

awakened by his friend at midnight, and in His interview with the Syrophenician woman, emphasizes intensity of spirit, importunity and perseverance in prayer. Especially is the unspeakable gift of the fullness of God to be obtained by persistent and prevailing prayer. Take with you into your closet Charles Wesley's wonderful portrayal of a struggling and victorious soul, "Wrestling Jacob," and make its intense expressions the vehicle of your earnestness, its bold demands, its unshaken purpose, its high resolve, the spirit of your plea, and you must sooner or later prevail. God yields to a thoroughly determined soul. The violent take the kingdom of heaven by force. You will find that this earnestness cannot be aroused except upon the plea which says, "Now, Lord, just as I am, fill me with Thy perfect love." If you drop the "now," and say at some time, you will find the sinews of your effort paralyzed, and your vehement desire cooled down to indifference.

7. Be patient. "I waited patiently for the Lord; and he inclined unto me, and heard my cry." The Psalmist proved the truth of the adage, that the patient waiter is no loser. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise," i.e., the thing promised. From lack of "the patience of hope," thousands have failed to grasp the prize of "Love divine, all love excelling," made perfect in their hearts, as a distinct and glorious work of the Sanctifier. You cannot fail if you persevere. The struggle may be only an hour; it may a month or a year. Some, after wandering as long as the children of Israel, in

"Sorrows and sins, and doubts and fears,  
A howling wilderness,"

have emerged at last into this land of promise. Such invariably see that they might long, long before have had their portions assigned to them on the mountain of God, by their great Joshua, if they had obediently trusted him.

You will meet with the advice to cease all effort, and to subdue into quietude and stillness, to do nothing yourself, but let Christ do all for you. It is true that you can do nothing meritorious to improve your condition. It is also true that you must work the work of God, i.e., which he requires. "And this is the work of God, that ye believe on Him whom He hath sent." This may require high and strenuous effort to keep yourself on the Divine altar, to keep down doubt, and to hold unwaveringly to the word of God. The kind of stillness which Wesley recommended, you will be safe in practising,—

"Restless, resigned, for God I wait,  
For God my vehement soul stands still."

The faith that brings us into the "valley of blessing so sweet" comes out of a furnace of desire, glowing with sevenfold ardor. It is not in harmony with the nature of the human sensibilities that this intensity of desire should be awakened and sustained in a state of passivity. Endeavor intensifies desire.

I cannot leave this subject without pointing out another rock over which many stumble in seeking both justification and perfect love. I refer to what for lack of a better name I call *tentative faith*, believing just by way of experiment. There is unbelief at the bottom of any such acts of the mind. Christ don't receive people who surrender to him just by way of trial, to see what blessings he will bestow, what rapturous joys he will inspire. There is no complete surrender possible, with this mental reservation, the purpose to take back your consecration if the results are not satisfactory. As true marriage must consist in a union of hearts for life, in order to the enjoyment of the highest bliss of that sacred institution, so must the marriage of the