

That brings us to the place that should be mentioned first that on account of this disturbance of development it was left along with the scholarship we tried to emphasize here the vital, spiritual life and we always mention it as you will notice. I could mention how at Princeton Seminary I was shocked at the statement, "It doesn't need to be <sup>a cemetery</sup> ~~essential~~." Well, it shouldn't be, "It doesn't need to be a cemetery". It should be a powerhouse. But you'll find this--it's not a powerhouse automatically.

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A high spiritual level and can raise it higher. And for that reason we've had it here since we have founded the Seminary not merely as something to mention that we want to have a high spiritual life, but ~~xxxxxxx~~ ~~ix~~ something to work at. At Princeton when I was there, they had student meetings ~~once~~ a week at which they would have a speaker from outside. They had chapel every morning at which they read a brief passage of the Scripture and had a period of prayer. They were seasons of real blessing if you were right in the mood for it, but seasons that could be just a very much of a routine thing if you didn't have your spiritual life all ready at the level to get the best benefit from it. At Westminster the chapel services were just the same as at Princeton. But when we founded Faith, we felt that we put more emphasis on the vital spiritual life and so we introduced the device of having a long chapel service twice a week. We call it the special hour. We have that period of fifty-five minutes, and during that period we try to assemble here in a devotional atmosphere; we like to have a brief period of silent prayer before we begin. During that period we have singing and prayer and we have a message by some member of the faculty or by someone outside. We have this twice a week, and we try to devote that time exclusively to the cultivation of the spiritual life and the observation of matters in the ecclesiastical and intellectual realm which are vital ~~xxx~~ for our work to the

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