

impart to, some of "His Elect," whom He has decided to make "fellow workers with Himself."

We are all agreed that the first and best work of a priest of the Most High God is the "Salvation of Souls." Of each of us it may be said, in a certain sense, "And thou, child, shalt be called the prophet of the highest, for thou shalt go before the face of the Lord, to prepare His ways, to give knowledge of salvation unto His people for the remission of their sins." Every Christian priest is a prophet of the Highest, a channel of God's Grace, a bearer of salvation, but the danger is that we forget that what we offer to others we refuse for ourselves.

It is possible for us, as Christian clergymen, to think of salvation as something outside of ourselves. We know what it is to make quite sure that we are in the way to be saved ourselves. At least we know that it is possible to preach to others and yet be rejected. Listen to the grand Apostle of the Gentiles, "Lest by any means when I have preached to others, I myself should be a castaway." Did not Judas preach, perhaps lead, to Christ, and was he not rejected? Did he not go to his own place? May there not be others with him in the home of reprobate priests? It may be that the Paradise we have hoped for after life's toil, and the Heaven we have dreamt and spoken of and sung of may never be ours unless we give attention to the salvation of our own souls first.

Having done this, if we are to succeed in the saving of others, we must go about our work possessed with the firm conviction that we are ordained, endued with a special gift of the Holy Ghost, that we may be instrumental in saving men from the power and punishment due for sin. This is our work.

A well-ordered church, a carefully rendered service, a competent choir, excellent Sunday schools, systematic visiting, affectionate people, cottage meetings, Bible classes: all are helpful. All are necessary, but only in so far as they enable us to save men's souls. How to save souls—how to bring men to Jesus, that must be the one purpose in life, that must be our study. "Will you be diligent in prayer and in reading of Holy Scriptures and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?" So says the Apostle of God to the candidate for the Priesthood.

See how the tourist studies his guide book. See how carefully the successful merchant takes stock of his goods. See how the lawyer searches for information to gain his case. See how the trusted pilot looks to his compass. And we, as ambassadors of Christ, must not take less care in the salvation of souls, in the study of all that tends to help us in our great work.

"Come ye yourselves apart and rest awhile." If we only obeyed the invitation more frequently, we might accomplish so much more and be saved from the one special form of sin that always besets the priest of God in his work and labor of love. We, as His representatives, cannot blaspheme or reject Him. We dare not, if we would, sin as other men. We must by reason of our office assent to all the creeds of the

Church, but is it not true that sometimes we fail to feel the need of each truth, or digest them into our very being.

We take part in the worship of God, perhaps obey the voice of the Church, and say the Morning and Evening Prayer. We read the Scriptures of God. We celebrate the Holy Communion regularly. We prepare our sermons with a certain amount of care, but are we not often tempted to perform all these acts mechanically, without interest, zeal or love? In God's house the sense of His promised presence often fails to melt and subdue us. In reading His word we experience nothing of the longing desire for a light to shine and reveal their meaning to us. It is said that the great Augustine often cried to God over the Sacred Scriptures to open out their meaning. We feel we have not reached that stage yet. We draw near to Him, but sometimes we fail to really hunger and thirst after righteousness.

We preach, we are sensible, practical, discreet, but is it not true the very best of us often fail to preach the Gospel as men whose tongues have been cleansed and purified by the Holy Spirit of God?

No one can accuse us of carelessness or indifference. Our best people speak well of us, and our work has been blessed, and yet we ourselves know only too well that there has been so much "lukewarmness" lurking in our midst, and as we read the message to the Church of Laodicea, "I know thy works that thou art neither hot nor cold," we feel that it is all a message for our own souls, too.

Ah, yes, we too must confess, that like the Prince of the Apostles, we have followed Jesus afar off, even if we have not gone so far as to actually deny Him.

And now we come to Jesus on this Quiet Day, to tell Him all, to speak heart to heart, to cast ourselves again on His mercy and His love, pleading that He will make Himself known to us in the "Breaking of the Bread," that He will warm these cold hearts, that He will loose these stammering tongues, and that these palsied limbs may receive power to move more freely in His service, and that we may again offer ourselves, our souls and bodies, a reasonable, Holy, and lively sacrifice unto Him.

I said before, the secret of true success in our work for God is the firm conviction that we are invested with authority and endued with power from on high: in other words, we are fellow-workers together with Him. I would like to dwell a little upon this thought, if you will have patience and hear me. It is altogether an overwhelming thought, but it is a great reality.

The force of God influences the world chiefly through the Christian ministry. As the electric current flashes through the wire, conveying light and warmth and power, so the light and heat and power flowing from God are conveyed chiefly through us to men. Such knowledge does not exalt us, the feeling of responsibility only humbles and abases us. "We have this great treasure in poor, weak, earthen vessels." The Jewish priests were chiefly influenced from without, the Christian from within. Since the Incarnation, God dwells in men. God has said, "I will dwell in them and work in them." "Christ in you," says the Apostle, "the hope of glory."