

all things, both physical and mental, she outsteps her legitimate boundaries; drives design from the universe, and brings herself into disrepute. There are two distinct spheres of cognition—one of matter and motion—the other of consciousness and thought. The first is the ground work of physical science, the other is quite beyond her domain.

Man adapts means to ends. He builds a machine so as to accomplish a given purpose. It must be so adjusted that there shall be a harmonious working of all parts. God builds a universe much in the same way, as is shown in the perfect adjustment of the human structure, and evinced by the "Mason Spider" which excavates a subterranean palace, lines it with silken tapestry, and closes its habitation with a door which swings upon a hinge. When we thus look through nature up to nature's Deity, we discover that analogy between the human and divine intelligence which shadows forth the "Image of God." From the preceding inquiry we conclude that mind is not the product of matter, and that man is a free moral agent. We are then responsible beings. It behooves each individual to pause and reflect. The world stands waiting for his service and with justice requires it at his hands. J. O. S.

THE BEGINNING.

AT last the idols so long worshipped in the English universities have fallen. Their temples are occupied by other divinities, and incense of a different nature ascends their alters. Zeus and Jupiter no longer hold imperial sway. Their power is divided; and instead of the almost exclusive Greek and Latin altars of a few years ago, there may be found tanes dedicated to various Natural Sciences with priests to attend their fires.

They who declare that the pursuit of classical studies is less eager than formerly speak truly, as also do they who say,

that this circumstance is beneficial to the cause of higher education. England, until a few years ago, required so high a degree of classical scholarship for graduation in her universities, that many whose taste would not permit them to spend so much time on ancient languages failed to attend. The rapid growth of modern language, furnishing a medium for the cultivation of those faculties so little developed by the study of the sciences, and the great improvement in our own language lessening the need of an acquaintance with the Latin and Greek, have led to the establishment of different courses of study from which the classics are wholly or partly omitted. In the regular classical course the sciences and modern languages have found a place, thus increasing the number of studies and affording a broader basis of education. The same revolution has taken place in the older colleges of this country, only the change has not been so great because the evil was less. Because the continental universities were more liberal, they have experienced very little change.

Thus during the last century the classics have lost the name of education itself, and have come to be regarded merely as a factor of education. Nearly all American universities have been established since the revolution began, this fact in addition to the independent spirit of our people has given to us many different means of culture, both with and without the aid of Latin and Greek. Although thus liberally provided for, many students indulge themselves quite frequently in abuse against the dead languages. They reason from two points; the first has some claim to originality, that our country is practical and a knowledge of these languages is useless. The second is without originality, being a repetition of the arguments used by scholars to effect the reformation previously mentioned.

I shall not claim for the classics a very high degree of utility, as the word is commonly defined, nor do I doubt the practi-