

will take hold of it so strongly as to break it, and all my labor will be lost," replies the giver.

"But you say that it is mine; let it go, then, and if it is shattered in the transfer the loss will be mine, and not yours."

If your gift of yourself to Christ is in good faith, let yourself go; and if you break all in pieces you have lost nothing; it is His loss. Perhaps He can make a better use of you thus shattered than He could with your wholeness. In His service a broken heart is a thousand times more efficient for good than a whole one.

It is true, also, that far more of consecration succeeds the act of perfect faith and realized sanctification than precedes it. Under the full blaze of the Spirit's illumination we see much more to consecrate than we did before.

"But," says one, "I cannot see God's hand; how, then, can I know that He accepts the offering of my heart?" You are not required to know, but to believe.

"How can I believe when I feel no change?" The ground of your faith must not be your feelings, but the word of God. When you make a legal tender of yourself to Him, it is your duty to believe that He accepts you, according to His promise. This is simple faith. When it pleases God He will give to your soul a joyful realization of your acceptance. This is knowledge. The divine order, both in nature and in grace, is faith, the stepping-stone to knowledge.

Professor Morse believed it possible to communicate intelligence by electro-magnetism before he knew the fact. His faith led to his knowledge. You must believe that Jesus Christ is able to save unto the uttermost, before you can "know the exceeding greatness of his power to us-ward who believe." If you attempt to reverse the process, you will grope in Egyptian darkness evermore.

If the blessing of conscious completeness in Christ, and the abiding Comforter and Sanctifier, is by faith only, why not now? To-day is the day of salvation. Full salvation surrounds you like a shoreless ocean. You will gain nothing by waiting. There is no lack

for God to supplement, and there is no particular in which you can improve yourself and make yourself more acceptable to him.

Neither sanctification nor justification is by works. Works involve the element of time; but faith says, "Now, this instant, thou, O God, wilt receive my offering."

"But, says doubt, 'suppose that I feel just the same after I thus believe, what then?'"

*Keep on believing the promise, and insisting that God is true.* He may delay for days and weeks the declaration of your complete acceptance, in order to develop and test your faith. The longer the delay, if you trust unwaveringly, the more marvellous the manifestation of Christ to your soul as your complete Saviour, when the Comforter takes the things of Christ and shows them unto you. The Syrophenician woman lost nothing by pressing her suit against chilling discouragements. Faint not. Just here thousands have failed. They did not grasp the prize because they did not persistently believe.

Others fail through a subtle legality. They trust in their consecration, and not in Jesus only. They take a commercial view of the matter, and present the offering of their hearts as the meritorious ground of their receiving the fulness of the Spirit. This is a piece of folly and presumption, which finds its parallel in the wayside beggar, who insists that the act of stretching out his upturned palm earns the alms which the passer-by may give.

After you have laid your gift upon the altar look away from your gift, that is now God's, toward the skies, whence the fire shall come down to consume your sacrifice, in token of its acceptance. Thus in all our approaches to God there are three requisitions—Belief, Faith, Trust. "For he that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek Him."

Others fail because of their seeking the gift, and not the Giver. You must pray this prayer: "Lord Jesus, glorify Thyself in me." When you are seeking for some delicious ecstasy you are not