

received a very strong impression that he was to put away his faithful wife and marry another woman, it would be so contrary to the Spirit teaching in the Word as to make it certain that the impression was from Satan and not from God. So if he were to receive an impression that he was to steal, or tell a lie, or commit murder, he would know whence it came.

2. A Christian will not need special divine guidance on those subjects upon which his own natural senses or powers of mind are sufficient; as, for instance, to find out how much nine times forty-six are, or on subjects of science, as to know how far it is to the sun.

Neither will a Christian need divine guidance on those things upon which his fellow-men are amply able to instruct him. I may need to know the main facts of the history of my country, as to who was its first president, or who framed its constitution; but it would be absurd for me to pray for special divine teaching to give me this knowledge. Rather let me study the history of my country.

Again, a Christian will not seek divine guidance upon things not at all necessary for him to know. I might wish, to know the exact age of Satan, or how long the world will last; but should I seek divine guidance to tell me, God would say, "What is that to thee? Follow thou me."

But there are ways that each Christian has to brave that no one has trod before. There is a knowledge that he constantly needs that no book, not even the Bible, can give him. There is a work for him to do in which no one can instruct him but God Himself. There, where even the Bible fails, and the example of our Lord gives no light, and his fellow-Christians have no experience, and all help fails, there the Holy Spirit comes in with His guiding eye and makes the dark path light, and the untrodden way plain. Thus Spirit-guided, Jesus sees His way into the wilderness to be tempted of the devil; and Paul sees his way through labyrinths of difficulties to plant the standard of the cross in distant lands, or to return to Jerusalem where bonds and imprisonment awaited him. And Luther sees his way to nail up his thesis in protest against the heresies of Rome. And Wesley sees his way to renounce his father's living at Epworth, and to spend his whole life in preaching a full salvation in the highways and hedges of Great Britain, until he fills the whole land with evangelical truth, and commissions and ordains Coke to organize in America the church which should, within a century, be the foremost

church of Protestant Christendom. And William Taylor sees his way to plant self-sustaining missions in India, South America and Africa. And another Taylor to found his Central China Mission. And what more shall we say. It is common sense to follow His guidance. Moses followed it when it led him into the wilderness and into the Red Sea; Noah before him followed it when he built a huge ship far away from the sea or any river; Daniel followed it when he chose five stones out of a brook and essayed to fight Goliath. It ever leads us right, though sometimes our judgment, and the judgment of others, may oppose it. It may seem to be contrary to common sense, and contrary to universal advice. Yet when He who guides is Jehovah, His common sense is as vastly superior to ours as His power is greater.

Oh, to have the wisdom to know when to look for this special guidance, and the close and intimate communion with Him that enables us at once to see the light or to hear the voice, and know that it is His; and the humble faith that never falters to obey it; and the holy courage that dares the impossible with the confidence that all things are possible to Him with whom we have to do. Then shall His kingdom come, and His will be done on earth even as it is in heaven.—*Divine Life*.

REMARKS.

Why end up this clear and satisfactory article on divine guidance with a generalized prayer which seems to imply that the writer and his hearers are lacking, and that, therefore, it must be a very rare gift to have the power of knowing just when to seek for divine guidance? Why not commit this way, amongst all our ways, to Him that He may direct? Is it a strain upon Christ's description of the Holy Ghost to make them say that He, the Guide and Teacher, will make known to the Christian, who walks in the Spirit, just *when* and *how* to accept the guidance of the Spirit?

Granted that it is not, then simple faith makes that which the writer sighs for immediately accomplished — then His kingdom has come and His will is done on earth even as it is in heaven.

Strange that the writers in *Divine Life* will permit such an experience to be the burden of a sigh, or the object of a prayer, nay, will even permit it to be described minutely in its pages as a