

man as His answer. If we believe God to be unchangeably the same, that His laws are immutable, upon what hypothesis can we found the thought that He does not now just as clearly unfold to each soul just what is adapted to its needs and capacity to understand, and power to obey, as He ever did in any age of the world to any who have lived prior to our time? Is our capacity to understand any less than theirs? Is there any evidence that man was any more moral in Scripture days than now? that he was any more spiritual in his perceptions than now? that he is any more able now by the exercise of his intellectual powers to measure the deep things of God than then? that the development of his intellectual powers better fit him to live independent of immediate inspiration, now than then? To assume this to be true involves the idea that man in this age has either descended to a far lower plane than that occupied by our ancestors, or that he has become so far developed that he may by the use of his intellectual faculties penetrate and so understand the laws of God and their adaptation to his present needs, as to no longer require the direct guidance of his God. To assume this latter proposition to be true would also involve the idea that God in past ages had revealed all of spiritual truth that man could possibly need for his guidance through all coming time, which assumption cannot possibly be sustained in face of the facts which surround human life to-day. How then does God thus reveal Himself, or a knowledge of the special law each man is to obey, in this period of the world's history?

Any man who carefully studies the workings and experiences of his own life, finds there is being constantly made upon his inner consciousness impressions either of duty to be performed, or thoughts to be controlled, and actions to be shunned, avoided and guarded against, as for instance, a desire may arise to gratify some one of the passions, and one too, that may be

proper to accede to under proper circumstances or conditions; immediately then goes on in the mind a debate to decide what shall be the course to be pursued. If it be proper and a suitable time, there will be no consciousness of any opposition to it, and we may indulge in the gratification of it without committing any wrong or disturbing our peace of mind, but if the desire be not proper either from our physical or spiritual condition, or the time be not a suitable one, there comes into our consciousness at once the impression that it would be wrong to indulge it, nor will any amount of any sophistical reasoning nor strong craving for its indulgence remove the impression, and if we disregard it, condemnation and a consequent disturbance of our peace of mind results. From whence comes this impression? It may be that we have no former experience to guide us, we do not think we can or ought to confide in another our dilemma, we have not the Bible at hand to search, and if we had it would be a great chance if there were anything we could find that just met our present situation, and it would only be because we had received the impression and we were in doubt as to how to act or decide, that would lead us to search or inquire, so that it must be evident that the impression comes from some source anterior to the effort to decide whether it be right or wrong. What source could it come from but an omniscient one? What other power could know and understand what was going on in our inner life but the All-Seeing, All-Knowing One? Who could know that an indulgence of that desire could work harm to us but that Power that knows the end from the beginning?

And if then this impression comes from this All-Knowing source, it comes from God, and His will and his judgment as our guide is thus directly revealed to us, and when we listen to and observe the impression, and by its direction control the desire to yield to the demands of the passion, we are, or