

First, and last, and altogether, the Christian man and woman must adorn manhood and womanhood, as well as Christhood, by becoming, each ever more and more, a true, live personality. He or she must live and labour, in the life here, and for the life hereafter, receiving the light of the Christ as it comes directly from His divine personality, and reflecting it upon society from the inmost shrine of a true personality—learning the lessons of the Cross as these come straight from Calvary, and handing them on to others by the set of the individual life, the force of the individual character, and the tone of the individual spirit. In fact, it goes without saying, that neither man nor woman is to be true in any relation of life, or strong to help another, save by being their very selves. St. John and St. Paul, for example, were both the great apostles of the Master, which they became, simply because of a spirit true to the light as they had it, expressed through the medium of a vigorous individuality. Neither spoke precisely alike, nor presented the same features of their Lord's spirit with like prominence, or predominance. John could feel tenderly, best of the twelve; he could also feel bitterly, worst of them all. In the fullness of child-like devotion he could pillow his head on the Master's bosom, in the sweet serenity of perfect devotion; under a mistaken sense of the same devotion, he could decry a good worker in the name of Jesus, and implore fire to descend upon a Samaritan village. He is often called the apostle of love; and yet he never grasped the length, and breadth, and depth, and height of that sacred emotion like St. Paul, who, with the hand of a divine artist, crowned for ever charity, of all the graces, queen.

That combination of the graces and the virtues in St. Paul elevates him, in my opinion, to the first place among apostolic toilers and teachers. Womanly in tenderness, and manly in judgment, he stands out in apostolic history,