

There are religions which profess to give its priests the power to command rain, to banish pain and pestilence, to make the devil speak truth, or charm a murderer into heaven for a consideration. Christianity has no such tricks. It has no passport by which the knave and the sluggard, dying, may pass into heaven without question; it is not a special training which pious persons are to go through in order to prepare themselves for a future world, but it calls upon each man and every man to do the work of Christ in the world—in the world as He did it—in the places of man's toiling and passion and sin—doing noble deeds from noble motives, leaving the future in the hands of Him who looks with approval on every high endeavor, and with pitying tenderness on every failure, rewarding for the motive and not for the success. Christ in men—in the mind as thought, in the heart as feeling, in the conscience as justice—that is first; and then a pure morality, a perfect walk, a beauty of character that must shine as light, winning souls to our great and common Father. You cannot have purity of conduct apart from spiritual life, and you cannot maintain a spiritual life unless it is allowed to arise and shine in the divine splendour of just and holy works. To have a correct creed is not the only thing needed to constitute a man a Christian, nor to have a correct feeling—nor to have a correct walk before the world. There must be a union of these, a great and holy inward sentiment, and a great and holy outward service. And the true minister will speak and work and live for the promotion of that morality. He will strive to inspire men with a great desire after Christ likeness; not so much that they may save themselves, but that they may save others. He will publish the Gospel, not only by preaching Christ on the mount teaching the people, Christ opening the eyes of the blind, feeding the hungry, comforting the sorrowful, raising the dead—Christ on the cross bearing the world's sin away; but he will preach Christ in the home, making sacred the relationships of husband and wife, of parents and children; Christ in the market place and the store, teaching buyer and seller to be just each to the other. Christ in the senate and the hall of legislature, teaching men to frame good and beneficent laws for the suppression of vice and the promotion of virtue. Christ everywhere, and in all things of thought and action, blessing and beautifying the all of human life. The true minister of Christ will

preach against wrong, be it in the man or in the people, be it popular or unpopular, be it for himself or against himself. With consequences he has no concern—be the attempted work hopeless or full of promise—it is nothing to him. He will speak though the heavens fall. This is my purpose, and I ask God for grace and strength to carry it into practice, to preach not only, and not most, the great doctrines of the Bible, but to aim, most of all, at preaching a high Christian morality, integrity of conduct, beauty of character, to flatter neither rich nor poor, nor to pass either by. I shall preach against the sins of the church, the fault-finding, the Godless gossiping, the indolence and hardness of it. I shall preach against the sins of commerce, the false measures, the over-reaching, the craft, the lying of it. I shall preach against the sins of Parliament, demanding not the promotion of any party, but the promotion of true principles in the interests of all the people. I shall ask for justice between man and man, and holiness before God.

I have spoken of the doctrines, and of the morality, but there is one other phase in Christian ministers' public work I should not like to pass without notice to-night, that is the promotion of *unity* among men. He must seek by all his might in life and speech to join the people in a great and holy brotherhood. Our calling is to try and build men up in faith and truth to perfectness of character. But men do not often grow to greatness in isolation. They are like trees which grow best in forests, when each gives shelter to each. Men grow with the word—development can only go on—the work of faith can only be done, when the state of things is helpful to all. They must be united, they must be as one, they must form a brotherhood before they can be strong and full men, perfect and Christ-like. So there must be unity, in the interests of each individual and of the collective whole. The great prayer of Jesus Christ was that his disciple might be one. He taught them to seek a community of interests, each doing good to all, and all caring for each. It has been the work of the Church ever since. She has recognized her mission among her own members and in the world, and sought to bind men together in concord and love. But it seems to me that while the Church has been right as to the main idea, she has been wrong as to means and methods. We have not seen clearly what are the real and possible grounds of a Christian brotherhood