

No matter what the condition of the church, no matter what the failure or the worldliness, when God fits and sends a man to minister to His people or sinners, or both, He will maintain such an one. There may be many lessons to learn, like that of Paul who could say, "I have learned in whatsoever state I am, therewith to be content." It is a great lesson to learn to be content when God tests our faith in His promises, to be content always and at all times, no matter what He gives or withholds. But the lesson will be learned in exercise of soul, if the path is kept through grace. God will sometimes come in in unexpected ways to show that it is His hand that is meeting the need. The blessing of our God can make a dollar offered to God as a real sacrifice, go as far as twice or thrice as much earned by labor, or obtained out of the path of faith. Not but that God may call a servant to labor, working with his own hands. He may open the way for this and point to it so plainly that there can be no doubt of the path. He may be called to a field that is so situated that the servant needs to spend only a part of his time in ministry. God will make the way plain to faith. "But" says the objector, "if you have no committee to look after such things, how do you know to whom offerings are to be sent?" as though the Holy Ghost were dependent upon committees! God's people are to look to Him, to live and walk in the Spirit. Then ministry will be rightly maintained. A church made up of unsaved people of course must strike up a bargain with the clergyman,

and a man who acts as a clergyman to such cannot depend upon the Lord. The true servant can; he does not look to the people for His maintenance at all, but to His Lord alone. The people of God are responsible to Him to maintain by their offerings His servants, and if they are remiss in this, God will never fail. Do you suppose God is at any loss to find ways to feed and clothe his ministers and to supply all their needs?—J. W. NEWTON.

BODILY SUFFERING.

There is no subject more constantly before us, either in ourselves or in others, than bodily suffering, and yet, probably, we little understand its purport. There is one thing peculiar to it, namely, that the sufferer is the only one who is enjoined to understand its meaning. There is a distinct message to us in every bodily suffering, and according as the divine purpose is known, there is blessing from it.

There are four kinds of bodily suffering:

1. GOVERNMENTAL.—In this we generally find a weakly constitution, more a general debility like Timothy's case. This may arise from the reckless living of one's ancestors or of oneself. God does not surrender His judgment on me as a man on earth, because I am now His child. Through grace I am before Him in Christ, a man of an entirely new order, but all that which is under judgment shall fade away. Like the thief on the cross, his legs were broken after he was assured that he would be that day in paradise; and this