

"As in Adam all die, even so in Christ shall all be made alive." The first Adam is the source of death to all in him. The second man, the Lord from Heaven, is the source of life to all in Him. All men without exception are in the first Adam by descent, by birth of their natural parents. All without exception are in some measure in the second man, Christ Jesus—simply because He is the second man—the second representation of the human family—because He took and united to His divine nature not a human person but the seed of Abraham. This extends the remedy for sin as far as human nature reaches—to all human beings. An apostle, enlightened and inspired by the Holy Ghost, knows no other limit, and declares without any faltering that "as in Adam all die, even so in Christ shall all be made alive."

Who are we, my brethren, that we should undertake to curtail or reduce in any way or degree the widespread, far-reaching effects of the incarnation of the Son of God? Seeing that He took not one human person, not one individual, but human nature, we should be prepared to find the richest blessings and powers and gifts imparted to human nature and to every being who shares human nature.

Does it follow that these blessings and gifts and powers will reach all, in a natural way of themselves, so that nothing is left for the Church and her members to do? May we be still, and do nothing as we look for God's purpose "as in Adam all die, even so in Christ shall all be made alive" to work itself out?

Experience forbids this. The heathen to-day are very much as they were before the incarnation. We see no improvement. Wherever they are the earth is full of darkness and cruel habitations. No change can be recognized in the condition of the heathen before and since the incarnation. Judging by what we can see and know, the heathen have not benefited by the incarnation. But are we justified in depending simply on what we see and know? We cannot see far. We do not know all. There must have accrued to human nature everywhere, and somehow, though we cannot discern it, large benefits from the fact in itself that the Son of God is incarnate—the second head and representative of the human family.

Moreover, if all the benefits of the incarnation were to reach all men in a natural way, fully, completely, perfectly, Christ would not have provided a second birth for all. The one natural birth of our parents would have sufficed.

There would have been no occasion and no room for a second birth, but our Lord has distinctly and absolutely affirmed that "except a man be born again of water and of the spirit he cannot enter into the kingdom of God."

Moreover, He has provided His great and glorious society—the Church of the living God—to act as a mother in bringing all men to this second birth and to teach them all things which Christ has revealed and commanded. This birth, His instruction and the training which must be involved in both, are clearly necessary for all men in order to the full participation in their highest forms and degrees of all the benefits of the incarnation. Otherwise, neither the Church, nor the birth which she administers, nor the instruction and training she affords would have been provided. They would not have been needed.

Moreover, the great Christian society, the Church of the living God, would not have been set in the mysterious and exalted position assigned to her in Scripture. The Church would not have been made the mystical body of Christ—so united to Him as her Head—that Christ and His Church are not two but one. "For as the human body is one and hath many members and all the members being many are one body, so also is Christ." Christ and His Church are one. He is the head over all things to the Church which is His body.

Surely the purpose and end of this union betwixt Christ and His Church is that all men being made members of the Church are thereby members of Christ, united to Him,

receiving into themselves from Him, through the Church every blessing which by His incarnation, and life, and death and resurrection, He hath placed within our reach. It is then of the very essence of the church that she must be missionary, sending her officers and extending herself into all the world, until all men are united unto Christ in her, until not one human being is left outside her. She may never rest, she must not cease day or night her labour of extending her organization and bringing all men to the knowledge of the truth and into union with their Saviour Jesus Christ.

Accordingly, the extension of the Church until none are left outside it, is the purpose of the incarnation. As long as any human beings anywhere are outside the Church, the incarnation is so far curtailed and robbed of its purpose.

Wherever and whenever and in so far as she ceases to do this, she ceases to be what the Saviour intended her to be—the means of extending His incarnation by conveying and imparting to all men every benefit of His incarnation in all its fulness and perfection. The Church then must be missionary so long as any remain outside her fold.

In the 18th century England's branch of the Catholic Church failed in this great purpose of her existence. She left it to volunteer societies of her members to send out Missionaries and extend the benefits of Christ's incarnation in foreign lands. Her life sank down within her and she became very feeble. She was regarded by many of her sons, not as a divine society, but simply as a department of the civil government. Within the century now drawing to a close her life has revived and she is no longer satisfied that her missionary character should be upheld and exhibited by societies within her. Her yearning is to be engaged in her own corporate character, in her own essential work. Her daughter in the United States, and her daughters in her ecclesiastical provinces in the colonies have not been satisfied with any lower position than that the Church is her own missionary society. She is set on doing the work herself, not through others. Every member of the Church amongst us in Canada is as such a member of the great missionary society. All are alike instructed in the essential fact that the Church is the extension of the incarnation and must reach every member of the human family. The funds are not collected by expensive societies, but the Church's own organization places every clergyman and every congregation and every Diocese and every Bishop in a position to do the Church's work with the least possible outlay. At Epiphany, and at Ascensiontide in each year, the same story of the Church's progress in all lands, and the same appeal are by direction of the Bishops addressed in simple language to every congregation. The hearts of her people are responding—they are recognizing that the Church must do her Lord's work or grow feeble, inert, and cease to be. They are accordingly pouring into her treasury more liberal offerings year by year. At each Ember season and at the time of general intercession for missions the prayers of all ascend to God that He would send more labourers into His harvest. And the labourers are being rapidly multiplied.

The power which will possess and the motive which will actuate the Church's Missionaries in the future will spring out of the grand fact that Christ and His Church are one—that the Church as the Body of Christ brings and conveys to each, on his becoming united to her, all the blessings of the incarnation—that there can be no failure in those blessings as they are conveyed and sealed to each in turn.

Personal devotion to the Father, who so loved mankind as to give His only begotten Son to be our Redeemer; personal devotion to the Son who loved us to the death; personal devotion to the Holy Ghost who is our long suffering Sanctifier—these will always, as in the past, burn in the Missionary's breast, only they will be rendered more real and intense by the presence of God dwelling amongst us, in and through His Church.