

cross, to the tomb, to the glorious resurrection, to the ascension from Olivet, and pass with him in thought to Heaven, where he sits a king, to whom every knee should bow. Ah, brethren, these are outlines of a theme on which we may employ all the resources of eloquence, poetry, history, art, science, imagination, philosophy, literature, and theology; and all our sermons should be like ever concentrating circles, sweeping in and in like the mighty maelstrom, involving our hearers in a whirl of interest, until they are brought to Christ—the great Rock of Salvation.

BE A FAITHFUL, NOT A TIME-SERVING CHURCH.
REPROVE, REBUKE, EXHORT.

Brethren, this is our most critical work. We aim at having a pure church. I am little concerned about having a comprehensive church, if it be not pure. It should be pure in doctrine and pure in life. We want it real. I need not say it should be a religious body. It is not a political organization; it is not a fashionable coterie; it is not a selection of highly respectable or highly intellectual persons. Every one belonging to it should be a living, active member of the body of Christ, and to make it so our teaching should be outspoken. Things should be called by their right names. Righteous indignation against evil was one of our Saviour's characteristics. There should be, in order to do our work well, faithful house to house visitation. Our visits should be religious visits, not mere society calls. Our forefathers followed the practice of a regular examination of every household in religious knowledge. Our new world life seems not to permit such a thing. There is more freedom and off-handedness needed amongst us, but if a minister has a definite religious aim he'll find opportunity; and depend upon it the people long for religious conversation. They feel disappointed when the minister goes away without dealing with the great subject of which they look on him as the exponent. In our very scattered population I believe such visits will be more useful than public preaching even. I cannot understand the missionary who, when the people in their new homes long to see a friendly face, fails to make use of so great an opportunity for usefulness. During my nearly thirteen years Manitoba life, I know missionary after missionary of fair preaching power who has failed—become a burden to his field and a burden to the Presbytery—and on the plea of business, or distance, or on account of indolence has left his

field unvisited, who has received reproof, rebuke and exhortation from the people rather than having been the messenger of God to them. But while discipline should be maintained, and faithful dealing followed yet the text says this must be done discreetly. How hard it is to be faithful and not censorious. And kind, friendly dealing is far more consonant with the spirit of Christ than ecclesiastical censures, anathemas, and thunderbolts, though these have their place. As the loving and yet upright, faithful father is most beloved by his family, so the conscientious minister, who comes like sunshine into the dwelling will be beloved by his people.

BE AN AGGRESSIVE CHURCH.

Truth is always aggressive. It cannot divide the house with error. It must either die itself or vanquish its enemy. Disease must be expelled, that health may come; prejudice must be overcome that knowledge may enter; when the light shines forth, the shadows flee away. Sin desires to be let alone. But it is a deadly cancer, and grows with terrific power. It cannot be left alone, for its end is death. There is a cry for deliverance from it every where. The crowded city calls us to seek out its miseries. Sin-sick human nature though it strive to hide itself away must be followed, sought out, and the remedy applied. The gospel is a sure remedy, if we skilfully and zealously apply it. So, bands of settlers, without our aid, soon lapse. The day of rest goes; children grow up in ignorance; society sinks; practical paganism follows. Our business is to press on. To plant a church, send a missionary, support him so long as there is need. The sound of the church going bell is soon followed by a change of morals. In town and country alike the cry is come and help us. If there are great sins threatening the community we must grapple with them. Strong drink is a mighty evil in the land. Whatever others say we believe it to be a church question. We are bound to oppose it. The press may more or less openly advocate lax views on the Sabbath, on the relations of the sexes, on pernicious literature, and may scoff at morality. Our duty is by word and pen to oppose this. If there is carelessness, ignorance, crime, wrong, vice, irreligion or godlessness, we are bound to use this gospel which is "mighty for the pulling down of strongholds." If then the departed great had faith, if it led to Christ,