

regret" At any rate, whom God "holds up," we are assured, "is safe"—"None of *His* steps shall slide." And, like the old Negro woman who, as a Christian rebuke to her more distrustful lady visitor, said, "*I never supposes;*" so believers thus saved, never "regret."

The one passage of the New Testament in which the word "infirmities" is found, and in which it appears to stand for "sin," inasmuch as sacrifice was to be made for it by the Jewish high priest, is not, of course, to be regarded as opposed to my position, (which is, that "infirmity" does not scripturally include *unremovable sin*;) since provision has been made by the sacrifice of Christ for its entire removal from the soul and life of the believer. "The blood of Jesus Christ speaketh better things than the blood of Abel," and of such things as were sacrificed by the Levitical priesthood; and the blood of Christ, we repeat, cleanses from *all sin*; and His grace, moreover, is all sufficient to keep us clean. Hence it is that sin, the tempter, and temptation, having done all that they can do to make us fall, we are yet enabled to "stand," to "bear it," and through God's strengthening grace which is "sufficient for us," "*bear all things*." It is thus our privilege to "awake to righteousness and *sin not*." "Shall we then," as the word of inspiration expresses it, "continue in sin," whether occasioned by infirmity or anything else, "that grace may abound? God forbid. How shall we who are dead to sin (dead *indeed* unto sin) live any longer therein?" Moreover, even this exceptional passage as connected with infirmity and sin (Heb. v. 2, 3), does not refer to those weaknesses and imperfections of human nature to which *Indian Witness* refers as being unremovable. It refers to all the sins of which the high priest may himself have been guilty; and it will scarcely be maintained that an "infirmity" which occasions and includes within its scope and meaning *all sin*, as this passage does, is, nevertheless, unremovable. The passage is very general in the use of the term, and is expressive of all sin that may and does cleave to the unrenowned or the uncleansed soul.

Furthermore, this state of "erring" weakness and imperfection in the believer, as depicted by the writer of said article, is, as already intimated, at variance with the doctrine of *Divine guidance*, which, in its *perfection*, is, I apprehend, the result of what may be styled "pentecostal baptism." But "there is no such state of grace," this writer says. I demand proof. The Scriptures are

against you; and your individual experience, or that of similar "advanced Christians," I cannot accept as being quite sufficient to quash all scriptural declaration that manifestly opposes your theory. Indeed, *if there were not a living believer* who professed an experimental realization of the grace, it would still be the duty of all who exercise the function of Scripture exposition to uphold the teachings of Scripture as opposed to the actual, present experience of mankind. Provision may be graciously made for a state of grace, as every Christian of course knows, which men do not avail themselves of.

"Mistaken judgments, speaking unadvisedly, injuring good men, and working injury to God's cause, while intending nothing of the kind, and really desiring the very opposite," speaks of an absent God, my friend; and we may be permitted to say here, in further elucidation of the position we have taken, that while we disclaim identification with the dogma of personal infallibility, we do maintain that we are scripturally justified in laying claim, through Christ, to an heirship to all the promises; and if we are directed to "trust in the Lord with all our heart, and lean not unto our own understanding," it is because we are not only assured that "it is not in man that walketh to direct his steps," but, furthermore, that the "understanding" of the infallible One has engaged to reward our "trust" by specially and unerringly interesting Himself as a Guide in our behalf; and hence an unerring guidance as to word and deed, and in the disposition of all our affairs, is always available to the trusting soul.

God's gracious and benign promises of good to us, however, of whatever nature, are made conditional, and the specific condition of every promise must be met in order to its blessed and full realization in the individual experience. There must be a very literal and actual *trust* in good for each specific blessing that He conditionally promises; and those who cannot *trust* Him for it need not, of course, be surprised if they do not get it. But in the matter of faith for a constantly realized unerring guidance in all things, that He may realize the calmly peaceful and exceeding blessedness of the state, the guided must be prepared to fully trust where frequently he cannot trace. All inexplicable experiences of the sanctified believer, being equally under the divine oversight and guidance, must necessarily be relegated to the specific realm, the divinely required confidence of "trust." "That we know not now" in reference to the diversified results of all