

HOW REASON AND COMMON SENSE ARE GIVEN UP FOR DIVINE GUIDANCE, AND HOW RETAINED.

Expressions made by some of those who were walking in the Spirit about giving up their reason and common sense have been seized on by critics, and the attempt made to awaken prejudice against the doctrine of divine guidance thereby. That it is a fact that said critics would have illustrated reason and common sense better by examining the subject more carefully before rushing into print or committing themselves as public teachers against the subject, will not lessen this army of opponents.

Now, we do not take up our pen to soften or explain away any of the utterances so busily criticised, for we affirm that he who would walk in the Spirit must surrender his reason and common sense in a manner more complete and thorough than either the expressions they criticise can be made to imply or than even these critics conceive of. The same principle of surrender which Jesus alludes to when He declares that He that saveth his life shall lose it, whilst he that loseth his life for His sake shall save it, is operative here. He that saveth his reason and common sense in his abandonment to the Holy Ghost as the sole ultimate guide of life loses them, and in losing them loses his ability to walk in the Spirit.

Abraham is a well-preserved example of this absolute loss of both. For when he obeyed the command to sacrifice Isaac he necessarily put both aside and staked his temporal and eternal destinies on the result. So when we give them up it is to face the possibility any day of being called to obey the Spirit under similar conditions as those in which Abraham was placed. We may be called to obey the Spirit when, without exception, the judgment of all in and out of the Church visible would condemn the act of obedience as unreasonable and foolish, and for the performance of which we ourselves could not appeal to connected argument, could only offer as an excuse the knowledge of God's will

realized in the inner chambers of the soul. Hence we cease not to proclaim it as the unmistakable teaching of Christ that in our consecration to Father, Son and Holy Ghost reason and common sense must be absolutely surrendered.

But this is only one-half of the truth, for, as the effect can never be separated from its cause, so the result of this perfect abandonment should never be left out in the consideration of this subject Jesus declared, concerning all things surrendered to Him, that there would be, as a necessary result or effect, an hundred-fold return in kind, coupled with life eternal. True it is that the natural man cannot take in this thought in all its vast meaning, for it can only be known as an experience and by experience, nevertheless it is literally true as a whole and in all its parts. Reason, we unhesitatingly affirm, is never at its best until after thus abandoned, and so with common sense. For they then receive their true complements, which are the Holy Spirit, and then and only then, become normal, *i.e.*, what God intended them to be. Until this consummation is reached there is always about them the consciousness of imperfection. We mean by this an imperfection which we feel ought not to be. But so soon as perfected by this above-mentioned spiritual process, then that sense of imperfection has vanished, and perfect as your Father in heaven is perfect, has lost all its terrors and seems but a simple, accurate description of both.

THERE CAN BE INTENSE WORLDLINESS WITH MUCH APPARENT PIETY.

We refer not now to those who weave piety into a cloak for the covering of ungodliness, or to those whose real lack of piety is easily seen, but to subtle forms of worldliness which escape the notice of most observers, and seem not even to attract the attention of the possessors. For worldliness is a thing of the heart, although when it is lodged there it must and will exhibit itself in outward forms, however difficult of tracing.

It can accompany all forms of Christian