

till the Judgment Day. Therefore, while no loyal servant of God, as was Paul, is ever required to endure all, nor a hundredth part of what Paul suffered, yet every one is liable to any number or variety of Paul's aggregate of sufferings, as God may appoint as the portion of each one.

When the Church in Thessalonica was passing through great tribulations, Paul wrote them, saying: "I send Timotheus, our brother, and minister of God, and our fellow-laborer in the Gospel of Christ, to establish you and to comfort you concerning your faith; that no man should be moved by these afflictions, for yourselves know that we are appointed thereunto. For verily, when we were with you we told you before that we should suffer tribulation; even as it came to pass, and ye know." "God does not afflict willingly, nor grieve the children of men, but for our profit." "To be forewarned is to be forearmed." When tribulations come crashing down on us to know that we are appointed thereunto, "prepares us to endure them meekly and prove the sufficiency of the grace of God and the wisdom and kindness of God, when it yieldeth the peaceable fruits of righteousness to those who are exercised thereby."

The theory of a Pullman car passage to heaven, with the Great Physician on board, to exempt us, or immediately relieve us of all diseases, is a poor preparation for the stern realities of disciplinary sufferings on the Pauline line and its counterpart, that the suffering of protracted sickness is proof that the sufferer has entailed it by a sinful departure from God, puts a club into the hands of the "accuser of the brethren," with which he beats them to death.

So I don't pray for exemption from any afflictions or tribulations to which God may appoint me. My one concern requiring momentary watchfulness and prayer is to maintain intact the two essential facts before stated, to be at all times true to Jesus, and to receive and trust Him at all times to be true to me.

As for the tribulations to which I may be appointed, I ask no less, and desire no more than may come exactly with the range of God's will. We may, indeed, in what may appear to us as unbearable anguish, cry with the suffering Son of God: "Now is my soul troubled, and what shall I say?" Shall I say: "Father, save me from this hour?" But "there is a purpose in all this, for this cause came I unto this hour." "Father, glorify Thy name."

So, if we are true to God, and trust Jesus,

we have nothing to fear from without, and should not allow the innumerable changes in our emotional sensibilities to infringe the immutable principles of our covenant with God.

I grew "in grace and in the knowledge of God" before I was "purged from all iniquity," but much more rapidly afterward. When the obstructions to growth were removed, and my union with the infinite sap sources of the living vine was completed, then why should I not "grow up into Him in all things?"

Holiness, therefore, does not fix a limit to growth, but adjusts the conditions essential to a continuous "growing in grace and in the knowledge of our Lord and Saviour Jesus Christ," which is limitless and eternal.

Well, when I went to my preaching appointment next day, Father Perkins met me, and said: "Bro. Taylor, we can arrange for Wednesday night here, and you can go Wednesday and fill your appointment as announced, celebrate the marriage on Thursday, and return to us by Thursday night."

"All right, Father Perkins; let it be so written." So from a very small beginning God has been leading me along the high lines of human impossibilities from that day to the present moment. "Glory to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen."

STEAMER *Niemann*,

WM. TAYLOR.

ASCENDING THE CONGO,

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—*African News*.

Bishop Taylor's latest testimony, as given in a letter just received from him, and dated at Monrovia, January 25th:

"I am realizing, in a marvellous degree, the comforting presence of God. I have had sweet rest in Him for many weeks, and expect to continue through eternity. I don't expect to die and go to heaven to get heavenly rest; I have it now, and expect to live and labor yet for years indefinite, but have ceased to let my 'heart be troubled' about anything. I am accepting a double apportionment daily from God. 1. Jesus says: 'Sufficient unto the day is the evil thereof.' 2. 'Sufficient unto the evil and demands of every other sort, is the divine supply of grace.' This dispenses with all corrodings of the past, and all needless forebodings of the future, and wonderfully lightens the load of to-day. I have known, and in large measure realized, these things, ever since I was wholly sanctified, forty-four years ago, but I have stepped up to a higher degree of late! Glory to God!"