

a knowledge of eternal life, that we may be enabled to overcome all evil and be exalted to thrones of power and glory. Hence, when people talk to me about being severely tried, I have to inform them that I do not know much about it. I feel, however, to sympathize with others. It is very natural for a man to say, Why am I placed in such a position? Why have I to grapple with these things—with these afflictions?

So far as I am personally concerned, I am here as a candidate for eternity—for heaven and for happiness. I want to secure by my acts a peace in another world that will impart that happiness and bliss for which I am seeking. If I am driven with my brethren as I have been, I ask myself what is the meaning of it? If I have to pass through afflictions, I wish them to be sanctified to my good. If I had nothing to do, and you had nothing to do, but to sit and sing ourselves away to everlasting bliss, as the Methodists and others do, it would be very easy. Why, the Lord could easily remove these afflictions; but he has not a mind to do it.

We read about the patience of Job; but I do not think he was a very patient man. Probably he was, sometimes, in some things; and in some things he was not. He cursed the day he was born, and wished the light had never shone upon him. He was a good man according to his own account. It was said by some that his afflictions came because of his iniquities; but nobody was found to say and show what they were. It appears that the Gods had a council or conference together, and the Devil appeared amongst them. "And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and walking up and down in it. And the Lord said unto Satan, Hast thou considered my ser-

vant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?" (Job i. 7, 8.)

It appears from this that he was a man such as we ought to be—one that feared God and acted for eternity, and that he eschewed all evil. We are told still further that the Devil complained that the Lord had set a hedge round about him, so that it was next to impossible to touch him; but promised, if he would take that away and let him have a rap at him, that his faith in God would be shaken. From this same chapter we learn that the Lord said he could have a chance—that he might try Job, and see how he would act. I have no doubt but the Devil chuckled over Job, and determined to destroy him and his family; and he went to work and gathered together the lightning, knocked down the house where the children of Job were assembled, and killed them all. Then he stirred up the Sabeans, who stole his oxen and asses, and the Chaldeans, who stole his camels and slew his servants. And the servants of Job came in, one after another, and told him the news; and each messenger said, "And I only escaped alone to tell thee."

What was the reason? The hedge was taken away, and Satan was allowed to do with him just what he saw proper, only to spare his life. What did Job say? He is reported to have said a great deal; but he was probably more patient than many of us would have been; for he said, after the report of all his misfortunes, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." He did not say it was the "damned Gentiles" and Sabeans or Philistines that had done these things.

If I had cattle, houses, and possessions, the Lord gave them to me, and he has the right to take them away. If I have any of the blessings of this