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INDICATOR.

VOLUME IV.

APRIL, 1885.

NUMBER 7.

Church History as Part of the Religious Instruction of Catechumens.

BY PROF. A. SPAETH, D. D.

No one can doubt the desirability of some instruction in the History of the Christian Church for our young Christians, whom we are expected to educate into faithful, intelligent and active church members. There seems to be a special call for such instruction in our time and in the midst of our surroundings. There is such a lamentable lack of sober, quiet judgment, of steadfastness and warm-hearted interest in church matters, because there is so little insight into the great conflicts through which the Church has passed in the days gone by, and consequently so little appreciation of the great principles underlying those conflicts. That our Catechumens should have a knowledge not only of all the doctrines of their Catechism, but also of the outlines at least of Church History, all will agree.

But the great question is: how to provide for such instruction? Where to find time for it? As a rule the religious instruction of our young members is of a rather fragmentary character. In 387 congregations within the Ministerium of Pennsylvania there are only 13 parochial schools, with 24 teachers and 1200 scholars at the present time. In 373 congregations therefore, the Sunday School and the Catechetical instruction by the pastor before confirmation, are the only opportunities for systematic religious instruction, besides what is done in the family and from the pulpit. An experience of many years has proved to the writer that it is utterly out of question to add Church History to the subjects which must be treated in the few months of Catechetical instruction preceding confirmation, even in case the time should extend from fall to Easter. In the parochial school we have sometimes inserted a course of Reformation History extending over two or three months. And to the Catechumens the dates of the Confessions of the Church have been taught together with the principle facts of history which are connected with them. But this was not all.

Perhaps the best arrangement for a course of Church History would be to have a class of confirmed members of the Sunday School taught by the pastor. But even where this can be done it is not advisable to attempt to cover the whole field by a slow, systematic treatment. The teaching of Church History, even in such a class, would be most attractive and profitable if *biographies* of the great representative men of prominent periods of Church His-

tory could be taken up. Besides these the History of the Reformation and the History of Missions are chapters which deserve special attention in such a class. Zizschwitz thinks, that after the Reformation Era, there are very few names suitable for such biographical treatment, and mentioning Paul Gerhardt and Augustus H. Francke in particular. To these might be added men like Wichern and Fliedner, the apostles of the revival of the Church's systematic work of charity. Palmer in his Catechetics is inclined to give more space to a fuller, systematic treatment of Church History. He gives a list of thirty sections, under which the most important events of Church History might be treated. Among them are the following: History of the Apostles, including the ancient traditions concerning their lives; the Jewish war with the destruction of Jerusalem; the persecutions of the Christians; biographies of Polycarp, Justin, Irenæus, Tertullian, and other Fathers; the victory of Christianity under Constantine the Great and the reaction under Julian; the origin of Popery; monasticism; the Roman Catholic service; the crusades; the inquisition against Waldenses and others; Huss, Wyckliffe, and Savonarola; Luther's life; Reformation in England, Scotland, France, French Switzerland; Thirty-years war; the Salzburgers; the Hymn-writers; the Moravians; foreign missions, etc.

THE SYNODICAL EXAMINATION.

BY PROF. H. E. JACOBS, D.D.

For some years there has been considerable dissatisfaction expressed on the part of many, both among the students and alumni of the Seminary, with the regulation requiring all applicants for ordination to pass an examination before the committee of the synod. Those of the number who are graduates of the Seminary only a day or two previously have been examined and been deemed worthy of the endorsement of the representatives of the Synod in the Board of Directors and Faculty. Hence it is argued, first, that the candidates are subjected to an entirely unnecessary strain, and, secondly, that the Synod, in undertaking to reexamine those who hold the diploma of the Seminary, casts a reflection upon the institution. Having been twice examined by a synodical committee, first for licensure and then for ordination; having been for a number of years a member of the examining committee, and now being a member of the Seminary Faculty, it may not be out of

place for us to suggest a few considerations why this old-time custom should in no wise be abated.

The significance of the ordination is that it is the public endorsement on the part of the representatives of the congregation of the fitness of the candidate for the ministerial office. Unless the most careful precautions be taken in such endorsements, a great wrong is done the congregation, who have given us their confidence, and the cause in trust with which God has put us. A public examination on the part of the entire Synod, whereby each member may learn to judge the qualifications of each applicant, is no longer possible. The present system is the nearest approximation to such plan. The members of Synod are certainly in a much better situation to give their endorsement when a body of eminent and learned men who are not instructors of the candidates, have tested their attainments in an examination open to all who may wish to attend.

This is the more evident when it is remembered that the diploma granted by the Board at the recommendation of the Faculty, is not a certificate of precisely the same nature as that concerning which the examining committee is to decide. The Faculty judges from the general success of the student with respect to the branches comprised in the Seminary course, where there has been no manifest lack of fidelity either with respect to studies or life, the refusal of such diploma would be unusual, even though there might be serious doubts as to the adaptability of the candidate for the office. Besides a Seminary Faculty, however diligent, is able to cover in their instructions only a small portion of what a candidate for the ministry should know. Much must necessarily be left for private study, without any examination in the Seminary course. How small a portion of the Bible for instance is covered by Exegetical lectures; and yet how important that the candidate be familiar at least with the outline of the entire word which he is to expound. The examining committee, therefore, very appropriately, without regard to the scholastic training of the student, from their practical acquaintance with these qualifications most needful in the ministry, may apply in some respects the same, but should apply, in other respects, different tests from those of the Seminary.

Even though the results were in all cases to accord, it is highly important that others, besides the authorities of the Seminary, should form that close acquaintance with the candidates for ordination, which the examination only of a day will readily give. Every experienced examiner knows that it is not the most fluent answers that

make their impression on such occasions, but the evidence of earnest thought which may be manifest in the midst of many slips that might be important as failures were scholastic rules in force, we remember well all the students whom it was our privilege to hear as an examinee throughout the entire examination, and believe that the estimate then formed, both as to their ability and character, was not far from correct. Such wider acquaintance with the candidates is of advantage, not only to the Synod but even to the candidates themselves.

However annoying at the time the process may be, yet they who are about to pledge themselves as "ready to give an answer at all times" to a body who wish instruction concerning the Christian faith and life, should cheerfully submit to such inquiries at the very threshold of their ministerial course. Some other denominations require such examination at the installation of every pastor, no difference how many diplomas he offers, or with how many degrees his name is encumbered. Even presidents of other Synods and leading members of the General Council must submit to a colloquium with our examining committee before they are received. There is no hardship involved. Only a necessary presumption is enforced, and that, too, in a way to afford in this case rare advantages.

The student needs that general review of his knowledge to which such examination invites. For all appreciate that it is one thing to be familiar with the lectures of professors, and another to stand tests made by other competent authorities. Thus the examination becomes an excellent preparation for the tests which he may expect throughout life. It will also deepen humility. It will start new lines of thought and add to the advantages derived from the Seminary course very important items with which the experience and attainments of the examinee may supplement what has been already learned.

We write all this without forgetting that such examinations are sometimes unfair, learned men who are specialists in certain departments, or at least industrious students, all their lives, being astonished to find candidates not as ready on those topics as they themselves are. They forget that they are not examining candidates for the doctorate, but only for humble pastoral office. But such severe tests can readily be condoned for they have their compensation in the probability that in the future the candidate will be tried by standards entirely too low. When once enrolled *inter pares* with his examiners and professors, he is in danger of forgetting how his attainments need constant deepening and widening, and of resting content with what may satisfy the crowds of humble men who may

mire his demonstrative exhibitions of the little he had already learned.

The chief objection to the present system is one that cannot be readily remedied. If an interval of a few weeks were to elapse between the two examinations, the arrangement would be much fairer and more profitable to all concerned. According to that now in force, faithful students at the end of a season of protracted work, which becomes all the more severe when the period for reviews approaches, are put to a strain of almost a week, generally just as the warm weather brings its prostrating influence. But after all there are many harder trials to be met in life, in comparison with which this can be patiently endured.

Some Mistakes of Young Ministers.

BY PROF. L. A. FOX, D. D.

It would take a long article indeed to point out all the mistakes, as learned by observation and experience, to which young ministers are liable. A book on Clerical Mistakes, in the style and spirit of Dr. Miller's Clerical Manners, could not be otherwise than very helpful, as that has been to many of us. It is the purpose of this article to indicate only a very few of the more important ones.

The first is in regard to preaching. In respect to the particular point, under view, there are two and opposite mistakes. The one may be best exhibited by an example. Several years ago two ministers were discussing the sermons of a young man, lately from the Seminary. One said in apology for him, "Well, we all carried our mental habits as students with us into the pulpit and we preached at first in the style of the books." The other replied, "Yes, we were all fools, we were all fools." This young man spent a great deal of time on his sermons, often a whole week on one discourse. The style was polished and correct. Choice selections from the classic writers and poets adorned it. His voice was musical, his manner graceful and the delivery in all respects agreeable. One could not hear him without being pleased. He was evangelic in personal spirit. His sermons were orthodox enough. But it was manifest that he was more anxious to disarm literary criticism than to benefit souls. He is a little older now, and was recently heard to say, "I would not think of preaching a sermon that I prepared during the first years of my ministry." The mistake of that young man is quite common. Young ministers are in danger of thinking too much of the smoother style and rounded periods—of spending more time on the

literary finish than on the thought itself. He should not by any means be slovenly in his style any more than in his personal dress. Truth, as well as beauty, when in its natural dress is adorned the most. If we have something important to say and feel its importance we may have little fear that it will not be well enough said. A thoroughly earnest spirit shivers the critic's lance.

The best style for the pulpit is the conversational. The preacher reaches the people best when he can talk with them. It must be animated, as true earnestness prompts. The means of cultivating the natural consists very largely in simply avoiding the unnatural. To have a good conversational manner we must guard against the so-called oratorical. He is the true orator who speaks in the most natural way both as to language, tone and gesture. It is somewhat more difficult to maintain the conversational in written than extempore discourse, yet we can learn to write just as we would talk, and when we have thus written we can deliver with more ease, and with less difficulty pass from the manuscript to the extempore method. Some men remain slaves of their manuscripts all their lives, because their written style is so unnatural that they find it impossible to speak in the same manner, and falling, as they believe, so far below their written sermons, after a few efforts they surrender themselves to what they feel is irremediable.

Now, in this conversational style there is a liability to another mistake. Some men fall into an undignified way. Whether affected or under impulse, they use the most familiar and often uncouth forms of expression. Religion is always a dignified subject, and an audience always deserves respect. That unduly familiar style which is sometimes called colloquial is unworthy of the subjects of the pulpit and of the holy office of the ministry, and is really disrespectful to the congregation. That New York minister who said in prayer, "O Lord we are sinners, but don't be hard on us," may be profoundly reverential, but his language partakes of the irreverent. Of the two evils it is better to have too dignified a style, write in full dress, than to drag down holy things into the dust.

Another mistake of young ministers, of a kindred nature, is that of taking their profounder processes of study into the pulpit. Long courses of investigation are not suited to popular instruction. The *results* should be given to the people, but not the methods by which the results were obtained. Theological terms, metaphysical expressions and all Greek words should be carefully avoided. Socrates tells us of one Ætius who got hold of Aristotle's Categories which he failed to understand, but from which he learned how to appear very learned and profound. The people

were amazed at his wonderful ability, but soon became very tired of what they could not understand. It is not much of a compliment to a sermon to hear people say it was deep. Dr. A. Alexander was greatly amused and gratified at the judgment a darkey pronounced upon one of his best sermons. "The poor old fellow can't preach like dem young men, for I understood every word he said." I remember to have heard once a young man who had real ability but he preached in the style of the Modern German theology, and while I could tell what he was talking about I could not tell just what he was saying, nor could any one else in his audience. His time and labor, except so far as it was a benefit to himself, was given for naught. The older a faithful minister becomes the more fully is he satisfied with plain English as sufficient to meet the demands of the pulpit. The older he grows, the more simple does he grow in his public ministration. The more profoundly he goes down into the depths of divine truth the more lucid is his exposition, and to the popular view the less profound does he appear. The ideal style shows us Christ as our Saviour and ourselves as sinners so clearly that we never think of the medium.

But so much space has been taken with mistakes on preaching, that some others proposed when sitting down to write must be omitted.

Roanoke College, Salem, Va.

Caring for the Poor.

"What system should the Christian Church adopt in caring for the poor?" This is a question that has often agitated the minds of ministers, and especially young men who have just entered their field of labor.

It is barely necessary to prove that we, as Christians, are in duty bound to care for the poor. In the very earliest history of men, when Jehovah laid down the laws for his peculiar people, the children of Israel, an ample provision was made for the poor. It was commanded by God, that every seventh year should be called the *release year*, in which all debts should be cancelled, all slaves liberated, no grain or fruit gathered but be left to the poor. The Lord commands there, that we should not shut our hands against our poor brother; but he says: "Thou shalt open thy hand wide unto him, and shall surely lend him sufficient for his need, *in that* which he wanteth." Christ's command to the ruler was "sell all that thou hast and distribute to the poor." Paul in Galatians commands the caring for the poor, and throughout the Bible, the caring for the poor is plainly laid down as one of the branches in which we are to show the fruits of our *faith*.

But some worldly-minded man, with his

superficial view of this subject, will say: An honest man will never be poor; they are only the dregs of society, whose poverty was brought about by unscrupulous and unlawful actions. To this we would say that there are certainly, *good, energetic* Christians, who are financially poor and need our alms. In Deut. xv: 11, God says: "For the poor shall *never* cease out of the land." And when that woman anointed the head of Christ, and his disciples marvelled, he answered: "For ye have the poor always with you." There are therefore many deserving poor, and the caring for these rests upon the Christian Church.

But some would plead that the Christian Church had many other departments in which she could spend her time and means more beneficial; and therefore would throw this duty upon the city or government. But there is no State or municipal government, that can reach the wants of the poor with such satisfaction as the Church. If in a borough like Manayunk 547 families are on the relief list, what could the city authorities effect? No, *expediency, conscience, Christian sentiment*, and the *Bible*, place this field of labor upon the Christian Church. And there is no other institution or organization which can reach the wants of these people with more satisfaction.

But now the question is, what is the most *expedient, most complete, and most efficient* system, for accomplishing this great work?

We certainly hold, that such work should not, yea cannot be done by promiscuous giving, *i. e.* a general exhortation be given that each one should assist the poor in his neighborhood, or drop his *mite* into every box that might be extended to him. No must be done systematically.

There should be a society or organization *in* the Church, and *of* the Church, and from this society, a committee of *good, Christian, energetic* members, should be selected as the chief organ of its labor. This society should meet every week or at least semi-monthly. The object of the meetings should be: 1. To hear the reports of their committee, discuss the individual cases of poverty, and decide upon the most feasible way of making provision. 2. To interest and familiarize the Church members and society in this line of charities. 3. At every meeting an opportunity should be given every member, for proposing or bringing to the notice of the society any person that he or she knows to be in need of their attention.

The duty of this committee should be :

1. To investigate all cases presented by the society, and ascertain their needs.
2. To make a careful investigation, by inquiring of their neighbors, or any other available means, as to their character and worthiness of receiving aid.
3. To report the result of their investigation, and after the society has acted upon a case, carry out the actions of the society.

But the most important and perhaps most difficult question is : *How and where* shall we get the means? What are the needs of most of the poor? They are *clothing, food and fuel.*

The first of these may be obtained without difficulty, or burden to the society, by the gratuitous gifts of old discarded clothing, which are otherwise often thrown away or sold to the ragman for a few cents.

The food and fuel must in a measure be procured by moneys, which are accumulated by collections at the society meetings, voluntary donations, and the income from religious literary entertainments, which are expected to be held by the society. Nor dare we overlook the of-fall from the table of the well-to-do member of the Church, but this also must be utilized.

Another highly important and satisfactory means for alleviating the financial burden of the society is,—to procure work for them, in their own house, or if they are capable to go out, in some shop, and thus they will become, through your instrumentality, almost if not quite self-supporting.

In this way the whole congregation, working together with a *will*, and an untiring perseverance, can accomplish this noble work in a satisfactory manner. And we rest assured that such a system, if earnestly carried out, with few alterations for specific churches, will meet with inevitable success.

A natural sequence from what has been said would lead to the question,—*How far* and to *whom* should these charities extend? But since we are limited to space, suffice it to say, that our charities should begin at home, as Paul says Gal. vi : 10, "Let us do good unto all men, especially unto them who are of the household of faith."

But some will say, yes, you can give them all your time and money and in the end get no thanks. We must remember that we as Christians look not to *men* for our reward, but to *God*.

J. O. S.

Seminary Library.

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BOOKS AND PAMPHLETS RECEIVED.

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

—From Rev. J. B. Rath, per INDICATOR, "Aid to the Catechism."

—From Funk & Wagnalls, "The Homiletic Review" for March.

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

—From Rev. F. Wischan, "Der Missionsbote" for 1884 (bound).

—From Sherrill & Co., Publishers, "Queries" for February.

NOTES.

—"Queries," published by Sherrill & Co., Buffalo, N. Y., is a monthly review of literary, art, scientific, and general educational questions of the day. It is composed of several pages of short, spicy editorials of a literary character; prize questions on literature, American history, science, art, theology, questions of the day, the drama, geography, search questions, quotations, and questions of judgment; and reviews, and literary notes and news. This magazine seems to be a new departure and in its sphere will no doubt accomplish much good. The price of subscription, 50 cents per year, will be many times realized to him who gives careful attention to the queries and answers.

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CATALOGUING THE LIBRARY.

This may be regarded as the second chapter on this subject, the first having been written by my predecessor in the January number of 1884.

Our Seminary, as far as books are concerned, can boast of a most excellent library. But of what benefit are the choicest viands if the hungry man cannot get at them, or of what profit is that which might become the best of food if from a lack of proper preparation it cannot be partaken of? Such is the relation of the professor and student to the library. It is literally true that there are mines of hidden literary wealth therein. But not every person is a miner, either in ability, time, or inclination.

That a library of small size be properly catalogued, or indexed is of great advantage, but that one of the size of the Seminary library be catalogued is an absolute necessity. All other things being equal a library containing so much reference material, the marrow and bone of theological knowledge, ought not and cannot reasonably remain for any time uncatalogued without serious loss to all who are unfortunate enough to be the sufferers. In such a library there is abundant material on every subject, and what a blessing it would be, if every one that had occasion to consult it would be enabled to say that he has become fully acquainted with all the literature bearing upon the subject he is treating.

There should be three distinct catalogues of the Library, one of authors, another of titles, and a third of subjects. A card catalogue seems to have the most advantages in its favor. Such a system would introduce every student into the presence of hidden and untold treasures, far richer than the fabled caverns of Barbarossa contained. In an hour more real benefit could be derived than in a day according to our present slow plan of searching among the shelves.

Work on a card catalogue of authors has been commenced. But on account of the limited time a student librarian has to devote to library work its progress is necessarily slow, if not also unsatisfactory from a want of proper art in handling his material owing to his divided interests. Some person skilled in bibliography should be appointed to this work who can devote his entire time to it. There may be some objection to such a movement at present from the unsatisfactory space assigned the Library, and the temporary character of some of the work. But a man who understands his business need not do much that is not final. A loss of years in this matter the Church cannot afford, hence immediate action should be taken by the proper authorities. Professors and students alike hope that those who have this interest of the Seminary and Church in hand will give it their earnest consideration.

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Address all communications to **Indicator**, 212 and 214 Franklin Street, Philadelphia.

WITH this number we take leave of our readers and friends as editor of the INDICATOR. It is but a short time since our first appearance on its editorial staff, and yet we cannot but confess that the experience thus gained has been beneficial. Without any personal arrogance or presumption, we hope that our efforts have not been "love's labor lost." Every beginning is difficult, and experience alone can teach how best to meet the wants and requirements of the reader; but we feel contented since we know that our labors have been sincere, despite the failings and shortcomings that may be laid at our door.

We here take the opportunity to express our heartfelt thanks for the kind and generous support given us by those officially connected with the INDICATOR, and also for the encouraging words received from our many friends, as well as for the kind support given us by our contributors.

We would here again emphasize the appeal made in a former number that contributions be sent in by our Alumni and others; that we do gladly welcome all articles pertinent to the cause and support of religion; yea, that all may give us their hearty support, and thus help us to increase the pages of the INDICATOR in the future; making it an organ which will be the property of all anxious to further the interests of the Seminary and the Church.

Hoping that our successor will meet with success over and above our feeble efforts, we humbly retire and leave the chair to him.

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AN EASTER THOUGHT.

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Yet a little while, and the heralds of spring will announce the advent of summer. Yet a few days, and the earth, stark and naked, shall put on anew the garb of beauty. Leafless and bare, the trees point their branches heavenward as if to implore Providence to clothe them anew with robes of "bonnie green." Each tiny blade of grass feels the quickening pulse of life, and creeps through the mould from the site of its parent stem. With one accord the warbling forest hosts will soon trill forth their joyous anthems, praising involuntarily the goodness and mercy of Him, who, according to his pleasure, has fashioned all things.

Out of the dull sleep of winter nature comes forth arrayed in that diversity of beauty the All Omnipotent alone can bestow. But He not only calls forth from the hidden retreats of nature the silent witnesses of his power, but even like these, man, sinful and fallen, is called to newness of life, not indeed at fixed times or periods, but at each and every moment allowed him to do His bidding.

Cares and sorrows, like the keen blasts of winter, often sear and wither the hopes we cherish, at the very moment we seem assured of their realization; but faith, hoping and faltering not, shall triumphantly carry off the palm of victory. The old and spent garments of sin and death must be cast off, and the new robe of beauty and life eternal put on in Christ Jesus. Yea, what is sown is not quickened except it die, for death is the workman that buildeth, and his work is something more noble and of far greater worth than that which is torn down or dissolved. Thus, as in nature, the awakening and breaking forth from that which fetters and shackles man,—sin

and its acolytes, the passions,—the spiritual life must needs be renewed and strengthened, daily and hourly. The blessings of Easter must be appropriated; all that is mortal and corruptible must be thrown off, and the incorruptible assumed.

The grave, the silent recess of sleep and rest, is, as it were, since that glorious resurrection morn, but the twilight-hour of dawn, sanctified by the repose of Him through whom the true entrance into life can only be effected.

—o—

THORNS.

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—He that hath Jesus Christ for his daily bread may, without sin, fare deliciously every day.

—When news came to Anaxagoras of the death of his son, at which they thought he would have been much troubled, he said, "I beget him mortal." Should not Christians much more quiet themselves at the loss of children, which, though they beget mortal, yet not without hope of immortality?

—Though gold cometh from the earth, none despise it; and though dross cometh from the gold, yet none regardeth it; so the virtuous coming from mean parentage, are honourable; and the vicious coming from noble parentage, are contemptible.

—A shallow brook may attract notice by its babbling, while the deep river flows silently and unnoticed; so the best and most useful men are not those who, by their officious bustles, are perpetually obtruding themselves on the public attention.

—o—

—Like as the dry earth coveteth the rain, even so the law maketh troubled and afflicted souls to thirst after Christ. To such Christ savoureth sweetly; to them he is nothing else but joy, consolation, and life. And there beginneth Christ and his benefits rightly to be known.—*Luther.*

Seminary Items.

—With gladness do we look forward to the coming Easter vacation.

—Examinations are again upon us, and remind us that time is rapid in its flight.

—The seniors, though not prospecting, begin to talk seriously of calls and congregations. We hope their wishes will be realized.

—Messrs. Brown, Bierdeman, and Long preached before the students since our last issue. With the close of this session closes the preaching for this year.

—It happened in a review in Church History that some one lately designated a Church as "the oriental Church in the West." It seems as if there was a mistake somewhere.

—It is a sight worthy of being seen, to see how a graduating class graduates also in size, the measurement of its members being taken on the wall.

—To call a thumb-screw a thing to squeeze the fingers, appears to us to show a disposition to express things in a very mild way. Why not call things by their right names?

—With pleasure did we recently chronicle that a class in elocution had been formed with Mr. Neff as instructor. But it is our painful duty to inform our friends that this is already a thing of the past.

—Prof. to Mr. X.: What did Arius teach? Mr. X.: He believed in the *external* generation of Christ. This of course provoked a smile, which came to an explosion, when to mend matters Mr. X. said: No, He believed in an *internal* generation.

—We may now look for a stricter observance of our rules and regulations, since each room was lately supplied officially with a copy of the same. This does, however, not imply that they were not observed hitherto.

—To possess the power of a vivid imagination is indeed a great gift. Its fertility will at times prove a great means to avoid embarrassing positions. But there are also times, when its riches will fail us. This is particularly the case when we have to deal with stubborn facts, such as make up the records of history. We are sure that Mr. S. knows this full well.

Colleges.

Muhlenberg.—At a meeting of the Students and Treasurer of the College an attempt was made to arrange plans to secure funds for repairing and beautifying the outside of the College building; but as nothing definite has been adopted it is to be feared that the project will prove a failure. The improvements are sadly needed, especially during the coming spring, when the meeting of the Ministerium of Pa. will be held here; and the grand Masonic Conclave of the Knights Templar will take place both of which events will bring large numbers of strangers to this city, and the College (for its own benefit) ought to present a much better appearance.

—The present Senior class contains quite a percentage of students for the Seminary. Nine of the thirteen expect to enter next September.

—The Juniors are ready for Mineralogical trip into the surrounding country and the blow-pipe in the laboratory.

—Prizes will now be awarded to each of the three lower classes at the end of the year. The latest addition is to the Freshman Class, this prize being awarded to the one who produces the best specimen in dissection of small animals.

—The Sophomores are preparing for Botanical trips, while the Juniors soon expect to "don" the high hats.

Thiel. — "Assimilating mumps" is epidemic here.

—"The Twenty Absence rule" is generally regarded by the students as a farce.

—The Soph. class has two "paps," who exercise a sort of parental care over the rest of the class.

—F. L. Nisbit, '84, of the Baltimore Medical College, lately paid his Alma Mater a visit.

—Prof. Miller, '83, met with a very painful accident recently while experimenting in the laboratory.

—T. M. Austin, '82, has recently been elected Professor of music in Westminster College.

—On the 1st inst., Dr. Roth assisted Rev. Sarv at the dedication of the new Lutheran Church Mt. Pleasant, Pa.

—The Clonian library has been lately increased by the purchase of several sets of standard works.

—The number of boarders at the Hall is less now than it has been for a long time. The cold weather must have frozen them out.

—Rev. E. G. Lund, '77, of Milwaukee, W. will remove to Greensburg, Pa., some time this

month, where he will enter upon his duties as pastor of the Second Luthern Church of that place.

—The number of absences from recitation, in the Senior class, has increased very rapidly within the past few weeks. The reason is obvious.

—No. 2 is used as the ladies waiting room, but it seems to abound in many attractions for the boys, who are a regular nuisance to the ladies. It would be a good thing for some of these affable youths if they had a higher sense of propriety.

—Hon. Samuel Phelps Leland, of Chicago, delivered his popular lecture "The Factors of Life," in the Laird Opera House, on the evening of the 3d inst. The audience was appreciative and listened with marked attention to the speaker's lofty eloquence.

—Washington's Birthday was celebrated on the 23d ult., and was enjoyed by all. The Chapel services were interesting, after which Prof. McKee made a short address to the students in his usual attractive manner. He briefly reviewed the character of the great "Father of Our Country," and drew several interesting and instructive lessons therefrom.

—The College museum has recently received quite an addition in the way of specimens.

—The workmen have again commenced work on Memorial Hall, and everything now points towards a speedy completion of the building.

—The Chrestomathean Society will hold its annual entertainment about May 10th.

—The Easter recess commences on April 3d and will last three days. This period is always enjoyed by the students, as it gives them time to recuperate from the depressing effects of winter.

Gettysburg.—The entertainment given in memory of America's poet laureate Henry Wadsworth Longfellow, by the Philomathæan Literary Society, on Friday evening, February 27th, was in every respect a success. Long before the appointed hour of commencement, the seats in Christ's church were occupied by an appreciative audience.

Messrs. Herbert C. Allenman and J. Paul Earnest respectively rendered, "The Launching of the Ship," and "The Polish Boy," in fine style.

Messrs. P. M. McLaughlin and Oscar S. Klinger, each read an essay; the former on "Longfellow, the Poet," the latter on "The Moral influence of Longfellow's Writings." Messrs. S. S. Slater and H. J. Hapeman were the orators of the evening. Mr. S. in a well studied discourse spoke of "The Origin and Uses of Poetry," while Mr. H. in his con-

vincing and happy manner, speaking of Longfellow, conclusively proved that "He still lives."

"It is not all of life to live,
Nor all of death to die."

"Dust thou art, to dust thou returnest,
Was not spoken of 'His' soul."

The College Glee Club furnished very enjoyable vocal music, accompanied by Prof. Anderson Wolf, '84.

—The 22d of February falling upon Sunday, the annual "street parade" of the students, was postponed until the following Saturday. Unfortunately there was snow upon the ground, and no small boy can tolerate a fantastic parade to pass unmolested when snow is so close at hand. The consequence was that after passing through several streets, the students beat a hasty retreat.

—The annual address before the Literary Societies of Pennsylvania College, during the commencement week, has been discontinued, and instead of the same, the Master's Oration has been inserted. Mr. Chas. S. Duucan, Esq., '82, will be the orator in June.

—Mr. J. Paul Earnest, of the Junior class, has been admitted to the United States Signal Service Corps, after having stood a very creditable examination by the Civil Service Commission.

—Messrs. Richardson, Gault and Shaffer of College, and Mr. Milton Valentine, of Seminary, suspended study for a few days, and "hied" their way to Washington to witness the Inaugural. For various reasons they did not attend the ball given in honor of the occasion.

—Bro. Charles T. McDaniel, of Seminary, has been somewhat indisposed for some time; we are happy to add, however, that he is convalescing as rapidly as can be expected.

—The prospects are that we may add another name to the list of our Seminarians next term.

—College closes March 26th; Seminary closes April 2d.

—Mr. Amos Eckert, the enterprising business man of Gettysburg, having purchased the property on the north corner of Chambersburg street and the "Diamond," has a force of men at work tearing down the old buildings. Mr. E. expects to put up a fine press-brick front building, with the latest improvements. Truly this will be another feature to our borough.

—Shortly after the thundering of the cannon in our Civil War had ceased, and the dark cloud of dissension and excitement had cleared away, a project was afoot, to erect a monument within the limits of Gettysburg, in honor to the fallen dead of Adams county. But the project sprung up, lived a

while and as quickly died again. But now after many years a renewed effort is made, which from all indications will effect the desired end. At a meeting of the Corporal Skelly Post, No. 9, G. A. R., the following officers were elected: Hon. D. Wills, President; Hon. Wm. McClean, Vice President; Mr. R. E. Culp, Secretary; and Major Robert Bell, Treasurer.

If the project is a success, and we have every right to think it will be, the monument is to be placed in the middle of the "Diamond," from which position it will be seen from nearly every elevation in the country round about. It is to be an obelisk, or a column, made of our own native granite and it is to cost about \$10,000.

Gustavus Adolphus.—The latter part of February the water supply at the school failed, the pipes from the pump at the foot of the bluff to the school having frozen up. Efforts were at once made to remedy matters and in a few days proved successful. The very night the pump was again put in motion and water flowed into the reservoir near the main building, we came very near having a disastrous conflagration. Owing to a watchful Providence the fire was discovered before much damage was done. Between ten and eleven, the students in one of the rooms discovered that the floor was on fire near their stove. They put it out, as they thought, and then had their evening devotions. When they arose from their knees they discovered that the fire had advanced along the floor toward the partition and had nearly reached it. If it had, it is very questionable whether the building could have been saved.

—The English church services held every Sunday evening in the Swedish Church of the town by the three English Professors, are well attended. This is as it should be. The Eng. S. S. held every Sunday afternoon immediately after the Swedish, is very fluctuating in size. The time of meeting and the weather have been against it.

—Mr. Schleuder, a watchmaker in town, presented a fine large clock to the school, to be placed in the North Hall, one of the new buildings lately erected.

—Through the efforts of Prof. Frick, with whose activity all your readers are acquainted, the school has received 140 books donated by friends in Lancaster, Penn., members of Dr. Greenwald's and Rev. C. E. Houpt's congregations. There are forty more on the way from the same source. Your correspondent would here acknowledge our appreciation of the kindness of these friends, and of others, who, we hear, are about remembering us in the same way. Such gifts are very welcome and very useful.

—Mr. Wenngren, business agent for the sweet Swedish singer, Mrs. Ahlander Bergstroem, was at school March 6th. We cherish the hope of having her with us at our commencement exercises in May, and perhaps a month earlier.

Roanoke.—On January 30th, the annual celebration of the Demosthenean Literary Society took place before a large and appreciative audience. The president, F. L. Baker, of Va., opened the exercises by a very appropriate address on the history and success of the society. G. G. Peery, of Va., first orator, who has an admirable voice, delivered a well written oration on "Virtue, the Safe-Guard of Liberty." Furmin J. Smith, of N. J., and J. R. Hancher, of Tenn., in a very interesting and pleasing manner, discussed the following:

Resolved, That we derive more benefit from the study of the Ancient than of the Modern languages. J. C. Park, final orator, gave an excellent and well delivered oration on "Our Privileges and Our Dangers." The exercises were of a superior character, and all the participants reflected credit on themselves and the society they represented.

—On February 20th, the Circeronian Society held its annual celebration. The president, A. A. Hundley, of Va., made an excellent address of welcome. A. B. Chancellor, of Va., first orator, chose as his subject, "Man's Superiority," and entertained the audience for some time by his good speech and pleasant manner. The debaters, A. B. Sanders, and J. T. Norman, of Va., discussed, very successfully, the following question:

Resolved, That foreign imigration should be restricted.

Much to the regret of the audience, J. H. Wyse, of S. C., was too unwell to deliver the anniversary oration. The music was furnished by the Roanoke Orchestra.

—On Feb. 23d, the Geological and Mineralogical Society of the college held its annual celebration. D. G. Armstrong, of Va., class of '85, president of the society, with a few appropriate remarks, introduced the venerable speaker for the occasion, Dr. S. C. Wells, professor of Math. and Natural Science, who took, as a subject, the "Origin of Man," as indicated by the testimony of the rocks." He also gave the arguments against the evolution of man from a lower order of beings. A vast amount of matter was compressed into a small space and a short time, in a clear, systematic forcible and beautiful style. Notwithstanding the unfavorable weather, a large and very attentive audience assembled. We hope to see this address in print, as it would be a valuable contribution to Archaeological science. Music was furnished by the College Orchestra.

—The Roanoke College Dramatic Club, on 25th of February, gave its annual performance for charitable purposes. Four laughable plays, Bounce Off the Stage, Vinegar Bitters, and Ticket Taker were well performed, and enthusiastically applauded by the large house which attended.

ACKNOWLEDGMENTS.

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

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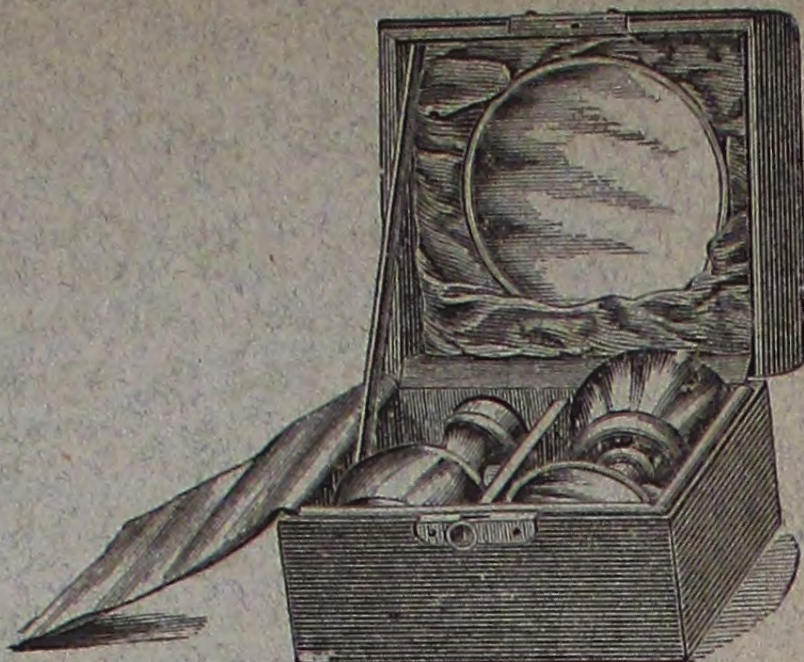
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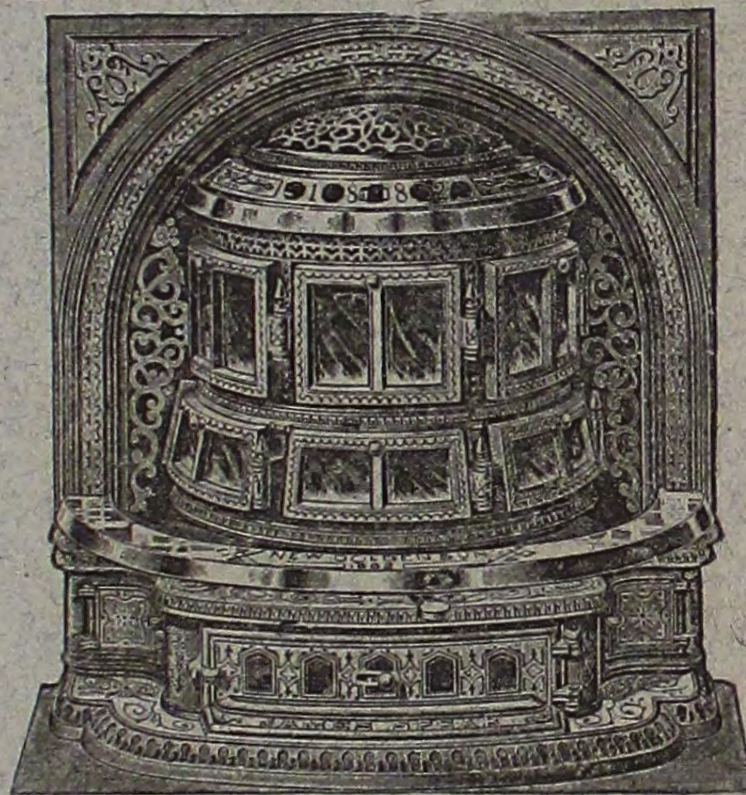
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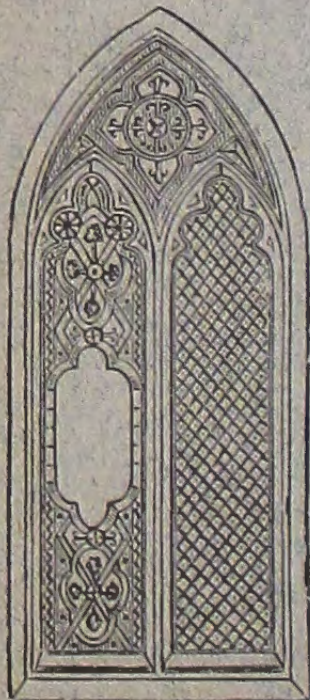
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