

the great mass of their fellows were appointed by providence to act as "hewers of wood and drawers of water;" the absolute line of demarcation supposed to separate man in his origin from lower forms of being has been obliterated; the conception of the Divine Being as an *Être Supreme*, standing beyond the world and in no way involved in its process, has become incredible. But all these negatives are but the obverse side of higher affirmatives. Imperfectly as the truth is as yet realized, it is a great advance to have the principle recognized that the state is, or should be, the expression of the rational will of every citizen; that the men and women who spend their lives in turning up the soil or working in factories have inalienable rights as men and brothers; that the world is not split up into separate kingdoms, but that all living beings come from the hand of God, and are linked together by a chain of descent; and that God is not far from any one of us, but is veritably in our mouths and in our hearts, the source of all our being and the inspirer of all that is noble and true and beautiful. And perhaps the greatest advance the century just ended has made is in enabling us to enter with sympathy into the labours and the thoughts of the past. The sadness which an earlier age could not but feel, when it seemed called upon to abandon all that had been held sacred in the past, as if it were but a tissue of lies, is no longer felt in the same degree, when we see that in truth, as the most rigid scrutiny of the past more and more reveals,

*One accent of the Holy Ghost*

*A heedless world hath never lost.*

The past is not really dead: it lives in newer and higher forms. No single pulse in the vast heart-beat of humanity has been in vain. As man has trod with blood-stained feet and lagging spirit the stony path of his pilgrimage, he has come ever nearer to his goal. Our fathers have laboured, and we have entered into their labours. At each new epoch, there were those who prophesied that now at last all faith and hope were dead; but their prophecies have never come true; and at the beginning of this new century, as it seems to me, the world is

invested in men's minds with a sanctity it never had before.

This Association is by its title a union of those who seek to promote all that makes for the Christian life. Let it be clearly understood that it is not a society for the utterance of conventional phrases, or an organ for proclaiming one's superior piety. The strength of Christianity consists in the infinite fertility of its fundamental principle, "Die to live." As time has gone on, this principle has gradually disclosed its all-comprehensive character. In the Middle Ages the first half of the precept was so over-accentuated that it almost swallowed up the second half. Hence the asceticism, the other-worldliness, the separation of the church and the world, which haunted the medieval mind, and has left its trace in the conviction which still survives, that all enjoyment which has not the sanction of a narrow ecclesiasticism is, if not sinful, at least better avoided by the Christian. Such a conception of Christianity must be abandoned. Whatever tends to promote kindly feeling, whatever helps to develop a sound and healthy body, whatever reveals to us the beauty of the world, whatever discloses the deeper truth of things;—all these are included in the Christian ideal. I should think that your association might be made, by a study of the interpretation of life found in the masters of literature, the instrument of growth in genuine knowledge, and in the cultivation of a more refined taste in art and especially in music. It is one of the defects of those of us whose work is predominantly intellectual to become dead or indifferent to the gracious forms of nature and art. Such a society as this might well be the medium for restoring the balance. It seems to me that all the women attending the University should be united in the common aim of aiding each other in developing a full-formed Christian character, and to accomplish this end, it is essential that your association should omit none of the means by which the higher life may be promoted. Anything less than this is sure to alienate some who otherwise would gladly join your ranks.