

GUIDANCE.

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"I will instruct thee, and teach thee in the way thou shalt go."

What does "divine guidance" mean? That we may, and ought to be guided by the Spirit in all we do, we have abundant warrant for, in the Word, and we accept no other standard of truth except that laid down in the Bible by God Himself. But how are we to know whether the path, or paths presented, or suggested, are of God, or an impulse of our own variable imaginations? There are, we will suppose, two paths before us, both seem right, and may be profitable. Which is the God-appointed one? Sometimes both may be so. Let us illustrate. The Spirit distinctly calls to China, there is no mistake. He as distinctly bids you tarry, and gives you blessings and souls where you are. You are to wait, patiently doing whatsoever comes first to hand in your present calling, till God says, "Go forward." He says, "I will instruct." That implies showing a reason why one course should be rejected, and the other chosen. "I will teach thee." God teaches us by and through the Spirit. We simply ask Him to show us by opening the way on the one hand and closing it on the other, and He will do as we ask, and He never makes any mistakes, and so long as we are in a teachable and obedient attitude, we will make no mistakes. Now do not misunderstand me. I myself am full of imperfection, my whole life is a mistake and a failure, but when I am lost sight of in Christ, and when He comes into my soul, and there, as my life, lives His own life in me, I can do all things in accordance with His will, for "I live, yet not I, Christ liveth in me," as the third person in the trinity, "The Holy Ghost." Yea, Christ Himself did nothing, could do nothing apart from the Spirit. Before He entered His life-work He was baptized with the Holy Ghost. So we can be of no use to God apart from this indwelling power and guide. Acts i. 8, revised, and marginal reading, "Ye shall receive the power of the Holy Ghost coming upon you," that takes away all idea that we may have, or be anything ourselves. John xiv. 26, and xvi. 13. "Teach," "Guide," "Show," "Glorify." God's own glory the first and only object in all things. Matt. x. 20; John vi. 45, 63; 2 Cor. iii. 5; Job xxii. 28; Prov. ii. 9, 20, 27; Isaiah xlvi. 17; 1 John ii. 27; 1 Cor. ii. 12, 13; Luke xii.

12; Jer. x. 23; Mark xiii. 11. "But it is not ye that speak, but the Holy Ghost." "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working (or doing) in you that which is well-pleasing in His sight, through Jesus Christ. To whom be glory forever and ever. Amen!" — *Gospel Banner*.

HYMN.

Will your anchor hold in the storms of life,
When the clouds unfold their wings of strife?
When the strong tides lift, and the cables strain,
Will your anchor drift, or firm remain?

REFRAIN.

We have an anchor that keeps the soul
Steadfast and sure while the billows roll,
Faster'd to the Rock which cannot move,
Grounded firm and deep in the Saviour's love.

It will firmly hold in the straits of fear,
When the breakers have told the reef is near,
Though the tempest rave and the wild winds blow,
Not an angry wave shall our bark o'erflow.
—*Ref.*

When our eyes behold through the gath'ring night
The city of gold, our harbor bright,
We shall anchor fast by the heavenly shore,
With the storms all past for evermore.—*Ref.*
—*Sel.*

HE feels it to be his bounden duty to get his little speech in on every occasion. Most other folks think it would be better if there were occasional intermissions, allowing some others to testify once in a while. God permits him, however, to talk on. The saints make melody in their hearts over God's permissive will in this matter, hoping that his speaking will profit himself, even if it profits hardly anybody else. Perhaps, also, we do not know how many even less profitable talks may be kept out by his. Then think of the benefits of having "patience tried to the very last degree." If patience will not bear such tests in a holiness meeting, of what use will it be elsewhere?—*Standard*.