all the powers God has given him.

When, of old, the church had drawn what advantage she could from the forms of ancient culture, she was given a new people and a new phase of her life began. So now a new people and a new land is being given to our church, a new world is opened to her into which she is to enter and possess. The Lutheran church must accommodate herself to the life, the mode of thought and feeling, the language of the people to which she comes, while, at the same

time, she changes their life, thought and feeling, perhaps, their language itself by the christian truth she brings. Our church is not to reject and cast away whatever is great and good in the German character she has, but she is to appropriate whatever is great and good in the American character which she has not, rejecting those things which hinder her from uniting in her possession what is good in each. She is entering a new phase of her development. The normal character of her development will depend largely upon the Christian character, the faithfulness, the diligence, the firmness and the activity of her young men, who, without giving up the character God has given them, must be receptive and able to understand the thoughts and feelings of those of a different nationality and language.

The young men of our church have no mean position assigned to them by God in his good providence, nor is an unimportant work committed into their hands. Though the first Lutherans came to our shores hundreds of years ago, *now* the distinctive principles and life of our church are beginning to make themselves felt among us. The work to be done will effect, in an especial sense, the progress and development of the kingdom of our blessed Lord. It is a great blessing to be assigned to such a position and we, who are numbered among the young men of our church, should be thankful for the grace and favor shown to us; and should, therefore, be the more willing and eager to comply with the demands of our position.

The position in which we are placed demands, in the first place, christian charity which, "seeketh not her own, is not easily provoked, thinketh no evil" but "beareth all things;" for conflicts of thought and feeling are not to be avoided. It requires also genuine sympathy with the fathers of our church and those of their nationality and tongue in whom her life is continued, which requires us to be acquainted with their mode of life and to be able to understand their words as they spoke and speak them. We must appropriate what is good in the character of others, while holding fast to what is true, noble and good in our character as Americans. And, while we not only understand but speak the language of others, we must maintain the purity of our mother tongue. Nor must we, in any case, forget that "it is not of him that willeth, nor of him that runneth, but of God who showeth mercy" but, seeking that mercy with a prayerful heart, let each do his part in the new phase of development upon which we are entering.

J. H. O.

How the pillars have been shaken! Anything but "Jesus Christ and Him crucified," forms the burden of many, many a preacher's sermon.

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BOOKS AND PAMPHLETS RECEIVED.

—From the secretary, Rev. L. L. Smith, Minutes of the Fifty-fifth convention of the Ev. Lutheran Synod of Virginia.

—From Funk and Wagnalls, "The Homiletic Review," for January and February.

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

—From the Department of the Interior, "Building for the children in the South;" and "Circular of information of the Bureau of Education."

—From Rev. Sylvanus Stall, "Stall's Lutheran Year Book," for 1884 and 1885.

—From the American Sabbath Tract Society "The Outlook and Sabbath Quarterly."

—From E. B. Treat, the January and February Nos. of "The Pulpit Treasury."

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

—From John B. Alden, "Choice Literature."

—From the Alumni Association, Vol. 3 of "The Lutheran Church Review." (bound.)

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

—From Rev. L. L. Smith, Minutes of the "Southern Lutheran Diet." Nov. 12-13, 1884.

—From the American Lib. Association, "Library Aids," by Samuel S. Green.

—Through the Faculty, "The Nineteenth Century," for January; and "The Edinburgh Review or Critical Journal" for January.

The above Reviews though not theological in their character and contents, are nevertheless very welcome in our Reading Room. Both are tried and standard, and the choice of either would form a worthy and invaluable companion to the student or the minister. The contents of "The Nineteenth Century" are: Caesarism; The New Reform; Will Russia Conquer India; The Centenary of *The Times*; Charles Lamb and George Wither; Cycling and Cyclists; The Savage; Locusts and Farmers of America; Religion and the Stage; Confessions of an Eaton Master; The Navy and the Admiralty. Those of "The Edinburgh Review:" The Crocker Papers; Recent Discoveries in the Roman Forum; Private Bill Legislation; Correspondence of Mallet Du Pau; Spenser as a Philosophic Poet; State of The British Army; The Migrations of Birds; Secret Papers of the Second Empire; The Redistribution of seats.

The "Homiletic Review," the "Homiletic Monthly" renamed and enlarged, which is published by

Funk and Wagnalls has been added to the list of religious Reviews sent to the Seminary. This is a New Year's guest, and we are authorized by the publishers to call it a New Year's gift, for it is to be a regular visitor in the future. Quite a number of the students get this Review, and they find it valuable both on account of the homiletic information it gives and on account of the pecuniary benefits it offers in procuring valuable and standard books. It is one of those things which a minister cannot afford to be without on account of the positive loss he thus suffers, for even in one or two necessary books he can save as much as a year's subscription amounts to.

The following is clipped from the "Herold und Zeitschrift" of January 24th: Pastor J. M. Steiner, deceased, of the New York Ministerium, who in his time had charges at Rondout, Port Jervis, etc., willed his library to the Theological Seminary at Philadelphia. Nothing further has been heard of this library. The above is another argument in favor of hastening the new Seminary project.

The *Ledger* gives a comparative list of publications in the United States, for '83 and '84, in which the following lead the list:

	1883.	1884.
Fiction, - - -	670	943
Law, - - -	397	455
Theology, - - -	375	380

Fiction of course takes the lead. Theology, however, follows hard on the heels of the Law.

From "Stall's Lutheran Year Book" we gather the following in the same connection: The published productions of Lutheran Ministers in 1883, composed 85 books and pamphlets, and from Jan. 1, 1884 to Oct. 1, 1884, 46 books and pamphlets.

Gospel Sermons.

The growing tendency in the pulpit, to substitute all sorts of topics for gospel themes, cannot but be deplored by all who desire the spread of pure Christianity. It furnishes only too much occasion for the slur that anything, "save Christ and Him crucified," is now discussed from the pulpit. There certainly is no lack, at present, of sermons so called. The seed of the Word is scattered with a lavish hand, and a rich return might very naturally be expected. But it is a question whether the harvest is proportionate to the sowing, and it is not at all improbable that the quality of the seed sown, may, to some extent, account for the meagre yield.

Preaching on topics, wholly irrelevant to the gospel, has in fact, become so common that it may be termed the crying sin of the pulpit. Such subjects as, "Why woman was the missing link in the six days creation;" "Who was Melchizedek's father;" "There's a screw loose somewhere," etc., are but specimens of what may be found every week in the column of "religious notices." Sermons that conceal the cross under roses; sermons that might more aptly be called lectures on education, literature, science and politics; sermons on themes of merely worldly or every-day interest; sermons that create the impression that they were designed especially to entertain or amuse the people, or, what is worse, "to show off" the preacher, may be heard every Sunday. Metaphysical hair-splitting, idle

speculations and ingenious disputations are indulged in to the exclusion of the doctrines necessary to salvation. A person unacquainted with our religious principles might attend many of our churches, for months, and never hear the name of Christ mentioned in a sermon, much less, the fundamental doctrines of Christianity. The sinner goes and comes unwarned; the inquirer anxious to know the way of life departs and is unenlightened and the penitent goes his way uncomfited.

Such an abuse of the sermon cannot be too severely condemned. It frustrates the aim for which the pulpit has been established. The sermon has a higher mission than the mere amusement and entertainment of the people. Its aim is not instruction in natural science, history or any branch of secular knowledge. To call an address on such subjects a sermon, or to occupy the time set apart for the sermon, in their consideration, is to place the pulpit on a level with the lecture platform. Sermons beyond the comprehension of the audience, high-sounding oratorical disquisitions or abstract, metaphysical essays are likewise objectionable. It is the gospel of Christ that is the power of God unto salvation. Sermons confined to secular topics, even though treating them from a Biblical standpoint, have not the power which inheres in the Word preached in its purity and are, therefore, either neutral or else positively harmful in effect.

Luther strikes the key-note to the real object of a sermon, when he says, it would be well if every sermon contained something about justification by faith. With him, as it should be with all, the principal object of a sermon is to convince men of their need of forgiveness, of repentance and of living as the Scriptures direct, to teach them the plan of salvation and encourage them in the practice of the Christian graces and virtues. If these objects are accomplished, the sermon fulfills its mission.

The objection that this range of topics is too narrow, carries with it no weight. These topics cover the entire field of revealed truth beyond which no sermon should pass. The rich historic, poetic and other portions of the bible are meant to illustrate and enforce these fundamental truths. To say that people would refuse to listen to the repetition of such subjects every week, is to say that they would refuse to listen to God's own Word. Empty pews and sleepy, inattentive hearers are much oftener the result of dullness and prosiness, of a lack of earnestness, force and power in the presentation of a sermon than of aversion to the truth. There is, in many instances, a perverted, artificial taste for novelties and sensationalism in the pulpit and ministers who will pander to it are just as readily to be found. Still, the fact remains that the people are yet willing to hear the gospel. Were it more generally preached in our pulpits, there would be fewer spiritually barren churches.

FRATER.

INDICATOR.

DEVOTED TO THE INTERESTS OF THE
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It is not without a due appreciation of the importance and responsibility of the task, that we have accepted the editorship of the **INDICATOR**. Our predecessor having unexpectedly laid down the work, we were as unexpectedly appointed to take his place; and well may we rejoice if we shall acquit ourselves as creditably. We therefore trust in the kind forbearance of our readers, and humbly apologize for the necessary delay involved in presenting them with this number.

We shall strive to make it our duty to set before our readers as instructive and interesting articles as possible, and which, we are assured are worthy, not only of a passing glance, but of attentive study. To secure this end, we hope that the kind aid and support of our friends shall not fail us. Especially would we solicit contributions from our brethern who are actively engaged in the Lord's vineyard, whose experience can teach us many things with which we are as yet only acquainted in theory.

We would here also state that it is with pleasure that we acknowledge the prompt and hearty response given by a number of our subscribers to the requests sent out, and of which due notice is given in the column of "acknowledgments." We also

hope that all others interested in the **INDICATOR** and its work will not fail to meet all obligations and thus materially assist us in carrying on the good work.

We are naturally led by the circumstances that have brought us before our readers to reflect upon the vicissitudes and uncertainties of human life in all its aspects. "Nature hath not dealt so liberally with us as that it doth allow us to misspend any of the little time it hath given us," says Seneca, and the teaching of our Lord is: "Watch, for ye know not when the master cometh." Well may we therefore set before us the motto:—**TO-DAY**.

It is to-day that we must be ready to receive the Master; it is to-day that we must be ready to enter upon all our work with good-will and a cheerful heart. We are very often too prone, however, to reserve our *doing* and *acting* for "to-morrow"—a time we can never call our own. "Our precious season is but like the few sands in the little hole of the hour-glass. The sand in the upper glass is uncertain whether ever to run one sand more, or no; that is *the time to come*. That in the lower glass is as *the time spent and past*. But the few sands in the middle hole are as the present season, and only truly ours."

Our life is but as a day, and therefore does it behoove us to improve it in the hour of grace, for the time cometh when no man shall work. "Make hay while the sun shines," is a trite saying, but to the point. How often, however, do we behold a cloud far bigger than a man's hand, and a noise as of much rain. We ought not to look to the future and ask ourselves: How well shall we have acted our part? We must keep in view the duty of the day we have been permitted to see, and willingly and cheerfully satisfy its imperative claims upon us, and shall then find that "sufficient unto the day is the evil thereof," without burdening ourselves with the cares the future may have in store. It is true, no one can be altogether unsolicitous about the

future, but such cares ought to hold but a secondary place.

Suggestive as these thoughts are, they are especially so with regard to the class that is about to enter into the active services of the church. Many an unexpected call will come, when deliberation or delay will result disastrously and therefore let each and every one in what sphere soever Providence has placed him, be ready, when the summons comes, to say: "Lord here I am, what wilt thou have me do?"

THE QUESTION: Have you any charge in view? assumes more and more importance, as the senior year draws to a close. By some it is answered in the affirmative, while others are loth to express themselves.

We need to cast but a glance over the immense field before us to convince ourselves that such a question is hardly proper. The harvest indeed is ripe but the laborers are few.

Considering the vast territory our church occupies and the small number actually engaged in it, (about 3700), there ought to be no anxiety concerning the field of future labors. "Come and minister unto us" is heard on all sides. There are some who lay down their work, never to take it up again, having gone to reap the rewards of their labors. Their places have to be supplied anew. Other charges will, or at least ought to be divided, and there are hundreds of districts and localities where the people are anxious to hear the gospel proclaimed. Thousands of immigrants land upon our shores during a single year and seek the far west, where they found their homes, which are to be the nurseries of the future greatness of the nation, and, though seeking to improve their material condition, it is not to be at the sacrifice of their spiritual welfare.

But if only such places are sought after as have already been fully organized; where the ground is broken and the fruit is

ready to be gathered in; where an easy going life may be spent; we are afraid that care and sorrow and trouble will creep in, embittering life almost beyond enduring. Nowhere else is the true import of *altruism* so fully realized as in the ministry. It is there that all the talent, energy and watchfulness of the pastor is called forth, and wise is he who with God's gracious providence knows how to act best in the right place.

Gems from Chrysostom.

1. The book of the Evangelists is the history of the life and teachings of Jesus Christ. The book of the Acts is the record of what has been said and done by the Holy Spirit.

2. Prayer is a haven to the shipwrecked man, an anchor to them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a healer of disease, and a guardian of health. Prayer at once secures the continuance of our blessings, and dissipates the cloud of our calamities. O blessed prayer! thou art the unwearied conqueror of human woes, the firm foundation of human happiness, the source of ever-enduring joy, the mother of philosophy. The man who can pray truly, though languishing in extremest indigence, is richer than all beside; whilst the wretch who never bowed the knee, though proudly seated as monarch of all nations, is of all men the most destitute.

3. There are charitable Christians, who are so drily,—barren fig-trees, with leaves only. There are also some whose souls are narrow, who are charitable by fits, who will give once or twice and no more. Let us resemble the olive,—let us bring forth abundant fruits, the fruits of peace and mercy.

4. We are ready to reckon up our trials, but are we equally so to keep account of the sins which draw them down upon us?

5. You will perhaps be amazed when I tell you that it is not so necessary to watch against great crimes as against faults

which may appear to us small and indifferent.

6. A boat overladen sinks, so much wealth drowns men in perdition.

7. A rock, though beaten on by wind and waves, is immovable; so faith grounded on the rock Christ, holds out in all temptations.

8. The devil's first assault is violent; resist that, and his second will be weaker; that being resisted he proves a coward.

9. Intemperance is a hydra with a hundred heads, she never stalks abroad unaccompanied with impurity, anger, and the most infamous profligacies.

—o—

From Basil.

1. Life is a journey which commences when we enter the world, and ends at the grave. We are like voyagers on the ocean, wafted by winds towards the port, whilst asleep in the vessel, and who, insensible of the progress made, arrive there before they are aware.

2. Never let us say of anything, it happened by chance; there is nothing that has not been forearranged, nothing which has not its own special end, by which it forms a link in the chain of appointed order.

3. To blaspheme the Holy Ghost, is to attribute His operations to the devil.

4. Many go to hear a preacher, not as learners, but as spies, anxious to find out the weak parts of his discourse; and who, even in the Scriptures, seek matter for criticism, not edification.

5. The slanderer harms three persons at once; him of whom he says the ill, him to whom he says it, and especially himself in saying it.

6. Has any one spoken evil of you? Reply by blessings. Does he treat you ill? Be patient. Does he persecute you? Think of Jesus Christ. Can you suffer as He suffered?

7. The earth does not contain one inhabitant whose life is perfectly happy. Is

there a stream whose waters are always clear? It is God only who is happy, completely and unchangeably.

8. The rose delights me; but I never look on it without remembering the sin that caused the earth to bring forth thorns, which before it knew not.

9. Life runs on in a continuous current, which carries us unconsciously along with it. We sleep, and as we do so, our brief space of time flies silently over our heads. We wake to a thousand cares, and, while struggling with them, life pursues its ever-rapid course.

10. Pray without ceasing; not in words, but in thoughts and desire, so that your life shall be one long and perpetual prayer.

Seminary Items.

—Still at work!

—Messrs. Scheffer, Smoll, Smith, and Waters preached before the students since our last appearance.

—Mr. Hoffman has not yet returned. At present he is supplying the German congregation at Canajoharie, New York.

—The glad news again comes to us of a Verlobung-celebration of Rev. O. Kropé of last year's class, now pastor of the congregation at Woodhaven, N. Y., and a lady from Brooklyn. They have our congratulations.

—Of late those sweet sounds of which former item writers sang ever and anon issue forth again in sweetest accents from the chapel organ.

—An exceedingly large and suspicious looking book recently found its way into the Seminary. One says, and he ought to know, that it is a small library in itself. On investigation, however, it proves to be but an antiquated Josephus.

—The Juniors again breathe with more freedom since their late examination in Apologetics, and the middle-men, too, are

more at ease since that in Dogmatics is a thing of the past.

—We fail to understand what satisfaction a person derives in breaking a pitcher in which both he and another have an interest. To be sure, when such is the case, it must be altogether accidental. Perhaps Mr. K. can tell.

—Consistency is commendable. But it is, so it seems at least, not very consistent in him, who places his costly meerschaum in the hands of another as a trophy of the conquest over habit, to indulge in the cheaper clay. Hereafter resolve wisely, not rashly.

—Lately for a time water played unrestrained havoc in a bath-room, and threatened a general inundation to the laundry. It took the united wisdom and experience of five to reach the conclusion that it could be turned off.

—"He that steals my purse, steals trash," we might well say with the poet; but he that steals my overcoat at this time of the year, steals that, 'tis true, which enriches him, but makes me shiver. Mr. O. has our sympathy.

—Prof. Neff, who for some time in past years was a student of our Seminary, and who is now a teacher of elocution in one of the Northern institutions, having offered his services to the students whilst stopping for a few months in this city, meets a class of some thirty of our number every Thursday afternoon. We may look for future Beechers and Spurgeons.

—At the last meeting of the F. H. M. S., held Feb. 9th, initiatory steps were taken to make arrangements for holding the first public meeting of the society in one of our city churches. On this occasion it is proposed that a lecture be delivered on *The history of the growth and development of the Lutheran Church in Philadelphia*. We feel sure that such a lecture will prove both highly interesting and instructive, not only to ourselves, but to all who attend.

Colleges.

Gettysburgh.—College opened Jan. 5, 1885. A few of the students have failed to return, which however is counterbalanced by the addition of as many new-comers.

—Every one seems to have had a good time, and now is hard at work at his studies. The Junior seems to dread Porter's Psychology most, while the much-burdened Senior is at one time diving deep into the realms of Geology or Civil Liberty, and at another time soars high among the stars in his astronomical researches. But what causes the seniors most concern, at present is Bayard Taylor's, "Gettysburg Dedicatory Ode," the subject of their prize essay. Hence the seniors' record, so far as concerns absence from the building without permission, is wonderfully clear this term.

—Whether or not either of the societies at college or both as a unit will have any exercises on the 22d of February, as heretofore, is not known. We hope they will, since such performances have always been appreciated by our friends in Gettysburgh.

—The faculty has been deliberating about assigning the students their seats in church according to classes. This will be an awful blow to the presumptuous Freshman, who is continually smuggling his "anatomy" to the side of the well-behaved senior; yea verily his audacity goes so far that frequently he has been found even in the seat of the Seminarian. Should this become a rule of college, —well, eternal vengeance will the Freshman swear, against such atrocious injustice to his dignity.

"For never can true reconciliation grow

Where wounds of deadly hate have pierc'd so deep."

—It seems very much as if Penn'a College means business, since the proper authorities have negotiated for several acres of land adjoining the west of the college campus, which certainly predicts a new building for us in the near future.

—Some "live" Alumnus has been heard from, through the columns of the Penna. College Monthly, strenuously urging the Alumni to raise sufficient funds in order that they may be able to endow a "chair" to be known as "the Alumni Professorship."

—The Annual day of Prayer for colleges was celebrated at Christ's church, on Sunday morning, Jan. 25. Prof. Martin took his text from I Cor. I-21. It was an edifying sermon and much appreciated by all who heard it. On Sunday afternoon a similar meeting was held in the college chapel.

—Mrs. Hunt, of Boston, Prest. of the Educational Dept. of the Woman's Nat. Temperance Union, paid Gettysburgh a visit on Wednesday evening, Jan. 28. She is what the "press" pronounces her to be, an able, fluent and convincing speaker.

—The skating rink in our little town is quite flourishing, and many of the students are frequently found in the merry assembly. Some of the students, it is said, are taking a regular course there, and during their leisure moments study some branches at college to pass away dull cares.

—Hon Jno. A. Swope, '47, who has been elected to succeed our deceased Congressman, Hon. Wm. A. Duncan, has entered upon his duties at Washington. Wm. M. Duncan, '83, son of Hon. D., has been appointed by Hon. Jno. A. Swope, as his private secretary.

Gustavus Adolphus.—We began our new term with over 40 new students, making our total number about 150. The work of the term is progressing satisfactorily. More classes have been organized, and all, teachers and students, are busy as bees. We have the conceit to believe there are few institutions where both the aforesaid persons work harder than at ours.

—On Feb. 2nd, many of the teachers and students were at Prof. Frick's, enjoying one another's society for a few hours. All were invited, but all could not attend.

Muhlenberg.—The course of lectures under the management of the Senior class, is now in progress. Instead of using the chapel for this purpose, which on several former occasions proved to be too small, the class secured the court house, in which all the lectures will be held. Dr. Krotel, of New York city, began the course on the 26th ult., by giving an interesting discourse on "Henry Melchior Muhlenberg" in his usual earnest and impressing manner. On the 3rd inst., Dr. Gotwald, of York, Pa., lectured on "California, or the Sunset Land of Wonders," giving a vivid and very interesting account of what he saw there. The court house was filled on both occasions, which is quite encouraging to the class.

—The freshmen classes of former years, in the study of Zoology, confined themselves wholly to the text-book. The present class however, is taking the practical and interesting plan of pursuing that study. They have purchased four sets of dissecting instruments for examining specimens of the animal kingdom. After finishing that subject they will leave the instruments with the College for the use of future classes.

—The students have sent in petition asking a that night rules of the building be abolished. As the Faculty has not the power to act on it, the paper must lie over until the June meeting of the Board

of Trustees, at which time, the Seniors, who were instrumental in getting up the petition will not be practically benefited if it is granted.

—The next two lectures of the Senior Course are Dr. Weiser, subject, "Aspiration, Perspiration Cormation," and Hon. Daniel Dougherty, subject "Oratory."

—The Juniors are beginning to think about subjects for speeches, for their Oratorical contest at the end of the year.

—"Prepdom" is still gradually increasing its number of students. May this department continue to grow.

—The Senior class has arranged a programme for class-day exercises and had an election to fill the various positions.

Thiel.—The skating rink fever runs high here

—"The Mutual Admiration Society" is the latest

—New improvements have been recently made in the college building.

—Rev. Geo. E. Titzel, '80, spent several days with us recently visiting his father, Prof. Titzel.

—Rev. Professor Whittaker preached in Trinity Lutheran church, on the 25th, ult., both morning and evening.

—The Chrysostomos society has secured the services of Rev. S. L. Harkey, D. D., of Toledo, to deliver the address to the societies in June.

One of the most interesting features of Founder's Day, was the exhibition of fancy(?) skating given by the "god-like Apollo" and his partner.

—The college library has been increased by an addition of Twenty-one volumes of Congressional Records, for which she is indebted to the kindness of Hon. S. H. Miller, M. C.

—The laboratory has been transferred from the second story of Museum building to No. 4 in Greenville Hall. The new apartment is much more convenient and with the late improvements the advantages in this department are much greater than formerly.

—The Founder's Day services were held in Trinity Lutheran church, on the evening of the 2nd inst., and were usually interesting and impressive. The Chrestomathean band commenced the exercises by discoursing some very fine music, after which President Roth read a selection of scripture and made some remarks which were listened to with marked attention.

The Chrysostomos orchestra then rendered some very fine selections to the entire satisfaction of the audience. Rev. P. Doerr was then introduced and proceeded to deliver the address.

Rev. Doerr is a very pleasing speaker and had the attention of the entire audience. His address was full of good things and every body came home pleased.

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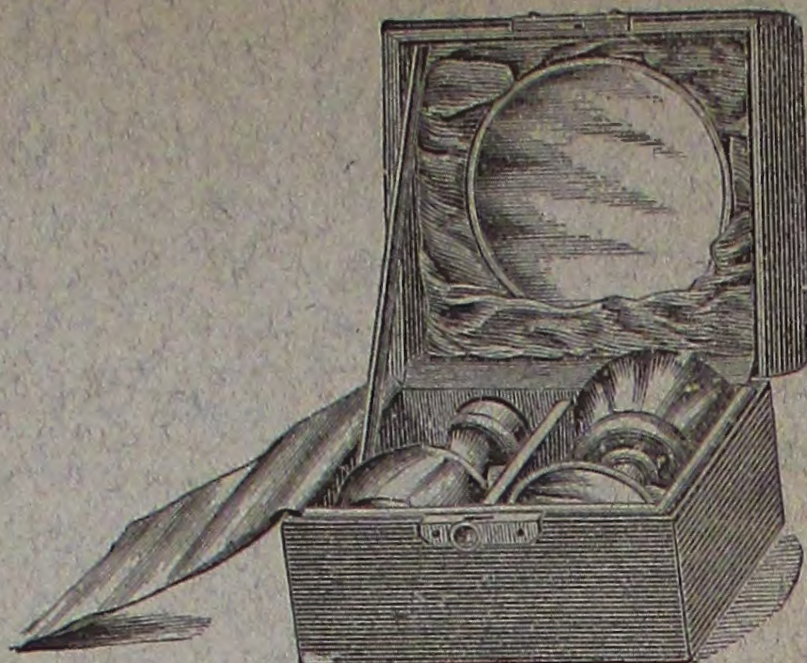
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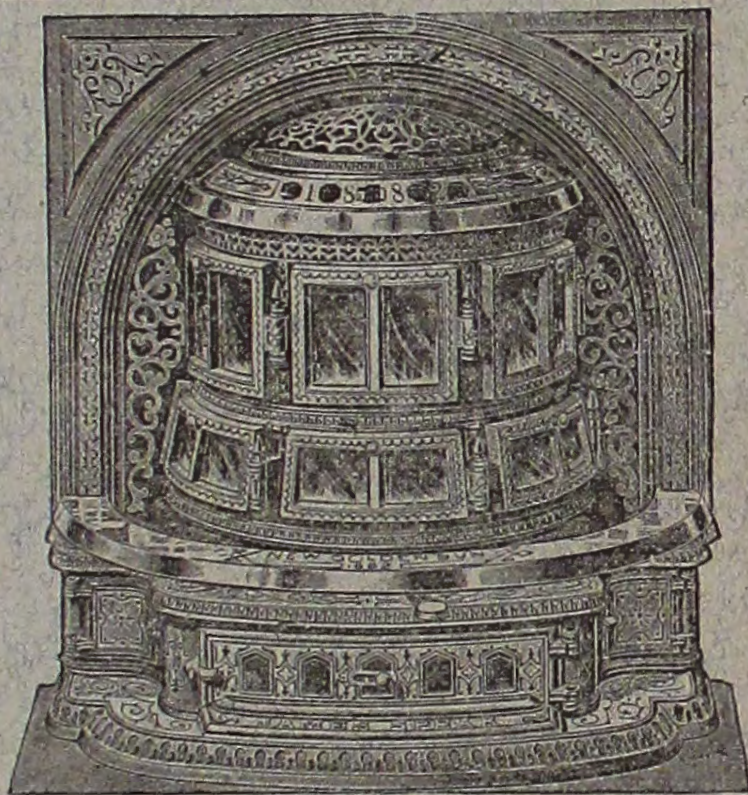
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