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The chief purposes of the Bulletin are:
Statedly to furnish facts concerning the current life and work of Ursinus College; to promote closer fellowship between the college and its friends, and to stimulate zeal for the vital interests which it represents; to supply items of literary and religious news, with special regard to a higher Christian education and the evangelizing work of the church; to afford members and friends of the college a medium for occasional contributions; and to give assuring proof of the fidelity of the institution to the principles and aims for which it was founded, and of its efficiency in their maintenance and pursuit.

Short contributions of items and articles in harmony with these purposes are solicited, not only from the Alumni, but from all the friends of Ursinus College. They can do much in this way to make it interesting and effective. Suaviter in modo, fortiter in re.

The rule, "subscriptions cash in advance," will commend itself as a necessary one. Let all comply with it from the start. Any who may have found it inconvenient to comply with it, can do so by immediate remittance per mail. Let our friends also kindly realize the value of a wide circulation of the Bulletin and vigorously aid in securing it. By a little special effort the circulation of the periodical could be largely increased and its usefulness correspondingly extended. The Bulletin will be sent to friends until they request its discontinuance, and it is expected that they will pay the subscription for the year.

Note well that the Fall Term of the College will open on Monday, August 31st, and continue 16 weeks. All the students should be promptly present on that day. New students especially should see to this, so that they be examined and properly classified without delay.

The opening Address will be delivered by Prof. Van Haagen, on Tuesday morning, September 1st.

Notwithstanding the intense heat of the past month the $10,000 scheme is moving on encouragingly. So far the effort has been confined chiefly to the immediate vicinity of the College, and as a rule the friends called upon have responded liberally. Whilst the people here are thrifty, they are not wealthy, and make money slowly by hard work. Hence they have acquired habits of frugality which may easily lead to excess, and unfit them for a right estimate of the value of education, and the claims of higher schools. But they are beginning to rise above this low and false estimate of real values, and to see that Colleges pay among the best dividends upon investments put into them, and in something better than gold.

A few words about our charges for Board, &c., may be satisfactory to some patrons, and correct wrong impressions. For Board, including meals and furnished private room (two students in a room) the charge is $3.50 per week. If this sum is divided by the number of day and meals in a
which you are well acquainted, and which are not used in our courses of study, you should bring them along for reference and comparison. This is particularly the case with grammars, arithmetics, and geographies.

Do not forget that books and stationery may be had cheap for cash, at the College.

If you have a teacher's certificate as a report from your former teacher, bring it along, as it may save time in determining to what class you should belong.

Above all else, come with a cheerful mind and a determination to study hard, and you may depend upon it that your teachers will spare no pains to make your school-days pleasant and your advancement the best that can be attained under the circumstances.

A. R.

One of the distinguished visitors at the late Commencement, an esteemed German Brother, was so well pleased with what he saw and heard that he wrote a report of his visit for the Ref. Kirchenzeitung (German) of Cleveland, Ohio. A friend has furnished the translation of the article given below.—Ed.

COMMENCEMENT AT UR SINUS COLLEGE.

The usual annual festivities of this institution began June 21st. and ended June 25th, ult. The weather was favorable throughout and the exercises gave general satisfaction. The attendance was unusually large, particularly on commencement day. Friends came in from all sides, either by rail, or in private conveyances, or on foot. All the neighboring towns and counties were represented. There were persons of almost all ages and occupations present. Ministers, elders, lawyers, judges, physicians, farmers, tradesmen, and others could be seen in the various audiences.

The chapel of the College being too...
small, the commencement proper was held in the large church near by. Long before 10 o'clock in the morning, the church pews were full; and at the hour of opening, all the aisles were filled and many persons stood outside, being unable to enter.

The graduating class consisted of seven gentlemen and two ladies. Their subjects were well chosen and carefully developed into speeches which were creditably delivered. No affectation nor empty sentimentalism could be traced in any of the orations; but, on the other hand, simplicity, sound argument, and honest earnestness held the attention of the large audience, as it were, spell-bound.

Six of the seven young men who graduated have declared their intention to study theology. One of the young ladies, Miss Mary Wiest, is the daughter of the not long since deceased John Wiest, who was long known to the readers of the Kirchenzeitung, as a warm friend of the Germans, and was favorably known to the church at large. She passed an honorable examination as a member of the graduating class.

Although co-education had existed at Tiffin, Lewisburg, and in many other institutions, it was introduced into Ursinus College only a few years ago. The esteemed President, Dr. Bomberger, openly admitted that he at first entertained doubts as to the practicability of the plan; but experience proved the wisdom of the undertaking, or, as he expressed it, he was now "converted."

This was the fourteenth commencement of the College, the school having therefore existed fifteen years. No one comparing then with now can deny that hard work has been done here with good results. There were great financial difficulties to be overcome and many other drawbacks existed, all of which brought weighty cares upon the untiring President and demanded extraordinary efforts at his hands. As a result, the good work is going on well. New friends join the ranks of the pioneers. The buildings are by no means to be despised, although something has already been said about erecting a more imposing structure. It would be difficult to find a more beautiful, more inviting, and more healthful location for a school. With an able faculty, good attendance of students, and many true friends, Ursinus will, under the blessing of God, continue to grow and prosper.

During the last year 131 students were in attendance, 7 of whom were in the theological department, 38 in the College proper, and 90 in the academic department. The total number of ministers sent forth from Ursinus is 42.

VIDIMUS.

SPECIAL TOPICS.

Caloric, or "what we know about it," might be thought a very suitable leading Topic for a number of the Bulletin prepared amidst the extraordinary heat of the third week in July. When the thermometer ranges daily, in the coolest spot about the house, from 90° at 9 a.m. to 95 and even 102 at 3 p.m., with parched grounds and scorched grasses all around, and scarcely a breeze to mitigate the grief [from gravis (?) heavy or hard to bear] it is not easy to think of anything else, or even to think at all.

And yet it is clearly best to take even the heat coolly, with a kind of "hot chill." This is also possible. The mind may so meditate upon the burning fact as, partly at least, to forget the sensation whilst studying its cause, and "philosophising"* about its beneficent workings.

*In these days "philosophy," holds the throne and sways the sceptre; that is the philosophy of the human reason, or rather of some particular individual human reason which claims dominant superiority over all other human reasons, and even a sort of divine right to tell the Lord that when He says one thing (in his word) He must certainly mean another, because the man's reason or philosophy demands it! It must be philosophy, or it is nothing.
(caloric) is a very good thing and has claims upon our admiration and gratitude for the good it does, and the evils it prevents. Proofs of this constantly press upon our notice, in the ripening grains and fruits on which man depends, instrumentally for sustenance, and countless temporal comforts. Nowhere in nature does the beneficent wisdom of God more wonderfully show itself, or command man’s thankful recognition, than in the influences and effects of the summer’s heat. And if at times its intensity prostrates, or even causes death, the fault is mostly not in the torrid temperature so much as in man’s neglect of prudent rest during the hours when it prevails, and of such shelter from the burning rays as is nearly always at hand. If in their eating and drinking, and other necessary things, men exercised as much common sense as the sheep of the field do during the hot hours of summer, there would be fewer “sunstrokes” and fatal results from them.

In a country having such vast expanses of fertile lands as ours, more than enough for all our wants can be secured, by a reasonable amount of labor, without perilous exposures to heat or cold. It is avarice or covetousness that drives men and their horses to death. If heat is the destructive element in the case, greed of gain, or some other equally sordid passion is the guilty agent of its fatal effect. Fire is a good servant under a wise and good master, and must not be blamed for mischief done by it when its power is abused.

But, not to run out further on this line of reflections upon physical heat, it is easy to see from what has been said how it came to be used as a metaphor of spiritual warmth and religious ardor. There are very close real relations between the two, which naturally adapt the words and phrases used of the former to the latter. Carbon, whether in wood or coal, is not the sole fuel for fire and heat. Words spoken may kindle flames more quickly, and more intense, than any lighted by a fool’s misuse of kerosene. A guilty conscience may be set on fire by a flash from its own self condemning memories.

This fact explains and justifies the frequent use made by the Holy Spirit in the Bible of physical fire as a truthful figure and synonym of the torments of hell in the case of the finally lost. Mockery is made by captious and trifling skeptics of the solemn emphasis with which the Sacred Scriptures speak of “the unquenchable fire,” “the lake of fire and brimstone,” as absurdly exaggerated metaphors; and they unceremoniously ask: are these things to be taken literally? And, if so, where can such a lake find faggots enough to keep it burning? To which it may be promptly replied: first, as to the literal force of the terms, they are not only to be taken literally but in a sense far more terribly literal than any fires that ever blazed in Tophet, or that of the furnaces on the plains of Dura. If any doubt this let them go and ask the next victim of consuming remorse or a conscience aroused, after a long course of crime, to a full sense of the wickedness of sin. And as to the other cavil, about the supply of fuel—every insane asylum can show that the soul of man, under certain sad conditions, becomes an inexhaustible mine of burning torment, mental torment so furious that the pains of material fire would be a relief.

On the other hand, the beneficent uses of material or physical heat fur-
nish appropriate figures and terms by which to express and illustrate pure religious zeal. There are times and places for the exercise of such zeal, and strong incentives to its cultivation. This has ever been felt and confessed by the people of God. Testimonies of their experience of such zeal are often reported in the Scriptures. Warm love to the Lord and his cause must ever combine with true faith in Him; and if the faith be real it will inflame the heart with such love.

In the christian life there are continual occasions for ardent zeal. It is demanded in proper efforts to spread the Gospel as the means of saving lost sinners. Without it the good fight of faith cannot be fought, nor the heavenly race successfully run. The hostility of the enemies of the Gospel, and the cunning devices of those who try to subvert Gospel truth by specious errors, cannot be met and overcome without fervent determination and courage. Only the soul fired with a zeal absorbing all self-seeking can bear up patiently and perseveringly against the malicious artifices, and deadly craft of men set on carrying their own personal or party schemes by any means that may secure their end. How many a bull of popish excommunication, how many a burning stake and bloody block, and cruel rack in dark dungeons, bear witness to this. Here too may be seen displays, through grace, of the patient zeal of saints.

Only in such zeal, also, care must be had to keep it under control. It must be animated by love to God, and guided by the right knowledge of His Word. Not that it should be more forbearing than that of Jesus, and, under him, of Paul, Peter or John, but it should ever be pure as theirs, and aim singly at proper Gospel results.

Germany has more books in its libraries than any other nation. There are over 1000 libraries in Austria, Germany and Switzerland, twenty of which contain over 100,000 volumes. France has six libraries of over 100,000 books, besides the National Library, which is the largest in the world. Great Britain has only nine libraries of over 100,000 volumes, and the British Museum pays out £100,000 thus annually adding to its collections. Spain has thirty public libraries, containing 700,000 volumes. The library in Washington contains 513,000 volumes and 170,000 pamphlets, and there are but five larger in the world—the French National with 2,500,000, the British Museum 1,500,000, St. Petersburg 1,000,000, Munich 900,000, and Berlin with 750,000 books.

Agnosticism is a fresh bit of unbelief, but is old enough to have martyrs, at least one of the Agnostics claims to belong to that noble army. The Marquis of Queensberry, a Scotch nobleman, found himself in San Francisco at the time Monsignor Capel was in that city. The Monsignor lectured and Queensberry wrote in the newspapers. Here he avowed his Agnosticism, and told how he had been punished for it. He had been ejected from the number of representative peers of Scotland—a thing unheard of before. The process was short and sharp. This was the sum of his martyrdom. We suspect that the churchman will not dignify the complaining Agnostic with a place among his saints.

“Old Faces in New Masks” is the title under which Mr. William J. Potter, one of the editors of the Index, tells his fellows in the Free Religious Association that they are duping them-
selves by supposing that great sounding words must conceal under them some new and grand truths. The new phrases only cover old things. He says:—"Auguste Comte’s Positivism had its forerunner in Confucius. Agnosticism is a new word, but it is a new word for a very old thing. In its essential principles it was the system of Buddha, and the basis of the Buddhist religion." He ridicules the modern propensity, so fashionable, to coin new words and formulas for old ideas. "The egoistic and altruistic dispositions" are the grandiloquent phrases under which ethical writers speak of our old familiar acquaintances, "self love" and "neighbor-love." "Many honest and not at all ignorant people are led to suppose that, under these new and uncouth words, some before unheard of system of ethics is announced—some ‘wonderful improvements’ in theories of conduct. But strip off the finery of the new phraseology, and below the disguise may be readily detected the old and simple Hebrew precept—‘Thou shalt love thy neighbor as thyself.’ "—Presbyterian.

BOOK NOTICES.


A manual like this has long been needed not only for the information it gives in a reliable way to the members of the Church, but for the benefit of the Christian public at large. And yet in some respects the preparation of such a manual was a delicate task. It required at least some notice of matters, in regard to which few of those at all qualified to prepare such a volume were sufficiently free from a prejudicial bias, to put it gently, one way or other, to write with frank impartiality. The wisdom of the General Synod of ’81 in selecting Dr. Dubbs to do the work is proven by the spirit and manner in which he has performed it. There has been evident painstaking in the gathering of all important facts and dates pertaining to the subject. It has been the author’s evidently earnest endeavor to do his work fairly and kindly. And even where occasional predilections betray themselves, they come out so gently as to preclude criticism. As an exhibit of the Church it portrays, it commends itself for truthful candor above all comparison with a Monograph published some years ago, and other attempts to let the "outside" world know what the distinctive characteristics, theological and liturgical, of the Reformed German Church are.

The Manual merits wide circulation, and can hardly fail to secure it.

To one of the illustrations we feel constrained to take exception, namely that given as a likeness of Dr. Rauch. We retain a very vivid impression of his noble face in all its leading lines, and must protest against the picture on p. 285 being accepted by any one as even distinctly representing Dr. Rauch. It is no more like him than like Zwingli or Ursinus. This, however, does not detract from the value of the book before us as a Historic Manual.

The matter of the Manual is divided into two Books,—Book first giving an account of the origin of the Church in Europe, and covering 154 pp. Book second occupies the remaining pages with a sketch of the history of the Church in this country, a full Necrology and interesting tables.

Subscribe for the BULLETIN.
MONTHLY SUMMARY.

COLLEGIATE.

Palatinate College, Myerstown, Pa., graduated one student in the Ladies' course, two in the scientific, and three in the musical, at its Commencement in June.

The new building of Heidelberg College, Tiffin, Ohio, is to be completed and dedicated by Commencement in 1886. The President, Rev. G. W. Willard, D. D., says that at least $15,000 are yet needed to pay for it.

Catawba College, Newton, N. C., has resumed its chartered title and adopted a full college curriculum. We presume the Reformed boys of the sunny South will hereafter take their degrees at Catawba, instead of coming north for the Junior and Senior years of College work. Ursinus will miss the patronage it has been enjoying from North Carolina.

The Central (German) Synod has given permission to the Board of Managers of Calvin Collegiate Institute, Cleveland, Ohio, to suspend the institution, if they deem it best. The Synod has come to the conclusion that the continuation of the school will require more assistance and sacrifice than its congregations are willing to render. The Board, however, at its annual meeting in June decided to continue the arrangements made last February until the meeting of Synod in October, when that body will be asked finally to decide the important question.

Hon. J. Cessna, L. L. D., a member of the Board of Trustees of Franklin and Marshall College, reports that all the difficulties surrounding the Willhelm bequest have been settled, and by the sale of the whole surface right of the lands the Theological Seminary would realize about ten and the College about twenty thousand dollars. The mineral rights in the 2,000 acres of land, he thinks, will at some future time realize for the institutions a handsome price. "It may be thirty or sixty thousand dollars, and it may be greatly beyond these figures." He prudently advises that the friends of the College should expect "merely a practical common-sense result from these properties and not an unreasonable or fabulous one."

BENEVOLENT.

Henry Singmaster, of Stroudsburg, Pa., recently deceased, leaves his entire estate, estimated at between $160,000 and $200,000, to the Lutheran Theological Seminaries at Philadelphia and Gettysburg. Though not available until after the death of his wife, so large a sum of money in prospect is encouraging to any institution.

MINISTERIAL.

Guenther, A., removed to Crestline, O.
Heluze, M., removed from Bellaire, O., to Buffalo, N. Y.
Lackey, R. R., ord. and inst. at Canal Fulton, Ohio.
Souders, G. H., inst. pastor of Port Jefferson Charge, Miami Co., O.
Seitz, J. A., settled at Stoutsville, O.
Schwedes, G. A., of the Seminary at Lancaster, has been elected pastor at Frostburg, Md.

At the annual meeting of the Board of Directors a Committee of five was appointed "to take full charge of the work of beneficiary education in connection with the College." The Committee consists of Rev. H. T. Spangler, H. W. Kratz, Esq., Rev. J. H. Hendricks, Rev. Aaron Spangler, of York, and Rev. H. J. Welker, of Stouchsburg, Pa. The first three, residing in the vicinity of the College, will act as an executive committee during the intervals between the regular meetings of the full committee. Applications for aid should be made to this committee by students already connected with the College and all others who desire to enter as beneficiaries. Pastors and friends assisting young men in their preparation for the ministry are requested to make their arrangements and transmit their contributions through this committee. The Treasurer of the College, Mr. F. M. Hobson, will act as treasurer for it. The Committee will regularly consult and advise with the beneficiaries, watch over their conduct and advancement, report irregularities to friends and patrons of the students, and thus seek to make itself helpful to both parties interested.

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The Fall Term for the several departments will open on Monday, August 31st, 1885, to continue sixteen weeks. For Catalogue and further information, apply to the President,

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