

sickly religious experience and Christian life that characterizes too many of the professed disciples of the Lord Jesus.

Fourth difference—This will appear in the object or end of the two consecrations. When we came offering ourselves to God in the first instance it was that we might obtain pardon. Now, we specifically yield all, including the doubtful indulgence, with a view to heart purity. Then, groaning under a sense of our guiltiness, we said, "O, wretched man that I am." We wanted to be lifted into the relationship and admitted to the privileges of dear children. Now we come as children having the spirit of adoption, not for pardon or peace—these are not our conscious need—but we come for a more perfect submission to the divine will, a more satisfactory sense of heart purity, an increased ability to do or suffer all the will of our Father in Heaven, and a deeper and more blessed rest in Christ.

Observe, then, these four features as belonging more especially to the consecration required of the regenerated. Now, with this thorough sub-mission, this entire consecration, there must be an acceptance moment by moment of Christ as our full and perfect Saviour. This will of course involve an exercise of faith, implying that salvation in all its stages and phases is "not of works, lest any man should boast." If entire consecration were entire sanctification, then our sanctification would be of works, for the consecration is our work; but it is through the precious blood of Christ and the power of the sanctifying Spirit rendered available by an exercise of personal trust in the Lord Jesus.

(TO BE CONTINUED.)

Anecdotes of the Rev. Wm. Tennent—Continued.

After he was able to walk about the room and to take notice of what passed around him, on a Sunday afternoon his sister, who had stayed from Church to attend him, was reading the Bible, when he took notice of it and asked her what she had in her hand. She answered that she was reading the Bible.