

ful people make up their mind, and then pray, and this is sheer hypocrisy.

He who is on the King's highway will come to a good end, for the King has completed that way so that it does not fall short, but leads to a "city of habitations, whose Builder and Maker is God." O, to be right with God. O, to be right with God; yes, to be right with Him in our daily life and private walk! Let that be the case, and our way shall be judged of by the Lord as His own royal highway, and upon it the light of His love shall shine, so that it shall become brighter and brighter unto the perfect day.—*C. H. Spurgeon.*

REMARKS ON THE ABOVE.

Mr. Spurgeon, in this article, has clearly brought out the passages in Christian life where divine guidance is conspicuously needed.

"Sometimes the way of the righteous is mysterious and perplexing. I have known the best men say: 'I long to do the right, and by God's grace I will not stoop to any thing which is evil; but which out of the two ways now before me is the right way? Each of them seems to be both hopeful and doubtful; which way shall I turn?'"

Who, we ask, has not frequently come to such forks in the pathway of life? Mr. Spurgeon's advice is the Scriptural one: "Brother, when you do not know your way, ask your guide—the Holy Spirit." But many ask His guidance and yet do not get it. This is a fact so well established that we need not take time to substantiate it. Even Mr. Spurgeon, after weeding out those who, through wilfulness or sluggishness, deservedly fail to take the right course, seems to admit that there is no certainty of knowing the right way. "*Few* go wrong when they pray over their movements, and use the judgment which God has given them."

Now, presuming that I am in such a case, and that I pray, and use my judgment in the matter, after all, I may be one of the *few* who go wrong in spite of all precautions. That is, I cannot be certain that I take the right course. Granted that the probabilities are so greatly in my favor that they are a

thousand to one, still that does not alter the fact that I cannot know with certainty that I take the right way.

Must that spectred uncertainty forever haunt ones footsteps, we ask? It was not so in the olden times. When David proposed to go and succor his countrymen at Keilah, although remonstrated with by his followers, he evidently went as one knowing with absolute certainty that he was taking the right course. True, he used his judgment in the matter, but his judgment simply suggested the propriety in this case of leaning not to his own understanding, but obeying implicitly the voice of the Lord. Again, when perplexed as to whether he should remain in the city and defend himself against Saul, or not, he found out with unerring certainty which course to take.

And this element of certainty, connected with divine guidance, always existed under the old covenant. Now, if it has been eliminated from the subject in this dispensation, how can we make good the words of St. Paul, that the former dispensation had no glory in the comparison?

Moreover, it will be noticed that there was a common-sensed simplicity about the procedure of David that is conspicuously absent in the advice given in the above article. David simply asked a few definite questions which he desired to have answered; and the answers were speedily forthcoming in equally concise shape. Contrast this with the lengthened season of prayer and waiting indicated for the present times, and the superiority of the former method is so evident that "he may run that readeth it." Who would not gladly return to the times of the prophets, if we had the privilege of choosing to return to them in this matter? No wonder that Mr. Spurgeon voices this almost universal desire in the words: "O for an oracle which could plainly indicate the path!" But, if the Holy Spirit is that desired oracle to whom we may go at all times and learn with absolute certainty the right way, that is, obtain *sure* guidance into all truth, and with even greater simplicity than that witnessed in the life of David, then we