

CONSECRATION.

By Rev. H. C. Morrison.

One of the most important and supreme things in our Christianity is consecration, and whatever it may, or may not mean, it does mean a glad willingness to let God have His way with you.

In consecration one not only commits himself or herself, but also his or her possessions, wholly to the Lord, and is ready as God's steward, to render unto Him whatever He requires. When Abraham was called to offer Isaac there was no debating or excusing, but he started at once for Mt. Moriah with full purpose to keep back nothing from the Lord to Whom his all belonged.

In repentance and faith Jesus becomes one's Saviour; in entire consecration Jesus also becomes one's Lord and Master. First, we trust in Him to forgive us our sins and save us from the blight and curse of sin. When saved, we come gladly to His feet and crown Him as our Lord. We, and all we have, are at His command.

There are many thousands of people who have trusted Jesus as Saviour, who have not yet crowned Him as King—made Him Lord and Master—of all they have, and all they are, and hope to be. Here they have made a sad mistake. They should not only flee to Him for refuge for deliverance from guilt and sin, along with its fearful consequences, but they should also take Him as their Lord and Master, enter into His service, become "love slaves," submitted to His will.

In the matter of entire sanctification it must always be preceded by entire consecration. God cannot wholly sanctify until the candidate for that great grace wholly consecrates. God cannot sanctify that which is not entirely His own, and He takes nothing by force and places it upon His altar. The offering must be placed there willingly, and the altar cannot sanctify the gift which has not been placed upon the altar, and the fire cannot fall upon an empty altar, an altar upon which no offering has been placed.

We can easily conceive of seekers of entire sanctification waiting long and praying earnestly who have not placed their all upon the altar, who have not been able to say from the heart, "Thy will be done," and meant it for time and eternity. The carnal nature will make a great battle here. He will fight for self to the last ditch. He does not want God's will to be done, for that means the execution of the old man; that means the carnal nature must die.

There are many people, no doubt, who find their Jordan, just here, and decide to remain on the wilderness side. There is many a preacher who would be glad to have abiding peace and joy, to be delivered from all inward uprisings of pride, and anger, and lust, to have in the pulpit and elsewhere, the joy and freedom which full salvation brings, but to be willing to go to the hardest mission field without hesitation

or complaint, to be willing to live in obscurity, perhaps poverty, without murmur—"There's the rub." There is many a wealthy layman who has heard the Gospel of full salvation; it appeals to him, the Canaan land of perfect love, with its fragrant flowers and delicious fruits, waves before him, but to let God have His way with all his wealth—that's the Jordan swollen without its banks. He is not willing to risk the Lord. We can but fear there are many people professing entire sanctification who have not really paid the price; and there are those also, who have wealth only in their plans and hopes; their expectations are large, their grand air castles loom up before them; it is difficult for them to consecrate all of these ambitions and dreams which have become so real, and let the Lord God rule and reign supremely in heart and life, and so they too, turn back into the wilderness of their own way, instead of committing their way to the Lord. Entire consecration is the Jordan at which multitudes have stopped and turned back to the short and sandy grass of the wilderness instead of going over into the enjoyment of the rich and delicious fruits of Canaan.—Pentecostal Herald.

THE TOWN OF DON'T-YOU-WORRY.

There's a town called Don't-You-Worry,
On the banks of the River Smile,
Where the Cheer-up and Be-Happy
Blossom sweetly all the while.
Where the Never-Grumble flower
Blooms beside the fragrant Try,
And the Ne'er-Give-Up and Patience
Point their faces to the sky.

In the valley of Contentment,
In the province of I-Will,
You will find this lovely city,
At the foot of No-Fret hill.
There are thoroughfares delightful
In this very charming town;
And on every hand are shade trees
Named the Very-Seldom-Town.

Rustic benches, quite enticing,
You'll find scattered here and there;
And to each a vine is clinging
Called the Frequent-Earnest-Prayer.
Everybody there is happy,
And is singing all the while,
In the town of Don't-You-Worry,
On the banks of River Smile.
—Selected.

CORRESPONDENCE.

Havelock, N. S., Sept. 2nd, 1918.

Dear Highway:

We wish to report through your pages the thoughtfulness of the people of New Tusk. On the evening of August 30th a number of our friends gathered at our home and presented us with cash and produce amounting to thirty-two dollars. We thank them very much for their kindness to us, and praise God for his love and care.

The time was profitably spent in singing, scripture reading, and prayer, after which they departed, leaving us feeling very grateful indeed.

PERLEY BRIGGS.

LAYING UP FOR A SHINING DAY.

(George Muller's Faith.)

I want to talk to the readers about a safe investment for all surplus money.

When beloved George Muller was past eighty, a Christian friend sent him a check for five hundred dollars, telling him to put it away for a rainy day. George Muller wrote back to this friend saying that he was not laying up for a rainy day but for a shining day, and that the Lord had given him the care of over 2000 orphan children, and unless he could use the money for their present need he did not want his money. The brother wrote back saying, "Brother Muller, use it for the glory of God as you think best."—Sel.

SHAKE HANDS.

Shake hands with somebody as you go out of church. The more of it the better, if it is expressive of real interest and feeling. There may be a great deal of the spirit of the Gospel put into a hearty shake of the hand. Think of St. Paul's four times repeated request—"Greet one another"—after the custom then in common use, and which is expressive of even warmer feeling than our common one of hand-shaking. Why not give your neighbors the benefit of the warm Christian feeling that fills you to your finger tips, and receive the like from them in return? You will both be benefitted by it; and the stranger will go away feeling that the church is not, after all, so cold as he had thought it to be.—Sel.

THE GRACE OF EXTRAVAGANCE.

We would hesitate at placing extravagance among the virtues only that we find many evidences that Jesus Himself actually placed it there. And any one who may not be convinced that He did, let him read over again some passages in the New Testament, and notably the story of the anointing at Bethany. Jesus had a great deal to say about the use of money, but it is never once recorded that he had anything to say about a wise economy in its use, or that He extolled at any time the virtue of carefulness or caution in the handling of it. Perhaps that was because He felt that there was no need for laying emphasis there. We do find, however, that time and time again He placed the spendthrift impulses and instincts high among the Christian graces, and glorified in the deeds of men whose spirit of enthusiasm and extravagance led them to do gloriously uncalculating things. But there is this to be remembered, the extravagance that Jesus rejoiced in was never an extravagance of self-indulgence but always of devotion and love and service to others.—Christian Guardian.

We need men that will not yield to the current of the times, nor care one jot about it, but will hold their own and hold their Master's word against all comers, because the Lord of Hosts is with them, the Spirit of God resteth upon them.—Spurgeon.