

the true character of sin as to produce in the heart a hatred to it; but we think that this is not the predominant feeling at the time, but is overborne by the strong desire for pardon. So that we prefer not to use the word consecrate in that connection at all, but rather to employ the scriptural words repent, and repentance. Indeed, the word is nowhere in Scripture used in reference to the coming of an unforgiven sinner to God for peace and pardon; nor in any sense which implies a moral identity with the true repentance of an arrested rebel or returning prodigal. David, after the murder of Uriah, saying "I have done this evil in thy sight;" Mannasseh praying and confessing in his dungeon; the publican groaning "God be merciful;" the prodigal coming and crying "I have sinned;" Peter weeping bitterly outside Caiaphas' door; the Phillipian jailer and the Pentecostal seekers, from whom bursts the agonized cry, "What must I do to be saved?" these are Bible samples of the way in which sinners successfully sue for forgiveness. But when the words consecrate, consecrated, or consecration are found in the Bible, they are invariably used with reference either to *property* dedicated to religious uses, as in Exodus xxix. 22; 2 Chron. xxix. 33; xxxi. 6, and other passages, or to *persons* dedicated to special religious work, Exodus xxix. 9; Heb. vii. 28, and a few other places. It seems therefore a misuse of the term when it is applied to that renunciation of sin which precedes the pardon of a sinner. That many who use the word intend by it all that is meant by the word repentance, we have no doubt; but it ought to be remembered that the careless use of words will lead to confusion of thought and conception. And in so important a matter as the religious teaching of men, we can scarcely be too careful about the terms we use to describe those important crisis of religious history about which we are now writing. Impression depends upon expression; and although the condition of the hearer and the spirit of the speaker may modify the impression produced, yet still the verbal form that is used is the most powerful agent in shaping the ideas implanted. Certainly, the scriptural forms which our fathers used were mighty powers for good in their hands, and we will not add to our influence by diverging from them.

On the other hand, the seeker of perfect love is already a child of God, not a condemned criminal; a soldier of Christ, and not a rebel against his government. The word consecrate may be used with much greater propriety in his case, for the rebellion is forgiven, and he is already constituted one of a "royal priesthood," who offer up "spiritual sacrifices," and who are besought "by the mercies of God to present their bodies a living sacrifice"—an action which is of identical meaning with consecration. He stands therefore on higher ground toward God, and higher too in his own consciousness, and his desires centre on an object which has a character quite distinct. While the seeker of pardon cries "Hide thy face from my sins," his prayer is "Create in me a clean heart, O God." A different state in the consecrating party, and a decided difference in the object sought after, will necessarily make the consecrations to differ one from the other.

2. *The degree of spiritual knowledge is not the same in each case.* The believer is in possession of spiritual life, and one of the evidences of that