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URSINUS COLLEGE BULLETIN.

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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.

COLLEGE NOTES.

Anno Domini, 1887! And all who truly strive to make it for themselves and others what its title imports, a year of the Lord, will find it one of pure prosperity and rich rewards.

The only special resolution or rule commended to the College fraternity is: more faithfully to meet and redeem the best purposes formed at the commencement of years past. Pay those vows before assuming new debts.

After the enjoyment of the inspiring privileges and pleasures of a festive vacation the students were for the most part promptly on hand at the opening of the Winter Term. A fair number of new students increases the roll, and notwithstanding the icy difficulties of making the ascent to the College, all seemed to enjoy the fun of slipping or sliding up the hill. Some, it is true, experienced the truth of the facile descensus, but these occasional mishaps only increased the fun—as no one was hurt.

Prof. J. Shelley Weinberger's opening address was full of good counsel earnestly applied, and was very well received. Full notes of the address will be found under Special Topics.

A free lecture upon a subject of vital importance will be given in the College Chapel on Thursday evening, January 20, by President Edw. H. Magill, LL.D., of Swarthmore College. The eminent ability of President Magill gives assurance that his lecture will be worthy of a large audience, and will combine rational entertainment with rich instruction.

The following is clipped from a late number of the Messenger:

"MARRIED.  
"At the home of the bride, Mechanicsburg, Pa., December 28th, 1886, by Rev. J. M. Titzel, D. D., brother of the bride, assisted by Rev. W. I. Stewart, Samuel V. Ruby, Esq., A. M., Professor
in Ursinus College, Collegeville, Pa., to Miss Mary E. Titzel.

The Bulletin at this late date re-echoes the emphatic vocal congratulations which the students tendered the Professor at the close of the Opening Address on the 4th instant.

The Bulletin for 1887 will continue to stand upon the purposes and principles which have supported it during the past two years, only doing so probably with greater firmness and courage.

As expressing some of its own deepest convictions, it asks special attention to Dr. Clarke's article under Special Topics, yet without wishing to be held for every phase of thought in the article.

Hereafter the Bulletin will be issued promptly on or about the 10th day of each month.

THE LITERARY SOCIETIES.

SCHAFF ANNIVERSARY—THE SIXTEENTH.

Were the same sunshiny conditions, which the busy fancies of poet and painter have created for the peculiar possession of the "sweet sixteen" period of existence among the fairer portion of humanity, to attend in reality at the same point in the varied life of an association of College students, then the Schaff Literary Society of Ursinus is in a most enviable epoch of its career; for on December 16, 1886, the evening of Thursday, the closing day of the Fall Term, in the College Chapel, it celebrated its Sixteenth Anniversary.

The cold winter night failed to keep the friends of the Society and College within doors, so that when the time for opening the exercises arrived, and, to the music of a stirring march by the orchestra, the Faculty and members of the several societies filed up the aisle, the audience had crowded itself into every available space the hall afforded. After the applause which greeted the appearance of the evening's orators on the stage had subsided, Vice-President Super, D. D., offered the invocation, the orchestra played selections from the "Little Tycoon," and Master of Ceremonies W. A. Korn presented the Salutatorian, S. P. Stauffer, of Guth's Station, Pa.

Mr. Stauffer, after, in the name of the Society, warmly welcoming those present, spoke of the system of outrageous wrong and oppression which has marked the treatment of "The American Aborigines" by the United States, and explained the solemn obligation of the country, even at this late day, to pursue an equitable and righteous policy in this sphere of national affairs.

J. R. Myers, of New Oxford, Pa., followed on "Subordination," the foundation of good order, the underlying principle in society, the slightest breaking of whose silken cords brings sure retribution.

A. S. Bromer, Schwenksville, Pa., then discussed "Distinctions in Society." He treated these distinctions as but among the natural results of the inherent constitution of man as a social being, and showed the reciprocal duties of different classes of humanity toward one another.

"Conversation," as to its matter and manner, was the theme presented by R. F. Longacre, Verkes, Pa. Saying the right thing, at the right time, in the right way, the orator deemed the golden mean of good conversation.

The evening's eulogist, G. P. Fisher, Gouglersville, Pa., spoke on the life and character of the late eminent temperance advocate, "John B. Gough,"—the man whose untiring and determined
efforts against the liquor traffic accomplished results that will live forever, and left an impress on his country's true happiness which will always remain.

The Schaff Oration, in conclusion of the literary part of the programme, was delivered by P. C. Mensch, Pennsburg, Pa. His subject was "National Storm-Clouds." These he described as they arise in our national sky from the complications between labor and capital, the conflicts of political parties, and the dangerous doctrines of Socialism. He pointed out Christianity as the only safe guiding star for the Ship of State amid the darkness in which such lowering clouds might envelop her.

The music for the evening, as furnished by the orchestra of Professor O. Knecht, of Philadelphia, was of a high order of excellence, and the audience showed its appreciation of the efforts of the musicians by according them a liberal portion of the night's applause. The productions of the several speakers were full of merit, and they handled their respective orations with pleasing grace of delivery. The programmes were neat and tasteful, a model of the printer's art.

The pronouncing of the benediction by President Bomberger, D. D., LL D., brought this altogether enjoyable and satisfactory anniversary to a close. It won on its merits a high place in the history of Literary Society work at Ursinus.

WALLACE BRUCE.

Prof. Wallace Bruce, of Poughkeepsie, N. Y., according to previous announcement, delivered the third lecture of the series of 1886–87 in the hall of the College, on last Thursday evening, the 13th inst. "Native Mettle" was his theme. The night was an inclement one, yet a very fair audience was assembled. Prof. Bruce treated those present to a rich feast of wisdom and wit, and showed himself to be a highly cultured gentleman of great intelligence, varied information, and fine oratorical power. The exercises were opened by the rendition, in very pleasant style, by Miss M. T. Kratz and Mr. O. H. E. Rauch, of a well selected vocal duet. Mr. Isaac C. Fisher conducted the programme.

OLEVIAN SOCIETY.

Dr. Klopp's Lecture.

The Olevians have decided to add their efforts in furthering the interests of the lecture-course inaugurated during the Fall Term, and accordingly they have secured the services of Rev. D. E. Klopp, D. D., of Trinity Reformed Church, Philadelphia, who will deliver his lecture on "Scraps; or Odds and Ends, and the Three Big C's," on Tuesday evening, February 8, 1887. The Doctor, as a lecturer, has been favorably received elsewhere, and will be sure to elicit a cordial welcome here.

THE ALUMNI ASSOCIATION.

PERSONAL.

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

'79. Rev. F. G. Stauffer, B. S., formerly the Methodist pastor at Westerville, Ohio, is now settled at Bellevue, a small town of Huron county, in the northern part of the same state.

'84. Rev. Jas. W. Meminger, A. B., has added twenty-five persons to the membership of his charge in Chester county, within the past few months.

'85. Rev. Joseph L. Murphy, A. B., recently changed his residence to Maiden, Catawba county, N. C., where one of his churches is located. A brief explanatory dissertation from the brother
upon the origin of the poetic appella-
tion of his newly chosen home might
quiet the restless curiosity of those
Alumni, still under the lingering influ-
ences of "Trench on the Study of
Words."

'86. The Bulletin has heard with
deep regret the reports of the dangerous
illness of Miss Ella B. Price, B. S., of
this place. It is unnecessary to say that
the friend has our sincere wishes for a
safe and speedy recovery.

SPECIAL TOPICS.

Among the topics noted for early con-
sideration in these pages, Restless Specu-
lation and Blessed Convictions, in re-
gard mainly to religious truth, have been
marked with special emphasis. In the
judgment of the Bulletin, one of the
most paralyzing and pernicious elements
which has somehow infused itself into
the Christianity (theology and ethics)
of our country during the last thirty
years, is a spirit of aversion and even
contempt for the established faith of the
evangelical Protestant Church, combin-
ed with a morbid, insatiate craving after
hypothetical novelties. The phenome-
on might be easily analyzed and ex-
plained, whether traceable to ambition
or some other source, so far at least as
leaders of this style of philosophy are con-
cerned. But the fact that it has intruded
itself so boldly into modern Christian
thought, and is striving so vehemently
to make itself felt, by artfully perverting
to its own ends positions of influence in
the evangelical Church, compels resis-
tance to the movement.

In the (New York) Independent of
Dec. 30, Dr. James Freeman Clarke
takes vigorous hold of the subject in one
of its most specious aspects, and covers
so much of what the Bulletin wished
to say upon it, that the following ex-
tracts from his article are gladly appro-
priated. Dr. Clarke's words are the
more significant because the author was
himself at one time swept along by the
wild current of speculation, so that his
testimony is that of a man who knows
the tossings of the flood and has escaped
so far from its power.

The title of his article is:

ON A FAMOUS SAYING OF
LESSING.

There is a saying of Lessing, often
quoted or referred to, which seems to
assert that it is better to seek truth than
to find it. It is as follows, as it occurs
in one of his controversial writings in
reply to Götze, an assailant of the Wolf-
enbüttel Fragments. Lessing's paper is
called "Duplik" or Rejoinder. This
is the paragraph:

"The worth of man lies not in the
truth which he possesses, or believes that
he possesses, but in the honest endeavor
which he puts forth to secure that truth;
for, not by the possession of truth, but
by the search after it, are the faculties of
man enlarged—and in this alone con-
sists his ever-growing perfection. Pos-
session fosters content, indolence and
pride. If God should hold in his right
hand all truth, and in his left hand the
ever-active desire to seek truth, though
with the condition of perpetual error, I
would humbly ask for the contents of
the left hand, saying, 'Father! give me
this; pure truth is only for thee.'"

This is very noble, considered as a
rhetorical expression of the worth of
free thought and of the ardent search
for truth. Considered as a literal state-
ment it is surely exaggerated and false.
Yet it is an error which prevails some-
what extensively around us. It is a mis-
take which is apt to attend all commu-
nities in which there is much intellectual activity. The desire for mental excitement takes the place of the desire for solid knowledge. People wish for new things rather than for true things; and as they cannot always discover new truths, with all their seeking, they devote themselves to the work of saying old things in a new way.

But if all intellectual men devoted themselves, not to acquiring and imparting knowledge, but to seeking for new truth, where would be our scholars, men of science, teachers? What would become of the knowledge already discovered and stored away in human experience?

One result of our following too literally the maxim of Lessing would be the destruction of libraries and of volumes filled with positive knowledge. Another result would be the closing of schools and colleges where instruction is imparted. Instead of possessing ourselves of the knowledge of Chemistry, Astronomy, Geology, Natural History, Botany, already attained, we should have to begin in Chemistry where the alchemist stood—begin in Geology with the igneous and aqueous theories of the earth, learn nothing of the flora of the world but what we could find in the fields around us, and nothing of the fauna but the animals, birds, insects and fishes that we might be able to collect and examine for ourselves. "Possession," says Lessing, "fosters content, ignorance and pride." Then we ought not to possess even the knowledge we have acquired for ourselves, but forget it as soon as possible, and become like those persons described by the apostle as "ever-learning" but "never coming to the knowledge of the truth."

We should consider it strange if a man of science should declare that he did not wish to know anything about science, but only to seek for it. It would not argue much love for truth in an astronomer to refuse to possess himself of the facts and laws of the universe discovered by Kepler and Newton, La Place and Herschel, because his powers would not be enlarged by the possession of truth, but only by searching for it. Suppose a student should refuse to use a dictionary or grammar, and not possess himself of the knowledge of Latin and Greek offered to him there, but should insist on finding out as he could the meaning of the words, saying he did not wish to possess any knowledge of those languages, but only to increase his own intellectual power by searching for it; he could not surely, in that case, be said to be a lover of knowledge, but only a lover of self-culture. The man who really loves truth, wishes, not merely to seek for it, but also to possess it. Love of truth means the desire to have it, not the desire to look after it.

It is also a mistake to say that man's powers are not enlarged by the possession of knowledge. The sight of truth feeds the soul, gives it energy, enthusiasm, joy. Knowledge is power—not the search after knowledge.

Lessing says that man's powers are enlarged only by searching, and that in this enlargement of his powers alone his growing perfection consists. Both these propositions seem to be false. Man's perfection does not consist only in the enlargement of his powers, but in their devotion to noble ends. He who thinks it a finer thing to gain intellectual keenness and brilliancy than to gain knowledge, often becomes the creature of vanity or of egotism. Self culture, pursued only as an end, ter-
minates in selfishness—if it does not begin in it—and selfishness is not strength but weakness.

Nor is it true that man's powers are enlarged only by searching. "Knowledge is power." To know truth, beauty, right, the divine laws, the universal harmony, this knowledge in itself strengthens the soul. And the largest part of this knowledge has not been obtained by seeking, but has been communicated to us by an influx from around; has been taught us by parents, taught us in schools, learned from society, imbibed from those about us, inherited from the past. Without this inherited knowledge, the progress of the race were impossible.

You may say that the earnest longing for truth, and seeking for it, by Paul and Luther, and others, was a preparation, and an essential preparation for finding it. Doubtless it was a preparation—possibly an essential one. But all the seeking, without the finding, would never have made of them Prophets of mankind.

In sum: there is a power in truth itself, when we see it, to transfigure the soul and give new life.

If, then, God had truth in his right hand, and the power of seeking it in his left, the man who loves knowledge will choose the right hand; the man who loves thought will choose the left. But, fortunately, we are not shut up to either alternative. God offers us both the right hand and the left. He says: "Seek, and ye shall find." He does not mock us, by putting in our souls the desire to know, and then denying us knowledge. "Seek and ye shall find!" We seek, not for the sake of seeking, but for the sake of finding. Perpetual seeking, without finding, discourages us, and leaves our minds thin and weak.

CONCLUSION NEXT MONTH.

REFORMATION DAY.

The Bulletin will be glad to receive and publish brief reports of the observance among the churches of Reformation Day, just passed. Please make a memorandum of this point and favor the hint, though only by a postal card.

A few more texts and themes appropriate to the festival are here added to those given in December:

1. The degeneracy and desolation of the (Roman) Church at the time. Ps. lxxix, 1-9, lxxx, 8-19; Is. i, 2-4, v, 1-7; Jer. ii, 1-13, xii, 7-13; II Thess. ii, 1-12; I Peter i, 1-3, and to the end; Rev. 2d and 3d chapters.

2. The Reformation no schism, no factious movement of wild fanatics, but an earnest, devout effort to purify and rescue the Christian Church by legitimate Gospel means. Ps. lxxx, 17-19, cii, 13; Is. lxii, 1-3, 6, 7, lxiv, 1, 5, 6; Hos. vi, 1-11; Rev. iii, 14-22.

3. The Gospel Church the model of the faith (creed), the worship, the piety and the polity of the Reformation. Galatians i, 6-9.

4. The Reformation no compromise; and in this respect it was truly radical.


6. A revival of the Reformation faith and zeal loudly called for in these days.

7. Zwingli a Model Reformer.
TRUE SUCCESS.

Extracts from Prof. J. Shelly Weinberger's Address before the Students of Ursinus College on Jan. 4th, 1887.

[By special request the following brief extracts from the address delivered at the opening of the present Term has been kindly furnished. The "extracts" will be read with satisfaction, and supply others besides students with valuable hints and wholesome counsel.]

Success is defined to be the attainment of a proposed object. A man is said to be fortunate in his business and the ordinary concerns of life, to be lucky in the lottery or games of chance, and to be prosperous in the acquirement of wealth. The fortunate and lucky man can lay no claim to merit, because these terms preclude the idea of exertion, while the prosperous and successful may, in proportion to the exertion. False success is terminated by the accomplishment of merely carnal and worldly ends, while true success is achieved by always acting in harmony with the law of our being. Every one can entertain a reasonable hope of attaining true success. It can not be gained at the expense of truthfulness, honesty, nobleness of mind, goodness and purity. The qualifications of every one ought to be fully examined before a definite course in life is adopted. A child that is industrious and dutiful need not be apprehensive that true success will not follow. Men of ordinary capacities can succeed as well as those of giant intellects. The difference is only in degree. The world bestows its honors for faithful and meritorious services. We are not expected to do things not within the range of our abilities. A man who has no aptitudes for his profession may reasonably expect to fail. Many fail in their professions who would succeed in other callings. Extravagance is a great enemy to success. A person ought to exercise his own judgment in reference to what becomes his attainments and station in life, and not to become a slave to the sentiment of others. The prodigality of college life is highly on the increase of late years, and it deserves severe reproof. The heavy expenses arise not from the cost of tuition, or boarding, but from outside associations. The serious trouble is not that the few are extravagant, but that the many lack manliness to act according to their means. When we see the effete civilization of former ages, it does not become us in the days of a Christian civilization to copy the faults and vices of an unhallowed nation. We ought to study Grecian literature as a means to a higher end, and not to copy the brutish barbarity of ancient days under the names of inter-collegiate sports and games. It is high time that the corrupting excrescences of college life be lopped off, before the whole heart become sick, and our colleges fall into utter disrepute and decay. Much time is wasted and scholarship sacrificed by indulging in foolish sports. The great eagerness of show and display is almost a sure precursor of failure in life. The haste to gain distinction is the cause of many failures. Some men will sacrifice health, money and a good conscience to get fame. Lasting distinction comes by degrees. It will gradually come to those who discharge their duties faithfully. Men often seek promotion without meriting it. To be too eager for a position often excites suspicion and arouses opposition. The judicious man will await a favorable opportunity to seek an office.

The haste to get rich is another cause of
many failures. Men are too restive and impatient, to accumulate a little fortune by degrees. They smart when they see those of a generation in advance of them buying stocks and bonds, and holding the reins of capital.

Most defalcations are the result of stock gambling. Some who are honest fail because they have not the business qualification, to manage a trust, or their own affairs.

Attention to business is the great secret of success. Diligence is necessary in all branches of industry. The love of the work is half the business. No one need think of succeeding in any business in which he takes little interest. All occupations which are moral in themselves are equally honorable. It is just as honorable to make shoes as to plow, teach, preach, or counsel at law. Some do not succeed in any business, because they have no friends, and the reason is that they are not friendly themselves. The greatest success a man may have is to rule his own spirit. If he fails in this he is not fit to direct others in any business, or to govern in any position he may hold.

Another secret of success is the concentration of one's natural powers on one object. There is too much mental dissipation in the present state of society.

The great art of education is to teach others to teach themselves and think for themselves. Teachers are but helps. As the student must mainly rely upon himself to succeed in his studies, so must a man in after life depend on himself to prosper in any business. Self-reliance is the key to success.

Anarchists do not succeed. The theory of Anarchists and Communists amounts to this: "No capital or right in property, no law, no God."

Capital and labor cannot be severed without destruction to both. The Knights of Labor ought not to insist on strikes. If their labor is wronged, let the Union take the place of the capitalist and conduct the business. Let the working people who "spend annually a thousand million dollars in spirituous liquors and tobacco, and five hundred millions more from consequent sickness and loss of time," take this sum and start business, and in a few years men will come to them for positions.

If men will succeed they must look ahead and study the questions which are likely to arise in their several professions, as William M. Evarts, John Sherman, William D. Kelley, and others do.

In all your efforts to attain success, never let it become an end in itself, but only a means to a higher end. It is possible that a man may gain every point at the expense of his nobler nature, and find at last that he has achieved only unsuccessful success. Distinction, wealth, fame, or honor will never satisfy the soul. To hold the highest office in the gift of the people, to be the Cresus of the plutocracy, to be the most famous author, to be honored with the hurrah's from a thousand throats wherever we go, in short, all that the world can bestow, will never satisfy the soul. Let each engage in his mission with all the energy of his soul, but not seeking his own glory, but faithfully discharging his duty. All men are inclined to seek happiness, but few find it, because they seek it where it cannot be found. To have peace with God is a Christian's privilege, and to attain holiness is to be most closely allied to the Supreme Being.
Principle and duty ought to be more potential than worldly success. A life that cultivates holiness, a life that prepares for a future destiny, a life that satisfies the soul, a life that always acts from principle, and not from policy, a life that leaves a lasting benefit on posterity, is a success.

The Andover professors are just now getting considerable attention. If they have been teaching doctrine that is contrary to the standards of the church, it is right that they should be looked after. The New York Sun says:

"The heresy of which Prof. Egbert E. Smyth is now officially accused by some other professors of the Andover Seminary, is in many respects identical with the teachings of Emanuel Swedenborg. For instance, the propositions that 'the atonement of Christ consists essentially in his becoming identified with the human race through his incarnation;' and that 'the Trinity is modal or monarchian and not a trinity of persons,' are purely Swedenborgian. So is the principle that 'faith ought to be scientific and rational, rather than Scriptural.' If Prof. Smyth is condemned by reason of holding these views, it will be at the same time a condemnation of the great Swedish theologian and seer of the last century."

Dr. Hedge, the Stalwart Unitarian, appreciates the value of ethical culture thoroughly, but breaks out upon its pretensions in the following fashion: "Talk about 'ethical culture'? Yes. As our president has told us, the sermon on the mount is all ethical. But we must remember, also, that we have read that Jesus spent a night in prayer. 'Ethical culture' is good. There cannot be too much of it. And Sunday meetings for 'ethical culture' in towns where numerous churches supply the subtle element by which, unconsciously, they subsist, may render good service. But let those churches be torn from your streets; let worshiping assemblies everywhere be dispersed; let Sunday be planed down flush with the rest of the week; let the idea of God be stricken out from the mental life of society—and your 'ethical coterie' will speedily dissolve or degenerate into a prudential committee for mutual protection against the perils of a godless night wherein all the beasts do creep forth. And so we believe in worship; not the positivist's worship of humanity, but humanity's worship of the high and holy one that inhabiteth eternity.'"
A Post Graduate Department has been established in Wooster University, O. Forty-four students, representing twenty-two colleges, are enrolled at Hartford Seminary.

The American Protective Tariff League has offered to the students of senior classes in all American colleges a series of prizes for approved essays on the subject of the "Advantages of a Protective Tariff to the Labor and Industries of the United States," each essay not to exceed 10,000 words, and to be sent to the office of the league, No. 23 West Twenty-third street, New York City, on or before May 1, 1887.

The awards, to be made June 15, 1887, are as follows: For the best essay, $250; for second best, $100; for third best, $50, and for other essays deemed especially meritorious, a handsome silver medal designed for this purpose, and representing the most artistic American workmanship.

In Germany there are now twenty universities with a little over 28,000 students.

Swarthmore's annual receipts of $90,110.37 do not cover the year's expenses.

Harvard College will receive about $400,000 from the will of John Q. A. Williams. A part of this fund is to be set apart as the "Abraham Williams Fund," in honor of the testator's father and grandfather. The number of students in the College proper at Harvard is 1,077.

The Hon. Ion G. N. Keith Falconer, M. A., second son of the late Earl of Kintore, succeeds Dr. Robertson Smith in chair of Arabic at Cambridge.

President McCosh, of Princeton, has issued the following important open letter in reference to the "outrageous" point to which inter-collegiate games have of late been carried:

"We are now in a lull between the games of 1886 and 1887. We have leisure to look back on the past and forward to the future. We have come to a crisis. It is time to meet it, if we are to keep up the character of our colleges in the view of parents and the community generally, and to make them places of high education where cultivated tastes and refined manners are acquired. I think the colleges on the eastern seaboard should come to an understanding with each other. It is their duty at present not to cast reflections on each other but to unite to correct the abuses which have sprung up in connection with these public games on holidays, where we are in danger of having all the evils of our horse races, with their jockeying, their betting and drinking. I venture to suggest that the colleges interested meet by representatives, and agree upon some simple restrictions which will admit of our receiving all the benefits which may be had from manly exercises, of which we highly approve, without their incidental evils. I propose that Harvard, as the oldest of our number, be invited to take the lead in this matter and call us together, and I for one will feel bound by the decision come to. I have taken this initiatory step solely because I am now one of the oldest (if not the oldest) of the presidents in the colleges interested.

"JAMES MCCOSH."
Ursinus College Bulletin.

The Medical Record says that in nine years 33,684 students in this country have been graduated as physicians—a work for which Medical Colleges have received over $12,000,000—an average of a little more than $362 each.

The Christian brothers in New York are making preparations for erecting a school for boys, at a cost of $250,000.

MONTHLY SUMMARY.

CONGREGATIONAL.

The Augusta charge, G. P. Hartzell, dedicated a new church four miles east of Sunbury, Pa.

At Bowmansville, Lancaster county, Pa., Rev. S. Sweitzer dedicated a new union church costing $4,000.

The union church at Hellertown, Pa., A. B. Koplinit, D. D., was rededicated December 12th, President Apple, of Franklin and Marshall College, preaching.

Mount Union Reformed Church, Armstrong county, Pa., R. C. Bowling, was rededicated November 28th.

Rev. D. B. Shuey has organized a Reformed congregation at Topaca, Kan., with eighteen members.

MINISTERIAL.

Bradenbaugh, S. R., removed from Bloomsburg, Pa., to Church of the Ascension, Norristown, Pa.

Lowry, S. F., resigned Wyoming, Del., to go into effect March 1st.

Mauch, M. W., i.e., died at Lancaster, Pa., December 6th.

Siegel, C. W. E., settled at Orbisonia, Huntingdon county, Pa.

Wagner, J. S., called from Berlin, Pa., to Bloomsburg, Pa.

BENEVOLENT.

S. R. Butz, Esq., has donated $1,000 to Allentown Female College, in memory of his sainted son.

George Hartzell, Mount Pleasant, Pa., leaves by will $1,500 to the congregation of which he had been a member, for the erection of a new church.

Rev. S. S. Rickey, of Columbus, O., who furnished the chapel of the new college building at Tiffin, O., promises to have it frescoed in the best style by next commencement.

Beneficiary Education.

H. M. Housekeeper, Trinity, Philada., $60 07
St. Luke’s Church, Trappe, Pa., J. B. Shumaker, D. D., 45 79
Tamaqua, Pa., Rev. J. J. Fisher, 50 00
More Township charge, Rev. J. E. Smith, 25 00
Christ Church, Adams county, Pa., Rev. F. S. Lindaman, 13 41
Jefferson charge, York county, Rev. F. A. Guth, 70 00
Cherryville, Pa., Rev. J. W. Mabry, 30 00
Womelsdorf charge, Rev. L. D. Stambaugh, 27 07
East Berlin charge, Adams county, Rev. J. J. Stauffer, 21 50
Lehighton charge, Rev. G. B. Stibitz, 16 00
Sunday school First Church, Philadelphia, D. Van Horn, D. D., 13 05
Waynesboro charge, Rev. F. F. Bahner, 50 00
Jordan charge, Lehigh county, Rev. E. J. Fogel, 50 00
Uniontown, Dauphin county, Pa., Rev. S. Kuhn, 16 20
Brownback’s charge, Chester county, Rev. J. W. Meminger, 29 00
Brownback’s charge, Chester county, Rev. J. W. Meminger, 20 00
Boehm’s Church, Rev. J. H. Sechler, 25 00

Frank M. Hobson, Treasurer.

Book and Literary Notices.

[In noticing Books the Bulletin is not limited to such only as are received for that purpose from publishers. For sufficient reasons others may be mentioned favorably or unfavorably, according to the Bulletin’s estimate of their merits.]

Europe Through American Eyes; or, Notes of Travel in England, France, Belgium, Germany, Switzerland, Italy and Greece. By Prof. A. S. Zerbe, Ph. D., Heidelberg College, Tiffin, Ohio. Published by the Reformed Publication Co., Dayton, O.

“Another book of travels in Europe!” Certainly. And why not? Whoever has had the time and courage to make the trip has a right, if he chooses, to prepare and publish an account of it. Nay, the Bulletin goes further and maintains not only a right to do so but an obligation
of the tourist to let others share the pleasures he has experienced, provided his state duties afford leisure to prepare such a book of travels. And if the traveler has been careful to take with him not only good eyes and opera glasses, but brains and culture back of them, fitting him for quick and discriminating observation and judgment, he may be held under special bonds to favor friends and the general public with accurate, detailed reports, by mouth or pen, of what he has seen and learned.

No apology was owed, therefore, for the writing and publication of this volume. On the contrary, there are some thousands of people in Ohio and outside of Ohio who will forfeit an apology if they fail to buy it. That they will read it, if they get it in hand and hold it long enough to know what they have, may be safely left to themselves and the book. It is racy written, in clear, animated style, minute in interesting details concerning each prominent place visited, and full of valuable information. The author not only merits thanks for the service done, but that the thanks be served up in the silver tray of liberal remuneration by the wide circulation of the book. Let there be none to imitate the paltry economy of a case which occurred within a radius of thirty miles of us. A man called on the publisher of an interesting volume of travels and was asked to buy a copy, with an honest view to purchasing some seeds, bulbs or plants offered, will, on application, be supplied gratis.

The Annual Catalogue (1887) of John L. Childs, florist, Floral Park, Queens, N. Y., offers a most tempting exhibit of rare and beautiful flowers. The colored plates of pansies, phlox, zinnia, verbena, to say nothing of other matter, are exceedingly beautiful. Any persons wishing a copy, with an honest view to purchasing some of the seeds, bulbs or plants offered, will, on application, be supplied gratis.

The Pulpit Treasury for January contains, besides other excellent matter, two timely articles deserving special commendation. One is on the question of a future probation for the heathen, which has become prominent of late, not because of any intrinsic merit, but because of the vagaries of some erratic broad-churchmen, as they are charitably called, who have undertaken to join issue with the Master, his apostles and entire gospel, and pose themselves as advocates of such a probation. Of course their whole argument is based upon skeptical sentimentalism, and would sweep away not only the Bible doctrine upon this point but on every other, which was obnoxious to what the presumptuous vagarists might think and feel it ought to be. The article before us calmly but fully exposes the fallacy of the future probationist. The next article, “The Guilt of the Pagan World,” follows most fittingly, and serves to confirm the settled doctrine on the subject. The Treasury is edited by Rev. Dr. J. Sanderson and published by E. P. Treat, 771 Broadway, N. Y. Price to clergymen, $2 per annum in advance.

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