

counsel and no Divine guidance. The wisdom and superior knowledge of the guiding hand implies the ignorance and necessitous condition of the guided. And hence it is written, "If in anything ye be otherwise minded, God shall reveal even this unto you." And if to such as "walk by this rule" God does not reveal His will in any matter, He must either have no will concerning them in it, or His promised guidance is at fault, which is impossible. Moreover, if the unerring God, as declared, *dwells* in such believers as their Counsellor and Guide, how, then, can they go astray in any matter? Is light or information relative to anything needed, He either gives it by an impression of His Spirit, directly Himself, or directs the inquiring soul to where it may be had. Paul, at the time of his conversion, was thus directed to Ananias (Acts 9 : 6). And thus was the devout Cornelius directed to Peter (Acts 10 : 1-6).

Christ's promise to His faithful followers is, that the Holy Spirit, the Comforter, shall be in and abide with them to "guide them into all truth." He here promises to be with those who are thus "taught of God," as an abiding Counsellor and Guide (whether by impressional guidance or otherwise) "forever"—ceaselessly through every moment of their earthly existence. And as "no good thing is withheld from them that walk uprightly," and "all things are made to work together for their good," things that might otherwise be accounted mistakes in their experience, cannot be justly regarded as such. And though the believer walk in darkness for a time concerning any matter of duty, he need not walk in doubt as to the issue; for he has then but to stay his mind on God, and trust in the name of the Lord, to have insured to him certain guidance and a successful issue in God's own time and way. Having pledged Himself to be the unerring Guide of all those who are of a humble, docile, trusting, child-like spirit in all the affairs of life, He must, furthermore, necessarily lead them to do always the very best thing. And since, to the Christian, secular affairs are absolutely inseparable from the religious, infallible guidance "in all his ways," as promised, must necessarily include both. There cannot be an exhibition of temper, good or bad; we cannot make a single secular movement, so called, in life, but what it affects in one way or another our religion, and indirectly the religion and interests of the whole Church.

The course pursued by some of arguing and drawing conclusions from a negative experience, saying, "Although committed, in common with all Christians, to the Divine guidance, I am not infallibly