

all the factors of human existence. In the moral sphere, as well as throughout the whole life of the man, happiness of a real and enduring sort comes only through a broad and comprehensive view of all his relations.

By subjecting all the faculties and purposes to the control of one principle, they work together with maximum efficiency for the fulfilment of the supreme ends of life. Those who own a divided allegiance,—“God and mammon”—really gain neither the world nor heaven. Those who subordinate the spiritual to the temporal, lose the former and are ultimately disappointed in the latter. The spiritual faculties perish through atrophy, and the lower nature is corrupted by moral disease. The life is out of tune, darkness broods over the soul, hope and happiness die. Blunted sensibilities, weakened limbs, an addled brain, and dead conscience, proclaim the final catastrophe.

On the other hand, let the highest law of your being rule your life with absolute and imperial sway, and you at once assert your mastery over all your surroundings. You are no longer a victim or a slave of circumstances, but a free co-worker with God. All things must work together for your good. To think otherwise would be to deny the omnipotence of righteousness, and to concede that the world was under moral anarchy.

3. *One who thus views life brings higher principles and a more equally balanced character to bear upon the objects of his pursuit.*—It is often said that a man must do as the world does, if he would be successful; that such a one is too honest to get on well. We must leave conscience at home when we go out into the world. It takes a diamond to cut a diamond, we must fight fire with fire. Be as sharp as the sharpers or they will fleece you, with but little respect for your high-toned principles.

Surely such maxims are little short of blasphemy. Do they not bluntly deny the moral order of the world? The seventy-third psalm seems to have been written to meet this false view of life: “Truly God is good to Israel, even to such as are of a clean heart.” That is precisely the truth we have before us. Yet Asaph’s faith had failed him. “But as for me my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish when I saw the prosperity of the wicked.”

The problem is the same. View life from a purely secular standpoint, and what has godli-

ness to do with it? The scoffer wears the purple and the extortioner’s purse is full. Yes, for a little while, but sooner or later the crash comes. Empty honors vanish in smoke, and ill-gotten gains are scattered from the hands that gathered them. “Surely thou didst set them in slippery places..... How are they brought into desolation as in a moment; they are utterly consumed with terrors.”

Could there be a more vivid description of one who is building up his fortune regardless of the restraints of principle and in contempt of the blessing of God, which alone can make rich? “Until I went into the sanctuary of God, then understood I their end.” Look at life from the divine standpoint, from the altar of God, and you obtain the proper point of view. All its pursuits stand out in due perspective. The lights and shadows lie upon the proper objects.

To one who occupies this position many entanglements are unravelled. Important influences, concealed from the dull eyes of worldly wisdom, are revealed. Crystal honesty is seen to be wiser than cunning shrewdness.

Having no secret purposes to conceal, his attention is undistracted and his will is free to act promptly. A quiet conscience and a serene sense of rectitude give him nerve in time of crisis, and support his courage when others are tossed hither and thither in a panic. His whole being is self-poised, because resting upon the God-appointed centre. In the world’s battle the higher principles must conquer,—the more perfect characters will come to the front.

ADDED POINTS.

1. God must be served at all costs. It is never prudent to do wrong. Those who obey him will not lose in the end.

2. What folly to spend so much time over dainties and dress.

3. The birds teach us many lessons. How cruel to kill them that we may get their plumes for our hats.

4. Anxiety may shorten life, but it will never lengthen it.

5. Who can tell how the coarse, dark soil is turned into beautiful flowers? Yet He who does this is our Father and will provide for his children.

6. All human glory is borrowed. Man’s skill is clumsy compared with God’s wisdom.

7. The one anxiety that we should have is to do what is right and leave the rest to God.