

APOSTROPHE TO TIME.

ETERNITY'S lost child, who full of years
 And unbefriended, ever wanderest on,
 From age to age, through this dark vale of tears,
 Waiting for no man underneath the sun,
 But journeying onward with thy scythe in hand,
 Mowing down nations at one stroke, which are
 Thy harvestings!—how long on this dark land
 Wilt thou continue thus to lay life bare,
 In utter nakedness!—how long before
 My sorrowing soul shall triumph over thee?
 Not till the hour when thou shalt be no more!
 Not till the hour when thou shalt say to me,
 "Come! thou art called for in eternity!" —*Scl.*

OUR LECTURE COURSE.

THE second lecture of the course maintained by the students was delivered in Academy Hall, on Tuesday evening, Nov. 17th, by Rev. J. A. Gordon of St. John, on the subject, "Wit and Humor, Weeping and Laughter, their proper Use." The President of the Athenæum Society, Mr. F. H. Beals, presided. The attendance was unusually large, the Hall being filled to its utmost capacity. It would be well if the committee prepared for such an emergency, as it is extremely unpleasant to have seats brought into the room after the lecture has commenced. If it were possible also to have some music provided, it would add greatly to the attractiveness of these gatherings.

Mr. Gordon did not attempt to treat his subject philosophically; did not distinguish between wit and humor,—a distinction of which we confess we were glad to escape the reiteration; but he at once proceeded to illustrate the nature and causes of weeping and laughter. His description of the lugubrious countenance of the "gloomy man" was probably the best piece of word-painting in the lecture. Leaving this familiar friend, he next touched on the nobility of weeping: the modern Chesterfields restrain their grief, but Hector weeps as the bugle calls him from the arms of Andromache; and, noblest example of all, the God-man commemorates the death of his friend with a tearful, eloquently-silent *In Memoriam*.

Passing on to the subject of wit and humor, the lecturer gave many examples of irony, satire, burlesque, parody, etc., from the writings of such noted wits as Sydney Smith, Douglas Jerrold and Mark Twain, together with numerous unfathered jokes. Many of these, while exceedingly *apropos*, failed to interest as much as when they were newer. It is certainly not very creditable to us that those lyrics, which by reason of their Grecian simplicity and beauty have become endeared to every heart, should be deliberately rendered contemptible by the process of parodying. Whether a travesty on *The Burial of Sir John Moore* is to be ranked under wit or humor

we know not; but such performances, "though they make the unskilful laugh, cannot but make the judicious grieve."

Probably the best part of the lecture was that which referred to the practice, too common in these days, of scoffing at sacred things. The evil effect of this was illustrated by the case of Voltaire, whose *persiflage* resulted in the sneering infidelity of the French Revolution. The work of Cervantes in *Don Quixote* the lecturer regarded as parallel to this; but the question will arise in the mind of the student of history whether this incomparable humorist, while ridiculing the dead forms of chivalry, did not recognize and foster its true spirit.

On the whole the lecture was a very enjoyable one; and as the President said in closing, to students engaged in the study of Mathematics and Philosophy, an hour spent in the contemplation of these finer parts of our nature was a privilege to be highly prized and not soon forgotten.

CORRESPONDENCE.

"McMASTER AND ACADIA."

Messrs. Editors:—

I notice in the November number of the *ACADIA ATHENÆUM* a letter, signed "Amicus," in regard to recent changes in the curriculum of McMaster Hall. "Amicus" is laboring under misapprehensions, which, as a "friend," he will be happy to have me correct.

We have three courses of study:

1.—The first for Graduates in Arts. This course is three years, just as it is at Rochester, Crozer, Newton, and all the other Baptist Theological Seminaries in the United States. It never was a four years' course. We never even dreamed of making it a four years' course. Nor have we made any change whatever in it since last July, when our present catalogue was put into the printer's hands. And it is a three years' course for Graduates in Arts of any and all universities alike. If it be true, as "Amicus" states, that some of the Graduates of Acadia, "who fully intended going to Toronto," went elsewhere on the supposition that our course for graduates is four years, they went under an entire misapprehension of the facts. I deeply regret that there was any occasion for misapprehension, for the Acadia men we have already had are of such quality that we eagerly desire to have many more.

2.—We have a four years' course for non-graduates. In our experience we found a considerable number of men with a fair knowledge of Latin and Greek sufficient, say, for matriculation into the University, whose age and circumstances made both a University and a Theological course impracticable. As they have devoted their lives to the ministry, they needed a direct preparation for their life work. This