

the darkness of superstition or the bigotry of Judaism, into the glorious freedom of the children of God; was well worth the sacrifice, and Andrew, Peter, James, John, and the rest felt amply repaid by having the honour of being bearers of the glad tidings that Christ had come and brought "Grace and immortality to light in the Gospel." The parable of the talents as recorded in twenty-fifth chapter c^d Matthew gives a true picture of man's position towards God. Those to whom the talents are given are all servants of God, and are represented as working for Him and reprov'd when they did not do so Christ's servants here mean all who by their Christian profession stand in subjection to him. His "goods" mean all their gifts and endowments, whether acquired, natural or spiritual and while to some more is entrusted than to others, from all an equal fidelity is expected. The two who traded with their talents and increased them in the same ratio, although one had double the other received the same commendation and reward: while the third, who buried the talent and kept it intact to give to the master on His return, was deprived of what he already had and cast into outer darkness: fit picture of those who shut up their gifts from active service for Christ without actually squandering them on unworthy objects. The master denounced them and with the power of a Sovereign consigns them to everlasting punishment and misery. "Where the worm dieth not and the fire is not quenched." Now while passages could be multiplied bearing out the idea at the head of this chapter, I feel satisfied those I have considered fully prove God's sovereignty, over all the works of his hands. That His right of proprietor is inalienable and as Lord and master, Jesus when on earth called whom he would. Controlling even the evil spirits, healing the sick, raising the dead, opening the eyes of the blind, causing the deaf to hear, the lame to walk. Yes, He taught with authority and spake as man never yet spoke. For our sakes became poor that we through His poverty might be rich. Having proved God's perfect right to everything we possess, let us proceed in the next chapter to prove what claim God makes on our substance.