EQUALITY OF REWARD.

BR. TALMAGE'S SERMON ON MAN'S USE OF HIS ENDOWMENTS

The Parathe of the Patents-Interiority of thing the frances has buildings - The fracgrees of stappiness in Beaven in Propartition to traggers of Dustrituess on Burth.

Brankleyn, Nov. 18.—At the Tabernacle this incriting the accinum of the worshipers was very great as they joined in the opening develope. Processes Browns removed excitablely the organ solo, sonata in O minor, Rheinberger. The pastor, the Rev. T. De Will "Islungs, D. D. took for his texts limit on he gave hve talents, to another two, and to another one; to every man according to his several ability." Matt. xxv, 16. He sold:

Many of the parables of Jesus Christ were intre graphic in the times in which he lived than they are now, became droumstances have so much changed. In olden times, when have so much changed. In other times, when a man wanted to wreak a grudge upon his neighbor, after the farmer had scattered the seed when over the field and was expecting the harvest, his avenger would go across the same field with a sack full of the seed of darnel grass, scattering that seed all over the field, and of course it would sprout up and spoil the whole crops and it was to that their potential in the possible when he was to that Christ referred in the parable when he spoke of the tires being sown among the wheak his this land, our farms are found off, and the wideok have been delven to the mountaths, and so cannot fully understand the meaning of the parable in regard to the shepherd and the lost sheep, but the parable from which I speak today is founded on something we all understand the is built on money, and that stand. It is built on money, and that means the same in Jerusalem as in New York, it makes the York, it means the same to the serf as to the cont and the Chinese cooling as to the emperor. Whether it is made ont it bons is brass, or from or copper, or gold or silver, it speaks all languages without a stammer. The parable of the text sims in this wise: The owner of a large estate was about to leave home, and he had some money that he wished properly invested, and so he

entied together lite servants and said:

windt lake this inconey and put it to the very host possible use, and when I come back return to me the inforest." To one man he gave stick, to others he gave losser sums of inconey; to the least he gave \$1,880. He left home and was gone for years, and then returned. On his arrival he was anxious to know about his worldly affairs, and he called his apprents togather to report to him, "Let this with my property since I have been gone. The man who had received the \$0,400 came up and said: "I invested that money. I get send interest for it. I have in other ways rightly amployed it; and here are rightly You see I have denined what you gave me,"
That's very good," esta the owner of the
estate; "that's praintly done. I shall reward
you wall done. Well done." Other servante some up with smaller accumulations. After a while, I see a man dragging himself along, with his head hanging. I know from the way in once in that he is a lary fellow. He way in some in that he is a lary fellow, the second and some in three are the estate and some interesting these states, "What" say the aware of the property, "haven't you made it around the anything?" "Northing notice that "They what have you been about all their yourse?" "Oh, I was atraid that if the vacted it, I might somehow how it. There are your of each " Many a man started my which and a country land to the country land and a country land and and a country land a country lan

tearn first from this entropy, that become the a Christian is morely going out to serve for it you have any remaining the atomic becoming a Christian, I want now to scatter ing remains. If you enter into the kingdom in tool, it will be going into plain, practical honest, constantous, paratisent Christian work where are a great many people who have fantastic and committe notions about this Christian life, but he who serves food with all the anaryies of body, mind and soul for worthy servant, and he who does not have morethy servant. When the wer trung set counts, at the character worth was considered in the work of the who does not have now for the servant. When the were trunger sounds, at the tord's soldiers must mare however there has an are may be, or however in in worthy servant. When the war trunpersonnes, alt the Eard's soldiers must march,
hewover leep the enew mix let, or however
fearful the olds desines them. Under our
person, less may serve colonels, and
he peace, less in the church of God them
he no pages until the less ever
letoric shall have been schlevent. The
have to belt your it is voluntary service.
Proph are not brought into it as slaves were
thusged from Africa. A young man see to
hasged from Africa. A young man see to
hasged from Africa.
In arther and service for the search
with to your own and service for the mark
from, or five, or seven yours. I want to be
he my cravier, and I want to be you
ent in looker, it we come into the broughout
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had that man's fatth, or that man's money, or that man's etoquence, how would serve cod." Better take the faculty that God has a serve cod." Better take the faculty that God has a serve cod of the fact that the right way. The rebole used to are, that before the dome and timber were brought to Jerusalem for the fact of the fact that particular piece of timber or stone and piece of timber are marked; so that before they durated for that particular piece of timber or stone about fit. And so I have to tell you we are all me ked for some one place in the great temple of the Lord, and do not let us complain, saying: "I would like to be the foundation stone or the cap stone." Let us go into the very place where God intends us to be, and be satisfied with the position. Your takent may be in large worldly estate, your takent may be in a wift pan or eloquent tongue, but whatever be the takent it has been given only for one purpose—practical use. You sometimes find a man in the community of whom you say; "He has no takent at all;" and yet that man may have a hundred takents. His one hundred takents may be shown in the item of endurance. Foverty comes, and he endures it; afekness comes, and he endures it. Before men and angels he is a specimen of Christian.

persecution comes, and he endures is; persecution comes, and he endures it. Before men and angels he is a specimen of Christian patience, and he is really illustrating the power of Christ's Clospel, and is doing as much for the church, and more for the church, than many more positively active. It you have one talent, use that; if you have ten talents, use them, satisfied with the fact that we all have different qualifications, and that the Lord decides whether we shall have one or whether we shall have ten.

I learn also from this parable that the grace of God was intended to be accumulative. When God plants an acorn, he means an oak, and when he plants a small amount of grace in the heart, he intends it to be growthful and enlarge until it overshadows the whole nature. There are parents who at the birth of each child lay aside a certain amount of money, investing it, expecting by accumulation and by compound interest that by the time the child shall come to mid life this small amount of money will be a for-There are shall have ten.

I learn also from this parable that the gene of God was intended to be accumulated the first of grace in the heart, as intended it to be growthful and enlarge until it overshadowe the whole nature. There are parents who as the birth of each child lay aside a certain amount of money, investing it, expecting by accumulation and by compound interest that by the time the child shalt come to mid life this small amount of money will be a forwill roll up into a vast accumulation. Well, God sets aside a certain amount of money will the shalt become an eternal fortune. One of the sprittual children at his birth, and it is to go on, and, as by compound interest, accumulate, until it shalt become an eternal fortune. Can it be possible that you have been acquainted with the ford beans for ten, brenty, thirty years, and that you do not love him more now than you ever did before? Can it is that you have been entitured in the Lord's vineyard, and that for the latent that God gave you, it will dwindle. The rill that breaks from the mitside will either widen into a river of dray up. The prighteet day started in the dim twilight. The strongest Christian man was once a weak Christian. Take the one taken and make them five; take ten and make them two, take ten and make them two, take the and make them two, take two and make them five; take ten and make them two, the pace of the pathway that you are coming near to the remains the store of account of the grace of you can tell by the sound of your make them five; take ten and make them two, take two and make them five; take ten and make them two, take two and make them five; take ten and make them two, take two and make them five; take ten and make them two, take two and make them five; take ten and make them two, and you were taken to be very accomulative.

If the pace of God was intended to be very accommantative.

If the pace of God was intended to be very accommantative. If am senting away now, and I wish you

MAN'S LACK OF ADAPTABLITY TO CINCOM-STANCIS.

Again: I learn from the text that infertcrity of gifts is no exense for indolenes. This man, with the smallest amount of This man, with the smallest amount of money, came growling into the presence of the owner of the estate, as much as to say: "If you had given me \$6,400 I would have brought \$15,000 as well as this other man. You gave me only \$1,000, and I hardly thought it was worth while to use it at all. "If you had given me and good would have brought 2018, 200 as well as a this other name, you given only all the other name, you given only all the other name, you given only all the street of the state of the stat

with great celerity, annotince the aggregate. Now, in the last great settlement there
will be a correct account presented. God
has kept a long line of sins, a long line of
broken Sebbaths, a long line of profuse
words, a long line of discarded accraments, a
long line of misimproved privileges. They
will all be added up, and before angels, and
devils, and men, the aggregate will be announced. Oh, that will be the great day of
settlement. I have to sat the question; "Am
I ready for it?" It is of more importance to
me to answer that question in regard to myself than in regard to you; and it is of more I ready for its its of more importance to me to answer that question in regard to my self than in regard to you; and it is of more importance for you to answer it in regard to yourself than in regard to me. Every man for himself in that day, "If thou he wise, thou shalt he wise for thyself; if thou scornest, thou alone shalt hear it." We are apt to speak of the last day as an occasion of vociferation—a great demonstration of power and pomp; but there will be op that day, I think, a few moments of entire allence. I think a tremendous, an overwhelming shence, I think it will be such a sience as the earth never heard. It will be at the moment when all natious are listening for their doom. The remonstrator of ago allering for their doom. I learn also from this parable of the text that our degrees of happiness in heaven will be graduated according to our degrees of usefulness on earth. Several of the commentators agree in making this parable the same one as in Luke, where one man was made ruler over two cities. Would it be fair and right that the professed Christian man who

ritler over two cities. Would it be ran and right that the professed Christian man who has lived very near the line between the world and the church the man who has often compromised his Christian character the man who has never spoken out for God-the man who has never been known as a Christian character.

driving you into the harbor. Just as when you were looking for a friend, you came up to the gate of his house, and you were talking with the servant, when your friend hoisted the window and shouted, "Come in! oome in!" Just so, when you come to the gate of the future world, and you are talking this death, the black content to the server.

hitele written of Milwanisco inok the fellowing composi-written by a boys "Utris ace I dignified in their manuscr



ical Father-Do you ert I know what it has done for me,

father, and I respect you for it. -Life. Senator Jones' Great Luck.

The senator Jones of Nevada) has always been ready to take great chances. He believes sincerely in the outside help that comes from no one knows where to shape circumstences around the path of a lucky man so that success is certain. As an illustration of the peculiar luck which he has bad at all times described in the peculiar luck which he has once given his during his life when he has once given his mind to hunting for a specific result the senstor related a story of his early life when he was a sheriff of certain county in California. He said:

We set out one day to go up a great canyou which was near my headquarters. There was no road to it; it was a most fatiguing route for any one to travel over; it was as difficult, owing to the necessary climbing up and down, to travel six miles in this canyon as it would have been twenty-five upon the open highway. I had one of my deputies with me. We were out seeking for certain violators of the law. About midday we had traversed half the distance necessary to go md we stopped for a rest. I pulled out my meerschaum pipe, for I was very fond of smoking even then. I loaded up with sobacco, when to my consternation I found that I had no matches and no mate-rial for making a light. My companion was not a smoker, and of course he had no matches. I was almost dying for a smoke. I hated to give it up, and in my wondering what I should do, I turned around and I saw match lying on the ground in the sand near a little stream that came down through the canyon. The sight of that match actually frightened me. I looked all around to se if there was any one in sight. I looked up to see if there was anything passing over that way, and then I walked up and picked up the match. I said to myself: 'Of course it won't light; it's been lying on this wet and. But it did light, and I had my smoke. I never knew anything to beat that piece of luck, but I've had in many close calls in my life such similar evidence of good fortune that I can but believe to a certain extent in good and bad luck."-New York World

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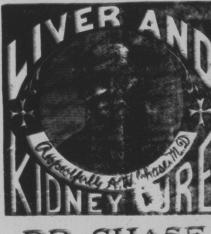
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