

Father." In verses 13, 14, that whatsoever they asked the Father in his name He would do it. In verse 16, that the Father would send them "another Comforter," that He might "abide with them forever." In verse 26, that this Comforter should "teach them all things and bring all things to their remembrance, whatsoever He had said unto them," showing plainly that the promised Comforter was to come in His place, discharge His functions and, among other things, "*guide*" them, as He had been guiding them, by instruction, counsel, illumination, "into all truth" that they needed to understand, and as far and as fast as they needed to understand it, just as He Himself had been doing. But He did not tell them everything at once. He said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of Truth is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear that shall He speak; and He will show you things to come" (John xvi. 12, 13). Now, let any candid, intelligent student of the Word of God calmly study this latter passage in the setting we have given it, and interpret it in the light of the context, and they cannot but see that it has no reference to any guidance, or revelation in regard to the minutiae of our actions and utterances in the ordinary affairs of life. Such an interpretation seems a degradation and perversion of the text, and is not sustained by any fair principle of exegesis. Nor has such a theory of guidance, so far as history informs us, ever been realized by believers, not even including the apostles themselves. In fact, it is a positively dangerous and dogmatic assumption.

But, finally, whatever may be true with reference to this subject of guidance in the sphere of our personal relations to God, it must be evident to all who reason, that in matters affecting men's relations to each other, and involving their coaction in the social, secular or religious sphere, there can be no safe or satisfactory rule of action that is not equally revealed to and equally binding upon all. Anything short of this would be an anomaly in worldly affairs, and surely God is as reasonable as men. The fact is, it would be a most dangerous thing to make one person's inward impressions a divine standard of action for another. We do not even accept the utterances of those who wrote the Bible because they claim to have been inspired.

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