

birth in Christ, and solved every problem of human philosophy in the single sentence—"As through one man sin came into the world, so through one man came life everlasting."

The redemption, which he had so nobly, but so unsuccessfully sought to achieve by philosophy, was accomplished by the Cross, on which the great Representative of humanity offered Himself up, "the just for the unjust;" in place of the light of nature, recondite oracles, warning voices and conjectural auguries, came "the more sure word of prophecy, which is as a light that shineth in a dark place, until the day dawn and the Day-star arise."

The heaven of purity and concord which reason had postulated as a necessity which it were ignominy to doubt, was revealed in glory surpassing human thought. Reason itself was lost in faith, revelation bearing its own witness in the experience of the believer. "Knowledge is virtue and power," said Socrates; "Believe and ye shall enter in," said Christ. It had needs be so. When the stars come forth and deck the firmament, men lay aside their maps and charts; they need no voice of reason to assure them that these are the lights for whose dawning they have waited. And so we wonder not that men turned from the phosphorescent gleamings which philosophy had scattered here and there in the vain effort to irradiate the night of paganism, to hail with gladness the rising of the "Sun of Righteousness with healing in His wings."

FRED. T. TAPSCOTT, '97.

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#### DEATH.

Atropos' castle crowns the height  
Above the softly shifting sea,  
With opal towers and changeful light,  
The sepulchre of memory.

ETHEL M. PATTERSON.