

occupy in the Church on earth, our aim should be to serve the master in the gospel, and glorify Him whose followers we profess to be.

Now, the true ideal of Christian character may be summarily comprehended in the following definition, "to be, to do, and to suffer!" These three elements seem necessary as fulfilling the demands of Gospel obedience. There can be nothing like perfectness of Christian character without them. Simply *to be*, or to exist to crawl out of the dust, like the lizard, and bask under the sunshine throughout our short day on earth, and then creep back to our hiding place, the grave, this is mean and dishonourable! "Cast ye out the *unprofitable servant*." So to *suffer* merely, to sit down like Job in the ashes of mourning and fretful discontent, or like Elijah under the juniper tree, asking the Lord to take away his life, or like David in his grief crying out, "O that I had the wings of a dove that I might fly away and be at rest." This would be to content ourselves with a low-spirited manhood, and to be disobedient to the heavenly call. But *to be*, that is, to receive new life from God in Christ; and *to do*, *i. e.*, to work cheerfully in His Kingdom, to brave the battle and the breeze, to put our shoulders to the wheel of Christian effort, and nobly to bear the heat and burden of the day, till life is ended; as well as *to suffer* in a spirit of meek resignation all the allotments of God's providence; THIS is the true ideal of manly living, and heroic courage, as well as cheerful obedience to the will of Heaven. Of Mary, it was said by the master, "She hath done what she could." And of the poor widow who cast into the treasury her two mites, He said, "Of a truth this poor widow hath cast in more than they all, for all these (meaning the rich) have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had." And on the great day of account the King will be heard to say, in pronouncing sentence of acquittal upon the righteous, "Inasmuch as ye did it unto the least of these my brethren, ye have done it unto me." And the righteous shall enter into life eternal!

2. *Our work* and how to do it! Much on this point has been already anticipated. If we are warranted in viewing the Church of Christ on earth as a vineyard, a field of effort, in which to labour for God and to exercise our powers for immortality, then we are equally warranted in regarding Christ's people as labourers, stewards, servants, to each one of whom the Master hath assigned his proper work. Hence, in one of our Lord's discourses the Son of Man is likened "unto a man taking a far journey, who left his house, and gave authority to his servants, and *to every man his work*, and commanded the porter to watch." The master Himself is not here. He is risen. But He looks down with tenderest regard upon the Church which He hath loved; and in the plenitude of His power hath made provision for the *perpetuity and final success of that cause for which He shed His blood*.

Now, the instrumental power which He has thought fit to employ is the preaching of the Word, the communication to the whole family of man of those glad tidings which bring glory to God, peace on earth, and good will to the children of men. This involves the preparatory training and maintenance of a properly qualified ministry, accredited by the Church visible to go forth and preach the Gospel to every creature and to evangelize the nations. The men thus employed are a gift from Christ the Head (Ephes. iv. 11) their life-work is to preach the Gospel and administer the ordinances of Christ's house; they are therefore to live by the Gospel (1 Cor. ix. 14) deriving the support of themselves and families from this spiritual service rendered by them for the edification of the Church, and the