

who will try our every sentence, only those who are really spiritual can know. And just how impossible it is to make any but spiritual men understand spiritual truth, only those who are truly spiritual can know.

Under the old dispensation God wrought certain signs and wonders by the hand of Moses, and these were his credentials to the people that they might know he was of God. Now, if we ask for signs and wonders to attest any man's mission, it is not at all likely that "any sign shall be given to this generation." And why? Simply because under the present dispensation the "unction" teaches us what is truth, and enables us to "try the spirits (teachers) whether they are of God." Many, however, still think it would be a grand thing if the old days of miracles, wonders and portents would return. Spiritual people want nothing of the kind. They have something very much better. They do not expect God to backslide.

HOW WE SHOULD REGARD APPARENT MISFORTUNES.

It is easy to generalize about taking joyfully the spoiling of one's goods, for then the generalities shoot over our heads and we simply waste a few sympathies on the early Christians, who are generally supposed to have had a monopoly of such opportunities. But these opportunities are ever about us and no one shall miss them.

Then, again, we are apt to confine our thoughts to those which, having no apparent human origin, connect themselves easily with God as their originator, or, if one's creed requires it, with the devil. But what about those misfortunes which evidently have a human origin, and connect themselves with man, either in the person of acknowledged foes, or persons swayed by selfishness?

A minister gets a poor change, because of his known fidelity to the truth. Well, if the minister, so persecuted for righteousness' sake, broods over his wrong, ever and anon getting hot and uncomfortable in his feelings about it, even entertaining once in a while thoughts

of retaliation, in the shape of emigration or a determination to pull wires like others—demanding justice, etc.—is it not, after all, an act of loving-kindness on the part of a merciful Parent to bring about circumstances which will develop these tendencies, if hitherto they have remained dormant in the soul? How can such things be cast out before they are seen and fully understood? Hence is seen how one, under such circumstances, can take joyfully the spoiling of his goods, yea, let patience have its perfect work that he may be perfect, wanting nothing.

But presuming he feels none of these unpleasant emotions, he knows that then of a surety, whilst he has not been called to labor in *hard-scrabble* charge for personal discipline, he has before him a field of usefulness surpassing any other that could possibly be his. This, he knows, with such positive assurance, that, without the direct command of heaven, he would not change it for what is called a good charge. That is, he who walks in the Spirit must always be in exactly that spot which is absolutely the best for all concerned, conferences, synods, and congregations to the contrary, notwithstanding.

So also of the church official and the private church member. It is God who in every case appoints our location. If that location is disappointing, and tends to awaken unpleasant feelings and unsatisfactory longings for change, then is there special cause for *personal* thanksgiving for needed discipline. If not, then is there reason for thanksgiving for a coveted field of usefulness of superior character.

Of course, this rule will plough its way through all the affairs of life, as well outside the church visible, as within its pale. Wherefore, dearly beloved, "Rejoice evermore, and again I say, Rejoice."

I KNEW a minister who had heart disease, and could only preach one sermon a week, and found that hard work. After he received the "anointing," he could preach eight sermons a week, and feel no fatigue. Oh, for the oil of gladness!—*Moody*.