

way unto the Lord, *trust* also in Him, and He shall bring it to pass" (Psa. xxxvii. 5).

With these promises before us, then, we have no occasion to worry at all about the future; we need not be anxiously careful about our steps of to-morrow, if they are to be divinely, and hence unerringly, guided. This is emphatically *a restful state*; and we have simply to see to it that we are truly and faithfully complying with the conditions required by our Heavenly Father, in order that the Holy Spirit may dwell with us as an abiding comforter and guide. We must be careful to be *good, righteous, holy*, conditionally "wanting in nothing," which is the result of our being, as it is our daily privilege to be, "living temples of the Holy Ghost," and in whom Christ and the Father "make their *abode*" (1 Cor. iii. 16, 17; John xiv. 23). "No good thing," whether in the way of unerring guidance or anything else, will be held from such. "All things are theirs," says the Apostle—"whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours." And "all things," we may repeat, are made to "work together for their good." "Happy is that people," then, that is in such a case; yea, happy is that people whose God is thus their sanctifying and guiding Lord!

But to confound, as some men appear to do, "infallible guidance" with the dogma or principle of "infallibility" in the guided, we may add in conclusion, were one and the same as to confound the unerring cause taken towards a place by a blind man, with a perfect vision and knowledge of the way possessed solely by the guide who leads him by the hand. Unerring himself, the Christian would not need the promised infallible guidance, is proof that infallibility is not an inherent of his nature; nor can it be so regarded so long as the special and promised guidance is a scripturally recognized necessity of his present condition and being.

But to all those believers *who conditionally come within the province of such divine guidance*, we may add, there are no "involuntary sins or acts committed on the spur of the moment, without thought, and which would have been avoided had there been time to reflect," as intimated in the article under consideration. Nor can they ignorantly do what is wrong." And God's law is not so "perfect" but that the Christian, with God's help, can "perfectly obey it." Christians are entirely released from Adamic law, and are, therefore, not required to keep it; nor hence to ask forgiveness for break-

ing it. Our law, the law for the Christian to observe, is the law of Sinai conjoined with the law of Love; and by no other are we, or shall we ever be judged. This law requires us to do "in perfect measure what is right"; and we can do it. This law requires us to love God with all our heart, and to serve Him with all our mind and strength, and not with Adam's; and, therefore, with the divine help promised, we can do it. Nor need our "service" be "poor and feeble," as this writer designates it, if we are "strong in the Lord and the power of His might." Our "best service" authoritatively and divinely required to be "perfect," and therefore it may be perfect, and if faithful, as we may be, it *will* be perfect—*perfect in every good word and work*—"perfect and entire, wanting in nothing." Hence, not only "our love may be perfected," but our "service" also; and "infirmity" properly understood, regarded and controlled, is no impediment to it.

Yours truly,

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TRIUMPHANT FAITH.

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Faith is an act of the creature showing his attitude towards God. Faith arises from the exercise of the judgment on the evidence of the written word, the Holy Ghost taking the things of God and giving them to the individual.

Faith implies the assent of the mind to the general truths of the Gospel, but the faith that brings a conscious salvation involves the surrender of the entire being to the claims of the Gospel and the trust of the heart in a living Christ. Salvation by faith implies a constant trust in a personal Saviour for a present salvation.

Faith is a unit, but it is capable of different degrees of development according to the clearness with which we perceive, and the definiteness and force with which we grasp the evidence which supports the facts at issue.

Faith may be developed unto perfection, and perfect faith brings knowledge. Almost all men accept as true the general principles of the Gospel, and what they need is that their faith be focalized and directed. The Apostle was anxious for the Church at "Thessalonica, praying night and day that he might see their faces and perfect that which was lacking concerning their faith."