

says Thomas a Kempis, "are the ears that gladly receive the pulses of the divine whisper—which listen not after the voice which is sounding without but for the truth which is teaching within."

That such blessedness may be ours if we will humbly seek it is the assurance of our text. "Them that are meek shall He guide in judgment: and such as are gentle them shall He learn His way."

III. But thirdly it is obvious that having obtained the right spirit through communion with God we are required in that spirit to use our faculties of judgment.

In ancient days, when the lamp of truth burned dimly and religious experience was young, the Almighty was pleased to vouchsafe miraculous manifestations of His will. But in this late date of Gospel light and privilege there is no need. We must look for nothing beyond the miracle of an enlightened judgment, in part our heritage from the past, in part a present gift of God the Holy Ghost.

Human judgment unenlightened may well be regarded with distrust, especially in its estimates of men. Wonderful as its powers are it is narrow in its range and, in most of us, grievously impaired by prejudice, blind affection and self-love. And human nature is, of all problems, one of the most difficult. The characters of our intimate friends are largely unknown quantities, and our estimates of them, at best, only approximately true. Nor can we expect to know with any degree of certainty the moral work and stamina of a man until we have had long experience of him in various relations of life and under divers forms of trial. No wonder our Saviour said "Judge not." In every man lie hidden, even from himself, defects, potential vices as well as virtues which only wait for favourable conditions to develop and assert themselves. Consequently there are involved in the transplanting of men from one sphere to another, especially if that other be a sphere of peculiar responsibility, risks which defy the foresight and refuse to be measured by the anticipations of our uninspired wisdom.

Yet when our judgment is sanctified and illumined by the Holy Ghost we have no right nor reason to think meanly of it. It is a new thing. It is no longer easily blinded by prejudice, perverted by self-love, dazed by the intricacies of argument. It may not see everything clearly; but at least it sees its way. It is our paradox verified. The self-abased is exalted. The meek has become mighty. Because it has shut the door on self and stepped into the light and quiet of the Divine Presence, the soul finds its faculties invested with a new and strange vigour and judges with a readiness precision and success which are surprising to itself. It is thus when we are best able to say with sincerity "choose Thou for us," that