

matters which concern them. The man who denies the possibility of perfect guidance for the Christian, is certainly a man who is ignorant of the Bible and of the power of God.

An effort is often made by those who oppose, to divorce what is called spiritual truth from secular truth, and teach that God does guide us in what they call spiritual matters, but that in secular matters, we are to guide ourselves. This is not only begging the question, but shows gross ignorance of Christian philosophy as well as of Bible truth.

Everything which pertains to the life and conduct of the Christian has a bearing upon his spiritual life. Indeed, so far as God is concerned, and man's duty to God, there is no such division as these persons suppose, for everything the Christian does, whether he eats or whether he drinks, is all done to the glory of God; and thus domestic duties and business duties, are just as sacred as praying and preaching, for if God calls one man to business and another man to preach, it is clearly seen that if they obey God, they both are doing the will of God, as the business is just as holy as the preaching. Hence, man needs guidance just as much in the one case as in the other, and the Bible teaches that, "the steps of a good man are ordered by the Lord."

So I must take it for granted, that men who oppose the teaching of divine guidance in all matters, are men who are woefully ignorant of the teachings of the Bible.

Another reason why the professors of the experience concerning pleasing God in all things are opposed, is because the persons who object to such professions are not in the enjoyment of that experience themselves. Men who have tried to be righteous and failed in the attempt, and who know they sin from day to day, and have to confess every night, think it is impossible for God to give to others an experience superior to themselves, and hence they measure other people by their own standard, or in Bible phraseology, "measure themselves by themselves, and compare themselves among themselves and are not wise." The power of God to keep a man from sin

is measured by their own experience, and they put the same measuring rod over the experiences of others.

One preacher said in effect that, "those who profess this life were wearing His cast-off clothing; that a number of years ago he professed this experience and attempted to live the life, but found out that it could not be lived, and so abandoned the attempt; and that there were other ministers who had gone through a similar experience, and that therefore those who had professed to live a perfect life well pleasing to God were deceived."

Certainly we must believe that, all who oppose those who walk with God, must themselves be unspiritual, that is, living unrighteous lives, themselves being judges.

I can understand how men may differ in opinions, but I cannot understand how one man in fellowship with God can show a bitter spirit or persecute another man who walks with God. Certainly if two men harmonize with God, they will harmonize with each other and will love each other. But we know that those who are most pronounced in opposing this way, do not show a loving, brotherly spirit.

Jesus said, "if any man will do His will, he shall know the doctrine whether it be of God," and so even if it may appear uncharitable, I have to conclude that the enemies of this movement are not doing the will of God in their lives, or they would see this His doctrine.

While there may be degrees of blameworthiness, some men opposing because they misunderstand, and thus may be comparatively innocent, yet it must be that the original reason for the opposition is a lack of spiritual insight, produced by not doing the will of God, and thus they persecute the saints of God, while they delude themselves that they are doing His will. A terrible awakening awaits such men.

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SORROW itself is not so hard to bear as the thought of sorrow coming. Airy ghosts that work no harm do terrify us more than men in steel with bloody purposes.—*T. B. Aldrich.*