

in theory, were, at the time of their adoption, strenuously opposed by many, as impracticable, and there is reason to believe that the conditions of their successful operation do not yet exist.

THE monthly lecture delivered by Doctor Sawyer, before the students of the three departments, on Sunday, March 2nd, was more than usually interesting. It was, besides, a slight departure from the ordinary course. Heretofore it has been customary to deliver addresses on various religious topics, chosen by the different speakers, sometimes with too little adaptation to the circumstances and the prevailing mental and spiritual needs of the students. But on this occasion the President selected the regular lesson from the International series, viz., Paul at Athens, and by his characteristic clearness of explanation, felicity of expression, and vividness of description, commanded the earnest attention of his listeners for more than an hour. He followed Paul on his missionary tour over the classic grounds trodden by the conquering hosts of Alexander, and by the expedition of Cyrus, immortalized by Xenophon. He described Athens as it was, with its magnificent temples and porticoes, its splendid statues, its Acropolis, the pride of Greece, on whose summit glittered the celebrated statue of Minerva—the guardian goddess of Athens, the Parthenon, dedicated to “all the gods” and the Propylaea constructed entirely of Pentelic marble. The scene, thus spread out before the apostle Paul, as he stood upon Mar’s Hill, was an imposing one, and yet, though not insensible to the beauty of art, and the unsurpassed splendor of the Grecian capital, he was not to be diverted from his purpose by the scenes around him. He came almost alone, a pioneer of Christianity, to plant the standard of the cross on one of the strongholds of heathenism in Europe. The undertaking seemed like a forlorn hope, but in the end it was crowned with success. He was about to address an audience, the most cultured and crit-

ical in the world, but he was equal to the occasion. His sermon is admitted to be a masterpiece in its adaptation to the religious characteristics and habits of thought of his hearers. He conciliates and then interests them. He delivers his message and goes his way, scoffed at by some, treated with deference by others, followed by a few.

IT might seem to some that public opinion in a small college community was a matter of little account. Such, however, is far from the fact. On the contrary, there is no way in which the positive influences, the whole genius of an institution, are more clearly revealed than in the prevailing conversation and sentiment of the students.

But while a pure healthy tone of life may be an effect, it becomes itself a great positive power. Hence the evil results of these disturbing, diverting causes which turn the mind from its normal course into dissipating channels. The tendency of these is to keep the student’s mind distracted, or in a state of ferment. It is needless to specialize as to what these causes are. They are peculiar to no one institution, but arise out of the general and particular circumstances of college life. In dealing with such irregularities it is, of course, wise to remove, if possible, the underlying cause; but, supposing some disorder to be inevitable, the aim should be to destroy the effect. This will be best secured by such action on the part of the students and faculty as will most quickly put the particular circumstance out of sight.

But public opinion in one place will be marked by a local coloring. Thus, in our own case, in which three institutions with separate residences are situated within a small town, we are apt to be shaken by every little local sensation, while we feel but faintly the throb of the great world pulse which quickens large centres. This, we say, is a tendency, but not a necessary or proper fact. The great world of thought and action is not far from us if