

from the house of God. These men are lost. They are going down to death. We are sent to save them.

2. The message must be Christ's message. There are no new themes for the Christian ministry. There never will be a congregation which is not made up of sinful men, and our message must be of the love of Jesus. It is no hard message. I know of nothing which so warms the heart and unlooses the tongue as the story of the love of Jesus. There is only one danger, lest we give up God's certainty for man's speculation; lest we overlade the Cross with the philosophies of man. What we need is the love, the deep, burning love of a forgiven heart. There is a language of the heart which will speak out in the words and in the life. Not less true is it, that it is necessary to hold up clearly, fearlessly and unshrinkingly the obligation of Holy Sacraments. Many a pastor shrinks back from presenting these because of sad strifes of Christians about these mysteries. It may pass the comprehension of man how the grace of God is vouchsafed to the child or to the penitent in Holy Baptism, or how believing souls feed upon Christ in the Supper of the Lord. We have reached the end of human reason when we hear the voice of God. These were never doubtful questions in the early Church. They were too near the cross to doubt. They knew too well the mystery of redeeming love. They believed with all their hearts on the Son of God. They took his words without cavil. They had the faith of little children. They believed God; were safe in the everlasting arms. In preaching Christ; in dispensing His Holy Sacraments; in drawing men out of sin to a holier life, we must always remember the mission and the office of the Holy Ghost.

We may awaken human sensibilities, we may appeal to human reason; but the only power by which men are changed into Christians is by the Holy Ghost. The means we are to use are the means which God has provided. It is the story of Christ crucified; it is the teaching of Christ's lessons; it is the example of Christ's life; it is the use of Christ's means of grace; it is the fashioning of sinful hearts by the Holy Ghost into the likeness of Christ. What the whole Church needs to-day is a consecration of all we have and are and can be unto Christ. We need a new baptism of the Holy Ghost; we need to be able to say, "the love of Christ constraineth us." Then there would be earnestness in the preaching, and solemnity in the hearing of the Gospel. We must draw nearer unto Christ. We must in His love love all whom He loves. We must believe that God has put us in trust as officers of His Kingdom. We must feel that when we visit the sick; when we go after the wandering; when we preach the Gospel; when we minister the sacraments, we are "ambassadors for God," we are "ministers of Christ," we are stewards of the "mysteries of the Gospel." The way to magnify our office is not by discussions about priestly prerogative. It is not by arguments about apostolic succession. It is by the deep learning of one who hungers after souls and longs to lead wanderers to God.