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Executive Committee of the Board of Directors

Ursinus College

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February

Ursinus College Bulletin

1886

Published by the
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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 assurance 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.

At the close of the first week of the current winter term, the work of the College was in full and vigorous operation. The accession of new students not only equaled expectations, but included many who have entered with the intention of taking a complete course. In this respect the Institution is rapidly growing in favor, and finding its sphere of influence and usefulness proportionally enlarged. Whilst this serves to encourage its friends and to stimulate with increased zeal those on whom the work of the College specially rests, it also increases the means of making the Institution still more effective as an educational agency. Its happy influence upon the large and populous district within the limit of which Ursinus College is located, is becoming continually more apparent.

And certainly there are many strong reasons why Montgomery, Lehigh, Chester and Berks counties should foster with liberal patronage and support such a higher school of education. It is within easy reach. It is adapted to their wants, and in sympathy with their best Eastern Pennsylvania spirit and tastes. And its principles and aims are in harmony with their intelligent convictions and wishes. All it needs to give it further stability and power for good, is that united support of the people which their thrift and wealth make it easy for them to extend.

It is with regret that the College parts with the services of Prof. Van Haagen, who has felt constrained by a sense of duty to accept a call to a Theological Professorship in the Reformed Mission College, near Sheboygan, Wisconsin. He goes to his new field of labor with the best wishes of all with whom he was associated here. His first intention was to remain with Ursinus College.
until the end of the present scholastic year, or at least until April. But failing health, called for a season of rest before assuming duties at Sheboygan, and his request to be released on January 1, of this year, could not be refused. Though this caused an unexpected vacancy, the Faculty has succeeded in providing satisfactorily for the present for the several branches taught by Prof. Van Haagen, with but a single exception.

At the regular weekly meeting of the Faculty, held on January 20, the following action was taken:

Whereas, Prof. John Van Haagen, our esteemed associate, who has co-operated in our work here since the establishment of Ursinus College, is about to leave us to accept a call to the Mission House, at Sheboygan, Wisconsin, therefore, Resolved, by the faculty of Ursinus College, That we hereby express our regret at the loss of his able assistance in our work in Ursinus.

Also Resolved, that we hereby extend to him in his new field our heartfelt wishes and prayers for reinvigorated health, abundant labors, and marked success in the cause of our Lord Jesus Christ, and the hope that the blessing of God may rest upon him and his family during the journey, and in his new home in the west.

The day of Prayer for Colleges was very devoutly and, it is believed, very profitably observed by the Faculty and students of Ursinus. At 4 P. M., a special service was held in the chapel. In connection with praise and prayer, the Rev. James I. Good, of Philadelphia, preached to the students a direct, earnest sermon, on Matthew 19: 22—"But when the young man heard that saying, he went away sorrowful; for he had great possessions." The sermon seemed to make a deep impression, and lasting good results are hoped for from the services. Daily half-hour prayer meetings, which were largely attended, were held by the students during the week. Mr. Good addressed them also at two special services held prior to the one on Thursday.

Prof. S. V. Ruby's opening address, delivered on the third day of the term, was very warmly received by the students. A copy was asked by them for publication.

THE LITERARY SOCIETIES.

(Communicated.)

SCHAFF SOCIETY.

The members of the Schaff Society have been active this term in trying to bring new students into their midst, and the efforts made by them in this direction have not been in vain, for out of four new boarding students entered on the College roll for the winter term, three have added their names also to the roll of the Schaffites. Their membership now numbers forty-five and they have an average attendance, at the weekly meetings, of thirty.

This society has procured the services of Hon. Daniel Dougherty, Esq., "The Silver-tongued Orator of Pennsylvania," who will deliver a lecture on "Orators and Oratory," in the College Chapel, February 19.
ZWINGLIAN SOCIETY.

We regret to notice that there is a lack of zeal among the members of the Zwinglian Society. This has been so for quite a time. Our society has not been making the progress necessary to its welfare. Most of the members seem to be indifferent to this fact. While we have been inactive, the Schaff Society has been wide awake, and is now far in advance of us not only in membership, but also in energy and interest shown by officers and other members in society work. We notice that but one new name has been added to the Zwinglian roll, while the Schaff list has been increased by quite a number. We have no cause for this want of zeal. We have a comfortable, newly carpeted hall; a library of four hundred and fifty volumes, and sufficient numbers for good work. The members, and the officers more especially, should rouse themselves to activity or the society must of necessity decline. We hope that the fire only smoulders and will soon again blaze out as never before.

"A ZWINGLIAN."

ALUMNI ASSOCIATION.

Rev. P. Y. Shelly, A. M., '77, has resigned Hamburg, Pa., on account of a throat affection which compelled him to relinquish work for a season several years ago. He has gone to Florida for rest and recuperation.

Rev. J. J. Fisher, A. B., '78, of Tamaqua, Pa., has been domiciled in a new parsonage by his people, near the Church, and on New Year's day it was "warmed" by a general donation.

Rev. J. E. Smith, a theological Alumnus, of Bath, Pa., who serves the Moore Township charge, has been appointed supply of the Bath congregation, which has been constituted a charge by East Pennsylvania Classis.

SPECIAL TOPICS.

TWO SAD APOSTASIES TO POPERY.

We translate the following article from an editorial in the Ref. Kirchenseitung, of Cleveland, O., of January 6th ult.:

Our Reformed fathers in the faith were the leaders in the controversy with Rome, and as such withdrew from the idolatrous papal Church, in order to build anew upon the original foundation laid by the apostles and prophets and of which Christ Jesus is the corner-stone. We, therefore, owe our gratitude to these fathers, next to God, for the existence of a Church renewed according to the Word of God; and what believing Christian has not often thanked God that he was saved, by the labors of these fathers, from being brought up in the Romish Church?

Between the Romish Church and the Church of the Word of God, the most positive antagonistic differences exist. There is an abyss between them which cannot be filled up; no union between them can be conceived of, and as long as the two exist in the world the contest between them must continue. This contest is nothing less than a struggle between truth and error, between light and darkness.

The antagonistic doctrines of these Churches are most sharply defined between the Church of Rome and the Reformed branch of the Church of the Scriptures. The Reformation totally destroyed the bridge crossing over to Rome, and declared secession in the most unequivocal terms. The reader
is referred, for proof, to the "Calvin’s Institutes." Nor did this Reformation permit any return to the errors of Rome; it led its adherents to suffer persecution rather than to deny their precious faith.

The dearest and richest treasures have been granted to us as the Church of the Word of God; ours is salvation in Christ and freedom through him, and by faith in him we are justified and are become the children of God. The Christian abounding in living faith fully appreciates these gracious gifts; he can, therefore, not conceive how a true believer could become an apostate to Rome.

These and similar thoughts come to our mind as we read the sad news given by a correspondent in another column in regard to two students from the Reformed institutions at Lancaster, Pa., who have professed the Roman Catholic faith. The report, we acknowledge, stirred us up considerably, and we must confess that after reading the article several times, the "Gordian knot" has thereby not become untied.

Such cases are, in fact, not only unpleasant, but extremely sad and humiliating. When such things are done they cannot be undone; nor dare they be passed by in silence; nor does it yet settle the question to point out the instigator so that the innocent may wash his hands over the guilty one.

As a Church, reformed according to the Scriptures, we will look at such misfortunes without grieving one another or wounding one another's feelings.

This last defection forcibly reminds us of similar ones that occurred in our Mercersburg-Lancaster institutions, among which not only theological students but gray-haired men in the service of the Church, who had been educated in these institutions, were found to pass, with their all, into the Romish camp. How comes it, really, that such things happen just in our branch of the Reformed Church?

Thus the question has been anxiously asked and various answers have been given. Is there nothing wanting in the system of theology? Do all the fault and responsibility lie with the deserters, misled ones, or whatever other names may be given them?

So much is certain, there must be a door somewhere through which Rome can effect an entrance with her cunning and trickery. The question is whether the esteemed and learned leaders of the institution have not yet discovered it.

Our institution at Lancaster has its own theology. There was a time when much fault was found with it and it was vigorously attacked. But since peace has been declared, the controversy in regard to its peculiar theology has come to an end.

The friends of the Lancaster theology were zealous in the peace movement; the Messenger at one time loudly advocated peace. But we have not yet heard that another direction has been given to the above-named theology. There is certainly a rich and beautiful Reformed theology, upon which the learned can continue to build, and through which the shepherds are enabled to lead their flocks into the right pastures, and doing this they could rejoice that the Lord blesses the Word and works out a new life, without "revivals and the 'anxious bench.'"

Rome is the sworn enemy of the Church of the Scriptures, and she will use every means in her power and will not rest as long as her alleged rebellious children have not come back again. Special preparation is needed for our defense against this foe, and the battles to be fought. Not with liturgies and beautiful arrangements for worship can this enemy be assaulted and conquered, but with the vigorous preaching of the whole Word of God, through faithful, truly believ-
ing ministers of the Gospel. These, it is true, the best school cannot of itself furnish. The Lord himself must give them; but teachers and schools after God's own heart are, indeed, the instruments in his hand to accomplish this great work. R.

REFORMATION DAY.

January 17, seems to have been very widely and worthily observed. As yet special reports of its celebration have been limited in number, but they suffice to prove that the festival has been warmly welcomed and is likely to become a fixed memorial. This should be the case as well because of its intrinsic claims as of the good effects likely to follow its proper observance.

Besides the general considerations which should incite to this, such as the duty of ever keeping in mind the great things which the Lord did for His Church and modern Christianity, by the apostolic revival, and restoration of a pure faith and worship, the month suggests many special topics of inspiring thought. January 1, is the anniversary of Zwingli's birth, and of his installation as principal pastor of the Cathedral in Zurich.

January 6, is the anniversary of the opening of the important disputation in Berne, which resulted in the conversion of the Canton to Evangelical Protestantism.

January 19, is the anniversary of the adoption of the Heidelberg Catechism.

And, to add no more historical reasons to the list, the third Sunday in January, is the Sunday following the festival of the Epiphany, a very significant fact.

By published notices in the Philadelphia papers, the day is reported as having received marked attention.

In Trinity Reformed Church (Rev. Dr. Klopp, Pastor), the morning and evening services were devoted to it. The same was done in Christ Reformed Church (Rev. James Crawford, Pastor). In the First Reformed Church, Tenth and Wallace (Rev. Dr. Van Horne, Pastor), and in Heidelberg Reformed Church (Rev. J. I. Good, Pastor).

St. Luke's, Trappe (Rev. H. T. Spangler, Pastor), also celebrated the day, Ursinus College joining in the services.

In Rev. Dr. Weiser's congregation, New Goshenhoppen, in the morning, and the Swamp in the afternoon, large and appreciative assemblies united heartily in the observances of the Festival. The same occurred in Lancaster, and doubtless many other places.

Evidently, therefore, the festival has established itself; and it may be confidently hoped that it will soon become as generally kept as any other.

HURTFUL SUCCESS.

Success in lawful and proper undertakings is ever felt to be desirable. The hope of it stimulates zeal in the use of whatever means may be necessary to its attainment, and supports the spirit under difficulties encountered in its pursuit. And when a good work attempted for a worthy end has been accomplished, the moral effect should be inspiring for the future.

It has often happened, however, that success in any particular effort has proven hurtful rather than helpful.
to those who have achieved it. Instead of being prompted by it to continued effort in the line of duty and opportunity, or incited to attempt still better and higher things, they have let it lull them into indifference and inactivity. They are so delighted with the pleasant result which has crowned their toils that they abandon themselves to vain self-congratulations over it, and the indulgence of ease.

How often, in this way, has a victory won by a brave army one day been only the precursor of an overwhelming defeat the next. How often has a fortune, as it is apt to be called, proven the worst of misfortunes because of a neglect of the lessons bound up with the bundle that enclosed it.

Or, to apply the matter to college life, how frequently it happens that the achievement of some coveted academic honor, to secure which the young aspirant has strained every nerve, is followed by an indolent useless life, to the bitter disappointment of fond expectations awakened by what seemed a most promising start. "Spoiled by success" has been the fitting epitaph for many a tombstone; or, rather, it should be written "Spoiled by an abuse of success."

There is, however, another use to which these reflections may be fitly put at this time, especially by the friends of Ursinus College. Indeed, the topic in hand has been chiefly suggested by the cheering facts in the experience of the College reported in the last number of the Bulletin.

The successful issue of the financial effort made since the last Commencement no doubt caused many who have been warmly interested in the work going on here, and especially in the principles represented by that work, sincerely to rejoice. By the relief thus brought, many fears were dispelled, and strong confidence was inspired. This was natural, and, if combined with devout gratitude to God, it is altogether proper that such sentiments should be cherished.

But there is danger of so overestimating the measure of success secured as to produce apathy with regard to what still remains to be done. It may be hastily concluded that nothing more is now needed, and this will surely beget such a sense of unconcern as will make further effort and continued liberality appear superfluous.

It must be remembered that though well-begun be half-done, if the work be stopped almost as soon as vigorously started, it will not only fail of completion, but that which has been so far accomplished will fall into ruin, and the labor and liberality spent upon it be lost.

In this respect Ursinus must learn from the example and experience of other similar institutions, not only in the Reformed Church, but in others. Yale and Harvard did not permit the successes of a century ago to act as soporific soothing syrup upon them, but as stimulating motives to greater endeavors in every form of college enterprise and activity. After more than 130 years of successes, Princeton has been notably (and of late very effectively) doing the same. At Lancaster and Tiffin a similar law of "go forward" is operating.
So it must be with us. Every inch gained by past energy and the favor of God, through helping friends, must urge to steady, persistent advancement. Each success must be made a stepping-stone to further progress onward and upward, not a lounge for rest and sleep. Reactions in such cases are to be greatly dreaded; they always hurt and often kill.

Ursinus during the past two or three years has been growing and increasing in strength, to the grateful surprise of many, and, no doubt, the gruff disgust of some. Let the fact increase confidence and interest, but in such a way as will insure still more general and generous co-operation.

THE REFORMED CHURCH IN GERMANY.

The following interesting statistics have been gleaned from Dr. Zahn's recently published Life of a Reformed Pastor (German). They serve to show that, even under very unfavorable circumstances, the Reformed branch of the Protestant Church maintains itself in considerable strength:

"There are about 1,500,000 adherents of the Reformed Church in Germany. They are most numerous in the Northern Rhine Provinces, Westphalia, and Hesse Cassel. In the Rhine Provinces there are 300,000; in Westphalia 138,000, and in Hesse 380,000. The Province of Lippe comes next with 112,000, then Hanover with 84,000. The organization of Classes, however, is still kept up only in Lippe, where there are three Classes. Regularly organized Synods exist in Alsace, Lorraine, Lower Saxony, and Hanover. The Heidelberg Catechism is still in very general use among the Reformed Churches of Germany, although in some congregations it has been superseded by other catechisms. Some of the congregations are very large. The largest parish is that of Elberfeld, not far from Cologne, numbering 33,000. Closely adjacent to it is Muehlheim with 30,000; next is Barmen with 13,000; then Bremen with 24,000, Frankfurt 7,000, Magdeburg 6,000, and Hamburg 5,000. In Berlin the Reformed have been absorbed, for the most part, by the United (Reformed and Lutheran) or Evangelical Church. Still Bethlehem (Ref.) Church in that city reports 1,600 as connected with it, and the French Reformed Church has 6,000 members."
MINISTERIAL.


Dotterer, J., removed from N. Washington to Rebersburg, Pa.

Derr, J. H., pastoral relation with E. Berlin charge dissolved by Gettysburg Classis.

Frank, M. F., resigned East End, Pittsburgh, on account of impaired health. Address Lake, Stark county, Ohio.

Kretzing, J., resigns Christ Church charge, Adams county, Pa., to take effect April 1st.

Seiss, S. H., has resigned his charge in Indiana and gone to his old home at Host, Berks county, Pa.

Miller, N. J., address changed from Rebersburg to 727 Marietta Avenue, Lancaster, Pa.

Mull, G. F., late Principal of F. and M. Academy, has been appointed to Soldiers' Orphans Department in the office of the Supt. of Public Instruction, by Dr. Highbee.

Nott, H., ordained and installed at Milwaukee, Wis.

Peters, W. J., has resigned Slatington, Pa., on account of ill health and has gone to California.

Whitmer, A. C., Missionary Superintendent of the Tri-Synodical Board, address 42 East Chestnut Street, Lancaster, Pa.

BENEVOLENT.

Mrs. Lydia Brinker Fink has given $100 for the purchase of a bell for the infant congregation at Manor Station, Westmoreland county, Pa.

The Treasurer of the Board of Foreign Missions, R. F. Kelker, acknowledges the receipt of $1,055.06 from November 21 to January 4, of which $250 is for the female seminary in Japan.

BENEFICIARY EDUCATION.

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Sept. 23. H. M. Housekeeper, Phila. $58 20
Nov. 24. Rev. J. Smith, Bath . . . 30 00
Dec. 2. Rev. H. Leisse, Orwigsburg 20 00
ey's charge . . . . . . . . . 10 00
Dec. 23. Rev. M. H. Groh, Landis­
burg charge . . . . . . . . . 30 46
Dec. 24. St. Luke's Church, Trappe,
Jacob Weikels, Treas. . . . 40 18
Dec. 29. Rev. A. Wanner, York, Pa., 10 00
Dec. 30. Rev. Dr. Weiss, York . . . 50 00

1886.

Jan. 11. Rev. E. J. Fogel . . . . 100 00
Jan. 11. Rev. F. C. Yost, Milton . . 10 88
Church, Chester county . . . . 10 00
Jan. 22. Rev. F. F. Balmer, Waynes­bore . . . . . . . . . . . . . 28 67

FRANK M. HOBSON, Treasurer.

BOOK NOTICES.

From the Presbyterian Board of Publication, 1334 Chestnut St., Philadelphia.

CHURCH HISTORY IN BRIEF, by Rev. J. C. Moffat, D.D., Prof. of Church History, Princeton, N. J., 12mo. Price, $1.50.

As a succinct digest of Church History for popular use, this compendium of Prof. Moffat meets a want, felt or not, which should have been supplied long ago. The smaller book of Wharey, however good for its purpose, was too concise for the large class of Christians who should know at least as much of the subject as is given in this volume by Dr. Moffat. Only let it have a wide circulation and a careful perusal. Besides serving other important purposes, it cannot fail to confirm thoughtful readers in the divine principles of an apostolic gospel, Protestant Christianity, and to fortify them against modern insidious efforts often made within the camp to undermine the foundations of sound doctrine and pure practice. Somewhat reluctantly a regret must be added to this notice, that the author has followed in the track of earlier writers in a virtual disparagement of Zwingli and his part in the Reformation. Zwingli was not only the leading Reformer of Switzerland, but the first and chief Swiss Reformer, whose evangelical work began in Glarus (1506-16) nearly ten years at least before Luther began his in Germany, and whilst the great German Reformer was still, head and heart, hand and foot in the bondage of Popery. And the views of Zwingli (those to be found in his published writings, not those commonly ascribed to him either by prejudice, partisans, or men who wrote without consulting the original authorities) were, and are now, accepted and held by the great majority of Protestants, Lutheran or Reformed, both in Europe and America. A true authentic life of Zwingli as reformer and theologian remains to be written, at least in English. For German readers Christoffel's fairly answers the purposes of justice and truth.


Like most of the entertaining Sunday-school and youths' books published (in large numbers) by the Presbyterian Board, this volume will be found instructive as well as interesting; free from faults which often mar religious and moral "story books," and one that can be safely put in any Christian library whether Sunday-school or of the "church in the house."
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