

the simplest and purest of Christians, after his conversion (through D. L. Moody's agency); who, in his rooms at Ridley, had a table which almost audibly groaned under silver cups, and also in a conspicuous place on the wall, the text, in good readable letters, *Do all to the glory of God*.

But of course there is the other side. I take it that only too many Christian students are intemperate over "athletics," so intemperate that one could almost wish they would "totally abstain," by way of a convulsive remedy." This is not to the glory of God. It is a contradiction to the noble *εὐσπλαγία* of the Gospel, just as any other sort of intemperance is.

2. In the matter of study. Here I am perfectly certain there is a large and frequent oblivion among Christian students of *Do all to the glory of God*. Now and then I have come across a man who was as a student so keen that his need obviously was to recollect, by way of guide and *moderamen* in his work, that he *read* unto the Lord." Literature, criticism, research, language, so possessed him that they tended rather obviously to dull the soul's sight towards the Saviour and Master in His dying and risen glory, and in His precepts and promises. It was difficult for him to come, in St. Peter's words, spiritually "*sober* unto his prayers," straight from an excessive and untamped mental excitation. He failed to *read* to the glory of God.

But I am bound to say that such cases are not very frequent. Far too often Christian students allow themselves to think (or to seem to think) that the more a man is a Christian the less he should be a student. There was a young man (not from a University) who, wanting to take up missionary work, was questioned a little over his Bible as a preliminary. It appeared that he was doubtful whether Jacob was the son of Isaac, or Isaac the son of Jacob. "But then," said he, with a noble impatience of such trifles, "what has that to do with the saving of souls?" Well, knowledge of Scripture has something to do with it. But this extreme case illustrates for me a large phenomenon. Very many Christian students, within my knowledge, have acted over their literary work as if they were always asking that unwise question, "What has this to do with the saving of souls? This bit of accurate grammar? This obscure historical period? This fine distinction of doctrines? This infusion into my theological work of some piece of *literae humaniores*, classical or modern, quite secular upon its surface? What has it to do with the Gospel and its ministry? "Every-