

rules over one of these countries as he does not over the other. I believe it is important in these times to discern these two things. The simple fact of being entrapped by one's own lusts is a yoke of Satan, but is not the rule of which we speak. Now, it may happen that many individuals in the enfranchised country may be more guilty ; for the very reason that they have superior advantages : but the yoke is not the same.

Independence of God is the desire of all men. Man will do his own will, and he falls into the enemy's hand. Such was the state of Abram's family, as of all other men. Into the midst of all this evil God comes, and manifests these three principles to Abram : election, calling, and the promises. He finds him in the evil, and He calls Him according to the choice He has made ; then He gives the promises to him He has called, and Abram receives them.

Besides this, we get the manner in which God does this. He manifests Himself, then He speaks. Often, in those days, He visibly did this. He came down to the earth and spoke to the individuals, and He has even done this since. Let the manner be what it may, He manifests Himself to faith, by producing confidence. For example, when Jesus manifested Himself to Paul on the road to Damascus, He did so by a visible glory, and by acting on the conscience and drawing the heart. Paul says himself (1 Cor. ix.), "Have I not seen Jesus Christ our Lord?"