

tune in those words. So should religion be given away. Strange as it may seem, it can only be kept, when it is given away. If you come out and confess Christ to-day, some one else will echo your confession tomorrow.

A man should make his religion public for Christ's sake. Gratitude should prompt him so to act. How our hearts thrill when we remember the story of the college boy, who, when he had won the highest honor of his class, stepped down and pinned the medal on his mother's dress. That was gratitude. Ought we to be less grateful to Jesus Christ? I think the most unhappy men in Jerusalem when Jesus' head had sunk on His bosom in death, were Nicodemus and Joseph of Arimathea,—secret disciples who were ashamed to confess Him.

"Jesus, and shall it ever be,

A mortal man ashamed of Thee,—

Ashamed of Thee whom angels praise,

Whose glories shine through endless days?"

It was a little lad ten years old who wrote these beautiful words, but they express the sentiments of the genuine Christian of every age and for all time.

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What Consecration Means

By Rev. John H. MacVicar, D.D.

We get best at the meaning of a word, sometimes, by digging down to its roots. In the Bible there are about half a dozen terms for consecration. When you lay bare their roots, you find that the Hebrew expression oftenest used for "consecrate" means to "fill the hand". The term of next greatest frequency means "fillings in", or, "fillings up". This suggests that when, as conscious sinners, we resort to God's remedy for sin, and receive pardon through faith in Christ, and confess Him as our Saviour and Lord, something must be filled in, or filled up, in our character and life to make the work of grace complete: and that something is self-dedication. When your character as a Christian is filled in, or filled up, with the unselfishness of self-consecration, your hands are sure to be filled with offerings and employments worthy of the divine favor you have received.

What does it mean, then, to be consecrated? In one place to consecrate means to "make new". A consecrated person may be thought of, therefore, as one in whom, through the redemptive power of Christ, old things have passed away and all things,—especially all personal aims—are become new.

To consecrate also means to "separate", "to set apart"; so that a consecrated person is one separated or set apart to God. Now, there are certain things which a good soldier, just because of the distinction that sets him apart as a soldier, cannot be satisfied to do. He is particularly unwilling to disgrace his regimental colors. There are certain things which a gentleman, just because of the distinction that sets him apart as a gentleman, cannot think of doing. He is not in the least capable of acting like a boor. And there are certain things which a consecrated Christian, just because of the distinction which sets him apart as a follower of Jesus Christ, cannot be satisfied to do. He becomes more and more unwilling to dishonor the Redeemer from whom he has received his new nature. As a consecrated Christian, you cannot but be anxious to put a distinct line between yourself and whatever is un-Christlike.

In the Bible, to consecrate, further means to "devote"; so that a consecrated Christian is a devoted person. True devotion to Christ shows itself in fidelity to His cause and work. Herodotus describes a quaint old warrior who always went upon the field of action carrying an anchor attached to his girdle by a chain. When attacked, he would plant the anchor firmly in the ground and refuse to be driven off. When the enemy fled, he would lift it and pursue. Consecration, exhibiting itself in devotion to the Captain of our salvation, carries something of the idea of being anchored to the field of Christian duty.

There is still one other usage, in which to consecrate means to "make perfect". It is applied specially to the self-dedication of Jesus Christ. And, by the law of spiritual assimilation, if you have dedicated yourself to Jesus Christ, you will discover in Him, not