

escape and be gone into the bosom of Jesus? But the way to escape is no avail without the will to escape. But see that we pray *in time*. Many pray too late. They pour out prayer after the sin, but why not before?

Further, the place of guidance is *the place of personal appropriation of the Presence of Jesus*. It is no longer only the place of forgiveness, the place of confession, the place of prayer and communion, but it is something further, something more definite. "Thou art my hiding-place. Thou shalt preserve me from trouble, Thou shalt compass me about with songs of deliverance." It is here that very many Christians fall off, and walk no more with Him. They do not cast themselves specially, directly, definitely, particularly on the present personal Presence of a real Present Christ. We do not realize that we have a Present Lord who is our Preservation, our Deliverer who shall compass us about "with songs of deliverance." Can we turn into the Presence of God and look up and say, "*Thou art my hiding-place!*" There alone is my refuge; into Thee alone do I escape, blessed personal Saviour. The creature thus clasps the Creator with the arms of faith. Can you say, "Thou shalt preserve me from trouble?" Oh blessed act of faith, oh blessed stepping forth of faith right out into the dark void. Can we say with bright hope glistening already with the dawn, "Thou shalt preserve me from trouble, Thou shalt compass me about with songs of deliverance?" If so, how happy the heart of Jesus would be to-day, what a thrill of joy would pass through Him if He heard each reader saying to-day, "Thou art my hiding-place, Thou shalt preserve me from trouble, Thou shalt compass me about with songs of deliverance." I believe Thou art here, my present Lord, Thou art my hiding-place, and if Thou thus hide me, no outer eye can see me, I believe that Thou canst preserve me from trouble and even compass me about with songs of deliverance.

See now how the hiding-place at once becomes the guiding place.

Let us hear *the answer of God*. "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine Eye." His answer is immediate: the moment we cast ourselves in living faith upon Him there is a response. The moment you cast yourselves on the Person of Jesus, He is too well-bred (if we may say it reverently) not to give an immediate response, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine Eye." I look upon this as verily

the Voice of Jesus speaking now. He can give the right form of mind, the right form of will. To catch this guiding of the Eye, we must be facing the Lord; we must be in the very front of His Presence. There must never be a cloud between and no film on our eye to hinder our vision. If you were a little child in a crowd, you would keep so near the father who was leading you by his eye, or at all events you would keep such a clear avenue between you and him, so that you could always see his eye. You would not let any one come between you and him; you would not be looking down at your feet, or at the crowd, but you would say, "Father told me to keep my eye on him." Are you doing this day by day? God's guiding is day by day, hour by hour; it is momentary, it is immediate, it is intimate, it is individual, it is precise, it is decisive. We must have guiding every moment.

Let us see for a moment the power of the Eye of God. The Lord looked on Peter, and by that look He brake his heart. The Lord looked on Gideon, and by that look He braced his spirit, and he went forth to service.

We have seen the Place of guidance, now let us see

II. The Peace of this Divine Guidance.

It is fourfold. "Be ye not as the horse or mule, which have no understanding; whose mouth must be held in with bit and bridle." There must, first, be *perfect understanding between me and God*. "Be ye not as the horse or mule, which have no understanding,"—but "understanding what the will of the Lord is;" proving what is that good and perfect and acceptable will of God. Do you *understand* your Lord? That is not very deep friendship if you do not understand your friend. "Have I been so long time with you, and yet hast thou not known Me, Philip?" How often must not the grieved and wounded Lord turn upon us with that inquiry? Yes, we have missed understanding our Lord. He explains us His meaning; He shows us His intentions. "Shall I hide from Abraham that thing which I do?" "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth, but I have called you friends; for all things that I have heard of my Father I have made known unto you."

In this peace of the guided Life there is not only perfect understanding and intelligence, but *perfect freedom*. The horse and mule need the bit and bridle, but the mouth of the child of God is *free*. If there is a bit in your mouth you cannot break out into