

Our Young People

1899-1900.

THE HEAVENLY RECORD.

"Time wasted is existence, used is life."—Young.

BY WOODFORD.

TOPIC.—To be is more than to say or to do; because actions is determined by character. There is more to rejoice over when we are in character: such that our names are in the book of life, than in our having much authority. If, lacking beauty of character, we had power and authority we should but use these for private ends merely; this would be disastrous—it is pitiful. It is not in mortals to command success; it is possible, by the grace of God, for all to deserve it. Whether or not success crown our efforts here is not the chief matter. What is of the first importance is the being a good and faithful servant; for the names of these are on record. Then are the worthy ones to be confessed before the Father and His angels.

MONDAY.—As science travels further afield the careful interest of the Creator in all that He has ordered from the deep is being made known. The knowledge we are coming to have of material things is giving us to understand how that the very hairs of our heads are all numbered, how that not one sparrow falls to the ground without the Father's knowledge—for in nature there is no waste. We should realize more clearly now than even the Psalmist did how that all our members were written in God's book when as yet—as members—there were none of them. How precious are such thoughts—thoughts we think after God, and in a very real way therefore His. Who but such an One can search us, for we often are puzzles to ourselves. Who but He can try us and know our thoughts, laying hold of any such, in their beginning, as might later on lead us away from Him; and turning or directing them, that, so being rectified by Him, by them we may be lead in the way everlasting.

TUESDAY.—We posit, with almost gruesome certainty, the law of cause and effect in the material sphere. Should there be any less certainty in the moral sphere? In many instances philosophy can but lead us to the grave, and confess that, as far as reasoning is concerned, the law of cause and effect there seems to be rudely set aside. Revelation aids rather than contradicts reason in making known that there is a book of remembrance. That faithful worshippers are not rewarded in this life is not to be wondered at. There is not enough to reward them here, for gold and precious stones are no equivalent for virtue and holiness. In the place or state prepared for those who let themselves be fitted for the same, gold is plentiful enough to pave the streets with, and precious stones abundant

enough to put in the walls. It is "to be with Christ" that is "far better," to dwell in the divine atmosphere. Besides, it is both childish and unwise to pronounce judgment on work that is incomplete. If, in spite of perplexing appearances, we let our regard for God be sincere and not merely mercenary, the book of remembrance that is being written, when it is opened, shall assign to all "their own places."

WEDNESDAY.—We have come, in the Christian dispensation, to spiritual realities, and apprehending these, as we are enabled and taught by the Spirit of God, we accept the invitation (with all the training and discipline implied) to have our names inscribed in the roll call of the city of God, where are myriads of the full festal assembly of angels, and the church of the First-born (Christ is the First-born, and all believers become so by adoption). Those who can only think of eternal verities as did the majority of the people in the time of Malachi, what would they do if they were given a place among them that are robed in white? Such surroundings would be a very hell for them.

THURSDAY.—In this book are inscribed the names of true workers—of people who work out their own salvation with fear and trembling, ever conscious of the fact that it is God that worketh in them, both to do and to will of His good pleasure. Such people are witnesses for Christ, and others take knowledge of them that they have been with Jesus. In their lives there is a reflection, in a measure, of the life of Christ, and in and by them the kingdom of heaven is being made to come, and the will of God is being done. So with this life in them here it is quite fitting that their names should be in the book of life there.

FRIDAY.—Rather the names are written in the Lamb's book of life, the record we keep ourselves—we are keeping it now whether or not our names are written there. In that day when the silver cord is broken the book of memory is opened wide (the physical clasp that keeps it closed seems to be opened by the physical wrench of death, e. g., think how the book is partially opened when the silver cord is loosed in the case of one suddenly confronted with death), and as read with conscience, quickened by the vision of superhuman purity (Him that sat on His great white throne), we shall know whether to go to the right or to the left. There is a kingdom prepared for those who by reason of the blessings of the Father have been prepared for the same. There is everlasting destruction from the presence of the Lord for those

who received not these blessings and so degenerated into unfitness—"their own place is that prepared for those who in foolish pride set themselves up against God."

SATURDAY.—There shall enter nothing that defileth, that in any life the controlling tendency of which makes for the working of abominations or the making of a lie. Imperfect in a sense we shall all enter, for progress toward the infinite is to be for ever. But as this goal is to be different according as our faces are set now in one of two directions, so this state is to be according as one's life points. If one journeys deliberately to the City of Destruction—and to allow ourselves to drift thither has this same meaning in this connection—it would be unreasonable to expect that the names of such should be in the Lamb's book of life. By grace are our faces set Zionward! and it is cheering to think that where these ones are now they are given to know that their names are in "the book" before they themselves reach the city of the King. It is cheering while on the journey to know there is awaiting us a welcome-home, and that kindly hearts are waiting for us in great expectation. So we journey or wait alike in hope.

Hints for Talks and Testimonies.

How does one's heavenly record compare with one's reputation?

What is there in one's heavenly record that would not be found in lives written by men?

From the records given in the Bible what idea can we get of the heavenly record?

How long will the heavenly record last?

What use will be made of the heavenly record?

How can we make sure of having our names in the book of life?

What is the consequence of not having one's name in the book of life?

How can we effect the record already made?

How will thinking of the heavenly record help us?

How may we learn to think more often of the heavenly record?

For Daily Reading.

Mon., Dec. 25.—God's book. Ps. 139: 14-24

Tues., Dec. 26.—A book of remembrance. Mal. 3: 16-18

Wed., Dec. 27.—A book of enrolment. Heb. 12: 22-24

Thurs., Dec. 28.—A book of life. Phil. 4: 1-3

Fri., Dec. 29.—Judged from God's record. Rev. 20: 11-15

Sat., Dec. 30.—Blotted out because of sin. Exod. 32: 30-33

Sun., Dec. 31.—Topic: The heavenly record. Luke 10: 20; Rev. 3: 1-5. (A New Year's meeting.)

An urchin in a country parish of Scotland, having been told by his parents to read a newspaper aloud to them, commenced to do so in the usual drawing manner of the parish school. He had not proceeded far when his mother stopped him short, exclaiming:—"You scoundrel! Hoo daur ye read a newspaper wi' the Bible twang!"

Love to God and love to men transfigure the commonest service, as a gray and dreary cloud is transfigured by the rays of the setting sun. Much that a mother does for a child, a doctor or nurse for his patients, is very lowly service, that would be hard and repulsive but for love. It was such service that made the names of Florence Nightingale, John Howard and many others shine like stars in the sky.