

from the Holy Spirit. A recent writer in a holiness periodical adds a fourth, which is a "sanctified judgment."

Now, only one of these can be, in the right use of words, called a guide, for only one of them is a person distinct from ourselves, and that one is the *Divine Person, the Holy Ghost*. The Bible cannot properly be called a guide, for the effect which the Bible produces upon the mind and life, depends entirely upon the attitude that the mind assumes towards the book, the book being an inanimate object, and the man being a person with intelligence, immortality, and power of choice as his attributes. And the great variety of opinions which obtain among Bible believers, both as to dogmas and rules of life, shows plainly enough that the Bible, considered simply as a book, does not guide men into all truth. It would not be far out of fact to say that, in very many cases, perhaps the majority, the reader guides the Bible to endorse the ideas that he loves.

*In this city of Toronto are five colleges, with theological teachers in them, in each case for the purpose of so guiding the minds of students that they shall believe and teach something different from the other four as to the meaning of the Bible. And they, all of them, are zealous for the infallibility of the Bible. It does not master them; they modify it according to denominational predilections in each case. It is not a correct use of words, to call a book a guide; the facts prove that it is not a guide.

The providence of God is still farther away from being a guide in any proper sense of the word than even the Bible is. For it is dumb; it utters no word of direction, instruction, or warning. And still more evidently is it true than in the case of the Bible, that the character of the impression which Providence makes on the mind, depends on the attitude of that mind toward God. The same facts make very different impressions on the minds of the skeptic, the superstitious, and the Christian believer. Superstitious people think they see or hear prognostications of good or evil in almost every unusual phenomenon that comes before their cognizance; reward or retribution is seen in the favourable or

unfavourable events that are constantly transpiring. A guilty conscience hears the voice of some terrible avenger in every peal of thunder, and fears the scrutiny even of a friendly eye, while one who is in complete harmony with God, sees His smile in the darkest hour of the direst calamity. And the infidel, in view of the same facts, professes to see nothing but fate, chance, or what is called natural law. See how the Jews resisted the evidence which Christ's miracles afforded of His divinity, while those who were candid were grandly and blessedly convinced. For the facts of what is called Providence, are in themselves without a voice; they need an interpreter, and

"God is His own Interpreter,
And He will make it plain."

Yes, He, a Person—a Divine Person—He it is, without whose personal teaching we do not know that there is any moral meaning in the stream on which the numberless events, continually occurring, float; still less can we know, without His teaching, the particular meaning which any special event or cluster of events may possess. "He will make it plain," if it is best for us that it should be made plain, and if it is better that mystery should still surround the matter, the mystery will still remain, for "we walk by faith, not by sight." The Holy Spirit is the true, the personal God; He is the author of nature; He knows the deep things of God; He inspired the men who uttered God's thoughts in the languages of men; He can interpret Providence; therefore, He can cause the mind that receives Him to see the realities themselves, of which the words of the Bible are the symbols. He, and He only, is the Guide unto all truth.

And He who is "head over all things to His Church," has furnished us with Him as our Guide, and it is simply impossible that He should guide us otherwise than infallibly right. For His will is the right, and there is no other right in the universe but the will of God. And the God-man who procured Him to be our Guide, has appointed and endorsed no other thing, person,