

smothering darkness, and devouring fowls, but I felt no assurance of the Holy Spirit that I was sanctified wholly. I was not, though my consecration, so far as I know, was complete, but the point of self-conscious utter impotency where faith ceases to struggle, and reposes calmly on the bosom of Jesus, I had not quite reached.

One sleepless night, during my week of services with Daddy Perkins and his friend, who had come so far to attend the meetings, I said to myself: "What shall I do, a blank disappointment at O.'s next Wednesday night will be damaging to my reputation for judicious management and fidelity to truth, and preclude the possible achievement of greater soul-saving victories there? To preach at the two places, twenty miles apart, impossible!" In a moment, the old repeated fact went through me like an electric shock: "With God, all things are possible." I nestled up on the bosom of Jesus, and rested my weary heart near to the throbbing heart of infinite love and sympathy. I laughed and cried, and said: "Yes, all things are possible with God." He can arrange for two appointments at the same hour, twenty miles apart. I don't know how. He may have a dozen ways of doing it, and I will let Him do it in any way He may choose. Yes, and I will let Him do everything else He has engaged to do for me. I was not praying specially for holiness that night, but I rested my weary soul on the bosom of Jesus, and saw spread out before me an ocean of available soul-saving resources in God, and overheard the low whispers of my believing Spirit, saying: "Jesus saves me; He saves me now. Hallelujah!"

Satan was listening, and said: "Maybe He don't."

"But He does, and it is the easiest thing in the world for Him to save from all sin, wash my spirit clean, and make me a partaker to the full 'of the divine nature.' I can't do any of it. He can do it all, and I will henceforth let Him attend to His own work in His own way." Instead of receiving a great blessing, I received the Great Blessor, as the bridegroom of my soul. I was fully united to Him in the bonds of mutual fidelity, confidence and love. I have, from that day to this, dwelt with Jesus, and verified the truth of "the record of God concerning His Son." Through the mistake of my eyes, ears, judgment and memory, I have given Him trouble enough, and myself, too, but He has wonderfully preserved me from sin, and led me to victory in a thousand battles in the rescue of perishing sinners in many

climes; and, strange as it may seem, the greatest Gospel achievements of my life have resulted from His overruling of some of my greatest mistakes.

I claim no exemption from the infirmities, temptations, trials and tribulations to which the children of God have been subjected through all the ages of the past, and cheerfully concur in God's providential adjustment of them for the correction, discipline and development of Christian character. To be sure, I have thus far been exempt from serious bodily illness since I was a lad of about fourteen years, and in about eighty voyages, long and short, at sea, have never been detained an hour by shipwreck or quarantine. I thankfully accept these providential mercies, but did not receive them in answer to prayer. I am not indifferent to such things, but I know not what is best for me, and Father does, so I prefer to leave all such things to the manifestation of His own pleasure, and appreciate them the more highly, in that I had not teased and begged and bothered Him about such things. Moreover, I don't want any exemption from, nor mitigation of, any hard discipline that God sees needful in character-building for eternity.

Paul was true to God, yet subject to the most severe discipline. He prayed for exemption, and God answered his prayer by saying: "My grace is sufficient for thee;" and Paul replied: "Most gladly, therefore, will I suffer." From that time on he "gloried in tribulation," even though at one time it killed him, and threw his mangled body to the Lystrian dogs; that gave his soul an opportunity to sweep up through midst of the spheres to the heaven of God and glorified souls, and take in visions of glory utterly indescribable, which fixed his residence henceforth more in heaven than on earth. He simply stayed on the earth after that on the principle of self-sacrifice, that he might be used in saving sinners, and building up the Church of God among men, and that he might furnish an example of patient sufferings, which, in his person, were in number, variety and depth, an aggregate equivalent of all the possible sufferings of all God's children, for a purpose outside of personal development, which he thus states: "That in me first, Jesus Christ might show forth all long-suffering for a pattern to them which hereafter believe on Him to life everlasting." One pattern of that sort was enough. One chart drawn from such an experience was sufficient for the safe navigation of the stormy sea of life from that day