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Ursinus College

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2. The Scientific Course. This course is designed to afford the advantages of Collegiate instruction to persons who do not wish to complete the full classical course, and therefore covers only three years. The ancient languages are omitted in it, and additional attention given to English. The degree of B. S. is conferred on students completing this course.

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Drought and dust, regardless of Wiggins, or of Washington meteorologists, prevailed for some six weeks throughout this entire region during September and October. By the one many were so severely parched as to learn new lessons of the value of water as a beverage; by the other all were so wretchedly powdered, hats and heels, that mud was longed for as a luxury. Happily the College boys suffered from neither within their sheltered precincts. The faithful well supplied abundant water, and the broad umbrageous lawn defied the dust.

Two friendly match-games of baseball between the clubs of Muhlenberg and Ursinus Colleges, played at Allentown and Collegeville, passed off so pleasantly, and gave both parties so good an opportunity of exchanging academic courtesies, that they smile criticism out of court.

By the way, that fatal issue of a recent game of foot-ball should go far to rule the barbarous "fun" out of all toleration. It is true such accidents may happen in connection with the most moderate amusements. But it is no less true that they should not be courted by indulging in madly dangerous plays.

"November, 1886, will open with fair weather. During the 5th and 6th high winds, followed on the 7th and 8th by rains. Then fair weather
until the 16th with occasional fogs. From the 17th to the 28th cloudy and cold; 29th and 30th rain." So said the "hundert-jähriger Kalender" of Dr. Gustav Adolph Jahn, Leipsic (for the period 1839–1938), nearly fifty years ago. A wonderful meteorological prognosticator, this German century-almanac. Wonderful in its conception, in astrological lore, and in the boldness of its weather predictions. And as it "hits" about as often as the annual almanacs, the BULLETIN may commend it as equally reliable with the rest, and be excused for quoting its forecasts for the current month. Its range of vision is marvelously long, and no less accurate if this month holds out as well as it has begun. What a saving of almanacs it would be to have one good for three successive generations. If only it would at the same time foretell the periodicity of "new theology" comets. It certainly might do so with as trustworthy assurance.

Whilst College students are, or ought to be, primarily intent upon mastering the several branches of the prescribed course, no one can blame them for taking some thoughtful interest in the leading questions of the day by which the world around them may be more or less agitated. Indeed, it is proper that they should keep themselves acquainted with current popular sentiments and movements, in order that their education and discipline may serve the highest purposes of a true College culture. Colleges should not be cloisters, and their students should not be kept so shut in from all acquaintance with human life and activity outside, that when the time comes for them to turn their acquirements to practical account in the best sense of the term, they will find themselves paralyzed with bewilderment, and, like another simple Simon at the annual fair, make fools of themselves, not for want of learning, but for lack of common sense.

They cannot escape the great questions of the day if they would. Those questions are continually thrust upon the notice of students as well as others. The secular and religious press is continually discussing them. Circulars and tracts for and against each are scattered in all directions, and penetrate the Colleges, under cover of penny stamped envelopes, through every mail. And, excepting in the case of immoral matter, such circulars are freely allowed to pass. In this way temperance, prohibition (real or pretended), politics, socialistic topics, the labor strife, philosophy, religion (high, low, broad and no-churchism, the new theology, so-called, though as old as sin and error), and the true theology with its noble scars received in a thousand victorious conflicts with error—all engage the thoughts of earnest students during the intervals of regular studies. And so they should, if young men will only think seriously about them, and take time to "look before they leap" into the lurid profundities of some deep philosophies of the day.
Among other things in this way arresting their notice has been the conspicuous condescension of some conspicuous Episcopalians, at their late general convention, in offering to let ministers of other churches (five times larger, ten times more really learned than their own, and every whit as respectable) have a place in their communion, provided they will abjure their apostolic ordination and stoop in under the low arch of practically outstretched hands. Also the magnificent charity of what may now be called the Andover liberal orthodoxy, a charity so large and free that it can cordially welcome to its full fellowship all sorts of theologians of all sorts of faith (or no faith), provided only that they are sincere. And, finally, also, the auspicious condemnation of modern dynamite anarchists by the Pope of Rome, as a promise and pledge that his church now execrates the equally horrible monstrosities of the Inquisition, and that humanity will never again be cursed or Christians cardinalized by papal and Romish connivance at such a diabolical institution.

URSINUS COLLEGE holds that the charity (love) which is practiced at the sacrifice or betrayal of the truth of Christ is not Gospel charity; that the truth which has no place for pure Christ-like love is not Gospel truth; and that the real harmony of both is illustrated in the faith (the creed) and life of John and Paul.

Remember the Reformation Festival, January 16th, 1887, the third Sunday of the month.

CLASS OFFICERS.

'89. President, O. H. E. Rauch; Secretary, S. P. Stauffer; Historian, Mayne R. Longstreth; Outer Guard, W. H. Wotring.

'90. President, C. H. Brandt; Vice-President, Edward Bromer; Secretary, O. G. Peter; Treasurer, H. E. Kratz.

THE LITERARY SOCIETIES.

THE LECTURE COURSE.

The first lecture in the course arranged for the season by the joint committee of the Zwinglian and Schaff Societies, was, following the announcement of our October number, delivered in the College Chapel on Friday evening, the 18th ult., by Rev. Madison C. Peters, of Philadelphia, on the subject, "The Ideal Wife." A fair audience was assembled on the occasion. Mr. S. P. Stauffer presided over the exercises. Mr. O. H. E. Rauch opened the entertainment with a vocal solo, and then those present listened with pleasure and profit to the lecturer's interesting treatment of his novel theme. The proceeds of the evening were turned into the Y. M. C. A. treasury.

Col. J. P. Sanford, who is not a stranger in this vicinity, will deliver the second lecture of the course on Saturday evening, November 27. A large audience should greet this eloquent speaker.

By error in our last issue it was stated that the proceeds of the entire course would be devoted to the interests of the Y. M. C. A. This is
correct only as far as it applies to the first lecture. Hereafter the Literary Societies in charge will receive the benefit of profits realized. Mr. W. A. Korn is chairman of the joint committee appointed for the work.

**SCHAFF SOCIETY.**

_16th Anniversary._


This society has appointed a committee, of which Mr. J. L. Fluck is chairman, to revise its constitution and have the same printed for distribution among its members.

**ZWINGLIAN SOCIETY.**

On the evening of November 5, the Zwinglians elected officers as follows:

President, M. A. Peters; Vice-President, Isaac C. Fisher; Recording Secretary, H. E. Jones; Critic, Walter Bomberger; Chaplain, O. G. Peter; Treasurer, O. H. E. Rauch; Corresponding Secretary, E. W. Lentz; Editor, C. U. O. Derr; Librarian, W. H. Worting; Assistant Librarian, Frank Miller.

**THE Y. M. C. A.**

Mr. O. H. E. Rauch, '89, who represented the Ursinus association at the annual convention of the Y. M. C. A. of Pennsylvania in the Second Lutheran Church, of Altoona, Pa., Oct. 14–17, 1886, reports the proceedings of the session to have been interesting throughout. On Saturday evening of the session he was afforded the privilege of conducting a service of song held before the regular exercises on the programme.

The association now gladdens with its presence its newly finished hall.

Special services are being held under the auspices of the association during the Y. M. C. A. Week of Prayer, which opened on Sunday, the 14th inst.

**THE ALUMNI ASSOCIATION.**

**PERSONAL.**

[Alumni and others can render a service by sending items of interest for this column.]

'73. Rev. J. A. Foil, A. M., of Newton, N. C., is now principal of Catawba College, "Ursinus’ sister of the Sunny South."

'73. Rev. Henry T. Spanger, A. M., was elected corresponding secretary of the Synod of the United States, at its recent 140th annual sessions in Philadelphia.

'74. Rev. M. H. Groh, A. B., Landisburg, Penna., is preparing what will be an interesting and valuable sketch of his charge, and the Reformed Church generally in the upper parts of Perry county.

'76. Rev. G. A. Scheer, A. B., has changed his residence in Philadelphia. Correspondents will now address him and friends find him at No. 2404 N. Sixth street.

'77. Rev. S. M. Hench, A. B., of Walkersville, Md., has been visiting his native county, Perry, and on Oc-
October 3d, held reunion services for
the Ickesburg and Buffalo congregations of the Blain charge, which is still vacant.

'77-'73. Rev. A. B. Stoner, a theological alumnus, pastor of Mechanics-
town, Md., charge, held some time since, a monster harvest service in
the woods, in which all his congregations united. Rev. F. F. Bahner,
A. M., '73, and Rev. M. L. Fidor,
preached sermons.

'83. Rev. F. H. Keller, A. B., now
stationed at Baker, Brown county,
Kansas, was married to Miss Anna
Lecron, of Tiffin, Ohio, on Tuesday,
October 19, 1886 (with a reservation
as to the accuracy of the date). The
BULLETIN offers warm congratulations.

'84. Rev. H. A. Bomberger, A.
B., has accepted a unanimous call to
the pastorate of Tinicum charge,
Bucks county, Pa., subject to the
usual Constitutional conditions. For
the present he will serve as stated supply. The charge consists of Up-
per and Lower Tinicum and Red
Hill congregations.

'84-'86. Rev. Jas. W. Meninger,
A. B., '84, of Vincent, Chester county,
Pa., and Rev. John O. Lindaman, one
of '86's theological graduates, of Bath,
Northampton county, Pa., made brief
October calls in the halls of URSINUS.
They stayed long enough, however,
to show by manner and conversation
that they are heart and soul inter-
ested in the successful work of their
respective fields.

'85. Rev. Jos. L. Murphy, A. B.,
of Lincolnton, N. C., is building a
church and a parsonage at Maiden,

a new railroad point in his charge.
His labors are prospering.

SPECIAL TOPICS.

A COLLEGE ENDOWMENT.

An endowment in the general sense of the word, is a special fund raised and permanently invested in aid and furtherance of an object thought worthy of such help and support. The object may be secular and regarded as an improvement advantageous in many ways to the community or the state. Or it may be charitable, designed to alleviate human suffering, bodily, mental or social. Or it may be educational, moral and religious, and thus aim at promoting the highest intellectual and spiritual interests of mankind.

Such endowments are neither new things or of rare occurrence. Thoughtful and liberal men and women during many past ages have in this way sought to do good. Sometimes single individuals of wealth have founded hospitals, churches and higher schools, by the gift or bequest of money or its equivalent, the annual income of which was to be devoted to their maintenance. In other cases the endowment was effected by a number of individuals contributing different sums, accord-
ing to their several ability or pleas-
ure, for that purpose.

Some of the most important "pub-
lic works" in all countries have been
established and maintained in this way. Their necessary cost exceeded
the ability of any one, two or even a
dozen individuals, and yet in view of the great benefits which would be secured, they were thought indispensable. They might not pay in the sense of returning large dividends, but the advantages they secured were believed to be more than worth all the money put into them, in the way of virtual endowment, whether by individuals, cities and counties, or the state. There are some things worth more to mankind than gold or greenbacks piled away in vaults or packed in iron chests.

Now, for reasons which shall be briefly stated below, a college needs the aid of such special endowment. It cannot be sustained in its proper work by the mere ordinary income from tuition and other usual charges. Even those which can boast (if it is a thing to rejoice over) of having five hundred or one thousand students (the University of Berlin is said to have nearly five thousand), do not pay expenses from such current receipts, though their regular charges are in some cases twice or three times higher than those of the great majority of the colleges of the Middle and Western States, which afford equal opportunities (not to say better) of securing, in the most essential respects, a thorough education. With all their large (as it seems at least) income, in some of them amounting annually to $30,000 or $40,000 from tuition fees alone, they need an endowment of a million or two millions of dollars to sustain them. And they have found intelligent wealthy friends to supply them with that fund.

Like the rest, Ursinus College feels the need of similar assistance. Its aim is far from being so high as the sum just named. But whilst it feels that it can and should, by proper economy, get along with a much smaller endowment, the experience of sixteen years has proven that it must have some special aid in order to do its work aright, and secure the future which appears to be opening so brightly before it.

But some may ask: Why cannot a college be self-supporting as well as private academies and boarding schools? Why can it not be made even profitable to those who conduct it? And why must it have a special endowment, the income of which shall make up for any deficiency in the current annual receipts?

These and similar questions are often asked, or thought, and by upright liberal people, and deserve kind and frank consideration. They may, however, be easily answered.

First. A college, as a school of higher and more complete education, requires a fuller and more comprehensive course of studies, including all the various branches necessary to such an education. Its course of study is not a thing arbitrarily fixed, but is the result of long and careful consideration. To provide for the instruction required by the four strictly college classes, there must be at least about twenty-five recitations and lectures daily, and each should occupy an hour. Whether the classes are large or small, they require this much work, and equal
care and attention. This demands at least six Professors, if the President takes his full share in teaching, apart from the other duties which rest upon him. Each Professor must, of course, be a thoroughly educated man, fitted for his work by natural talents diligently improved by a complete course of study, and by constant progress in his particular branch to keep up with the times. That is he must be a man competent to fill any position requiring first-class scholarship, ability and discretion. And although such men may and should not be ruled by mercenary motives in serving a good cause, and are not apt to demand “high wages” for their work, unfair advantage should not be taken of their loving to do good more than money. They ought to be paid a salary sufficient to enable them to live comfortably. To do this, however, would require for six Professors $8,000, at a moderate estimate. And should the College prosper so as to have, say two hundred students, two or three additional Professors, of the same superior grade of scholarship, would become necessary by dividing some of the larger classes into two sections, reciting simultaneously.

But one hundred students at $48 a year for tuition would yield but $4,800 annually, leaving a deficit of $3,200. And if the number of students would fall short of one hundred the deficiency would be proportionately increased,—unless the professors would consent to accept of smaller salaries, as those of Ursinus College have been generously doing for the work’s sake. It is not generous, however, to ask them to do this any longer. They have done it long enough to prove that their College is needed, is doing a good work for a good cause. The friends of that good cause should now come forward and relieve them of further sacrifices in this respect.

It is plain enough then why the College needs an endowment for this purpose. And the sooner it is raised the better.

Secondly. Besides the cost of teaching in the College, there are other necessary expenses. In several of the Departments apparatus is needed, and an income to meet the cost of its use. The buildings must be kept in repair, and as the school grows new buildings must be added. The library should be enlarged, and valuable new books be added as they are published. Clearly all this requires money, and a reliable annual income secured by endowment.

A third reason for the endowment of Ursinus College is in a sense peculiar to itself, so far at least as most other Colleges are concerned. It has a full course Theological Department, which for the short time it has been in operation has done excellent service not only for the Reformed Church, but for the cause of evangelical Protestant Christianity. More than sixty young men have been prepared in it for the Christian ministry, and a large number of its present students have the ministry in view. Its theological position is positively in sympathy with the established and generally accepted faith
and practice of a pure Gospel Christianity, and in favor of progress honestly in line with that faith and practice. Negatively, it stands firmly opposed to ritualistic, sacerdotal high-churchism, loose broad-churchism, and to the grave, threatening errors of what is called the New Theology, which is but a revival of skeptical rationalism. Wherever this distinctive character of the College is fairly understood, it meets with the warm favor of earnest, loyal Christians.

Hitherto theological instruction has been given by three of the College Professors. They have done it, however, by carrying double burdens. They should be relieved. And to give them such relief an endowment is demanded. Whilst the present plan, which is similar to that of Yale College, viz.: of having the Theological Department under the general government of the College Board, has much in its favor, the Professors of this Department could labor with much more satisfaction to themselves if they could devote their whole time and energy to it.

The above statements will suffice to make out the case. No special plea need be added. No College in the state has proven itself more worthy of the aid sought than Ursinus. It started in poverty (excepting that its friends had strong faith in the principles and cause that led them to establish it). At its start, and for years afterwards, it had worse things than poverty to overcome. But the hand of the Lord was with it, and it has not only endured to this day, but is stronger to-day than it was ten years ago. It has been true to its avowed faith, and faithful to the trust committed to it. No threats have daunted it; no perils caused it to despair. Standing firmly by its openly avowed evangelical Protestant principles,—principles received through the Gospel revival of the 16th century from Apostolic times,—it has toiled and contended successfully for the faith. What it has done thus far under the favor of the Lord is a pledge of what it will endeavor to do in the future. And, on the faith of that pledge, all holding the same principles may feel strongly moved and encouraged to give permanence and perpetuity to a work so earnestly begun, and so successfully carried forward. By liberally uniting their means, the friends of the cause can raise a fund sufficient for the purpose, and thus refute any sinister prophecies against the permanence of the College. It has enough men of means among those friends to set it on a financial basis as sound and secure as that of any College in the land.

Only what is to be done in this respect should, for obvious reasons, be effected without delay. That Ursinus may not only exist, but flourish, it should be speedily relieved of financial hindrances and cares. Let the world know that it has liberal friends and it will soon gain others, and conquer favor. Let such friends show themselves willing to obey the promptings of the Lord in moving them to be its helpers in his name, and increased prosperity will come
like streams of refreshing. And what better can be done with wealth than to make it water and nourish such a Christian school, where, when the generous donors have ceased from earthly labors, their good work will be carried on so that their memory shall be blessed, to the glory of God, by many successive generations.

Not long ago the 500th anniversary of the University of Heidelberg was celebrated in that city as a grand academic jubilee. Among all the honored men whose names are associated with the history of that University none shines with brighter lustre than that of Ursinus, our Ursinus. Why should not the College which has honored itself by taking that illustrious name for its own, after another five centuries have passed, celebrate an equally joyous jubilee, secured under God through the liberality of its present friends? The castle of Heidelberg is in ruins, and the millions spent on it are lost. But the University remains, and the investments made in it continue to yield rich profits to this day. Take the lesson and apply it.

[The December number of the Bulletin will have an article on Small Colleges and Universities, or the CENTRALIZING OF EDUCATIONAL INSTITUTIONS.]

Chicago University is a thing of the past.

Egypt is represented in the Freshman Class of Princeton.

At Delaware College co-education ended at the close of last term.

GENERAL COLLEGE NEWS.

The University of Pennsylvania has entered upon its one hundred and thirty-first year.

The new University of Texas has received another million acres of land and $40,000 from the State.

Lippincott's Magazine offers a prize of fifty dollars for the best undergraduate article on "Social Life at Yale."

Only 545 young ladies can be accommodated at Wellesley College. There were over 900 applications this fall.

Cornell University has, through a vote of its trustees, resolved to discontinue the conferring of honorary degrees.

Rapid progress is being made in the erection of the new Harvard Divinity School building. It is expected to cost about $30,000.

There are 101 incorporated medical colleges in the United States, annually attended by nearly 15,000 students, of whom 5,000 graduate this year.

At Oberlin College, Ohio, attendance at the Gymnasium is this year compulsory upon all the ladies of the College and Preparatory Departments.

Everything has been very quiet on the campus at Princeton this fall. The Sophomores have not interfered with the Freshmen and the annual rush has been dispensed with. Last June the upper classes drew up resolutions to stop hazing and there has been none of it this year.
Reports from nearly all American colleges show that as regards numbers of students, 1886 is a year without precedent in the history of our institutions of learning.

A lady has placed the sum of $200,000 in the hands of Rev. H. S. Hoffman and Mr. C. M. Morton, for the purpose of establishing in West Philadelphia a Divinity School for the Reformed Episcopal Church.

One of the Dickinson College football eleven, a member of the class of '89, was killed at Carlisle, Oct. 23d, in a match game with the Swarthmore College eleven. He was thrown heavily and ruptured a blood vessel at the base of the brain, causing death in a few minutes.

MONTHLY SUMMARY.

ACTION OF THE SYNODS ON CHURCH UNION.

That we respectfully overture the General Synod of our Church to take such action at the next triennial meeting at Akron, Ohio, as in the judgment of that body may seem wise, in response to the offer of correspondence made to our Church by at least one Christian body, and looking to the opening of negotiations with other denominations, with a view of effecting such a union as, after due deliberation, may be deemed best to satisfy the sentiment of Christian brotherhood which so largely in this age fills the hearts of the common followers of the Saviour, to present a united front to the enemies of the cross and more effectually to carry on the work of evangelization and Christian education at home and the Christianization of the heathen nations abroad.—Pittsburg Synod.

The subject of church union is one that ought to interest the hearts of all Christian people, as it looks towards the time when all the divisions that now exist in the church shall be happily removed, and there be one fold as there is one shepherd. Divided as we now are, the church is shorn of much of its strength, and must in the nature of the case be impeded in the work of the evangelization of the world. The Synod rejoices in the deliverances that have come before it from the classes here referred to, and would hereby overture the General Synod to take such action as may be calculated to further the consummation of the desired end.—Synod of Ohio.

Resolved, 1st: That we request the General Synod to renew and extend its efforts to establish closer relations with the Reformed Alliance of Germany and other ecclesiastical bodies connected with our Church on the continent of Europe.

Resolved, 2d: That we further importune the General Synod to take such measures as will bring us into more intimate connection with the other Reformed denominations of this country, so that we may mutually recognize and respect each other's discipline, and labor harmoniously in the work of foreign and domestic missions, and especially to take favorable action on any communication on this subject which may be addressed by the Reformed Church in America to the Reformed Church in the United States.—Synod of the United States.

COLLEGIATE.

Rev. Lucian Cort, who owns the property of Greensburg Seminary, Westmoreland county, Pa., offers the school for sale. The offer of the citizens of Wichita, Kansas, to give twenty acres of land and $25,000 for the erection of a building thereon, toward the establishment of a college in their midst in case the church raise $15,000 for endowment purposes, has been accepted by the three Eastern Synods pledging themselves to raise $12,000 in addition to the $3,000 pledged by private parties in the church. At the meeting of the Synod in Philadelphia its $5,000 was voluntarily assumed by individuals and classes, excepting $840, for the raising of which a special committee was appointed.

The committees appointed two years ago by the Tri-Synods to raise an additional endowment of $110,000 for the Seminary at Lancaster, reported at the late Synods that $5,550 has been secured in the Eastern Synod and nearly $14,000 in the Potomac Synod, about $9,000 of which comes from the First Church, Hanover, Pa.
CONGREGATIONAL.

A congregation of eighteen members has been organized at Blowing Rock, N. C., 4000 feet above the level of the sea.

The corner-stone of Templeman's chapel, one mile east of Cornwall, Lebanon county, Pa., was laid in September. The building is to be used for Sunday school and preaching purposes, and is named after the pioneer Reformed minister of that section of country. Dr. Kremer, of Lebanon, had charge of the services.


Pastor D. N. Dittmar rededicated his church at Littlestown, Adams county, Pa., on September 19; Rev. F. J. Sauerber, of York, assisting. The improvements costing over $1,000, were paid for in advance.

Leidy's church of the Sellersville charge, Bucks county, Pa., Rev. J. G. Dengler, pastor, was re-opened for service, after extensive repairs, on September 26, Rev. A. L. Dechant, of Pennsburg, and Dr. Mann, of Philadelphia, preaching on the occasion.

The Reformed congregation of White Oak, Lancaster county, Pa., D. C. Tobias, celebrated its one hundred and sixtieth anniversary on September 25 and 26.

The Reformed church at Freeland, Luzerne county, Pa., L. C. Edmons, was dedicated October 3d, and a new pipe organ on the 17th. The property was formerly owned by three denominations, but the other two congregations (Lutheran and Presbyterian) dissolved themselves and have united with the Reformed church.

The first anniversary of the Women's Missionary Society of Philadelphia Classis was held at Blue Bell, Montgomery county, on October 12. The ladies raised during the year $237.22, which was divided as follows: Japan Mission, $64; Bethel, Philadelphia, $50; Kansas City, $50; and Wichita College, $50.

The German church of Cumberland, Md., F. R. Schwedes, re-opened its house of worship on October 17, after enlarging and repairing it, and looks hopefully into the future.

The chapel of Bethel Reformed Mission, Southern Philadelphia, 21st and Tasker streets, was dedicated on Sunday, October 17th, while the Eastern Synod was in session in the city. The lot and buildings cost nearly $3,000, of which about $800 had been donated in material and the same amount in money. On the day of dedication nearly $50 was raised in cash and $175 in pledges. The trustees have been authorized by Philadelphia Classis to make a loan to cover the balance. This mission, started on the street corner, April, 1884, and at first carried on amid perils and discouragements, has now a Sunday school of seventy-five, maintains a weekly prayer meeting, and lay services on Sunday. Messrs. Wilson Delaney and Jacob Sechler have been the chief workers in the field, and Elder W. H. Berger, of the First Church, has superintended the building operations.

At Roxbury, Somerset county, Pa., J. S. Wagner, the newly organized church, dedicated its house of worship October 24th.

The congregation at Delmont, Westmoreland county, Pa., J. H. Bauman, reopened its church for worship on October 16th, after a four weeks vacation spent in repairing and beautifying.

MINISTERIAL.

Hendrickson, W. C., resigned Trinity Church, Norristown, Pa., and dismissed to Presbyterian of Philadelphia North.

Henry, J. B., Dayton, Ohio, elected Missionary Superintendent of Ohio Synod.

Johnson, J. O., resigned Church of Ascension, Norristown.

Levan, C. W., removed from Ridgely, Md., to Easton, Pa.

Love, J. W., settled at Wichita, Kan.

Richards, J., gone to Clear Water Harbor, Florida, for the winter.

Steele, J. H., address Alpha, Greene county, Ohio.

Xanders, W. H., removed from Mulberry, Pa., to Bluffton, Ind.

Gehr, N., D. D., Philadelphia, resigned Zion's Church, after 33 years' pastorate, on account of age.

Seibel, G. P., removed to Zwingli Church, Harrisburg, Pa.

Meier, H. A., Washington, D. C., takes charge of German Church, Dayton, Ohio.

Borchers, C., address 606 Hanover St., Baltimore, Md.

Hauser, J. C., address 306 N. Schroeder St., Baltimore, Md.
BOOK AND LITERARY NOTICES.

The last number of Zeitschriften des Christlichen Volkslebens, published in Heilbronn, contains an interesting and eloquent Memorial contribution to the recent great Heidelberg University festival. It is from the fertile mind and facile pen of Rev. Dr. Dalton, of the Reformed Church in St. Petersburg, Russia, and shows not only his high appreciation of the Heidelberg Catechism as the noblest production of the first German University, but his easy ability to discern its merits in regard to matter, method and style, and finely to portray them. His Memorial discourse is the best eulogy upon the University by being a truthful eulogy upon the richest fruit ever borne by that noble tree, planted five hundred years ago on the banks of the Neckar,—the river whose waters, supplied by the grand snow mountains of Switzerland, fertilize and beautify the charming valley through which it runs.

But the most pleasing feature of Dr. Dalton's praise of the Heidelberg Catechism is its evident sincerity. He does not eulogize the book in order to conceal defection from the Gospel faith it sets forth, and his adoption of views subversive of that faith, but because he heartily holds it as the truth in Jesus Christ. This is proven by his emphatic endorsement in detail of every leading doctrine taught by the Catechism, on the basis of the Holy Scriptures from that of the expiatory death of Christ upon the cross as the only ground and basis of salvation to that of the eternal doom of all who live and die in sin. Such a eulogy can be read with correspondingly cordial satisfaction. It is felt that the writer honestly means what he says, and says what he himself believes.


Published by the Reformed Church Publication Board, 907 Arch street, Philadelphia, at $3 per year in advance.

From the Presbyterian Board of Publication, 1334 Chestnut street, Philadelphia:

HIDDEN SUNBEAMS. Real incidents in frontier life in central New York. By Rev. S. R. Scofield. We are taken back to the opening of the nineteenth century, and have in these pages very vivid pictures of the life of the early settlers in our country. The aim of the book, however, is not to give us mere historical sketches; the incidents form but the frame-work of an intensely interesting soul history, through which a man is led from unbelief into clear, bright faith. The processes are shown, and we can trace them from page to page, as the truth breaks upon his mind. The argument from nature for the being and the goodness of God is presented in conversation, link by link, as the story goes on. The book is thus fitted to be put in the hands of those who are disposed to skepticism. The narrative is a true one, and this history of a soul, with all its resistance and struggle, and its final yielding to the power of the simple truth and of the divine Spirit, will prove of deep interest to all readers.

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The Westminster Question Book for 1887 is better than any of its predecessors. It contains the International Lessons for the year, with Golden Texts, Home Readings for all the days of the year, Lesson Plans, Notes, questions, practical thoughts, and maps, and is a most complete manual. The price for the year 1887 has been reduced to $12 per hundred; if sent by mail, 15 cents per copy.

*This is the title of the Eastern District Synod.
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