

I was at that time in charge of the Sweet Springs Circuit, and returned to my own work from the camp-meeting, steadily maintaining my facts, and then led on in a blessed soul-saving work that spread through its mountains and valleys in the majesty of grace divine. In the midst of this advance movement, all along the lines of my circuit, I found myself, by a miscalculation, announced for preaching at the same day and hour at two different places, twenty miles apart.

It was a rough, mountainous country, and all my travelling was on horseback. There was no time nor opportunity to withdraw one of the appointments, so I was in a dilemma that gave me much trouble of mind. My conscience was very sensitive, and very severe in its inflictions. To pass my word to a man and lay myself under an obligation, and not fulfil it, was to my mind criminal and grievous; my word passed to a congregation of men and women involved an obligation even more solemn and imperious. In this dilemma I was passing a sleepless night, not knowing what to do, and I said to myself, "How can I preach in two places at the same time, twenty miles apart? That is impossible."

These words went through me like an electric flash, "All things are possible with God."

I said, "Yes, all things are possible with God. He can arrange for two appointments at the same hour. I don't know how. He may have a dozen ways of doing it for aught I know, but one is enough for me, and I will let Him do it, and do everything else He has engaged to do for me. I nestled on to the bosom of Jesus, and laughed and cried, and sweetly rested my weary spirit on His great heart of love and sympathy, and saw spread out before me an ocean of available resources in God, and overheard my heart saying, "He saves me; He saves me from all sin; He saves me now; Hallelujah!"

The tempter replied, "May be He don't."

"I know He does, and it is the easiest thing possible for Him to do it. I can't do any of it. I tried hard for years, and utterly failed, but it is His business, and I will let Him do His own work in His own way henceforth."

I was fretting about my two colliding appointments, and thinking specially about being sanctified wholly, but God was using that very small thing to let me entirely out of self, and into complete union with Himself. I realized that instead of receiving a

great blessing, I was united in the bonds of perfect fidelity, confidence and love, with the bridegroom of my soul, and learning to "live by faith in the Son of God." I have ever since dwelt with Jesus, and daily verified the truth of "the record of God concerning His Son." He has allowed me, with motives pure, to make some grievous mistakes, and to suffer the consequences which they legitimately entail, but He has incorporated them in His disciplinary programme, and overruled them in mercy. By the adjustments of His providence the greatest achievements of my ministerial life have hinged conditionally upon the greatest mistakes of my life, "the eye being single," meantime, and "the body full of light," shining along the lines of religious life and duty.

I claim no exemption from the temptations, trials and tribulations in their variety to which the people of God, for His purposes of discipline and development, have been subject through all the ages. I don't want any exemption from, nor mitigation of any hard discipline that God sees needful for character-building for eternity.

No better man than Paul ever lived. He was so Christ-like, that he could safely say to others, "Follow me as I follow Christ," yet his sufferings, in number, variety and depth, amounted to an aggregate equivalent of the possible disciplinary sufferings of all men for the purpose which he thus states, "That in me, first, Jesus Christ might show forth all long-suffering for a pattern for them which should 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 sea of Christian life from Paul's day to the day of judgment. While, therefore, no child of God is required to endure all, or even a hundredth part of what Paul, the pattern, suffered, yet every one is liable to any number or variety of Paul's aggregate of suffering, as God may apportion and appoint to each one.

Therefore, I ask no less, and desire no more, than such as come exactly within the range of God's will. It is my business to keep in line with Him, which requires me to "watch, and pray without ceasing." When sunshine and stars appear I take my bearings; when these are veiled by clouds and storms, I "work up my dead reckoning," and by all means keep on my course. Thus in harmony with the will of God, and gratefully recognizing His immutable promises, and exhaustless provisions, all available in