

bearing witness to your spirit that you are born from above. So God will dwell in your hearts by faith, and you shall know and feel that you are His children.

God dwelling with us is marked in various ways. He who has God dwelling with him and God's Spirit in Him, will manifest externally the Spirit of God. "He that dwelleth in love dwelleth in God and God in him." There must be outwardly working the Spirit of God manifesting itself as dwelling in us. We never know what kind of a tree it is unless we see the external marks. There must be the peculiar leaf, or the flora, or the fruitage. We know the nature of the tree by these manifestations. So it is that a man may claim to be of God and yet bear no fruits. He has no right to that appellation. If a man loves God he loves his brother: "If he love not his brother whom he hath seen, how can he love God whom he hath not seen?" "Hereby know we that we have the spirit of truth." He who is touched with that Holy Spirit will love all men. Hatred will be suppressed; he will have a heart to love even his enemies; he will pray, as Christ prayed: "Forgive them, for they know not what they do." And we are brought to forgive all men as we expect to be forgiven, and to show our love by trying to do good in every possible way to all men. Then we become the children of God, who sends his rain upon the just and the unjust.

We recognize God oftentimes in what we term special providences—the special care which He exercises over us. I know when I speak of a special providence there may be some who at once revert to the fact of universal and immutable law, and say: "How can there be any special providences? Will God check the mountain that is about to fall, because I pass by? Will He close the heavens when I ask Him, though there may be millions panting for rain? May I expect the laws of nature to be changed for me?" I do not so understand the special providence of God. There is in this immutability of natural law a spiritual influence that is over and above and

beyond all that law. The mountain may tremble; its fall is not suspended because I go by; but just before I come and the mountain is about to fall, I may be led to think of gathering some beautiful flower, or turning aside to see some peculiar formation of rock, and I stop to examine, and the mountain falls. No violation of law, and yet I am saved. I am saved because God touches my heart, because the Spirit of God communicates to the heart of man. There is no conflict here, there need be none thought of. God may touch me and give me thoughts that shall save me from danger, shall guide me in the midst of peril, and shall bring me out safely by His will, without any violation and without any change whatever of natural law; and in the midst of these laws, working in the heavens above and in the earth beneath, God guides me just as a father might lead a little boy in the midst of all the intricacies of the machinery in a large factory, going around this machine and that, hurrying up a little, staying a little, guiding in the midst of the most devious way. God takes me by the hand and leads me in the midst of all, and though surrounded and confronted with perils, God's hand guides me safely through, by an influence simply on this heart of mine. And yet I may not be conscious of this influence. He leads me simply because He has me in His heart; He is dwelling with me; who knows all things and governs all things, and He knows how to guide me safely. Let enemies rage, let persecutions come, let trials multiply about me; when I look at the providence of God I say, "All things shall work together for good to those who love God." Put them in prison, bind them with manacles; it will only be an opportunity for the angels of God to come at midnight and take the manacles off. Let the man that trusts in God feel that, though he shall be cast with the three Hebrew children into the fiery furnace, there shall be a fourth one seen with them in the likeness of the Son of man. What a thing it is to have God indissolubly joined to us:

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