

able and less honorable offices, in the house of God in these days of grace. There were, it is true, the "greatest" and the "least;" but not through office or the want of it. He was the greatest who was the most conformed to Jesus in his life and character, whether in or out of office—he was the least who was the farthest from this heavenly model. Such was the standard of greatness and littleness while yet the message of the gospel was fresh from the lips of its primitive and only ambassadors. Christian greatness is neither place nor power, neither office nor fame—it consists in doing the will of the Master because it is his will.

Well would it be for the church—for each and every member of the church—were it always remembered that true greatness 'in the sight of the Lord' is not founded upon office but upon character.

"The body is not one member, but many," says that apostle in whose words we Gentiles have very great interest. Hence, in the work of Christ, devolving upon his body the church, not a member can say to another, 'I have no need of you.' The Lord has bound together the many members of the one body, his church, so that in the work he has assigned it there is no such thing as "exemption from duty" like some of our military arrangements. True, indeed, it is seldom we find what are called private members of the church realizing their responsibility to take part in making known the gospel of Jesus Christ. They indicate by word and deed that this department belongs to preachers. Now this would be to make preachers the church! They are indeed members, or if any one please officers or servants of the church; but surely they are not the whole church!"

Now, beyond all contradiction the Lord has committed to his church, and not to certain members, the solemn and responsible duty of converting the world. "That by the church might be made known the manifold wisdom of God" says the inspired penman whom we call our apostle; and "holding forth the word of life" is a prominent part of that wisdom to be made manifest by the church of God.

There are two or three leading errors at the bottom of the idea that preachers, and preachers only, are to make known the truth. It indicates a total misconception of the framework of the Church, and it also implies that the conversion of men chiefly or wholly depends on speaking, and that this speaking is to be attended to in the shape of a sermon "on the Sabbath." Were this latter notion correct, should we not have a passage in the inspired writings specially addressed to the preacher in language like this:—'Six days shalt thou labour and do all thy work for thyself and all thine, but on the seventh day thou shalt preach a sermon.' A very easy and convenient arrangement for the enlightenment and regeneration of the nations! Are there not some who would vote for such a passage to be appended to their New Testament?

Let no man deceive himself. All are to take part in sounding out the word of life; and let no man think that another is more responsible than himself. He is self-deceived who thinks it. What a thought!—to think that Jesus asks some of his friends to do more in this cause than others; nay, in the great work of his church, the reclaiming the world from darkness and death, a certain few are to do