

cease to harden his heart, by renouncing unbelief.

But how is this done, you ask. No, v, here we congratulate you on having taken a step in advance, if you have really given up the old question as to how you can hear the voice of God and substituted this latter question for it, for this can be more easily answered than the other.

Unbelief concerning a fact can only depart when perfect evidence concerning that fact is forthcoming. Let us illustrate. Here is a land-owner who hears of some sudden claim made by another to his inheritance. If his faith in the genuineness of his title-deed to his estate is in the least undermined by this claim, he cannot get rid of his unbelief until he re-examines the foundations of his confidence that he owns the property in question. If now he, in the examination, can trace his title-deed, without a flaw, to the Crown, or to some Act of Parliament which makes it good against all comers, then his faith as to the genuineness of his title to his property must be re-established. Unbelief on his part would then be to his neighbors a sign of weakness of mind or dishonest purpose.

Now apply this illustration to the case in hand, and its teaching is obvious. If one is in doubt on this vital subject of hearing the Spirit's voice, whether the question be as to hearing His voice once, twice, or at all times, the proper way to fight unbelief is to re-examine the title-deed to this estate, this wondrous heritage of spiritual blessing.

It will be well as a preliminary thought to note the motive regulating the soul in commencing this examination. If eagerness on the part of the man above considered to prove his title-deed secure should prevent him submitting any part of the evidence to competent outside examination, from the fear that others might find flaws where he could not, would not this disposition of mind on his part be pronounced foolish by all? So, too, if he went at the task of examination with covert desire to find flaws, and even asked the assistance of those who had secret purposes to serve by perpetuating his un-

belief, would not this also be the height of folly?

Is it, then, too much to ask that at least the wisdom of men concerning their temporal interests should be possessed when examining the foundations of faith concerning hearing His voice? One should examine into this great matter without fear and without prejudice, but in godly sincerity, not simply to satisfy curiosity, but to commit one's self for life to all the practical demands in our life which must grow out of the subject when settled.

We also remark that the mind of the inquirer should not suffer itself to be distracted by other questions whilst in this pursuit, but steadily fix itself on the investigation of this one question, Does God propose to speak to me in the person of the Holy Ghost? How often, and under what circumstances?

Now the Scriptures only can answer these questions. Search the Scriptures, for they are they that testify of Christ.

If, now, it is evident that Christ revealed to humanity that in this dispensation it is our privilege to hear His voice in all things that pertain to life and godliness, and if this is clearly established by His own sayings, and confirmed in the lives and writings of the early Christians, then when this is discovered as an indubitable fact, unbelief must give way to faith in this revealed fact.

Then, when one has reached this point, nothing but disobedience to God can account for his failing to hear His voice, for the moment he abandons himself to act out his faith in obedience he at once knows the will of God concerning him, for God is true to His promise.

This we believe to be the only way this question can be settled, and it can always be satisfactorily settled by this way of faith, for to the earnest examiner into the teachings of the Bible concerning hearing His voice, it will be found that the doctrine does not rest on one or two passages, but that it pervades the whole book. It is a fundamental truth, and the whole superstructure of spiritual religion is built upon it. So the kingdom of God is neither here nor there