

guided, because I find that I make mistakes," is neither logical nor scriptural, since there is in all such a manifest absence of faith for this specific blessing; and as all the promises of Scripture are made to faith, and not to the absence of it, their experience is "according to their faith," and could not, therefore, be otherwise than as it is. Every unconverted man arguing in the same way might say that, because he does not realize the experience that others talk about, and that the Bible speaks of, therefore there is no such experience attainable. Besides, the question of infallible guidance involves the scriptural truism that what might be regarded as a mistake, in a worldly point of view, is not really a mistake at all, it being by the unerring wisdom and direct prompting of the Holy Spirit. Such might be pronounced foolishness by the worldly wise, but it is, nevertheless, the wisdom of God, and let those receive it "to whom it is given to receive it."

If Christ were physically present with us, we could at all times learn from Him what to do, and when, and how to do it; and as the guiding as well as comforting Spirit, although invisible, by special promise takes His place among us, are we not warranted to expect all this, and even more, according to the specific faith exercised by the individual believer? All things are said to be "possible to him that believeth," and the further promise is, that "all things, whatsoever ye shall ask in prayer, believing, ye shall receive;" also, "Whatsoever things ye desire when ye pray, believe that ye receive them and ye shall have them." And Divine guidance is among the "all things" promised. Hence also the command, "Whatsoever ye do, whether in word or deed, do all in the name of the Lord Jesus." And "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Are we not, then, hereby placed under the imperative necessity of invoking and expecting the promised blessing of infallible guidance in order thereto? If all that we do is to be done to the glory of God, will He not, must He not, guide us in the doing of it? He assuredly must and will; and hence it is that we are further exhorted *in everything*, by prayer and supplication, to let our requests be made known unto God. To the entirely sanctified soul "holiness to the Lord" is thus stamped upon everything with which he has to do; and to this end, therefore, the God of holiness must be abidingly in the believer as his Inspirer and Guide.

Perfect purity is not perfect judgment; but He that is perfect in judgment has, nevertheless, promised to "*guide* the meek in judgment," and by *His* guidance a perfect judgment in any matter is