

long as a creedist believes he can secure satisfactory holy living by the methods prescribed by his creed, he will, upon failure, criticize himself rather than his creed. Hence arises the suspicion that amongst other things his consecration to Christ is faulty, and the desire to discover a more satisfactory definition of what consecration really is. If he secured the desired result there would be no difficulties supposed to be connected with such a simple matter as consecration.

But when consecration to Christ takes in the walk in the Spirit as taught by Him and illustrated in the acts of the apostles, then all the modern fancied difficulties connected with the subject cease to have an existence; "a wayfaring man though a fool shall not enter therein."

Consecration to Christ then, to be real and in harmony with Christ's utterances, means consecration to divine guidance as the only ultimate guide in life.

This idea of consecration did not come to us till some ten years ago, after we had gone through as many forms of consecration as there had been fancied improvements in our creed and, we were going to say, as there had been private or public acts of worship in our life. For the sense of failure to secure, by the methods (creeds) adopted, what we sought after ever left us at sea about the correctness of our consecration.

But now that our consecration to Christ, by taking in the Holy Ghost as the one and only method by whom one can attain a satisfactory religious experience, has secured this desired result, consecration to Christ is as simple an act as consecration to any secular object and has needed no repetition.

THE NOBLE NATURE.

It is not growing like a tree
In bulk doth make man better be;
Or standing long an oak, three hundred year,
To fall a log at last, dry, bald and sere:
A lily of a day
Is fairer far in May,
Although it fall and die that night—
It was the plant and flower of light,
In small proportions 'twas just beauties see;
And in short measures life may perfect be.

—Ben Jonson.

DOING THE WILL.

It is possible to do God's will on earth as it is done in heaven. Many, to-day, seldom approach the throne of grace in prayer without putting up this request.

Jesus Himself taught His disciples thus to pray. They believed He was a capable teacher and that He would not ask the impossible from any human being. If He did would He not cease to be a just God? He also taught them that only those that "do the will" shall see the kingdom.

A great many people these days reject testimony as to "doing the will." That petition of the Lord's prayer being now realized and answered in my life from moment to moment, by the advent of the indwelling Holy Ghost, I find the rejection of this testimony the rule. Jesus lived on this earth and did His Father's will, and though He declared that as He was so would we be in this world—though He declared it was His meat and drink to do His Father's will, and said, I do always those things that please My Father, almost invariably this testimony is rejected. Having no sins in my life, of omission or commission, to confess from day to day, by living even as He lived, abiding in the vine every moment, a grand and glorious life to live is ours.

But, says one, we must hunger and thirst after righteousness all the days of our life. You poor wandering Israelite, come over into Canaan and live with us, and you will hunger and thirst no more.

Drink of the living water that Jesus spoke of, or in other words receive the Holy Ghost and walk in Him, moment by moment, and you will know what it means for you to do God's will on earth as it is done in Heaven. Your hungering and thirsting will cease and Christ's words will become true, He that drinks shall thirst no more.

"Doing the will" means to me being always in the place God wants me to be in, and never where I ought not to be, speaking to just those I ought to speak to, saying just the words I ought to say to them—none too many and none too few—in fact living as perfect a life as even Jesus Himself did while on earth and