

fact is, that he hungers and thirsts after righteousness. That appetite leads him to prayer and searching the Scriptures; his love of the brethren leads him into their fellowship, and by these means his knowledge of the ways of the Lord, and the needs of his own character increases, he "grows in grace, and in the knowledge of our Lord Jesus Christ." While the penitent is groaning with Job, "O that I knew where I might find Him," the believer is like Phillip, who can joyfully say, "We have found Him of whom Moses in the law, and the prophets did write, Jesus of Nazareth." He has been "walking in the light," and by that light has compared the perfect law with his own experience, and therefore possesses an amount of knowledge respecting privilege and duty which cannot be in the possession of those who grope and stumble in the darkness of sin. The alien cannot be expected to know the law of a country as well as the citizen; the stranger knocking at the portal knows but little of the inside glories of the palace, as compared with the family who dwell within. Those before whose affrighted eyes the flaming sword of a broken law debars the way to the tree of life, cannot know how luxuriant is its foliage, how rich and luscious is its fruit. The benefits of communion with God in Christ, benefits which are priceless and invaluable to the believer, are truly known only to him. His spiritual knowledge is therefore vastly greater than when he stood knocking at the outside door of mercy.

3. The consecration made in view of perfect love is therefore more comprehensive and complete than the analogous act of the penitent seeking pardon. From what has been advanced this will at once be evident. His moral position higher, his spiritual knowledge greater, and the gift that is sought for distinct from pardon in its nature, will require and qualify him to make a more complete sacrifice, a fuller consecration. He feels the force of the true and normal motives of the Christian life, he has seen the depraved depths of his own heart. He has handled the perfect law, applied it to his own spiritual state, and feeling the need of a complete consecration, he now presents himself, with all his inward tastes and ambitions, fears and hopes,—with all his outgoings of character, all that is inward in experience, all that is outward as to reputation, all that is actual in the present, all that is possible in the future,—the mind to be taught of God, the path in life to be marked out by God, the affections to centre on God, and the will to be blessedly mastered by "Him to whom our more than all is due." At this point we cannot forbear from quoting Wesley's familiar lines,—

"Take my soul and body's powers;
Take my memory, mind, and will;
All my goods, and all my hours,
All I know, and all I feel;
All I think, or speak, or do;
Take my heart;—but make it new!"

With such resolves and sacrifices does the seeker of holiness offer himself to the Master; and whatever more there may be, certainly nothing less will suffice.