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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. Thus they can help to make the Bulletin interesting and effective.

COLLEGE NOTES.

Volume II, Number 12! This means, of course, the last of the Bulletin for 1886. It is gratifying to know that its monthly visits have been as kindly welcomed by its one thousand subscribers, as the work of preparing each number was pleasant. That it would be equally gratifying if each approving reader of the Bulletin would aid in doubling its circulation by procuring an additional subscriber will be believed without calling in witnesses. It ought to be easy to do this. Try it.

Those who make the effort can plead:

1. The value of its contents, as not only furnishing items of interest in regard to the College, but general Church and educational news, and short articles on important topics.

2. The very cheap rate at which it is furnished, 144 pages of good reading matter, in monthly parts of 12 pages, independently of advertisements and a substantial cover, postage free, for 25 cents.

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Should the above plea, nevertheless, fail, urge your friend to give you a quarter for the cause, and the Bulletin shall be sent to him free.

Instead of copying after other College Monthlies either as to matter or spirit, the Bulletin has preferred a standard or ideal of its own. Probably many of its readers have noticed this fact. It is believed that they also appreciate and approve of it. And it is hoped that the model thus set up, without any lofty or in-
vidious pretensions, but from worthier considerations, may exert an elevating influence. That it has done good service within the limits of its own immediate circulation has been satisfactorily proven. Adhering to the purpose contemplated by its publication as announced at its start two years ago, and re-iterated in the first column of each number since, it has succeeded in promoting closer fellowship between the College it represents and its friends and supporters, and a livelier interest in the principles on which the College rests, and in the cause of a truly evangelical Christian education to which it is pledged. In the growing favor thus won there have been both a reward for past toils and strong encouragement to continue more on the same line.

Sensible people prefer, after all, keeping the road, even though there should be occasional "ruts" in it, to running down precipices and being dumped into miry ditches at their bottom. Indeed, though ballooning may afford pleasant excitement for the moment, not one in ten thousand gazers at the sight would accept a complimentary ticket to a seat in the basket with any wild adventurer for an aerial trip to Cape Horn or the North Pole.

By the time this issue reaches patrons the Fall Term of the College will have run its course. It closes (Dec. 16) earlier than usual because the 25th falls upon the last day of the week, and the students generally wish to get to their homes a few days in advance of the "night before Christmas." But after sixteen weeks of pretty steady work the end of the session does not come a day too soon for the most of them. The Bulletin wishes that their best anticipations may be fully realized.

Thanksgiving day was duly observed here by those who did not take advantage of it for flying visits to their homes. Appropriate services were held in the several churches, and attended by the students.

The Winter Term of the College will begin (D.V.) on Monday, January 3d, 1887. Applicants for admission should at once enter their names and all should be prompt in returning to work. The Opening Address will be delivered by Prof. J. Shelley Wineberger, A. M., on Tuesday morning, Jan. 4.

See the College Advertisement next to the front cover. For special information apply to the President.

At intervals during the Fall Term just closing, orations were delivered by the members of the Senior class before the Faculty and students as follows: G. P. Fisher, "Juvenile Training"; P. C. Mensch, "Social Parasites"; T. S. Krause, "Memory"; W. A. Korn, "Intellectual Improvement"; Chas. E. Wehler, "Speaking for Bunkum"; W. W. Bomberger, "Requisites to Correct Government." The orations were each well received.
At this, its last timely opportunity, the Bulletin heartily offers its readers the dear old—ever new—wish,

Merry Christmas and Happy New Year!

THE LITERARY SOCIETIES.

COL. SANFORD'S LECTURE.

The second lecture in the course as fixed by the Zwinglian-Schaff joint-committee, was delivered on Saturday evening, November 27, in the College chapel, by Colonel J. P. Sanford. Instead of his advertised theme "Our Country and its Future," the lecturer substituted "Walks in Rome," and gave a most instructive and graphic description of personal observations and impressions made in wanderings through the "Eternal City." What he said was full of profit and entertainment, and the whole moreover was permeated with sparkling, native wit that sharpened and quickened the lively interest, which the heavier parts of the lecture, even, did not fail to maintain. The audience assembled was a very good one. Mr. J. L. Fluck, '88, was the chairman for the evening and introduced the speaker.

The next lecture of the course will be given on January 13, 1887, by Prof. Wallace Bruce, of Poughkeepsie, New York. His subject will be "Native Mettle." It is to be desired that the high degree of appreciation and interest already manifested in the opportunities afforded by this lecture course, be not only continued but increased.

SCHAFF SOCIETY.

Sixteenth Anniversary.

The Schaff Literary Society will celebrate its 16th anniversary, on Thursday evening, December 16, in the College chapel. The following programme is announced for the occasion:—

Invocation.

Salutatory, - "The American Aborigines."

S. P. Stauffer, Guth's Station, Pa.

Oration, - "Subordination."


Oration, - "Distinctions in Society."

Albert S. Bromer, Schwenksville, Pa.

Oration, - "Conversation."


Eulogy, - "John B. Gough."


Schaff Oration, - "National Storm-Clouds."

P. C. Mensch, Pennsburg, Pa.

Benediction.

The music for the evening will be furnished by Knecht's orchestra, of Philadelphia. Dixon, the Arch street, Philadelphia, stationer, is preparing the programmes. The arrangements foretell a successful anniversary.

The Schaff officers at present are:

President, A. S. Bromer; Vice President, J. Ross Myers; Rec. Secretary, W. F. Ruff; Cor. Secretary, M. R. Longstreth; Treasurer, C. H. Brandt; Editor, John Wagner; Librarian, G. H. Meixell; Chaplain, John Lerch; Critic, Chas. E. Wehler.

OLEVIAN SOCIETY.

The following are the officers serving in the Olevian Society:

President, Flora Schwenk; Vice President, Lillie Gross; Rec. Secretary, Lila Fisher; Cor. Secretary, Annie Reiff; Treasurer, Minnie Cas-selberry; Critic, Flora Rahn; Editress, Hallie Vanderslice.

The meetings are interesting, instructive and well attended.
THE ALUMNI ASSOCIATION.

PERSONAL.

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

'75. Of late, echoes of joyous wedding bells have come with un­wonted frequency from far off fields of Ursinus Alumni. And now they are again resounding. On Thursday morning, the 9th inst., at 10 o'clock, in the Presbyterian Church of Duffields, West Virginia, Rev. Leighton G. Kremer, A. B., of Hagerstown, Md., was married to Miss Nannie L., daughter of Mr. D. F. Reynolds. As the happy pair enter the threshold of their new life the Bulletin would join the many friends who greet them with sincere well-wishes.

'76. Rev. H. J. Welker, A. B., of Stouchsburg, Pa., was visited on the first Sabbath of the present month by the President of the College. His charge, though a large and laborious one, is, through his earnest and energetic labors, in a very flourishing condition.

'76. Rev. John H. Sechler, A. M., a theological alumnus, of Centre Square, Montgomery county, Pa., was chairman of the Standing Committee on State of Religion at the late sessions of the Synod of the United States.

'77. Rev. S. M. Hench, A. B., Walkersville, Maryland, preached his seventh anniversary sermon as pastor of the Glade charge on Sunday morning, the 21st ult., in the Glade Church. The statistics of the seven years of his work, which closed on the 20th of October last, show that he has preached 745 sermons, bap­

tized 240, added to membership 168, attended 112 funerals; weddings 45; deaths of members 39, dismissed 33, total 72; excess of additions over losses 96. In this time two new Reformed Churches were built, and a third in which a Reformed congregation has an interest; one new congregation was organized; and other improvements were made to churches and parsonage property. The amount contributed to general benevolence was $1,700.00, and to congregational purposes $13,125.50, or total $14,225.50. The number of miles traveled in pastoral work and duty 25,000. The figures speak for themselves.

'82. Rev. F. A. Guth, A. B., is pastor of three congregations in York county, in which 673 members attended the fall communions, an increase of 209 during his pastorate of two years and a half.

'84. On the evening of November 25, Rev. H. A. Bomberger, A. B., of the Tinicum charge, Bucks county, Pa., was tendered a very pleasant farewell surprise party at his father’s residence, Collegeville. Most of his associates of the Theological Department were present, together with many other friends, and the occasion passed very enjoyably to all.

'84. Rev. J. J. Stauffer, A. B., East Berlin, Adams county, Pa., who for sometime past has been acting as supply for the Rosstown congregation, was recently agreeably surprised on receiving from that congregation several valuable donations,—substantial evidences of a warm appreciation of his services in their midst.
'86. Miss Lillie P. Eberly, B. S., of Durlach, Lancaster county, Pa., passed Thanksgiving day, and several weeks following, at the residence of Rev. Dr. H. W. Super.

SPECIAL TOPICS.

SMALL COLLEGES.

This phrase as commonly used, and especially in more recent instances, is not intended to be descriptive but disparaging. It is employed not to convey information, but to excite contempt, and in this way to reduce "the poor little affair" to still smaller dimensions, or even to deride or scoff it wholly out of existence.

Happily such ungenerous treatment from older and larger brothers or sisters, has not been so successful in times past as to strike with despairing terror those upon whom it may be repeated now. If written history tells the truth (though its veracity, alas! is frequently questionable), every college in the land had not merely its days, but its years, and decades of small things when it was dragged through trying seasons of contempt. They were all small and poor, and more or less despised during their infancy, and in the case of some the period of such infancy lasted for thirty or forty years. The worthily distinguished President Emeritus of Williams College, Mass., Rev. Dr. Mark Hopkins, tells us in his fiftieth anniversary address* of last summer, that in 1841, forty-eight years after the founding of the college, he applied to the Massachusetts Legislature for aid. The case was referred to a special committee: Dr. H. sought an interview with a leading member of the committee, in the hope of impressing him with the claims of Williams College, but was utterly "put out" by the astute legislator's remark: "Williams College—ah! it's located somewhere on the North river, isn't it?"

There is hardly an old "fat and flourishing" college in the United States but has gone through like experience. Every one of them was at its start both small and poor enough to excite pity and tempt natural scorners to scoff. And it is a still more significant fact, that just those which during their first twenty-five or fifty years endured the severest trials, not only now hold the foremost rank among our schools of higher learning but made the reputation which helped them to gain their present prominent position during their years of adversity. They may be glad if, as large colleges, they send forth men equal in learning and mighty influence for good in church or state to the sons begotten in their lowlier youthful days. Many names could be cited in illustration and proof, but as all could not be enumerated it will be less invidious to mention none.

In a general way, colleges have had to pass the same ordeal in this respect as other enterprises. There was a time, and not over fifty or sixty years ago, when the Lehigh Val-
ley R. R., and the vast interests it involves, might have been found packed in the small bundle of a man keeping a small store in or near Mauch Chunk, and trying to turn a penny by selling, among other things, a little penny Philadelphia paper, then recently started, also in a comparatively small way. The kind-faced, warm-hearted, smart, small man's name was Asa Packer. Possibly some sneerers at small affair colleges may have heard of the man.

Similarly, and also about fifty years ago, a young clerk might have been seen sitting in the very humble Columbia office of the Pennsylvania Canal. He was slight of body, and gave no signs of extraordinary talents, excepting prompt attention to his work and aptness in execution. But in that young, slender and apparently insignificant canal clerk were lodged the elements of the "boom" which made the Pennsylvania R. R. one of the two greatest railroads of the country. The insignificant looking young man was Thomas A. Scott. You have doubtless heard his name before.

In the face, however, of ten thousand such reproving facts, which might be cited, small colleges must still bear the brunt of scorn and contempt, patiently working their work and waiting for the day when they too will have conquered decent recognition and their right to life.

Meanwhile, however, they may be allowed to present for candid consideration some very good reasons which justify their establishment and strongly commend them to favor and liberal support. These reasons may possibly at the same time show that in several important respects small colleges properly conducted are better educators than large ones.

1. Their courses of study are essentially the same. As much Latin, Greek, mathematics, etc., etc., are taught in them as in larger institutions. They may not be able to employ as many extra lecturers on subjects outside of the regular course. But if that course is up to the standard, it gives the students as much to do as they can attend to without the distraction caused by such series of lectures.

2. Their professors may be as competent in all scholarly respects as those of larger schools. It is simply absurd to suppose that these latter employ all the most learned linguists, mathematicians, belles-lettres scholars, physicists, astronomers, etc., etc., in the land, because higher salaries are paid by them. Their professors were chosen, let it be supposed, because they had previously distinguished themselves in some department of science. That is—they were learned before their election, and probably were teachers in one of those despised smaller colleges. Their elevation to a bigger one did not add to their talents, or increase their qualifications. And for every one so transported a score fully equal to him were still left. Indeed the place vacated by the transportation may have been filled in the
smaller school by a superior man. Instances might be given but for the seeming invidiousness of doing so. Only, it may be added without discourtesy, that salaries and sinecures do not necessarily secure the best men, at any rate not all of them. Zwingli might have been an archbishop or a cardinal, and luxuriated in a palace, but he preferred the pastorate of the Zurich Minster, and the little parsonage on the street a short distance beyond it.

3. Of course small colleges have correspondingly small classes. But this is clearly a great advantage. A professor who has but 10 or 15 students to instruct can certainly do more for each than he could double or three times that number. There is far better opportunity in such cases of really educating the minds committed to his care. He can better discern the character and special needs of each member of the class, and adapt himself to them.

4. It is far easier to maintain proper discipline in small schools than in large ones. Individual students are brought more directly under the influence and control of the members of the Faculty.

5. The expenses in such schools are much less than in others. The cost of education in some of the larger and more noted colleges has been severely criticised, reaching in a number of cases as much as $600, and even $1,000 a year. This would utterly close the opportunity of a higher and more liberal education to many young men and women of superior natural talents.

6. The smaller colleges, scattered as they are through different sections, represent and maintain principles which would otherwise be without vindication or support. At the same time they draw students from the immediately surrounding community who would not otherwise think of taking a thorough course of study.

Let these reasons in their favor suffice for the present. They at least prove that after all small colleges are not to be utterly despised.

OUR REFORMATION FESTIVAL.

As stated in the November Bulletin, this festival will occur on Sunday, January 16, 1887. The time for its annual observance was fixed by the General Synod of Baltimore upon the third Sunday in January. This causes an annual change of its date, but secures a better day for its general observance. And January was chosen because so many important events connected with the history of the Reformation, and of deep interest for the work, occurred during the first month of the year. Thus January 1, 1484, Zwingli was born, and on the same date 1519 he was installed as chief pastor of the Zurich Cathedral; Jan. 17, 1528, the Disputation at Berne, and adoption of the Ten Articles, which decided that Canton for Protestantism; Jan. 19, 1563, the adoption of the Heidelberg Catechism and Palatinate Church Directory; Jan. 2, 1542, the adoption of Calvin's Presbyteral pol-
ity in Geneva; Jan. 29, 1523, Zwingli’s Disputation with the Papal Vicar Faber, in Zurich; and, in some sense most significant of all, the publication of the Bible, complete, in Zurich (a translation of the original by Zwingli, Leo Juda and others) in 1531, three years earlier than the issue of the Luther Bible. The above list will serve as a justification of the choice of January for the purposes of the festival, apart from the propriety of celebrating such a memorial of the breaking forth again of the light of truth and grace through the darkness, which had for centuries shrouded Christianity, in close association with Christmas, the New Year, and the Epiphany.

In order, however, that the true spiritual idea and purposes of such a memorial day may be secured several things are necessary.

First, its observance should not be prompted by bigotry, nor conducted in a merely sentimental and sensational manner. The aim should not be to magnify man in the style of human hero-worship, nor to glorify a church or party. Truth and principles are of vastly more account than men; and the chief glory of men consists in their being representatives and servants of pure principles, and having their individual personality comparatively hidden behind the cause they serve. Above all the glory of God should be the ruling aim of all such festivals. What are even Paul and Peter compared with the excellence and value of the Gospel of Christ.

Next, it should be made an eminently Christian commemoration, an occasion for furthering a right knowledge of Gospel facts and doctrines, ordinances and worship, and thus for the advancement of true Christianity and pure vital piety.

Furthermore, it should be intelligently and cordially observed. Those engaging in it should know what they are doing and why it is done, and enter into the service with warm appreciative minds and hearts. In this respect the more distinctively Reformed branch of evangelical Protestantism has unquestionably been remiss. It has not acquainted itself properly with its own history, nor with the rich treasures contained in that history. They have been allowed to lie locked up in musty chests stored away in the recesses of old European Churches and University or other libraries. Let it wake up from such indifference, not trust longer to false, misleading reports and traditions, no matter how originated, but ascertain the actual facts of history whether relating to persons or religious movements. Then will people be qualified to engage in the festival with more rationally pious ardor, with stricter fidelity to history, and to more edifying results.

Finally, let the memorial day be generally observed. This will add greatly to a profitable enthusiasm in the festival. The times call for a revival in this respect as well as in others,—a revival of strong faith, and an intelligent interest in the Apostolic Christianity restored in the 16th cen-
tury, in the reasserted faith and practice of that Christianity. This will prove the most effective barrier to the erratic movements now again disturbing the peace of the Churches and will most triumphantly, once more, refute those errors.

THEMES AND TEXTS.

The following themes and texts may suggest suitable topics and scriptures for Reformation Day. They have been kindly furnished by request by Rev. Prof. Super, D. D. Similar suggestions from other sources will be thankfully appreciated.

1. The Reformed Confession. I Timothy vi, 12.
2. The power of truth in the Reformation. II Corinthians xiii, 8.
3. The Reformed, the oldest Protestant Church. Proverbs xvi, 31.
4. The reformed Church, consistent in holding to the Sacred Scriptures, as the supreme rule of faith and practice. Isaiah xviii, 20.
8. The Reformed Church in its relation to other Denominations. Isaiah lxii, 2, 3.
12. Ecclesiastical reformation dependent on individual reformation. Philippians i, 27.

UNIVERSITIES.

To turn from thoughts upon Small Colleges to Universities may seem to be making an almost ridiculous leap. And yet, from what has come to be an American, or at least United States usage of the term, the distance between them is not so very great. In many cases the difference is more nominal than real, like that between some American cities and ordinary country villages.

The fact is that the name University can scarcely be said to have a definite meaning. As variously used for the last few centuries it may be taken to designate any sort of higher school of learning. In a stricter sense, however, it is applied to one which starts its courses where the College proper, or in Germany the Gymnasium, ends, and is organized with three or four other Faculties for the several special departments of Law, Medicine, Philosophy, Theology, &c. To these, as a rule, only those are admitted as students who are graduates of some full-course College.

In our country, however, the name is frequently taken by Colleges which have but one or two of those special Faculties, or even only the ordinary College course. And in such cases the main purpose seems to be to attract students by assuming what is
thought a grander name than College. For this there may seem to be some justification in the fact that so many of what were formerly called Academies, or Preparatory Schools, have assumed the higher title, and even confer Degrees, which are apt to be confounded with those of regular College Diplomas.

No doubt some fair and plausible reasons could be urged in favor of establishing a number of Universities in the higher and more comprehensive sense of the word in this country. But whilst admitting this it should also be remembered that the history of such consolidated educational monopolies by no means exhibits them as unmixed benefactions. They have certainly contributed to the advancement of learning in some directions. But it is equally certain that they have been prolific sources of much evil in an educational as well as a social and religious view. The question whether they have most helped or hurt the cause of pure Christianity presents two opposite sides, of which the negative might be sustained by many painful facts. The very power concentrated in them, when they have at all flourished, has in the majority of instances long been most perniciously perverted to the peril of Church (the true Church) and State.

This, however, is a point which cannot be now further pressed. There is no immediate probability of such Universities being multiplied in the United States. But there is a growing disposition developed in some directions of partially enlarging the courses of study so as to raise a few Colleges to at least the nominal dignity of Universities. This is to be accomplished mainly by making other Colleges relatively inferior and tributary to those so elevated, and giving to these a sort of centralized authority and influence.

Passing by whatever reasons may be given in favor of such Universities, it will be quite proper to notice briefly what may be fairly urged against their establishment, and especially against investing any one College in a particular Church with the overshadowing domination with which such an Institution would be invested, or which it would be likely to arrogate and virtually gain.

And, first of all, there are strong and valid educational objections to any such policy. It is by no means self-evident that because such Universities may be enabled by large endowments to increase their corps of Professors, Lecturers, &c., &c., and correspondingly multiply the branches taught, therefore they offer greater facilities for a thorough education. Past experience goes rather strongly against this conclusion.

Furthermore, moral considerations bear very unfavorably against the University idea. It has not been found conducive to the formation of character, or of elevating personal habits to have large numbers of young men congregated under the lax discipline usually prevalent in such schools.
Again, however plausible it may seem that the concentration and consolidation of educational forces in the University would secure correspondingly greater educational power, the testimony of past experience is well nigh unanimously adverse to the investment of any one school with such power. And this applies with special emphasis to what may be distinctively called a Church University—that is, not a University ruled and managed by an evangelical Christian Church, but one which (as has generally happened) gets the Church under its grasp, and rules and sways the Church for its own purposes. It requires no great sagacity to see how a school so consolidated may easily in the course of a single generation acquire such preponderating control, and turn it to most mischievous account. Think of Harvard University, and now even Andover Theological Seminary, as painfully apt illustrations in point.

There is indeed strength in union. And strength, might, power are grand things provided the organism possessing them remains under wise and true and beneficent control. But there is in the universe one kingdom, and under it many provinces, where there is union which is not true strength but only a terrifically blasting power of darkness and death.

No, if there must be Universities let them be independent foundations established by individuals whose tastes or convictions lead that way. Make no Church responsible for them, and let them have no fictitious or artificial advantage from formal ecclesiastical favor or patronage. If they can stand on their own merits and intrinsic excellence let them stand; otherwise let them sink back again into the oblivion from which they emerged, and which will then be shown to be their proper grave.

MAXIMUS.

I hold him great who, for love's sake,  
Can give with generous, earnest will;  
Yet he who takes for love's sweet sake  
I think I hold more generous still.

I bow before the noble mind  
That freely some great wrong forgives;  
Yet nobler is the one forgiven  
Who bears that burden well and lives.

It may be hard to gain and still  
To keep a lowly, steadfast heart;  
Yet he who loses has to fill  
A harder and a truer part.

Glorious it is to wear the crown  
Of a deserved and pure success;  
He who knows how to fail has won  
A crown whose lustre is not less.

Great may he be who can command  
And rule with just and tender sway;  
Yet is diviner wisdom taught  
Better by him who can obey.

Blessed are they who die for God,  
And earn the martyr's crown of light;  
Yet he who lives for God may be  
A greater conqueror in His sight.

—Adelaide Proctor.

Benjamin Franklin said: "The eyes of other people are the eyes that ruin us. If all but myself were blind I should neither want a fine house nor fine furniture."

Behind the snowy loaf is the mill-wheel, behind the mill the wheat-field, on the wheat-field falls the sunlight, above the sun is God.—J. L. Russell.
The general tenor of the recent Harvard celebration, as indicating the present condition of Harvard’s self-consciousness, was echoed by one of the orators of Under-graduates’ Day. His topic was The Evolution of the Harvard Student. This evolution had been in three directions: first, from the floggings he used to get in Faculty meeting under President Dunster to the absolute irresponsibility of to-day; second, from the cast-iron and limited curriculum wherein the Latin rod swelled up all the other educational rods of the wise men of Cambridge to the present “go as you please” scamper up the hill of knowledge; and third, the compulsory religion and a Sunday-school cult to the present agnosticism and secularism. The fallacy throughout these boasts and apologies is in drawing the inference, that in leaving one extreme there is no such thing as stopping till the other is reached, and that there is no curing a hide-bound tree except by girdling it and piercing to its heart.

Notwithstanding Phillips Brooks’ absurd endeavor to show that every step of Harvard had been an advance in the right direction, there has been no more tremendous arraignment of its inherent and growing skepticism, both in religion and philosophy, than may be found in his sermon at the celebration.—Ec.

Union Theological Seminary of Virginia, opened with about fifty-two students, which number had been increased to about fifty-six on the third of September.

**GENERAL COLLEGE NEWS.**

Moody has been holding meetings at Harvard.

The Princeton Glee Club practices daily.

It is said that half of the 3,000 alumni of Washington and Jefferson College at Washington, Penn., have dedicated themselves to the Christian ministry.

A splendid legacy has been left to the University of Berlin, the late Countess Bose, of Cassel, having bequeathed to that institution the sum of 780,000 marks (£39,000) for the benefit of poor students of medicine.

George Bancroft, the historian, and Prince Bismarck graduated at the same University—Gottingen—about the same time. Bancroft was minister to Germany during the Franco-Prussian war, and they became intimate friends.

The Corporation of Yale College has directed the editor of the annual catalogue to use the name of Yale University hereafter in that and similar official publications.

The University of Vienna has, for the first time, conferred the degree of Doctor in Philosophy, *honoris causa*, on an Oriental savant, a professor of Persian at the Deccan College, Poona.

The latest statistics show that there are 226 Young Men’s and Young Women’s College Christian Associations in the United States, with a total membership of 10,000. Of these between 80 and 90 are Young Women’s Associations. The Yale Y. M. C. A. building is valued at $60,000.
Harvard College is about four or five hundred thousand dollars richer by the death, on December 4, in Boston, at the age of 96 years, of E. Price Greenleaf, an eccentric miser, the chief desire and ambition of whose life, it is said, were to be immortalized by Harvard.

The Government University of Tokio, Japan, is to be raised to a higher standard, and celebrated professors will be invited from different countries. Four other Universities, secondary in importance, are to be established. Greek, Latin and some other languages will be added to the curriculum of Tokio University.

The only Italian Protestant Primary School in Rome—that belonging to the Free Church of Italy—is being regularly besieged by the Clericals. A circle of no less than seven Romish schools has been formed around it. And not only is the instruction free, but school-books are furnished gratis, and soup and bread, as well as meat and potatoes, are given to the pupils. And yet the Protestant school holds on its way!

MONTHLY SUMMARY.

MINISTERIAL.

Freeman, James S., of Union Theological Seminary, settled at Wilkinsburg, Allegheny county, Pa.

Hittel, M. Z., installed at Chambersburg, Pa. Harnish, D. N., of South Bend, Pa., accepted call to pastorate of the charge at Butler, Pa.

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

Klingler, J., died at Upper Sandusky, Ohio, November, 20.

Lewis, J. R., installed pastor of the Maquoketa charge, Iowa.

Meyer, S. S., accepted call to the Duncannon charge; address, Marysville, Perry county, Pa.

Snyder, W. H. H. removed from Salem's Church, Harrisburg, Pa., after a pastorate of 22 years, to Bellefonte, Pa., December 1st.

Shontz, J. B., Shippensburg, Pa., elected at Akron, Ohio, and will settle there January 1st.

Spangler, A., York, Pa., elected pastor Trinity charge, York county, Pa.

Smith, R., elected pastor Strassburg charge, near Alliance, Ohio.


Wollbach, Joshua, resigned Forreston, Illinois

CONGREGATIONAL.

St. Mark's Church, Cressona, Schuylkill county, Pa., J. Alvin Reber pastor, finished and furnished the audience room of its house of worship during the summer. On the day of dedication, October 24th, the offerings of the people exceeded the balance due on the building by $300.

St. Stephen's Church, Perkasie, Bucks county, Pa., J. G. Dengler pastor, was dedicated November 14th. The congregation numbers 20 members, and their church building cost $4,000.

The corner stone of St. Paul's Church, Kansas City, Mo., Rev. R. Leighton Gerhart pastor, was laid on October 17.

The Bethel Church of the Hickory charge N. C., was dedicated on Friday, November 15th. The sermon on the occasion was preached by Rev. Dr. J. C. Clapp, of Newton, N. C. The building is entirely free from debt.

The following statistical summary of the Reformed Church in the United States for 1886 is gathered from the statistics of the District Synods for the present year, to wit: District Synods, 7; Classes, 52; Ministers, 802; Congregations, 1,451; Members, 183,980; Unconfirmed Members, 108,724; Infant Baptisms, 14,089; Adult Baptisms, 1,741; Confirmations, 10,733; By Certificate, 5,552; Communicants, 146,636; Dismissions, 2,551; Excommunications, 38; Names Erased, 2,381; Deaths, 4,638; Sunday-schools, 1,422; Sunday-school Scholars, 122,695; Students for the Ministry, 186; Benevolent Contributions, $140,121.85, and Contributed for Congregational Purposes, $804,321.61.

Compared with the statistical summary of the previous year, this shows an increase of 14 Min-
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.]


This earnest effort to bring the great Gospel facts and truths concerning the person and redeeming work of Jesus Christ within reach of the minds and hearts of children, is worthy of warm praise. Lofty and wonderful as the theme is, it is marked by the same characteristics noticeable in the natural works of God, which so reveal the glory of God that youthful spirits may see enough to fill them with adoring joy, though none are so learned as to be able to comprehend the whole of it.

It was a happy thought of the author to prepare just at this time a book which should faithfully and truly set before the minds and hearts of children the Jesus Christ of the Gospel. Living and growing up in a period when many are again saying; "lo! here is Christ, lo! there is Christ," and when under that "name of Jesus which is above every name," many false Christs are pro-

claimed, it is a vital matter that "the truth as it is in Jesus" according to the Gospel should be honestly and plainly taught. In this way children may be early so impressed by the pure Gospel truth as not to be easily misled by error. Great good may be done therefore by circulating such a faithful life of Christ, just as good was done by similar books German and English of a hundred and more years ago, when Christ was honored and preached by learned and devout men quite as intelligently and faithfully as He is now.

From the Presbyterian Board, 1334 Chestnut street, Philadelphia.


GRAHAM'S LADDIE. By Julia McNair Wright. 12mo., pp. 334. $1.25.


These are three exceedingly interesting and attractive books, and in addition to others previously noticed, from the same publishing house, come just in time for the cheery winter holidays.

The first not only tells the story of Moses, as we have it in the Bible, but reads into this narrative so much about Egypt and the other countries in which the scenes of life of Moses were laid, as to make it serve as an admirable commentary on the Scripture record. The book gives not only the biography of Moses, but also tells the story of the children of Israel from the time of bondage till they reached the edge of the Promised Land. We commend this volume especially to teachers and older scholars.

The second impressively inculcates the doctrine of the particular providence of God, and very touchingly illustrates that blessed doctrine. A friend (Rev. Dr. K. of P.) whose attention was arrested by the volume as it lay on the table of the writer of this brief notice, became so absorbed in it that he could not lay it down until he had quite reached its end.

The third tells the quiet and beautiful life of four women, two aunts and two cousins and nieces. The reader at once becomes deeply interested in each of the plain, homely lives. The book has its many lessons for women, younger and older. Young ladies will be profited by it, as it indicates the value of purpose and of character in life, and suggests ways of usefulness and helpfulness. It is one of Mrs. Conklin's best books.
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