

Even the Apostles before the day of Pentecost did not possess the Holy Ghost as we do. After instituting the Eucharist and giving them the Holy Communion on the Thursday before the crucifixion. Christ said, "And I will pray the Father, and He shall send you another Comforter. It is expedient for you that I go away." "Receive the Holy Ghost, etc.," says the Bishop. So close is our union with God, that our bodies are said to become sanctuaries for His presence.

Ignatius, when asked his name, replied, "My name is Theophorus, a god-bearer." Surely we may say the ministers of God are in a special sense God-bearers,—we bear God's spirit and carry His authority with us wherever we go. Only we must pray to that Holy Spirit. We must trust that Holy Spirit, who dwells within us and who will give power to expel sin, first from ourselves, and then from sinful men. He, too, in all our ministrations will give us the spirit of right judgment, upon which so much more than we sometimes imagine depends. I would also say that while we learn to value more and more the gift of God vouchsafed to us in Baptism, Confirmation, Holy Orders, and in Answer to Prayer, yet we should also be careful to remember that the supply is continuously being given in proportion to our demand. It is, as it were, a continuous supply of Living Water ever flowing from the Father through the Son in response to our prayers and desires. By virtue of this great gift, we can be hopeful in the presence of apparent failure and strong when we appear weak. Sometimes we are despondent: frequently we are grievously disappointed. The flood of indifference and wickedness swells and roars on all sides. Ignorance, prejudice, coldness, indifference, irreligion, and the Evil One combine their forces against us, but still with Him, in Him, we are more than conquerors, for He will not allow us to suffer defeat.

"Bide thou thy time,
Watch with meek eyes the race of pride and crime
Sit in the gate and be the Heathen's jest,
Smiling and self-possessed;
O thou, to whom is pledged a Victor's sway,
Bide thou the Victor's day."
"Come ye yourselves apart and rest awhile."

We can see our Blessed Lord in the midst of His disciples, listening to their different accounts. A St. Peter impetuous and eager; a St. Thomas, gloomy and despondent; a St. John, timid yet affectionate. And He knew each so thoroughly, just as He knows each one present here this morning. In the garden some fail to watch. In the presence of the multitude they are afraid. At the Cross they are wanting. In the presence of the Resurrection they doubt.

With the advent of the Holy Spirit they witness for Him. Now they are in Paradise. And we, His ministers have been called to take their places and carry on their work, and we, like them, need His comfort and support, and meet to tell Him all about ourselves, and He is here to listen to us, as truly as He was with His first ministers to listen to them. He has not changed. "Jesus Christ, the same yesterday, to-day and forever. He is waiting to receive us, longing to help us, ready to impart to us all that we require, even Himself, that

our bodies being made clean by His own most precious Body and our souls being washed in His most precious Blood, we may ever more dwell in Him and He in us."

At the conclusion of the service the visiting clergy were entertained to breakfast, some at Bishop's Court, some at the Deanery, and some at the residence of the Cathedral Clergy.

SERIES OF ADDRESSES BY THE REV. C. C. OWEN, B. A.

At 10 o'clock His Grace the Archbishop read the litany, and Rev. C. C. Owen gave the address, which was divided into three parts, as follows: (a) The danger of professionalism in the life of the clergyman; (b) The duty and grace of humility; (c) Holiness in the life of the clergyman. Mr. Owen chose as his first text, St. Matthew vii, 22, 23, "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name, and in Thy name have cast out devils, and in Thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Professionalism, he said, is creeping into religion—it is one of the greatest dangers and temptations of its ministers. By many the Church is looked upon as a machine—a moral club—religion as a phase of life which we must have. We get into a fatal routine way of doing our work, and so lend ourselves to these ideas. Even evangelists, who of all men should be free from professionalism, are becoming in some cases a class of hirelings.

The world discusses ministers to-day, judging them by their natural endowments rather than spiritual; and we lend ourselves to this. Let us beware of this danger, and keep ourselves in touch with the living Jesus, if we would be saved from it. A German pastor of deep spirituality has given us a splendid ideal. "Our preaching," he says, "and conversation should not be so much our work as the natural outcome of the love and joy of the Holy Ghost in our hearts and afterwards on our lips:" further, "I would guard myself from imagining that I know beforehand what I should say, but go to Christ for every good word I have to speak even to a child." "Apart from Me ye can do nothing." Let the Holy Spirit, who knows all hearts, guide and teach me!

"Be always following Jesus and His Spirit"—be very wary of running when you are not sent. Many earnest men wear themselves out doing work that God never gave them. If

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