

attained. Being "sons of God" they are "*led* by the Spirit of God," and Christ is made unto them wisdom in their ignorance as well as strength in their weakness. The Spirit of God, however, is not confined to one mode of guidance; but whatever the mode or manner of guidance, it is always infallible. Nor, *if guided*, can we mistake His guidance and go contrary to it, for we should not then, of course, be divinely *guided*.

If God's will is, or may be, done by us on earth *as it is done in heaven*, there can or need be no mistakes made by us here, for God does not will mistakes to be made in heaven. In doing God's will under His special guidance, there can be no mistake made on the part of His people, whatever the seeming may be. We are, I think, judging from Scripture teaching, liable to mistake, in other words, liable to miss our providential way and the Spirit's guidance, in any particular, simply because we are liable to neglect the divinely-ordained means of prevention, which is a close, a constant and uninterrupted walk with God, in the entire abandonment of self and all our interests to Him to be managed and disposed of as He wills. It will thus be understood that we here speak, not of those who merely *profess* a high state of grace, but do not possess it, but of those who consciously realize in their life experience a total self-surrender and an absolute abandonment of the will and the entire being to the inspiration and service of God, just as much so (which is scripturally and experimentally possible) as though they were in heaven. We speak of those who, in the language and in accordance with the intent of Holy Scripture, are "sanctified wholly throughout body, soul and spirit;" who are living "temples of the Holy Ghost," bringing forth all the fruits of the Spirit, and who realize that they can do all things through Christ, who strengtheneth them; who set their affections wholly on things above and not on things on the earth; who are, with Christ, crucified to the world; and who, in short, being perfect, are *as their Master*, and find that, through Him, they are *able* to walk, and *do* "walk even as He walked" among men. Such, according to the Scriptures, is the infinite provision made for the elevation of fallen humanity, and such, to the glory of God's grace, there are in the world. "As He was, so are they in this world." Was He then saved from sin? So are they. Was He preserved from error or mistake? So by the teaching of Scripture, as we have seen, by virtue of the same guiding power in them as was in Him, may they be according to their faith. Such preservation from sin and error is no more de-