

responsible for our taking these steps correctly. He is our unerring Guide. Now, and not till now, comes in saving faith. We must believe God in the full sense of that term. We must believe that God does accept us in our full consecration to him, that we are now wholly the Lord's, and the confidence we have in our honesty of purpose in coming thus to God for full salvation becomes the measure of our confidence that he accepts us, for he says: "him that cometh unto me I will in no wise cast out."

But do not many good men warn us against presumption in such a course. True, but good men are not the Bible. "Let God be true and every man a liar." "Believe that you receive and you shall have," is the word of God, and it will stand the test of time and eternity, many men of many minds to the contrary notwithstanding.

What now are the results? At once we are at peace on this subject. We take Christ as our obedience to this law, and in our perfect faith there is no room for doubt. What of other experiences? No one can anticipate them, all we have to do in this respect is to stand still and see the salvation of God. He that spared not His Son, will He not freely give us all things?

Conscious acceptance of full salvation is in a sense apart and distinct from outward and inward divine manifestations. Every moment we thus fully believe that God accepts our fully consecrated heart, we are fully saved, whatever be our varying sensations, and every moment we do not believe, we are not fully saved, no matter how we may speak of inward or outward manifestations; for "without faith it is impossible to please God." We live by faith, and unbelief can and does cut the bond of union between the soul and God in a moment.

Dear fellow-partaker of the grace of holiness, we part in word not in spirit, with this exhortation, "Let us hold fast the profession of our faith, without wavering for He is faithful who hath promised." Hath promised what? Why, that "All things are ours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or thing present, or things to come; all are ours. And we are Christ's and Christ is God's." B. N.

ENTIRE SANCTIFICATION—ITS SIGNS.

The entirely sanctified person possesses a pure heart, as seen by GOD and as felt by consciousness. That is to say, he is not swayed, nor even influenced, in any of his intentions by any motive which he has