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RELICS IN GENERAL, AND THE IRON
CROWN OF LOMBARDY IN PARTICULAR.

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I HAD heard of relics before. Years ago I had read Mark Twain's account of the large piece of the true cross which he had seen in a church in the Azores; and of another piece which he had seen in the Cathedral of Notre Dame in Paris, besides some nails of the true cross and a part of the crown of thorns; and of the marble chest in the Cathedral of San Lorenzo at Genoa, which he was told contained the ashes of St. John, and was wound about with the chain that had confined St. John when he was in prison; and of the interesting collection shown him in the Cathedral of Milan, including two of St. Paul's fingers and one of St. Peter's, a bone of Judas Iscariot (black, not white), and also bones of all the other disciples (presumably of the normal color), a handkerchief in which the Saviour had left the impression of his face, part of the crown of thorns, a fragment of the purple robe worn by Christ, a picture of the Virgin and Child painted by St. Luke, and a nail from the cross—adding in another place that he thought he had seen in all not less than a keg of these nails.

But I had hardly taken Mark Twain seriously in these statements, not knowing at the time that his *Innocents Abroad* was one of the best guide-books to Europe that was ever written.

THE PALLADIUM OF VENICE.

I had read repeatedly the story of the bringing of St. Mark's bones from Alexandria, in Egypt, to their present resting-place in St. Mark's Cathedral at Venice—a story which is related as follows in that same lively volume:

THE MENTAL AND MORAL BEARING PRO- PER TO MINISTERIAL STUDENTS.¹

BY REV. THOMAS C. JOHNSON, D. D., LL. D.,
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A TRUE education must be largely personal and individual. The true student travels alone, in good part. His teachers point out the way, from time to time; they help him to find his bearings if he lose them; but he must cover the stages on the way in his own manner, by his own methods, and through the exertions of his own powers. The majesty of his distinctive personality makes it so. His divinely constituted individuality determines that his development shall be his *own*. Should the hand of the teacher, as pilot, rest ever on the steering bar of the student's craft, the latter would never come to his *own*. He would fail of becoming a man.

We are gathered together, my brethren of the Seminary, at this the beginning of a new session, for a somewhat familiar talk about the duties and responsibilities which now devolve upon you. Just as certain as it is that the ministry of the gospel of Jesus Christ is one of the most important of all vocations, just so certain is it that the time, and the manner in which that time is spent, of preparation for that vocation is full of weighty duties and responsibilities. And just so certain as the minister should be truly and thoroughly educated, just so certain is it that there is a vast responsibility resting on each one of you, if he has been called to the ministry, to acquit himself well in this period of preparation.

Our whole Zion is interested in the way in which you gentlemen shall behave during this session; and I have thought that could the united heart of the church, including your Christian parents and friends, the pastors and sessions and presbyteries whence you come, speak out, it would pronounce these

¹ Address delivered in the Seminary Chapel, Wednesday, September 9, 1903, at the opening of the ninety-second session of Union Theological Seminary, Virginia.

parting words of the great Apostle to the Gentiles to the Corinthian church to be eminently worthy of the attention of each student here as he sets about the work of his own further development in the months to follow: "*Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity.*" (1 Cor. xvi. 13, 14.)

These words contain several exhortations. Every one of them was an important exhortation to the Corinthian Christians; and every one of them is equally full of kindred instruction to you, if you have a mind open to its reception.

In the first place, he exhorts them *to watch*.

The Corinthian Christians were in a threefold danger. They were in danger of the leaven of intellectual skepticism, for there were men amongst them throwing doubt on gospel doctrines, and especially on the doctrines of the resurrection from the dead. They were, also, in danger of the leaven of bad moral character, for amongst their own number were not a few who lived most imperfect lives, and their city was a notoriously wicked city. Then, too, they were in danger from the growth of the seeds of evil remaining in their own hearts.

Against these dangers Paul uttered the exhortation, "*Watch ye.*" It may be otherwise rendered: "*Be ye on the watch, be wakeful, be vigilant, be steadily on the alert,*" against these evils with which you are threatened—evil teaching, evil moral example, the working of the vice of your natures. He had revindicated the gospel teaching, especially the doctrine of the resurrection from the dead. He had solemnly warned them against immoral infection, saying, "Be not deceived: evil communications corrupt good manners. Awake to righteousness and sin not." He had exposed and condemned evil affections in the hearts of these Corinthian Christians. He had done all this in the preceding parts of his letter. Now he says, *Watch ye; be on the qui vive.*

Now, my brethren, this is as much your duty as it was the duty of the Corinthian Christians. It is yours, also, to be on the alert. It is your duty to shake off all torpor, to watch against the dangers of infidelity, against infection from corrupt companionships, against the evil tendencies of your own hearts. You are subject to dangers vastly greater than you perhaps suppose. Infidelity is manifold in form and color to-day. It

assumes many guises of attractiveness and beauty. There is the infidelity that comes from the still popular theory of evolution; there is the infidelity born of a phase of the so-called Higher Criticism, which phase of criticism is a corollary of the false evolutionary philosophy; there is the infidelity born of *many variant* forms of rationalism; there is the infidelity born of credulous running after multitudinous fads; and the more general infidelity unsupported by any precise theory, and unprovoked by any namable fad, but flowing from the natural human heart at enmity with God.

This infidelity is coming to you in newspapers, magazines, and many novels "written with a purpose," and in a host of soberer books. It comes in many productions *claiming* to be *religious*, and really so to some extent. It is generally relative infidelity and not absolute, partial and not total; and sometimes not conscious but unconscious. Seeming often to contend for much that is true, it is the more seductive.

You are similarly exposed to corrupt companionships. There were men in the Christian church of Corinth who were not of it. There are men in the church to-day who are not of it. They may say, "Lord, Lord"; they may prophesy in the name of the Lord, and in his name they may do many wonderful works; and yet not be the Lord's. Many who are his, too, lead lives which are to an extent hurtful to their fellows. They do and say a deal that makes not for righteousness.

Again, our contemporary outside world may not be so nasty as the outside world of Paul's day; but there is little less of corruption in the world to-day than of old. Witness the amount of rascality in places of political trust; witness the business defalcations; witness the ever-increasing divorce list and kindred social evils; witness the war between capital and labor.

Aside from the eruptions of great crimes, the decrease of reverence for things sacred, of regard for the Sabbath day, of respect for parental control, of regard for the rights of civil law, of love for simple honesty, truth and honor, in our country and in our own section, make it clear that you have no right to think that you do not need to heed the exhortation addressed to the Corinthians. You need as really and, perhaps, as greatly as they to watch against infection from without.

You need to watch, also, the evil promptings of your own

hearts. Have you taken an inventory of your stock from nature and from grace? Have you examined yourself to see what in you should be regarded as worthy of cultivation and what should be pruned away? If not, you have not cleared the ground for such watching as Paul exhorts to in these words. Have you raised the question as to how large a place vanity, selfish indulgence, spiritual pride, carnal ambition, selfishness under any mask, has in your hearts? If you have not, it is time you were doing so. You are to watch, to be on the *qui vive*.

It is necessary for *all* earnest Christians to watch. Else *insensibly* they will decline step by step from the true faith, from virtue into immorality. There is ever present the danger of gliding insensibly into the sin of false belief under the stress of perilous fallacies, of gliding insensibly into sins of conduct and character under the force of evil example, or the stress of the evil tendencies of our own natures.

Christian life never, anywhere this side the grave, harmonizes with spiritual drowsiness, or is advantaged by it. Spiritual drowsiness is unrighteousness. It gathereth not with God, but scattereth.

If Christian men of all sorts should thus live on the alert, much more should the *minister*. In addition to the obligations which rest on other Christians to live on the watch, the preacher's vocation as teacher of the faith, and to be an example in life unto the flock, imposes an additional and weighty obligation. There is an onerous burden on *him* to be on the *qui vive* against every error in doctrine or immorality in life and character.

Watch ye. Watch your acquaintances, watch your neighbors, watch your fellows, watch your teachers, watch your own hearts. Should error appear from any of these sources, be on the alert against it. Be *wise as serpents*.

There is much more in the "*Watch ye*" of the apostle's than we have brought out: we are not only to watch against gliding into sin, but that we may advance in the divine life. This part of the meaning, however, may be considered as set forth in the subsequent exhortations of the apostle. Hence, we pass to the next of them.

In the *second* place he exhorts, *Stand fast in the faith*.

The apostolic age was much like our own; it was an age of drift. The old moorings had been broken up. The convictions

of the multitude on the great basal questions of religion were unsettled. The very churches gathered by the apostles were characterized by the prevailing instability of belief, as history but too sadly shows. The apostles could hardly leave one centre of missionary activity for an adjacent one but that some restless and shallow spirit would introduce innovations into the church's teachings. You are familiar with the fact that it was, in considerable part, just to meet these departures that most of Paul's epistles were called forth. Men handled the Word of God deceitfully; they walked in craftiness. Paul would have the Corinthian Christians stand fast in the faith, though beset by these false teachers. He says, in effect, do not consider every doctrine an open question. The doctrines of the faith, for which you have a clear revelation from God, such, for example, as the doctrine of the resurrection, have been settled; they are not matters of speculation. Stand fast in the faith, in the sum of those things which Christ would have us believe. It is something objective to us. It is true, and therefore eternal; it changes not, whatever the speculations of would-be teachers.

This exhortation should come with force to *all* Christians of to-day. Our age seems, in part, to deport itself as if it were exceptionable. There seems to be an egotistic subjectivism in the individuals of the mass that excuses and applauds the wayward, subjective speculations of their leaders. Explain it as you will, there are many to-day who run after the sort of speculations condemned by Paul.

But if this exhortation should come with force to all Christians of our time, it should come with vast increase of force to you, my brethren, who are to be teachers in the church, for the reason that you will lead others after you. God's Spirit, speaking through Paul, would exhort you, with an awful solemnity, as having to answer for the blood of souls, to *stand fast in the faith*, the faith taught by Paul.

But I must guard against a possible misconception of our meaning. You are to *stand fast in the faith of the gospel*; but this does not mean that you are not in anywise to change your view of the gospel teachings. You may find, by study, that your view is not in full accord with the objective gospel, and you may have to modify your views somewhat to bring them into accord with the divine teaching. Young men, before coming

to such institutions, sometimes imagine that they comprehend a revealed mystery such as regeneration, or the divine Trinity, whereas the fact is that they have substituted, without being aware of it, a human speculation for an inspired teaching. In part, you come here, by study, to divest yourself of error. Paul does not exhort you in this passage *to stand fast in the gospel as subjectively grasped by you*. He would have you grow in your knowledge of it; *but stand fast in the gospel which he preached*.

It is certainly not out of place to remark here that the purpose of our Seminary course is to enable you to comprehend this gospel. This Seminary can be said to be emphatically a biblical institution. Two out of five chairs are devoted to the study and interpretation of the Scriptures in the original tongues. These chairs spend, indeed, a small proportion of time in the work of introduction to the study of the Bible. Even that, however, is of the nature of a clearance of the way for the exegetical work. Another chair is devoted, in larger part, to the study of the Bible in English; and in its other part to showing how to use the Bible as a preacher must use it in the house of God, in the home, and by the wayside. Another chair, that of Systematic Theology, is designed to be an orderly and systematic presentation of the teachings of Scripture. Its study must be done, Bible in hand; and its great end is to introduce the student upon a plane whence he can easily command a fuller and more adequate comprehension of the Scripture teachings. Built by masters into a symmetrical whole out of the teachings of the Scriptures, its tolerable mastery is necessary to a tolerable understanding of the inspired teaching in its totality. The fifth chair, Church History, should show the greater interpretations of Scripture, by life and word, during the past ages of the church, and teach us by the experiences of our brethren who have been gathered unto the fathers. As it should test every historical development, not only by its fruits, but by a reference to the Bible to see whether the inspired teachings sanction the principles which control the development, the proper study of this department must also be a discipline in Bible study of no mean sort. In it we look at the Scriptures through the eyes of our brethren of the past; and in it we see the comment of Providence on man's past interpretations of God's Word.

Is it too much to say that you ought to respond with all your heart and strength to this opportunity of growing in the comprehension of the gospel? As an humble minister of Christ's church, I would solemnly entreat you to *stand fast in the faith*, but as solemnly also to grow in the comprehension of it, to cultivate a *burning desire for more light upon the gospel*.

Taking occasion of the truth of our text thus brought out and guarded, I would give you a further word of caution: I do not believe that you should expect any great revolution in your view of the gospel. The representative of the new theology may come to you denying the fact of the inspiration of the Scriptures; he may tell you that your inherited theological views rest on Aristotelianism, that your conceptions of God, of the origin and development of the world, of man, sin, Christ and his saving work, must all be radically changed. We do not believe it. You have been born and bred in a church marked for teaching in accord with the interpretation of the Scriptures held by Paul, and Augustine, and Aquinas, and Calvin and Turretin, the Hodges and Thornwell and Dabney. Of them we are safe in saying that they are representatives of the deepest, most thorough-going and soundest line of thinkers and students of the entire Christian past. While their views have not been made yours in their fulness or entirety, yet, if you have been a fairly earnest general student of religion, your views may be supposed to have a large measure of correctness, as far as they go. Now, the teachings of the great men named have percolated our body, of which you are members. You should, therefore, change your *view* of the gospel only for cause. These great teachers were, no doubt, in the main right; and you should cultivate the habit of demanding a sufficient reason for every change of the faith you now hold, in part through their instrumentality. Don't, I beg you, be unduly swayed by modern authorities, as yet untested by ages of battle around their teachings. Be assured that many of them are merely mushroom authorities. In this age of drift, many people are giving up the old faith, and for no good reason that they can assign, save that *certain reputed scholars* are teaching views adverse to the old faith. This running after those who handle the Word of God deceitfully, and walk in craftiness, is the thing that Paul condemns. Every man should beware of the danger of it. You

should remember, my brethren, that your religion is a matter between God and your individual soul. He demands to come face to face with *you*. You cannot reach the measure of your responsibility by a lazy reference to the belief of some teachers. So important is it that you cultivate the habit of changing your views of the gospel only for cause, and so recognized is it in this institution, that I undertake to say that you will win no respect from any teacher here by a mere shifting on his *ipse dixit*. Change your view of the gospel for adequate cause, but only for adequate cause.

Watch ye, stand fast in the faith, comes ringing down through the ages. It was not easy for those Corinthians, it may not be easy for you. But it is the only safe and manly course.

In the *third* place he exhorts, *Quit you like men*.

The circumstances of the Corinthian Christians called for great courage. They had to withstand and to fight against the contempts and the sophistical reasonings of the learned and the persecutions of the powerful. Hence, the exhortation: act in such a manner as a man ought. Paul's verb is builded on the same proud root as is seen in the word *ἀνὴρ*, the classic word for citizen, gentleman, man in the highest sense.

Your circumstances call for no less of courage, my brethren. Your environment is happier than that of the Corinthians. There is a civilization mightily permeated with Christianity about you. It may be safely asserted that you will enjoy many privileges in these halls greater than those at the command of the Corinthians. Nevertheless, the millenium has not come in the state, nor heaven in the church and in the seminaries; and in proportion to your superior privileges there comes upon you weightier obligations to withstand vain teachings, shun unrighteous living, and to plant yourself impregnably upon the rock of truth against all comers, and to do it as a *man ought*.

Vital Christianity has many and aggressive foes to-day. Doomed evolution just now, though doomed, is exerting a mighty sway in literature, secular and profane. False metaphysic holds sway over many of the brightest minds. Hollow, shallow materialism, teaching that the goods of this earth are the only real goods, teaching that all else is shadows, has its stout adherents and propagators. Rationalistic criticism tells us that we have no sure word of prophecy, and brings forth a great list of

learned names to support its assertion. A want of reverence for the faith has invaded a considerable proportion of church members. There are many proofs of this. The gospel which Paul preached is no longer universally regarded, in Protestant Christendom, as the sufficient and supreme source of authority in religion. Men would work up into their creeds things not found in the Word. A feeling of lonesomeness sometimes possesses a man who would humbly heed the exhortation of the apostle to stand fast, and a fear, not that the gospel will not ultimately triumph, but that it will suffer an eclipse in our day as it has often done before; that as its clear teachings were overloaded with the philosophic notions of the fathers and the childish superstitions of the middle ages; that as it was brought under the clouds of English deism, and French atheism, and German rationalism in the eighteenth century, so it will pass under the cloud of the medley of isms and the commercial and infidel spirit of our own times.

The air resounds with the cries of those who antagonize what is known as orthodox Christianity. Having lost faith in Christianity as the absolute religion, some look about for a religious genius to arise, take the best elements of all the great historic religions, and, putting them together, frame a religion which shall be absolute, which shall "meet the demands of the universal human heart," as they put it. Some would rip up the Bible, and appropriate in large part its ethical system, throwing to the winds its doctrines of grace—just the part of it which endues its ethical laws and principles with their extraordinary power over the human heart. Some would strip the Bible of the supernatural utterly, and thus out Corinthianize the teachers of Corinth who denied the resurrection of the dead. There is such a persistent clamor in some of these directions, and that, too, by professing Christians, that it is disheartening.

Notwithstanding the fact, then, that your circumstances are happier than the Corinthian Christians, you have abundant cause to heed the exhortation to quit *yourself like a man*. *Be on the watch, stand fast in the faith, quit you like men*. It is not manly to give way to noise, to clamor, or to force, or to timid fears arising out of the perversity of your own hearts. Watch against evil contagions; be on the alert for spiritual progress. Stand fast in the faith of the gospel, given of God, and abso-

lute. Quit ye like men. Act in such a manner as a man ought—as duty calls. The individual responsibility is on you as an ἀνὴρ.

You are a citizen of God's spiritual commonwealth. He holds you accountable for the way in which you acquit yourself as such. Act the part of the man. Be encouraged thereto by your very advantages additional to those enjoyed by the Corinthian brethren. Review the triumphing career of this gospel which Paul preached, and the progress of the kingdom of God. The grain of mustard seed has been growing. The leaven hid in the meal of humanity has been working. Unhappy as conditions are, one-third of the entire human race is known as Christian, and mourning Elijahs may surmise that the Lord hath many myriads of seven thousands that have not bowed the knee to the modern Baalim. A true missionary pulse is running relatively high, and some of the saintliest characters of all the ages have been produced in this age. You ought to play the man with good heart.

In the *fourth place*, Paul exhorts, *Be strong*. Rather, *strengthen yourselves*, or *gather strength*, *grow strong*.

This is a most appropriate exhortation, coming after the preceding ones. If we are to watch against falling into sin, to stand fast in the faith, to quit us like men, how necessary that we grow.

There is no such thing as standing still in the spiritual life. If we do not gather strength to-day and this hour, by the way in which we appropriate and use what is brought before us, we go backward. How long, then, before we shall fail of keeping these other exhortations, if we do not grow?

It is pertinent, accordingly, to inquire how you may gather the needed strength, how grow strong? The answer has been made plain. Analogy of common life and the Scriptures unite in teaching that in order to growth there must be a *suitable environment*, *food* and *exercise*.

The environment here is favorable enough, it may be safely affirmed, provided you do your part to have the Holy Ghost efficiently at work on your own heart. A theological seminary is sometimes said to be a place of spiritual coldness; but it is not always so, and it should not be so. I do not believe that Union Seminary was a spiritual ice-house when I sat in it as

a student. I distinctly remember that one of our worthy fellows used to talk of the *stages* of his own spiritual growth in the Seminary. He was thoroughly modest in this talk and deeply in earnest. His fellows believed that they remarked the growth in him and in other students there at the time. I could name men who grew so rapidly in the course of the Seminary training that their stages of renewal seemed almost as large spiritual experiences as their conversions had been. And the Seminary life, with its regularity, its prescribed duties, its hours of intense study over God's Word—the great instrument whereby man must be sanctified—should be a good enough environment, if, as was said a moment before, you have the aid of the Spirit. He must give efficacy to the truth. Hence, the duty of one continued soul-cry to him. His gifts may be had for the asking; but you must ask. So much for the environment.

You need not only a suitable environment in order to growth. You need to feed on suitable food. The food of the mind is truth. You must take in the truth with mind and heart, and assimilate it into mental and moral fibre. This requires well-directed efforts. You may absorb somewhat of truth by your simple presence where it is being agitated; but to take in much you must make effort, you must do what Dr. R. L. Dabney used to call "*bodily work.*" With him that meant taking care of the whole man so as to keep in the best working order, and throwing himself with all his energies into his work. It meant eschewing all foods calculated to give a sense of fulness without strength and energy. It meant the use of a hard-seated and straight-backed chair. He would not lounge. It meant the deliberate abstention from all desultory reading and work, concentrated and intense mental effort. It meant, as Dr. J. F. Latimer would have said, "doing one's best" on the several tasks of the day as they come. You should all have come here with the purpose of honest, steady and intense toil after truth. You must feed upon it to grow.

This consideration should be reinforced by the thought that you will never, after entering the ministry, have such an opportunity for undivided effort at simple appropriations of the truth; and that, therefore, the present should be improved to the utmost.

It is the design of the church, in founding and endowing

such institutions as this, that her candidates should give themselves in the most effective way to the study of the gospel and their proficiency therein. In the active work of the ministry a thousand calls will press upon you. Often, for weeks and months, you will feel that you have no time for consecutive study, save that demanded by immediate, pressing pulpit obligation. You should aspire to take in here for assimilation and use throughout years to come. You should husband your time carefully, do your work well, do it rapidly, and thus create habits of achievement. You should avoid slothful work and careless work, for they are both ruinous. They will make you idlers and inaccurate incompetents. This is your best time to lay solid the foundations for that learning for which the ministry of our church has been noted in the past. It may be your only time for such foundation work. You will determine here, nearly all of you, whether you are to have that furnishing which the faithful and able minister of the gospel should have. You should strive, therefore, to make the most of it, to store your minds with the truths of Scripture, and to *possess yourselves* of the *essentials* of the system of Scripture teaching. You cannot afford to neglect this work for any other whatsoever, even for preaching in waste places. You are called to the work of preparation now and here. You ought to be dissatisfied if you do not find plenty of work, and important work as regards your scriptural fitting for the future occupation of preaching. You ought not to be dissatisfied if you find all you can do, granting that the work be well adapted to the end in view as set forth.

It is the teacher's duty to see that his men have plenty of work to do. As no teacher is above mistake, we may possibly err in assigning overmuch work. In that case, let the honest student, who has done his faithful best, go straight to the offending teacher and tell him of his mistake (in the spirit of Matt. xviii. 15). No humble and earnest teacher will fail to weigh such statements, however much he might discount mere collusive grumbling about heavy work.

You need, in order to growth, not only a suitable environment and abundant truth appropriated by well-directed effort, but exercise, the application of the truth to the practical end of daily Christian living. You need to live out the truth

you take in, to apply all this truth to your own heart, even that which, to some, might seem abstract and far away. For example, when you study of the trinity and divinity of Christ, you ought to raise the question as to what that means to you; what as to your native condition before God, what as to your duty as related to God, as one for whom God incarnated himself in the person of his Son and died on the Roman cross, and so on. And so far as you have opportunity, you should live out all the truth you take in with the mind. Nor is this difficult. The Bible is preëminently for private life. It speaks, chiefly, with reference to what is universal in man. Its principles may be, and often are, as fully illustrated in the quietest and most obscure lives as in the most conspicuous. Your life here has fulness enough to give scope to the training in every duty toward God, and every duty toward man, enough for the cultivation of living soberly, righteously and godly. Certainly you may cultivate the duty of living soberly here, living with wise common-sense, sanctified prudence, in considering the proportion of time for exercise and recreation, time for sleeping and social visiting, and where you shall do your social visiting, how long you shall study on the stretch, and how intense your effort shall be; and the bearing of your behavior in regard to any of these matters on your future usefulness. Nothing should be done by you frivolously, nothing thoughtlessly, nothing simply because others do it. That is not the way to become strong in sanctified common-sense, in which it is very important that the minister should excell, nor the way to become strong in any other approvable trait.

You have just as great scope for the application of the truth you may acquire here, in the cultivation of righteousness, of being perfectly square in your dealings with your fellow-man, being honest to the point of making no debts you cannot easily pay, to the point of being prompt to meet every obligation, or to make satisfactory arrangement with your creditors for future payment; of being truthful, so that men may count your word as trustworthy as any man's can be; and so throughout all the categories of that part of the law summed up in the command, Thou shalt love thy neighbor as yourself. You have *ample opportunity* to grow in that righteousness which obtains in our relations with our fellow-man. And it is well to remember

that just because your doings are less noted here by the world than they will be when you have entered the ministry, they are the better fitted to develop in you a character for righteousness, if you will behave aright. The public eye not being yet upon you, you must act the right largely from principle. Thus the principles of righteousness in you are made to grow strong. You gather strength for the right by doing right because it is right.

You have the amplest scope for the growth in godliness. You have time and means for contemplation and adoration of God's attributes; time and means to learn yourself by inspection of your heart; time for prayer, for you should learn to pray and work together, as well as to devote yourselves to prayer at stated hours. You should learn to make life a prayer. Time for every form of private worship, for you should turn your life into worship.

You ought to grow strong in all these ways. The apostle so exhorts. He says, Gather strength. "Watch ye, stand fast in the faith, quit you like men, be strong."

Finally, the apostle says, "Let all your things be done with charity." That is, let all your things be done with Christian love.

In Corinth there was much need for this exhortation. This epistle shows as much. The church had been rent by factions, so that the Lord's Supper, which ought everywhere to be a feast of love, had become a scene of selfishness and strife. And we have need of the exhortation here, my brethren. We may behave more decorously than the early Corinthian Christians without having more genuine love than they had for one another. They were just out of heathenism. We have had a rearing in a Christian civilization developing throughout centuries. But supposing we have more love than the Corinthian Christians had (I think the brethren in the past have shown no little real Christian love in their hearts), who shall say that we have attained in this respect, that we have enough of this queen of the graces? More of it would estop the mouth of the dull wit or trifling gossip from the utterance of one word to his fellow that would tend to injure the influence of any good man, be he student or teacher. More of it would let each honest struggling servant of Christ in your midst count for all he is worth. More of it

would stimulate and encourage many a brother on the brink of despair. It would hurt no one. It would help every one.

Wherefore I exhort you: Let your whole life be conducted with that love which suffereth long and is kind, which envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in truth. Acquit yourselves like men in withstanding evil, in standing fast in the faith, in an unceasing wrestle for noble growth, in living a life of Christ-like sweetness.