

Church each has his sphere and all have their work. The one talent can and must be employed as well as the ten, though each is responsible according to his capacity and position. It is honest, personal service the world needs. The Church must give; the Master demands. Everyone must seek to answer *the Divine idea of his life and powers.*

SECOND—THE REWARD OF CHRISTIAN SERVICE.

"*Well done.*" The question may be asked: "Is it fitting and right that Christ's servants should serve Him with their eyes fixed on the promised reward?" Yes; because those rewards are moral distinctions and possessions, determined as the work has been, and indifference to such a reward indicates a nature insensible to moral beauty and goodness. Do you say that you will be content anywhere in Heaven?—with the very lowest seat? All you want is religion enough to get just inside the portal? You are regardless of the vessel if you can only get safe to land even on a broken piece of wreck? Is that religion which renders one careless about the life's holiness, the heart's renewal, and the life's jewel-gathering service? Is that Christian humility to make so little of what the Lord makes the subject of such exceeding great and precious promises? Why has Christ said so much and made us so capable of these rewards? Why has He given us the love of power and distinction, which is to receive its highest gratification in the heavenly recompense? Not that we may close our eyes upon them, and account them unworthy of our ambition, but to stimulate our zeal to the highest degree. It is not humility, it is not self-denial, to be indifferent to Christ's rewards. It is immoral, it is unchristian.

1st. *One reward suggested is the new and attractive view of death presented.* This suggestion you have in the words: "*Enter thou in.*" "O," you say: "is it possible that death, the source of so much lonesomeness and separation and suffering, can have any other aspect than one of grief and despair?" I say, in the light of this utterance, it has the most fascinating feature. The two-fold question that has so shadowed death is: "Is death the extinction of being, or have we a conscious existence beyond it?" and, if we live hereafter, "What lies beyond in that unseen world?" The first question was asked not merely by the patriarch, but has been repeated