

But when we would sanctify ourselves unto God with a view to this richer and deeper experience, then with the illumination received at conversion and characterizing our regenerated life, our consecration becomes more intelligent, specific, and careful. It is not merely myself, as before. It is now these hands, these feet, these senses, this body with all its members and powers; it is now my soul with its ennobling faculties, its understanding, judgment, memory, imagination, conscience, will and affections. It is now all my talents of time, influence, energy, reputation, home, kindred, friends, worldly substance—everything. Upon all we have and are, we specifically and honestly inscribe, "Sacred to Jesus," covenanting to use all in harmony with the divine will. Some at this point have been careful to write upon prayer the several items that were included as well as the several obligations that were assumed in this fuller consecration of themselves to God.

Third difference—When we would thus specifically sanctify ourselves unto God there is likely to rise up in the mind or before the conscience some peculiarly trying test of obedience. This is varied in different experiences. It may be a little thing, a very little thing, but it is not on that account any the less formidable. Eating an apple amid Paradisaical scenes would seem, from a human standpoint, to have been a very little thing; and then observe, it was a test required of one who was living before God. Adam failed in the test—a failure that brought death into the world and all our woe. So the test that infinite holiness may lay upon the regenerate may be a little thing, perhaps something connected with our appetites, or with our adornments, or with our associations, or with our services. The question may be: Will you give up that doubtful indulgence, a something in which you regard your own inclinations rather than your soul's good and God's glory? Will you take your place with the entirely devoted and consent that those around shall say reproachfully, "He is one of the sanctified?" Will you lay aside the last weight and the sin that does so easily beset you? O, it is hesitation or reluctance upon just such points that will explain very much of the feeble, halting,