

most colleges and universities, they are going at once to show a higher type of character. It is not impossible even that a reliance on those methods of culture which have been devised for men may tend to impair in a greater or less degree those finer intuitions which are claimed as the glory of the female sex, and in which we are quite prepared to declare our own firm belief. The intellectual differences between the sexes may be less than has hitherto been supposed; but there are differences nevertheless, and it is the manifest interest of the race that these should be developed and made prominent, rather than weakened and obscured. If the human race is to endure, and if civilization is to advance, the relations between the sexes must not permanently be relations of rivalry. Men and women were not made to struggle with one another for the advantages of life, but mutually to aid one another in reaping those advantages. That "sweet love" of which the poet speaks is given as the reward of right relations of man and woman; and, where other guidance is lacking, we may profitably ask whether any given line of conduct tends to the gaining or the sacrificing of that reward. If to the former, then it may safely be said to be right conduct; if to the latter, wrong. What it is clear that man has to do in these later days is to frame to himself a higher and completer ideal of manhood than he has hitherto on the whole, entertained, and try to live up to it. The awakened womanhood of the age—when allowance has been made for all that is hysterical and morbid and heartless in contemporary feminine utterances—summons him most clearly and distinctly to walk henceforth on higher levels in the strength of a nobler self-control. Then he has to recognise in the fullest sense, without a particle of reservation, that he has in woman not

a weaker shadow of himself, not a reflection of his glory nor a minister to his pleasures, but a divinely bestowed helpmeet, to whom special powers and faculties have been imparted for the interpretation of truth and the beautifying of life.—*Popular Science Monthly for August.*

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IT NEEDS REMINDING.—It has been said that "the world doesn't need instructing, so much as it needs reminding." Novelty is commonly less important than re-emphasis. If we were only alive to the importance of the duties which we already know as duties, our lives would be better and nobler and more potent for good. But our sense of those duties numbs in disuse, and most of the time we are hardly conscious of much of the knowledge that has been in our minds from our earlier years. Then it is that we are benefited by having called to our attention and interest an old truth that is more important to us, and to those about us, than any new truth could be. A correspondent in Canada, writing in grateful acknowledgement of help in daily living furnished by *The Sunday School Times*, says, in enforcement of this truth: "Allow me to record my debt to you for an editorial, which appeared some time ago, on 'More Ambitious to Excel than to Shine.' I don't think you touched a *new* cord in my mental instrument, but rather that you put the screws on a string or two that were in a dangerously loose condition." It were better to prompt a pupil, or a friend, to the performance of one neglected known duty, than to inform him of ten new duties of which he had never known before.—*The Sunday School Times.*

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Thou must learn to bridle and break thy will in many things, if thou wilt live a quiet life.—*Thomas à Kempis.*