

general principles be true, too obvious to need more than the very brief statement which the space at our disposal admits. The culture of the religious life demands *time*, not mere odds and ends, the mere ravellings or fringes of the web of study hours, but a consecrated portion of the freshest moments of the day. If we wish to enjoy and to profit by devotional exercises, we must come to them when the mind is fresh and vigorous, not when the exhausted brain is crying out for rest and repose. In the neglect of this one law may be found no doubt the cause of many spiritual maladies. Let it not be said that their work does not admit of the daily reservation of a sacred hour for the highest and holiest uses. Rather say, there is *no time*, life is too short, and its interests too momentous, for such devotion to any secular duty whatever, as precludes the indispensable hour of devotion and refreshing from on high. Certain it is, that without it the strongest spiritual life will speedily wither and decay.

Again, let this sacred hour be wisely and economically used, not frittered in aimless efforts either to *feel bad* or to *feel good*, but in real communion with the Father of Spirits, and real meditation upon some of those great themes of which the Gospel is so full, and which are the bread of Heaven to the soul. The duty of self-examination must, of course, not be neglected, but there is perhaps in the influence of student life sometimes a tendency to err in the opposite direction. Too much introspection is not always profitable. The Christian sometimes seeks in his own heart for that which can only be found above. He who is continually studying the laws of digestion, and watching for symptoms of internal disorder, will soon have his morbid curiosity gratified, and acquire the dyspepsia he dreads. The same mistake may be made in spiritual matters. Reflection upon the perfections of our Great Model, His infinite condescen-