

those who make objections to universal guidance, that as God has *given* us common sense, is incorrect. In the proper sense of words there would be no *us* in the absence of these faculties. A *gift* is that which increases the wealth of a person, not properly a part of the person, on whom such wealth is bestowed.

2. Whatever term you employ, even if still you call these attributes of your person, gifts, yet they are not given, they do not exist, they were not put into the constitution of man for the purpose of being a barrier against the Spirit, or as a rival to Him, or as that which has equal claim to obedience to the imperial claim that He possesses as God. On the contrary, as man became man, and ceased to be a mere organism, when God "breathed into His nostrils the breath of life," and "the inspiration of the Almighty giveth him (man) understanding," so the understanding of man is of divine origin, an emanation from, or part of, God; and as likeness is the basis of communion, so the reason of man is primarily and principally shaped and adapted to receive God and commune with Him; never to be commensurate, co-ordinate, assistant, rival, or even complimentary with or to Him, but subordinate, receptive, trustful, accepting, and obedient to Him. Man without indwelling God is like a locomotive without an engineer, a ship without a captain, a society without a president, a body without a soul, or with a soul that is insane. Man is made to receive God, as the eye to receive light, the ear to receive sound, the nose to receive odours, the intellect to receive facts, the stomach to receive food.

3. If you bar out the Spirit from any department or development of our being, or any section of our time, you thereby fix a limit to His influence; you say to Him in effect, "Thus far shalt Thou go, and no farther." You, a mere creature, dare to set bounds to the Creator's operations, presuming to know "infallibly" just when and where He ought to work, and when and where He ought to cease.

4. It is presumption to assume that you are a sufficient judge of what things are trifling and of no account, and what

things are of great importance. For the future is to us an entirely unknown, untrodden path, and the knowledge that any human being possesses of causes and effects is but a tiny speck when compared with the almost infinite "cosmos" of facts and influences and personalities that surround us now, and will continually surround us wherever we exist. The finding of a nail decided the succession to a crown; a bit of twine, carelessly thrown over a cannon, saved a useful life; the cackling of geese saved Rome from destruction; a morning shower, it is said by some historians, decided the battle of Waterloo; the casual and entirely unexpected meetings of friends, enemies, acquaintances, even animals, have decided, by changing careers, the fortunes of thousands of persons. The fall of an apple in an orchard led to the discovery of the law of gravitation by Newton. The barking of a dog in the early morning led a young man in England to enter the ministry, and he became the famous Robertson, of Brighton, a preacher whose influence on the religious thought of the recent past was scarcely exceeded by even Beecher himself. The picking up of a small printed sheet from the floor of a hotel parlour led to the coming of the writer to this country from Ireland, which in its turn led him into the ministry of the Methodist Church, in which ministry he has not been a failure. Was the Divine Spirit absent in all these "little" events? Who could have prophesied that those "little" things would be the origins, causes or occasions of what resulted from them? And who can tell which one of the innumerable acts and predicaments now transpiring will lead to visibly grand results? And since no act of will, no phenomenon of nature, is without its antecedents and its consequences, and all events and existences are woven into one another by connections that cannot be destroyed, may they not all have their influence on every individual act and existence? And since not a millionth part of those causes and connections is seen by the wisest of men, how can any one say of any event, "this is of no account, anyway; it makes no matter which of two or more possibilities