

the prayers of others on general principles, that is, with doubtful mind.

Amidst these mazes he, who is walking in the Spirit in these things, moves on with joyous and confident step, and does nothing in which the element of doubt enters. One can turn away from his faith in Divine guidance in these things, in the simple act of asking the prayers of another for a definite object, as completely as in refusing so to do at the dictation of the voice of the Spirit.

He who professes to believe that the Father and Son sent the Holy Ghost to guide us into all truth, should act out his faith in times of sickness, or else cease to testify publicly concerning the matter, and acknowledge to himself his want of faith, otherwise he will damage the truth of God before men, and jeopardize his own religious experience. Nothing is so dangerous to ourselves and others as want of harmony between profession and practice.

We readily admit that the tests of faith in these things may be severe, and it is because of this very thing that they are valuable. Take a case for illustration. A child is sick; it is not an acute attack, and does not call for prompt action, and yet there is ground for very serious fears concerning its future. A variety of remedies is suggested by friends. Different doctors are recommended. It is a time of supreme anxiety. To take the wrong course may not only aggravate the disease, it may mean death; whilst inactivity may be equally disastrous. Now, Divine guidance, if it is of any practical value, means that we may know just what to do amidst such uncertainties and clashing views. But it is just possible that the right course to pursue, when made known to us, may run counter to the advice of friends. Then it is no small test to move on kindly, gently, but firmly, conscious that we will glorify God, whether by life or by death.

And so, if we ourselves are the habitation of disease; if our faith is sure and steadfast, and we wait patiently on Him, we shall have a "thus saith the Lord" for whatever *course* is best for us

to take, and shall not walk in darkness concerning this thing. It would be a weak faith indeed that would lean on our Guide for health when the body was sound, but at the least threatened danger would forsake Him for some other guide.

Let us no longer be children in this matter, tossed to and fro by every adverse wind, but, whilst we profess to be indwelt by the Comforter Divine, let us show our faith by our works, that is, by our treatment of the temples of the Holy Ghost, both in sickness and health.

WHEN IS AFFLICTION DISCIPLINARY?

Of course, we do not undertake to crowd into one short article what might very properly fill a volume.

There is a class of afflictions which is connected with failure to obey minutely the voice of the Spirit, and to these we call special attention at the present time. We think they can be very readily known. There are certain characteristics, which, as far as our observation, backed by personal experience, goes, seem to be common to them all. For example, the patient is, in his own mind, uncertain as to the meaning of the discipline. He may try to connect it with that which is lacking of the afflictions of Christ, which we fill up for His body's sake, which is the Church, but in every attempt to do so he is conscious of failure—he cannot get past himself in this thing. After every failure to secure permanent relief a species of discouragement steals over him, which affects, not only his animal spirits, but threatens darkness in things spiritual; indeed it does seem to affect his spiritual experience more or less, and either prompts to passing despair, or to unusually strong testimony, in which there is a dash of recklessness.

Again, often when at the mercy-seat it may suddenly connect itself with some definite impression, once felt, but which, after an elaborate process of argumentation, he had decided not to be the voice of the Spirit. Now this ex-