

And when we take the children up in our arms at the Font, and pour upon their infant heads the baptismal water, how is it that we dare to utter, at that solemn moment, such words of awful significance as these: "I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost?" Afterwards, when we have signed the child's forehead with the Sign of the Cross, we are ordered by the Prayer Book to say, "This child is regenerate or by Baptism regenerate, and grafted into the body of Christ's Church," showing that our action and words were the means of affecting nothing less than the regeneration of a human soul into union with Christ. How dare we do this awful thing? Again I answer, because we have Christ's commission so to do, and Christ's promised presence with us. We have the Commission: "Go ye—make disciples of all the nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you." We have the promise: "Lo, I am with you always, even unto the end of the world."

When we have knelt and joined in the prayer of humble approach, acknowledging ourselves unworthy to gather up the crumbs under the Lord's Table, how then do we dare to stand and consecrate the Holy Eucharist, using the very acts and words which Jesus Christ used when He instituted the Holy Mysteries? And once more, when we have in the same Service humbly joined in the confession, how do we then dare to stand up and turn to the people, and with authority declare to them, "Almighty God, our Heavenly Father.... Have mercy upon you, pardon and deliver you from all your sins?" And when anyone in sickness has been moved to make a special confession of his sins, and, feeling his conscience troubled with some weighty matter, humbly and heartily desires

absolution, how can the Priest say, as he is bound to say in accordance with the Prayer Book, "Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners, who truly repent and believe in Him, of His great mercy, forgive thee thine offences, and by His authority committed to me, I absolve thee from all thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost?"

We could not possibly say these most solemn words except at the command of God, and acting with the authority and under the commission of God. That command, that commission we believe we have through the Apostolic succession in the Holy Catholic Church. Not for our own benefit or advantage, or exaltation, but for the benefit, the advantage of God's people.

We believe that those words of my text, "As My Father hath sent Me even so I send you," have been spoken to us. For the Church has ever believed that they apply to her and her ministry. We believe that Christ has promised to be with us, and that whenever and wherever we act in His Name, and in accordance with His commands, it is not we who act, but He who acts through us. We are but the instruments in His hands, and if the instruments, which He deigns to use are often weak and insignificant, it but redounds to the glory of God, Who is able to use the weak things of the world to put to shame the things that are strong. Christ became incarnate, that He might fulfil the Father's mission. Our Lord's own mission is the mission of the all-loving Father.

When Jesus was about to ascend to the Father, the form of the fulfilment of His mission was to be changed, but the mission itself was still to continue and still to be effective. He would still fulfil the mission of the Father through His Church. That Church, and the Ministry of that Church was commissioned to carry on Christ's work, and not to begin a new one. Their office