

things connected with our earthly experience, our *trust* relying upon the word of God says, "We shall know hereafter." And hence, also, such a thing as unqualified "*mistakes*" arising from "errors of judgment," etc., in reference to any matter of importance, as disassociated from the scriptural exposition relative "to all things working together for our good," as well as for the good of those who, being truly lovers of God, may be personally affected by the "judgment," etc., can have no place in the confiding Christian's vocabulary."

The declaration of Jehovah, "I will guide thee with mine eye," is a promise of infallible guidance; and although we may not claim the promise of "infallibility" in ourselves (there being no such promise made to us), does not the promise of *divine*, which is of course *infallible* guidance, *practically* amount to the same thing? And although, therefore, the error of judgment referred to, for instance, might, in one sense, be regarded as a "mistake," viewing it in relation to its ultimate, divinely designed results, it may not be a mistake. And the individual Christian may hence have been as certainly under the special influence of a superintending Providence in his being left to commit the supposed "error," as though no such error were committed or permitted. As confined to the human, it may have been a mistake; as guided and overruled by the divine, it was not. And this principle of divine interposition, which might be copiously illustrated, observe, is alike applicable to every possible phrase and circumstance of the Christian's life. And whether explicable or inexplicable to us, in every conceivable case of divine guidance and overruling, the designs and results, immediate and ultimate, are of course all equally definite and plain to Him.

How many of God's children, for example, are thus, through the superintending Providence of God, kept poor, or reduced to comparative poverty of circumstances, *that they may labor in just exactly the same sphere that He would have them labor in?* How many others are kept thus low in their worldly circumstances to prevent, or mortify and kill soul-destroying pride and worldly ambition, and because it is written, "How hardly shall they that have riches enter into the kingdom of heaven?" While others, who can bear it, are differently circumstanced by the same divine overruling and special Providence, and are so prospered in the world that they may work in different spheres, and contribute largely in various

ways to the support of the Church and the extension of Christ's kingdom in the world? While, on the other hand, the wilful, the unsubmissive, and the disobedient of both classes, who will abuse, misuse, misinterpret and turn to ill account all God's gracious designs and providences respecting them—while those, we say, who can neither bear poverty nor riches, nor even anything between, with anything like Christian contentment, or Christ-like benevolence and devotion, are allowed to go on in their insubordination and waywardness to the inevitable punishment that awaits them.

The Holy Ghost, the Comforter, we are told, "shall come unto us." And what for? Why, not only to comfort us by His blessed presence in the heart, but to "guide us with His eye" (Psa. xxxii. 8); to "guide us by His counsel" (Psa. lxxiii. 24); to "guide our feet into the way of peace" (Luke i. 79); to "guide us into all truth" (John xvi. 13); to "guide us continually" (Isa. lviii. 11), and to "guide us even unto death" (Psa. xlviii. 14). How blessed, moreover, is the assurance that he comes to us not only to "direct our hearts into the love of God" (2 Thes. iii. 5), but to "direct us in our daily walks and plans" (1 Thes. iii. 11)—that He not only "directs our paths" (Prov. iii. 6), but "directeth our steps" in those paths (Prov. xvi. 9)—that He will not only "lead us into a plain path" (Psa. xxvii. 11), but that "*our way*" therein shall "be made plain" (Prov. xv. 19)—that He will even "make our way perfect," so that no false, or wrong, or in any respect erring, step shall be taken (2 Sam. xxii. 33). "Perfect in *all the will of God*" (Col. iv. 12), so that the prayer may even be answered in our experience, "Thy will be done on earth as it is done in heaven" (Matt. vi. 10)—and, finally, that there is no situation or place that the righteous may be found in but he may say with the Psalmist, "*Even there shall Thy hand lead me, and Thy right hand shall hold me*" (Psa. cxxxix. 10).

But all this perfectly unerring, because divine, guidance and direction, observe, is scripturally associated not only with the believer's faith and trust, but with Christian meekness, righteousness and goodness, as a condition in the guided: "*The meek will He guide in judgment, the meek will He teach His way*" (Psa. xxv. 9). "*The righteousness of the perfect shall direct his way*" (Prov. xi. 5), and "*The steps of a good man are ordered by the Lord. The law of his God is in his heart; none of his steps shall slide*" (Psa. xxxvii. 23, 31); "Commit thy