

gers, but He wills that it be received from Himself. The word of God addressed to man, must be received on this sole authority, that it is God who has spoken it : if he does not know how to discern the voice of God and to submit to it without the authority of man, it is not faith in God ; the man does not receive it because it is from God. In the natural state, the heart does not hear His voice. The principle of Abram is, that he believed God, and God puts him to this trial. There is hard work in the heart of man before the authority of God Himself is established in it.

I daily perceive more and more the importance of this. In an exercised soul which has felt that God has manifested Himself to it, which has known its responsibility, whose affection is in activity, the word has often but little authority ; such a soul may have received a strong impression ; God has manifested Himself, the conscience is awakened ; but it does not receive what God has said in that quiet faith which, having owned that God has spoken, is arrested by His word, confides to it unhesitatingly, unquestioningly, and is found in peace.

We must not despise the first of these positions, neither must we abide in it. If I belong to God, I can no longer do my own will, and this is what God says to Abram : " Get thee out of thy country, and from thy kindred " This is neither pleasant nor easy ; but hearken to what Jesus says : " Whosoever forsaketh not all that he hath,