

HOW DOES THE HOLY SPIRIT GUIDE US INTO ALL TRUTH?

II.

A friend writes us that he thinks we have not written with sufficient length on guidance divine in secular matters, and that he, at least, is still in doubt as to whether *all* in the promise, "He will guide you into all truth," really includes all things secular, granting that it does apply to things spiritual. We crave, then, the indulgence of the reader, whilst we dwell more minutely on this proposition, viz., that whilst the Holy Spirit is promised us as guide in all things spiritual, He is also promised as guide in all things temporal.

We deem it of very great importance that Christians should be finally settled in the belief of this truth, for only when we accept it unhesitatingly can we possibly obtain personal benefit from it. According to our faith it is done unto us, and *how can faith have a solid foundation where there is the smallest trace of doubt.*

We are now addressing ourselves, be it remembered, to those who gladly admit that provision is made for infallible guidance in all things spiritual, as they affect our personal welfare. Now, before we make our appeal to scripture, we might show that this admission really concedes the whole question. Let us look at it closely for a moment. It is said by one writer that "man is a religious animal," and the Bible seems to imply in many of its utterances, that everything with which we have to do acts and reacts on our spiritual being and destinies. "Whatsoever ye do, do heartily as to the Lord," seems to touch every secular act in life, for if it be done heartily to the Lord, what is the essential difference between the expenditure of money for household goods, for instance, and attendance at the prayer circle? Again, servants or *slaves* were exhorted to serve their masters, not with eye service, but as servants of the Master in heaven; thus the most degrading employments are exalted into the dignity of work done for God, and subject to His constant approval. Still again, we are commanded to be careful for *nothing*, but in everything, by prayer and supplication with thanksgiving, to make our requests known unto God. Now, if this command be restricted to things spiritual, it would be strangely perplexing, because carefulness in other scriptural passages is intimately associated with temporal matters. For example, Christ, in His Sermon on the Mount, says: "Take no thought concerning what ye shall eat or drink, or wherewith all ye shall be clothed;" and St. Paul, after preaching of things essentially worldly, says: "And I would have you without *carefulness.*" Now, if everything of a secular character should be made a matter of prayer, with thanksgiving, it would immediately connect itself with our spiritual state. Hence, it is added, as the result of such a