6-1891

Ursinus College Bulletin Vol. 7, No. 9

Augustus W. Bomberger
Ursinus College

Harvey E. Kilmer
Ursinus College

Irvin F. Wagner
Ursinus College

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It was the opinion
of the distinguished writer,

Charles Reade,
that a stenographer who could type
write his

Notes
would be safer from poverty than a great

Greek Scholar.
Of course he meant that all should use a

Remington
Standard

Typewriter.

Wyckoff, Seamans & Benedict,
834 Chestnut St., Philadelphia.
"Education in the higher branches of learning upon the basis of Christianity, and with chief regard to religious ends."—President Bomberger.

URSINUS COLLEGE

FACULTY OF INSTRUCTION.

REV. HENRY W. SUPER, D. D., Vice-President; Mathematics, Physics, Church History, and Homiletics.

REV. GEORGE W. WILLIARD, D. D., LL. D., Ethics, Apologetics, and Practical Theology.

J. SHELLY WEINBERGER, A. M. (Yale), Greek Language and Literature.

SAMUEL VERNON RUBY, Esq., A. M., Ph. D., English Language and Literature, Logic, Aesthetics, and Social Science.


REV. GEORGE STIBITZ, A. M., Ph. D. (Yale), Psychology, Hebrew, Old Testament Theology and Literature.

N. M. BALLIET, A. M., Latin Language and Literature, and History.

REV. JAMES I. GOOD, D. D., Dogmatics, Catechetics, and Reformed Church History.


EDWIN THEODORE TYNDALL, B. O., Instructor in Elocution and Oratory.

ALCIDE REICHENBACH, A. M., Modern Languages, Pedagogy, and Principal of the Academic Department.

AMBROSE L. CUSTER, M. E., Vice Principal, and Instructor in English.

WARREN R. RAHN, M. E., Instructor in Mathematics and Book-keeping.

MICHAEL J. KEGRIZE (Leipzig), Instructor in Music.

H. E. JONES, Teacher of Penmanship.

THREE REGULAR COURSES ARE GIVEN IN THE COLLEGE.

I. CLASSICAL COURSE, for the degree of A. B.

II. COURSE IN GENERAL SCIENCE AND LITERATURE, for the degree of B. S.

III. LITERARY COURSE FOR LADIES (three years), for the degree of B. L.

THEOLOGICAL DEPARTMENT.

The College being organized under a University charter, a thorough course in Theology is also provided. The studies of this Department are those required by the constitution of the Reformed church in the United States, and students are graduated from it with the degree of B. D.

THE ACADEMIC DEPARTMENT offers an Elementary English Course (two years), for thorough training in the English branches; a Preparatory Course and a Normal Course (each three years); and a five weeks' Summer Course in Latin and Greek, preparatory to College.

Ursinus College is situated on the Perkiomen Railway, a branch of the P. & R., 31 miles from Philadelphia, 39 miles from Reading, and 37 miles from Allentown. It admits students of both sexes, on equal terms, to the Academic and Collegiate Departments. Special attention is paid to English. Students are admitted at the opening of any term.

CALENDAR FOR 1891-'92. Fall term, August 31; Winter term, January 4; Spring term, April 4.

For full particulars apply for catalogue to

Rev. H. W. SUPER, D. D., Vice-President,
Collegeville, Montgomery County, Pa.
URSINUS COLLEGE BULLETIN.

Wanamaker's.

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* * *

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White Hellebore by the 100 pounds or single pound.
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Tobacco Dust by the single pound or 100 pounds.
Tobacco Stems by the single pound or 100 pounds.
Thrip Juice for scale insects, by the pint or quart.
Grape Dust for mildew, by the pound or 100 pounds.
Carbolic Powder for general purposes, by the pound or 100 pounds.
Whale Oil Soap for washing trees, by the pound or 100 pounds or in packages of 1½, 2 and 5 pounds.
Carbolic Acid and Whale Oil Soap in small cakes or by the 100 pounds.
Thymo Cresol for destroying insects on animals, in small bottles, or by the quart, ½ gallon, 5 gallons, or by the barrel.

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D. Landreth & Sons,
Nos. 21 and 23 South Sixth Street, Philadelphia.
EDITORIAL comment never finds much room for itself in a June Bulletin, and this year yields no exception to the rule. Many things might be very properly said in this column just now in the way of warm praise of the enterprising energy at Ursinus that has once again made the annual catalogue “a thing of beauty and a joy forever,” or of earnest request to the graduates of the College to fully complete the work so nobly undertaken by them and pushed forward to raise ten thousand dollars toward the entire cancellation of their Alma Mater's indebtedness, or of congratulatory remarks on the splendid showing of our institution for its second decade, or even of heartfelt condolences to our patient brothers of the diamond. But restricted pages forbid, and all these things must be omitted. Dr. Elmendorf’s sermon to the Theological graduates of Ninety-one is published in full by special request and the Bulletin rejoices in its good fortune in securing the manuscript. No part of it could be cut out, as every paragraph contains something of profit for our readers. And now for the Commencement! Let alumni rally to the occasion in full ranks and gather from it the golden harvest of good-fellowship it shall bear for them.

THE TWENTIETH ANNUAL COMMENCEMENT.

SUNDAY TO THURSDAY, JUNE 21ST TO 25TH, 1891.

Everything is in order for the celebration of the Twentieth Commencement and the occasion promises to contain for all a full measure of enjoyment and profit. The general committee in whose charge was placed the arrangements for the event has successfully completed its work on the lines followed out in previous years; invitations from the President and Faculty and the members of the graduating class have been issued in large numbers (the latter being very handsomely engraved and containing the programme for the entire five days, that of the Class Day Exercises, and also the class roll); the details of the special railway accommodations and relating to the entertainment of visitors have all
been properly attended to, and the Bulletin ventures to predict that if fair weather prevails, the week will prove one long to be remembered.

The College gives a most cordial invitation to friends, old and new, from far and near, and to strangers as well, to attend all the exercises. Old students and Alumni who have attended commencements at Ursinus in the past, know too well the pleasure of them to fail to do so once again; and those who have not returned to Collegeville since the time of their school-days, are unhesitatingly assured that they will find no cause to regret it, if they choose the present opportunity to make the first step in this direction. A royal welcome awaits all who come.

THE EXERCISES IN DETAIL.

The graduating class this year is the largest in the history of the college. It numbers sixteen members, as follows:


The Baccalaureate Sermon to the class by Acting-President Henry W. Super, D. D., on Sunday evening, will inaugurate the exercises, and the ceremonies at the laying of the Corner Stone of Bomberger Memorial Hall on Thursday afternoon, will bring them to a close. The Junior Class Exercises will be omitted this year.

The address before the Literary Societies on Tuesday night by General Daniel H. Hastings will be one of the features of the week, as the General, who is always a stirring and impressive orator, has chosen a theme of intense practical interest in college circles. Besides this the speaker's special popularity in Montgomery County will undoubtedly draw together on the night of his appearance a notably large assemblage to honor his presence in our midst.

Alumni Day will be marked by the customary events, which will not differ materially from those of past years, except that more care will be given to making the Banquet successful. To this end the services of Caterer R. A. Bruce of Norristown have been secured to furnish ample provision for that occasion. Covers at $1.00 each will be laid for as many as desire to participate and the usual toasts will be responded to by members of the different classes. The bill of fare at the Banquet will be as follows:

- Chicken Salad.
- Chicken Croquettes.
- Tongue.
- Cold Ham.
- Pickles.
- Fruits in Season.
- Fancy Cakes.
- Ice Creams.
- Rolls.
- Lemonade.

Alumni who intend being present at the Banquet are requested to notify the Secretary F. G. Hobson, Esq.

The Alumni Oration by Rev. E. R. Cassaday, A. M. '77, has also for its subject something from the sphere of the practical; a fact that will recommend it to all as an additional attraction.

Moreover, Wednesday's festivities will contain an innovation on the usual order of things at Ursinus, for which the Senior Class is responsible. The
programme which they have arranged for their Class Day Exercises is as follows:

Master of Ceremonies ........ William R. Smith
Class Essay .......... May Kratz
Class Poem ............. Ada E. Schwenk
Class History .......... Irvin C. Williams
Class Prophecy .......... Calvin D. Yost
Presentation Orators; Jay G. Francis, P. Ellsworth Heimer.

These Class Exercises will possess the interest which always centres in this event at other places and will besides contain the element of novelty to give them additional interest for us.

The programme for the Commencement exercises proper will not vary from that hitherto allowed. Only a part, however, of the graduating class will deliver orations. Those who will speak are, Calvin D. Yost, Valedictorian; Irvin C. Williams, Salutatorian; P. Ellsworth Heimer, Philosophical Orator; Frank B. Miller, Scientific Orator; Lillian Preston, Literary Orator; and Jay G. Francis, Irvin F. Wagner and Horace T. Wagner, Orators.

The laying of the Corner Stone of Bomberger Memorial Hall in the afternoon will give to the Commencement Day of Eighteen-Ninety-one special prominence in the history of Ursinus. The foundations of the magnificent new building are at present writing almost completed. Since the time the May issue of the Bulletin appeared the large force of workmen then busily engaged at this work has made steady progress, and when the appointed hour arrives everything will be in order for putting the Corner Stone in position. The addresses on the programme will be brief and pointed and hundreds of friends will be present to hear them, and endorse their sentiments, and give

their unanimous approval to the splendid enterprise the college has undertaken.

COMMENCEMENT TENT.

The tent which will be erected on the Campus for the exercises of the Commencement this year will be an entirely new one, better equipped than ever before, and the same special care shown on past occasions will be exercised in putting it into position.

RAILWAY ACCOMMODATIONS.

The Philadelphia and Reading Railroad Company has supplied the Commencement Committee with the usual printed orders on which excursion tickets to Collegeville may be purchased from Friday, June 19th, to Thursday, June 25th, inclusive, and good to return until Monday, June 29th. On the Perkiomen Railroad excursion tickets under the same provisions will be sold without orders. At Philadelphia, Reading and Bridgeport these tickets will be sold through to Collegeville. At all other points, to Perkiomen Junction only, where, however, ample time will be allowed to purchase excursion tickets for the remainder of the way. All persons desiring the printed orders for special tickets should at once address the "Commencement Committee" Collegeville, Pennsylvania, specifying particularly the number of orders required.

Trains leave Philadelphia from Broad and Callowhill streets at 4.10 and 7.40 A.M. and 1.40 and 5.20 P.M., and from Ninth and Green streets at 1.35 and 4.35 P.M., arriving at Collegeville at 7.39 and 9.02 A.M., 3.20 and 6.47 P.M. The 1.35 and 5.20 trains carry through cars to Collegeville; passengers taking the other trains must change at Perkiomen Junction.
Trains leave Allentown at 4.30, 6.30 and 11.00 A.M., and 2.45 P.M., arriving at Collegeville at 6.36 and 8.02 A.M. and 1.10 and 4.16 P.M.

Trains leave Reading at 5.10 and 7.15 A.M. and 12.45 and 3.15 P.M.; Columbia at 7.35 A.M. and 12.35 P.M.; Harrisburg 5.10 and 7.55 A.M. and 1.25 P.M., all of which connect with trains on the Perkiomen railroad, arriving at Collegeville at 9.02 A.M., 3.20 and 6.47 P.M.

ENTERTAINMENT.

Excellent boarding accommodations will be provided for all visitors at $1.00 and $1.50 a day. More definite information on this point will be sent to any who write for it to the Commencement Committee.

Programme for the Week.

Sunday, June 21st.

8 P.M., Commencement Tent.

Baccalaureate Sermon, by the Acting President, the Rev. Henry W. Super, D. D.

Music: Sacred Anthems by Trinity Church Choir, A. H. Hendricks, Esq., '88, Leader.

Tuesday, June 23rd.

10 A.M., President's Room.

Meeting of the Board of Directors.

8 P.M., Commencement Tent.

Address Before the Literary Societies, "What shall we do with the College Graduate?"


Music: Selections by the Ursinus College Quartette.

Wednesday, June 24th.

10 A.M., College Chapel.

Meeting of the Alumni Association.

1 P.M., College Chapel.

Meeting of the Ursinus Union and Re-Union of Friends.

4 P.M., College-Campus.

Senior Class Day Exercises.

Music: by the Spring City Band.

4 P.M., College Chapel.

Alumni Banquet.

8 P.M., Commencement Tent.

Alumni Oration, "Phases of Human Nature."


Music: Selections by a Chorus of Forty voices led by the Rev. E. Clark Hibshman, '86.

Thursday, June 25th.

9.30 A.M., Commencement Tent.

Commencement Exercises.

Orations by Members of the Graduating Class.

Conferring of Degrees.

2 P.M., Commencement Tent and Campus.

Laying of the Corner-Stone of Bomberger Memorial Hall.

Addresses.


On Behalf of the Faculty, Acting President, H. W. Super, D. D.


Memorial Address


Laying of the Corner-Stone

By the President of the College.

Music, Morning and Afternoon, by the Eureka Orchestra, of Allentown, Pennsylvania,

E. Lehman Ruhe, Director.

NEWS ABOUT COLLEGE.

The second decennial catalogue.

The catalogue for the decennial period 1881-'91, which includes also, as a matter of course, the record for the current academic year just drawing to a close, is by this time in the hands of hundreds of alumni, old students and friends of Ursinus. They have no doubt all passed judgment on it, and the verdict is without much question a unanimous one in warm approval.

The Bulletin confidently takes for granted the universal commendation and would most heartily join it. Mechanically the publication is all that could be desired; the paper, typography and press work, all being par excellence. The cover especially is chaste and beautiful and a noticeable improvement on any heretofore used by the College, while the engraving of Bomberger Memorial Hall adds attraction to the contents. The publication contains more matter than any
other yet issued at Ursinus, and it is all arranged with the customary good judgment and logical taste.

The record for the current year and that for the decennial period are both very interesting and rich with encouragement. The membership of the college classes is unprecedentedly large, the Seniors numbering sixteen, the Juniors fifteen, the Sophomores eleven and the Freshmen twenty-five. The attendance in the other departments is also excellent. Evidences of progress during the year appear throughout the pages and the College may rejoice in what it has achieved.

The record for the decennial period contains many deeply instructive figures showing the good work Ursinus has done in that time. The summary for the ten years shows that the institution has had a total attendance of 635 students, of whom 89 are collegiate alumni, 38 theological alumni and 374 non-graduates. The complete alumni roll now contains 215 names, of which number 140 are graduates of the collegiate department and 75 of the theological department.

In the twenty years since its foundation the college has conferred the honorary degree of D. D., in twenty-two cases; that of LL. D., in two; that of Ph. D., in three; and that of A. M., in twelve, which indicates a very sparing and discriminate use of the power to bestow honorary titles.

Much additional information may be gleaned from this very complete and carefully planned publication, which a lack of space forbids us to refer to in this place. Those who desire to do so will find pleasurable entertainment in searching it out for themselves. The catalogue can be obtained at the college or will be mailed free on application to the President.
must strive for better things in these particulars if they would attain more creditable results in the future.

The batting of the team has been very good, as a rule, indeed excelling that of its opponents, and the same thing also may be said of its general field play; which latter has in almost every game at times been brilliant even under unfavorable conditions. But in some one inning in each contest the players seemed to forget their cunning altogether, losing control of themselves completely; and defeat is the natural result. Nothing but patient practice by the team as a body will remedy this fault as well as the other of poor base-running.

In one respect the college club has been at a disadvantage. Most of its games have been played with clubs abroad and it has lacked the special spirit of confidence which is always present on home grounds. About the middle of May the team made one somewhat extended trip, visiting Chambersburg, Gettysburg and Carlisle. At all these places it was very kindly received and hospitably entertained, and the journey proved a very enjoyable one. The game scheduled with Pennsylvania College at Gettysburg on Friday, May 15th, was prevented by high winds and rain, and our boys spent the day in seeing the sights of that town and its historic battle-field.

The game with the Hill School at Pottstown on Saturday, May 23rd, was also prevented by rain. Swarthmore College was unavoidably compelled to cancel its date at Collegeville, first fixed for May 30th and subsequently changed to June 6th. We give the full scores of the games played, in the order of their occurrence.

URSINUS AND NORMAL SCHOOL.

Played at West Chester, Saturday, May 9th, Ursinus winning. Kalbach’s batting was the special feature of the contest. The score:

**URSINUS.**

<table>
<thead>
<tr>
<th></th>
<th>R. H. O. A. E.</th>
<th></th>
<th>R. H. O. A. E.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Welsh, cf.</td>
<td>1 0 1 0</td>
<td>Roecker, 3b.</td>
<td>1 1 0 0</td>
</tr>
<tr>
<td>Knipe, lf.</td>
<td>2 0 0 0</td>
<td>Lukens, If.</td>
<td>1 1 4 0</td>
</tr>
<tr>
<td>Middleton, rf.</td>
<td>1 0 1 0</td>
<td>Monahan, ss.</td>
<td>2 0 1 0</td>
</tr>
<tr>
<td>Kalbach, 1b.</td>
<td>2 3 10 2 1</td>
<td>Jeffers, e.</td>
<td>1 1 9 3</td>
</tr>
<tr>
<td>Davis, c.</td>
<td>3 1 7 3</td>
<td>Smith, 2b.</td>
<td>0 0 1 3</td>
</tr>
<tr>
<td>Silber, 2b.</td>
<td>1 2 0 2</td>
<td>Webster, 1b.</td>
<td>1 2 6 0</td>
</tr>
<tr>
<td>Weist, 3b.</td>
<td>1 0 2 2 1</td>
<td>Melcher, p.</td>
<td>1 0 3 0</td>
</tr>
<tr>
<td>Miller, p.</td>
<td>0 0 1 6 3</td>
<td>Knaurer, e.</td>
<td>0 0 1 0</td>
</tr>
<tr>
<td>Bomberger, ss.</td>
<td>1 0 1 3</td>
<td>Miller, rf.</td>
<td>1 0 0 0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>12 6 21 14 15</td>
<td><strong>Total</strong></td>
<td>10 7 21 6 12</td>
</tr>
</tbody>
</table>

**INNINGS.**

Ursinus.........................5 1 1 4 9 0 0-12
Normal.........................4 0 0 1 1 4 0-10

URSINUS AND CHAMBERSBURG.

Played at Chambersburg, Wednesday, May 13th, with the Chambersburg Athletic Association on the occasion of the opening of its new grounds, Ursinus losing. The game was very interesting and close, the errors being few and far between, and Miller distinguishing himself in the box. The score:

**CHAMBERSBURG.**

<table>
<thead>
<tr>
<th></th>
<th>R. H. O. A. E.</th>
<th></th>
<th>R. H. O. A. E.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Haller, 1b.</td>
<td>0 0 8 0</td>
<td>Welsh, cf.</td>
<td>0 1 1 0</td>
<td></td>
</tr>
<tr>
<td>Johnson, cf.</td>
<td>0 0 0 0</td>
<td>A. Kalbach, 1b.</td>
<td>2 0 2 0</td>
<td></td>
</tr>
<tr>
<td>McDowell, p.</td>
<td>1 0 0 4</td>
<td>Fox, ss.</td>
<td>1 1 0 3</td>
<td></td>
</tr>
<tr>
<td>Rollins, c.</td>
<td>3 1 3 3</td>
<td>T. Kalbach, 1b.</td>
<td>1 8 1 2</td>
<td></td>
</tr>
<tr>
<td>Crisswell, 3b.</td>
<td>1 2 1 0</td>
<td>Davis, e.</td>
<td>0 1 1 2</td>
<td></td>
</tr>
<tr>
<td>Elder, ss.</td>
<td>0 2 1 3</td>
<td>Bomberger, If.</td>
<td>1 1 0 0</td>
<td></td>
</tr>
<tr>
<td>Speer, rf.</td>
<td>0 0 0 0</td>
<td>Weist, 3b.</td>
<td>0 1 3 0</td>
<td></td>
</tr>
<tr>
<td>Henninger, 2b.</td>
<td>0 4 4 0</td>
<td>Miller, p.</td>
<td>0 0 1 2</td>
<td></td>
</tr>
<tr>
<td>McIlwaine, rf.</td>
<td>0 0 0 0</td>
<td>Middleton, rf.</td>
<td>0 0 0 0</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>4 7 27 15 4</td>
<td><strong>Total</strong></td>
<td>1 6 27 10 3</td>
<td></td>
</tr>
</tbody>
</table>

**INNINGS.**

Chambersburg..............1 0 1 0 1 0 1 0 0-4
Ursinus.................0 0 1 0 1 0 0 0-1

URSINUS AND CHAMBERSBURG.

Played with the same team in the last game above, on Thursday, the day following, and lost by Ursinus in the last inning, thanks to the several costly errors, but more especially to divers good services rendered the worthy players of the other side by an uncertain umpire. The score:

**CHAMBERSBURG.**

<table>
<thead>
<tr>
<th></th>
<th>R. H. O. A. E.</th>
<th></th>
<th>R. H. O. A. E.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Haller, 1b.</td>
<td>1 1 1 0</td>
<td>Welsh, cf.</td>
<td>1 1 2 0</td>
</tr>
<tr>
<td>Kennedy, cf.</td>
<td>2 0 0 1</td>
<td>Fox, c.</td>
<td>3 0 1 2</td>
</tr>
<tr>
<td>McDowell, p.</td>
<td>3 2 1 2</td>
<td>Davis, ss.</td>
<td>3 2 0 1</td>
</tr>
<tr>
<td>Rollins, c.</td>
<td>0 0 8 2</td>
<td>T. Kalbach, p.</td>
<td>2 2 7 1</td>
</tr>
<tr>
<td>Crisswell, 3b.</td>
<td>2 1 1 3</td>
<td>A. Kalbach, 2b.</td>
<td>2 3 2 2</td>
</tr>
<tr>
<td>Elder, ss.</td>
<td>1 1 1 3</td>
<td>Bomberger, 1b.</td>
<td>2 1 1 1</td>
</tr>
<tr>
<td>Speer, If.</td>
<td>0 0 2 0</td>
<td>Weist, 3b.</td>
<td>0 1 1 0</td>
</tr>
<tr>
<td>Henninger, 2b.</td>
<td>0 2 6 0</td>
<td>Silber, If.</td>
<td>0 1 0 0</td>
</tr>
<tr>
<td>McIlwaine, If.</td>
<td>0 1 1 0</td>
<td>Middleton, rf.</td>
<td>0 1 1 1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>10 6 27 14 8</td>
<td><strong>Total</strong></td>
<td>8 14 27 11 9</td>
</tr>
</tbody>
</table>

**INNINGS.**

Chambersburg.............0 0 2 0 5 0 0 1 2-10
Ursinus...............4 1 0 0 0 0 0 0 8
URSINUS AND DICKINSON.

Played at Carlisle, Saturday, May 16th, with Dickinson College, Urisnus losing. The score:

DICKINSON.        URSINUS.

                      R. O. A. E.                     R. O. A. E.
Brandt, 2b........ 0 1 3 1 1 shinehouse, 2b........ 0 5 2 0
Miller, ss...... 0 0 0 0 1 Fox, c.............. 0 0 8 2 0
Snyder, 3b..... 1 2 1 1 1 Davis, ss........ 1 1 3 3
Patton, p........ 1 1 1 1 1 Kalbach, 1b........ 0 0 6 1 0
Minnich, c........ 2 1 3 1 1 Bomberg'er, If........ 0 1 0 0 0
Sudler, rf........ 1 0 0 0 0 Silfer, cf........ 1 1 0 0 0
Harpes, cf........ 0 0 0 0 0 West, 3b........ 0 0 0 0 0
Petinos, If........ 2 1 0 0 0 Middleton, rf........ 1 1 0 0 0
Landis, 1b........ 1 1 1 0 0 Miller, p........ 0 0 0 0 0

Totals........ 8 8 27 22 3

URSINUS AND COLLEGEVILLE.

Played at Collegeville, Thursday, May 21st, by a team made up of a few regulars of the college club and a number of its reserve players, and the Collegeville team, and marked by the pitching of Middleton for the collegians and the playing of Bomberger at first base for Collegeville. The score:

URSINUS.

B. H. O. A. E.
Miller, ss........ 0 1 6 4 1 T. Kalbach, ss........ 0 0 2 3 3
Welsh, 1b........ 1 2 3 3 2 Bomberger, If........ 2 0 1 0 0
Jones, If......... 1 1 0 0 0 A. Kalbach, p........ 2 1 1 7 0
Middleton, p...... 2 1 1 2 2 Francis, 2b........ 0 0 0 0 0
Yeager, c......... 1 1 0 0 0 Morgenthaler, 3b........ 0 0 1 1 2
West, 3b........ 0 0 6 1 3 Silfer, c........ 2 6 4 1
Todd, 2b........ 0 0 1 3 0 Grustoff, If........ 0 0 0 1 0
Hahn, cf......... 1 1 0 0 0 Noll, rf........ 0 0 0 0 0
Hench, rf........ 0 0 0 0 0 Fluck, cf........ 0 0 1 2 0

Totals........ 6 7 27 19 8

COLLEGEVILLE.

B. H. O. A. E.


URSINUS AND NORRISTOWN.

Played at Norristown, Thursday, May 28th, with the best team that has ever represented that town, and distinguished by the heavy batting of Urisnus, and her inexusable errors in the fourth inning, which, coupled with the miserable judgment of the umpire on balls and strikes, lost the game for the home team. The score:

NORRISTOWN.        URSINUS.

B. H. O. A. E.        R. H. O. A. E.
Clymer, ss........ 1 3 2 2 0 Fox, ss............ 2 2 3 4 2
Harlacher, 1b..... 2 1 4 4 2 shinehouse, If........ 1 2 4 1 0
Owns, 2b........ 1 2 5 5 0 Davis, c........... 0 0 6 0 1
Grutich, c........ 0 1 3 3 1 Kalbach, 1b........ 0 1 0 0 2
Cox, P........... 0 0 4 0 0 Bomberger, If........ 0 0 1 0 0
Vallee, cf........ 1 0 2 0 0 Welsh, rf........ 1 0 1 0 0
Loftus, 3b........ 3 3 1 1 0 Silfer, cf........ 1 1 0 0 0
Haigh, rf........ 2 0 0 1 1 West, 3b........ 0 3 0 4 0
Millman, If........ 2 1 1 0 0 Miller, p........ 1 2 1 2 1

Totals........ 12 11 27 18 2

INNINGS.

Norristown........... 0 0 3 6 1 0 0 0 2--12
Ursinus............. 1 0 0 0 0 3 1 0 0--5


MISCELLANEOUS ITEMS.

The librarian, Prof. M. Peters, and the assistant, C. D. Yost, are at present engaged in classifying and cataloging the collection of books received from the library of the late President Bomberger.

The honors awarded in the Senior final examinations this year are as follows:

First Honor—Valedictory, Calvin D. Yost.
Second Honor—Salutatory, Irvin C. Williams.
Third Honor—Philosophical Oration, P Ellsworth Heimer.
Fourth Honor—Scientific Oration, Frank B. Miller.
Fifth Honor—Literary Oration, Lil- lie Preston.

The Montgomery County Branch of the W. C. T. U. held its Fifth Annual Convention at Collegeville, on Thursday, May 21st, in Trinity Church. Urisnus took quite an interesting part in the exercises, Acting President Super, D. D., delivering an address in the afternoon and Messrs. Middleton, Welsh, Morgenthaler and Bergcy furnishing very acceptable quartette selec-
tions of vocal music. Mr. Middleton also sang a solo. Lunch was served to the delegates in the college dining hall, nearly 150 persons partaking of the entertainment.

There appears to be more life about college this spring than ever before. It seems as if the busy workmen on the campus have transmitted some of their zeal to the students.

The annual open meeting of the Schaff Literary Society was held in the college chapel the third week in May and was very successful. A full programme of the exercises will appear in next month's Bulletin.

Considerable interest among the boys centers after recitation hours in the boring of the artesian well in the rear of the new building. Recently the well digger, after reaching a depth of 135 feet, was confronted with continued bad fortune, his sand box first sticking fast at the bottom and then his drill going through the same perverse performance. With a little further exercise of patience, however, it is hoped he will be rewarded by striking a good flow of water.

During last month one party of the students united in a very pleasant Maying party to Valley Forge and another a little later on rejoiced in a straw-ride to Norristown in a large hay-wagon drawn by four horses.

Much success is attending Dr. Willard's plans for raising a Special Corner Stone Fund for Bomberger Memorial Hall, consisting of cash subscriptions of one dollar or more on cards provided for that purpose. Friends should not forget the plan but get their cards well filled with names at once and forward them to Collegeville, that they may be included in the grand list of names which is being made up to place in the corner stone on Commencement Day.

GENERAL TOPICS.

FELLOW-WORKERS WITH GOD.

[A sermon delivered in Trinity Reformed Church, Collegeville, before the graduating Theological Class of Ursinus College, on Tuesday evening, May 5, 1891, by Rev. Joachim Elmendorf, D. D., of New York City.]

I Corinthians iii: 9. — "For we are laborers together with God."

The infinitude of divine condescension and of human exaltation meet in this truth. Its unqualified terms are so startling and staggering that many devout believers, by strained translation and interpretation, would tone down both their form and force. Making the sun in sunegoi refer to the Apostles and preachers of the gospel rather than to God, their rendering is "We are fellow-workers with one another under or for God." This is contrary to usage and to the apostle's manifest meaning in those kindred sentences of his second letter: "As though God did beseech you by us." And, "we then as workers together with Him"—certainly implied—"beseech you also, that ye receive not the grace of God in vain."

The unhesitating endorsement of the best modern scholarship establishes our view, in the more concise and intense form of the Revised Version: "For we are God's fellow-workers."

As if the better to prepare the way for this thrilling truth and for its warmer reception, God from the first has condescended to human limitations and experience. At the beginning of the sacred record we read "And God rested on the seventh day from all his work which he had made." So often is it repeated in the Old Testament and
the New that God rested, and in such connections, that few statements concerning Himself in his Holy Word are more familiar to Bible readers. And although expositors tell us that it does not mean that, He was weary from the exertion of creating, or that He needed refreshment, yet the experience described as his resting, is his own reason for our ever-recurring earthly Sabbath:—precious type of the perfect and eternal rest that remaineth for his "fellow-laborers." Moreover, if any insist that his represented resting is only figurative, yet is our fellowship in labor with Him most real: Even essential to the accomplishment of his saving purpose.

It is not in the realm of spiritual things only that our Creator has made human co-operation a necessity. Although the earth, by the divinely constituted forces of vegetation, "bringeth forth fruit of herself," yet must a man cast seed into the ground, if he will have a harvest in which to put his sickle. While it is time: "Except the Lord build the house they labor in vain who built it," yet He hath never built a house on the earth, except as human thought planned it and human hands constructed it. The human instrument to accomplish God's every purpose is an essential part of that purpose. And so the progress of the race in learning, in the arts and sciences, in all that constitutes the philosophies and philanthropies of a developing civilization, has been and is conditioned upon the efficiency and faithfulness of the human factors in the divine plan.

Yet all the labors in which men have co-operated with established divine forces for the achievement of desired ends have been preparatory to and typical of the great united work of God and man referred to in the text.

You remember that, Archbishop French held that, the subjects of our Lord's parables were not arbitrarily chosen by him, but that in every case the illustration and the truth to be illustrated—the type and the thing typified—belonged to each other by an inward necessity. "This entire moral world," said he,—"from beginning to end is a mighty parable, a great teaching of supersensuous truth, a help at once to our faith and our understanding."

Allied to this thought is my own that every represented condescension of God in his Holy Word from the creation of man, and every instance of the divine exaltation of man in service, pointed toward and culminates in the the truth and fact: "We are God's fellow-workers."

But what, specifically, is our common work? Clearly the effecting of the salvation of the souls for whom Christ died.

As from the first promise of redemption to "the fulness of the time," the world was preserved supremely that then God might send forth his Son "to redeem those who were under the law," so, since the work of redemption was finished and the Redeemer ascended to the throne of his glory, the world abides, so that "this gospel of the kingdom may be preached in all the world, for a witness unto all nations, and then the end shall come."

Man's part in this great work is to preach the gospel of the kingdom.

We learn this certainly in Jesus' words to his Father: "As thou hast sent me into the world, even so have I also sent them into the world": and to
his disciples—"Go ye into all the world, and preach the gospel to every creature:" and from Paul's inquiry—"How shall they preach except they be sent?"

But who are the sent ones? Who are the specific workers in Paul's thought? In his own words, "the ministers by whom" those Corinthians believed.

While not exclusively God's fellow-workers, yet we believe the gospel ministry to be a divinely appointed class of workers with special prerogatives, responsibilities and rewards.

It is not necessary here to expound the doctrine of a special call to the ministry and its scriptural meaning and authority. The essential thing for my purpose is the soul's recognition of its own "heavenly calling." This must come to the spirit of the man by the spirit of the Lord. Apart from and below his sense of divine pardon and his resulting joy and peace in believing; below his compassion for the souls that are ready to perish and his zeal for Jesus' glory in their salvation, the conviction grows into the soul of the called one, "necessity is laid upon me." After the most prayerful review of all the ways in which the Lord has led him; after the most impartial weighing of his motives; after the most careful estimate of the trials, toils, self-denial, responsibilities of the sacred office; after the contemplation of the possible or waiting wealth and honors and glory of this world from which it takes him—out of the depths of that disciple's soul struggles the belief, as honest as was Paul's—"Woe is me, if I preach not the gospel." Henceforth, according to the measure of his consecration and obedience, that servant of God goes forward, cheered and strength-ened by the conviction that the divine hand is guiding his steps to the highest possible goal of his existence, by enabling him to fulfill the chief purpose of his being. Every experience of life is accepted as a necessary discipline: as essential to the soul’s preparation for greater efficiency and wider influence in its earthly mission, and for a nobler immortality. Darkness and doubts and conflicts and possible disaster may obstruct his progress, yet greater is he who is with him, than can be any who are against him. Heavenly light falls upon the pathway; heavenly voices cheer, heavenly hands beckon, and a crown radiant with celestial beauty and glory brightens its end, and assures his coronation in the day of the Lord.

Beloved young brethren, in the measure that you see and feel that the minister of the Word is an essential factor in the plan of salvation, and that he is vitally united to God in the great work of accomplishing its end, the highest honors of the world will seem to you as dross in comparison with that which God confers upon his "called ones," and shall be powerless to divert you from your course. Then, too, in the measure that your conviction is clear and confident that God has called you to this service, it will be in your glad and grateful and loving hearts the mightiest inspiration to earnest, persistent, hopeful, joyful effort, and the most unfailing antidote to doubt, distrust, discouragement.

As we have seen, preaching the gospel of the kingdom is the minister's specific work. Yet this is more than the utterance of formal gospel messages from pulpits. Many New Testament phrases, such as "sowing," "planting," "watering," "hold forth," "handling
the word," make us know how varied is
the work of preaching the gospel. It is
the proclamation, the explanation, the
adaptation, the application of the truths
of the word of God to souls anywhere
and everywhere, according to their dis-
covered needs. The illumination, re-
generation, edification, sanctification,
final and full salvation of souls, must be
the objects and ends of the minister's
labors. His one instrument in all his
work is the word of God. And his suc-
cess in its use, other things being equal,
will be proportioned to his faith in, his
knowledge of, and his reliance on our
Bible as the word of God.

I. His faith in our Bible as the word
of God. We have reached a point in
the history of the Christian church when
the integrity, in many respects, of our
Scriptures, most is seriously, energeti-
cally, ingeniously, persistently assailed by
eminent ministers and learned theological
professors. The questions, Were
the books of our Bible really written by
the persons whose names they bear, and
written substantially as we possess
them? Were those writers competent
and truthful narrators of the events and
facts which constitute their records?
Were they so "moved" and governed
by the Holy Ghost in their writings
that these possess a divine certainty and
authority for and over those who re-
cieve them? These questions are now
forced upon the attention, and must re-
cieve answers, at least to himself, from
every educated minister of the Word.

Only a slight knowledge of the doc-
trinal standards of the Reformed
Churches of Christendom is needed to
assure one that the Word of God, the
whole Word of God, and nothing but
the Word of God is the common foun-
dation and completed structure of their

Catholic faith. By the Word of God
they mean the Holy Scriptures con-
tained in the Old and New Testament,
the several Books of which are named
in their confessions, declared to be
"canonical and against which nothing
can be alleged." Their genuineness and
authenticity the true Reformed minister
must hold and defend. Their inspira-
tion, so aptly defined by the eminent
Taylor Lewis, he warmly endorsed.
"Through the divine 'o'ershadowing'
power, inspiration is conceived in
human feeling, fashioned in human
imagery and brought out at last in
human language. The first inspiration
or inbreathing has in it, not only vir-
tually, but in design, all the rest."
"The language is what God meant it to
be. It is his chosen method, his best
method of revealing himself to human
minds."

Now, whatever weakens the faith of
the minister of the Word in the divine
authorship, truthfulness, inerrancy and
authority of our Holy Scriptures inevi-
tably relaxes and enfeebles his every
intellectual and spiritual fiber as a fel-
low-worker with God. For example,
what heart, what conscience, what
power can he have, in pressing upon
souls for their belief such scriptures as
have been accepted as the Word of God
by his great law-giver Moses, after
"higher" or other criticism has con-
vinced him that this reputed authorship
was a deception? And the blighting
power of that deception is only increas-
ed by the fact that it was so skillfully
planned and executed as to have im-
posed upon the entire Jewish and
Christian churches through ages, and
led the Lord Jesus and his inspired
apostles into the same erroneous belief.
How he must pity and blush for his
Lord when he hears him ask: “Have ye not read in the book of Moses?” And when he declares, “Moses wrote of me.” So must he commiserate St. Paul who clinches his arguments with—
“It is written in the law of Moses”: “Moses saith,” “Moses describeth the righteous of the law.”; and St. Peter who wrote: “Moses indeed said, ‘A prophet shall the Lord God raise up unto you.’”

Would not the Christian minister who becomes wiser than his Lord and his inspired apostles, better leave this service? For whatever carries him off from the historic faith of the church in the word of God, leaves him utterly at sea, where he will be so “driven with the wind and tossed,” as to make his course most uncertain, and his utterances powerless for good!

II. Thorough knowledge of the Word of God is necessary to qualify the minister of the Word to be an efficient “fellow-worker with God.”

Its divine Author completed our Bible as he completed creation in our world, that the field of man’s efforts in its mastery might have definite limits. These bounds while distinct are sublimely extended. Stretching from the glories of creation to the greater glories of the “final restitution of all things;” reaching from the lowest depth of “the blackness of darkness” to the infinite heights and the celestial radiance which illumines the crown of the King of Kings, they embrace all the history, prophecies, precepts, revelation of mysteries, needed to demonstrate the problems of sin and salvation; to establish the eternal subordination of all the forces of evil to the redemptive and mediatorial triumphs and glory of the Son of God. Yielding its saving truths to the joyful apprehension of the child, these send up ever profounder wonders of meaning to the cleared and strengthened spiritual vision, in answer to the prayer “Open thou mine eyes.” Enfolding a guilty world in the arms of infinite mercy, it concentrates almighty power and eternal love upon every poor sinner who penitently trembles at its utterances. Learning finds in the Holy Scriptures its simplest and most fathomless subjects; thought, its most familiar and most limitless topics; eloquence, its tenderest and most tremendous themes; duty its gentlest and mightiest motives; benevolence its mildest and intensest stimulus; faith and hope their clearest and most ennobling earnest. Rewarding every hour’s study with divine knowledge, ten thousand lives were insufficient to begin the exhaustion of its wisdom.

Because God has made his inspired Word the medium of his power, for the renewal and sanctification of individual souls and the redemption of our sinful humanity, his ministers must be able to make known all that it declares concerning Himself—his perfections, works, government and glory; concerning man,—his first estate, his fall, recovery, responsibility; concerning sin—its origin, nature, consequences, cure; concerning redemption—its author, bringer, applier, its conditions, subjects, ends; concerning all the gracious benefactions which are treasured in the divine mercy and which flow out in all heavenly consolations, hopes, earnest, realizations to all who believe.

My young brethren, do you ask with apprehension “Who is sufficient for these things?”

For the true minister of the Word there is no choice. He must declare
the whole counsel of God. He must expound the whole volume of divine wisdom; not in formal and lifeless phrases, but so that his expositions shall reflect somewhat its treasures of language, its fervid eloquence, its sublime poetry, and thus captivate while they enrich unto celestial exaltation and glory the heirs of immortality, for whom he must give account. And this superiority of his knowledge of the Scriptures shall compel the people's recognition of himself as their divinely commissioned expounder. For his knowledge of the word is to be spiritual and experimental as truly as it is intellectual. He must demonstrate that he has received the grace of God into his heart, as well as the truth of God into his head; that the cultivation of his spirit has kept equal pace with that of his intellect; and that his clearest apprehensions of doctrine have been received through an experience of their power, and of duties, by his own consecration to their performance. Such ministers have been "mighty in the Scriptures," and have spoken to the deepest needs of souls, as if an angel spake unto them. The words which the Holy Spirit taught filled their minds, and by these their views and principles and purposes were formed, while their "every thought was brought into captivity to the obedience of Christ." So their lives became increasingly a reflection of the divine will, and themselves "vessels unto honor, sanctified and meet for the Master's use, and prepared unto every good work."

It is by such "fellow-workers" that God comes in his Holy Spirit to his church, again and again, as the brightness of morning comes to the gloom of night; as the spirit of summer comes to a wintry world; as quickening vitality comes to lifeless forms, bringing "the days of heaven upon earth" to souls aroused from their slumber, warmed from their coldness, energized from their indifference, consecrated anew from their selfishness, enraptured from their despondency with keener joys and brighter hopes and mightier faith. The silence is broken by acclamations of praise, the blessed words of divine promise are echoed back as realized fulfillsments; petitions, confessions, thanksgivings palpitate with vital earnestness; the dead in sin are quickened and the living made more alive.

No system of instruction, no ability and faithfulness of teachers can create genius and its electrifying manifestations. No longing can fetch the gift. "But if any man lack wisdom let him ask of God who giveth to all men liberally and upbraideth not and it shall be given him." So, churches have a right to demand and ministers must be prepared to give the proof that by prayerful, faithful study they are workmen who need not be ashamed and are able rightly to divide the word of truth. So, God has a right to demand that every scripture inspired by him shall be so far mastered by them that his "fellow-workers" shall be "furnished completely unto every good work." The multiplication of these with their deepening apprehension and broadening application of the saving truths of his word must greatly hasten the ever-advancing kingdom of his son towards its final and universal triumph.

III. Reliance on the word of God is another condition necessary to the minister's efficiency and success.

"We have this treasure," says the
author of our text, "in earthen vessels, that the excellency of the power may be of God and not of us;" or as it is in the R. V. "that the exceeding greatness of the power may be of God and not from ourselves."

With whatever words in the connection severe criticism may couple "this treasure," and so limit its meaning, practical exegetes are agreed that it defines in a large sense the gospel which the ministers of the word are to preach. And if the same scholarship would make the "earthen vessels" represent only the bodies of preachers, yet the whole personality so sympathizes with the physical frailties and sufferings as to take on the same characteristics. The truth declared is, that this minstry, so glorious in its origin, its objects and ends is fulfilled by frail, perishable, intrinsically valueless instruments, that the exceeding greatness of the power by which its work is done, may be seen to be all of God.

Writing to the Saints in Rome Paul also says: "I am not ashamed of the Gospel, for it is the power of God unto salvation" &c. Alfordwell remarks on this statement: "The Gospel which is the greatest example of the power of God, he strikingly calls that power itself. For not only is the Gospel the great example of divine power,—it is the field of agency of the power of God, working in it, and interpenetrating it throughout."

By the power of God we understand his ability to do whatsoever He wills. This is infinite and perfect. The will of God is the fountain of absolute love and absolute right, as much as it is of absolute power. Absolutely infinite and good is the power of God. We discover impressive evidence of its existence and exercise in creation. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."

How wondrous was its exhibition when in response to a motion of the divine will the eternal void was thickened with new-created matter, which from a shapeless mass was formed progressively into the order and beauty of the perfected universe. "For he spake and it was; he commanded and it stood fast." And all things—from the insect that slumbers in the deepest caves of ocean or floats unseen in the upper air, to the chiefest of the angelic host, which bows before the throne of heaven—were not only called into being but are preserved by his might. "He upholdeth all things by the word of his power."

How wondrous is this power of God! We feel it in every pulsation of our beating hearts, and in every movement of our lightning thoughts. We see its proofs wherever we turn our gaze. Through all the changes of the material world; through the myriad phases of individual experience from creation's morn until the last great day shall close earth's history, we may look, and by every glance deepen and expand our conception of the power of God.

In its exercise He has created finite wills to be sources of delegated power. Man thus endowed can do many things, wonderful things, things mightily merciful or cruel. But his power has definite and impassable limits. He may turn a swaying forest into a crowded city, but he cannot make a blade of grass. He may sweep armies of living men into the confused trenches of
dead, but the combined power of a world cannot restore animation to a dead fly. It is utterly beyond the province of man to create life, whether vegetable, animal or spiritual, or to restore either when it is lost. Only the power of God can effect this. To this power, therefore, must be referred the regeneration of every sinner. In the quickening of every one who is dead in trespasses and sins, there is the manifested exercise of the same divine power, which, at the call of Jesus, brought Lazarus back from the regions of the dead.

The Scriptures class the work of God in renewing souls as among the greatest demonstrations of his might. Thus Paul prayed that the Ephesian converts might "know what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power which he wrought in Christ, when he raised him from the dead and set him at his own right hand in the heavenly places." The resources of language are exhausted in the apostle's effort to indicate the energy which raises a soul from the death of sin. He calls it "power": "the power of God": "the greatness of his power" "the exceeding greatness of his mighty power": the very same by which God raised Christ from the dead and to the summit of heavenly glory and dominion. Yes, it is the same infinite might which burst the bonds of death in the resurrection of Jesus and acting in the same direct way, which restores life to the dead spirit. Upon it God brings the power of his will and quickens it with and into a life like his own.

And how does He do this? By the preaching of the cross: "For the preaching of the cross is to them that perish foolishness, but to us which are saved it is the power of God."

Here the thrilling doctrine of our text comes out with dazzling distinctness. God works with his preachers when they work faithfully with him. He clothes their proclamations of the simple doctrines of the cross with an energy which makes them the power of God. He makes the authorized words of his ministers his own words and the medium of his power unto life and salvation.

What Dr. George P. Fisher declared of the ancient prophet—"his mind, might for the moment, become so fully the organ of God that he spoke through the prophet's lips in the first person"—may be true in substance of the consecrated preacher.

All the preacher's reliance for saving results therefore must be upon the divinely-inspired word energized by the spirit of God. It is not the wisdom of man nor the power of man in gospel messages that makes them effectual to salvation. The power of man's thought may stir the natural sensibilities, but only the power of God can move the dead soul. The power of man's appeals may arouse emotion, but only the power of God can start spiritual life. The power of man's logic may compel an assent of the reason to the doctrines of the cross, but only the power of God can deepen it into a saving faith in Jesus Christ. The power of man's affection may kindle a tearful sympathy, but only the power of God can shed abroad his love in human hearts. So, preaching that has only human power in it, however learned and legitimate, finished and fervent, elevated and eloquent, will yet be foolishness; for men under its best influence will perish.
But as the minister’s reliance must be upon God’s power in his own Word, so it may be, and with a confidence that shall be an earnest of real and glorious success. For when the preaching of the cross at his lips becomes the power of God, there is no heart so hard that it cannot break and soften; no mind so dark that it cannot penetrate and illumine; no will so rebellious that it cannot sweetly subdue; no life so polluted that it cannot purify; no soul so lost that it cannot save.

Permit an illustration or two of absolute accuracy, and by way of application:

In yonder vehicle are a young minister and a man of more than three score years. He is the proprietor of a low bar-room as well as of the public conveyance which runs between neighboring villages. He is a passionate, profane, vindictive, human and divine law-defying sinner. His chief virtue seems to be abstinence from the destructive draughts that he deals out to others. When the minister saw that he was to be the sole companion of this man for more than two hours, the command of the Spirit to Philip to go near and join himself to the chariot of the man of Ethiopia, was scarcely more distinct than seemed the command of God to him to preach the Gospel to the man by his side. The temptations to evade, and the struggles to perform the duty, were so prolonged that the place of their destination came into view before the minister frankly told his companion of the conflict of mind through which he had passed, and faithfully warned him of divine wrath and lovingly pointed him to the Saviour. His only encouragement was the confession: “I have been kept from suicide by fear of Hell!”

After several weeks, in which there were no indications that any impression for good had been made, the minister sought the man and expressed his deepest interest in his soul, and invited him to special services to be held in his church during the following week. At the opening one he appeared, and then evening after evening. Before the week closed he was a penitent sinner and a trusting believer. His convictions were deep and distressing, and his sense of acceptance came only with the doing of trying duties. He humbly confessed Christ, and entered upon an earnest Christian life, which was ended in a few weeks by an unexpected fatal illness. But his trust in Jesus was unshaken and his end was peace.

The same minister was constrained by the urgency of a Christian gentleman, to visit an infidel friend of his, whose health was rapidly failing, and press the Gospel upon him. This person, whose moral, social and financial standing had been more than respectable in his youth and young manhood, had sunk very low in these respects through dissolute and degrading associations, and was engaged in the despicable traffic of rearing and selling game cocks. The minister found him in his pen, bargaining for one of these, and heard more profanity than he had ever heard within the same limits of time. After the purchaser had departed, the minister told the object of his visit, and by whom he had been sent. The man’s answer was that, his religious mother and early associations had made him familiar with the Bible, and his deliberate conclusion was that religion was a delusion and deception, with which he wanted nothing to do.
The minister begged to be permitted to question him as to his knowledge of the Bible and its claims to his belief, and was soon able to show him that he knew nothing thoroughly of these. The long interview resulted in creating so much interest in the skeptic that he consented to the appointment of another visit. Many interviews followed and that poor, sinking wreck was rescued, and guided through a deep and stormy religious experience to the safe harbor of a clear and confident and confessed faith in Jesus Christ. His utterly changed life and triumphant death months after were instrumental in the conversion of at least one other soul.

These literal instances—many more like which might be added—while they perhaps fall a little below the tone and away from the theoretical model of strict sermonizing, yet are authorized, I think, because they show so conclusively that the preaching of the cross, when it becomes the power God, saves the sinner it reaches, however heaven-defying, guilty and hopeless may have been his former state.

But they illustrate even more forcibly, if possible, the main doctrine of our discourse, while we know that it was the power of God that arrested effectually the attention of these men, aroused their interest, opened their hearts to receive and attend to the things spoken, gave wisdom to the teacher, and saving energy to his words, yet, had the minister proved recreant,—if we suppose it; had he, as God's called fellow-worker, failed to speak to those men, would not an essential condition of their salvation have been lacking, and their poor souls have been lost?

Oh how eager and alert should God's ministers be to speak God's words in due season to souls, "whether they will hear or whether they will forbear," and how solicitous to speak the Right word in the right way.

The minister referred to ever felt that it was the special adaptation of the scriptures quoted, by divine help, to the precise needs of those men that made them the medium of divine power to their salvation. Because the saving power of the preached word must be of God, let not any preacher forget that it is the preached word that he makes his power. And he who is not the author of confusion honors the moral fitness of things, and sets the seal of his approbation upon the best appropriateness of spiritual agencies. So, consecrated learning, and logic, and force and beauty of expression, and critical knowledge and practical experience, and every other resource of the minister, may all become tributary to the Holy Spirit's operations and aid him to mightier triumphs.

They work best for and with God who preach most faithfully and forcefully the Cross. In order to do this, the utterances of the lips must express the preacher's own perceptions and realizations of Jesus Christ. By meditation, prayer and quickened spirituality he experiences the power and preciousness of Christ and tells his auditors, virtually, what the presented "truth as it is in Jesus," is to his own soul. So the lens that certainly focalizes the rays of thought and feeling in every scripture passage and flashes its light into the questioning mind, and its warmth into the yearning heart, is Jesus Christ. In him, the fulfillment of all the prophecies and promises, the
substance of all shadows, the point of all concentric circles of divine revelation,—we come to the eternal and unchanging reality of things. And Christ in the believer is no more surely his hope of glory, than Christ in the preacher is his truest, most unfailing and glorious inspiration. "The testimony of Jesus" is no more certainly the spirit of prophecy, than is the spirit of Jesus the expounder’s necessary illumination.

Therefore, the more preachers drink in his spirit, the more will he teach them heavenly things. The better they know him, the more will they know, as he knows, what is in man. And the more he lives in them and they in him, the more shall they be able to enter into and speak to the want of the lives that are needing the sorrow of repentance, the relief of pardon, the light of hope, the joy of love, the strength and rest of faith, and by so much, further the work—for earth and heaven: for time and eternity—for which Jesus Christ lived on earth and suffered and died; for the accomplishment of which the eternal and glorious God condescends to call us fellow-workers with Himself.

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As will be seen from the list which we once more publish, the subscriptions to this fund have been swelling since the names last appeared. May the others who have been waiting, enroll themselves at Commencement time!

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