

asked to go into the vineyard, while there, were laborers, and as laborers, after the toil was over they received the reward.

This agrees perfectly with Paul to the Church at Colosse, iii. 23, 24: "Whatsoever ye do, do it heartily, as to the Lord, &c., knowing that of the Lord you shall receive the reward of the inheritance, for ye serve the Lord Christ."

In the vineyard no laborer did the work of another. Each man did his own work and each received his own reward. However much one man might accomplish by constant zeal and activity, it is his own work, within the compass of his own ability, altogether in the line of duty, which, if neglected, will leave him liable to censure. He has no time to spend on that which is the duty of his neighbor, and if his neighbor "stands idle all the day" his work remains undone and will remain undone forever. Who, after carefully examining the ground, is willing to have it so? Who, after the pilgrimage is ended, is willing to look back over a life full of blanks, omissions, faults—over souls neglected, and because neglected, wandering on in sin and down to a hopeless eternity?

In order to growth in grace, the child of God must work. In order to peace of mind and a conscience void of offence on earth, and approval in the morning of eternal day, the child of God must work. He works, first—in order to his own salvation; second—in order to the salvation of others; but no man can work legitimately for his own salvation without having an influence toward that of others.

No man can be a child of God secretly. Even faith in its operations is something which can be seen.—"When Jesus saw their faith," &c. Mar. ii. 5. "With the heart man believeth unto righteousness, and with the mouth confession is made," &c. Rom. x. 10. Again, "Whosoever shall confess me before men, him will I also confess," &c.; "But whosoever shall deny me before men, him will I also deny," &c. Mat. x. 32, 33. It is necessary then to confess Christ, and if so, it is necessary to continue to confess Him, and not only so, but continue patiently in well-doing, seeking for glory and honor and immortality, that, finally, we may gain eternal life.

Jesus said: "Let your light so shine before men that they may see your good works and glorify your Father who is in Heaven"; and Paul to the disciples at Philippi, ii. 15, 16, "That you may be blameless and harmless, children of God, without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life," &c. (New version.)

There are other tangible reasons which I might produce here to show that the life of faith is not a secret life, but a life of open confession and labor for the Master. On this point, however, let the foregoing suffice, while for mutual benefit some other features of the Christian life are touched.

Jesus said: "This is My commandment, that you love one another as I have loved you." Again, "By this shall all men know that ye are My disciples, if ye have love one to another."

Love always tries to gain the highest good to the person beloved. Love will soothe and comfort in sorrow, relieve in distress, shield and warn in danger, and, if possible, open the door to happiness and peace, even at the expense of self-comfort or through self-sacrifice.

The Son of God, in order to gain the highest good of those whom He loved, laid aside the glory which He had with the Father and came to earth to suffer poverty, shame, and death, and thus emphasized His teaching by the weight of a great example.

But there was more than the example—there was the opening up of the way by which the people of God united together, might form the "one fold"

under the guidance and care of the "one Shepherd." In this one fold, the sheep heareth the voice of the Shepherd, if they obey His call, and in obedience live, then they are always safe.

But each hears for himself, obeys or disobeys for himself, and stands approved or disapproved for himself.

The good Shepherd who gave His life for the sheep, and whose voice we must obey, if it would be well with us, through the Spirit says, "Bear ye one another's burdens." The nature of the burdens is not specified, but there is the command, and where the burden is, whatever may be its nature there also is the duty. Again: "Not forsaking the assembling of yourselves together, as the manner of some is, but exhort one another," &c. Again: "Let us consider one another to provoke unto love and to good works."

This provoking to love and good works is doubtless accomplished by example and exhortation. How necessary then that the disciples of the Lord Jesus Christ be often found in the social gathering, where they can speak to each other of the things which they love so well and which make for their present and eternal peace?

I said speak to each other, &c.; but a brother may say: I have no talent for speaking. Well, if he can truly say so, there is then no duty in that line resting on him. He is perfectly clear as I understand the matter, because we have no mention made of any persons being examined in that way to whom no talent was given. The very least, if I may use the term, of those of whom there was an account taken, had received one talent; so I am inclined to think, where there is not at least that much, there is no responsibility.

It may be possible, however, that we do our dear Lord and ourselves a little injustice, through lack of thoughtfulness, rather than through malicious intent.

Have we ability to calculate the possibilities of loss or gain in business; talk fluently on matters of industry or commerce, and yet are unable to speak a word for Him who is our only hope and of that which, being permanent, is our chief good?

But again, it may be that the child of God, full of zeal for the progress of the cause of Christ, and the good of humanity, is sometimes silent when an opportunity is presented for saying a word in honor of the Master, through fear of making mistakes, and so becoming the subject of the unfriendly criticisms of disciples who have grown cold in spiritual matters, or of persons who have never tasted the sweets of redeeming love. Well, there is some reason to fear that we will make mistakes, and that we also may be the subjects of unfriendly criticism. Shall we stand idle because of the liability? The man who lives and acts and works, will likely make mistakes, while the man who makes no mistakes (as he supposes) is the man who does nothing; but remember, brother, the man who does nothing is he who makes the greatest mistake. His whole life is one great and terrible mistake from beginning to end. The man whose talent lay in the earth, carefully concealed from vulgar gaze, was the man of the greatest mistake after all. I would rather a thousand times hear the adverse criticism of all cold professors, and also all who are now traveling in the "broad way," than to hear, when we stand before the judgment seat of Christ, "Thou wicked and slothful servant * * * Thou oughtest to have put my money to the bankers, that at my coming I should have received mine own with interest," &c. Money unused brings no interest.

Shall we stand safe in the great day? I pray God we may; and yet there is something better than that, viz., to stand safe among the blood-washed throng, surrounded by souls saved—won to Christ through our labor, patience, cross-bearing and self

denial, springing from our love to Christ and dying men.

Happy the day for our ruined race, when each member of the body of Christ, redeemed by blood, shall not only understand his responsibility to the Great Head, but wholly disregarding what objectors may say, bring forth every power of which he is possessed and lay it at the Master's feet, to be used for His glory and the advancement of the great cause for which He gave His precious life.

Let no man, in himself or others, despise "the day of small things," nor undervalue the small amount of leaven of which he is possessed, but allow its influence to the utmost to be used also toward "leavening the whole lump."

O. B. EMERY.

Montague, P. E. I., Dec. 17th, 1885.

AUTHORITY OF CHRIST.

And Jesus came to them and spake unto them, saying, All authority hath been given unto Me in heaven and on earth.—MAT. xxviii. 18. (We quote from the Revised Version.)

These words introduce our Lord's last and great commission to the men whom He had chosen to be His apostles and witnesses to all the world, and to every creature.

This commission being the greatest and most important ever committed to men, it was necessary that the apostles and all to whom they testified, should know under what authority it was given and received. To be assured that Jesus was Lord of heaven and of earth, and that He had all authority, and that He had commanded them what to do, would give the apostles great confidence and boldness in testifying for their Lord and Master.

The authority of Jesus the Christ, completely covers the ground of all authority. His authority is sovereign, supreme, and universal. He is Lord of lords and King of kings. All others in authority are under Him. He being the heir of all things inherits an authority over all worlds and has entered into His inheritance. It is His to have and to hold. He must reign till all His enemies are brought under His feet. He never did; and never will give His authority, to any man, or company of men, or angels.

He gave gifts unto men. He gave power to His apostles to do many miracles, and to speak in languages which they had not learned; but He did not give them His authority. And they never assumed His authority. In all their faithful labors of love they acted on the authority of Jesus the Christ. When they preached they preached in the name of the Lord Jesus. When they baptized they did it in the name of Christ. When they healed a lame man they did it in the name of Jesus of Nazareth. When they cast out demons they did it in the same all Worthy name. They did all things, and taught the Disciples to do all things, whether in word or deed in the name of the Lord Jesus. Thus the apostles acknowledged and honored the authority of their glorified King. The apostles acting under the authority of Christ show us very plainly that He had never invested any of them with His authority. But some will remind us that the Lord promised the keys of the Kingdom to Peter. Well what if He did? He never promised to make Peter lord and master of the Kingdom. A steward may be entrusted with the keys of His Master's house without becoming lord and master of the house. * * * We are well aware that our Lord committed to His apostles the word of reconciliation, and gave them the Holy Spirit to guide them into all the truth; and they, writing and speaking, as the Spirit gave them utterance, set forth Christ and the authority of Christ in the word of reconciliation. Thus, as the witnesses and apostles of Christ, they acted as His ambassadors on His behalf, praying men to be reconciled to God.

Seeing our Lord never delegated His authority