

no less than knowledge. While you are forming thro' knowledge a being of power, your purpose is to secure his true happiness and glory by turning upon him the motives and the government of religion. It is a noble and blessed purpose. And I rise to-day to throw in some small contribution to the increase of the faith and assurance with which you prosecute it.

Such is the subject, to an illustration and enforcement of which I respectfully solicit the attention of this audience.

And here it is much to my purpose to remark—standing as I do in the character of a minister of religion—that in the position now taken there is no new philosophy. It is precisely that which stood before the mind of the holy and learned Apostle, when he gave to the Church and the world this aphorism :—“ Knowledge puffeth up, but charity edifieth.” In no case would I more gladly vary the received translation than here. If changes were making—which, on the whole, may God forbid—I would be glad to see the passage rendered thus :—“ Knowledge *puffeth up*, but love *buildeth up*.” This would be strictly literal,—and would be in perfect accordance with the rendering of the last two words in other cases.

By a just interpretation, then, we have by inspiration of God, this instruction,—that “ knowledge,” by itself, alone, “ puffeth up;”—it fosters pride, self-esteem, contempt for the less favored, and a fondness for power over the thoughts, actions and interests of man,—attracting observation by an illusive expansion, and causing the possessor to push out, all around, the lines of self-complacent and self-reliant extension,—while, if he were measured by the true standard of greatness—if his rate were sought after by comparison with that real, solid, well-compacted and justly proportioned character, which shines forth, when the man of knowledge is “ built up into Christ in love,” (the great principle of true vitality,) he would be found “ less than the least of all saints.”

It should never be forgotten, that the legitimate end and summit of our being is, amidst knowledge manifold, to be holy as God is holy; and that the living principle—the central element of vital power, around which, in the individual, is “ built up the

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