

tions and the best of all affections, the finest of all joys and the noblest of all ambitions. It is therefore peculiarly fitted to play an important part in satisfying the cravings of the too cramped and one-sided life of the student. But too often just at the critical period of early student life, religion is arrayed not in co-operation with, but in opposition to the other means of relief for its pent-up nature for which the young heart craves. Religion instead of mingling its influence with youthful sports and recreations in relaxing the too severe strain of intellectual discipline, unites with the intellect in putting a strait jacket on all amusement. The result is that religion becomes distasteful, not for the sake of what it is, but of what it is not. It in fact becomes the scapegoat to bear the sins which do not belong to it. It is a problem of the utmost importance, how to present religion to the young student so that it shall relieve rather than increase the terrible repression which his intellectual discipline is putting on his entire nature. This, we think, can be largely effected by choosing the kind of religious exercises which are most social and emotional. Prayer, praise and promise meetings, warm, earnest, *deep-souled* exercises and addresses, if addresses are employed, something to call out enthusiasm, faith, feeling of all kinds, this is what the overworked brain of the young student especially needs, and what of all other things will prove most grateful to him. I do not say that the instructive forms of religious exercise should be entirely neglected; the Bible classes, lectures, and sermons should be laid aside—that would be the other extreme—but that these should not be predominant, that religion should not be with the student a few extra lessons to be learned, or lectures to be listened to, the boy weary of these things, nor should it be a few additional restraints to be endured; from those already imposed by the regulations of the school, his pent up nature is even now throbbing and panting for relief. And this very relief religion can give, if you bring it to him in warm-hearted prayers which make him feel as if he were once more bowed at the worship of the family altar at home; or in a joyous song which calls back the holy spell of the Sabbath evening circle round the loved hearth. This it can do if it sometimes lifts the veil by which the hearts of boys are so completely masked, and reveals to a pious companion the hopes and struggles, the resolutions and failures, and disappointments of the deeper, better nature which is hidden within. Do this effectually once or twice a week, and it will prove a sweet, restful, helpful influence, not an extra burden, "the last straw that breaks the camel's back." As Arnold is pictured to us in "Tom Brown at Rugby," he knew well how to do this. This it was that conquered and renewed Tom Brown himself, and made little Arthur such a wonderful power for good. And this form of religious power is in perfect harmony with all other methods by which nature seeks relief from the too rigid bonds of intellectual discipline. The gay laugh, the sportive romps, the hearty game with its intense excitement do not necessarily collide with this. They are only purified, and made still more helpful and healthful. The restraining influence of this religion is from within, not from without. It is a vital, not a mechanical force. And vital force differs from mechanical in this that it knows how to separate and assimilate all that is good and