

# "AT MY BEST FOR CHRIST."

## A WORKER'S NEW YEAR'S ADDRESS TO HIMSELF.

BY REV. H. J. FOSTER.

I ought to be at my best for Christ. My life is for Him, if I am a Christian at all. If I am to be all and to do all He meant when His grace made me a Christian, my life ought to be at its best for Him. I am a WITNESS for Him by what I say, by what I am. Then, when I speak my testimony, I ought to be at my best for delivering it. When I am myself the testimony, I ought to be as telling a fact as His grace can make of me. I am a WORKER for Him, and with Him. Then I ought not to cumber the roll as a non-effective, nor even to stand in the way as only half efficient. I am an INSTRUMENT in His hand. Then I ought to be the best, of my material, that He can make me; the best, of my pattern, for His purpose through me.

As many men, so many ways of saying this. "I ought to be seeking always a higher life, the highest life which grace makes possible. He came that I might have life MORE ABUNDANTLY. How should I like it, if I had been toiling and saving and planning and denying myself, to procure some love-gift for my friend, and after all, when I give it, he thanks me indeed, but with a voice that falters with disappointment or with indifference to my gift? How should I like it if he never used, and only occasionally took out and looked at, what cost me so much, what meant giving my whole heart to him? I ought to respond by appropriating and enjoying to its fullest what cost Him His life to make a gift to me. Thus one. Another says: "I ought to be living a life of entire consecration. Nothing less is His right in me. I ought to be seeking and to be satisfied with nothing less than entire sanctification. God hates sin, and can be satisfied with nothing less. His Son died to put away sin; His purpose is not accomplished in anything less. The desire, the work, the very nature of the Sanctifier, the Spirit, all suffer Him to be content with nothing that falls short of this. I ought to fall in with the march and movement of the will of God, as it urges its way onward to the perfect holiness of His people, 'conformed to the image of His Son.'"

All true, and all forceful. But let me now rather recollect that sanctification is for service—for SERVICEABLENESS. And I come back to my first way of putting it. I ought

to be as serviceable to Him as I possibly can be. My life will, I trust, be this year serviceable to others. He said, "I am the Light of the world." He said, "Ye are the light of the world." His people take His place, and take up His work, now that He is withdrawn from this lower firmament. Then, for the sake of the dark world, for the sake of the dark souls groping their way to Him, or, alas! simply stumbling along in the darkness, with the everlasting darkness before them, let me give out all the light there is in me, or that I can catch from Him. Let me shine my steadiest and brightest. But I will shine my best for them for His sake—FOR HIM.

"My best." The man with one talent might have been as "good and faithful" as the man with five. The man with two was as faithful as the man with five—as faithful, endowed as he was with only two. He was at his best for his master. The man whose five won five more was only at his best, and won no higher praise from his lord than his fellow servant. My Divine Master knows what are my "talents" and what is my "best." I can do something my neighbour cannot in His service. I have capabilities he lacks; I lack some he possesses. I have my stronger points, and my weaknesses. My Lord knows my measure exactly. He knows the field, He knows the enemy. He knows where to post me, His soldier, so that my strength may best serve, and my weakness least hinder, His victory. He knows exactly how to use me to the best advantage, who knows the field so well, and the plan of the campaign. He knows the work, and He knows His worker, so as best to utilize me to fulfil His great design. If I will simply let Him do it, He will this year put me where my strong points will most advantage Him and where my weakness will least hinder the work. Something will be done towards being at my best for Him, if I am content this year that He shall move me hither and thither, shall set me to this or that, just as He judges best, who knows so well every worker and his capabilities, and all the work and its requirements. I will not distress myself because I am not successful after another man's pattern. His work gets done, just because he balances one worker against another. "Put me where Thou wilt. Put me to what Thou wilt. Doing, suffering; employed for Thee, laid aside—FOR THEE. Preaching, class-leading, working busily; flung upon my back, silenced, helpless, suffering, it will only mean that my work is changed, not ended. He has