

has the authority to draw it? And besides, what about the hundred and twenty in the upper room?

The record is that many converts received the Holy Ghost, even as the Apostles did at the beginning, and the very explicit statement of Peter is that the "Promise is unto you and to *your children*," etc. They (the Apostles), never hinted at there being the slightest difference between their own guidance and the guidance of their converts. What right has any one else to make a difference?

2. But in spite of all that may hastily be said about guidance being confined to the Apostolic circle, nearly all Christians do profess to believe in divine guidance for men, here and now. For example, most persons believe a minister should be guided into the ministry, or, have a call, as we say. (Though we heard of a minister, and a Methodist minister too, who denied that he had any call direct from God, for fear, apparently, that by admitting his call he would admit the principle of divine guidance.)

We believe, too, that most ministers admit the necessity of being guided in the choice of a text. It was only the other day that we heard the necessity of this strongly insisted upon in a ministerial gathering.

It seems further to be quite generally admitted by Christians that they should seek direction of God in the great crises of life—such, for instance, as the choosing of a wife or a husband, entering upon a hazardous undertaking, or launching a great business enterprise. But, now, why seek for and obtain guidance in a few particular cases, and not seek for it in all matters? "Well," it may be said, "these cases are exceedingly important. The happiness or misery, the success or failure of our whole life depends upon the choice we make at these times." Is it so? Does our happiness and success depend entirely upon our *starting* right in married life or business enterprise? Is the happiness of a couple assured when they are wisely mated, or does the happiness depend a good deal upon the wisdom, prudence, patience, forbearance, and self-denial of

their daily walk afterwards? If it does, guidance will surely be needed in the daily complex and perplexing duties of married life, as well as at the beginning; and who can with reason deny that the minister just as much needs guidance in performing all the duties of his office, as in entering upon his work; or, in other words, *he just as much needs to be right in all he does in his life-work, as he had need of being right when he started upon that work.*

Then, again, is it not just as necessary that all men should be guided in the choice of a vocation as well as the minister? If not, why not? The minister needs guidance, simply that he may choose aright, that he may find the work for which he is best fitted, and which God would have him do. Are not all men under equal obligation to find their proper sphere in life, and to find that work which they can best perform? Most certainly they are. So the doctor, the lawyer and the farmer have the same privilege of guidance as the minister, and are just as likely to get it if they ask in faith.

The *call* of the doctor is precisely the same as the call of the minister. Some, I am aware, will vehemently deny this last statement, but they can do little more than *deny*. Proof of its being wrong they will not find.

3. But at least all are agreed that guidance is necessary in *some things*, and at some particular epochs in life. Very good. But why have guidance at these times? or, what is the object of guidance at all? Manifestly that the person guided may know he is right. It is simply a means to the end of right-doing,—“of fulfilling the righteousness of the law.” If, then, men are to be guided in great matters only and not in small, they can know they are right only in great matters, and can not know this in minor things, which is tantamount to saying that men can do right or please God in great matters but not in small; or, in other words, we need not sin in great matters—or commit great sins—but we must sin in small things, or commit little (white) sins. Or to state the creed in still more ridiculous terms: God has made pro-