

and art, on all their frozen hills, would feel the approach of a vernal season beneath this touch of supernatural fire; and that before the slanting rays had passed thrice around the globe, they would have peeled from off the burdened world something of the ulcerous growths of sin, and in time would turn into another channel the course of the dolorous and accursed ages.

To those who see with the secret eyes of science the sun is thus inscribed; and not the sun only but every natural object—the seas, the mountains, the forest arches, every lowliest violet, the human frame. Jonathan Edwards compared the relation of the material universe to the Infinite Will with that of the image of an object in a mirror to the rays of light flowing from the object and producing the image. As the reflected picture is constantly sustained by a flow of rays precisely like the rays which first caused it to appear, so the material universe is constantly sustained by a flow of omnipresent acts of the Divine Will precisely like the acts by which it was created. As the rays flow through and build and are the image, so God's will flows through and builds and is natural law.

As light fills and yet transcends the rainbow, so God fills and yet transcends all natural law. According to scientific Theism, we are equally sure of the Divine Immanency in all Nature, and of the Divine Transcendancy beyond it. I am to speak on the proofs from science of the Divine Omnipresence, or in support of the propositions:

1. That matter cannot originate force or motion.
2. That all force in natural law originates outside of matter—that is in mind.
3. That natural law is simply the fixed, regular, stated method of the Divine action.

The first proposition, then, by which established Science proves the Divine Omnipresence is that only two things exist in the universe—matter and mind. The second proposition is that matter is inert, that is it cannot originate force or motion. The third proposition is the conclusion from the two propositions that only matter and mind exist in the universe, and that matter is inert, namely, that all force and motion in matter must have not only a past and remote, but a present and immediate origin in mind.

The constellations are matter. Matter cannot move itself. But they move. They do not move by our mind's agency. But since all force originates in will, they must be moved by a mind. It is reasonable to regard gravity as the present effort of a will.

“God is law say the wise; O Soul and let us rejoice;
For if He thunder by law, the thunder is yet His voice;
Speak to Him then; for He hears, and spirit with spirit may meet;
Closer is He than breathing and nearer than hands and feet.”

Want of space prevents us from giving further extracts from this able address.

VARIETY IN COLLEGE LIFE.

With the exception of those cases where intimate acquaintances are formed with the students, college life presents little variety to disinterested parties. The public have a standard by which all are measured. Virtue is little sought for, and goes unrewarded; while vice is more readily excused than among any other class. A student is a student, a type, seldom more. Very little discrimination is made between the good and bad; a few whose habits are irregular, usually being taken as representatives of the whole body. The public, perhaps not without reason, are prejudiced against the students. Hence, they expect each year about the same number, with the same amount of mischief manifested in much the same way. They would be disappointed, no doubt, if the students failed to put in an appearance; but whether agreeably or otherwise would be difficult to decide. With all their faults they would doubtless be missed; but so long as the usual number come no variation is noted by the general public.

A little more difference is apparent to the teachers; for they are in a position to detect any departure from the ordinary, better than the public. As a master-builder inspects his timber before he begins to work upon it, the keen eye of the teacher scrutinizes the material that yearly comes to him for polish. Still, there is a sameness about the years which must increase with his term of office. The same textbooks are used, the amount of work done by the classes so nearly corresponding that the assignments from year to year frequently agree. The public exercises, though differing in subject matter, are the same in form. So little does the work differ to the teachers that there is danger of it becoming uninteresting, and, hence, of their losing that keen interest which characterizes the first approach to a subject, and without which the best teacher is dull.

But to the students themselves the years differ in a marked degree. Their college life is divided into four well-defined periods, each of which is fraught with new and peculiar events. It is in the highest degree a life of expectancy. The relation between fellow-students, as well as that between student and teacher, is constantly changing, so that the atmosphere differs materially from year to year. In his inner life the distinction is more clearly seen. His views of life, his prospects and habits, his very sports, gradually change, so much so that if the difference of four years could be experienced in as many days, he would not be recognized by his friends.

It would be interesting to follow the average student through his entire college life, marking the stages of transition. As a Freshman he would be an object of special interest. Covered with matriculation honors, in blissful ignorance of what awaits him, thinking vastly more of himself than his best friends do of him, he enters the arena. It is a difficult thing, especially