

have crude ideas of divine truth. I believe God has made provision and expects believers to walk in the Spirit from the moment of conversion. That if a person *will* walk uprightly from the moment of conversion, *no* good thing will God withhold from him, so that people needn't teach us that we can only get the gift of the Holy Ghost by agonizing prayer and gigantic efforts of faith.

Bro. Burns, I no longer have any fear of losing the gift of the Holy Ghost. When I lose Him I lose my religion. I know it is possible for me to lapse into legalism thoughtlessly at times, but I know that absolute reliance on the Holy Ghost will save me from falling. I am preaching a full pentecostal gospel. I do not expect to preach anything else. God gives me all the liberty I need. I leave all results with Him. I am without carefulness. My reliance on the Holy Spirit becomes more confirmed.

I like the EXPOSITOR—would like to see a fresh one every week.

Yours,

W. E. DEAN.

CONSECRATION.

The general ideas surrounding this subject are not of the clearest, most definite character. There is no want of clearness when the subject matter of consecration is secular in its character. Consecration to business, to learning, to the securing of some one object such as revenge, emolument or friendship, conveys a distinct, well-understood idea to all, and no hair-splitting definition is needed by any author to make his meaning apparent. But when consecration is used in a theological sense, then definition after definition is piled up as if all were necessary to elucidate a most intricate subject.

Whence this confessed intricacy in so simple a matter? We reply, because of the indefinite nature of the object or subject matter of the act of consecration. When a man consecrates himself to Christ he ought to know to what he consecrates himself. If He is recognized only as a person who lives a dim mystical life without clearly manifesting Himself

continually in His wishes to the party so consecrating, the idea of consecration must partake of like haziness. If it is understood that the consecration is to Christ as represented by what utterances of His have been preserved in the New Testament, then, of course, consecration in this case means an intention to be absolutely governed by these teachings. But as these words of Christ have given birth to numberless varying and even contrary doctrines, then the consecration must, perforce, be narrowed down to some one of these many creeds. Hence it follows that consecration, after this sort, is to a creed, as presumably representing Jesus Christ.

But even this explanation does not account for the continued uneasiness connected with the subject. It is true that when one, like the late Cardinal Manning, quarries out of multitudinous claimants one solid creed, simple in its make up, and easily understood, consecration to this creed may be definite and without need of definition. Just as an extreme party man consecrates himself in politics to his chosen party, with dogged determination to place party before all else, so may a religionist consecrate himself to some one creed with like devotion, and be no longer hampered, by definitions many, as to what consecration in his case really means. But to very many who have consecrated themselves to Christ, in the form of some creed about Christ, come very perplexing thoughts as to what their consecration really means.

The chief source of this dissatisfaction is caused by the inability on the part of the consecrated one to carry out fully the demands of the creed embraced. The creed demands holy living, but the provision made in the creed is inadequate, and hence conscious failure is responsible for the suspicion that consecration is either faulty in act or the subject itself is not understood.

Let a person consecrate himself to the accomplishment of an object which he believes he can secure in the use of certain methods. Now, if he fails, he will lay the blame on himself and not on his adopted methods, so long as he has perfect faith in these methods. Similarly, as