

unwisely occupied. The work seems so right and necessary, that it appears almost impossible that there could be any plan in it. Nothing so deceives and leads astray as the conscience working at a distance from Christ; for instance, if I feel in my conscience that I ought to be Christ's servant (true enough I am His bondsman), but if I am not near Him, if I am not in His confidence, and I begin to do something to satisfy my conscience, there is no doubt I am doing it legally, and not as simply suits Him. It is to make *myself* easy and satisfied. When this is the case I do not consult what *He* would like me to do, but *I* do what *I* think best to be done. It is not His pleasure guides me, it is my own mind, as to what is suitable and proper. It may be quite necessary, as Martha's service, but Martha was evidently thinking of the services which were incumbent on her to render, and not governed by the pleasure of Christ.

Here is where we fail, undertaking to serve where it is in a degree creditable to ourselves, or we get disappointed (if we are true-hearted) because we have not the acknowledgment of His pleasure. How can He acknowledge what we have undertaken and done to satisfy our own conscience and to please ourselves therein? It is evident that when I am occupied with services, however useful and necessary, which I have undertaken of myself, feeling they devolved upon me, that I must lose the sense of His presence. Sitting at His feet, Mary-like, is lost and neglected. There is no growth of