

could number, of all nations and kindreds, and people and tongues—with souls and bodies glorified, and reigning with Christ as kings and priests, shall be delivered as trophies of victory to the Father—the former to remain everlasting monuments to the praise and glory of God's power and justice, and immeasurable hatred of sin; the latter, eternal monuments to the praise and glory of God's love and mercy, and the inexhaustible treasures of his wisdom and grace;—then shall stability and righteousness, harmony and peace, be restored, and for ever perpetuated through the rejoicing universe of God! Then shall it be conspicuously and eternally made manifest to all holy intelligence that the great Creator originally made all things for Himself—for the illustration of His own glory, more especially in connection with the holiness and boundless felicity of His redeemed creatures—that he is, in the absolute fulness of its sig-

nificancy, the "All in all"—and that, in the triumphant issue of all His plans and purposes, and most signally, in the exaltation and glorification of countless myriads out of the wreck and ruin of the fall, He shall Himself be infinitely glorified! And then, too, if through believing acceptance of the offered salvation we are privileged to secure a valid title-deed to an inheritance so transcendent in glory and infinite in duration, through the incarnation and victorious sufferings and atoning death of our adored Immanuel—the second Adam—the Lord from heaven—we shall, as regards our own eternal interests, have no reason to regret, rather, in some true and important sense, shall have abundant reason to rejoice that the first Adam once fell, and that for us the cool shades of Paradise Lost have been blessedly exchanged for the never-ending sunshine of Paradise Regained!

## Living Preachers.

### THE ONE TALENT.

BY THE REV. R. THOMAS.

"But he that had received one went and digged in the earth, and hid his lord's money."  
—MATT. XXV. 18.

I have not chosen this passage in order to speak to you this morning on the Parable of the Talents as a whole; but simply for the purpose of addressing one class of persons who seem to be very largely overlooked, and who are willing to remain in an obscurity which is neither healthy for themselves nor for others. It is true that the violet loves the shade, but then it manages to bloom there—to thrive and multiply. It makes itself known by its delicate, agreeable perfume. It does not hide itself in the earth. No flower is more sought for, and in an invalid's room none more grateful. There are some Christians like towering cedars, some like branching oaks, some like willows by the water-courses. There are others like spring flowers; they are so modest and bashful that you must seek them and bring them into the light. They much prefer the shade. But, as we none of us live to ourselves, such a disposition must not be looked up-

on with too much favour. *Modesty* may become a disease. If a lady be so bashful that she never dare venture into the streets without a thick veil over her features, her sensitiveness of organization must be diseased. So in Christian congregations, there is a reserve about some which needs to be broken down. They never emerge into the daylight. They are timid, full of distrust—a distrust which almost amounts to self-communication. Now, the subject which suggested itself to my mind as I read these words was this—*The temptation to depreciate small abilities and scanty opportunities.*

I do not mean to aver that this is universally the case. On the contrary, we often find men with strong desires to occupy positions for which they have no discernable fitness. With these I do not wish that we should concern ourselves this morning. With quite another class, indeed; with those who are conscious that they have no great and shining abilities, and who, in consequence, are disposed to think, I have no abilities at all; I am not as others; I cannot preach; I cannot teach; I cannot feel at home in any department of