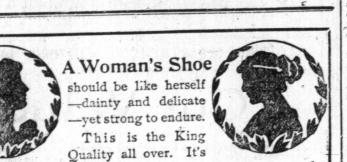


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# FRUITS OF VICTORY

Dr. Talmage on the Rewards of Faithful Endeavor.

A BALM FOR WOUNDED HEARTS.

The Lesson of Christ in Overcoming the Obstacles Which Beset His Followers -Satisfaction in the Completion of

Washington, May 27. - In this dis course Dr. Talmage shows in an un usual way the antagonisms that Christ overcame and finds a balsam for all wounded hearts; text, John

which thou gavest me to do."

There is a profound satisfaction in the completion of anything we have undertaken. We lift the capstone with exultation, while, on the other hand, there is nothing more disappointing than after having toiled in a certain direction to find that our time, is wasted and our investment profitless. Christ came to throw up a highway on which the whole world might, if it chose, mount into heav-en. He did it. The feul mouthed crew who attempted to tread an him could not extinguish the sublime satisfaction which he expressed when he said, "I have finished the work which

thou gavest me to do." Alexander the Great was wounded and the doctors could not medicate his wounds, and he seemed to be dying, and in his dream the sick man saw a plant with a peculiar flower, and he dreamed that that plant was put upon his wound and that imm diately it was cured. And Alexander waking from his dream, told this to the physician, and the physician wandered out until he found just the kind of plant which the sick man had described, brought it to him, and the wound was healed. Well, the human race had been hurt with the ghastli-est of all wounds — that of sin. It was the business of Christ to bring a balm for that wound — the balm of divine restoration. In carrying this business to a successful issue the difficulties were stupendous.

In many of our plans we have our friends to help us; some to draw a sketch of the plan, others to help us in the execution. But Christ fought every inch of his way against bitter acstility and amid circumstances all calculated to depress and defeat. In the first place, his worldly occu-

pation was against him. I find that he earned his livelihood by the carpenter's trade - an occupation always to be highly regarded and respected. But you know as well as I do that in order to succeed in any mployment one must give his entire time to it, and I have to declare that the fatigues of carpentry were unfavorable to the execution of a mission which required all mental and physical faculties. Through high, hard, dry, husky, insensate Judaism to hew way for a new and glorious dispensation was a stupendous undertak-ing that was enough to demand all the concentrated energies even of

In his father's shop no more intercourse was necessary than is ordinarily necessary in bargaining with men that have work to do; yet Christ with hands hard from use of tools of trade, was called forth to become a public speaker, to preach in the face of mobs, while some wept and some shook their fists and some gnashed upon him with their teeth and many wanted him out of the way. To address orderly and respectful assemblages is not so easy as it may seem, but it requires more energy and more force and more concentration to address an exasperated mob. The villagers of Nazareth heard the pounding of his hammer, but all the wide reaches of cternity were to hear the stroke of his spiritual upbuilding

So also his habits of dress and diet were against him. The mighty men of Christ's time did not appear in apparel without trinkets and adornments. None of the Caesars would have appeared in citizen's apparel Yet here was a man, here was a professed king, who always wore the same coat. Indeed, it was far from for after he had worn it a long while the gamblers thought it worth raffling about, but still it was far from being an imperial robe. It was a coat that any ordinary man might have worn on an ordinary oc-

casion. His poverty was against him. It requires money to build great enterprises. Men of means are afraid of a penniless projector, lest a loan be de-It requires money to print manded. books, to build institutions, to pay instructors. No wonder the wise men of Christ's time laughed at this pen-niless Christ. "Why," they said, "who is to pay for this new religion? Who is to charter the ships to carry missionaries? Who is to pay the salaries of the teachers? Shall wealthy, established religion be discomfited by a penniless Christ?" The consequence was that most of the people that followed Christ had nothing to ose. Affluent Joseph of Arimathea buried Christ, but he risked no social position in doing that. It is always safe to bury a dead man. Zaccheus risked no wealth or social position in following Christ. but took a position in a tree to look down as he Nicodemus, wealthy Nico demus, risked nothing of social position in following Christ, for he skulked by night to find him.

All this was against Christ. So the fact that he was not regularly graduated was against him. If a man come with the diplomas of colleges and schools and theological seminar-ies, and he has been through foreign travel, the world is disposed to lis-But here was a man who had graduated at no college, had not in any academy by ordinary means learned the alphabet of the language he spoke, and yet he proposed to talk, to instruct in subjects which talk, to instruct in subjects which had confounded the mightiest intellects. John says: "The Jews marvelled, saying, How hath this man letters, having never learned?"

So also the brevity of his life was

against him. He and not come to what we call midlifa. But very few men do anything before 33 years of age, and yet that was the point at which Christ's life terminated. The first 15 years you take in a nursery and school. Then it will take you six years to get into your occupation or profession. That will bring you to 21 years. Then it will take you ten years at least to get established in the will be your secretary the misyour life work, correcting the mis-takes you have made. If any man at 33 years of age gets fully established in his life work he is the exception. Yet that is the point at which Christ's life terminated.

Men in military life have done their nost wonderful deeds before 23 years of age. There may be exceptions to it, but the most wonderful exploits in military prowess have occurred be fore 33 years of age. But as a legislator — no man becomes eminent as a legislator until he has had long years of experience. And yet the gray bearded scribes were expected to bow down in silence before this young legislator who arraigned sanhedrins and accused governments.

Popular opinion declared in those sed is the merchant who days, "Bles has a castle down on the banks of Lake Tiberias." This young man said, "Blessed are the poor." Popular opinion said in those days, "Blessed are those who live amid statuary and fountains and gardens and con gratulations and all kinds of festi-This young man responded "Blessed are they that mourn." Pub-lic opinion in those days said, vitv." "Blessed is the Roman eagle, the flap of whose wing startles nations and the plunge of whose iron beak inflicts cruelty upon its enemies." This young man responded, "Blessed are the merciful." Popular opinion said, eye for an eye, a tooth for a tooth.

In other words, if a man knocks your eye out knock his out. If a breaks your tooth break his. Retort for retort, sarcasm for irony for irony, persecution for perse cution, wound for wound. Christ said, "Pray for them that despiteful-They looked at his eye It was like any other man's eye, except perhaps more speaking. They felt his hand, made of bone and muscle and nerves and flesh, just like any other hand. Yet what bold treatment of subjects, what supernatural demands. what strange doctrine! They felt the solid earth under them, and yet Christ said, "I bear up the pillars of this world." They looked at the moon. He said, "I will turn it into blood." They looked at the sea. He said, "I will

hush it." They looked at the stars. He said, "I will shake them down like untimely figs." Did ever one so young say things so bold? It was all against him. I imagine Christ one day standing in the streets of Jerusalem. A man descended from high lineage is stand-

ing beside him and says: "My father was a merchant prince. He had a castle on the beach in Galilée. Who was your father?" Christ answers, "Joseph, the carpenter." A man from Athens is standing there unrolling his parchment of graduation and says to Christ, "Where did you go to school?" Christ answers, "I never graduated." Aha, the idea of such an unheralded young man attempting to command the attention of world! As well some little fishing village on Long Island shore ettempt to arraign New York. Yet no sooner does he set his foot in the towns or cities of Judaea than everything in commotion on a picnic, taking only food en day, yet are so fascinated with Christ that at the risk of starving they follow him out into the wilderness. A nobleman falls down flat be-

fore him and says, "My daughter is

and from his eyes ord, that my dimness "Lord, says, may be opened, A poor, sick, panting woman presses through the crowd and says, "I must touch the hem of his garment." Children who love their mother better than any one else struggle to get into his arms, and to kiss his cheek, and to run their fingers through his hair, and for all time putting Jesus so in love with the little ones that there is ha with the little ones that there is hardly a nursery in Christendom from which he does not take one, saying: "I must have them. I will fill heaven with these, for every cedar that I plant in heaven I will have 50 white lilies. In the hour when I was a poor man in Judaea they were not ashamed of me, and now that I have come to a throne I do not despise them. Hold it not back, O weeping mother! Lay it

on my warm heart. Of such is the kingdom of heaven." Again I remark there was no organization in his behalf, and that was against him. When men propose any great work, they band together, they write letters of agree-ment, they take oaths of fealty, and the more complete the organization the more and more complete the success. Here was one who went forth without any organization and alone. If men had a mind to join in his company, all right; if they had a mind not to join in his company, all If they came, they were greeted with no loud salutation; if they went away, they were sent with no bitter anathema. Peter departed, bitter anathema and Christ turned and looked at him,

that was all. All' this was against him. Did any one ever undertake such an enterprise amid such infinite embarrassments and by such modes? And yet I am here to say it ended in acomplete Notwithstanding triumph. worldly occupation, his poverty, his plain face, his unpretending garbss, the the fact that he was schoolle fact that he had a brief life, the fact that he was not accompanied by any organization-notwithstanding all that in an exhilaration which shall be prolonged in everlasting chorals he declared, "I have finished the work which thou gavest me to

See him victorious over the forces of nature. The sea is a crystal sep-ulcher. It swallowed the Central America, the President and the Spanish armada as easily as any fly that ever floated on it. The inland lakes are fully as terrible in their wrath.

Some of us who have sailed on it know that Lake Galilee, when aroused in a storm, is overwhelming, and yet that sea crouched in his presence and licked his feet. He knew all the waves and the wind. When he beckoned, they came. When he the waves and the wind. When he beckoned, they came. When he frowned, they fied. The heel of his foot made no indentation on the solidified water. Medical science has wrought great changes in rheumatic limbs and diseased blood, but when the muscles are entirely withered no human power can restore them, and when a limb is once dead it is dead. But here is a paralytic—his hand lifeless. Christ says to him, "Stretch forth thy hand," and he stretches it

In the eye infirmary how many di eases of that delicate organ been cured? But Jesus says to one blind, "Be open!" and the light of heaven rushes through gates that have never before been opened. frost or an ax may kill a tree, but Jesus smites one dead with a word Chemistry may do many wonderful things, but what chemist at a wedding when the wine gave out could change a pail of water into a cask of wine? What human voice could com-mand a school of fish? Yet here is a voice that marshals the scaly tribes, until in a place where had let down the net and pulled it up with no fish in it they let it down again, and the disciples lay hold and began to pull, when by reason of the multitude of fish the net broke. Nature is his servant. No man could go through all the obstacles I have described, you say,

without having a nature supernatur-

In that arm, amid its muscles

and nerves and bones, were inter-twisted the energies of omnipotence In the syllables of that voice there was the emphasis of the eternal God. That foot that walked the deck of the ship in Gennesaret shall stamp kingdoms of darkness into demoli-This poverty struck Christ tion. owned Augustus, owned the sanho drin, owned Tiberias, owned all the castles on its beach and all the skies that looked down into its water, owned all the earth and all the heav ens. To him of the plain coat longed the robes of celestial royalty He who walked the road to Emmau the lightnings were the fire shod steeds of his chariot. Yet there are those who look on and see Christ turn water into wine, and they say,
"It was sleight of hand!" And they see Christ raise the dead to life, and they say: "Easily explained; really dead; playing dead." they see Christ giving sight to the blind man, and they say, "Clairvoy-ant doctor." Oh, what shall they do on the day when Christ rises up in judgment and the hills shall rock and the trumpets shall call, peal on peal? In the time of Theodosius the Great there was a great assault made upon the divinity of Jesus Christ, and during that time Theodosius the Great called his own son to sit on the throne with him and be a copartner in the Government of the empire, and one day the old bishop came and bowed down before Theodosius, the Emperor, and passe out of the room, and the Emperor was offended, saying to the old bishop, "Why didn't you pay the same honor to my son, who shares with me in the Government?" Then the old bishop turned to the young man and said, "The Lord bless thee, my young man," but still paid him no such honor as he had paid to the Emperor. And the Emperor was offended and displeased. When the old bishop turned to Theodosius the Great and said to him, "You are offended with me because I don't pay the same honor to your son whom you have made copartner in the Government of this Empire, the same dead." A beggar tries to rub the honor I pay to you, and yet you encourage multitudes of people in your realm to deny the Son of God equal authority, equal power, with God the

> My subject also reassures us the fact that in all our struggles we have a sympathizer. tell Christ anything new about hardship. I do not think that wide ages of eternity will take the scars from his punctured side and his lacerated temples and his sore hands. will never have a burden weighing so many pounds as that burden Christ carried up the bloody hill. You will never have any suffering worse than he endured, when with tongue hot and cracked and inflamed and swollen he moaned, "I thirst." will never be surrounded by worse hostility than that which stood around Christ's feet, foaming, reviling, livid with rage, how ling down his prayers, and snuffing up the smell of blood. O ye faint hearted, O ye troubled, O persecuted one, here is a heart that can sympathize with you!

Father.

that has been said to-day that Christ was awfully in earnest. If it had not been a momentous mission would have turned back from it disgusted and discouraged. He saw you in a captivity from which he was resolved to extricate you, though it cost him all sweat, all tears, all blood. He came a great way save you. While it will take all the ages of eternity to celebrate Christ's triumph, I am here to make the startling announcement that because of the rejection of this mission on the part of some of you all that magnifi-cent work of garden and cross and grave is, so far as you are concerned, a failure. Helena, the empress, went to the Holy Land to find the cross of Christ. Getting to the Holy Land there were three crosses and the question was, which of the crosses was Christ's cross. They took dead body, tradition says, and put it upon one of the crosses, and there was no life, and they took the dead body and put it upon another cross and there was no life. But, tradition says, when the dead body was put up against the third cross, it sprang into life: The dead man lived again. Oh, that the life giving power of the Son of God might dart your dead soul into an eternal life, begin-ning this day! "Awake, thou that ning this day! sleepest, and rise from the dead, and

Again, and lastly, I learn from all

shall give thee life!" now! . And live forever! Australia coins its own gold, but not its silver,

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Traveller Corrects a False Impression

to the Central American Indians. 'It is a common impression that the Central American Indian is singularly honest and free from guile," said a traveler who came up on the last ba-nana boat, "but don't you believe a word of that story. I recently made a mule back trip to the Olancha district in northwest Honduras, my particular purpose being to take a look at the famous old placer diggings on the Quayape river. I spent a week or so in the region, and was especially inerested in the native Indians who live along the banks of the stream and who regard the placers as a sort of family pocketbook, from which they help themselves as they please. When a household needs anything that can't be hunted or fished-in other words, that has to be bought at the the women sally out with their bateas or wooden bowls and proceed to wash as much gold as is required for the purchase. The metal they secure in that way is usually in the form of minute grains, hardly as large as the head of a pin, but occasionally they find little nuggets, and that brings me to my

"The day before I left I was at the principal store of the district talking to the proprietor, or 'tienderos,' when a typical Olancha Indian shambled in and sat down on the floor. I attempted to question him about the diggings, and presently he untied a corner of his neckcloth and showed me three small, fantastically shaped nuggets which he said his wife had lately found. It occurred to me that would make interesting souvenirs mounted as scarfping or bangles, and after some hagling bought the lot for \$4-they weighed altogether something under a quarter of an ounce. I was so disarmed by the apparent simplicity of the Indian that I never thought to examine the nuggets closely until I reached Port Cortez, and then it hardly needed a second look to see that they were not gold at all, but evidently a sort of brass alloy

"A few days later, I learned from an engineer who came down from the Guayape district that my Indian friend was boasting that he had stolen some 'composition metal' bearing yellow from a stamp mill and melted up a fragment in a home-made clay crucible. In that way he produced his handsome nuggets. If he had put in the same amount of labor at the place ers he could easily have washed out \$20 worth of gold. That's what I call a natural aptitude for crookedness." New Orleans Times-Democrat.

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