

of the time, and we hope that our graduates, whose attainments and achievements are the glory of our Alma Mater, will join hearts and hands in the accomplishment of some work which will materially increase her prestige and power, and which will exert an influence on the religious thought and activity of the day.

"THE SOLEMN AND DEEP CHURCH BELL."

A Conservative, and all Englishmen are Conservatives at heart, is one who seeks in social, in political, and in religious life, to use within the present all that has proved best and most fitting in the past. So far we are united. It is only when we seek the boundary, line, the point at which the old is to be laid aside and the new adopted, that there is difficulty and difference of opinion. In connection with conservatism in church matters, Mark Twain's humorous, yet wholly serious remarks occur to us. Writing of church bells, he says, "There cannot be any excuse for our church bells, for there is no family in America without a clock, and consequently there is no fair pretext for the usual Sunday medley of dreadful sounds that issues from our steeples. There is more profanity in America on Sunday than in all the other six days of the week, and it is of a more bitter and malignant character than the week-day profanity, too. It is produced by the cracked-pot clangor of cheap church bells." Making allowance for a certain exaggeration in style we concede the author as his right, we believe there is a great deal of truth in what he says. A church bell in a city is a useless thing and too often, it is also a nuisance. Its proper place is in the country, amid sweet smelling fields and flowers. In the stillness and repose of such a scene the sound of the bell is solemn and suggestive of holy thoughts. In the city all is different. The soul of a bell is influenced by its surroundings. Amid telegraph