

being continually cleansed, but claim that outwardly and inwardly our life harmonized in the sight of God, in our own sight, and in the sight of angels and devils with the righteousness of the law, the righteousness of God. The righteousness of the *law* was fulfilled by us who walked not after the flesh but after the Spirit during the twenty-four hours of the first day of this present week.

Now we ask you, dear reader, what have been your involuntary thoughts concerning this personal experience? Have you to confess to yourself that it seemed like a species of blasphemy, or have you simply felt incredulous as to its truthfulness on general principles? that is to say, you think such an experience so hard to have, judging from your efforts to keep holy the Sabbath-day, that you think it highly improbable, if not impossible to be correct.

But see now what this involuntary thought on your part implies. Christ describes this life of perfect obedience as easy. You think it is hard, difficult, if not impossible, of attainment. Is it not evident, then, that you have not submitted to the righteousness of God, but are trying to establish another righteousness, which the Bible calls your own rightness; and thus you represent, whether a claimant of justification or sanctification, one to whom temptations come both from without and within. Whilst no increase of efforts to be still more rigid in the observance of Sabbath rules, and no additional blessings received, whether of cleansing, of sanctification, or baptisms, can possibly alter your state in this respect, so long as you fail to walk in the Spirit, that is, abandon all Sabbath and other rules and follow implicitly the one law of the Spirit, so long will you fail of the righteousness of God, and continue to try to establish your own righteousness.

To conclude: if this meaning be retained of the without and within temptations we shall have no quarrel with the language, even admitting that it is not scriptural. But we maintain, that in the vast majority of instances where it is used its meaning is made a different matter altogether; but to prevent undue

length, we will reserve our remarks on this part of the subject for another article.

"TO-DAY IF YE WILL HEAR HIS
VOICE, HARDEN NOT YOUR
HEARTS."

Heb. iii 15.

The question is continually being asked, How can we hear the voice of God? How distinguish between the voice of the Spirit and other voices? Our answer ever is, that perfect faith in God is the only way for this knowledge. But the simplicity of this God-appointed way is stumbled at, and the cry is for some other way, some reasonable, common-sense, scriptural way, in short, some method whereby one can see *his way clear*; anything but the way of faith. And yet this effort after some other way tends to block up the true way, is the hardening process going on whereby the way of faith is missed, and perishing in the wilderness is secured. They fall after the same example of unbelief as the Israelites of old.

The converse of the above passage is true. If you harden not your hearts, then you *will* hear His voice. But, as we have above intimated, to harden the heart is to yield to unbelief, unbelief being in itself sin, and the parent of all forms of sin.

Now, hardening the heart is a process very easily understood. Our first parents hardened their hearts by simply doubting if it was so serious a matter to eat of the forbidden fruit as God said it was. The Israelites hardened their hearts by doubting at times if the promises and commands of Moses were really the voice of God to them. The hardening process so closely follows on to unbelief that they may almost be said to be one and the same thing; and when unbelief has done its work perfectly, then you have the fool who saith in his heart there is no God.

Hence the lesson of the chapter from which the words heading this article are taken is that if any man desires to hear the voice of God distinctly, let him