

and ritual; she has freedom to lay hold of all that is elevated in taste and beautiful in art; but she has liberty to use these only in so far as they foster her own spiritual life. When architecture and music and oratory serve only to gratify the taste and please the intellect, when they hinder instead of help the spiritual growth of God's people, they must be altered or abandoned. The one purpose for which the visible Church, with all her appliances of service, exists is the raising of the walls of God's spiritual temple, preparing and upbuilding the living stones thereof; and all effort that does not conduce to that end, however rich or attractive it may seem, is wasted and worthless. The Church may try to perfect her machinery, her different organizations and forms of action, but no machinery, however perfect will suffice without the power of the Spirit. The parts of the engine may be adjusted with the utmost nicety, but they are only dead weight to the locomotive till the in-rushing steam makes them powerful for service. The organ may be constructed with consummate skill, but even the most scientific musician will draw out the stops and touch the notes in vain unless the chambers be filled with air, and if the current be feeble the music will be fitful and uncertain; but let the air pressure be strong and steady and you may have sounds of sweetest harmony. So the machinery of the Church may seem perfect; her power of teaching, her forms of service, her modes of action, her social and commercial arrangements may all be well adjusted, but all these are powerless to perform the work God gives her to do unless the spirit of God takes possession of these instruments and fills these forms with life. Therefore must our prayer be "Awake O! north wind! and come thou south! breathe upon this garden, that the spices thereof may flow forth." "Come from the four winds, oh breath, and breathe upon these slain that they may live! (3) Observe, briefly, the *purpose* of the Church—to be *holy*. "The temple of God is holy, which temple ye are." No stronger argument or entreaty could be employed in urging us to personal purity. Ye are the temple of God; keep the temple clean; be sure that you may be worthy the

habitation of the Most High. But holiness implies more than purity; the inscription, "Holiness unto the Lord"—graven on the gold band which was on the front of the High Priest's mitre—did not mean merely that the High Priest was required to be ceremonially or personally pure, but that he, like the temple in which he served, was set apart for sacred purposes. Holiness implies consecration to God, the giving up of ourselves as a living sacrifice to Him, to do not our own will, but the will of Him who hath sent us, Like Barnabas, we must not only give our possessions for Christ, but must render also that best gift, without which our other gifts are valueless, ourselves. This is the great and constant requirement of the Gospel; and this is the practical manifestation and highest proof of the Spirit's presence within us—Perfect consecration to the will of God in any sphere of life, self-sacrifice for His service, in which the current of our being is set steadily towards Him, when, emptied of self, God is to us the first and the last and the only One: this is the life toward which the love and the sacrifice of Christ constrain us, and toward which the Spirit of Christ inspires us. Such a life is the proof, as it is the purpose of The Spirit's presence within us, the life that we are called to share with the highest and noblest beings in the universe of God and the evidence of all whom that Spirit inspires, the testimony of each living stone in God's great temple—for these are stones that *can* speak—the confession of the goodly fellowship of the prophets and the glorious company of the apostles, and the noble army of the martyrs of the Holy Church of Christ throughout all ages, is "We count all things but loss for the excellency of the knowledge of Christ our Lord, for whom we have suffered the loss of all things, rejoicing even in this that we are counted worthy to suffer for His sake."

"For all through life I see a Cross
Where sons of God yield up their breath:
There is no gain except by loss
There is no life except by death;
There is no vision but by faith,
Nor glory but by bearing shame,
Nor justice but by taking blame,
And that eternal passion saith,
Be emptied of glory, and right, and name.