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VOLUME, IV.

MARCH

6

1885

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INDICATOR.

VOLUME IV.

MARCH, 1885.

NUMBER 6.

How Many of Us?

BY DR. J. G. MORRIS.

I never visit any theological seminary of our church or look at a list of students' names without asking myself, How many of these young men will be, hereafter, qualified to take the places of their professors when they shall have finished their work? I do not mean to intimate that any of these students would be competent to fill such vacated positions immediately upon their graduation, but how many are now devoting their time, with the design of continuing it hereafter, to such special studies so as to become thoroughly acquainted with them, and thus attract the attention of the Boards when afterwhile a new professor or an assistant is to be elected?

I know very well that all must pursue the course of study prescribed, but still in every company of young men preparing for the ministry, there are some who feel more interest in one or two branches than in others. Some prefer Hebrew and Greek and Exegesis; others are more inclined to theology and its cognates, whilst some love Church History and associated branches above all others. A good deal depends upon the taste and the difference in mental structure. But these favorite subjects they will pursue with more zest during their seminary life and also after they have become pastors. There is many a student who will find some plausible excuse for absenting himself from a lecture on Dogmatics who runs to the lecture room at the first tap of the bell when his favorite Hebrew or Greek is the subject, and the converse of this is also true.

I know several who are not neophytes in the ministry, who have made themselves excellent Hebraists and some others who with equal diligence read Dogmatics almost exclusively. They are specialists and would be fit, as far as learning is concerned, to perform a professor's duties creditably.

I should be glad to see more of our younger clergy giving their studious attention to specialties than aiming to be encyclopedial. I do not mean they should study with an eye on a professorship, for that would be selfish and they might be sadly disappointed in seeing perhaps an inferior man elected, and, besides this, youthful ambition might tempt them to wish that vacancies might soon occur, and that would be wicked.

I should like to see men conscious of their preference for and love of specific branches, follow them

up with double diligence, so that if the church hereafter need their services, as teachers, they would be ready to enter into that field, if they were otherwise fitted for it by grace and good breeding.

It is a good thing for specialists, in a seminary, to associate themselves into clubs for the more thorough prosecution of their work, or rather for the better understanding and repetition of the Professor's lectures. When I was a seminary student, we had two such societies or clubs; one for the advanced Hebraists which the Professor sometimes attended, and the other for the discussion of the higher theology, which was usually of the hypercalvinistic type, and I was the only heretic among them. The result was that for the next ten years every man elected to a professorship of that denomination had been a member of those clubs and several of them became eminent men. They were specialists. The Boards of the schools which elected them, of course knew that these men had given particular attention to the subject which they were chosen to teach and hence were specially fitted to teach them.

It is well for a pastor to roam over the whole encyclopedia of theology, but he alone has the qualification to give instruction in a department which he has made the subject of *special* and *protracted* study.

Young men, be *specialists*, although your curriculum compels you during your seminary years to be *generalists*.

What Should the Congregation do to Advance its Social and Intellectual Interest.

One great impediment to the progress of Christianity is ignorance. To overcome this, the church has always endeavored to educate its members and all with whom it comes in contact. It endeavors to cultivate both head and heart. Hence we find numerous Colleges, Seminaries, Universities and other institutions of learning in Christian lands. Only a small number of the people, however, have either the means or the inclination to attend these higher institutions. The great mass of the people can not possibly attend them; nay, many do not enjoy even the advantages of a common education. As Christianity is, in its very nature, elevating and the enemy of ignorance, every effort must be made to dispel this ignorance.

It is impossible for the pastor to do this unaided. His regular ministrations must be devoted to far more important subjects. His themes must be the great fundamental truths of the Word of God. He can occasionally devote a discourse to subjects of the most importance, but many important ones he is compelled to leave untouched. Hence it is highly important that other means be used to perform this work; and, as the church includes all ages and conditions of mankind, the means employed should be of the most comprehensive kind.

Proper secular training should be provided for the young. This, in many parts of our country, is supplied by excellent public schools. And they should receive encouragement from all Christian people. Whilst they have some objectionable features, they still perform a noble work. Where these do not exist, the congregation should support private or paroachial schools. This duty is too sadly neglected by our people.

Every congregation should have a well conducted *Sabbath School*, in charge of the best officers and teachers that can be obtained. These should be consecrated men and women, devoted to the service of the Lord. Only such can appreciate the value of the immortal souls entrusted to their care. It is one of the most important departments of church work. The Sabbath School is the nursery of the Lord and, if properly conducted, will prove a constant feeder to the catechetical class and the church.

Intimately connected with it, yet occupying a well defined sphere of its own, is the *catechetical instruction* of the pastor. The instruction in the Sunday School is general, and is regarded by the Lutheran church as preparatory to the catechetical class which is of a different character. In it, there is a special line of subjects, taught by a special person, to special scholars, and for special purpose. And being such, it is vitally connected with the prosperity of the church. The object of this special labor being obtained, the child is enrolled with the communicant members. And now shall the object of so much care and attention be entirely neglected as is so often done? If it is, wolves will soon rob the fold of the unprotected lamb. Instead of being surrounded by kind, loving, and social friends, the new communicant receives only the cold shoulder of society.

Two needs now present themselves:—1, Continuance of education; 2, Sociability between the members. How to secure these, is a question that has been the subject of many a minister's deepest thought, and one which we must answer sooner or later. Many a faithful minister has had his labors impeded, and his usefulness impaired by these twin

sisters of evil, ignorance and unsociability. This ignorance is, to a great extent, confined to church affairs; for the daily contact with the world gives the necessary secular knowledge. Hence the supply must meet this want, must give light upon the Church in its various departments.

The remedy proposed is to hold a meeting of the congregation at least once a week, for the promulgation of this knowledge. Let the most interesting articles from the Church papers, reviews and books be read and fully discussed; such as the meetings of Synod, the wants of the home and foreign mission fields and how to meet them, dedications, contributions, work of the different churches, successful pastors, etc. With such information before them, the people will be stimulated to do more. Let all these various ways and means be thoroughly discussed by all. Endeavor to remove all formality and restraint. Encourage those that are backward and timid. Let the pastor and the officers set the example of sociability. Make it what it should be, a *social gathering* of Christian people; and, at the same time, to be mutually improved. Have plenty of music, cheerful hymns of praise, thus training your people in congregational singing. Permit only the best and most interesting subjects to be discussed. It is for *all*. Endeavor then to have *all* participate in it, and aid in furnishing material for the exercises. Such a course must surely result in benefit to all and, at the same time, introduce a more social feeling between the members. A pastor with proper tact will find that he needs only *direct* and that his labor is not increased by such a meeting. All the time devoted to it will be well spent. Always remember that everything must be done decently and in order, and that success will only attend him who prayerfully perseveres.

T. O. K.

Brief Instruction Concerning the Life of a Pastor.

(Translation from Luther)

I. OF MODERATION IN EATING AND DRINKING.

With his noon-day meal he may do as he likes; but his evening meal should be short and plain. For this is a benefit to body and soul. As also Horace has said: *Coena brevis jurat et prope rivum somnus in herba*. And in Ecclesiasticus 31:20 it is said: Sound sleep cometh of moderate eating; he riseth early, and his wits are with him; but the pain of watching, and choler, and pangs of the belly, are with an unsatiable man. The proverb

has it: late suppers cause vexation in the morning. But all this hinders the clergyman especially in his morning prayer and professional duties.

2. OF THE PASTORS' STUDY.

Before going to bed at night memorize something useful, in order that like a clean animal you may ruminate on it, and peacefully fall asleep over it. But this must not be too much at one time, but a little, so that after thoroughly considering it at night you may have it well fixed in your mind and heart next morning. So also, when you study Holy Writ you should despair of accomplishing anything with your own wisdom and skill, but should ask understanding and wisdom of God in fear and true humility.

3. CONCERNING THE ASSOCIATION OF A PASTOR.

Infrequent and brief intercourse with associates is very necessary for a pastor. For it is a true proverb: *Amici fures temporis*; good friends steal our time. And if good friends do so, what can we expect of strangers? But caution and circumspection are very necessary. So that in fleeing from the society of men you may not fall into that of evil spirits. When, therefore, God calls you, (that is, if you must serve your neighbor in distress, give him advice, and speak to him about spiritual or bodily matters,) let this be your rule and standard: Every law, and though it were of prayer and sacrifice must make way for love.

4. OF THE PASTOR'S PRAYER.

Daily remember that you are a pastor, then you will earnestly pray for yourself as also for your flock.

6. CONCERNING ALL THE REST OF A PASTOR'S LIFE.

As the son of Tobias was taught to call upon the Lord to direct his whole life, so also are you; and when despair comes over you implore him to direct your course by his word. For the Prophet Jeremiah has said: O Lord, I know that the way of man is not in himself. Above all things, however, adorn your walk and conversation with true humility toward all sinners. For it is necessary that a pastor despise no one; but that he regard the sin and misery of his neighbor as his own, as Christ did with respect to us.

G. C. G.

Gems from Athanasius.

1. True religion abhors all violence; she owns no arguments but those of persuasion.

2. The truly humble Christian does not inquire into his neighbor's faults; he takes

no pleasure in judging them; he is occupied wholly with his own.

3. The Saviour is delivered up, and being so, He shrinks not from death, but hastens to meet it, pursuing the flying serpent.

4. We need grace alike to keep us from breaking the weightiest commandment of the law, and from falling into the most trifling vanity of the age.

5. I can do nothing without the help of God, and that from moment to moment; for when, so long as we are on earth, is there a single instant in which we can say that we are safe from temptation or secure from sin.

6. It will matter little to the faithful what their sorrows may have been in this vain world, since no trace of them will remain when they enter on that ineffable peace which is in store for them in the life to come.

7. He strips us of the raiment of the skin which we put on in Adam, that, in its place, we might be clothed with Christ. He allows His garments to be divided, that we may have the undivided Word of the Father.

8. The will of Jesus Christ is, that those who belong to Him should walk exactly in His footsteps; that they should be, as He was, full of mercy and love; that they should render to no one evil for evil, but endure, for His sake, injuries, calumnies, and every outrage, To them all anger and resentment should be unknown.

9. I would not have you ignorant that there is a second epiphany, illustrious and divine, not in lowliness, but in His own glory; not in poverty, but in His own majesty; not to suffer, but to bestow the fruits of His cross, that is, resurrection and immortality; not to be judged, but to judge according to the things done in the body; to give the kingdom of the heavens to the righteous, but the everlasting fire and the outer darkness to the evil-doers.

10. Miserable are those who measure the authority of a doctrine by the numbers receiving it. Truth always overcomes, though for a time it is found among the few. He who, for proof, betakes himself to numbers, confesses himself conquered. Let me see the beauty of truth, and immediately I am persuaded. A multitude may overawe, but cannot persuade. How many myriads could persuade me to believe that day is night, that poison is food? In determining earthly things we do not regard numbers, shall we do so in heavenly things? I reverence numbers; but only when they produce proof, not when they shun inquiry. Can you confirm a lie by numbers?

—O—
The Other Side.

For an official reply I would refer "Aries" to Walther's Pastoral, §57; (on ministers' compensation).

There is a difference between *giving* and *receiving*, and between *receiving* and *receiving*. A minister should never demand anything. It is often a greater charity for the pastor to receive a fee than it is a burden for the member to give it. If a man offers fifty cents for services at a funeral, it is unpleasant for the pastor to take the money, to say the least. The man offers fifty cents because he is poor and cannot afford to give more; but he would be grieved and offended if you refused to receive the money, and instead of avoiding the appearance of avarice, you would convince him of that very thing; he would think the sum was not enough for you, and that you despise the little pay.

In the subject of fees the charity of the flock is to be regarded and exercised just as much as that of the pastor. "A physician or an attorney" is not to be compared with the minister for very many reasons. At any rate I think I am safe in saying that when ministers are paid as physicians and attorneys under salary, no fees will be offered them.

Again, when a minister receives a call to

a congregation I believe it is always mentioned what the probable amount of perquisites will be *in addition to the regular salary*. From the very beginning there is an understanding that extra work will receive extra remuneration. And it is no more than right, either, in many cases that the minister receive (and if he were a business man, *could demand*) a fee. For instance, a rough drive of several miles to a funeral will soon shatter the buggy. Now, for such extra strain and the necessary repairs there is no provision in an ordinary salary.

And much more can be said about taking fees in the existing state of affairs itself, but for the pastor the question can be easily settled. Let him receive with the proper disposition, and never think that the reward is to be in fees or any merely earthly returns.

E. N. D.

De Alumnis.

—Rev. Wm. C. Lauer, of '73, of Gorham, N. Y., has been elected pastor of the Ev. Lutheran church at Frackville, Schuylkill Co., Pa. It is not yet known whether he will accept.

—Rev. D. L. Roth, of '76, formerly of Nova Scotia, was installed as pastor of the Lutheran church at Butler, Pa., on Jan. 25th, 1885.

—Rev. E. G. Lund, of '75, of Milwaukee, Wis., has been tendered a call to the Zion's Lutheran church at Greensburg.

—Rev. S. B. Stupp, ('83) of Philippsburg, N. J., started a parochial school in his congregation since New Year. He has as present about 70 pupils with promising prospects of increasing it to 100 in a very short time. He himself teaches four hours a day, and besides there are two other teachers employed. The future for both school and congregation seems to be very bright indeed.

—They dropped in to see us. Revs. I. W. Bieber, '71, W. J. Bieber, '81, C. K. Drumbeller, '80, G. S. Seaman, '82. Thank you. Come again.

—Rev. U. P. Heilman, of '81, desires henceforth to be addressed at Athol, Berks Co., Pa., instead of Bramfieldville, Pa.

—Rev. J. H. Kuder, of '82, was elected pastor of the Trinity Lutheran church of Lehighton, Pa. He will probably accept the call.

Seminary Library.

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BOOKS AND PAMPHLETS RECEIVED.

—From Rev. F. W. Weiskotten, two copies of the German minutes of the Seventeenth Convention of the General Council.

—From Pastor Wenner, volume 5 and No. 1 of volume 6 of the "Sunday Guest."

—From H. B. Garner, "The Minnesota Stats Tidning," from October '84 to January '85.

—Through the Faculty, "The Contemporary Review," for January and February; and "The Nineteenth Century" for February.

—From E. B. Treat, "The Pulpit Treasury," for March.

—From the Bureau of Education, "Circulars of Information for the Bureau of Education," being a paper on the aim and method of teaching Physics, by Chas. K. Wead, of the University of Michigan.

In glancing over the contents of "The Pulpit Treasury" among other articles that attracted our attention we would especially make mention of "Christianity's Most Joyous Fact," by Charles Von Gerock, D.D., of Stuttgart; and "Written and Spoken Address," by R. S. Storrs, D.D., LL.D. The former is an Easter sermon, translated by Rev. Henninghausen, of Baltimore, and the masterly and beautiful manner in which the theme is handled may be judged even from the first two sentences: "These words will find an echo to-day in every Christian congregation. Wherever there are bells to ring, wherever there are organs to sing unto the Lord, wherever there are lips to praise His holy name and hearts to rejoice in Him, there to-day's parole will be: 'O sing unto the Lord a new song.'" The latter is an excellent article on preaching extempore, or from manuscript. Its style is similar to "Extempore Preaching," by the same author, and we might consider it an epitome of the argument therein presented.

"The Andover Review" for February, gives us its usual amount of good reading matter. The principal subjects treated are the following: "Reformation Theology, I. Historical Antecedents," by Prof. E. V. Gerhart; "The New

Charity," by Rev. Henry A. Stimson; "The New Psychology," by G. Stanley Hall, Ph. D.; "On Certain Neologisms," by Francis Boott; "John Wiclif," by Rev. J. L. Ewell. The editorials, which are always newsy, are: The London Mission; The Bishop of Bedford's Mission to East of London and Mr. Matthew Arnold's; An Experiment in a Country Town; The West African Conference; and "St. Jerome's Prologue to Galatians."

The following is clipped from "The Living Church. We are glad to welcome a new edition—of the Gospel in the Stars, or Primeval Astronomy—by Joseph A. Seiss, D.D., LL.D., of this devout, though fanciful book. In these days of increasing attention to scientific truths, it is quite refreshing to find a man thoroughly "up" in his particular province, approaching nature's mysteries with devout feet.

The same author will, during the present year, publish companion volumes to his Lectures on the Gospels, entitled "Lectures on the Epistles." The work will consist of two volumes, 8vo. of not less than 1000 pages, uniform with the 8vo. edition of the *Gospels*. Both volumes can be had for \$3.00 by those who send in their names for it before Oct. 1st, otherwise the price is \$4.00.

On request the Lutheran Publication Society will soon publish a volume of the collected writings of Rev. Charles A. Stark, D.D., the late Professor in the Seminary at Gettysburg, under the title "Light on the Pilgrim's Way." The work will be edited by a brother of the author.

It is of special interest to every Christian to know that the American Bible Society is at present distributing, at the New Orleans Exposition, a pamphlet containing specimen verses of the Holy Scriptures, in 242 different languages and dialects, in which they have been printed by the American Bible Society and the British and Foreign Bible Society. The Pennsylvania Bible Society publishes such a pamphlet, giving specimen verses in 164 languages and dialects, in which the Scriptures have been distributed by this society. It can be had for the asking, at the Bible house, corner of Walnut and Seventh streets, and will prove an interesting and suggestive souvenir.

The result of the above wonderful achievement we owe to the printing press. Before its invention books were copied. To copy the Bible was the exclusive duty of the religious orders, as the Carthusian monks made this one of their chief duties, as they depended entirely on the pay derived from their labors to keep themselves independent of all charity. Every monk was enjoined to proceed with his work in strict silence, and all possible care was taken to prevent errors in grammar, spelling or punctuation. It was the duty of certain ones of the order to carefully examine and compare every copy with the original. Thus the preparing of a book became a long and tedious task, the consequence of which was that few, comparatively speaking, were prepared. This of course made books high, so that none but the rich could procure them. This was especially the case with reference to the whole Bible. But the above gives ample proof that a better day has dawned and that the sun is rising nigh unto the zenith.

INDICATOR.

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

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WE have entered upon a season, the solemnity of which makes itself felt even within the circle of the worldly-minded and unreflecting. It is a time in which thinking men are brought, as it were, to a sober second thought,—a consciousness of their own sinful condition, and the impotency and need of each and every human soul before God. Most properly does the Church open this season with the account of the Lord's fasting in the wilderness. It is most probable that, as God-man, He was there fully made aware of the mission He was about to fulfill, and it reminds us that there is a time in which we ought to turn our thoughts to that grand work, through which, from a state of utter ruin and destruction, the world was again brought into a closer union with its God and Maker, in whom alone we can find peace of mind and body,—a season of deep and heartfelt sorrow and condition. It is a time when the earnest believer may withdraw himself from the thoughts, the cares, the troubles and the temptations of this life to a more exalted and inspiring theme—to the mysteries of God's love and mercy.

The yearly recurrence of this season of abstinence indeed leads us to such considerations and reflections; but, how many of

those who claim to be of the fold of Christ do devoutly pause to consider their relation to the Kingdom of Grace? Like a dark, portentous cloud, a season of feasting, of rioting, and of worldly indulgence, precedes and casts, through the influence of Satan, its baleful shadows upon the most impressive period of the church year. Even as the first act of Christ's ministry was a combat with the Prince of Darkness, so here he strives to surfeit and glut the hearts of his votaries with the joys and the pleasures of the world, that perchance the wholesome leaven still remaining may be entirely rendered useless; that the lusts and cravings of the flesh, instead of being crucified and buried, may be fomented to the prejudice of their salvation.

The Bible considers fasting as going hand in hand with prayer and supplication. "Be ye therefore sober and watch with prayer" says the Apostle. It is regarded as a sign of humility before God and of sorrow for sin. Though neither commanded nor forbidden, the Church may well be justified in appointing a special time for self-discipline and contemplation. It would be an encouraging sign of Christian life and activity, should this season command a more general observance among the people, "following Christ through His humiliation to His glory, reaching the triumph of Easter through the cross and the way that leads thereto."

—o—

THIS is pre-eminently a season in which the devout Christian finds ample opportunity for exercising more abundantly every species of charity. Thousands of poor people, oppressed by the rigors of a severe winter; by an enforced idleness, and the lack of proper food, raiment and shelter, are clamoring for the necessities of life, so indispensable and yet so often denied them.

It was an excellent custom of the early Church to set aside, during the Lenten season, whatever might, in addition to the

regular donations, be dispensed with, for the benefit of the needy; to visit the sick and those in prison; to entertain strangers, and to reconcile differences.

We would not here cast the slur that there is no charity manifested on the part of Christian brethren in our days, but there are many of whom, though nominal Christians, it would be hard to say that they are liberal according to the measure with which they have received. It is even a question whether some would be moved or not by the distress and sufferings of the poor, especially in our larger cities, whose misery would preach a sermon more eloquent and convincing than that of the greatest pulpit orator of ancient or modern times. They are like the brothers of the rich man, they would not believe though "one from the dead" be sent unto them. It is far better to change the tinkling of coins into songs of praise and thankfulness than to own the wealth of Cræsus and yet suffer with Dives the torments of hell. But the words of Scripture are more to the point: "Charge them that are rich in this World, that they do good, that they be rich in good works; ready to distribute; willing to communicate;" for, "whoso mocketh the poor, reproacheth his Maker; but he that honour-eth him hath mercy on the poor."

Editorial Notes.

PRESSED by work and other incidental labors, a number of typographical errors crept into our last number. We hope to guard against such mistakes in the future.

ON Friday evening, February 13th, Dr. Schaeffer, according to his wonted custom, entertained the Senior class at his residence, in Germantown. All, in keeping with the Doctor's urbanity, were given a hearty welcome, his family sharing with him the hospitality that will long be remembered. A general flow of soul marked the hours as they sped by unnoticed, and the pleasant

faces, kind words and smiles bespoke, on the part of the guests, the high appreciation they put upon having thus profitably spent the evening. May the Doctor entertain many more classes.

—THE Seniors, under Dr. Jacobs, have lately been studying "Principles of Faith and Church Polity" by the late Dr. Ch. P. Krauth. The "General Council" was founded on the basis of these principles in 1867. The consideration of these principles was followed by a discussion on the "constitution" recommended for adoption by Evang. Lutheran Congregations. A thorough examination of these subjects cannot but result beneficially in the future establishment of the church on a firm and uniform basis, both with regard to the clergy and the laity.

CORRECTION.—*Ed. Indicator*:—In the Thiel notes of your last (January) issue, it is stated that the College Band furnishes music for one of the roller-rinks in the city. This statement does not accord with the facts in the case. A few individual members of the band, on their own responsibility, have played at one of the rinks; but the band, as such, has never taken any part whatever in the matter. This note is intended to remove any false impression which may have been formed through the statement of your Thiel correspondent, and justice to the College and the band demands its publication.

P. A. SHANOR,

Leader Chrestomathean Band.

The editor would here remark that the item was printed as received from *Thiel correspondent*, and can certainly not be held responsible for mistakes occurring in this manner.

THE following rules were adopted by the Faculty, Feb. 16, 1885.

I. A student preaching without permission of the House-Father, or contrary

to the rules laid down by the Synod, shall, by vote of the faculty, be punished with the loss of one mark in the conduct average.

II. In case of absence from the seminary without excuse, either after the close of a term of vacation, or during the regular session, the penalty inflicted by vote of the faculty, shall be the loss of one mark on the conduct average for every day of such absence.

III. For unexcused absence from the lecture-room of a Professor, the student shall lose 0.5 on his average in that particular branch of study for every case of such absence.

OUR EXCHANGES.—Among these we welcome the *Penna. College Monthly*, *Hagerstown Seminary Monthly*, *College Stylus*, and *Muhlenberg Monthly*,—all for February. The January numbers of the *College Student*, *Thielensian*, and *Hartwick Seminary Monthly*, are also before us.

The Hagerstown Seminary Monthly looks neat and trim. Its articles are fresh and readable. Its very tone and appearance detect the work of fair hands.

The Muhlenberg Monthly is especially valuable this month. Its leading articles are full of sound and sober judgment, and well worthy a careful perusal.

The College Student has an interesting article on "The Two Literary Societies."

Seminary Items.

—Much ground is still unpossessed.

—Messrs. Kuder and Breinig are at present at home, both being on the sick list.

—A wrong answer lately called forth a deep-toned "Oh no, no, oh no!" whereupon the student waxing more confident, replied, "Well, I believe you are right."

—Messrs. Walz and Wuchter were the last of the Seniors to preach before the students,

Henceforth, beginning with Berly, the sermons will be from middle-men.

—Great ought the interest to be when ethical questions are at stake. All ears ought to be erect in attention. But who can always tell whether the eyes are closed in calm reflection or in sweet repose.

—That shows an earnest study of the original, when a person, in a short declamation, says *pruefe for pfui*.

"Errors like straws upon the surface flow,
But he who seeks for pearls must dive below."

—"What was the daily prayer of Calovius?" was the question lately put to Mr. X. Mr. X; "Eh, eh, eh—!" Well I will assist you, *Imple me, Deus. odio haereticorum*. That is just what I mean, God deliver me from the heretics.

—The events which have happened in this city within the past few weeks, are again great reminders of the fact, that we stand in need very much of a fire-proof building wherein to store our valuable library.

—To the surprise of some it was recently discovered that for all unattended and unexcused recitations or lecture hours a deduction in notation was to be made. This course was undoubtedly suggested by the sentiment, that in a free country all have the same rights and privileges.

—Rev. Prof. Loy, President of Capital University, Columbus, Ohio, lately paid us a visit, and addressed the Seniors in words of encouragement. He expressed his desire soon to be able to see the body of the church which he represented united with that to which we belong.

—We are told that this is decidedly an age of progress, and that he who does not keep up with the times, will soon become antiquated. Be all this as it may, we still fail to see the advisability of advertising one's tenderer affections in wall-ornaments. In the ocean's deep are currents strong, yet unseen.

—On Monday evening, February 16th, the F. H. M. S. held its monthly meeting, on which occasion two essays, one on "Women in India," and the other on "Mission Work in Texas," were read. Both papers were well prepared and interesting. We are also glad to announce that Prof. Mann, D.D., has kindly consented to favor us with a lecture on "The history of the growth and development of the Lutheran Church in Philadelphia," of which mention was made in our last issue.

Colleges.

Muhlenberg.—In the Senior Course of lectures, Hon. Daniel Dougherty spoke to a crowded house. The orator kept the undivided attention of his audience during the evening and left many good impressions.

—Rev. D. H. Geissinger gave an interesting and well prepared lecture on "Boys," presenting some amusing features and characteristics of the male sex, not even forgetting the "Tom-boy."

—Dr. Schaff was the last lecturer of the course, and presented an entertaining and very instructive discourse on "Philip Melanchthon." There has been great satisfaction expressed on the lectures in general, and the class can congratulate itself, although there was not quite as much realized financially as was anticipated.

—The Senior class has made the following appointments for Class day exercise: Master of Ceremonies, F. G. Lewis; Salutatory, E. A. Yehl; Poem, F. F. Fry; Presentation of Insignia, E. E. Johnson; Prophecy, A. M. Mehrkam; Class Oration; W. K. Mohr; Memorial Oration, C. C. Boyer; Address to Undergraduates, R. B. Lynch; History, A. M. Weber; Valedictory, D. E. Brunner.

—The time for the address before the Literary Societies has been changed to Monday evening of Commencement week. This will enable the Seniors to have their class-day exercises on Tuesday evening of the same week, instead of Friday previous. It will also give visitors an opportunity to attend these exercises without spending an entire week here.

—The gentleman secured to deliver the address before the Literary Societies next Commencement is the Hon. Eckley B. Coxe, ex-Senator from Luzerne.

—Washington's birthday was observed on Monday, Feb. 23d. A large number of the boys spent the holiday at home.

—Snow was in abundance last month. Most of the boys enjoyed sleigh rides, except the Freshmen, who seemed to be quite indifferent as to having a class sleigh ride.

—The skating rink fever has subsided in this city, and especially with the students. One of the rinks has been closed for some time and the other poorly patronized.

—Prof. H. E. Jacobs, D.D., of the Seminary, preached in St. John's Church, on Sunday, Feb. 22d.

—Professor Richards has begun a series of "Practical Talks," in the Young Men's Christian Association rooms, for members and other young men.

—The boys are already anxiously looking forward to the Easter vacation.

—Prepdom now has a literary society of its own, the program of which consists in debates, orations, readings, etc.

—None of our students attended the Inauguration at Washington.

—The societies were compelled to put forth vigorous efforts to raise funds for the support of the "Monthly," because the Business Managers found some difficulty to meet the demands without drawing upon the treasuries of the Societies. Let our Alumni come to our relief.

Gettysburgh.—With this year's Junior Class, a new method of studying Mineralogy, under Prof. Breidenbaugh, has been adopted. Each student is to be equipped with a blow-pipe, a lamp, and some extra tubes. Thus prepared, they expect to dive deep into the intricacies of Mineralogy, and are in hope of making many important discoveries, which hitherto were beyond the reach of their more humbly equipped predecessors. The Juniors have also laid aside Gillet & Rolfe's Natural Philosophy, and have taken another instead, by Alfred Daniels. This is a larger and seemingly better adapted book for college use.

—At last the eventful day, Feb. 14th, has come and passed. Long and weary were the sleepless nights spent by the Seniors in the preparation of their Prize Essays. But all is over now—the essays have been delivered to the Professor, and by him expressed—where to?—some committee within the limits of the United States for criticism. The Seniors are now on nettles to know how the committee will be able to decide which one to award the prize to, since each thinks his own the best.

—Five years have passed, and with them as many classes have graduated, since the last supper had been given by Professor Briedenbaugh to the graduating class. The Class of '85' was the happy one with which the dear old custom seems to have been resuscitated. Your correspondent, sad to say, was not invited to the "spread," but the following from one of the "fortunates," will give us an idea of the proceedings: "At 7.30 P.M., on Thursday, Feb. 19th, the Senior class repaired to Prof. Breidenbaugh's residence, where an enjoyable evening was spent. The Professor and his estimable wife were in jovial

spirits, and the class enjoyed the evening in a manner becoming the occasion. Interesting topics were discussed, and a regular good time was had, until we were ushered into the dining room, where ample justice was done to a very elegantly and richly laden table of substantial food, sweetmeats, etc., etc. During the course of the evening many jokes were indulged in, and the different musical members of the class furnished abundant music. At 10.30 P.M. we bid adieu to our host and hostess. It was unanimously declared one of the most pleasant evenings spent in Gettysburg."

—On Friday, Feb. 20th, our worthy Professor of the Greek language and literature, Dr. Baugher, in company with his sister, while taking a sleigh ride in and around Gettysburg suddenly came to grief by the sleigh being upset. Fortunately both the doctor and his sister escaped with but few scratches to remind them of their mishap. The students say that the Professor evidently knows more about Greek roots and tenses than about driving.

—Last evening (Feb. 24th), Rev. Demarest, of the Presbyterian church of this place, delivered a lecture on "Alcohol and its Cure." The lecture was well handled, and evinced a close study of the subject.

The Philomathæan Literary Society will celebrate Longfellow's birthday on Friday evening, Feb. 27th. The program will consist of essays, declamations, and orations, interspersed with appropriate music. This takes the place of the regular Biennial, which for many years was held by one or the other of the Societies in College.

—The seminarians are taking physical exercise in the shape of "coasting." The path leading from the Chambersburg pike to the Seminary is and has been for some time in an excellent condition, *i. e.*, for coasting. The "double-decker," with brother Nickolas at the helm, runs one way between the above-named points in thirty-five seconds. Bro. Schnure will be proficient as a "helmsman" when the snow has cleared away.

—February has been an especially cold month in Gettysburg. The thermometer has registered as low as from 5° to 10° below zero. Some mornings we judge the nights to have been at least a few degrees colder. Snow has continually kept our roads and streets in a good sleighing condition, and the jingle of the merry sleigh bells is by no means an uncommon thing at present.

Augustana.—The winter has succeeded in making itself felt. For a long series of years it has not been as severe as now. We are hoping, that in the snow storm just ended, we have reached the climax of the cold season. We sincerely sympathise with those students who are living some distance away from the college. When they come from Moline early in the morning, one would suppose that the ears were the most sensitive if not the most important part of the body.

—The students had hardly survived the effects of the Christmas vacation and become fairly started in their work, before another vacation was forced upon them. We say "forced," not because they were unwilling to rest from their labors, but because the boiler of the college, which has done such effective service for ten years, was unwilling to do any further service without compensation. It took little more than a week to supply its needs and in the meanwhile recitations in the college department were suspended. Students took this opportunity to visit their friends in the vicinity.

—Dr. Lindahl delivered a very interesting lecture on a very appetizing subject—"Fish." The lecture was scientific in its character and yet not so scientific as to be uninteresting to an unscientific audience. The Doctor has quite a reputation as a zoologist, both here and in Sweden, where he is well known.

—One of the students, lately arrived from Sweden not knowing that the thermometer indicated 24 below zero, left Moline for Augustana College, and froze his ears and hands so severely that it is doubtful whether they can be fully restored.

—The Cooper Union in New York, expended the past year upward of ten thousand dollars on its free night classes, in Science and Art, and upward of ten thousand on its Free Art School for women. The number of pupils enrolled in the various classes during the year was 4,327.—College Students.

In the Western States much is being done to encourage oratory. Almost every college of any pretensions has its home contests. In many of the States, State contests are held, and for several years inter-State contests. As far as we know not one Eastern State has ever held a State contest. Pennsylvania has thirty colleges, New York about the same number, and New Jersey about fifteen. Sure with such possibilities of State and inter-State contests, the colleges of these three States can justly be accused of non-progressiveness. We would like to see this question agitated, and measures taken towards establishing State and inter-State contests the East.—*University Mirror.*

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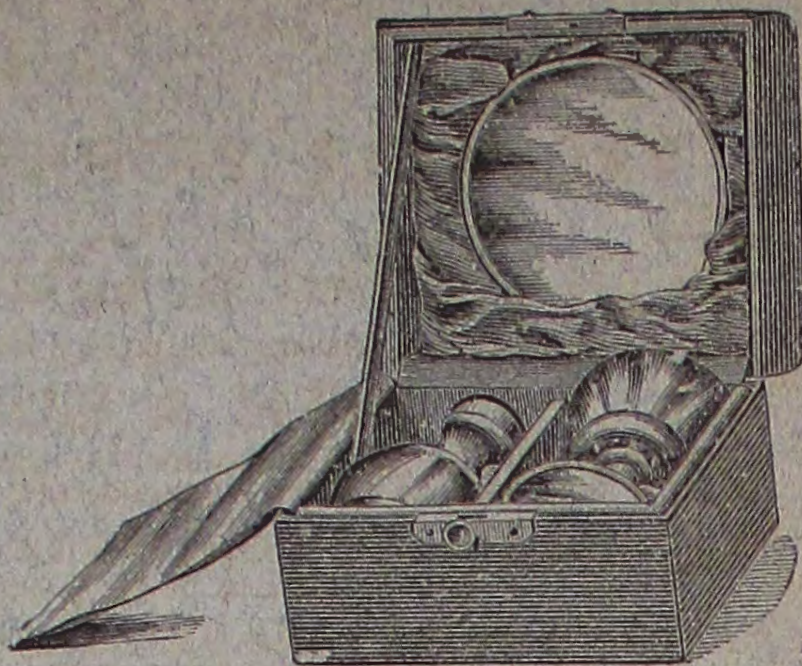
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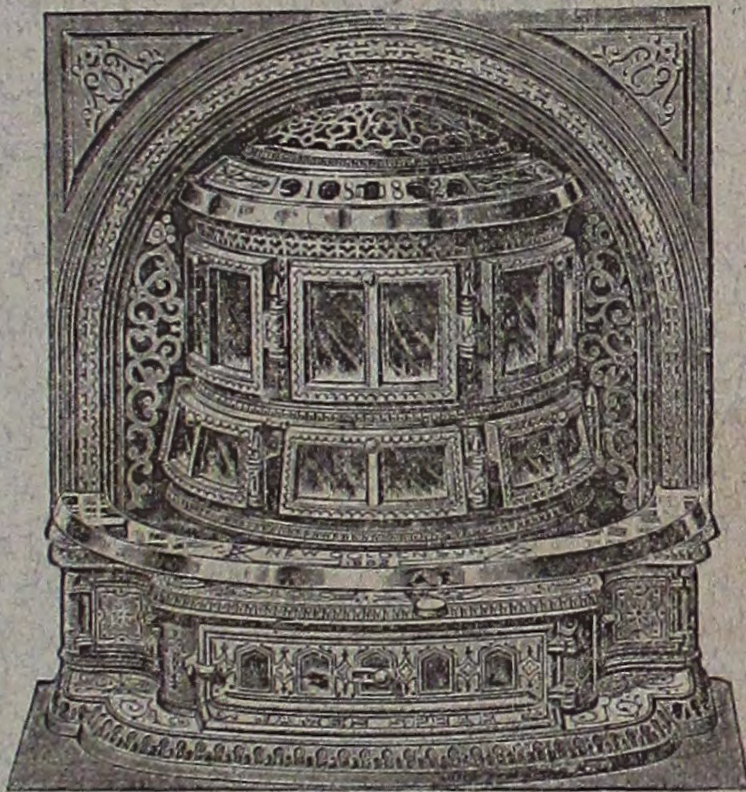
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