

## REGARDLESS OF COST.

By Rev. G. B. Young.

A few years ago a young physician was suddenly taken ill with appendicitis. He rapidly grew worse and was hurried away to one of the best hospitals in our city for the purpose of undergoing an operation.

After the operation everything seemed to promise a speedy recovery, when a change for the worse occurred. As it became evident that the life of the young physician was hanging in the balance, the father-in-law of the patient, a man of large means, impressed upon the minds of the skilled physicians that they must, regardless of cost, bring into instant action every help in order to save his son. The best physicians of Greater New York were summoned. The latest discoveries in medical science were applied for the one purpose of saving that precious life. Regardless of cost he must be saved! That has ever been love's way.

Passing back through long centuries, we stand beside that strong-minded man, Moses, and see him leading 3,000,000 bondsmen out towards the land of liberty. But the people are stubborn! They are rebellious! They are stiff-necked! And yet Moses goes down upon his face and pleads with God for them, saying, "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now if thou wilt forgive their sin \* \* \*, and if not, blot me I pray thee, out of thy book which thou hast written."

So completely has Moses identified himself with the people, so deep-rooted is his love for them that his attitude is this: Lord, if you will not forgive them and save them, then pass me by also. Let me share a common fate with them. Moses is willing to risk all, even his eternal salvation, for the sake of others. Is it any wonder, with a love like that, that God's choice fell upon him? One such man can move an empire.

Again we scan the centuries till we come to the days of the prophet Samuel. We see him weeping. All night long he has wept. The record is: "And it grieved Samuel, and he cried unto the Lord all night." He cried, not with his lips, merely, but his cries came from a heart that was breaking with anguish. God draws near and speaks to him, saying, "How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel?"

What would not the noble-hearted Samuel have given could he but have saved Saul, "the choice young man," from the awful fate that was to overtake him on Mt. Gilboa? What price would he not have paid? No sacrifice would have been too great.

Upon the pages of the New Testament stands the name of another man who counted not the cost in his unceasing purpose to save souls.—St. Paul. Behind the story of his deeds there lives a love which burns at white heat—a love which prison walls cannot quench, which hunger and thirst, and cold and nakedness cannot diminish, which falsehood and treachery, shipwreck and loneliness and fatigue cannot abate. No, these things but add to the brightness of that love which ever burned within his heart. This man in his high and holy zeal for Christ and the children redeemed by him at such countless cost, flung away his life in one long heroic effort, summing up his career by saying: "Howbeit what things were gain to me, them have I counted loss for Christ. Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my lord for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith."

Whenever or wherever we find a true life, this principle of not counting the cost in the one supreme effort to save others has prevailed. It was this that prevailed with Martin Luther, making him willing to risk all, even life itself, that Germany and the world might come to the knowledge of the truth as it is in Christ, and be saved thereby.

The lives of John Huss, Savonarola, Wycliff and a host of others, tell us in clarion tones the same message. This nation, in order to set 4,000,000 slaves free counted not the cost. Our best sons fell, the accumulated treasure of the nation was poured out like water, but the war went on. Not till freedom had been purchased was there a cessation of the warfare. When "Chinese Gordon" was travelling back and forth across the hot sands of the Soudan, under a blazing tropical sun, seeking to put a stop to the slave traffic with its awful horrors, he said, "I declare solemnly that I would give my life to save the sufferings of these people." And again, he writes: "I am a fool, I dare say, but I cannot see the sufferings of any of these people without tears in my eyes."

And where have men learned this fine lesson? Whence has come into their hearts that depth of devotion, that unflinching zeal, and that inflexibility of will which would not let them turn back in their effort to save the world, even when the way led through the midst of the fiery furnace, or into the lion's den, or out into the lonely desert of a long exile. It was because they had been led by God's infinite grace to fix their gaze upon him who counted not the cost, who willingly laid down his holy and blessed life upon Calvary's Cross in our place, that we might never die, but have the gift of eternal life, who voluntarily allowed himself to be condemned in our stead, to the end that we might never be condemned but might, through his atoning blood, be forgiven and stand justified before God—this alone accounts for the heroic effort made by all God's true servants to save the world. With one consent they all could say: "The love of Christ constraineth us, because we thus judge that if one died for all then all were dead, and He died for all that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." (2 Cor. 1: 6.)

## WE COME TO THEE.

O Thou who tollest in the night,  
We come to toil with Thee;  
Thy shadow is our perfect light,  
Thy valley is our mountain height;  
Within Thy cloud, we see!  
Within Thy cloud of comm'n care  
Our selfish burdens fall;  
We take Thy load, we lose our share,  
Our single sorrows melt to air  
In the great fire of all!  
Thou bearest crosses not Thine own  
Along that dolorous way;  
We could not let Thee tread alone  
The path our human hands have sown  
With darkness and dismay.  
We come, we come to share with Thee  
Thy sympathy with man;  
Thy tears for souls that burdened be,  
Thy strength for such as cannot flee,  
Thy light for those that can.  
It is our wants that make us one;  
Thy cup joins hand to hand;  
Our ways diverge with day begun,  
We nearer draw at setting sun;  
We met a shadow-land.  
And where we meet, there Thou art found—  
The beautiful, the Blest!  
Revealed on sorrow's common ground,  
On altar fires where all are bound.  
All find in Thee their rest.

"Thy Word have I hid in my heart. It matters not how much of it we hide. If we only hide enough of it to control our life, it will transform it and enable us to accomplish the purpose of God. It is not necessary a pipe should be full in order to carry water, or that the ravine should overflow to bring sufficient to refresh the thirst of those who wait. Any vessel can be filled at a pipe half full. We may not be able to grasp the significance of all the prophets preach or all the poets sing, or all the historians tell, but though our mind be ever so limited, it can suffice to form a channel through which there can be carried to the heart enough to fill it to overflowing with love for God. — W. J. McCaughan.

There is no higher praise than to say of a man, "He did his best." But not many of us are worthy of that praise.

## FORWARD STEPS IN OUR SOCIETY.\*

One of our evangelists in the earlier days was accustomed to tell a story of an old farmer who in the prayer-meetings of his church was wont in describing his Christian experience to use the phrase "Well I am not making much progress, but I am established." One springtime when the farmer was getting out some logs, his wagon sank into the mud in a soft place in the road and he could not get out. As he sat on top of the logs reviewing the situation, a neighbor who had never accepted the principle of the old man's religious experience came along and greeted him. "Well, Brother Jones," said he, "I see you are not making much progress, but you are established." To be stuck on the road is not a very satisfactory type of establishment, but it is not uncommon.

And it is as unchristian as it is common. The Christian attitude is one of ceaseless pursuit, of unrelenting effort at improvement. "This one thing I do," said Paul, "I follow after." This does not mean that nothing is let alone, that all the plants have to be periodically pulled up to be planted in new places, that nothing is ever regarded as acceptably done and finished. The very reason we move on in Christian life and work is that we can afford to leave the work we have done and go on from it to new work.

Often the only way to complete one task is to take up another, upon whose doing the successful completion of the first task depends. We need to have the courage to do this, to attempt bravely. The first foreign missionaries of both ancient and modern times did this. Paul went forth to the Gentiles long before the Jews were won. Indeed, the Jews have never been won, and such as are won now are won through Gentiles. William Carey went forth to India not because England was already won, and the effect of his going to take up a new work has been the immense increase of the forces at work for the spiritual conquest of the home field. To press on to new duties is the best way to complete the performance of old duties.

And we must not be afraid of larger things. All plans of spiritual purpose are large and bold. The idea of getting a man to change his mind on any economic or political question is daring, but to get him to change his ideas about God and duty, and the soul, and to surrender his being to the new truths and to set out upon the struggle for character, this is an even more daring thing. But it is the thing that God is making possible wherever his children in faith attempt it for Him.

After all, the show of strength which evil or spiritual indifference or moral lethargy or selfishness makes it hollow. God is greater than all that opposes or resists, and while it is in the power of the human heart to shut the Saviour out, it is not in its power to satisfy itself apart from God. We work in accord with its deepest needs and longings as well as with the omnipotent and loving God when we attempt larger things.

Let us not be weary or content in our present manner of doing for God. Let it be only the prelude of far larger doing.

## DAILY BIBLE READINGS.

Mon.—Our light to guide (John 11: 9, 10; 12: 35, 36).  
Tues.—No standing still (Heb. 6: 9-15).  
Wed.—Inaugurating advance (2 Cor. 13: 1-11).  
Thurs.—Planning great things (2 Sam. 7: 1-11).  
Fri.—Resisting reforms (1 Thess. 2: 13-18).  
Sat.—Aim ever higher (Matt. 5: 17-20).

\*Y. P. Society Topic, Oct. 9, 1910: "Forward Steps in Our Society. (Exod. 14: 9-15.)