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VOLUME, IV.

MAY, 1885

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INDICATOR.

VOLUME IV.

MAY, 1885.

NUMBER 8.

"DON'T."

A Chapter for Young Clergymen.

BY J. FRY, D. D.

A few years ago a little book was published by Appleton & Co., under the title of "Don't," which found a remarkable sale and circulation. It called itself a "manual of mistakes and improprieties more or less prevalent in conduct and speech." Its rapid circulation and the hold it took on the public shows the need there was for the useful rules and hints it gave. Clergymen as well as others may find pertinent suggestions in its pages. We propose a new chapter however, bearing on pulpit and pastoral habits, which may be of a special service to those just entering the sacred office.

I. IN CHURCH.

1. Don't be late at any service. It annoys those who are punctual,—encourages the careless and tardy, and throws the service into more or less confusion from the beginning.

2. Don't rush into the church. Approach holy things in a reverent way.

3. Don't assume an awkward posture before the altar or desk, in your private devotions. Present your bodies "acceptable unto God" and the congregation.

4. Don't sit cross-legged either in chancel or pulpit, or any place where you occupy an elevated and conspicuous position.

5. Don't read the service in an unnatural tone and manner. In the excitement of earnest preaching these cannot always be under control, but in reading the service, hymns and lessons, there is no excuse for being too low or too loud, too slow or too fast, or in anyway careless and offensive.

6. Don't blow your nose, fix your hair, adjust your clothing, or do anything to call attention to your person, if it can be avoided.

7. Don't preach without being prepared, and don't pretend to be unprepared when you are.

8. Don't be a reader nor a ranter in preaching. If you use a manuscript, preach with the animation and freedom as though you had none; and if you have no manuscript, with the care and correctness as though you had.

9. Don't gesticulate with a handkerchief in your hand. Keep that article in your pocket.

10. Don't grin, or frown, or cry, or in any way "make faces" at the congregation.

11. Don't say "my dear friends" too often, and never use slang phrases in the pulpit.

12. Don't put into the general prayer anything that ought to have gone into the sermon, either as to matter or manner.

13. Don't read or make announcements which are unnecessary or inappropriate to place, day or occasion. Churches are not bulletin boards.

14. Don't tell jokes to help the collection.

15. Don't run through the congregation as soon as the Benediction is pronounced, to tell Mr. Smith you are glad he came to church, or to inquire about Mrs. Jones' rheumatism. Better do that on Monday.

II. IN PASTORAL LIFE.

1. Don't be too familiar with your parishoners. Never call those who are grown to years by their first names. People want to be treated with respect by those whom they respect.

2. Don't discuss politics or local gossip and scandals.

3. Don't tell persons bluntly you don't know them if you fail at first to recognize them. Such may belong to your flock.

4. Don't needlessly criticize your fellow clergymen before laymen, and especially before worldly people.

5. Don't talk about your poverty. It will diminish, not help your income. If your salary is not paid, insist on your just dues in a business-like way.

6. Don't give hints that you wish or expect presents, and don't solicit weddings or use your office for mercenary ends.

7. Don't be the clown in social gatherings.

8. Don't deliver eulogies nor condemnatory speeches at funerals. Speak about the dead person as little as possible.

9. Don't enter a sick-chamber with the smell of a recent smoke or other offensive odor about you.

10. Don't administer baptism at a frolic. Insist on as much solemnity and show it yourself, as if you were administering the Holy Communion.

11. Don't make promises without qualifications,—and what you promise perform at any cost. If your words cannot be relied on in private, they will not be in the pulpit.

12. Don't loaf in stores, offices or any public place.

13. Don't wear soiled linen, or appear untidy and unclean.

14. Don't be a dandy or a dude.

15. Don't advertise your holy office, and don't conceal it.

Old Books.

BY REV. T. E. SCHMAUK.

This title will not awaken the train of thought in the minds of the litterateur, the antiquarian and the bibliomaniac, that it suggests to the theologian.

Charles Lamb, in his quaint and genial way, divides books into two classes, books which are *books*, and books which are *no books*. Amongst these latter "*things in book's clothing*," perched upon shelves, like false saints, he reckons almanacs, directories and generally all those volumes which "no gentleman's library should be without." If Charles Lamb were to rise from the dead and perambulate in the Seminary Library, I fear that his nervous tongue would be tempted to say to many of the old stiff-backs proudly pretending to deserve a seat among the worthy ancients: "Come down, good fellow, out of that comfortable pig-skin and leather. You are a usurper of the true shrine."

If, however, the perambulator were an antiquarian, the purely literary tastes would not dominate. What the one discarded, the other might be likely to retain. To the antiquarian, particularly if he be not learned, any old book has its value. The older the date, the more valuable the book, he thinks.

The bibliomaniac bases his estimate on two canons. The first canon is: "Rarity is better than age;" and the second is like unto it: "The raiment is more than the body."

As theology is a science, the theologian measures the value of an old book by no external standard. He is after the substance. He values the work according to the relation of its contents to all fundamental principles of his theology. In our Seminary Library a single Chemnitz is worth more than a hundred of such works as Strauss' and Baumgarten's Dogmatik and Reinhard's Sermons, no matter how great an amount of space the latter

occupy, or how venerable their appearance may be.

In writing on the History of Old Books, the first question to be settled is: What is a book? If you exclude the monumental writing on stone and bricks, and the writing on tablets of stone, ivory, metal, wood and wax, you come to papyrus rolls, skins, parchment and vellum.

Of such books the scribes were makers and sellers, long before the time of Christ. There were booksellers in Athens, and Horace and other Latins tell of the bookstores in Rome with their sale lists posted up at the doors. The Roman dealers had large forces of slaves, learned Greeks, engaged in the manuscript manufacture.

During the Dark Ages the monasteries became the depositories of learning and the monks were the copyists and bookmakers. As Christianity spread, there was great demand for Gospels and for missals.

The beauty and elegance of some of these illuminated manuscripts are unsurpassable.

The bindings of the Middle Ages were ordinarily heavy wooden boards covered with leather, and provided with metal bosses, studs, clasps and hinges massive enough, some one suggests, "to be used on a church door." The bindings of the royal and ecclesiastical treasures were sumptuous. Sometimes the sides were of ivory, carved artistically and appropriately to the contents, inlaid with silver, gold or enamel, and enriched with gems and jewels.

The invention of paper made from cotton in the 10th, and then of linen paper in the 13th and 14th centuries, prepared the way for the Golden Age of bookmaking that was about to come so suddenly.

In the 14th century, solid wooden blocks were said to have been used to make impressions for playing cards. Then these blocks were used to impress pictures of the saints and a few leaves were joined together. The first complete book, printed from movable metal type is the Nazarine Bible, so called because a copy of it was found in the Library of the Cardinal. It was printed about 1450. It is perhaps the most rare and costly book in existence. There are 29 copies known, 7 on vellum and 22 on paper. Two of the latter are in New York Libraries. A copy of this book is worth from \$15,000 to \$20,000.

Between 1450 and 1500 presses were started in at least 236 cities, towns and monasteries, and it is estimated that not far from 16,000 titles were put upon the world in these first 50 years. The books of this first half century are termed *incunabula*.

Those were the days of the Elzevirs in Amsterdam, who brought out the Latin poets; of the Stephens in Paris; and of Aldus in Italy, who

gave to the world of the Renaissance for the first time the treasures of Greek literature in print. In the durability of their inks, in the delicate skill of their execution, these editions are superb. In those days there were no devils at printing, but the art was carefully treasured in families of culture and learning.

By 1500 the art had spread through 18 countries, especially through Italy. Caxton, the English copyist writes: "My pen is worn, my head weary, mine eyes dimmed with overmuch looking on the white paper." He learns the new art, and then advertises that if any man "spiritual or temporal" will come to his sign of "the red pole," he shall have books "good chepe." This was in 1476.

Old books may be a nuisance, a humbug, or a source of inspiration. They are a nuisance when in disjointed files they lumber up your floor and shelves; a humbug when, though neither valuable, curious, nor rare, they pretentiously clothe themselves with the mysterious sanctity of hoary age; a source of inspiration when disposed around you by the thousands perhaps, they become your silent friends and the companions of your studies, leading your mind back into the embalmed wisdom and world of the ancient, and allowing you to live by inspiration in each of the wondrous centuries of the past.

The Pastor's Closet.

BY PROF. G. W. SANDT.

In this busy world, where there is so much to do and so little time to do it in, it has well nigh become the rule among our busy pastors to crowd out the hours for private devotion and use them for *more pressing but less important* work. Two or three sermons a week, a mite society, a teacher's meeting, a sociable, etc., proves too much for any ordinary young man, and he must begin to subtract somewhere. Almost invariably it happens that he finds it most expedient to begin the subtraction nearest at home, *i.e.*, in his own closet. We all lament, and it would be a shame if we didn't, that there is so little spirituality and piety in some of our churches; but perhaps we are not quite honest enough to confess that the same charge might justly be laid at the door of the ministry. "Like priests, like people," is more true than it is stale. The pastor cannot expect to feed the flock aright without being himself fed. "Freely ye have received, freely give," were the Saviour's words to his apostles, implying plainly enough that our *giving* can only be proportionate to our *receiving*. That our

pulpits should smell of the study is in itself by no means a matter of just pride; it were far better that they should first be filled with the incense of private devotion and communion with God. It ought to teach the young pastor a useful lesson if, when duties multiply and time is scarce, he is obliged to rack his brains, before he can feel prepared to enter the pulpit. These "brain" sermons are just the very hardest sermons to prepare, and I believe this is just as it should be. We need to begin elsewhere in our preparation for the pulpit. We must begin in the closet. It is easy in a subject of so practical a nature to indulge in platitudes, but that it is a most vital and important matter is just as true and it is better to run the risk of the former than not to speak of the subject at all. It is felt and admitted on all sides that many pastors in their attempt to feed their flocks are starving themselves. It is simply because they will not take the time to attend to their own spiritual wants. Reflective Christianity is the need of the times, but the place where it must begin is in the *pastor's closet*. Where so many of our ministers do not even have family worship, when they can tumble into bed without a prayer on their lips or a spark of devotion in their hearts, we need not wonder that they have so little spiritual attractive force and that they repel men, rather than draw them unto Christ. Christ's customary retirement is not without its deep significance. If He, the Lord of Heaven, felt the need of communion with the Father, how can we poor worms of the dust afford to do without it? The necessity for wrestling with God is still here. Many of our church members are worse off than heathen, for the truth might just as well be spoken, and that there is a spiritual dearth on all sides proves itself only too clearly when it comes to building Seminaries, supporting missions, and the like. There is great need for the prophets of our day to go up into the mountain often, and gather strength and holy resolution to drive out the world that has chilled and palsied the church. Talk about true Lutheranism—why Luther would have been a huge paralytic without his "bene orasse." If he knew that some of his followers did not spend three minutes per day in private devotion, he would rise out of his grave and disown them. We all feel that there is something wrong with the church,—what can it be? Her spirit is cramped, her wheels are clogged, and what she needs is the oil of grace. But this oil must first flow down upon the head of the pastor before it will effectually reach the people. Like Moses we must go up into the mountain and then will our face shine before the people.

How is the Feeling of Sociability to be Cultivated in our Churches?

This question is an important one, since no organization can vigorously thrive without the co-operation of all its members. To secure such a mutual co-operation, nothing is more necessary than a cultivation of the feeling of sociability. We act as we are acted upon; and if we are animated with a feeling of brotherly love, of necessity, such a feeling must go out towards our brother. Our beloved Lutheran Zion must give out of her *strength, love and sociability* if, in turn, she expects to receive them.

We find in the days of Christ a contrary feeling manifested, though Christ loved all and sympathized with all, yet the Pharisees fancied that they were the elect, the chosen few who thought themselves too exalted to recognize those who were not of their peculiar views. Christ burst the shackles of such a narrow-minded Sectarianism. In his scheme of salvation, He included the poor and the rich, the high and the low. He thought it not below his exaltation to be a companion of Lazarus, Martha and Mary. The poorest were his friends.

All along the mystical path of the *honored dead*, shines forth the reflection of that effulgent brilliancy that characterized the life of our blessed Savior. His apostles proclaimed the same fundamental truths, that "there is no difference between Greek or Jew, bond or free, but all are one in Christ." All have one common father in Adam. All have one *Mediator* in Christ Jesus.

Christ told his disciples, "I go to prepare a place for you." Heaven is free for all, prepared for all. There all the saints have common interests. Lazarus is a guest of the eternal city as well as the richest potentate. Why should he not be? All have the same Lord and Savior. All are to be washed and cleansed with the same blood that flowed from *Calvary's* cross.

Hence, we have, on the part of those who were leaders, the spirit of love and meekness; men whose hearts were warmed with the love of devotion to the cause of their Master. We are to profit from their example.

This leads us to consider our present topic more directly. Many seem to have forgotten the divine injunction, "Love one another." In many of our churches, sociability is scarcely known. Can we say of such, "Behold, how they love one another?" In such a soil Christianity is dead. Christianity means a vital, living, active thing. He who instituted it was over-flowing with all of the Christian virtues.

But just to state how sociability is to be introduced is not so easy. Suffice it to say, that no one principle, which may be presented, will reach all cases; and a principle which may be effectual for one church will prove ineffectual for another.

Sociability, like other subjects, is something that must be brought before the minds of the people. Many do not mean to be unsociable, or unkindly disposed towards the rest of their brethren, but some-way or other it has become a kind of second-nature with them not to act otherwise. Hence, we are brought to this conclusion, that a great deal of the non-sociability of the congregation rests upon the minister. He may have become cold and indifferent with reference to this subject, and has forgotten to follow the example of his Lord.

The principle that Xenophon inculcated upon his generals may with equal propriety be applicable to the minister of the Gospel, "All the soldiers direct their eyes to you. If they behold you dispirited they themselves will be cowards. But if you appear preparing to attack the enemy and encourage them onward, be assured they will follow you and attempt to imitate you. And it is fit that you should excel them."

In order to introduce a spirit of sociability among the people, the minister must take the lead, as an example. Again, he must endeavor to present this subject in such a light that his people may be able to see the necessity of its importance.

But how is this to be accomplished? We answer, it can be done in the pulpit by, occasionally, preaching from some appropriate text, and thus, bring the subject directly before the minds of the people. The apostle Paul says, "Be ye kind one to another." St. John says, "Love one another, let brotherly love exist."

Such themes are appropriate to introduce the subject of sociability as an out-growth of that love.

But the more practical way to cultivate sociability in the congregation is to have all the members meet at stated times with the view of becoming acquainted with each other. This will greatly serve in uniting all hearts in one bond of fellowship and love.

X.

—Cultivate the heart, the intellect, the body, the soul. Root out all evil thoughts and hard feelings. Learn to forget little injuries, and remember only God's blessings. So will your heart grow light and your countenance sunny, you will be at peace with God and all the world, and that peace will shine through you as does a lighted candle within an alabaster shade. Christian Life.

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BOOKS AND PAMPHLETS RECEIVED.

—Through the Faculty, "The Contemporary Review" for March, April and May; and "The Nineteenth Century" for March and April.

—From P. M. Schiedt, M.D., "Theologische Monatshefte," 24 copies published during the years 1868-1873.

—From the American Sabbath Tract Society, No. 4 of Vol. 3 of "The Outlook and Sabbath Quarterly."

—From E. B. Treat, "The Pulpit Treasury" for April and May.

—From Prof. Egbert C. Smyth, D. D., "The Andover Review" for April and May.

—Through the Lutheran Church Review, "The A. M. E. Church Review," No. 4. of Vol. 1.

—From the Publishers, "Magazine fuer ev.-lutherische Homiletik."

—From the American Publication Society of Hebrew, "Philadelphia School of the Institute of Hebrew;" "Calendar" of the Institute of Hebrew, 1885; "The Old Testament Student."

—From the Publisher, "Lehre und Wehre" for March.

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

—From Funk and Wagnalls, "The Homiletic Review" for April and May.

—From the Bureau of Education, "Planting Trees in School Grounds and the Celebration of Arbor Day;" and "Circulars of Information of the Bureau of Education, No. 1, 1885."

—From Thomas MacKellar, "Hymns and a few Metrical Psalms" by the Donor.

—Through the INDICATOR, "Monatliches Litteratur Blatt" for March and April.

—From Prof. Franz Delitzsch, D.D., per INDICATOR, "Saat auf Hoffnung."

—We are indebted to Julius Sachse, a member of Zion's Church, for a framed portrait of Rev. Chas. R. Demme, D.D., who was the predecessor of Dr. Mann as pastor of St. Michael's and Zion's Churches. These pictures are valuable souvenirs for our Seminary. They present to us the countenances of those who have sanctified their lives in the service of their Master and seem to beckon us to like achievements in the same ranks under the waving banner of the cross.

BOOK NOTICES.

"Library of the Fathers of the Church." Published twice a month. Subscription in advance, \$5.00 per year; \$2.50 for 6 months. J. Fitzgerald, 20 La Fayette Place, New York.

The first number or specimen copy contains the Confessions of St. Augustine revised from a former translation by Rev. E. B. Pusey, D.D. The prospectus contains the following: The present Series is designated to comprise the well-known "Library of the Fathers," commenced to be published in England in 1848, and of which the 47th (and latest) volume appeared in 1880. The works contained in that celebrated Collection all belong to the period anterior to the division of the Church into the Eastern and Western; they are translated and edited by clergymen of the English Church, graduates of the University of Oxford." The publishers certainly deserve our gratitude for affording this opportunity to procure so excellent and rare a collection of sacred literature for the moderate sum of only \$16.00

"Hymns and a few Metrical Psalms" by Thomas MacKellar, 4 to. cloth, pp. 169: Porter & Coates, Philadelphia, Pa.

This neat little volume was written under different circumstances in the life of the author. He says, "Some of the Hymns in this volume were written before a busy life had passed its noontide; others when the rays of the westering sun were falling slantwise. The latest were the outcome (as well as alleviation) of times of anguish and bereavement." These Hymns are of a devotional and edifying character, and the subjective and objective elements are well balanced in them.

To be perpetually longing and impatiently desirous of anything, so that a man cannot abstain from it, is to lose a man's liberty, and to become a servant of meat and drink, or smoke.

—Jeremy Taylor.

INDICATOR.

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

WILLIAM F. SCHOENER, EDITOR.

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UNEXPECTEDLY called to assume the editorship we have to begin our editorial duties where our predecessor laid them down. In entering this new sphere of labor we stand, as it were, on the threshold of a world, the intricacies of whose paths and the beauties of whose landscapes are unknown to us. At this time we feel as those who take their first step in life. Being aware of the mission of the INDICATOR and of the interest with which its friends watch its course we also become aware of the responsibility we take upon ourselves by our acceptance of the editor's chair. Knowing and feeling the weight of this responsibility we shall at all times be cautious in our actions, and strive always with the object in view to please our patrons whose tangible kindness we have hitherto enjoyed and whose kind support we hope further to receive.

In our efforts to please of course our foremost endeavor is also to instruct. This we seek to accomplish by soliciting literary contributions from men of experience, with enlarged views, whose field of action is real and no longer fanciful. With this aim before us we cannot, in assuming our duties,

promise to make any material changes. For the present at least the old landmarks shall be observed, and the beaten tracks be followed. And in so doing we purpose to maintain the position which the INDICATOR now holds, and to merit for it the favor which its past, though comparatively short life has gained. With an eye single to this end we therefore for the first time come before our friends in the position of an editor. We desire no applause, but hope all will be lenient in their criticisms. Thanking all who in the past, in any manner whatever, have aided us, we greet our patrons with the hope that their kind favors will continue.

THIS time of the year is full of suggestions. Thoughts crowd in quick succession upon thoughts. All nature speaks a various language. From the seemingly dead comes forth life again. The bare fields are clothed with garments of velvety green; the trees stripped of their foliage put forth their leaves; in short all, wherever we turn, is a speaking indication of the fact that the bleak wintry days are gone. "Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell." Solomon, when he sang these words, struck the real key that sounds the beauty of this present season. But to him who beholds these changes with the eye of faith, and who meditates on the law of the Lord as it manifests itself in nature there is a still small voice unheard and a beauty unseen by the mere beholder. Whilst the one sees but the laws of nature in full operation; the other charmed but not lost in amazement sees, in all the present splendor with which nature bedecks herself, the Creator and Preserver in his abiding love, mercy and goodness. The whole world presents to him a different

aspect. In all its wonderful and marvelous ways he recognizes traces of the ever present hand of God who in the beginning saw that everything was very good. To him there is nothing without a cause, and the primal Cause, the Fashioner of all that is good and beautiful in animate and inanimate nature, is God.

Editorial Notes.

IN consequence of the fact that our scholastic year closes with the present month our June number of the INDICATOR will appear within the course of a few weeks.

A short but very busy session is before us. The subject of conversation already is the coming final examination. Text books and lectures are seen in the hands of all and again studied with the zeal of a first love.

WE have just experienced with pleasure what a measure of difference a small change can produce. We owe all our happiness to the Ladies' Visiting Committee through whose efforts the rooms wore a holiday appearance on our return after the Easter vacation.

BEING earlier than usual with this issue we can make no mention of our exchanges. We hope, however, by our next number to find them on our table, for we invariably realize that "within is more of relish than of cost."

THE article on "Don't" is worthy of our serious consideration. Often have we noticed, and possibly we ourselves have already been guilty of doing, some of those very things to which our attention is called. Let all things, as Paul says to the Corinthians, be done decently and in order.

"G. A. BIERDEMAN, of the Theological Seminary, Philadelphia, has been in the hospital there for some weeks. He is doc-

toring his eyes." This appeared in one of our college journals recently, but is a mistake. The gentleman was under the treatment of an oculist, but was not compelled to intermit his regular duties at the Seminary.

Seminary Items.

—The Easter vacation is a thing of the past. All the "boys" seem to have enjoyed the recess in spite of the cold weather.

—Messrs. Welfley and Beitz are absent; the former is unwell, the latter holds the prominent position of Principal of the New Tripoli Academy, New Tripoli, Pa.

—Messrs. Heissler, Sr., Pflueger, Kuder, and Stump have returned.

—To say spring has come is certainly making a mild statement. Summer seems to have ousted winter unceremoniously by the back door and to have usurped the rights of spring.

—Several of the students hardly recognized their rooms on returning from vacation. The floors had been scrubbed and a mirror-like polish had been put upon the stoves.

—The other day a Junior in a recitation in Church History innocently remarked, "The Gnostics believed in the origin of good and evil." "They could not well have done otherwise," dryly responded the Professor.

—Quite a number of the students spent their vacation at the Seminary on account of the distance to their respective homes. Most of those who remained, however, made themselves useful by preaching and making Sunday School addresses. Mr. Snyder spent his vacation with friends in Baltimore.

—The new regulations lately passed by the faculty were effective in bringing back nearly all of the students on time. Some one heard a Senior boast that this and the first session alone of his whole course saw him back in time for the opening. The Faculty's work evidently was neither in vain nor too previous.

—Last week the Middle Class selected their rooms by lot for the ensuing year. There was considerable excitement and dissatisfaction when it became known that nineteen men had chosen thirteen rooms. Several of the Middlemen have chosen Juniors as room mates. Is it quite fair?

—It must certainly be a rude and unexpected shock to be drenched by the contents of a basin of water through the transom just as one comes to the acme of eloquence in holding forth to an imaginary congregation. Such was the experience of a Mid-dler who beguiled the weary hours of the vacation by rehearsing his maiden sermon. Mr. T. you have our sympathy.

—On March 19th, the F. H. M. S. held a Special Meeting in St. John's Church, on Race St. below 6th. Rev. Dr. Mann delivered a very interesting lecture on "The History of the Growth and Development of the Lutheran Church in Philadelphia." For fully an hour he held the rapt attention of his audience and ended his discourse with the beginning of the work of Rev. Henry Melchoir Muhlenberg, D. D. It gives us pleasure to be able to announce that Dr. Mann has promised to continue and complete his lecture early next year.

—Newton's Three Laws of Motion admirably express the relation between matter and force and from that perpetual motion is not only possible, but necessary, if there be no preventing force. But Newton is now a name of the past. A British subject recently discovered Perpetual Motion, without any condition, in two pugilistic puppets,—the light being dim, he could not see the string.

A Difficulty.

One of the difficulties in our Seminary is the relation of the German and English languages, and it is a difficulty which sooner or later may demand more serious consideration than it has thus far received. It is one of those issues which, though put off for a time, must finally be decided and all procrastination cannot rid us of the duty of settling this question. Various opinions have already been expressed, and they have been either in favor of a separation of the languages or for the maintenance of their equality. In either case a change would be necessary; if German and English are to be separated we must have either two Seminaries or two faculties and two distinct departments, a German and an English, in one Seminary; or if German is to be given equal rights with English under one faculty and in one department, more attention must be given to German than is at present the case.

Now, it is to be determined which of these alternatives is most expedient. The complete separation of German and English seems to be the simplest way of cutting this Gordian knot, and yet our Church seems scarcely prepared to sustain two Seminaries or two distinct faculties

in one institution. Again, it has always been the wise policy of the General Council to maintain these two languages side by side, and though the English, as it naturally will here in America, often gains the ascendancy yet the German receives considerable attention. But what our German brethren demand, and with much right, is the equality of the German and the English in the Seminary, and they are certainly entitled to a voice in an institution for whose foundation and maintenance they have done so much. The only alternative then is to co-ordinate the German and English under one faculty. That this cannot at present be carried out is to be laid to the fault not of the faculty, but of the student. It is certain that if all the students were compelled—no, themselves scholars enough to possess at least such a knowledge of German that they might follow the German lectures of the professors, this much-mooted question would be easily solved. It is not an impossibility for a student to gain such an acquaintance with the German language, particularly since the majority bring some knowledge of German from their homes, and if Anglo-Americans gain a comprehensive knowledge of German, a case not unfrequent, what can properly be expected of those who have had a better opportunity. If Hebrew and Greek are essential to the theologian, German can least of all be slighted by a Lutheran theologian. Somewhat more earnestness, diligence and application to the German on the part of those who have or who intend to enter our Seminary, is quite desirable. For such as are already theological students it would be well if, after the manner of students of other similar institutions, they united in a society or circle whose special object would be the cultivation of the German language. We cannot afford to neglect this matter, let us then submit it to our earnest consideration.

A STUDENT.

THORNS.

—Our greatest victory is not in never falling, but in rising every time we fall. Confucius.

—Men talk as though they believed in God, but they live as if they thought there was none. L'Estrange.

—Hold fast to the present. Every position, every moment of life, is of unspeakable value as the representative of a whole eternity. Gœthe.

—In judging of others, a man laboreth in vain, often erreth, and easily sinneth; but in judging and examining himself he always laboreth faithfully. Thomas a Kempis.

—Three things should be thought of by the Christian every morning—his daily cross, his duty, and his daily privileges, how he shall bear the one, perform the other, and enjoy the third.

—If one should give me a dish of sand, and tell me there were particles of iron in it, I might look with my eyes for them, and search for them with my clumsy fingers, and be unable to find them; but let me take a magnet and sweep it, and how it would draw to itself the most invisible particles by the power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and, as the magnet finds the iron, so it will find in every hour some heavenly blessings; only the iron in God's sand is gold. O. W. Holmes.

Colleges.

Muhlenberg.—Our college is undergoing considerable change. After some talk of making improvements in the outside appearance of the college building, an interest was awakened—in the ladies of the Lutheran congregations who proposed the idea of having a bazaar and chocolataire, the proceeds of which should be placed with the fund collected for making improvements at the college. The first week in May was the time agreed upon for having the fair, and judging by the zeal and earnestness with which those interested are at work, it looks as though it will be a success. The Treasurer of College, acting as agent, has secured quite an amount of money from some of the leading citizens for the same purpose. Workmen are already engaged in preparing the walls for the painters, who will soon follow to give the building its much-needed coat of paint.

—Dr. N. Wiley Thomas, who has had charge of the Scientific department for several years, has resigned. He goes to Girard College, Philadelphia. The Dr. has showed a spirited interest in his work here, endeavoring to make classes pursue their studies in the most practical manner. His departure will be felt by many.

—The present Senior class will graduate in gowns and caps. Their final examination will take place one week earlier than usual this year on account of the meeting of Synod in this city during the last of May.

—Ascension day will be observed here as a holiday and the boys are glad to have another day

off. Barnum, with his celebrated shows, will be here on the following day, and there will no doubt be some anticipating of recitations.

—Prepdom has been made happy by the addition of about fifteen new students this term. There now exists in that department a real debating society, the members of which meet on Thursday evenings for discussions.

—The Sophomores are busily engaged at hunting botanical specimens and making conjectures as to who will take the prize.

—The Glee Club is still in existence. It will furnish some of the music at the bazaar.

Thiel.—Prepdom has lately received several additions.

The first match game of base ball, by the college nine, was played on the 2d inst.

The trees along Bro. Martin's walk have recently been pruned and cultivated and they are now growing nicely.

The commencement invitations have been selected, and for taste and beauty surpass anything we have seen in that line yet.

The exercises of commencement week will begin with the Baccalaureate sermon on the evening of June 21st, and will end with the Senior appointments Thursday following.

L. S. Axline, '86, will end his first year as Editor-in-chief of the *Thielensian* with the present number; during his administration the paper has grown in strength and favor.

The Senior class will end its labors here with the final examination, which commences on the 19th inst. The class consists of ten male members, a goodly number of which will enter the Seminary next fall.

Dr. Kunkelman is now occupying his new residence on Packard Ave. The building is a large and spacious mansion with all the latest improvements. It is quite an addition to our end of town and reflects credit on the Dr.

For some time past there has been considerable dissatisfaction manifested among some of the students on account of some decisions of the Faculty. It is best to be cautious in matters like these, for it is always best to respect the opinions of our superiors even though we know them to be wrong.

On behalf of the management of the Triennial Banquet, we would say that all possible preparations will be made to make the coming feast the best. Many friends from a distance

have signified their intentions to be present and a good time is anticipated.

—The programme for the 11th annual entertainment of the Chrestomathean society appeared in the April *Thielensian*. The programme is a strong one; and, in addition, the society has secured the services of some very fine musical talent. The Chrestomathean society is noted for its fine entertainments, and, judging from the programme, we would say the coming one will surpass all former efforts.

—The grove adjacent to the campus has been recently greatly improved and beautified. Each class was given time in its turn, and the boys all worked with a will to make the grove one of the most pleasing and inviting places available. It is now the favorite resort for the weary student. The croquet grounds have been improved, the gymnasium enlarged and many other changes made in the right direction.

Augustana, (Canton, Dak.)—Spring has at last come. Its approach is hailed by the students, but the high winds, which are accompanying it, are less agreeable.

—Some of our students have left college this term to seek employment in the country as school teachers. They have for the most part been successful.

—The skating rink has been less attended by the students in the last few weeks, owing to the change of weather, which makes out door exercise more pleasant.

—Miss Emma Haldorzan, one of our lady students, has exchanged the theoretical training of college life for the practical of house keeping. We wish her success.

—The Adelpic is booming. It holds its regular meeting every Friday evening.

Augustana (Rock Island, Ill.)—The prospect for a new building is already having its effect. It is cultivating and refining the taste of our steward. Numerous holes are already dug, awaiting the tender roots of a fine lot of shade trees. This is acting on the principle that nature adorns and supplements art.

—Prof. Williamson, who is now preparing the new catalogue, informs us that the number of matriculated students present at the institution is 206, which, together with 5 unmatriculated, makes a total of 211, a larger number than were ever present before.

—Dr. Lindahl has been suffering from a bruised leg for the last five months. He is unable fully to attend to his duties, though he

manages to give instruction to some of his classes at the College and to others at his home.

—Professors Sandt and Weidner are at present living alone. Their wives have moved eastward, one to Slatington, Pa., and the other to Ocean Grove, N. J., where they will await the arrival of their husbands, who will spend at least a part of their summer vacation in the East.

Roanoke.—On April 17th, the Annual Junior Debate of the Demosthenean Society was held before a large and, if we may judge from the hearty cheers and the many beautiful floral tributes received by the speakers, appreciative audience.

The exercises were as follows: the speech of the president, J. J. Wolford, of Tenn.; first oration, on "The Men We Need," by W. J. D. Scherer, of N. C.; the debate on the question, "Resolved, That the liberty of the press should be restricted," by G. D. Brown, J. J. Shenk, W. E. Main, and J. W. Butler, of Va.; and the final oration by Pres. B. Smith, of N. C., on "Knowledge, the Well-being of Society."

The exercises were exceptionally good throughout, and some of the speakers showed no small oratorical power. Some, inspired by this success, will doubtless be Senior contestants next year for the societies' medal in oratory.

—The societies have procured for one night, April 28th, the services of Prof. S. F. Ford, of New York City, for a musical and elocutionary entertainment. This will doubtless be a complete success, pecuniarily and artistically, for Prof. Ford comes highly recommended, and Salem knows how to appreciate true literary and artistic worth.

—On April 9th and 10th, the Senior class, accompanied by Dr. S. C. Wells, of the faculty, took a geological and pleasure excursion to the Natural Bridge, that "miracle in stone," and to Balcony Falls, where the James river cuts its way through the Blue Ridge and exposes many formations, from the granite centre outward. It was an excursion full of profit to the attentive geological student, and one which the class will long remember with pleasure.

—Hon. E. Jno. Ellis, of Louisiana, one of the most eloquent of southern congressmen, has consented to deliver the annual address before the literary societies on June 9th.

—Dr. R. A. Fink, of Johnstown, Pa., will preach the Baccalaureate sermon.

—Senior examinations begin April 29th. Then, for 4 weeks, those who are successful in examinations, will have a period of pleasure and speech-writing.

GUILLAUME.

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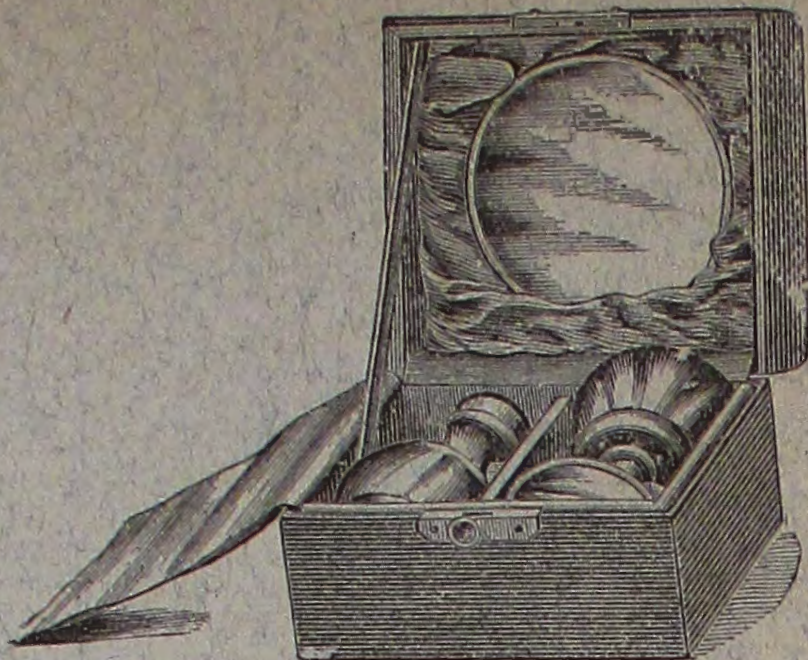
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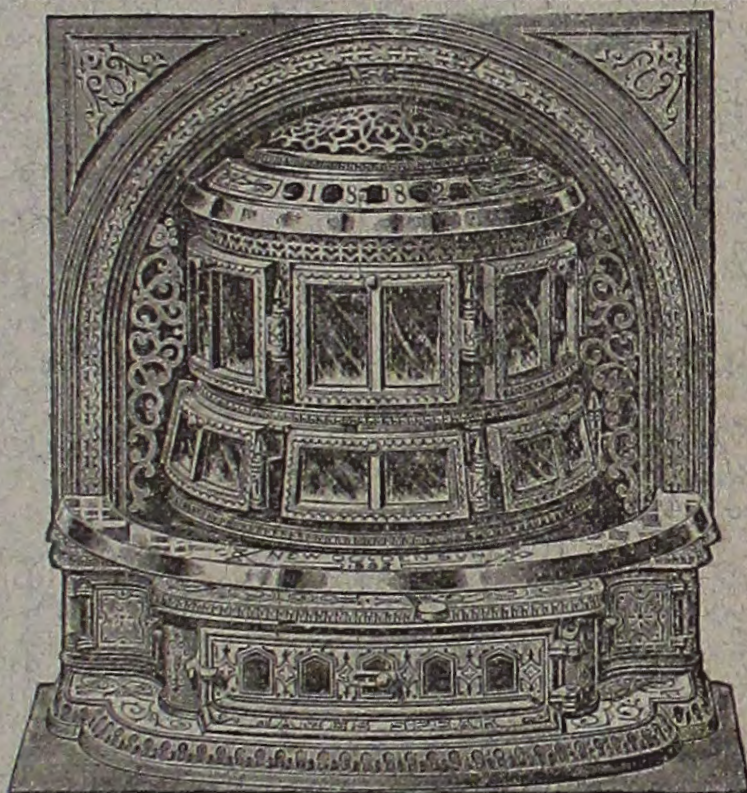
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