

matter on our own responsibility, but all our acts carry with them the responsibility of the entire Firm. Hence the Saviour's words: "We," that is the Trinity, "will come and make our abode with you." "It is not ye that speak but the Spirit of your Father that dwelleth in you." And these statements of Christ are witnessed to in the experience of the apostles and early Christians. "I can do all things through Christ," exclaims Paul, but immediately adds, "yet not I," thus recognizing the dual character of his life, now that he had accepted the partnership Divine.

Now this unity to be complete must obtain in every act of life, not leaving out the most minute, or else it is not recognized in heaven as a *real* partnership. Indeed, after the articles of union have been signed, sealed, and delivered, the least mental reservation on our part at once cancels the whole, when the partnership must be re-established, and a fresh start made, or it remains a partnership only in name.

We are prepared to admit that this general statement of truth is readily accepted by most professed Christians, especially when it is fortified by an appeal to scripture, and numerous quotations are made of passages which clearly establish it. But it is in the practical application of this creed in active life that unbelief on the part of many is discovered, hence the necessity of submitting to tests to discover our attitude towards the doctrine of Divine guidance.

Here is a parent deciding concerning the future career of his child: What school shall he send him to? What studies shall he take up? What trade shall he learn? At what business shall he place him, etc.? In these things he may listen to the recommendation of friends, have regard to the dictates of common sense, of reason, of circumstances, and the inclinations of the child, and yet be prepared to have them all superseded by the voice of the Master calling him to take a course entirely different—a course whose only justification is the command or advice of the Divine co-partner, and the only excuse he may offer to friends in taking that course, at variance, perhaps, with their and his ideas of what

is right and proper, is that God requires him so to act.

How many Christians are there, we ask, who are prepared to accept a co-partnership which involves such possibilities?

Again, one is dangerously ill. The question as to what physician, and what remedies should be used is evidently of vital importance. But here also the voice Divine may be heard in the soul, requiring a course at variance with all our finite views of what is best, and in carrying it out may call for no little fortitude on our part in braving, not only our own natural fears, but also the hostile criticism of friend and foe, not unmixed with suggestions concerning fanaticism or mental derangement.

How many professed Christians there are who have approached this subject of Divine guidance with good intentions, and with kindly thoughts towards the author of their salvation, who take alarm at such a possibility, saying: "This is a hard saying; who can bear it?" and so turned away and "walked no more with Jesus."

And yet we contend that to entertain fears concerning any course we may be called to take, even at such grave crises of life, as not the very best possible, no matter how foolish they might appear to onlookers, must stand in the way of hearing the voice of God in the more ordinary affairs of life: "No man having put his hand to the plough, and looking back is fit for the kingdom of God."

We admit that all this wears a hard, forbidding aspect to one who is not intimately acquainted with the Holy Spirit. But this repulsive look wears away on acquaintance. Hence it is highly essential for the person who would walk with God in close and satisfactory conversation, to study carefully the *character* as well as the attributes of the Holy Spirit.

In cultivating this acquaintanceship much that has been unconsciously received as gospel from former teachers may have to be given up, for we remark that many well-meaning Christians, in the relation of their mental struggles, have managed to convey the idea, that the Holy Ghost is possessed of some touches of human frailties, such as undue