

becomes a fact"? But they are all known to God, and the Spirit is God, and "All things work together for good to them that love God, who are thus called (out) according to His purpose." Nor can one know the full meaning of any act or fact, and there can be no act or fact in which we can afford to be without the guidance of that God who offers His guidance to us for every moment of our life.

5. If our natural faculties of reason and common sense are so good and reliable, then all the adverse criticism which men make of the doings of their fellowmen is a great mistake. They are using their God-given faculties, you know, and they are quite sufficient guides. And again, surely those people who know so well what to ask God's guidance in, and where to never mind, must always do right, must be practically infallible themselves, if they know just exactly the line of distinction and boundary, and in the result acting in some things by the infallible God, and in all the rest by the sufficient reason, so in the result they must be always right.

6. The objection that we combat has no endorsement in the Bible itself, and it is from that book we in this age extract the most reliable information on which to found an opinion, before we actually experience the matter for ourselves. Jeremiah x. 23 says, "O Lord, I know that the way of man is not in himself, it is not in man that walketh to direct his steps." Job says to God (xiv. 15), "For now Thou numberest my steps." David says in Ps. xxxvii. 23, "The steps of a good man are ordered by the Lord." Solomon in Prov. iii. 6, "In all thy ways acknowledge God, and He shall direct thy paths." And almost the whole of the sixth chapter of Matthew shows the thought of Jesus to be that there is no act of a human being, and no position in which he ever finds himself in which God is absent or uninterested. So Paul, catching the thought of the Master, says, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." A being such as man is may exhibit God, and is noticed by God even in the acts of appetite which he performs in common with the eagle and the ox, "that

God in all things may be glorified by us." We become, we remain, the sons of God, and we *always* wear the royal robes, *always* show the family likeness. Hallelujah! B. SHERLOCK.

THE HUMANITY OF THE HOLY GHOST—OUR BODIES HIS TEMPLES.

A strange title, surely, for an article. If the divinity of the Holy Ghost had been selected, no objection would be taken or possibly even thought of. But the idea of the Holy Ghost having humanity, why, the idea is preposterous.

Is it, indeed? Let us examine into the matter. It will be admitted, without any question, that the divinity of Christ and the divinity of the Holy Ghost are identical—that there is but one God—manifested in the flesh. It will also be admitted that Jesus took upon Himself the form of a man, became human.

No question at all about this. But where can the humanity of the Holy Ghost possibly come in? For answer, we ask the question, If our bodies are the temples for the Holy Ghost to dwell in, what difference is there, or can there be, between God possessing and controlling Jesus' body, and the Holy Ghost possessing and controlling our bodies? Either the humanity of Jesus had no existence—was not a real humanity—or the humanity of the Holy Ghost has some existence.

We believe that the humanity of Jesus was a real one—that it was no myth—no strange admixture of the divine and the human. We believe that in Jesus the human and the divine for the first time met and completely harmonized—Jesus as a man, divinity as God—and it was thus that the invincible God-man was formed. Any harmony anterior to Jesus' advent on the earth was but partial.

As God inhabited Jesus' body, in the same way can God inhabit the bodies of every man, woman and child, Jew, Greek, Barbarian, Scythian, bond and free. This is the glory of the dispensation inaugurated by Jesus. It is in this