

everything to excite in you a holy enthusiasm in Christian work. In Manitoba and Saskatchewan you are feeling the first wave of that incoming population which will make your country swarm with millions of souls. To you, as to us in the United States, God is sending the people of every tongue and clime and kin to be fused into a new race. Our Anglo-Saxon race has been chosen of God to receive into itself these divers peoples, and to give to them its customs and traditions and laws. When you remember that since the Christian era there have been few such marked comminglings of races, we must ask why has our English-speaking race been called in the Providence of God to this mission? I believe it is because the Church of the Anglo-Saxon is a pure branch of the one Catholic and Apostolic Church. She carries in her hands an open Bible. She holds up as the condition of Christian fellowship, the old Catholic creeds. She has a simple Scriptural service in a language understood by the people. She teaches salvation alone by faith in Jesus Christ. I believe that God designs her to lead in that great work which is to be done in the eventide of the world. I see in the sharp conflict between truth and error on every hand that God calls her to take the fore front in his work. In the longings for unity among all who love Christ, I see that under God she may be the healer of division and strife. As members of that pure branch of the Church of Christ, we are called to do God's work. The first requisite for that work is faith, faith in God. Not the faith of the head, but the faith of a forgiven heart. The faith which has found rest and peace and safety at the foot of the Cross. The faith which believes God, which accepts every means of grace, which takes God at his word, and which does God's work in his appointed way. This brings me to consider the means we are to use:—

I. The ministry is of Christ. No less authority can declare the terms of salvation, receive men into His Church, and dispense the sacraments of a Kingdom of which Christ is the King. This office is from God. It must come to men either immediately by a call from Heaven, as in the case of Moses and the prophets, or else the authority must be derived mediately through a chosen line who have been authorized to commit it unto faithful men also. The Church has received her ministry by a lineage of duly commissioned men. No lapse of ages can weaken it; no time can change it. Men die, but the office lives, and it will live according to His promise until He who gave it shall come to receive it as the judge of the quick and the dead. Nothing will so surely shipwreck the minister of Christ as low views of his office. If he regard himself merely as the friend and companion of his people, as a Christian scholar who for a price writes pleasant homilies upon holy things, his ministry will be a pitiable failure. If pastor and people have no higher thoughts than that our work is to baptize their children, unite their young in marriage, and bury their dead with decency, because these are institutions and ceremonials of a Christian state, then a scourge of serpents would not be sharp enough to drive such worldly traffickers

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