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Circulars on Application.

Thos. J. Prickett, Principal.
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.

Between the pleasures of earnest application to profitable studies and sun-dry incidental diversions the wintry weeks of (foolish) discontent are rapidly passing away.

At the same time more outdoor exercise during the hours daily allowed and allotted to physical recreation would greatly add to the pleasures in the one case, and lessen temptations to discontent in the other. Lazy lounging in warm rooms, even with buildings as well ventilated as those of the College, brings its own legitimate physical penalties, to say nothing of worse evils.

An important change in the domestic economy of the College has been recently adopted by the Board of Directors with the approval of the Faculty. For reasons believed to be good, students from a distance have been required to board as well as room in the College. Under this rule spasmodic restiveness has been occasionally manifested, such as is familiar to all having the management of similar institutions. To allay this restiveness it has been resolved somewhat to modify the requirement. Now:

1. All students (except day-pupils) are required to room in the College, and be subject to its discipline as heretofore.

2. Any students desiring it, may procure table-board of such families outside as the Faculty may approve. In the case of younger students this privilege will be granted only at the request of their parents or guardians.

As the charge for boarding in the College was, obviously, not on a remunerative basis, there was no financial objection to the above change. The chief reason for not making it sooner had regard to the maintenance of proper domestic discipline. If the experiment should prove unsatisfactory, it will be easy to return to the old rule.

A brief notice of the excellent lecture of President Magill, of Swarthmore
College, and a report of the action of the Faculty with reference to it, will be found under Special Topics.

It would be strange if the College and its representative BULLETIN did not feel somewhat gratified at finding that the position and views taken and announced by it two years ago in regard to collegiate boat races, base- and foot-ball games, and that sort of athletics, are gaining favor. The wonder is that such sports ever received the encouragement they did as an essential part of collegiate culture. Of course, any recessions from earlier connivance at them, or encouragement of them as requisites to a complete education, will be made softly, in a sort of compromise way. But the BULLETIN ventures to suggest, that bears in a china-shop will hardly be found susceptible of such training as will secure the fragile wares from being broken amidst their dancing gymnastics.

The safest driver is the one that keeps farthest from the precipice.

The fact has come to our observation that Ursinus has among her students a number of young men who act as regular correspondents for different first-class weekly newspapers, in districts where her influence as an institution of learning is felt. As one method of acquiring a habit of writing easy and correct English this custom is worthy of high praise, while as a means of diffusing a knowledge of Ursinus' principles and her work, it also deserves warm commendation. It should, however, not be allowed to interfere with regular academic duties. Kept within proper limits, it would be well were the custom made even more general than it is at present.

Ursinus boys gave President Magill, as mementoes of his Collegeville visit, several fine specimens of spirited, whole-souled, enthusiastic applause. The Doctor conceded that they were certainly excellent samples of the genuine article.

As an item of interest, it may be stated that our attendance of students for 1886-7 shows an increase of three for the Fall Term, and four for the Winter Term, on the corresponding periods of last year. It will be remembered in this connection, that last year's attendance was unprecedented in the history of the College. It thus appears that the steady onward march is still in progress.

To ensure prompt insertion, matter for publication should be received on or before the third day of each month.

THE LITERARY SOCIETIES.

DIE EBRARD LITERARISCHE GESELLSCHAFT.

The Ebrard Officers are as follows: President, C. U. O. Derr; Secretary, Isaac C. Fisher; Treasurer, H. E. Jones; Critic, W. H. Worring; Chaplain, O. P. Schellhamer; Editor, O. G. Peter.

The Society meets each Monday afternoon at 4 o'clock. It talks of holding its first anniversary some time during the Spring term.

ITEMS.

The work of revising and publishing the Schaff constitution has been completed. It now appears in the hands of each member of the Society in handsome pamphlet form. One feature of the revised edition worthy of note is, that it limits the office of critic and the privilege of acting as judge in debate to
members of the Junior and Senior classes. This is a needed amendment and it will be of good result.

The Zwinglians have already begun preparations for their seventeenth anniversary, which takes place at the close of the present session. They are resolved to make it an eminently successful and enjoyable occasion.

The lecture by Rev. D. E. Klopp, D. D., of Philadelphia, on the 8th instant, under the auspices of the Olevian Society, occurring both too early to allow of a final announcement, and too late to permit of the insertion of a report in this issue of the BULLETIN, an account of it must be postponed until our March edition. At present writing the ladies are putting forth energetic efforts to secure for the doctor a large audience and a warm reception. The results of their work will have been known before this number appears.

THE ALUMNI ASSOCIATION.

The attention of those Alumni who have not yet responded to the circular sent out some time ago in the interests of the BULLETIN, is kindly called to the matter. An answer of some kind, whether favorable or otherwise, is desired in order that plans for the future may be properly arranged.

PERSONAL.

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

'74. Rev. M. L. Fritch, a theological alumnus, of Shillington, Berks county, Pennsylvania, on January 2, 1887, dedicated a handsome house of worship for the Wyoming congregation of his charge. The edifice is entirely free from debt.

'74. Rev. J. H. Shuford, of Central city, Iowa, is at present visiting at Tiffin, Ohio, being the guest of Drs. Williard and Hibshman. On Sabbath, January 30, he preached for Dr. Hibshman in Grace Reformed Church. He expects to locate in some charge East. For the last five years he has been in the West, part of the time as far out as Dakota.

'77. Rev. Ernest R. Cassaday, of Philadelphia, is a member of the committee of publication of The Lutheran Church Review, which is issued quarterly in that city by the Alumni Association of the Lutheran Seminary. As treasurer of the committee almost the entire business management falls to him, and the fine mechanical appearance and "get up" of the quarterly are evidences of the excellent manner in which he discharges his duties. A brief review of the publication appears in this month's Book Notices.

'77. Rev. A. B. Stoner, a theological graduate, held a very successful Church Work Convention in the Rocky Ridge congregation, of the Mechanicstown (Md.) charge, on January 5-7, 1887. Sixteen clergymen participated in the exercises of the several sessions.

'79. Rev. A. R. Thompson, also a theological graduate, pastor of the Stone Church charge, Northampton county, Pennsylvania, confirmed a class of twenty catechumens on the first Sunday of the present year.

'84. Rev. Jas. W. Meminger, of Vincent, Chester county, recently received and declined a call from St. Paul's Church, Lancaster, Pennsylvania. Duty seemed to demand of him that he remain in his present charge, and carry forward the work so successfully begun by him there.
SPECIAL TOPICS.

ON A FAMOUS SAYING OF LESSING.

(Conclusion of Dr. Clark’s Article.)

"Pure knowledge is for God alone," says Lessing. If by "pure knowledge" he means perfect knowledge, knowledge which is complete and entire, then he is right. But we may know many things certainly, which we do not know completely. No statement we ever make is perfectly adequate; but an inadequate statement may contain real truth.

Thus, for example, I know certainly my own existence, and the existence of a world outside of me. I know that there are in this world mineral, vegetable and animal substances; trees and flowers, and fruits and birds, beasts and fishes, day and night, summer and winter, ocean and land, mountain and plain, torrid zone and arctic circle. I know my friends, their faces and forms, their character and history. I know none of these things completely. I know them in part. But so far as my experience goes, it is knowledge, not opinion. This knowledge reposes securely on the immutability of the Divine laws—that is, on the inmutability of God himself. The universe, in its majestic order, its stability and permanence, is a manifestation of the unchanging God. We could not live a day, if we had not confidence in their stability. We do not imagine or conjecture that we exist, or that the world exists; we know it. Of this, at least, we are certain.

So, likewise, we know God. We know God just as we know the world, not by thought but by experience. Thinking creates opinion and belief; experience gives knowledge. A man may doubt intellectually, as Bishop Berkeley doubted, the existence of an outside world, but he cannot help knowing it, all the same. A man may be a skeptic in his theories, who is a strong believer in the conduct of life; and conversely, a man may intellectually believe a whole system of theology, and yet know very little of God and Christ, duty and immortality, because his life does not run in that direction. It is life and experience which give knowledge.

Moreover, without finding there would soon cease to be any seeking. The chief motive which leads us to seek is the faith that we are able to find. If we believe that nothing could be known, why should we seek? If agnosticism should prevail, which declares that we can know nothing of God and immortality, it is very certain that inquiring after spiritual realities would come to an end. The seekers after God, in all ages, have been those who believed that they could find him.

Socrates and Seneca, Marcus Aurelius and Buddha, all believed in the power of the human soul to attain a sight of the infinite wisdom and perfect beauty. Paul testifies that those who erected an altar at Athens to the unknown God were still hoping to find him. "God," he says, "has made of one blood all nations, to dwell on all the face of the earth, that they may seek after God, if haply they may feel after and find him, who is not far from any one of us." The doctrine of agnosticism, therefore, cuts away at its roots the highest intellectual efforts of the human mind.

Freedom of inquiry in religion is dependent on the faith that we can find truth. And unless we did find truth, our mental freedom would disappear. "Ye shall know the truth, and the truth shall make you free." It is the knowledge of truth, not seeking for it, that
gives freedom to the human mind. The great champions of freedom, who have broken the chains of custom and tradition, have been those who have seen truth, and have been compelled to utter it, whether men would bear or forbear.

Those who are only looking for truth, are not the martyrs who bear witness to it. But when the prophets and inspired souls have had a vision of the eternal beauty and the everlasting law, they have then been animated with a courage which defied the persecutors.

Paul broke the yoke of Pharisaic formalism; but it was not till he had found God in Christ. "The life I now live," he said, "I live by faith in the Son of God."

We are apt to be awed by the consecrated forms, the sacred usages, the venerable traditions of antiquity; we fear to do harm in opposing the beliefs of the vast majority. But when we come to know, by a personal experience, that these are superficial and temporary expressions of an eternal and unchanging truth which underlies them and is independent of them, we can dispense with these temporary forms. The true reformer, then, is the man of spiritual insight; it is the man who is not merely seeking for faith, but he who has found it. He knows in whom he has believed. He speaks that which he knows, and testifies of that which he has seen.

A purely logical intellect like that of Voltaire, can see the faults, sins, and follies of the Christian Church, and attack them from the outside; but how little do such attacks accomplish compared with the reforms which come from within.

Men must be animated by positive convictions to create lasting reforms. They must belong to that great company of prophets which comes not to destroy but to fulfill. It is not religion, but the absence of religion, which makes men the slaves of priestcraft, superstition, and form. It is because they have not sufficient religious weight to see that these are not voices from Heaven but the poor substitutes of earth. Not till the tide of religion rises high does it sweep away the ice of forms. Every genuine revival of religion sets free both mind and heart, breaks the chains of old tradition and makes all things new.

* * * * *

The seekers after God are of two kinds. Their aims are different, their methods are different, and the results obtained are different. The one class seeks for belief about God, and seeks it by an intellectual process. They wish to learn what rational grounds there are for believing; and the result of their effort is theology.

The other class seeks to know God himself, and they seek him by inspiration, by prayer, by obedience. They open their souls to receive life and love from on high; and the result of the seeking by communion with God himself is knowledge. A belief about God comes through thought; a knowledge of God comes through life.

* * * * *

It is always important to remember this distinction. Processes of thought never lead to knowledge, but only to opinion and belief. Knowledge comes from experience and life. Honest inquirers are often perplexed and discouraged, because their faithful speculation does not produce any profound religious conviction. It leaves them uncertain in the presence of probabilities only. To the merely intellectual seeker, God, immortality, Heaven, will always remain only probabilities.
But to him who lives a life of active obedience, of trust, submission, generous devotion to good—faithful loyalty to right, aspiration, devotion, prayer, God and immortality grow by degrees ever more real and certain. They are matters then not of speculation but of experience.

The maxim of Lessing, therefore, true, possibly, in the realm of speculation, is false in that of life. Speculation itself, the gymnastics of the mind, may be more valuable than any results of speculation. But certainly it is different in the realm of realities, external and internal. We have seen that a scientific man, always seeking the knowledge of astronomy, chemistry and physiology, and never finding it, could hardly be called a man of science; for science means knowledge, not the search after knowledge. So a religious thinker, always feeling after God but never finding him, can hardly be called a religious man. To spin forever webs of thought out of one's own brain, to live in perpetual contemplation of one's own ideas, this is not religion. Religion is living from God and to God.

A PLEA FOR THE HIGHER EDUCATION OF WOMEN AND FOR A MORE THOROUGH TRAINING OF TEACHERS—

Will designate the theme and aim of President Magill's lecture in Ursinus College Chapel, on Thursday evening, January 20, 1887. Although the subject may seem to have been commonplace and trite, it was treated with such freshness and vigor that the attention of the large audience assembled was at once aroused, and held to the end. If success in such an effort means not only to please and interest those present, but to win their warm approval of the speaker's plea, and make impressions likely to lead to effective co-operation with his endeavor to secure what he pleads for, Dr. Magill may well be gratified with that evening's free-will work. And if the popularity of a lecture implies, not the transient favor of an audience amused for the hour by frivolous jests and ludicrous anecdotes, but clearly indicated appreciation of its sentiments and purposes, and well-timed, intelligent applause, this particular lecture may be truly said to have been one of the most popular ever delivered in this place.

The BULLETIN will not attempt a full outline of the lecture, but limit its report to a brief summary of its main points.

After some appropriate introductory remarks bearing upon his double and yet closely connected theme, Dr. Magill first dwelt upon the claims of young women to the best educational advantages as being quite equal to those of young men. Though their peculiar constitution and characteristics indicate different missions and spheres of personal and social activity, they are entitled by corresponding natural endowments to the highest opportunities for the improvement of those endowments; and the responsibilities which their special spheres of activity bring with them demand as cultivated intelligence, affections and will, as enlightened and rightly poised a conscience, as any sphere man may be called to fill. To fulfill her calling in life, the divine purpose of her being, woman needs as complete an education, in the most rational and religious or moral sense of that word, as man, and for man's sake as well as for her own.
This train of thought lead logically to the question of the co-education of the sexes in the main academic courses of study. And the respected Lecturer plead warmly for this. The experiment at Swarthmore College had been successful, and he believed it would be found so, under proper discipline and domestic arrangements, everywhere. At any rate the theory was gaining ground not only in this country but in Europe.

As a legitimate inference from the preceding premises, it was next urged that colleges should admit young women to all the prescribed courses of study, special provision being made for separate instruction in special branches.

From this topic Dr. Magill passed over by an easy transition to what was his chief subject for the evening—the demand for more thoroughly educated and trained teachers for the primary, grammar, and other state schools. Giving due credit to the several normal schools for the service they had rendered in this respect, he urged that there was great need of improvement both in their courses of study and their methods. Instead of devoting their time and energies to instruction and drill in the science and art of teaching (pedagogy), they limited their efforts too exclusively to routine lessons in the branches commonly taught in the primary and similar schools, in arithmetic, spelling, grammar, &c. The unsatisfactory results, as to what belongs to the true education of the youth entrusted in their earliest years to the tuition and training of those so prepared for the momentous work, might be easily anticipated.

And yet the State gives $90,000 annually to such training-schools for teachers, paying them, as private corporations, this large bonus for doing, mainly, what many other private schools are doing without State aid.

As a remedy for this serious defect Dr. Magill proposed and advocated measures which will in due time be formally and fully laid before the public, and the proper authorities in the case. It must suffice to say now, that his plan involves a careful revision and modification of the present system of normal schools.

The above résumé of the lecture is given chiefly from memory, and may at some points not exactly reflect Dr. Magill's views; so that he must not be held literally responsible for the sketch. The Lecture occupied more than an hour in delivery, but was listened to with deep interest to its close.

ACTION OF THE FACULTY.

At a meeting of the Faculty of Ursinus College, held subsequent to the lecture reported above, the following paper, prepared by request, after due consideration was unanimously adopted.

The committee appointed by the Faculty to consider the relation of Pedagogy to the College curriculum and related topics as presented in a recent address in the College Chapel, by Dr. Magill, President of Swarthmore College, respectfully reports:

1. Their high appreciation of the address; their acknowledgment of the importance of the points discussed, and their conviction that a necessity exists for the advancement of the interests of Colleges in future legislation by the State.

2. There can be no doubt that Colleges, in the discharge of their high functions as educators of young men and women in the higher branches of knowledge to fit them for the most important and influential positions in the State, should have the fostering aid of the State.

3. That not only has the State not given such aid and has left the Colleges to do their work dependent on private liberality, but has most in-
jURIOUSLY discriminated against them by legislation, the tendency of which is to exclude College gradu­ates from taking part in the public schools of the State, and render it difficult for them to obtain certificates and diplomas in comparison with other institutions fostered by the State with large appropriations of money and legal privileges denied to Colleges.

4. The State has, by large appropriations and legal enactment, encouraged the Normal Schools to engage in the work of general education in competition with the High Schools and Colleges of the State, giving them advantages inconsistent with its duty to treat all alike.

5. That like privileges should be granted to Colleges, which provide chairs of pedagogics and Normal courses, with those enjoyed by the Normal Schools.

6. That Normal Schools, to properly meet the requirements of teachers, should be confined to the preparation of teachers, as Law Schools, Medical Colleges, and Theological Seminaries, are confined to the preparation of lawyers, doctors and clergymen.

7. That encouragement should be given by the State to teachers to take a longer and more thorough course, to qualify themselves by a proper apprehension of knowledge in its more extended and wider relationships.

8. That, in our opinion, it is expedient for the Colleges of this State, in order to further the ends thus proposed, to take united action in moulding public opinion and bringing it to bear upon the legislature of Pennsylvania, and we declare ourselves ready to take part in such action. Respectfully submitted.

H. W. SUPER.
S. V. RUBY.

BLAINE ON EX-TEMPORE PREACHING.

It will not be too late for the Bulletin to put in its word upon the very emphatic declarations of Mr. Blaine, at Harvard University, in favor of preaching instead of reading sermons, or, as it is mostly called, extemporeous preaching. As his remarks attracted much attention and have been widely printed in secular as well as religious papers, it will be unnecessary to copy them. That they should draw the fire of sharp criticism from some quarters was very natural. The statesman had spoken very plainly and somewhat pungently upon the subject, and touched sensibilities painfully chafed already by a growing dislike of what old “Brother Billy Barnes” (of Methodist fame) was fond of calling “paper pop-guns.” And coming from one in Mr. Blaine’s literary and public position, his animadversions upon a style of pulpit ministrations used by many very prominent clergymen, made his words, however polished, cut to the quick.

Readers of the Bulletin will not need to be told that it agrees essentially with Mr. B’s views upon this subject, though with some modification of reasons and the manner of statement. He is certainly right in asserting that reading written sermons from the pulpit is not properly preaching the gospel. And for about seventeen hundred years after the Apostles were first sent forth on their great evangelizing mission, no other view of the matter was entertained. This view still prevails on the continent of Europe. With but very rare exceptions, all sermons there are preached, not read. Neither can they as a rule be said to be verbally memorized for delivery. The reading of sermons would hardly be tolerated, as a stated practice at least, even in the so-called first pulpits of Berlin, Leipsic and other large cities of Germany.

The fact is that such use of full manuscripts in the pulpit is a comparatively modern fashion, and peculiar to English clergymen and congregations, starting probably in the Church of England (Episcopal), and under special circumstances. With this prestige it spread, as something more stylish than the old way, until even the Reformed Church
of Scotland more or less succumbed to the innovation. With what effects cannot now be described. But it does illustrate the power of a new fashion respectably endorsed over persons of certain tastes and pretentions, that in the course of a few years many congregations in particular sections got so far as to regard it as a slight upon their intelligence, if a minister attempted to preach anything but a written and read sermon. Such conceits are, happily, fast disappearing.

Returning to Mr. Blaine's remarks, it is true that he overlooks an important distinction between forensic and pulpit addresses and oratory, arising from the twofold function and purpose of preaching. His critics, however, also overlook it, so far as the Bulletin has noticed. When pleading before a bench or at a bar, the speaker's chief, if not sole aim, is to secure from those directly addressed a decision in favor of his side of the case. To do this he must use his methods with a fervor for which the occasion largely supplies the fuel. But this is not ordinarily the evangelical preacher's position as stated pastor of a congregation. His chief business is their instruction, edification, not plucking brands from the fire, not rescuing shipwrecked voyagers from surging billows. His more usual work is to feed the flock, to counsel, encourage, admonish, cheer them. And this, assuredly, demands a corresponding style of address. Even in forensic oratory the style adapted to Quarter Sessions would badly suit an argument before the Supreme Court. Now it might seem as though there were room and good reason for reading the sermon on such ordinary occasions. But even this may be fairly questioned, and the more familiar, conversational sort of address would probably be found far more effective.

In any case thorough preparation of mind and heart is an indispensable requisite to success.

President D. C. Gilman, of Johns Hopkins University, Baltimore, Md., speaking of the institution over which he presides, makes a series of statements that set forth with inimitable clearness the true object of a college:

"For my own part, I believe that the merit of a college consists in what it does for the character of students. If they are taught fidelity and accuracy; if they learn to appreciate the value of authority, as well as the privileges of freedom; if their wills are trained to overcome difficulty; if their social, intellectual and religious natures are developed; if the love of knowledge is quickened,—then the college is a success. Manliness will be its product. Example is more powerful than legislation in the training of young men. They follow those whom they admire. Hence it seems to me that the college will be efficient in direct proportion to the character of its academic staff. Any system will break down if it is poorly administered. Not what the college is called, but what it is, should be the criterion by which it is estimated."

REFORMATION DAY.

Reports from various sources show that the third Sunday in January was largely observed in commemoration of the great Reformation work of the sixteenth century, begun specially, and in the most effective sense, by Zwingli in Switzerland, and spreading in that sense from Switzerland over into por-
tions of southern Germany, along the Rhine into France, Holland, Great Britain, &c. A work like that is worthy of being held in remembrance for the praise of God and the moral good to be thus subserved.

LOCAL ITEMS.
The report comes that a Senior, recently in Philadelphia on business, finding himself with spare time on his hands, resolved to use it to his enjoyment and profit by attending a performance of the "Little Tycoon." As it happened, however, he unknowingly got into the Walnut Street Theatre where Mrs. Langtry was then playing. After long and patient waiting for his favorite song, "Love comes like a summer sigh," from the noted actress, he was by accident apprised of his mistake and filled with disappointment.

The class of '38 has bright prospects of becoming famous through the inventive genius of one of its members, who is on a fair way toward bringing to perfection a system of perpetual motion.

H. S. Filbert, who was classed among Ursinus' athletes, has left college to assist in his father's business.

GENERAL COLLEGE AND EDUCATIONAL NEWS.

"An annex for women is to be established at Yale."

Princeton Theological Seminary has 157 students, Crozer Seminary 56.

It is said that the consort of the Mikado of Japan is a Vassar graduate.

Two young ladies are among the Sophomores suspended for hazing at Maine State College.

A new university is to be founded at Worcester, Mass., with an endowment of $1,000,000.

A Junior at Yale has formed a class to learn the Hawaiian language.

A Chair of Pedagogics is in prospect at the University of Pennsylvania.

President Fanstable, of the Imperial University of Japan, is travelling in the United States.

Roger Williams University, for the colored race, has 214 students.

Making chapel exercises voluntary at Cornell has had the effect of abolishing them.

There are three surviving members of the class of 1820 in Princeton Theological Seminary.

There are forty-two college graduates on the staffs of the six leading daily newspapers of Boston.

Rev. Dr. Happer, a veteran missionary, is now in this country engaged in securing funds for a projected college in Canton, China.

A professor in a Vienna University made himself insane over a mathematical problem, and then committed suicide.

In the United States every 200th man takes a college course; in Germany, every 213th; in England, every 500th; and in Scotland, every 615th.

The Rev. Dr. Lewis, a Catholic priest of Toledo, Ohio, has just matriculated at the Ann Arbor University, in the junior law class. He is sixty-five years old.

February Century has an article on President McCosh, of Princeton, and uses his portrait as frontispiece.

Columbia College, New York city, will have an hundredth anniversary celebration on the 13th of April next.

M. Lanciani, the distinguished Italian, is delivering a series of lectures on "Roman Archæology" at the University of Pennsylvania.
Peddie Institute, at Hightstown, N.J., has about 120 boarding pupils enrolled. Principal Greene has secured subscriptions making the endowment now about $22,000.

Among the many lapses of memory which characterized Harvard’s celebration of her 250th anniversary, not the least was the failure to invite the only living ex-President of the college, the venerable Dr. Hill, of Portland. Everybody had actually forgotten his existence, and the story goes that it gave the dignitaries on the platform a cold shiver when they were reminded of their enormity by seeing the good doctor walk modestly into the hall with his class, after having found great difficulty in getting a ticket.

EXCHANGES.

Availing itself of the increased space which a change of type affords, and following the suggestions of respected contemporaries, as well as its own ideas on the subject, the BULLETIN opens with this issue an Exchange column. In doing so it but fulfills promises made in announcements of previous numbers. Notices and comments will necessarily be brief, save where special circumstances call for more extended remark.

The Pennsylvania College Monthly begins its second decade with the February edition. The editorial column contains a short, but very reasonable argument in favor of changing the name of the institution to “Gettysburg College,” and the title of its representative paper to “The Gettysburgian.” An abbreviation of the amount of “personal” matter might have improved the number.

The January University Mirror, Bucknell University, Lewisburg, Pa., puts in a somewhat tardy appearance, but is characterized by an abundance of good reading. We are pleased to see that it agrees with the views expressed by the BULLETIN on the subject of “Small Colleges.”

The latest addition to our exchange list is the Denison Collegian, the organ of Denison University, Granville, Ohio. The publication, which is on the whole a very creditable one, would do well by changing the position of its editorial notes to the front pages.

The Peddie Institute Chronicle, also among our new acquaintances, presents an exceedingly neat and orderly aspect. An absence of the stiff dividing lines between the articles would add still more to its attractiveness.

The Spectator, Capital University, Columbus, Ohio, paid us several visits, but thus far has omitted a January call. We continue, however, to await its coming; “better late than never,” you know.

Recent issues of The Pennsylvaniaian, the weekly paper of the University of Pennsylvania, Philadelphia, are marked by noteworthy changes for the better, as shown by an increase in the literary matter, and an excellent arrangement of news and personal items. It is fast becoming a model of its class.

The Swarthmore Phoenix is just now under the shadow of a dark cloud, it having sustained a great loss in the sad death by accident of its efficient business manager, Frederic B. Dilworth, of Delaware. We heartily offer our sincere sympathy.

The anxious solicitude of the Mirror, of the Central High School, Philadelphia, for the BULLETIN’S position regarding “Evolution” and “Conservatism,” is appreciated at its full value. As to the former, we know, and will know of nothing fairly entitled to that name but Darwinism, the scientific absurdities of which seem so manifest, and the atheising tendency of which is so strong, that its acceptance, even for a summer, by any number of sensible men, is amazing. No wonder some are trying to cover their blunder by expanding the term and quietly changing its primary import. But the BULLETIN is not willing to be duped by any such artifice. Evolution should not be allowed to hide its nonsense under a theory of periodically progressive creation, which the Christian Church has always held.

As to Conservatism, the BULLETIN has taken its stand considerately, and means to hold it; only let it be remembered that its conservatism means: ever onward in the direction of right principles, and ever upward to the truest and purest life.

We suggest to the Mirror, that when we desire to take notice of an article in an exchange, we shall do so without the reminder of an extra, red-inked copy.
MONTHLY SUMMARY.

CONGREGATIONAL.

At Friedensburg, Berks county, Pa., I. S. Stahr, a new union church, costing $10,000, has been dedicated free of debt.

The Church of the Ascension, Norristown, Pa., of which Rev. J. O. Johnson will retain the pastorate until March 1st, was reopened for worship January 2d, after having been enlarged, renovated and beautified at an expense of about $5,000.

A new union church was erected at Gougersville, Berks county, Pa., during the past season, at a cost of $11,000. The Reformed pastor, Rev. M. L. Fritch, was assisted at the dedication by Revs. S. Sweitzer and T. C. Leinbach.

The Reformed Church at Manheim, Lancaster county, Pa., Rev. Warren J. Johnson pastor, after having been enlarged, transformed and beautified, was rededicated on Sunday, January 23d. The cost of the improvement was about $5,000. A. Kline, Esq., one of the original Directors of Ursinus, is a prominent member of this congregation.

MINISTERIAL.

Alspach, J. W., has resigned Baldwin, Butler county, Pa.

Buser, J. H., settled at Ft. Seneca, O.

Greding, P., D. D., address, Bluffton, O.

Matzing, I., address, Salzburg, Mich.

Tonsmeier, A. J., Jr., ordained and installed at Paris, Stark county, O.

Shulenberger, W. C. B., removed from West Alexandria to Shelby, Richland county, O.

Schaaf, C. M., removed from San Francisco, Cal., to Huntington, Ind.

Weitach, E. D., P. O. changed from Cambria Station to Anselma, Chester county, Pa.

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.]

From the Presbyterian Board of Publication, No. 1334 Chestnut street, Philadelphia.

A FORM FOR THE ORGANIZATION OF A CHURCH. Prepared by Rev. J. Aspinwall Hodge, D. D. Ministers who are called to preside at the organization of a church will find this leaflet of great help. It describes the different steps to be taken and gives a form to be used in the official acts.

The Rev. James A. Worden, D. D., has prepared two tracts which will prove very valuable particularly to pastors and sessions. The first is The Young Pastor’s Position and Work in the Sabbath-school. The other is The Sabbath-school and the Church Session; their relations as defined by the laws and usages of the Presbyterian Church. Dr. Worden has given to all matters pertaining to the Sabbath-school such careful study that what he writes on these important subjects will be found wise and helpful. Though designed specially for Sunday-schools of the Presbyterian Church, these tracts contain valuable suggestions for all young pastors, and for many older ones.

MISSIONARY EXERCISE No. 2, for the use of Sunday-schools and Mission Bands. Leaders of Mission Bands will welcome this book which answers in a large measure the ever-recurring question: What shall we do next to make our band meetings interesting? A glance over the contents shows that the contributions and selections have been gathered with a view to meeting the needs of a large number of young people. In the “Introductory Notes” we have useful and suggestive hints on methods of work. The first division gives responsive readings on Praise, Prayer, Giving, and Bible Words on Missions. The dialogues and exercises are arranged for young ladies, boys and little people. The selections for recitation also embrace many subjects suited to the tastes of our mission band workers from the oldest to the youngest.

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