

sanctifying, as repentance is to justifying faith. While you are consecrating yourself, various tests will be presented to your mind. Some of these will be suggested by the Holy Spirit. You must abide them. Others may be suggested by Satan to defeat your purpose. He may thrust some strange, or unreasonable and absurd duty forward as a test. How am I to treat these suggestions of the adversary when unable to discriminate them from the suggestions of the Holy Ghost? You should declare your willingness to do all the will of God as it shall be made manifest by the word, the Spirit, providence, and reason conspiring. The suggestions of Satan will disappear when our willingness to obey God fully appears. The suggested tests of the Holy Spirit will continue to press themselves upon our attention, and demand our compliance after God has given us conscious acceptance. Rev. A. B. Earle was deeply impressed, when seeking the witness of adoption, that he ought to go on a mission to Africa. He struggled against it for some time, and at last said, "I will do God's will in Africa, or in any other country on earth." Since that moment the call to Africa has ceased. There was no providential opening, but a wide field for evangelism in America, for which thousands of redeemed souls will thank God through eternity. It is evident that Satan was pressing this deadly Mission upon him to drive him from his purpose of full consecration. It is always safe to say in such cases, "O Lord, I will do Thy will as interpreted by Thy word and Thy providence." We have now pointed out a stone against which thousands have stumbled in their approach to the blessings of the fullness of the Spirit, and we have endeavored to show you how you may avoid it.

4. In urging your suit, rest wholly on the name of your indorser, Jesus Christ. In his address, John, chap. xiv-xvii., in which the pearl of perfect love is again and again promised in the coming of the abiding Comforter, Jesus inserts in every promise the condition, "in My name." This means that we are to identify our plea with the glory of Christ. We cannot fail when we pray for the same blessing for which he intercedes in our behalf. We are sure that selfishness does not underlie our petition, when our aim is the glory of Christ only. When we thus use the name of our High Priest, we clothe ourselves with his merit, we arm ourselves with His authority. The name of Jesus is like the signet ring of an absent monarch, purposely left behind to authenticate the acts of his ministers. It transfers His power to them. So has Jesus transferred to our hands the key that unlocks the treasury of heaven, and secures the outpouring of the anointing that teacheth and abideth, "The greatest gift that men can wish or Heaven can send."

5. Do not fail, when urging your plea, to remember that you have rights with God the Father in Jesus' name. You could not claim His mediatorial work and merit. But since this work has been done, you may now stand on the high platform of rights with God, and *claim* in Jesus' name all that he has purchased for you. He has invested you not only with a *right* to the tree of life, but to all that prepares you to pluck and eat its fruit. Again, "if any man confess his sins, He is faithful and *just* to forgive his sins, and to cleanse him from all unrighteousness." The term *just* is a jural term, implying rights on the part of the believer and obligation on the part of God, the obligation not only of veracity expressed by the word faithful, but also the obligation of justice. He will not wrong us by withholding the greatest blessing purchased by His Son, and sacredly kept by the Father till the hour we come in that influential name and claim our heritage.

"Bold I approach the eternal throne,
And *claim* the crown through Christ my own."

6. Faint not. Jesus in His parables of the unjust judge and of the man