

suffer, and the worst that can await you in the future of life. Then set over against all these, the everlasting consolations, good hopes, and the peace of God which passeth all understanding, which has kept your heart and mind by Christ Jesus in the past, which you enjoy in present fruition, and which awaits your future in life, on the one hand, and on the other, "the far more exceeding and eternal weight of glory" kept in reserve for you, when Christ shall come to you, and receive you unto Himself that where He is you may be also. Nor should you leave out of the account the immortal virtues which "the sufferings of this present time," as they are patiently endured, are continuously generating, developing, strengthening, and perfecting in your character. In view of such facts and considerations, we cease to wonder that Paul, after taking a similar inventory of his estate in Christ, assures us that he "gloried in tribulation," and "took pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake."

This, Christian, is the hidden secret of perfect content under all allotments of Providence, of being "kept in perfect peace," and "always rejoicing," even when "as sorrowful." And this is the Divine lesson which every person of the Sacred Trinity is ever present to teach you.—*Divine Life.*

A WORD TO SEEKERS AFTER HOLINESS.

BY REV. S. L. BRENGLE.

"The greatest obstacle to your entire sanctification is 'an evil heart of unbelief'" (Heb. iii. 12-19; iv. 1-3).

Recently, as I passed down the aisle after a morning service at one of our holiness conventions, I met a sister, who was evidently in great spiritual distress, with intense hunger for full salvation. A lady, who had lately experienced the blessing of heart purity, was endeavouring to point her to Jesus, but with little success. After a few moments' conversation, I felt assured that she was ready to accept the blessing, and so we knelt in prayer; but for some reason our prayers did not prevail. I then asked her if she were sure her consecration was complete.

She at once declared it was; she was willing to die for it.

"Then," said I, sister, there are three things you must believe. First, do you believe God is able to sanctify you wholly?"

"Yes."

"Second: Do you believe he is willing?"

"Yes."

"Then, with your perfect consecration, there is but one other step to take, and the whole work of grace will be done. Will you believe that He *doeth* it? For the promise is, 'Whatsoever ye desire when ye pray, believe that ye receive [are receiving], and ye shall have.' Will you believe this?"

"But I do not feel that He does."

"That makes no difference, sister; your faith must precede all feeling."

"But I cannot believe that He has done it."

"I do not ask you to believe that He has done it, but that He is doing it, in answer to your present faith. You *must* believe that He doeth it, if ever you get the witness of the Spirit. Say, 'I will believe God.'"

"Well, I will try."

"No, that will not do; you must believe, not try to believe."

"Well, I am determined to struggle on till the blessing comes."

"No, sister, your struggles will do no good; you must believe; and, until you do this, you are making God a liar."

"But shall not I be lying to say I will believe, when I do not feel like it?"

"No, 'for faith cometh by hearing, and hearing by the word of God;' and the word of God to you is, 'Now are ye clean through the word I have spoken unto you.' 'Ask, and ye shall receive;' 'He that cometh to Me I will in no wise cast out.' These words you must trust, just as you would trust the words of any friend; rely upon them, rest in them, exult over them. The fact is, you will continue to feel just as you now do, until you believe God for this work, or backslide from the light you now have into deeper darkness than you ever knew. Sister, you say you have given up all—your hopes, plans, prospects, your likes and your dislikes, your home, friends,