

at all is worth doing well, and most men cannot do anything well unless they concentrate their soul upon it to an extent which forbids them to attempt much else. In every generation there are a few, a very few, Admirable Crichtons who adorn everything they touch, and who touch everything. But they are astonishing exceptions, and not models for the majority of us. Many can drive one horse who cannot drive four. Only one in ten thousand can drive twelve, and he can do so only under favourable circumstances.

"This one thing I do" was the secret of St. Paul's tremendous and smashing impact upon the vast mass of classic heathenism. Our resources are limited, so are our capacities. We must make our choice, and, as Bacon advised with characteristic shrewdness, we should choose what we can do best. With careful training a man could walk on his head for a certain distance, but it is very much better to walk on his feet. Many men do with awkward and immense labour that which they were not created to do, instead of achieving with comparative ease and swiftness their divinely-appointed task.

The first necessity, therefore, is to say with Saul of Tarsus, "Lord, what wilt Thou have me to do?" And if that question is honestly and eagerly asked, Christ will answer it either by direct tuition, or through some unexpected Ananias. The good works which we should do are those, as St. Paul declares, "which God has prepared beforehand, that we should walk in them." We have not to make a path for our own feet. God has, in His eternal purpose, prepared a path for us, and all we have to do is to walk in that prepared path, turning neither to the right hand nor to the left. It is not enough to do good works. We must do the particular good works which God wishes us in particular to do. And we shall always find that God never overworks His servants. He never burdens us beyond our strength or beyond our ability.

At present, when the majority of Christians are atrociously lazy, some are obliged to do more than their legitimate share and so to kill themselves prematurely, because, as the Duke of Wellington said in reference to England, "The King's Government must be carried on." If in the industrial world every able-

bodied and able-minded person did his share there would be no "eight hours" agitation. Two hours of work by everybody every day would do the work of the world. But as things are, with multitudes of rich and poor basely living in idleness on the toil of others, some must work for twelve and even sixteen hours. So in the spiritual world. But even under these circumstances, nay, specially under these circumstances, hard-worked and over-worked Christians should as carefully as possible husband their spiritual strength.

Such counsels as these are perhaps specially needed by Methodist preachers. Our itinerancy and our intricate machinery greatly facilitate a ruinous dissipation of moral energy. Fifty years ago a Methodist preacher's life was much too circumscribed and monotonous. Then some of our best men read too much theology and too little general literature, and allowed themselves to be cramped in a narrow circuit routine. To-day new prospects, new interests, and new opportunities are springing up on every side. Let our ministers remember they are mortal. Let every man carefully ponder what kind of Christian work he can do best, and as far as possible let him focus his energies on that. Not of course neglecting any known duty, but in the necessary "division of labour" doing that which he does most efficiently.

There is also far too much newspaper, scrappy and desultory reading. Perhaps Wesley's life was too methodically and too mechanically arranged; but he had an extraordinary work to do, and, alas! he had also an extraordinary wife. His mind was essentially business-like. He was so intensely scientific that he was no model for an artistic temperament. Still, all men might learn from him to make the best use of time and opportunity. The present Lord Chief Justice owes his position at the Bar to the fact that he seized the main points of his cases, fixed attention on them, harped on them, and compelled the twelve commonplace men in the jury-box to see the main points. Let us also seize the main facts and main duties of life. Let our work be a perpetual, ever-renewed, ever-changing, but everlasting answer to the question of questions, What shall it profit a man if he gain the whole world and lose his own soul?—*Methodist Times*.

Through this dark and stormy night
Faith beholds a feeble light
Up the darkness streaking;

Knowing God's own time is best,
In a patient hope I rest
For the full day-breaking!

—Whittier.