

They waited for God and found him first, and so were ready for all that he might send them. They came into line with God's thought and were more than conquerors in the conflicts of the day. The Hebrew Psalmist cries out of an experience both large and varied: "My voice shalt thou hear in the morning, O Lord, in the morning will I direct my prayer unto thee, and will look up, for thou art not a God that hast pleasure in wickedness neither will evil dwell with thee." The morning prayer was to him as a cleansing bath, removing all moral filth and imparting spiritual refreshing and strength. That girded him for the duties of the day. We should never enter on the engagements of the day, without taking hold of God and having Him on our side.

Such should be our attitude toward all the events of life which come to us sought or unsought. Well may we sing:

Oh! for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road,
That leads me to the Lamb.

But there is one day full of sacred action, for whose coming we should prepare ourselves as we do for no other event. That day is the Sabbath; which is to be sanctified by a holy resting all that day from such works as are lawful on other days and a devoting the whole time to the worship of God—except so much as is taken up in works of necessity and mercy. And these are no exception. They are as much worship as singing and praying.

Our Lord's life was worshipful and he went about doing good. True spiritual goodness is true worship. Many a Sabbath is lost because it is not prepared for aright. How many business men press up to the dividing line, working till twelve o'clock on Saturday night, so that it is twelve o'clock on the Lord's Day e'er they feel like leaving their beds.

We think highly of the Saturday half-holiday as it breaks in upon the strain and drive of the week releasing the men, and giving them time to unbend and to think and to read. They can go into the cool country ways and see the green uplands, admire the wild flowers, and rise through nature unto nature's God. The old Hebrews often used nature's ladder to rise to the unseen. "Ah, Lord God, behold thou hast made the heavens and the earth by thy great power and stretched out arm, and there is nothing too hard for thee." A bath in nature refreshes and revives. But more than this is needed. There is pressingly required a time of reading and meditation in the Holy Word. That will take the taste of a godless world out of the mouth. That will divert the thoughts from earthborn things and lift them on high. We need this as a preparation for the services of God's house; as fitting us to enjoy them; as bringing us into tune, with what is thought and done there. We, unless we have been keeping very close to the cross all the week, require to get into harmony with the thought and the themes of the Sanctuary to receive from them all that they are calculated to impart. Often the preacher is blamed as a poor preacher when the fault lies with a poor because unprepared, hearer. The Sabbath and its services become heavenly when the heart and mind are in tune. When the violinist wishes to play on his instrument, he does not try to do so while it is unstrung. No! He screws up the strings until they sound the true notes, which give him the scales he would employ, and then he makes it speak with bewitchment of all those who listen. What the violin must have—all Christians should have to live

well, and to worship well, and to work well. The law of relativity holds here too. Bless the Lord O my Soul, and all that is within me bless his Holy name.

Keep up the Standard. Statistics show a wonderful decrease, says the *Philadelphia Presbyterian*, in theological students in attendance upon the lectures at the University of Berlin. During the winter semester of 1891-92 they numbered as high as six hundred and eighty-eight, but during the past summer semester they had decreased to three hundred and eighty-nine. This is a notable falling off. To what is it traceable? The chief cause assigned for it is the heterodox character of the Faculty, nearly all of the members being of the Ritschlian school of theology. During the recent sitting of the Evangelical Congress some very severe strictures were passed upon the theological teaching of this famous institution, and indeed they have had a telling effect. The professors have winced under them, and have sent a protest against them to the Cultus Minister. It is time the Evangelicals took a decided stand against the destructive, Rationalistic and unevangelical tendencies in the theological departments at the German Universities.

A Convention Echoes. The rally of Canadian Presbyterians at Boston Christian Endeavor Convention, Rev. W. R. Cruikshank, of Montreal, in chair, the following resolutions were moved and seconded and unanimously carried.

1. That this meeting, consisting of representatives of Christian Endeavor Societies from Presbyterian Churches in the Dominion of Canada, place on record our appreciation of the practical interest, taken in Young Peoples Societies, by the late General Assembly, in the appointment of a Young Peoples Committee to have special oversight of this branch of Church work.

2. That we further re-affirm our loyalty to the church of our choice and our earnest endeavor to be of service in the Church for her great King and Head.

Representatives were present from Nova Scotia, Prince Edward Island, New Brunswick, Quebec and Ontario.

Godless Parents. Parents who are not Christians, says the *Congregationalist*, and who do not pretend to give their children any religious training are often the most scrupulous in the selection of the preparatory school or college which their boys and girls shall attend. This carefulness is most commendable, but do such parents ever consider that the presence of their own children is not always desirable? No matter how polished their manners or how well disciplined their minds the pupils from non-Christian homes contribute nothing positive to the ethical standards of the institutions they may attend, and their negative influence on the side of worldliness is often detrimental. A veteran teacher said recently at an educational gathering: "The dangers in college life are not so much from the wickedness of boys whose doings are heralded far and wide, as from the evil which arises from many home habits. There is little hope for a boy whose father is a man of the world, whose mother is engaged otherwise than in home duties, and whose older brothers and sisters are already leading lives of gayety, if not of dissipation." There is an element of selfishness in desiring to secure all the benefits which accrue from Christian training without making any personal contribution thereto one's self. It is impossible to obtain from any institution, the up-building of high moral character when the homes of its students are built on moral sand.