

berates in the shell; the other, though in the presence of the Lord of Life, "seeketh after a sign."

President Hyde in this remark lays bare the nerve of college discipline and discloses the

SPIRIT OF COLLEGE LIFE.

Since education concerns itself primarily with character, since character is the product of the will, and since responsibility is the only thing that steadies and disciplines the will, it follows that freedom is the sole condition of all true culture. It is gratifying to mark the emphasis which education at present puts upon the will. This is indicated by the honor system as regards conduct and by the elective system as regards studies, by the kindergarten, the laboratory, the manual training, in all of which the student experiences the delight of doing something, and shares often the divine feeling of creating something. Interest and aptitude are beginning to have their rightful place as to the choice of studies. We see the wisdom in Shakespeare's precept:

"No profit goes where is no pleasure taken.
In brief, sir, study what you most effect."

Interest stirs the will, and if once the will is aroused, the intellect, along with all the other faculties, is surcharged with energy. A puppet may be worked with wires from without, but man has within him the sole springs of action. These springs of action, hidden deep in the soul, cannot be reached save by freedom, with its accompanying responsibility. "The true aim of culture," says Corson, "is to induce soul states or conditions, soul attitudes, to attune the inward forces to the idealized forms of nature and of human life produced by art, and not to make the head a cockpit for storing away the trumpery of barren knowledge, a greediness for which may increase, does often increase, as true intellectual and spiritual vitality declines."

THE SOVEREIGN BOON OF DEMOCRACY

is that it develops character under the responsibility of freedom. When a man grows in this atmosphere, instead of turning liberty into license, instead of regarding his advantages in any individualistic or selfish way, he identifies himself with the good of the nation as a whole. In the community of the family and of the State, the individual lifts himself above the narrow boundary of his ephemeral self, in order to think and act as prompted by the ego of the family and of the State. In this elevation and share in the moral forces of society, according to each man's capacity, not in the unlimited independence of the individual, lies the true essence of freedom. Thus democracy both takes account of the inherent dignity of man, and, by setting free the energy of the individual, achieves the highest good of society. Conscience is found to be the best police, and knowledge yields a free State its largest revenues.

On the other hand, at the root of all tyranny lies contempt for humanity. The despot finds in reason his subtlest foe. Hence Napoleon I. put Madame de Staël beyond the border of France, and Napoleon III. suppressed the professorships of history and philosophy. In opposing a Bourbon bill to muzzle the press, Guizot used the memorable words: "In politics, absolute principles are only absolute in so far as they are despotic and will not allow men to examine into them to see whether they are true."

It is, however, in the

REALM OF RELIGION

that freedom in its relation to character yields the largest results. "The perfect law of liberty" was stated by Jesus himself in the words: "Ye shall know the truth, and the truth shall make you free." Authority breeds Pharisaism, whereas Christ by his method of inwardness made his appeal to conscience and common sense. For instance, in replying to the charge that he desecrated the Sabbath by healing on that day, he said to the Pharisees: "Who is there of you, whose son or ox shall fall into a well, and he will not straightway draw him up on a Sabbath day? And they could not answer again to these things." The spirit of this reply reveals the difference between the old and the new order. "Christianity," says Allen, "as compared with Judaism, is the passing from the stage where the law is presented from without on external tablets of stone, to that in which it is discerned as written within man's nature; and when thus recognized, the hard sense of duty gives place to willing aspiration, and the attainment of character is set over against the fulfilment of formal ordinances." Where the Spirit of the Lord is, there is liberty. Alas! that the church has at times put emphasis upon conformity rather than character, upon opinion rather than belief, upon tradition rather than truth. With what beauty and justice does Sabatier set forth the relative significance of doctrine and life: "If the life of a church be compared to that of a plant, doctrine holds in it the place of the seed. Like the seed doctrine is the last to be formed; it crowns and closes the annual cycle of vegetation; but it is necessary that it should form and ripen; for it carries within it the power of life and the germ of a new development. A church without dogmas would be a sterile plant. * * * Except a grain of wheat fall into the ground and die, etc. To be fruitful, dogmas must be decomposed—that

is to say, it must mix itself unceasingly with the evolution of human thought and die in it; it is the condition of perpetual resurrection."—Religious Herald.



A New System of Memorizing.

The whole secret of memorizing is in knowing how to review.

When I first began the study of the Bible, I could memorize a passage of Scripture with comparative ease, but I could not retain it more than a day or two. Many others have the same difficulty; they can memorize for recitation, but in two or three days they forget the passages.

The difficulty we have to meet, then, is not so much 'how to memorize' as 'how to retain what you have already memorized.' I fully believe that the blessing of knowing how to memorize, or retain what I had already memorized, comes second to but one blessing in my life, and that is my conversion.

'I CAN'T MEMORIZE'

Many who at first say they can't memorize, are finally convinced that it is only laziness of their own minds that is the trouble.

We had in a Bible class, in a certain town in Iowa, a lady about fifty years old, seemingly anxious to memorize Scripture, yet insisting all along through the six weeks of the work that she could not do so. At each class I tried to show her that it was a delusion, and that if she would use this system of memorizing I was sure she could do it. On the last night of the work, and at the final examination, she laughingly said:

'I have memorized two passages.'

But she became ashamed of that, and a week later I received a letter from her saying that she had memorized and could locate twenty-two passages. A little later she said she had memorized seventy-five passages, and was keeping the work up.

Those who say they 'can't memorize' are usually laboring under delusion, doubtless one of Satan's, for he does not like to have the sword of the Spirit thrust at him, and is well aware that those who know the Scriptures by heart will take Christ's method of defending themselves by always being ready for him with 'It is written.'

HOW TO BEGIN.

The system is so simple you may think it useless, but I invite you to give it a fair trial, and am not fearful as to results.

Take a small card, about an inch wide, and two inches long, and write the passage you want to memorize on one side, and its reference on the other. For example, on one side:

No. 1.

Rom. iii., 23.

On the reverse side:

For all have sinned, and come short of the glory of God.

The number above the reference is for your encouragement, to show how rapidly you advance.

To begin with, it is better that only two passages be memorized each day, until your mind becomes accustomed to the work, adding more as you see you can do it well.

Each day review all that you have memorized before. If you memorize two to-day, memorize two more to-morrow, and review the first two; two more the third day and review the preceding four; each day adding and reviewing.

What advantage is there in writing out the passage on the cards? There are four advantages which are very important in memorizing Scripture:

(1) It trains your mind to accurate quoting.

After a few days you will have a nice little bunch of cards. Before reviewing, mix them up, so that you can take them one by one, one side will be uppermost today, and probably the other tomorrow. Always call to mind what is on the other side of the card. After quoting aloud the passage you think to be on the other side, or giving the reference, see if you have made the slightest mistake. Soon you will be surprised at your accuracy.

It is better to review alone, and aloud, if possible.

(2) It trains your mind to work both ways, i. e., to be able to tell where a passage is found as easily as to quote it.

For practical purposes it is almost as important to know where a passage is as to know what it is.

(3) It breaks up all association.

Some teach memorizing by having the student associate the matter he is memorizing with something else, or with its position on the page. Is this always desirable? You do not have to associate the Lord's prayer or the 23rd Psalm, with anything or with their position on the page; you know them, they are part of yourself, and without any effort you can quote them. So it should be with any other passage memorized.

(4) Your card will be a great advantage when your material begins to increase, and you cannot take time to review every day all that you have memorized.

REVIEWING.

After you have fifty passages or more, you can take those you feel that you have thoroughly mastered and

lay them aside, and review them only once a week. Keep adding new passages to your daily review, and transferring the earlier passages to your weekly review. Soon you will have more than you can take time to review even once each week; then put aside those you feel that are best fixed in your mind and start a monthly review. Soon you can start a six months' review, then a yearly review. You will find that you will get the material so well in your mind that by reviewing once in six months or a year you will retain it. But don't forget that the secret lies in permanently fixing the matter in your mind in the daily review.

PRACTICAL RESULTS.

I know a young man who some time ago adopted this system and has already memorized over 500 verses. It does not take on an average over twenty minutes daily to keep it up, including time used in memorizing new passages. When he last made his 'six monthly' review, out of 270 passages he failed on only 30 passages.

Isn't such a store of Scripture worth the effort? There is no magic way of memorizing; there must be some effort. Try this plan, and you will be surprised at yourself in a few weeks.—American Messenger.



Communion With God.

In a home where I boarded one summer, in Vermont, was an only child, an imbecile of twelve years, being deaf, dumb and idiotic. One evening in the early autumn, while the parents and I were sitting near the fire, watching "Gracie's" playful pranks, no one speaking for some minutes, when the mother broke the silence with words something like these, "Poor Gracy! I love her even more than though she had not been afflicted." Then another silence which seemed many minutes when she spoke again, "and do you know, Mr. King, I never let her out of my reach. She sleeps where I can reach her with my hand. She's never out of my sight or hearing in the day time. I never go away and leave her, because I fear some one might be unkind to her. Poor dear!" Here her voice broke and one tear chased another down her motherly cheek. "But," she continued, "I seem to live in her, and would you believe it, Gracy has never spoken to me once. Never thanked me. I'd give my life to hear her say once, 'Mamma I love you'."

Many who read this little incident are ignorant of God's love, deaf to all the heavenly entreaties, and dumb to utter God's praise. Perhaps none of us may ever know how much our Heavenly Father has loved us, or why he ever loved us at all. But of this we are sure: Never since our birth have we been out of his sight or from under the protecting care of his loving hand. And in the person of the Holy Spirit, the Comforter, through whom he has quickened so many souls, caused tyrant to tremble, and brought so many penitent sinners to the foot of the cross. He is ever hovering over us wooing that he might win us, through Jesus our Saviour to himself.

Reader stop! be still! Let the ear of your soul be sensitive to catch the whispering of that "still small voice," "God is Love." And as a child puts his arms about his father's neck saying, "Papa I love 'oo," reach the arm of faith up to God and say, "My Heavenly Father I do love Thee, make me more worthy of Thine Infinite Love for me." And on the words of Dr. Hammond's little verse say,

"Jesus take this heart of mine
Make it pure and wholly Thine
Thou hast bled and died for me
I will henceforth live for Thee."

Providence, R. I.

YORK A. KING.



Has Sorrow Left Thee Strong.

Has sorrow left thee strong?
To struggle with the wrong?
Or have the waters passed
Over your soul in vain,
And left you naught but pain?

A treasure in the breast
By sighs and tears oppressed
Is hope—a jewel rare.
Has sorrow left its light
To guide you through the night?

The flaming sword of truth,
That surely without ruth
Destroys the spirit's foes,
Has sorrow left to thee
Its light and ministry?

ARTHUR D. WILMOT.



August.

The yellow wheat is waving in the breeze,
The graceful golden-rod is bending low
Its plumed crest to all the winds that blow.
The clover's come again to sate the bees
With honey and the mossy apple trees
Bend down beneath their fragrant fruit aglow,
The yellow leaves and grass begin to show,
For August reigns, and autumn's at her knees.
Season of calm and mellow fruitful days,
And evenings that can charm the soul to rest
And peaceful dreams: along the woody ways
The robin chirps beside its empty nest,
Amid the aftermath the cattle low,
And peacefully the hours come and go.

ARTHUR D. WILMOT,