

event, course of events, or book to be our guide, but only Him. By His inspiration it was that the New Testament writings came to be written, and it was by His guidance of the minds of the members of the Church everywhere, that the writings which constitute the New Testament were selected from among many, and separated from all others, as being, without question, inspired. God's book, the Bible, is immeasurably superior to all other books, but God Himself is infinitely greater than His book, and while it is blessedly true that His book has been the means of leading millions to Himself, yet He, the Infinite, must not be confined to any finite thing, and the Bible, as a book, is a finite thing.

It is said that the Spirit guidance must fail sometimes, because of the imperfection of our faculties. That thought contradicts the facts of all the history of God's dealings which the Bible records. For is not the Bible chiefly valuable because it gives us the history of the successful communication of God's mind to the mind of man? What else is Revelation but that? Did the imperfection of Noah's faculties cause any botchery in the architecture of the ark? or of Abraham's, in the grand acts of faith that have made him famous throughout all the ages? What about Moses' faculties as a legislator, or rather as one capable of receiving and uttering the legislating mind of God? What about the imperfection of the faculties of Joseph and Daniel in the discovery and interpreting of dreams? Were they not successful? When the Spirit said to Philip, "Go near and join thyself unto this chariot," Philip perfectly understood the Spirit, and obeyed. So Peter, in the case of the three men who waited for him at Joppa, to go with him to Cæsarea. So the apostles and prophets at Antioch, when the Holy Ghost said, "Separate me Barnabas and Saul." So in every other case that is recorded, showing that no fancied imperfection of human faculties hindered the great healer, helper, and inspirer of men from so making known his mind, as that man perfectly understood him. The whole system of religion is a mockery, a delusion, and a snare, if the

imperfection of human faculties is a bar to the communication of divine certainties.

Getting back to the true meaning of the word guide, we find that the wording of the Bible sustains our assertion that nothing but a *person* can be a guide, in the proper sense of that word. There are twenty-nine passages in which the words, guide, guided, or guiding, occur in the Bible as applied to man's need. In all but one of these the guide is a *person*, and the guiding is stated to be by a person—never by a book, nor by an event or events. The exception just mentioned is Prov. xi. 3: "The integrity of the upright shall guide them." In this single passage only is guiding predicated of a principle, and when we remember that the "upright," in Old Testament language, means the person who is guided by God, the apparent exception is no exception at all. "When He, the Spirit of Truth, is come, He will guide you unto all truth," and He so guides all who do not disobey Him.

B. SHERLOCK.

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