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## Religious.

### The Student Life and the Higher Life.

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“TO have prayed well is to have studied well,” is an aphorism ascribed, we believe, to Luther. The doctrine seems, certainly, too consonant with the highest view of the two functions to need much argument to establish its truth. Study is the chief means of intellectual, as prayer is of spiritual growth. If, then, the Author of our being holds us responsible for the fullest possible development of the complementary sides of our higher nature, the intellectual and the religious, we should scarcely expect to find any real or necessary antagonism between the two processes. And yet how often do we hear the earnest Christian student bewailing the tendency of intense devotion to study, not only to hinder spiritual growth, but to eat into the very core of the spiritual life. The request which has called forth this brief paper shows that the experience of students in the Canadian Literary Institute is not, in this respect, unlike that of their fellow-workers elsewhere.

First of all, let us observe with emphasis that the difficulty itself, however real, can afford no valid argument against intense and faithful study on the part of the Christian student. Whatever may be the special sphere of his proposed future life, loyalty alike to himself, to society, and to his