

sion, His ineffable love, His full and free salvation, will generally do more to exalt and purify the soul than the closest analysis of its abounding shortcomings.

Time fails us to speak of active labour for the good of others, as an indispensable means of spiritual growth. The fact is, we suspect, that the energies of the soul thus nourished from on high, will naturally overflow in practical Christian duties and activities. The most successful efforts for the promotion of Christ's kingdom are, doubtless, those which are thus the spontaneous outgoings of the full life within. If the tree brings forth no fruit, it must be because there is no healthy life within it. "Ye shall know them by their fruits."

"How can time be gained for all this attention to spiritual interests, without neglect of study?" I have already pointed out that this question inverts the true order of things. But the interference will be found less real than may be supposed. Success in study depends more upon the activity and freshness of the mind than upon an unduly large number of hours per day devoted to it. Very many students err in spending too many hours over their books. Dreaming, or nodding, or lounging over an open page is not study. The mind needs change, rest, refreshment. One hour of real, vigorous effort, is worth more than several of drowsy half-work. And when is the mind so clear, so calm, so collected and invigorated as when fresh from the presence chamber of the "Father of lights?" There is something in the possession of a calm and quiet conscience, at peace with God and man, which cannot fail to impart unwonted clearness of mental vision to the possessor. He then is prepared to appreciate at least one side of the truth contained in the axiom of the great reformer, "To have prayed well is to have studied well." And, more than that, he is then prepared—and this is undoubtedly the highest attainment—to engage