

your habits must be regular; you must learn to systematize. To aid you in this, in the management of the Institution, certain hours of each day are allotted to study, certain to recitation and lecture, and certain to bodily exercise. It belongs to you to attend to the minutiae of the arrangements. Give a certain portion of your time to the study of Arithmetic, another to Grammar, another to Philosophy, and so on, prosecuting the same plan each succeeding day. Do not fritter away your precious moments, by glancing first at one subject, then at a second, and a third, and by hasty repetitions of the same routine; but investigate thoroughly and entirely, master each lesson before your attention shall have been diverted to some other. A careful review just before entering the class-room will prepare you for examination, render the exercises lively and mutually beneficial, and furnish a good groundwork upon which to dispose the ideas advanced by the teacher. A second review immediately upon leaving the class-room will fix more surely upon your memories the principles and truths contained in the lesson, and will enable you to incorporate more successfully the author's views and those of your teacher into your own mental processes. Sometimes, indeed, promontories may jut out and turn you a little from your prescribed course, yet nothing can occur to frustrate a well digested plan.—Alfred the Great, a noble monarch, a finished scholar, and a good man, divided each day of his time into three portions of eight hours each, one of which he devoted to the concerns of his administration, another to meditation and reading, and the third to the refreshing of his body, by sleep, food and exercise. His life was a splendid success; and if he could in such a course, with the onerous burden of government in turbulent and calamitous times upon his shoulders, why cannot you, who have nothing else to attend to?

It is very important that you commence each day aright, that you early get a draught from some inspiring fountain. Devote a portion of each morning to reading the Scriptures of Revealed Truth. They will give you such views of life as will enable you to study with redoubled diligence and learn with increased ease. You have come to commune with books. Here is the Book

of Books. You have come thirsting for knowledge. Here is unfolded a knowledge of duty to God and men, knowledge of true terrestrial felicity and celestial bliss. Study then those Bibles that pious and affectionate fathers and mothers,—trembling as to the course you will pursue, now that you are from under their immediate direction,—have given you. Let not your model of true worth be set up by the world, but that which is sanctioned in the Sacred Writings. Inexperienced and worldly minds place a very wrong estimate upon things presented to their view. They adore pageantry and despise humility. They are dazzled by the pomp of the present and apprehend not the abiding lustre of the eternal future. You will err if you measure action and events by their false standard. Erect within yourselves pure and noble ideals of manhood, and conform every day's practice to those ideals. And where, I ask, can you find higher types of purity and nobility than in the character of the men whom God hath exhibited as examples of virtue, and pattern for the race? Would you have a tried pattern of chastity? Study the irreproachable life of Joseph, the son of Jacob. Do you admire disinterested and unsullied friendship? Read of Ruth and Naomi, of David and Jonathan. Do you look for bold moral contrasts? Place in opposition the true courage of John the Baptist, who, though an unassuming preacher, sacrificed his life to duty, and the pusillanimity of the craven Herod, who, though a king, dared not to deny a wicked damsel that life before debauched courtiers. Do you revere a holy self-denial? Behold it in the very essence of the Acts of the Apostles. Do you seek enrapturing eloquence? Catch the strains of Job; mount after the soarings of the Psalmist; in spirit as well as in letter, run up the climaxes of the great Apostle of the Gentiles. Do you doubt that good can be uniformly returned for evil; that amidst buffeting and scorn, suffering for the right can be endured; that infinite power and glory are consistent with childlike simplicity? Walk by the side of the ever persecuted Redeemer of the world. Gaze upon him as an obedient child, an industrious unassuming youth. Mark him spending his energies amongst the poor and the despised of this world; wonder, as he dies in behalf of those who had condemned