

ADDRESS.

Sunday Evening, Nov. 12, 1882.

No. 40, Vol. 10.

SUBJECT.

Christian, To become a,

ADDRESS.

Sunday Evening, Nov. 18, 1888.

No. 40, Vol. 10.

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Christian, to become a

Sunday Evening - Nov. 12, 1882

I would become a Christian but I
want to have a good time.

Q. What is it to become a Christian?
Hunt - Not but a fool or a madman will ever pretend
to dispute the authority of experience.

(a) The value of personal experience, &c.

(b) What I regarded as necessary to so become,
when a young man.

(c) Mrs Gagg, Mr Chamberlain, Mr
Morse, Mr Price.

1. Is Christianity the truth?

The religion of Jehovah.

3. Good times. School, College, Profession,
of Law, Medicine, Scientific men.

Good time should follow & not
lead. There is no permanent joy
no continuous good time without
religion.

entamer le mar, the
point est - to begin the

x. Plan of life

Let any man of intelligence, who has arrived at middle age take a careful retrospect of his life, running back over twenty years of his labors; he will, I think, be astonished at the many defeats of his plans, plans of life which he has cherished, and which appeared for the time to be wise, well-devised and well-matured.

Again let him glance through the Biographies of public men and note how few of them succeed in life without passing through a series of defeats more or less pronounced - how very few have adhered to an early plan - to paths which they have primarily sketched for their feet to tread.

The statesman, philanthropist, earnest christian William Wilberforce, who earlier in his career than most men had formed a settled purpose in his heart, at the age of fifty could say: How successful a life has been mine, and how visibly can I trace the hand of God, leading

Let brief review of intelligence, which has been
at present age, take a constant advantage of his
life, and which look over several years of his
labors; he will, I think, be astonished at the
many defects of his plans. Plans of life, which
he has cherished, and which appeared for him
time to be wise, will be found out and
corrected.

Again let him follow through the progress
of his life, and see how far he has
succeeded in life, without passing through a series
of defects, more or less pronounced. How many
have been observed to be early, and how many
to be late, which they have previously noticed
for their fear to treat.

The statement, Philanthropist, cannot be
William H. Thompson, who came in his case
there must now be found a better progress in
his heart at the age of fifty years old. How
unfortunate a life has been mine, and how
wretchedly even I trace the line of my

me in ways which I knew not! ²

The Bible is replete with examples.

Jacob the shrewdest youth in Israel, assisted by his ambitious mother, had his schemes formed with ingenuity and executed with persistency. With dim visions prophetic of his history in the minds of these two, they sought to forestall the purposes of the Almighty, but his plans were constantly interrupted, defeated, hindered or changed and moulded by an unseen hand.

The blow which lamed him for life, saved him from his brother's justifiable wrath. And when at last he exulted that everything was against him, he was just about to enter into the fulfillment of his highest hopes, and get to blessings far beyond his dreams.

Joseph, too, against whose conduct & purpose to do right there is nowhere a hint, suffered fearful discouragements and oft recurring disappointments. Oh, those bright dreams of his youth! How they gladdened the heart of a fond father. How they touched with jealousy the feelings of older

we in every which I knew not!
The Bible is replete with examples

about the abundant grace we receive
asisted by his obedient heart, and his
power with wisdom and constant
perseverance. With these various properties of
his nature in the minds of his true
examples to forsake the purposes of the
flesh. But his plans were ever
interfered, defeated, hindered or
annihilated by our unbelief. And
the Lord will turn him for life, even him
from his brother's justifiable wrath, and when
at last he said that everything was
done he was just about to enter into the
fulfillment of his highest hope and get to
Heaven for glory his chosen.
Joseph too, against whose conduct a
to the right there is now a hint
from full discomfements and oft recurring
appointments. At these bright scenes of his
How they glorified the heart of a poor father. Now
they towered with joyous the feelings of

brothers. How dared he claim special gifts
ahead of them! Could he see his hopes realized

when in the deep pit and about to perish? Could
he gather courage while being carried ^{away} as a
common slave by the Ishmaelites - or when
thrust into an Egyptian prison under the
worst sort of charges, so ignominious, so
degrading!

His own plans must have kept pace with
the wonderful activity of his mind; yet for
a long time those plans, whatever they were,
were brought to naught. God revealed to him
first his designs concerning others, but left those
which concerned himself only ^{outlined} ^{trustingly} ^{simply} to be guessed
because God is God & his promises are sure.

In a ^{still} more remarkable manner were the plans
and ~~wicked~~ purposes of Joseph's brethren completely
frustrated, so that he could at last say to them
when completely humbled before him: "now therefore
be not grieved nor angry with yourselves that ye
sold me hither: for God did send me before you
to preserve life -- God hath made me Lord over
all Egypt."

brother. How did he obtain these gifts
cheer of them! could he see his wife smiling

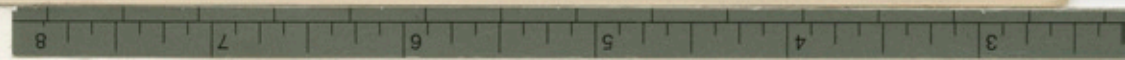
when in the deep pit and about 10 feet from
the bottom of the shaft, which being covered by a
common board of the same material as the
floor of the shaft, he was able to see the
world and of things, so is it possible to

be happy! His own plans must have been with
the intention of his mind; for
a long time these plans, which he had
were thought to be impossible. But now
first his cheap and simple plan for
which concerned himself only to be
because he had a his friends and was

and was a remarkable man. He was
and his plan of life was completely
frustrated. So that he had to go to the
when completely humbled before him: now there
he was given a new and a better life. He was
and he was better. For he was now a
to preserve life. But he was now a

Take another case. A boy plans to keep his father's sheep. What men call an accident

brings him for a day to the camp where his brothers are enrolled as soldiers, ~~are~~ ^{engaged in} an active campaign against the enemies of their country. While here his faith and his courage find opportunity for expression - an opportunity which nobody would have predicted for such a lad, so small of stature & so youthful. A defiant ^{appears} ~~enemy~~ of gigantic proportions, one thus had made everybody whom he ^{with conscious strength} had contemptuously abused & challenged, tremble with fright. This terrible foe, the handsome youth with his dauntless spirit and ^{firm} reliance on his God, went forth to meet and to slay. A nation at once sounded his praises. And before long he became son-in-law to a king. Surely now the promise of God made through Samuel the prophet to young David, when he took the horn of oil and anointed him in the midst of his brethren was in process

[illegible]

5.
of fulfillment. The goal of his hope was
in plain view. No, no, ^{nor yet,} the storm-cloud
was already gathering; soon it hung thick &
heavy over the way so that the path to
the goal was closed up to every earthly
vision. David fell on his face to the
ground. — "He and Jonathan kissed one another
and wept one with another until David
receded". Because David was driven
forth by the envy and jealousy of King
Saul. David, banished, becomes a wanderer
alone, with no friends at hand on whom
he can count. He goeth he knoweth not
whither. A mere out-law, in his humiliation
& ^{poverty} ~~distress~~ he makes his abode in a cave
of the earth. After a time we read: "everyone that
was in distress and everyone that was in debt and every-
one that was discontented gathered themselves unto
him; and he became captain over them: and there
were with him about four hundred men."
A queer position for the anointed of the Lord, ^a "queer
company indeed for the man" after God's own heart!
Certainly there must have been some mistake in Samuel's

of fulfillment. The goal of his hope was
in plain view. He saw the storm cloud

was already gathering; soon it would break

away over the way to the light.

The goal was close up to every soul.

David felt on his face to the

ground. The sun shone down on another

and with another smile David

was glad. Because David was divine

forth of the sun and glory of King

David. David, David, David, David

glory with no friends of David in heaven

in our court. He said he knew it not

in heaven. It was not in his mind.

He was his own man in a court

of the earth. After a time he said "I am not

in heaven and everyone that was in that court

and that was a great thing to know and

him; and he became a great man and there

were with him about four hundred men.

These men were for the service of the Lord Jesus

and they were for the service of the Lord Jesus

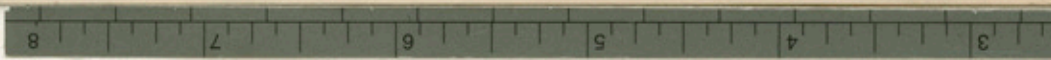
and they were for the service of the Lord Jesus

prediction. Certainly to every thoughtful
observer in Israel whose ears after the manner
of men David's life-plot which so many
remarkable incidents had foreshadowed had then
little prospect of development or completion.
Yet the God-fearing prophet of Israel had no fear ^{as to his final result} 11

Take now for further illustration a
more common life. By the side of an industrious
New England father a hardy boy is learning everything
that pertains to his father's humble calling. The boy
honoring his father in his heart plans to be a farmer
like his sire, and longs for the time when he
shall have strength enough to guide the plow,
sow the seed and swing the scythe like the
strong men who never seem to grow weary in
their hard work. By the blow of a sudden death
these well matured plans are all upset and are
replaced by new. His young heart is turned to
seek academic honors & solace; and every prepa-
ration is made to enter ^{one day} upon the honorable
profession of the law. His energies are put forth;
his labor is unremitting to complete the courses
prescribed - training, working, teaching in vacations,
studying by night & by day; every possible talent is

instructive. I am sure that the
observers in the laboratory after the
of some of the life of the subject as they

rememberable incidents. I am sure that the
little fragments of knowledge of the subject
But the day - having passed of the day
The subject for further observation
more business life. Of the side of the
new subjects for the day is becoming
that feature to his father's handwriting. The day
knowing his father in his hand. I am sure
like his own handwriting for the time being
shall have strength enough to give the
some the day and evening the subject
stronger men who were seen to go on
their hand work. By the way of a sudden
the well known letters are all repeated
replaced by new. His young heart is turned
to the scientific. I am sure that the
action is made to enter the laboratory
profession of the day. His energy is his father's
in the laboratory. I am sure that the
presented. Training, working, thinking
studying to make a very successful



~~evoked~~
~~evoked~~ ~~and~~ ~~was~~ to carry into execution a well-matured plan. But ~~that~~ ~~the~~ poverty of purse added perhaps to too much study ~~appeared~~ ^{came} to darken the young man's future; when suddenly an unexpected opening came. Here certainty of means outstripped the merely prospective and the youth was soon settled in quite another sphere - one of which he had never dreamed.

Again not long after this change, his soul was converted to God. The spiritual work in his heart changed all his outlooks, all his horizons, all his heavens. He could not shake off the conviction that the Lord was calling him to the sacred ministry. Then he diligently studied the Holy Bible and began his preparations like Abraham of old to cheerfully obey the voice of the Lord, his God. But no, not yet ^{in that field}. The war, the war! That terrible event, like a bolt from Heaven, blotted every previous plan from the scroll and he was carried hurriedly from home & dear friends into the maelstrom of the national conflict; He struggled on and was able to execute others' plans, through labor, suffering & loss till the end.

After the great struggle which fixed a period to so

many thousands⁸ of life-plans besides his own, the young man began to be conservative, cautious about sketching any more maps of life, and tracing any more pathways upon them. Yet the tide of human events, stronger than the seas of Holland, carried him over into new fields and upon new shores that needed exploration. Bolder planning, than his wildest dreams, were forced upon him, plans of work for men that will never be brought to ~~complete~~ consummation till death steps in to end his earthly career. So much for the plans and purposes of one young man.

Would you not erect for his monument a series of broken columns and set a tablet in the midst with the words of the wise man engraved thereon: "For what hath man of all his labor and of the vexation of his heart, wherein he hath labored under the sun?" Not long ago, speaking of a life just ^{then} closed. The life of a devoted friend of my youth - our pastor, in his funeral oration, said: "While he lived such a noble and efficient life and has left so pure a memory, and has done so much, it is no doubt true that he sometimes felt the presence within him of powers as yet unexercised; that he had a furnishing, by nature



and by culture, for a wider and more influential sphere than he ever occupied.

+ + +
Some away upon the current of public events from literary and professional pursuits into business life, with the mill stone of long seated disease hanging about his neck and dragging him down, ~~that~~ became impossible for which he seemed so specially endowed; of which his various gifts seemed to be so prophetic. " Two questions arise:

I. If then the drift of my thoughts be correct; if day by day we carry to the grave the newly made ashes of some incomplete life - is it wise for a young man to have any settled plan at all?

II Or if the ^{simple} fact of living demands a plan and the responsibility for other lives exacts a place of work, pray then, in view of our weaknesses & shortsightedness, how shall we fashion it?

Dr Bushnell says: "Every man's life is a plan of God" - It was a subject based on the text: " Y girded thee though thou hast not ^{known} me." God fashioned and prepared Cyrus the Persian, of whom this is spoken, for his life-work. Bushnell says further: something of

and of culture for a while and
unpleasant & there the end of the
+ + +
above among them the current of public events

from literary and professional pursuits into
business life, with the result of being
disorderly hurrying about his needs and shopping
him down, that becomes impossible
for which he seems so specially intended;
which his numerous gifts seemed to be so
graphical. "Two questions arise."

I. If there the drift of my thoughts be correct; if
then we have one group in the group the newly made
cases of some incomplete life - is it not for
a young man to have any settled place at
all?

2. Is it the fact of living themselves a place and the
responsibility for other lives expects a place of work
from them, in view of our weakness & stupidity
how shall we purchase it?

Dr. Baileys says: "Every man's life is a
piece of God" - It was a subject raised in the text. It
is a piece of God though that is not true. But perhaps
and perhaps (and the point of view this is spoken for
his life is not a piece of God but a piece of God's work)

10.
The same kind of girding will be detected in the history and personal consciousness of almost every great and remarkable character.

I remember a remark of General Grant, made the first time I ever saw him ^{in the fall of 1863}: He had then at least two armies under his control. He said:

"I am satisfied with the command corresponding to my rank and would think I was flying into the face of Providence to be soliciting a higher."

Here a great truth is put into practical shape. It is saying substantially: I am to have a place of action - but I must square that place with God's plan in me.

If we read the history of the Netherlands struggling out of the terrible darkness of bloodthirsty tyranny & bigotry - out of the muck of selfishness, cowardice & avarice, into the beauty & glory of a free people serving God, we cannot fail to see Divine Providence in the struggle.

~~As~~ ^{Providence} the same appears with us. The Divine hand is plainly traceable in our own history of the last thirty years. Abraham Lincoln caught the vision when he cried out: "Stand still & see the salvation of our God."

This is plain in the general processes - but it is harder to believe that God sends individual men.

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and appoints them to occupy specific places.
Yet it must be so. The Lord said to Ananias,
doubting concerning the persecutor, Paul, "He is a
chosen vessel unto me to bear my name before the
Gentiles".

As with the apostle Paul, so with every
important scriptural character. Abraham, ^{Isaac} Moses, ^{Joshua} Samuel,
Solomon, Elijah, Elisha, Isaiah, Mordecai, Jonah,
John the baptist, John the beloved, Peter, Stephen -
and in a higher sense, nay in the highest, broadest
and richest sense the Lord Jesus. The plan of God, like
the oldest rocks, comes to the surface sufficiently
often to give evidence of its underlying grandeur.
Sufficiently distinct & marked to warrant
the inference of its universal presence.

But these are great men, chosen men, prepared and
set apart to the ordering & executing of the plans
of the great King. How is it with the common ^{like us} men, the
subjects? Why should we believe ^{that} this ^{great} King
dignifies every man with a place in his economy!
And of sufficient importance to be embraced in his
arrangement? To my mind it is more reasonable
to believe this than the opposite. Everything
physical must adjust itself according to God's will, or

and appeared to be a very different place.
It must be so. The last time I was
there, I was in the presence of the
chosen vessel into me to be a witness before the
people."

As with the spirit of the people, so with the
important scientific character of the
science which is the basis of the
higher knowledge, I have the belief that the
and in a higher sense, now in the highest degree
and in the sense the last form. The plan of the
the other works, comes to the same conclusion
after to give evidence of its underlying principle.
Sufficiently distinct & marked to be
the influence of its numerous presence.

But there are great men, chosen men, who have
set apart to the ordering & executing of the plan
of the great work. How is it with the common
subject? What should we believe? That the
difficulties are with a place in his country?
The of sufficient importance to be understood in his
arrangement? So we must be in some measure
to believe that the opposite, something
which must be against itself, as it is.

12.

as scientists love to say it, according to eternal law. Every atom disturbed immediately hurries to its readjustment obedient to this God. The animals do not mistake His Will or purpose concerning them. Not a sparrow falleth to the ground without our Father's notice. There is not an insect too small not to give evidence of His thought in its finish, in its use, in its life and death.

It looks like supreme folly to suppose that the same Maker, Ruler, Law giver has neglected the individuals who are evidently more important than ~~anything else~~ all stones & rocks & pebbles, more important than ~~everything~~ else which has breath. Man is confessedly the most important, however he came here, of all the ~~infinite~~ ^{infinite} creations infinite in number though they be. Then it is impossible that the human soul, however you fashion it, however you name it, should be left in this grand universe of law to mere hap-hazard. Oh, no God has not done so! There is a witness in every man's bosom, a consciousness to which we can always appeal. "I am not my own, ^{surely} ~~but~~ not wholly my own." The conscious testimony of all good men; the unconscious testimony ^{even} of wicked men shows the specific work of God in human life, in every human life.

as scientific laws to say it, according to the
 laws of nature, but it is not a law of nature
 to say it. The laws of nature are the laws
 of the universe, and they are not the laws
 of the human mind. The laws of the human
 mind are the laws of the human mind, and
 they are not the laws of the universe.

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It is not a law of nature to say it, according to the
 laws of nature, but it is not a law of nature
 to say it. The laws of nature are the laws
 of the universe, and they are not the laws
 of the human mind. The laws of the human
 mind are the laws of the human mind, and
 they are not the laws of the universe.

However the soul runs ^{12.} itself into mists ~~and~~ ^{and} ~~black~~ clouds.
However it shrinks away to hide itself, or deafens ^{its ears} ~~itself~~ to the voice of God, or endeavors to dodge
into holes & crannies to be rid of the trouble ~~some~~ ^{same}
sunlight of His presence, it ~~cannot~~ ^{succeed} ~~do it~~ ^{can't}.
Joy is impossible when it ~~confesses~~ ^{confesses} Him, but
its discontent gnaws hard ^{sooner or later} when it makes impotent
attempts to deny Him.

Taking then this as a ^{demonstrated} fact, that God, our Father, has
a plan in every human life - in yours & in mine;
then follows ^{as men are not mere machines} an individual duty enclosed within
an individual privilege. The duty is ^{our work} ~~ours~~. The
privilege is the divine blessing suffusing it.

Now to answer our first question, viz: "is it
wise to have any plan at all?"

Answer: It is generally necessary for existence that
such one should undertake some work. Saul of Tarsus
learned tent-making; it was for his living. At first
doubtless he did not look far beyond tent-making. But
after his apprenticeship in this, he sat at the feet of Gamaliel
and became a scholar. He mastered the ceremonies of Moses
and devoted himself blindly to the letter of Jewish rites. For
a time he got hardly a glimpse outside the iron
prison of his bigotry. He revelled ^{like Phillip II & Alva} in his intolerance &
criminal persecutions. Yet the hand of God was there. He was

14. prepared, his own plans aiding, ^{with} ~~for~~ individual independence and sound learning, for a gigantic work that neither ~~an~~ earth born philosophy nor satanic hate have been able successfully to assail.

A young man should start in a calling, choosing that which appears to be nearest in accordance with his taste, his abilities or gives best promise of success to him & his. Suppose ^{so} he takes the profession of the law and pursues it diligently; but in time he finds insurmountable hindrances and he is driven into other business. He will suffer ^{therefore} no real loss (in the end).

It is even possible to have his way sheet up in every direction, to be balked & hindered in all that he undertakes, so that his days on earth shall seem but few & full of trouble. Enemies may rise up on every hand & withstand him; they may scoff at him from their hill tops of apparent prosperity; still, if doing his best, he may be working out the very plan in his life - his ~~earthly~~ life - which God intends. The life of the martyr Stephen was an apparent failure to a jeering multitude & an unconverted Saul. Yet it was the epitome of success as Saul subsequently saw it. A success viewed in the light of an endless existence!

¶ The young man's plan which coincides with God's plan,

The most important thing in life is to be successful in business. It is not enough to have a good idea, you must also have the ability to execute it. This is why many people fail in business. They have a great idea, but they lack the ability to execute it. They are not willing to put in the time and effort that is required. They want to get rich quick, but they are not willing to do the hard work that is necessary. They are not willing to take the time to learn the ropes of the business. They are not willing to ask for help when they need it. They are not willing to be patient. They want to see results immediately. They are not willing to accept failure. They are not willing to learn from their mistakes. They are not willing to be humble. They are not willing to be honest. They are not willing to be fair. They are not willing to be kind. They are not willing to be generous. They are not willing to be brave. They are not willing to be strong. They are not willing to be wise. They are not willing to be good. They are not willing to be great. They are not willing to be successful.

is never to be laid with⁵ a view to success in this life only. I notice that a steamer with lofty pretensions and palatial upper works ready^{only} for the river navigation, soon becomes a fatal, shapeless wreck when taken to a stormy sea. We must build ^{not simply for time but} for the ocean of eternity.

II. Now for the second question. How shall we fashion the plan? It has really been answered already in a general way. But it is wise to have tests at hand. How shall I know that my plans are God's plans?

I think my own profession affords an apt illustration. Toward the latter part of our great war General Grant went to Washington and commanded some four armies. Meade had one & Sherman ~~one~~ three of them all under the general head. General Sherman having a very suggestive ^{intellect,} ~~mind~~ ^{idea} for his part proposed a variety of plans of campaign; General Grant being of a judicial turn of mind with unerring skill put his finger on the best and that was taken & put into execution.

The same mind ^{usually} exercises these functions of suggestion and judgment. A variety of objects arise before the mind of the young man: Fame, to result from the exercise of his ability & perseverance. Wealth

is never to be lost. With a view to the
life only. But a student with light
will find it a matter of course for the time being.
some become a habit. It is not a matter of
to be lost. It is not a matter of
to be lost.

II. Now for the second question. How shall we
proceed in the future? It is not a matter of
to be lost. It is not a matter of
to be lost.

III. Now for the third question. How shall we
proceed in the future? It is not a matter of
to be lost. It is not a matter of
to be lost.

IV. Now for the fourth question. How shall we
proceed in the future? It is not a matter of
to be lost. It is not a matter of
to be lost.

V. Now for the fifth question. How shall we
proceed in the future? It is not a matter of
to be lost. It is not a matter of
to be lost.

to be secured by ¹⁶ hard labor and self-denial; Power and exalted station within the compass of shrewd management and energetic action. "What, he asks, will guide me practically in my choice?" Is there any proverb which I may learn, any motto which I may adopt; any established counsel for my reference? Yes there is a truth which assumes a variety of forms - as motto, as proverb, as counsel as principle, ^{or in substance}; "No immortal soul can ever be fully satisfied with fame, wealth, power or exalted station as its chief attainment." Why not; because the first spiritual law says: "Thou shalt have no other gods before me." The soul cries, as soon as its eyes are open: "Thou Lord art my portion." Wisdom exhorts "My son give me thy heart." Jesus commands every man: "Seek first the Kingdom of God & his righteousness."

Whoever then makes these desirable objects, wealth power &c. the chief end ^{the reason} must fail of happiness.

Still they may be pursued with little danger as a means, a means consecrated to a higher end, the end being to do God's will. The heart must long to be, what it must ever be, not an absolute owner but simply a steward. The steward trails not for himself but for his master.

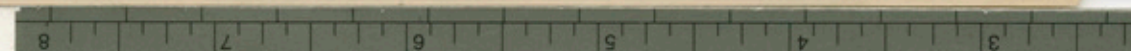
to be secured by the labor and skill of the
and erected station within the compass of a few
management and organization. What he asks
will achieve practically in my office? The
and I think which I may say, and make the
I may say, and which has been for my
reference. Yes there is a further which assumes
a variety of forms as proved, as shown
as principle. The material is not only fully
satisfied with form. The form is not
station with chief statement. "What are the
the first spiritual law says: "I shall have no
other gods before me." The soul says, as soon as it
eyes are open: "I have not my father." "I have
submitted to the law of the heart." "I have
concerned as every man: seek first the Kingdom
of God and his righteousness."
Wherever there is a desire to get into the
power of the chief and great part of happiness.
Still they may be pursued with little danger as a
means a means connected to a higher end. The
and being to do God's will. The heart must long
to be what it must ever be not an absolute
owner but simply a steward. The steward
tells not for himself but for his master.

A young man, once my friend, wanted to make money rapidly. He was offered a liquor saloon in a southern city. At first he had many misgivings. He did not like the business, but he could clear \$10,000 in three months. He took the saloon and made his money. But he felt degraded. Once when he met me he was ashamed to own what business he had undertaken. This man not only made wealth his principal object, but he allowed himself to use means to accomplish his object which he himself condemned.

Here is where so many thousands make shipwreck of their peace of mind; here is where they mar and deface the symmetrical plan of God in their lives, by not sufficiently scrutinizing the means which they use to carry out their purposes.

"Let the ~~end~~ end justify the means?" ^{no, no!} How easily men are caught in this trap. Cheating, lying, stealing, defaming, treachery, gambling, and murder, move around its deceptive, hidden fangs. Under cover of the worthiness of the object all crimes in history have been enacted. till we wonder & shudder at the recital. The object must then be right - and the means just & proper under all circumstances.

of my acquaintance, once my friend, wanted to see the
man who was offered a higher salary
in another city. At first he had many
misgivings. He did not like the business, but
he could stand to see in three months. He
took the salary and made his money. But
he felt disappointed. Even when he met me, he
was ashamed to own what business he
was undertaking. This was not only his
misfortune, but his principal object, but he allowed
himself to be so much to overlook his
object, which in the long run was
his ruin. So many thousands make
mistakes of their place of business; there is no
other way but before the eyes of God
in their lives, but not sufficiently regarding the means
which they use to carry out their purposes.
Let them only justify the means, how could there be
any other in this life? Learning, studying, improving
themselves, and making money, making it a habit
to do so. Under cover of the righteousness of the object
all crimes in history have been committed. The man who
shakes at the result. The object must then be right
and the means must be proper under all circumstances.



To illustrate faintly a life plan - A dwelling-house is to be built under the supervision of an architect.

The cellar must be dug under one foreman; the stone & brick work raised under another; the roofing put on by a third; and the finishing completed by a fourth. The contracts ^{are} given to these several parties. Each one will be obliged to study the architect's plan and conform to it, else the building when done would be a disjointed and sightless object. The man who excavates the cellar need not understand the peculiar mouldings of the parlor finish; the stone mason need not waste time in studying the drawings of the cornices. So it is in the great ^{of living stones} structure ^{which} God is building. We must understand enough of his plan to enable each man to perform well his own distinct part, perform it in harmony with the whole.

Every heart inquired, can I perform it? Yes, indeed. Fortunately for us our Heavenly Father's plan is so broad, so all embracing, that it affords great scope & latitude of choice. Every honorable calling is included, so that one who studies his taste & fitness for this or for that will not go far astray. If the foreman works against the architect the structure becomes impossible. So when a man sets his puny will against the Almighty, - God's plan must fail or this man be set aside.

to illustrate further a life plan. A dwelling-house is to be built under the supervision of an architect.

The architect must be a person of some standing and of some skill. The architect must be a person of some standing and of some skill.

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Common sense¹⁹, then, demands ^a sympathy & harmony between the man & the great Architect. Never fear, God will not fail to show ^{a man} ~~his~~ his part in unmistakable ways. He will, if ^{permitted}, momentarily supervise the detail of ~~the~~ ^{the man's} daily care & labor. He ~~means~~ ^{to work} in him & with him to will and to do of his good pleasure; while he must, in order not to take from a man his manhood, in order not to stultify or destroy his own design, he must allow to him the sweet liberty of choice.

God will see to it, do not doubt it, if a man is really willing, really obedient, that he be fitted to the precise niche for which he is best & happiest.

The practical way is through the cleansing and teaching which God offers everyone through Christ. Find this Saviour in the Bible & in prayer. Put the spiritual hand in His; walk with Him; abide with Him; He will infuse your heart with peace and your path with such light, that you will not long fail to recognize God's plan in your life - certainly every essential feature of it. When the heart has become cleansed by Christ - or if you like ^{the expression} better by God in Christ and his Spirit dwells in you, then you will be willing indeed, ^{more} nay, you will be zealous to ascertain & do from day to day the will of your

20.
Heavenly Father. How sweet and refreshing
the prayer will be: "Our Father -- Thy will be
done on earth as it is in Heaven." For the hearts
independent choice, loyal through & through, will
be absorbed in the Divine will.

What a glorious thought, when God's will is
fullest done, there we occupy the largest
place. Any soul filled by the spirit of God
attains its largest expansion, its almost
boundless liberty; and yet it is ^{under} the shaping process
of infinite power softened by infinite love

According to the... this is not a...
The proper will be... the...
There is a... it is... for the...
independent choice... through...
be... in the... will.

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