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## Ursinus College Bulletin Vol. 11, No. 9, June 1895

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# URSINUS COLLEGE BULLETIN

Volume XI.

JUNE, 1895.

Number 9.

## Ursinus College Bulletin

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INCLUSIVE, BY THE STUDENTS OF  
URSINUS COLLEGE

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Persons wishing to discontinue their subscriptions should send immediate notice of the fact.  
Matter for publication, including literary articles, items of news in any way pertaining to URSINUS COLLEGE, and special communications as to current phases of its work and welfare, will be gladly received from all students, alumni and professors of the Institution.

All contributions and changes in advertising, to secure prompt attention, must be presented or forwarded on or before the 15th of each month.

Rates for advertising sent on application.

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By an oversight in reading the proof an error crept into the article in the May number entitled "Songs of Seven." The word "biological" was used instead of "biographical." The thought of the sentence would not allow the word to be used, and it was very evident that some mistake had been made. The original manuscript contained the proper word, and we feel it our duty to make the correction.

\* \* \*

A FIELD Day will be observed at Ursinus during the coming Commencement week. There will be a number of athletic events, and a few prizes awarded in the most important of these events. This is something new, and promises to be a success. The physical director is doing all in his power to thoroughly develop the men under him, and all should join heartily with him in his efforts.

\* \* \*

THE open lectures delivered during the month were both interesting and instructive. "The Modern Newspaper," from a scientific point of view, was the subject of the first lecture, and was delivered by Harvey Maitland Watts, A. M., Literary Editor of the *Philadelphia Press*. The lecture contained much valuable information. He showed the immense power which is being exerted by the newspaper in its various departments. He explained the qualifications of a successful newspaper man, and also spoke of the advantages which a college-bred man possesses to enter this profession.

The next lecture was delivered by the Rev. D. F. Brendle, D. D., Bethlehem, Pa. His subject was "Woman, her Ed-

ucation, Marriage and Power." The lecture abounded in gems of thought. It paid a beautiful tribute to woman and gave sound advice to all. On account of the short notice and the inclemency of the weather, the attendance was not so large as at former lectures, but all who were present enjoyed a rare treat.

\* \* \*

THE new College catalogue has come from the press. It contains a number of new features. The collegiate year will hereafter consist of thirty-eight weeks, and is divided into two terms, beginning on the second Thursday of September and the first Monday of February, respectively. A recess of two weeks is granted

at Christmas and of five days at Thanksgiving and Easter. Work will be commenced promptly on the opening day. The conditions for admission to college require more work in English than heretofore. Some changes have also been made in the different courses offered by the College. Different committees have been appointed to visit the various departments of the College. This will undoubtedly be beneficial, as the committees are made up of such as are authorities on the work of their respective assignments.

The enrollment for the year is another source of encouragement. It numbers as high as has been attained in the history of the institution, and augurs well for the future.

## CONTRIBUTIONS.

### AT GREEN HILL.

Wounded by a haughty look,  
Wounded by the words of scorn,  
Dusty highways I forsook,  
Leaving streets by gossip scanned,  
At whose hand  
Hatred sits of envy born.

Wood and hill of freshest green  
Lure and soothe my weary eyes;  
Elm trees bend their boughs and lean  
Shadowing the ruined mill  
Where at will  
Perkiomen's waters rise.

Rocky slopes showed maple bloom  
Where the hedging thickets grow  
Making brightest buds illume,  
Shady glen and brown hill-side  
Spreading wide  
Wildwood beauty now anew.

Undulating was the gleam  
Scattered by the foaming spray.  
Purling, rippling flowed the stream  
Where the broken mill-dam lies  
In fallen guise  
Uttered undertones betray,

Tones that murmur through the dale  
Telling to the wooded hill  
All the sorrow of the vale.  
Circling high a water-bird  
Here is heard  
Poising rarest songs to trill.

Green were fir-trees overhead,  
Green the laurel, fern, and pine,  
But ere bursting sunshine spread  
Radiance to intervene,  
Clouded scene,  
Cheerless day and view were mine.

Sunshine warm and south winds drew  
Sweetness from arbutus buds  
Bringing fragrant breath that blew  
Through the spicy underwood.  
Soon I stood  
On the cliff that mocks the floods.

Sweet arbutus trailing strays  
Rising from the darkest mold  
Hiding from the common gaze;  
Tiny censers swung across  
Woodland moss  
Incense-breathing cups unfold.

By the flower spray enwreathed  
There the blooming bank arose.



Hearts of flowers inly breathed  
 Sweetly as forgiving love  
 Far above  
 Where the valley murmur flows.

Collegeville, Pa. MINERVA WEINBERGER, '84.

### MONUMENTS OF HUMAN GREATNESS PERISH.

*Zwinglian Oration delivered at the Twenty-fifth Anniversary of the Zwinglian Literary Society, March 22, 1895.*

The monuments of human greatness yield in succession to the destroying influence of time. Whatever is magnificent, or beautiful, or excellent, possesses only a temporary influence, and commands only a transient admiration. In the course of a few years, or at most a few ages, imagination is required to supply departed graces, genius mourns over extinguished glory, and human ambition is shedding tears over the perishing monuments of human greatness.

To man in his collective strength nothing seems impossible, and few things appear even difficult. He has dared everything; and he has achieved so much as amply to repay him for his labors. The extent of sovereignty which he grasped, when he stretched his scepter over numberless provinces, and planted the line of his dominion from sea to sea, demonstrated the unbounded character of his ambition, and the incalculable variety of his resources. The stupendous productions of art, on which he inscribed his victories, and which he intended as the pillars of his fame, have combined and exhibited all that is sublime in conception and all that is graceful in execution. Could he have attached durability to these, his triumph would have been complete—he would have bound time to his chariot-wheels, and rendered the monuments of his greatness coeval with the

existence of the heavenly bodies. But that irresistible power has dissolved all the associations which he formed, and overthrown all the structures which he raised. He touched the seats of empires with his commanding scepter, and the thrones of the earth crumbled into dust. Scarcely was the head of the monarch laid beneath the sod, before his dominion perished. Scarcely the active hand of the warrior stiffened in death ere the provinces which he had won revolted, and another hero arose, to run the same career of danger and oppression, to mark out the globe for himself, and to resign, in his turn, a crown so hardly achieved.

Of Nineveh—of Babylon—we have few remains. Of Egypt we have only characters of degradation. Of Rome there exist but the melancholy fragments of ruined grandeur. With the respective empires, the monuments of their power have been defaced or destroyed. Time has wasted the gardens, prostrated the Colossus, dilapidated the Temples, unraveled the Labyrinth, broken down the Mausoleum upon its dead, and left the Pyramids to mark the progress of his effacing hand, and to deride the folly of human ambition. When these exhibitions of human ability are swept away or so much of them only remains as to awaken sentiments of pity, it sometimes seems as if the magic pen of the historian would raise from their resting-places the departed shades of princes and warriors, and embodying them in their proper forms, would bring them again to act their part on the stage of time.

Go with me in your imagination if you please into Westminster Abbey, and what is the vast assemblage of sepulchres but a treasury of humiliation, a huge pile of reiterated homilies on the emptiness of renown, and the certainty of oblivion?

It is indeed the empire of death. How idle a boast, after all, is the immortality of a name! Time is ever silently turning over his pages. We are too much engrossed by the story of the present to think of the characters and anecdotes that gave interest to the past; and each age is a volume thrown aside to be speedily forgotten. The idol of to-day pushes the hero of yesterday out of our recollection, and will in turn be supplanted by his successor of to-morrow. "Our fathers," says Sir Thomas Brown, "find their graves in our short memories, and sadly tell us how we may be buried in our survivors." History fades into fable; fact becomes clouded with doubt and controversy; the inscription moulders from the tablet; the statue falls from the pedestal. Columbus, arches, pyramids, what are they but heaps of sand—and their epitaphs, but characters written in the dust? What is the security of the tomb, or the perpetuity of an embalment? The remains of Alexander the Great have been scattered to the wind, and his empty sarcophagus is now the mere curiosity of a museum.

Thus we see that in vain do men promise for themselves, or for the subjects of their eulogies, immortality; in vain they flatter themselves that they have erected a monument more durable than brass, loftier than the royal elevation of the pyramids, which neither the wearing shower, the unavailing tempest, the innumerable succession of years, nor the flight of seasons shall be able to demolish. They dream but of a fame that shall move round the circles of time. At last they learn that man passes away; his name perishes from record and recollection; his history is as a tale that is told, and his very monument becomes a ruin.

CALVIN P. WEHR, '95.

## THE MARKS OF JESUS.

*From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. Galatians VI: 17.*

In the Revised Version the text reads, "From henceforth let no man trouble me: for I bear branded on my body the marks of Jesus." It was a custom of those times for slaves to have branded on their bodies, burnt into their flesh, the initial of their master's name, or some other sign or mark which showed to whom they belonged. These marks could not be removed. No matter where the slave went, he carried this sign of his ownership. He could not get away from his master by flight, for these brands revealed whose slave he was.

They were also a badge of his condition. They declared that he was a slave. He could never obliterate from his person this evidence of his servitude. He could never pass for a free man. The witness of his state was branded indelibly, ineffaceably, in his flesh.

It was some such custom as this that St. Paul had in mind when he said that on his body were branded the "marks of Jesus." He meant that he was the slave of Christ, and that he bore the marks of his ownership on his very body. A slave branded with the mark of one master was free from all interference on the part of any other master. None but his own owner could command him. His allegiance was to him alone. His branding with one master's sign was a protection from all other masters' claims. He could say, "Let no man trouble me, for I bear branded in my flesh the marks of my owner."



Now, that is just what St. Paul says here: "Let no man trouble me, for I bear branded on my body the marks of Jesus, whose I am and whom I serve." The completeness of his consecration to Christ, indicated by his slave-brands, was his protection against the interference of all others who might claim a right to command him. Christ's ownership in him made it impossible that any other could have any right of ownership. The fact that he was Christ's slave made him free from any other master.

But what were these "marks of Jesus" which St. Paul says he bore branded on his body? They were the scars and other lines and impressions made upon him by what he had endured and suffered in serving and following Christ. He was an old man now, and we know that his body bore the marks of many a hardship and many an affliction which he had met since he first gave himself to Christ. Here, for instance, is a catalogue of some of the things Paul had suffered: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck . . . . in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

No doubt Paul's body carried in it the record of all these sufferings. Five times he had been beaten with the scourge, receiving in all a hundred and ninety-five lashes on his bare back. The weals left by these stripes were still on his body. The gashes were healed, but the scars remained. At Lystra he was stoned and left for dead. The marks of the bruises made by the stones were yet on him. Three times he had suffered shipwreck, and he had journeyed over many lands, exposed oftentimes to cold and storm, en-

during hunger, thirst and weariness. All these experiences had left their traces and records on his body. He was no more the vigorous young man who had witnessed the stoning of Stephen. His body was disfigured by wounds, bent by the burdens of years, covered with the signs of suffering and care, worn with toils and conflicts.

Why did St. Paul speak of these memorials of his persecutions, these records of his sufferings, as "marks of Jesus" branded on his body? They had all been gotten in his service of Jesus. It was because he was a Christian that the Jews had scourged him and that he was stoned. It was in his great zeal to carry the gospel to all lands, that he had suffered shipwreck, that he had traveled through the rough, wild countries of Asia Minor, that he had been exposed to heat and cold, and that he had worn himself out in missionary labors.

If he had continued the life of a popular Jewish Rabbi, receiving honors, enjoying wealth, dwelling in luxurious conditions, the idol of his people, there would have been none of these scars and weals, these tell-tale lines of care, suffering and exposure, this premature old age. These were the tokens of Paul's serving of Christ. They were the cost-marks of his discipleship. It would have been a great deal easier for him to have remained in his honored ease as a Jewish rabbi. It would have saved him much suffering.

Yet there is no regret in the tone of St. Paul's words as he speaks here of bearing branded on his body these marks of Jesus. Indeed there is a tone of triumph and exultation in his language. He bears these marks on his body as decorations of honor. He was not lamenting that he had suffered so much in

the service of Christ. He did not consider that he had wasted his strength and the freshness and beauty of his life in the toils, sacrifices and persecutions which he had endured in following his Master.

Much that he had experienced the world would rate as shame. Scourging and whipping with rods were esteemed dishonoring, and weals and knotted scars were regarded as badges of disgrace. But Paul did not so consider the marks on his body. They were not tell-tales of wrong doing. They were the marks of devotion to Christ and to truth. It was glory to have suffered thus as a Christian.

The patriot soldier who goes to war for his country is not ashamed of the wounds he bears in his body when he returns. No decorations he can wear on his breast are so honorable as his scars. I have heard old soldiers talk of their wounds, one telling how a bayonet was thrust through his right arm, another, how a ball crashed through his limb, a third, how a piece of shell left a gaping wound on his face. They took delight in showing the old scars. They were proud of their limps as they hobbled about, or of the empty sleeve, or of the rough disfigurement of their face. These scars were marks of honor. An old writer says: "It is not gold, precious stones and statues, that adorn a soldier, but a torn buckler, a cracked helmet, a blunt sword, a scarred face." We take off our hats to the patriot-soldier who bears these decorations. Thus it was that St. Paul looked upon the signs which he bore of his service for Christ. He gloried in his infirmities. He rejoiced that he had been permitted to suffer for his Master.

So much for the meaning of the words as St. Paul used them. "From henceforth let no man trouble me: for I bear branded

on my body the marks of Jesus." Every true Christian bears on his body the brands of Jesus. The body is the scroll on which the spirit writes all of the life's story. If a man lives in self-indulgence, giving way to appetite, to passion, to lust, the signs of his life of sensuality and sotchiness appear on his face. If one yields to anxiety, to discontent, to fretfulness, the countenance registers the inner unrest and feverishness in lines which no one can misread. Bad temper declares its unseemliness in the features. It is impossible for the envious man to conceal his envy; it writes itself all over his face, withering and wizening its freshness and beauty.

In all lines of life the body is the tell-tale of the spirit. We all carry about with us the marks of our servitude, the brand of the master we serve. The horny hand that grasps yours tells of hard, pitiless toil. The sailor's weather-beaten face tells of seafaring. The wasted frame, the trembling limbs, the pale cheeks, tell of sickness. The whitening hair, the wrinkled face, the bowing form declare that old age is advancing in your friend.

So, likewise, the inner, spiritual life shows its indices in the body. As sotchiness and selfishness and sensuality put forth their symbols in the body, so do nobleness of soul, restraint of nature, and all lofty moral qualities set their seal upon the features. "A beautiful soul makes a beautiful face."

We are not called to suffer persecution in the following and serving of Christ, and cannot point to any such "marks of Jesus" as St. Paul bore in his body. We have no weals on our backs made by scourgings because we were Christians. We have no disfigurements telling of stonings because we loved Christ. We have no



blue lines on our wrists where the manacles were when we were imprisoned as martyrs. We have not lost our health nor worn out our strength in missionary efforts among heathen people at home or abroad. But if we are Christians at all there are in us other memorials of struggle, self-denial and sacrifice, which God and angels see. All our life-lessons are learned at real cost. We reach the higher by trampling under our feet the lower. We attain spiritual beauty by the crucifying of the flesh. We get our strength in victorious struggle. No one ever rises into a noble character in vales of ease, walking on mossy paths, having his own way. It is the life of toil, of conflict, of burden-bearing, of self-denial, of pain, that makes the saints whose characters shine in radiant beauty.

You remember the strange story of Jacob's wrestling. He went from Jabbok in the morning maimed, lame, limping, but a new man, with a new name, a victor over self, over his old nature. From that day, Jacob, the supplanter, was Israel, a prince with God. All his life, to the close, he limped when he walked. But his limping was a mark of God upon his body. It told of the crippling of the flesh through which came the emancipation of the spirit.

So, oftentimes, is it in the story of life. Out of our earthly defeats come our truest victories. Many a man brings out of business reverses a new wealth of spirit, a chastened heart, a new power to discern heavenly treasures. Many a woman comes from a sick-room with a blessing of patience, gentleness, sympathy and thoughtfulness she had never known before. Many people come out of sorrow with broken heart, and yet with a holy beauty, a divine enrichment of character,

which they never possessed before. These are all marks of Jesus. They seem to be woundings. To our eyes they appear like scars, disfigurements, misfortunes. We pity those who suffer in these ways, but the angels do not pity them. Out of what seem to us experiences of loss and suffering come spiritual qualities, pearls of character, lines of growth, new graces.

We talk about character. What is character? The word is suggestive. It is from a root which signifies to scratch, to furrow, to engrave. Hence it means that which is cut or engraved, as on metal or stone. In human life it is that which experiences cut or furrow or brand on the soul. A baby has no character. Its life is like a piece of paper, with nothing yet written upon it. Or it is like a smooth marble tablet on which as yet the sculptor has cut nothing; or a piece of canvas waiting for the painter's colors. Character is formed as the years go on. It is the writing—the song, the story of love, of struggle, of sorrow, put upon the paper. It is the engraving, the sculpturing, which the marble receives under the chisel. It is the picture which the artist paints on the canvas. Final character is what a man is when he has lived through all his earthly years. In the Christian it is the marks of the likeness of Christ limned, sometimes furrowed and scarred, upon his soul, by the divine Spirit, through the means of grace and the experiences of his own life. The Christian character is the life bearing on it the marks of Jesus, branded oftentimes with the hot iron of affliction or pain. But these marks tell whose we are. They are the brands of Jesus.

It is well for us to remember always that being made like Christ is very serious



business. We say we desire it. We ask God to put the likeness of his Son upon us, to restore our souls to the lost image.

Do we think always that the literal marks of Jesus were prints of nails and a spear-wound? Do we remember that the symbol of the life of Christ which represents the very heart of his mission was a cross? I fear our thoughts of Christlike-ness embrace too often only the gentler, easier qualities. The heart of Christlike-ness is self-renunciation. To be really and deeply like Christ is to be crucified with him. We find this thought continually in St. Paul's letters. He speaks of bearing about in his body the dying of Jesus, of being crucified with Christ. These are hints of what Paul understood a Christian life to be.

There is a legend of Francis of Assisi—that in a holy rapture once he beheld the form of one crucified. When the vision had vanished, the saint bore in his hands and feet and side imprints of the wounds of the Savior. This is only a legend and fanciful. But there is a spiritual sense in which, when we gaze long and adoringly upon Christ, his marks are really imprinted upon us—not upon our hands and feet and side, not in any mere physical branding of wounds upon our flesh, but in the putting upon our soul of the features of Christ's own beauty. Instead of literal nail-prints on our hands and feet, our hands are to bear the same love-marks that were on Christ's hands—they are to be serving hands, helping hands, giving hands, holy hands, healing hands; and our feet are to be like Christ's feet—swift in running love's errands, ready to go anywhere seeking the lost, quick to carry us in the ways of God's appointments. To bear the "marks of Jesus" is to have the spirit of the cross

deep in our heart, to be one with Christ in his great mission to save a lost world.

There is another use of this text. The "marks of Jesus" are the marks of a Christian. "The Lord knoweth them that are his." There are certain features that must always be found in a disciple. One is faith. No one is a Christian who does not believe on the Lord Jesus Christ. Another mark is obedience. "Ye are my friends," said Jesus, "if ye do whatsoever I command you." If there is not the spirit of obedience, there lacks one essential mark of a Christian.

Another of these features is love. Jesus said, if we love father or mother more than him, we are not worthy of him.

Another sign of a Christian life is prayer. You remember that when Saul was converted, the Lord said to Ananias, "Behold, he prayeth." This was said to prove to Ananias that Saul was now a Christian. Wherever Christ hears a voice of true prayer, he says, "That is one of mine. Behold he prayeth."

Another mark of Jesus is a godly life. The disciples of Christ are in the world, but not of the world. They live on the same streets with other people, oftentimes in the same houses; they mingle with them in business, in the shop, in society, in joy and in sorrow; yet there is something in them that makes them differ from the world's people. They have hopes others have not. They carry on their face a shining which tells of divine life in their soul. In their sorrows they have a comfort the world knows nothing of. In the midst of ungodliness and sin they live holy lives.

"Ask you how such from others may be known?

Mark those whose look is calm, their brow serene,  
Gentle their words, love breathing in each tone,  
Scattering rich blessings all around unseen."

I have taken this subject to-night, in addressing those who are about to go out into the world as ministers of the Lord Jesus Christ, because it suggests some of the essential qualifications of a good minister.

First, the minister must bear the marks of Jesus. Education is important. One needs a well-trained mind to grapple with the questions that demand answer of every preacher. Soundness of doctrine is important. One must have clear conceptions of the great truths of the word of God, so as to be able to tell men clearly and plainly how to live in order to be saved. Eloquence is a great power in a preacher. Kindly sympathies are important in a man who would win souls. But these are not the marks of Jesus. A man may have education, mental discipline, intelligence, logical power, soundness of doctrine, eloquence, pastoral gifts, and yet not wear the true marks of Jesus. Back of the professional minister must be the man of God. One must be a Christian before one is a preacher, or being a preacher will be only a desecration, a sacrilege. You must wear the marks of Jesus.

You are too young to wear many of the marks St. Paul spoke of—traces of suffering in Christ's service. You cannot point to scars of scourgings and stonings suffered because you were Christians. You have not the marked and furrowed life of an old minister who has been giving out his life for forty years in self-denying service. You are not old soldiers, who can point to your wounds. You are just setting out with lives, fresh and strong and full of hope. Such marks of ministry as St. Paul could show, you must wait and toil many years to have. But you must have the marks of a true minister of Christ. You must have faith

in Christ. You must have the spirit of obedience—knowing no will but God's. You must love Christ. You must be well known in heaven by your prayers. You must have a life which will preach Christ even if you are silent. You must be good men. There is a power in simple goodness greater than any power of eloquence or argument or learning. The "marks of Jesus" must transfigure your life. Personal consecration must come before ministry. Being must come before doing. Jesus said his disciples must follow him, and then he would make them fishers of men and send them forth to preach and cast out demons.

I know it is easier to do a great many things for Christ and for our fellows than it is to be consecrated men, holy men, Christ's men; but nothing will come of such work unless we are first truly set apart for Christ and full of the Holy Spirit.

Miss Havergal once said she had learned that she must do a great deal of living to a very little writing. You will soon find that you must do much deep and holy living to a very little preaching. You will have to live your six days very near Christ, in obedience, holiness, faith and love, or you will have very little to put into your sermons on Sunday. You must be able to say, "Let no man trouble me, for I bear branded on my body the marks of Jesus."

Second, the minister must be a slave of Christ. That is the meaning of what St. Paul says in my text. The marks of Jesus to which he referred were a slave's brands. He belonged absolutely to Christ. He said no man had a right to trouble him, for he was Christ's marked slave, and Christ only had a right to command or influence him. The words show a



consciousness of belonging to Christ in the most absolute way. Paul liked to speak of himself as the slave of Christ. Christ had bought him with a price and Paul had recognized Christ's right to every power he possessed. No other master could interfere. If you have studied the life of St. Paul closely you have learned with what sublimity of devotion he served Christ.

Now that is the thought which I would impress upon the young men before me, who are about to become ministers of Christ. The spirit of a true minister must be a spirit of service. He belongs to Christ absolutely, body and soul, but he is Christ's not merely for enjoyment, but for service. Paul's "marks of Jesus" branded on his flesh were marks of serving. They were wounds gotten in conflicts with the world. They were records of toil, exposure, cross-bearing, loss, pain, and sore cost in doing the work of Christ. No one is ready to become a minister of Christ who has not learned to serve. The word minister means that—one who serves. "Not to be ministered unto, but to minister," was Christ's own motto, and it must be the motto of his followers.

You know how Jesus served, giving his life. Nothing less than this can be called Christlikeness. Did you ever notice carefully the word of Christ, spoken to his disciples, after he had risen: "As the Father sent me into the world, even so send I you." Jesus came and showed us the divine thought of service, giving himself for the world. Then he went away, but he has left us in the world to carry on his work. Just so far as we give ourselves for the world do we realize the full meaning of our mission here. One of Christ's prayers for his apostles, that last night, was that they might be sanctified,

or set apart, to the same life he had lived. "As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify (or consecrate) myself, that they themselves also may be sanctified in truth."

Self must die as hands of ordination or consecration rest upon your heads. Christ is sending you into the world to be what he was and to do what he did. May the Spirit of God fall like holy fire upon your lives consuming whatever remains of self in your hearts. You are to be Christ to men. It was said in strong phrase by an English writer: "God means every one of us to be a Christ." It may not always mean very much to say—"Be a Christian." Alas, that it sometimes means so little! But when I say to you to-night: "Be a Christ, wherever you go," that means utter self-forgetting. It will not be enough for you to go out among men and tell them of the love of God: you must let them see in you what the love of God means. You must be able not merely to show the people how Christ loved and served and gave his life; you must love and serve and give your own life. The best that is in you is not too good, nor too fine, to be poured out to help and bless the lowliest life, and to make one foul little spot of the world a little purer.

My friends, there is no other true standard of ministerial life. If one is going to be merely a professional clergyman, he would better keep his hands off an office so sacred. We must be a Christ to others. We must follow Christ, not only along the primrose path, but into the paths of service which his dear feet have tracked with their blood-prints.

"Lead me, yea, lead me deeper into life—  
This suffering human life wherein thou liv'st



And breathe'st still, and hold'st thy way divine.  
 'Tis here, O pitying Christ, where thee I seek—  
 Here where the strife is fiercest, where the sun  
 Beats down upon the highway thronged with men,  
 And in the raging mart, Oh, deeper lead  
 My soul into the living world of souls  
 Where thou dost move."

My young friends, it is an unspeakable pleasure to me to speak to you this evening. In what I have said I may have seemed to set a very high standard for the Christian minister. But there is no other standard. You must bear branded on your body the marks of Jesus. Holiness must show in your face. Love must burn in your heart. You must be altogether Christ's, and then in your serving you must lose yourself in loving

and giving. May God bless you and make you good ministers of Jesus Christ. Keep nothing back in your service. Give yourself unsparingly to your work. Never worry about ministerial rights and dignities—the divinest ministerial right and dignity is the privilege of service and sacrifice in the name of Christ. Scars gotten in this service are more honorable than earthly decorations, university degrees, or worldly fame. It is he who saves his life, spares himself, that loses his life in the divine sight. But he who loses his life, empties it out unsparingly, as Jesus did, shall save his life, finding it again in glory.

## COLLEGE NEWS.

### OLEVIAN SOCIETY.

The Olevian Literary Society held its annual open meeting in Bomberger Memorial Hall, May 2. The exercises passed off very successfully, and the young ladies deserve much praise for their efforts. The following is the program rendered :

March, "Red and Blue,"	Ida Hallman.
Invocation,	Pres. Spangler.
Roll Call,	Secretary.
Mandolin Solo, "Flower Song,"	Frances Moser.
Recitation, "Sentinel of Metz,"	Lulu Snodgrass.
Recitation, "The Siege of Calais,"	Hanna Longacre.
Vocal Solo,	Sara C. Hendricks.
Recitation, "Civil War: An Episode of Commune,"	Grace Gristock.
Instrumental Solo, "Second Valse,"	Ida Hallman.
Essay, "Advance of Spring,"	Elizabeth Titzel.
Oration, "Human Influence,"	M. Evelyn Bechtel.
Vocal Duet, "The Pale Moon,"	Mr. and Mrs. Chas. A. Wagner.
Olevian Ruby,	Minnie Bromer.
Instrumental Solo, "Concert Polonaise,"	Miss Hoyer.

The following officers have been elected for the ensuing term : President, Anna

Hohenstatt, A. ; Vice-President, Annie Zimmerman, A. ; Secretary, Evelyn Bechtel, '95 ; Treasurer, Grace Gristock, A. ; Editress, Hanna Wagner, A. ; Chaplain, Lulu Snodgrass, A. ; Critic, Elizabeth Titzel, '96.

### SCHAFF SOCIETY.

The attendance at the meetings continues to be good although the warm weather is coming on.

At a recent meeting the society had as its literary program reviews of the various periodicals which come into the College library. This was a very profitable program, for it brought before the members very plainly the leading articles in the different publications. These reviews were interspersed with music, vocal and instrumental.

The open meeting of the society held May 16 was a success. All the performers did their parts well. The following is the program as presented:

March, "Mazeppa," Stanley Casselberry, '98.  
 Calling to Order by President, Geo. F. Longacre, '96.  
 Calling the Roll by Secretary, Rob't M. Yerkes, '97.  
 Devotional Exercises by Chaplain, Wm. Miller, '98.  
 Essay, "Woman," Geo. E. Kopenhaver, A.  
 Recitation, "Curfew Shall not Ring To-night,"

B. Frank Paist, A.

Music, Piano Solo, "Silvery Waves,"

Miss Leon Rhoades.

Essay, "Reading," John E. Stone, A.

Dialogue, "The Unwilling Witness,"

H. L. Fogleman, '98; L. M. Strayer, A.

Music, Vocal Solo, "Marguerite,"

Miss Stella Usner, Royersford.

Essay, "The Red Cross," Herman S. Shelley, '97.

Recitation, "The Battle of Bothwell Brig,"

John K. McKee, '98.

Music, Piano Solo, "Harpiola,"

Miss Ida Bowman, Royersford.

Oration, "Convict Punishment," J. N. Faust, '96.

Music, Vocal Solo, Miss Sara C. Hendricks.

Schaff Gazette, by the Editor, G. W. Zimmerman, '96.

Music, "Continental's Farewell," Schaff Quartette,

Messrs. Fogleman, Hoover, Williams and Heffner.

Second Roll Call.

Doxology.

The third annual re-union of the society will be held on Wednesday afternoon, June 19, at 2 o'clock, in Schaff Hall. All alumni members and honorary members are cordially invited to be present. A special program has been prepared for the occasion.

### ZWINGLIAN SOCIETY.

The society has purchased an easel, which is to hold the picture of Oliver Wendell Holmes presented to the society by C. D. Lerch, '95.

At the recent election of officers, the following were elected: President, J. G. Kerschner, '96; Vice-President, E. M. Scheirer, '96; Recording Secretary, F. P. Laros, '97; Corresponding Secretary, H. H. Shenk, A.; Treasurer, J. P. Spatz, '97; Chaplain, W. Buchanan, A.; Musical

Director, A. T. Wright, '96; Editor No. 1, M. N. Wehler, '97; Editor No. 2, C. Petri, A.; Critic, E. J. Laros, '96; Janitor, E. Appenzellar, A.

The society will hold its annual reunion on Wednesday of commencement week, at 2 P. M.

### LIBRARY NOTES.

The following persons have presented books to the Library: The Rev. R. S. Appel, Hamburg, Pa., Spurgeon's Treasury of David, 7 vols.

The Rev. C. R. Brodhead, Pastor Lower Providence Presbyterian church, Eagleville, Pa., first five volumes of Christian Literature.

F. G. Hobson, Esq., Collegeville, Pa., Historical Sketches, Historical Society of Montgomery County, Vol. I, 1895.

The Rev. John F. Pollock, Pastor First Presbyterian church, Allentown, Pa., Saurin's Dissertations on the Events of the Old Testament, Vol. I, 1723, Boyle Lectures, Vols. I and II, 1739.

The Rev. J. R. Miller, D. D., Editorial Superintendent Presbyterian Publication and Sabbath-School Work, a complete set of his works. Of the writings of Dr. Miller, the Rev. Dr. James I. Good, Dean of the School of Theology, says:

"The books of the Rev. J. R. Miller, D. D., are a beautiful combination in literature of the picturesque and the spiritual. They wonderfully combine rare literary taste, suggestiveness of thought and unction of spirit. Of the Rev. Dr. Cuyler, whose fame has become world-wide for these peculiarities of style, Dr. Miller has proved himself a worthy successor."

M. PETERS, Librarian.

## LOCALS.

Don't demand your rights unless you do right.

The Senior invitations were out early this year.

What does a student usually fear the most? Being found out.

Who will win the medals at the Junior Oratorical Contest is the question agitating the minds of our Juniors.

Within the last month, twenty-eight pupils have been placed in lucrative positions by the Schissler College of Business at Norristown.

Student—Is there anything better than heaven?

Prof.—Nothing.

Student—Then beefsteak is better than heaven, for beefsteak is something.

The Summer School of Ursinus College will open Monday, July 1, and will continue five weeks. Programmes of the Courses offered may be obtained from the Secretary of the School at Collegeville.

Some of our students may profit by heeding the warning set forth in the following lines:

Open up the cemetery,  
Close your heart to vain regrets;  
Useless the apothecary,  
Johnny's smoking cigarettes.

The Faculty announces that examinations for admission to College will be held Monday and Tuesday, of Commencement week, June 17 and 18, as well as Monday and Tuesday, September 9 and 10.

The Rev. D. F. Brendle, D. D., of Bethlehem, Pa., favored the students with an elevating lecture on "Woman, Her Education, Marriage and Power." The lecture was of such a character, that it

displayed scholarship based on good common sense. It would be well if the venerable doctor could deliver the same lecture in every city and town of our state.

The last of the series of College sermons was preached in Bomberger Memorial Hall, on Sunday afternoon, May 12, 1895, by the Rev. J. F. Pollock, D. D., pastor of the First Presbyterian church of Allentown, Pa. The sermon was of such a character that it supplied the proper spiritual and intellectual food needed by the students. It was an able discourse, delivered with great earnestness.

The reception given at the Ladies' Hall, on Tuesday evening, May 28, under the direction of President Spangler, was a success in all respects. The attendance was greater than at any former reception. The assembled guests were agreeably and profitably entertained by the Dr. and Mrs. Thomas J. Mays, assisted by Mrs. Whitmer, of Philadelphia. The program consisted of several German vocal duets, solos, a trio, and an instrumental solo.

Mr. Harvey M. Watts, one of the editors of the Philadelphia Press, delivered an interesting and instructive lecture on the subject of "The Collegiate Man in the Modern Newspaper," on the evening of May 7, 1895, in Bomberger Memorial Hall. Though the gentleman is young in years, he showed the assembled audience that he thoroughly understands the essentials required for the attainment of success in printing the modern newspaper.

## PERSONALS.

C. P. Wehr, '95, preached for the Rev. J. H. Hendricks at Skippackville, on Sunday, May 5, 1895.



Prof. F. Edge Kavanagh preached in St. Luke's Reformed church, Trappe, on Sunday evening, May 12, 1895.

O. R. Frantz, '95, conducted services in the Chapel of the Montgomery county poor-house, on Sunday, May 26, 1895.

L. C. Lawall, A., has returned to the College after spending a short time at his home, whither he had gone on account of sickness.

W. A. Kline, S. T., '96, preached two able and instructive sermons in St. Luke's Reformed Church, Trappe, Pa., on Sunday, May 26, 1895.

Geo. A. Stauffer, S. T., '97, will assist his brother, the Rev. John J. Stauffer, at Elizabethville, Pa., in his work during the Summer vacation.

A. M. Engle and H. H. Shenk, two of our new students, spent a short time recently with their friends and relatives at their respective homes.

The pulpits occupied by Rev. Frank N. Bleiler, at Slonaker, Chester county, Pa., were filled by C. D. Lerch, '95, on Sunday, May 19, 1895.

Fred. H. Witzel, S. T., '97, has secured a position as clerk in one of the extensive manufacturing establishments of the Lehigh Valley Navigation Company, located at Hazleton.

Rev. Henry T. Spangler, D. D., delivered the Memorial Address at Schwenksville, on Decoration Day, and has also been requested to deliver an address to the graduating class at the Commencement of the McEwensville High School.

H. L. Fogleman, '97, and N. B. Spencer, A., each had an ankle severely sprained during the game of baseball

played between Norristown Y. M. C. A. and Ursinus on Saturday, May 25, 1895. Both have fully recovered from their injuries.

#### ALUMNI.

'77. Rev. J. H. Bomberger, A. M., Columbiana, O., has a very valuable and interesting article on "How to Collect Beetles" in the *Golden Rule* of May 23. Mr. B. has himself a large collection of beetles, and his article is therefore all the more important.

'84. At the communion service on Whitsunday, held in St. Paul's Church, Lancaster, of which the Rev. Jas. W. Meminger is pastor, there was a large attendance at both the morning and the evening services and the number of communicants was about 400. Bro. Meminger has exercised a helpful ministry to increasingly large congregations ever since he became pastor of St. Paul's congregation. The number of members added to the church this year thus far is 87, which number will be increased to 100 before the year closes. A chapel in the northern part of the city will also be completed by the congregation this Fall, and preparations are being made to build a new church in the near future.

Rev. and Mrs. Meminger have the deepest sympathy of their many friends in the bereavement which they have recently sustained in the death of their son.

'89. Rev. I. Calvin Fisher, A. M., has compiled and edited a History of St. Mark's Reformed Church and Sunday-School of Lebanon, Pa. He has been pastor of this church since Nov. 4, 1892, and has been very successful. The Sun-

day-school recently celebrated its tenth anniversary with appropriate exercises.

'93. Invitations are out announcing the wedding of Rev. J. S. Kosower to Miss Emma, daughter of the Rev. J. H. Stepler, of Cleveland, Ohio. Rev. Kosower is pastor of the Reformed church at New Philadelphia, Ohio. The happy event will take place June 27, at eight o'clock. The BULLETIN extends congratulations.

#### QUARTO-CENTENNIAL COMMENCEMENT.

##### PROGRAMME.

Sunday, June 16.

Quarto-Centennial Sermon, at 10 A. M., by the Rev. D. Earnest Klopp, D. D., of Lebanon. Music by Trinity Church Choir.

The Baccalaureate Sermon at 8 P. M., by President Henry T. Spangler, D. D., Music by the Beethoven Chorus, Rev. E. Clark Hibshman, Leader.

Monday, June 17.

The Junior Oratorical Contest at 8 P. M. Awarding of the Hobson and Meminger Medals. Music by Trinity Church Orchestra, Norristown, Mr. Walter Geller, Leader.

Tuesday, June 18.

Field Athletics on College Athletic Field at 2 P. M. Awarding of Medals to four successful contestants.

The Address before the Literary Societies at 8 P. M. "The Scholar in Modern Society," by Prof. Edmund Morris Hyde, Ph. D., of Lehigh University.

Wednesday, June 19.

The Annual Meeting of the Alumni Association at 9.30 A. M., in the College chapel.

The Annual Meeting of the Directors of the College at 10 A. M., in the President's Rooms.

The Annual Re-Union of the Literary Societies at 2 P. M., in the Society Halls.

Art Exhibit, 3-5 P. M., in the Studio, third floor Bomberger Memorial Hall.

The Alumni Banquet at 4 P. M., at Prospect Terrace.

The Alumni Oration at 8 P. M., in the College Auditorium, "Twenty-Five Eventful Years," by the Rev. James W. Meminger, A. B., of Lancaster.

Thursday, June 20.

The Annual Commencement at 10 A. M. Music by Bridenbach's Orchestra, Philadelphia, at 9.30 A. M.

Address to the Graduates by His Excellency Daniel H. Hastings, Governor of the State of Pennsylvania.

Quarto-Centennial Oration by the Hon. Charles Emory Smith, Ex-United States Minister to Russia.

Quarto-Centennial Exercises at 2 P. M., in the College Auditorium.

Congratulatory Addresses by representatives of other Literary Institutions.

The President's Reception, at 8 P. M., at the President's House.

The Committee Room is in the Library. The Alumni and all visitors are requested to call there and enter their names and addresses in the Register.

Card orders for excursion tickets on the Philadelphia and Reading and Pennsylvania Railroads may be obtained by writing to the Commencement Commit-

tee. On the Perkiomen and Stony Creek Railroads excursion tickets will be sold without orders. These tickets will be good from Friday, June 14, to Saturday, June 22.

Trains for Colledgeville leave

Philadelphia	A.M.	A.M.	P.M.	P.M.
12th and M'k't	7.42		1.42	4.35
Harrisburg	5.10	9.40	1.10	
Columbia			12.30	
Reading	7.15		12.30	3.06
Allentown	6.30	10.45		2.35

A special train will leave Colledgeville on the evening of Commencement day at 6 o'clock, connecting at Perkiomen Junction for Reading and Philadelphia, and way points.

Rooms may be engaged in advance at Prospect Terrace and the Alberta at \$1.00 a day. Single meals may also be obtained at the Terrace, the Alberta, and the hotels and boarding halls of the town.

**ATHLETICS.**

Owing to the impossibility of obtaining suitable clubs with which to play, only two games have been played since our game with Allentown. All has been done to make the team a success and those that compose the team should recognize the encouragement that has been given to athletics by the Athletic Committee. But the success depends upon each student giving the required support.

On Saturday, May 4, Temple College, of Philadelphia, made us a visit. It was soon discovered that they were unable to do anything with Laros, while Coulston was an easy mark for our boys.

INNINGS.										
URSINUS,	4	4	0	2	0	2	3	1	x—16	
TEMPLE COL.,	0	0	0	1	0	0	0	0	0—1	

Errors, Ursinus 11, Temple 8. Hits, Ursinus 14, Temple 4. Struck out, Ursinus 2, Temple 8. Batteries. Ursinus, Laros and Trook; Temple, Coulston and Wescott.

On Wednesday, May 8, the annual game with Hill School was played at Pottstown. We were unable to do anything with Clark and were therefore defeated. Laros proved his ability by keeping the Hill School down to eight hits. Kiefer in attempting to make a double play, with three men on bases, when Zimmerman was called out on strikes, allowed Ursinus to score her only runs.

INNINGS.										
URSINUS,	0	0	0	0	0	3	0	0	0—3	
HILL SCHOOL,	0	0	0	3	4	0	0	0	x—7	

Errors, Ursinus 7, Hill School 3. Hits, Ursinus 2, Hill School 8. Struck out, Ursinus 14, Hill School 8. Batteries. Ursinus, Laros and Trook; Hill School, Clark and Kiefer.

The Juniors and Sophomores played the first class game on May 1. The game was one-sided, but in the beginning was very interesting. It soon became a practice game for the Juniors. The score:

JUNIORS,	1	1	0	2	2	0	3	3	11—23
SOPHOMORES,	0	0	0	1	1	0	1	0	1—4

The consolidated Preparatorians and Class of '96 played a game on May 22. It was expected that the Preps would make a good showing against the Juniors, but they were not equal to the occasion and were defeated by the following score:

JUNIORS,	2	5	0	1	0	2	3	0	0—13
PREPS,	0	2	3	1	0	1	0	0	0—7

A series of Athletic sports is being arranged for Tuesday of Commencement week. Medals will be awarded to the winners of the 100 yard dash, pole-vault, putting-shot, and high jump. Other contests will be held, but no prizes will be offered. A tennis tournament is being arranged. The final set to be played during Commencement week.