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Only One Talent.

In the parable of the Talents, which we find in the twenty-fifth chapter of St. Matthew's Gospel, our Lord teaches us about the talents which he has entrusted to us, and the use we are to make of them, and the account we must give.

A talent was a sum of money. In our cases it means not money only, but all the

be reckoned with according to the use we make of our talents, not according to the talents themselves. A poor man may be as faithful a servant of Christ as a rich man and receive hereafter as full a blessing. One who has never even learnt to read may be as true a Christian as a great scholar; a servant, as a master; a child, as a grown-up person.

The servant who was cast out, was cast

ence over others whether he thinks of it or not. What he does and what he says, the general tone of his character and conduct, tells upon those around him, for good or for evil; they are the better or the worse for him. And talent is not really hidden in the earth, though he may think it is; it is above ground, doing harm, if it is not doing good.

Did the master mean to acknowledge that he was a hard man? No, he only took the servant in his own way and condemned him out of his own mouth. If he was indeed so hard and unreasonable, why did not the man take all the more pains to satisfy him, instead of making it an excuse for doing nothing.

In like manner many have hard thoughts of God. They think him stern and severe, and his service bondage. But what does God say of himself? 'God is love.' And how does our Lord invite us into his service? 'Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.'

Our Master is kind, gracious, and compassionate. All our strength for serving him must come from him; nay, even the wish to serve him. He will help our infirmities. He not only knows how we are using our talents, but is ever ready to help us to use them aright.—F. Bourdillon, in 'Friendly Greetings.'

Saving the Refuse.

Every manufacture has its sweepings, its remnants, its waste, its refuse. In the production of the finished result this refuse is of no value. Indeed, it often costs much to deal with it, to remove or dispose of it. Therefore what to do with the dross, the scum, the sediment, the rubbish, the leavings, is an important problem.

It is said that the Standard Oil Company, now worth its millions, never made money until it had learned to convert its refuse into valuable products; and they still employ several expert chemists at enormous expense, whose sole business it is to discover elements of value in the residuum and refuse which still remain after the properties now known to be valuable have been abstracted. In like manner, various valuable remedies are now also made from coal tar. It is said that thousands of dollars are annually paid for the exclusive privilege of gathering old tin cans, old shoes, papers, pieces of cloth, and other cast-off and cast-away rubbish at the place where the refuse from New York city is dumped.

In the great factory of the world and the church, where refined Christian manhood and womanhood are the finished products, the same perplexing problem confronts the worker—what to do with the refuse, the scum, the outcast. If the manufacturer has learned the value of scraps of leather, pieces of cork, sweeping and offal, so have Christian philanthropists discovered that something of value can be produced from that which society formerly regarded as simply a nuisance and an expense. In opening the first Deaconess House,



'THOU WICKED AND SLOTHFUL SERVANT!'

various powers, gifts and opportunities, which we have in this life; such as our time, our bodily strength, our powers of mind, our station in life.

The first two servants were each of them faithful, and equally faithful. The very same words of blessing, were spoken by their master to them both. Yet one had been entrusted with five talents, and had made them ten, while the other had received only two and made them four.

What does this teach us? That we shall

not, not because he had received only one talent, but because he had made no use of that one he would have been just as unprofitable with five talents.

How plainly his case shows what our Lord expects of us! He kept his money safe; was not that enough? No, he should have used it; his condemnation was because he was an unprofitable servant, he made no profit of it for his master.

Every one who is not doing good in the world, is doing harm. A person has an influ-