

confession, and simply because no one speaks to them the word of encouragement which they need to enable them to take this decisive step.

But while this personal work is so important, it is also one of very great delicacy and responsibility, and requires much wisdom. It is not enough, each time a communion is approaching, to urge a scholar to unite with the church. There is too much of this sort of perfunctory and mechanical talk in many classes, which results too often in church membership without conversion. The true aim in teaching is not to get scholars to join the church, but to lead them to Christ and to attach them to him by saving faith.

No rules can be prescribed for this part of the teacher's work. Indeed, it should never be done by rule at all, or from a sense of duty, but always from love. No teacher is ever qualified for such words unless his heart is burdened with a desire for his scholar's salvation. Perfunctory appeals will accomplish nothing. It is loving and gentle guidance that the young need.

This the teacher can best give by being the close and intimate friend of his scholars, by meeting them frequently outside of the school, by keeping up a constant familiarity with their life and thought, by conversing with them whenever opportunity offers, thus knowing their state of mind at all times with regard to religious things, and being ready at any point to speak the word in season.

If a certain lesson appears to make a deep impression on a particular scholar, the watchful teacher will take the earliest opportunity, in a few quiet words in private, to deepen the impression. This must be done very cautiously, for religious feelings are very sensitive. Ofttimes a single warm, earnest, word, spoken as the teacher takes the scholar's hand at parting, will do more to deepen feeling, to start serious thought, or to strengthen good resolve, than an hour of pleading and urging would do at another time. Often indirect influence is better than purposed effort.

But the teacher who is truly interested in the salvation of his scholars will find ways of reaching them; for, after all, it is a heart of love that is the best qualification for winning souls. Christ loved sinners into loving him. He entered into sympathy with them; he was moved with compassion for them; he went

down to them where they lay in their sins, and by strength of his affection for them drew them toward his own blessed purity, as the sun lifts the soiled water from the gutters and leaves it on the mountain tops in flakes of snow as white as its own radiant beams.

The great secret for the teacher is love—love for Christ and love for souls; for souls must be won, and only love can win.—Westminster Teacher.

A BIBLICAL METHOD OF MEMORIZING SCRIPTURE.

So simple and effective is the following method for memorizing certain portions of God's Word, that, when first one's attention is attracted to it, one marvels at the ease with which certain chapters can be learned by heart, and how, without effort, the mind is prompted from verse to verse.

If you wish to know what God thinks of his own word, read Psalm 119,—every verse of the whole one hundred and seventy-six, excepting three, referring to it or singing its praise. "Oh how love I thy law! It is my meditation all the day." "I have more understanding than all my teachers: for thy testimonies are my meditation." "Great peace have they that love thy law: they shall have no stumbling-block" (vs. 97, 99, 165.)

Let us turn to Psalm 119, and see the biblical method provided for the Hebrew readers for memorizing these precious promises.

Having opened your Bible to Psalm 119, you at once notice its division into sections of eight verses each, the title of the first section being A or A-leph, the second B or B-eth. Call the third C. The fourth is D, or D-aleth. Do you see the English alphabet peeping out? Now at verse 73, the tenth section, we have J-od or J, the tenth letter of our alphabet; then the next K or K-aph; then L or L-amed; then M or M-em; then N or N-un.

These odd little titles, so like our A, B, C, D, etc., are simply letters of the Hebrew alphabet, and, if translated, would be A, B, C, D, and so on to the twenty-second letter, where the Hebrew ends. In the Hebrew, every verse of the first or A section begins with A (Hebrew, A-leph). Every verse of the second or B section begins with B (Hebrew, B-eth), and so on throughout the alphabet. When-