

its waters with the Mississippi, and then stretches away for more than a thousand miles, till it falls into the emblem of eternity. It is obedient to God alone, and shall continue to flow until the angel with one foot on the sea and the other on the land shall declare that time shall be no more. Is it not thus with moral influence?—a spring, a stream, a mighty river, and an ocean as boundless as eternity.

Every one of us casts a shadow. There hangs about us that strange something which we call personal influence, and which has its effect on every other life on which it falls. Wherever we go it is with us. We cannot take it up or lay it aside at will. It is something that is always pouring out from our life like light from a taper, like heat from a flame, or like perfume from a flower.

Without being conscious of it, we are always impressing others by our personal influence. Others watch us, and their actions are modified by ours. Many a life has been started, on a career of blessing and usefulness by the influence of a noble act. What made the disciples ask Jesus to teach them how to pray? May it not have been the influence of the radiance they saw on His face as He communed with His Father?

But not all influence is good. If good men's lives speak after they are gone, is not the converse of this also true? The wicked man who called out while dying: "Gather up my influence and bury it with me in my grave," felt that his evil influence would live on in time, perhaps to pollute and defile many innocent lives. How great our responsibility!

How can we make sure of an influence that will build a noble character, and purify life? There is but one way—be filled with the Spirit of God, that our life may become pure, and noble, and good.

"This education forms the common mind,
Last as the twig is bent the tree's inclined."

What a very suggestive statement Pope has given us here! It leads us back, it leads us forward, and by our research and experience we are led to believe that only the refined and delicate pleasures that spring from education can build up barriers between different ranks. And it is a liberal education this age affords us, and young men and women stand on nearly equal footing, and have about the same privileges.

We are glad of this; it bespeaks advancement, for we know that not many years ago the general opinion was that the daughters of the home did not need as much learning as the sons.

It would be almost impossible to follow the chain of growth in educational lines. We know that the Greeks were the first to develop a science of education distinct from ecclesiastical training. Their subjects of study were divided into music, comprising all mental; and gymnastics, comprising all physical development. The Romans we learn from history, understood no systematic training except in oratory. But can we in this present day produce anything by education except by combining, blending and modifying the self-culture of the Greeks or the self-sacrifice of the Romans (for a Roman was trained to spare neither himself nor others).

We honestly believe that in the future there lies much space for the advancement of education as an art. One that people would remember rather from the first year of the first lesson of culture, the child's education in reading is in the practical character of each day's work which finds us different from yesterday and notes progress in to-day, that we are being educated. It is in the beneficial intercourse with those of wider experience than we, and under the tutelage of able teachers, that we gain most knowledge and prove education most thorough. However, that we can point to many learned men and women who have been their own educators, proves to us that a certain allotted number of years spent in college or university is not absolutely necessary, therefore those who have not those advantages should remember that they have the same privileges as the self-made man or woman, and can like them make use of all the golden opportunities which are their portion.

"Envy is a vice which keeps no holiday, but is always on the wheel (bike) working its own destruction."

When we see the youth of the land going distracted, the middle-aged discussing with the ardor of politicians, the aged holding up their hands with fright and terror as they try to evade that mighty throng of bicyclists flying past them, seemingly forgetful in the excitement of the ride that other people have rights as well as themselves, is it not time to stop and consider what effect this excessive riding of the