

ing in early life you may go up or down. If you were going to Montreal you would not start and go half-way to Toronto and then turn East to Montreal again. You would start at once for the place and not have to retrace your steps. God held the children now to start for heaven and go all the way through.

On Friday evening the Rev. A. SHORTS preached to an attentive and deeply interested audience, from Matt. xvi. 15, 16—*He said unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.*

It was a pleasant part of religious experience, he said, to meet with one's brethren here in this beautiful place, to enjoy life for a time in these pleasant cottages, and share each other's presence in social worship, but there was little of Christian duty in it. One very essential element of Christianity he believed to be Christian confession of Christ. Christ must be confessed as the Saviour and the only Saviour, the Mediator and the only Mediator, the Advocate of mankind and the only Advocate. Men may have a good deal of religious enjoyment and comparatively not much religious duty. Duty should be done regardless of enjoyment. Christ should be confessed before the Church and world. This is easy when the heart is right, but when cold in religious experience, duty is difficult. There was a difference, too, in the confessions Christians made when fully devoted or when lukewarm. When in the path of consecration the confession always was, "Thou art the Christ!" When lukewarm it was apt to be like the disciples' confession, "Some say that thou art, etc." If filled by the Spirit we can confess Him anywhere. Some confess Him, like Peter did, in His presence, "Thou art the Christ," but afterward, when there are many foes and few friends of Christ, they deny, at least by their actions, that they ever heard of Him.

Christ wants a *personal* confession. Whom say ye that I am? Whom say ye that I am, by your profession?—By your life?—At home?—Away from home? Is your confession the same in the house of God, and among Christ's enemies? The little maid had but to point out Peter, and say, "Surely thou wast with Him," to bring the stout denial of his Lord, for whom he had declared his readiness to die.

Christ wants a *constant* confession. If Christians were constant in confessing Christ by word and deed everywhere, fewer disciples would backslide—there would be a great many more converts in the Church. Christ did not expect the unconverted to bear testimony to His divinity, or to His salvation. No; let all men deride Christ but Christians, and let them confess Him, and the world will yet be His possession.

Christ wants *all* to confess Him. The man of one talent was just as responsible for that as the man of ten. It was very important in our confession of Christ that our faith in Christ embraced all the essentials of the Christian