

it is with the Christian Church throughout the world. In the individual, he must become a new man. St. Paul strongly impresses upon us the truth that we must put off the old man, and put on the new. And what is remarkable, he urges it upon those who are already Christians, who may be supposed to have already put on the new man. By reason of your conversion you deem yourself a new man. What more do you want? If you are a new man and are developing spiritually, you will yet "become a new man" and "yet a new man." This is perpetual progress. This is climbing up to the very foot of God's throne; and although you are being perpetually renewed, you will still further need renewal, which will not be complete until the other world is reached. And when we have reached the other world, is our progress onward then to cease? It is not plainly revealed that such is not so, and our natural instinct as Christians is to look forward to perpetual progress, even after we have shuffled off this body and gained a spiritual body, which is to be ours for ever.

The Gospel has been preached over a large part of the world; but the work is not complete and must still go on. We have to preach the glad tidings more widely than ever before. It is quite true that where we have preached the Gospel we have need to continue preaching, and to be urging all to rise to higher levels than they have yet attained. It is the duty of a Christian minister to lead his flock onward and upward, and never to let the believer suppose that he has arrived at a time when he should stand still. In the middle ages, when it was more customary than at the present day to classify the details of Christian conduct, among seven deadly sins they reckoned sloth, *i.e.*, inactivity, non-advancement, not growing in obedience, in self-surrender, in the life of Christ, in the longing desire to belong more and more to Him.

This is applicable to all of us and the Christian work that is to be done. Men here at home have their part to take in the improvement of the spiritual life of those who are already identified with Christ; but are we not also concerned in the great work which our Lord left His Apostles as His last charge—"Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19)? Are there to be any nations to be left outside the performance of our Lord's commission? No; we are not so directed anywhere in the New Testament. The Christian is imperatively bound to be ever moving. So also must it be with the Church as a whole; there must be a perpetual forward movement.

We have begun to hallow His name in England; but there is a vast multitude of those

who have not even commenced to do so. Millions have not heard of God's will, and know nothing of revelation. Are we to leave them alone and unaided? It cannot be.

I confess the thought constantly fills me with astonishment that that great sacrifice already made, that the knowledge of that sacrifice, by which it is to be applied to the life of all mankind, has not yet even reached the ears of all the inhabitants of this world—to think that the Lord has died for us on the cross, and entrusted us with His dying command so many centuries ago, and that the Church has not yet so enlarged her borders as to include all those for whom Christ died. There are those who contend that there is a large number at home whom the knowledge of that loving sacrifice has never reached. But surely this does not justify indifference as to the greater harvest-field. If it be said, We have work to do at home, and that is enough, the answer is, My brother, you know not what you are saying. You may, of course, serve God in the home-field, but if you execute your work as it ought to be done, these, it will be found, are the very means by which it will be advanced and the home Churches filled with an intense devotion, namely by the sending forth of light and truth and by the conversion of those who inhabit the dark regions of the earth.

There is nothing that really lifts the Church higher—there is nothing that has in it so much of the promise of the future as to the Church's work here on earth—there is nothing that will accomplish more for those of us who are believers already, than to have in our souls this burning desire to win others to the cross also. John Wesley once said, that when he was young in the faith, an old clergyman exhorted him thus: "Young man, remember you cannot go to heaven alone." So his lifelong motto—the one that ever inspired that saintly man—was, "that he could not go to heaven alone." If we are to go there, each of us must be taking others with us; and what applies to us individually, applies to the whole Church. The Church cannot reach the eternity of God alone: we must carry others with us, the heathen and those who have not yet grasped all the truth revealed concerning Him.

We must carry with us likewise His chosen people, who have not yet accepted the fuller revelation of His love, if at the great day we would verily say that "we are the Lord's."

This is the religion that should pervade and animate Christian souls everywhere. I do not mean to say that there have not been periods in the Church's history when it was evident that the attention of all should be turned more directly upon those who are more in our immediate neighborhood, when as yet our ancestors knew not the whole world nor how to