

DOVE-WINGS.

BY REV. HENRY BURTON, M.A.

"Oh that I had wings like a dove, for then would I fly away and be at rest."—Ps. lv. 6.

And whither wouldst thou fly, O soul,

If thou hadst wings?

Is rest beyond the seas? at either pole?

Are there the springs

Where Heaven's pure waters bubble up below?

And the far oceans answer sadly, "No!"

Tell me, O soul, where wouldst thou fly

To find thy rest?

Among the stars? the spaces of the sky?

From East to West?

And suns and stars make answer, sphere on sphere,

"Back, back, O winged soul, rest is not here."

Where wouldst thou fly? to works, to forms?

With thy dove-wings?

Will these give shelter from eternal storms—

These poor dead things?

And Working answers with a voice severe,

"Turn back, mistaken soul, rest is not here."

Ah soul, thou need'st not fly away

To find thy rest;

Peace seeks for thee if thou wilt stay,

And just be blessed:

Fold up thy wings and sit at Jesus' feet,

There wilt thou find thy Heaven—a rest complete.

THE GUIDANCE OF GOD.

BY REV. CHARLES A. FOX.

"I will instruct thee and teach thee in the way thou shalt go: I will guide thee with Mine eye."—Ps. xxxii. 8.

Such is the infinite Guidance promised by God to His believing people, so infinite, so personal, so intimate, so minute!

In the 32nd Psalm we learn much about the subject of Guidance. There are three points connected with it which I would briefly bring before you.

(1) The Place of Guidance.

(2) The Peace of Guidance.

(3) The Process of Guidance.

I suppose there is no subject so fully dealt with in Scripture from end to end. In every page there leaps out some new and blessed

lesson, some new direction, for every child who is yearning for the direction of Father.

Let us see, first,

The Place of Guidance, or what is the place where we must be in order to see the guiding Eye of God. "I will instruct thee and teach thee in the way thou shalt go. I will guide thee with Mine Eye." This place of guidance is, first, *the place of forgiveness*. See verses 1 and 2: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity and in whose spirit there is no guile." That is the place where we may first catch the Eye of Jesus, the place of forgiveness, the place where a man knows and then feels by the assurance of God that his sin is forgiven, and forgiven so fully that he does not stand with even the imputation of sin upon him as our Lord Jesus did when He was upon earth. He stands in a position more sovereign, more free, he stands without the imputation of sin. We cannot catch the guiding Eye, the sure leading of God, unless we are conscious of forgiveness, and that in our spirit there is "no guile." Not only must we have forgiveness, but also there must be the sense of positive blessing. The guided man must be that man who is *blessed*. "Blessed is that man whose transgression is forgiven and whose sin is covered." No guilt, no guile—this will ensure guidance.

Again, the place of guidance is *the place of confession*. "I said, I will confess my transgressions unto the Lord." We must be in that place where we open up our whole heart to God, where we confess whatever is between us and God, where we bring out all the unseen but conscious concealment of sin, and spread it right out in His Presence. What hinders us from seeing the guiding Eye of God? Unconfessed sin, the roaring within of unconfessed and festering sin drowns and disturbs our spiritual senses. The real reason why so few enjoy the real sense of the guiding Eye, is that confession is not real, is not habitual, is not immediate. Therefore, the Eye of God is withdrawn, is closed, is half-veiled from us.

Again, the place of guidance is *the place of prayer*, of communion (ver. 6.) That is the place where we may catch the Eye of God. Prayer is the way of escape. "God will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape that ye may be able to bear it." If there is no other way of escape, there is always the way of prayer, the way upward right into the bosom of God. Like a dove hunted by the storm, do you