

MAN'S PART AND GOD'S PART.

In seeking the experience of entire sanctification and in living the life of holiness after entire sanctification, we need to get clearly in mind what constitutes our part and what is God's part and His alone.

We are candidates for a clean heart only when we know we have been regenerated and have done everything that God has shown us we should do toward making right and clearing up the results of our wrong-doing. The Holy Spirit is then faithful in showing us the carnal nature or inbred sin indicated by the pride, self-will and quick temper that grieve Him; in showing us the "proneness to wander," the "bent to sinning," which still remains in the regenerate heart, but from which He has provided a full and free salvation. For when we meet the conditions, He does "Take away our bent to sinning" and enables us to sing truthfully—

"I have ceased from my wandering and going astray

Since Jesus came into my heart."

When the Holy Spirit has plainly shown us the need of cleansing from this uncleanness of nature, which is not reached in regeneration when our guilt for wrong-doing is pardoned, we may definitely seek the "sanctification of the Spirit." Our part is twofold.

1. A full consecration of ambitions, affections, time, talents, and possessions. It is the surrender of our all to Him in a big eternal yes to all that He makes known of His will for us. This is a yes to Him, back of which we must put and hold our surrendered will for all the remaining days of our lives. On this point we must not be satisfied until we know we have laid all upon the Altar.

2. Then we receive the Holy Spirit into our hearts by faith. Here there is often teaching that confuses. The seeker needs to understand that nearly 1900 years ago Christ suffered without the gate for our sanctification. When we know that our consecration is full and entire, we must take the faith step. Let us say plainly, the point where we must not be satisfied until we know is in the Consecration step and not in the Faith step. If we know all is on the Altar we may count Him blessedly faithful in His part, and must by faith "reckon ourselves dead indeed unto sin." Not because we feel that the work is done but because we trust Him in His part.

The Holy Spirit first cleanses from inbred sin and then fills the heart. To wait until we know by feeling before taking the faith step is never to receive Him. It is His part, and His only, to cleanse and to fill. It is His part, and His only, to decide how and when the witness of the Spirit shall come to the soul, how He shall reveal His presence within our hearts. But with consecration entire, the moment we trust "He doeth the work."

There must be the stepping out by faith upon His promise, the "dry, naked faith step," (so far as feeling is concerned) held for a longer or shorter period. The length of this period before we receive the witness of the Spirit is absolutely in His hands. Some whose faith is strong re-

FELLOWSHIP.

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Peter had thrice denied Him, while "all forsook Him and fled." Then follow the mock trial, the unbearable insults, the cruel scourging, the unjust counting "with the transgressors," the hard hearted soldiers with those great nails, rending flesh and sinews. Then the hours, so long and filled with agony and shame! Would they never end? In Gethsemane an angel had appeared unto Him, strengthening Him, and now he was sustained by the conscious presence of the Father. He thought of others, prayed for His murderers, chose a home for His mother, remembered that all was done that the Scripture might be fulfilled and, lastly, thought of Himself, of His own burning thirst, for He "came not to be ministered unto, but to minister, and to give His life a ransom for many."

One of the great lessons of Calvary is selfishness. We are "crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. 6:6) the essence of all sin is selfishness. Therefore, the essence of Holiness, as taught by Calvary, is unselfishness or the laying aside of one's own will and choosing to be guided by the wisdom of another—of Him "who went about doing good" and said "as the Father hath sent me, so send I you."

May the Holy Spirit search our hearts! It is not enough to cease breaking the ten Commandments. We are to know a deeper death to self, the real crucifixion of the Old Man, who, in Eden, consulted his own preferences and wishes. "If I please men," said Paul, "then am I no longer the servant of Jesus Christ." It is equally true that if one seeks to please self, that one is not the servant of Jesus Christ; for "He that seeketh to save his life shall lose it, but he that loseth his life for my sake shall find it." It is ours to have a vision of Jesus and to say, with Paul, "what wilt thou have me to do?" He will then lead us to the knowledge of Himself. He will adorn us with the beautiful robes

ceive the witness almost immediately upon counting him faithful. Others whose faith needs this test have testified to holding the "naked faith step" for several days before the witness of the Spirit came. That is for Him to decide. The witness of the Spirit is a sweet inward persuasion that God for Christ's sake has either forgiven our sins (in regeneration) or cleansed our hearts" (in entire sanctification). We retain the experience as we receive it—by full consecration and faith. It is never a question of feeling since that is plainly His part and not ours. He knows what we each need. If He manifests His Presence to us with great joy, let us praise Him. If He withholds for a season all feeling, know by faith that He abides within and praise Him. He does not leave the soul which He sought so long and so tenderly to cleanse and to fill with His Spirit unless I fail either in consecration or faith. Whether feeling be given or withheld, let us "hold fast the profession of our faith, assuredly knowing that "He abideth faithful."—Sel.

of purity and the precious jewels of peace and joy and give us the white stone and new name—the consciousness of His presence, similar to his communion with the Father. Then he will lead us by the hand, gently, tenderly to "know the fellowship of his suffering, being made conformable unto his death" (Phil 3:10). Don't flinch, for the resurrection from among the dead lies just the other side of this death, and the death can't be so dreadful and lonely as was his. We will not find Him withdrawing his presence, but like Stephen, we shall see the heavens opened and Jesus at the Father's right hand—standing with outstretched arms—O, far better we shall see "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." I. Thes. 4:16-18.

H. C. SANDERS.

WITHOUT CHRIST.

I could not do without Thee,
O Saviour of the lost!
Whose precious blood redeemed me
At such tremendous cost.
Thy righteousness, Thy pardon,
Thy precious blood—must be
My only hope and comfort,
My glory and my plea.

You need not do without Him,
For He is passing by;
He is waiting to be gracious,
Only waiting for your cry,
He is waiting to receive you—
To make you all His own!
Why will you do without Him,
And wander on alone?

You could not do without Him,
If once He made you see
The fetters that enchain you
Till He hath set you free;
If once you saw the fearful load
Of sin upon your soul—
The hidden plague that ends in death
Unless He makes you whole!

You cannot do without Him,
There is no other name
By which you ever can be saved,
No way, no hope, no claim!
But with Him—Oh! with Jesus!
Are any words so blest?
With Jesus—everlasting joy
And everlasting rest!

Why should you do without Him?—
It is not yet too late;
He has not closed the day of grace,
He has not shut the gate.
He calls you!—hush! He calls you!
He would not have you go
Another step without Him.
Because He loves you so.
—Frances Ridley Havergal.

"Self-sacrifice lies at the door of all greatness."