

**The Glory of Pentecost.**

E. M. ISAAC.

The Pentecostal experience is the highest state of grace known to men in this world. To obtain it and retain it will mean to walk with God without a break in the beauty of holiness. A person with such an experience will be a power for God whenever duty demands him to be. If it is a mother confined to the home with the little ones God has given her, then she will have grace to exert a hallowed influence over that home that will prove a benediction to all those in it. If it be a father laden with the responsibilities of a large family and toiling to earn the daily bread needed for their support, he will be enabled to do it walking with his God, and will exert an influence upon the men whom he meets and with whom he labours which will be a constant testimony to the genuineness of the religion of Jesus. This experience is for the home life as well as for the camp-ground. It is for the purpose of enabling us to be overcomers when tested and tried by the little perplexing things in the home, in the marts of trade, in the secular affairs of life, and also in the temporal things pertaining to the church. It teaches us when to speak and when to keep silent. It makes us slow to judge our brother, and charitable toward the erring one.

There is danger of losing sight of the practical side of holiness, and reducing the experience down to a mere shout or a momentary gush of ecstasy. It is possible to come to a stage where we will desire righteousness. While there is joy unspeakable and full of glory for the one who has received his Pentecost, it must always be based on righteousness. "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Here the apostle places "righteousness" as the foundation. We do well to keep it where he put it.

The Pentecostal experience brings God to dwell in the heart. "If any man love him, he will keep my word; and my Father will love him and we will come unto him and make our abode with him." This is the glory of Pentecost. This is the fulfilment of the "promise of the Father." This is God making His habitation with man. Jesus said: It is expedient for you that I go away, for if I go not away the Comforter will send Him unto you." Jesus ascended on high, leading captivity captive and gave gifts unto men; yet the world was not to be left without God dwelling among men. But He was to come in a new way. He was not to be represented now by the ark of the covenant in the holy of holies, as under the old dispensation, nor by the personal presence of God in the flesh, as during the incarnation, nor His Son. But now men were to be the habitation of God through the Spirit.

This is far in advance of anything that preceded it. This is bringing the holy of holies into the human soul. This is God still incarnate, and multiplied in the individualities as He created them. What heavenly music God can produce on the sensibilities, and through the various faculties He has given us, if we are but surrendered to Him.

Before one receives his Pentecost there is much self-consciousness, but when the Holy Spirit comes in His baptizing power there is God-consciousness. This enables us to walk in a way which is always pleasing to Him and far above all the turmoil and din of worldliness. This places us under the law of love, which is eternal in its scope and as deep as the

Infinite Heart. This is the dynamic power which makes us constant overcomers and valiant soldiers in the army of King Jesus. On the altar of such a heart the flame of holy love will ever burn. Here sin dies and God lives, bringing heaven within the soul, uniting men and women in a holy warfare for the conquest of the world. Glory to God for this matchless provision through the blood of His Son!

**"Keep Thyself Pure."**

R. HURLBURT.

So spake the apostle to Timothy. First, become pure. "Purified even as He is pure." Bodily purification by water; spirit-purification by the blood of Jesus. Heart purification by the incoming by the pure One.

This cannot be, and they do not teach it, who teach suppression. The carnal nature is the essence of impurity. A thing suppressed still has life. Jesus did not have a suppressed carnality. All life is the product of the powers within. Every act is an outward manifestation of an inward force. We are like the palm tree; we grow from within.

If carnality is within, and has life, outward acts will partake of its nature.

"To the pure all things are pure." The reverse must be true also: "To the defiled nothing is pure." So speaks the Holy Spirit.

"He showed" the beloved disciple "a pure river of water of life." Life is a river flowing out and out forever. "Doth the fountain send forth from the same opening sweet water and bitter?" "Can a fig tree yield olives?"

The pure in heart have eyes that can see, and they can see God. We must contend that impurity is a product of a live carnal nature, that a suppressed carnal nature is a live being which will begot the eyes of one's affections. It is the source of the bitter water in the springs of life.

O the poison of teachers who see the truth through carnal vision—refusing to accept the truth because it goes against the grain of their impure hearts!

It is a grief that men so discredit Jesus Christ and the power of God to cleanse us and keep us pure even as He is pure. To see God within, by the clear eye of a purified vision, is to feel the joys of the purified, the very border land of heaven.—Nazarene Messenger.

**Essentials in The True Christian.**

There are five things essential in every true Christian life, and each hinges on Bible study. I mean essential in the same sense that light is essential to the eye. The eye's seeing depends wholly on light. If it does not see light, by and by it cannot see light. The ear that hears no sound loses the power to hear sound. Light is essential to the healthful eye; sound to the ear; air to the lungs; blood to the heart. Just as really in this other sphere are these five things essential to a healthful vigorous Christian life, and Bible study lies at the secret springs of each.

The first essential is the unrestrained presence of the Holy Spirit. He is the native air of the normal life. The Holy Spirit in possession of one's faculties, unhindered and unhampered, means a constant flow of power, inward and outward. Our time spent alone in quiet peaceful meditation on the Word is time spent in letting the Holy Spirit charge us afresh with his marvelous power. A Christian who does not habitually study the Bible is like a rifle; perfect in all its parts, in the hands of a skilled marksman, but likely to be found empty when suddenly needed. The Holy Spirit is the marksman. We are simply the weapon to carry the shot and be pointed. The Word is the ammunition. Our part is to keep loaded and remain in the Marksman's hands. Bible study is putting in fresh ammunition.

The second essential is a heart love for the Bible, and there can be no love where there is no knowledge. The greater and

truer the love, the deeper is its basis of knowledge. Duty reading extracts little juice. The fine fragrance, and yet finer is yielded only to love's senses. If we study—meditate—we will love. If we love we will study. Eight times in the one hundred and nineteenth Psalm the writer uses the word "meditate" or "meditation" in telling about his methods of Bible study. The prayerfulness of his study is brought out in "quicken me," nine times; "make me to understand," five times; "give me understanding" six times; "teach me" five times.

Now mark the result. Is it any wonder that he uses language that must seem extravagant to those who are strangers to this peculiarly fascinating Book? Listen, speaking about the Book: "I delight," "I will delight," "my delight," nine times "I love," "Oh, how I love!" "I do love," "Consider how I love," "I love exceeding ly," in all nine times. Speaking of the intensity of his desire to get alone for more meditation he says, "I have longed," "my eyes fail," "my soul breaketh," "sweeter than honey," "as great spoil," "as much as all riches," "better than thousands of gold" (what modern believes that "above gold, yea, above fine gold," all packed into one Psalm of less than two leaves' length. Surely such love comes only from habitual meditation.

The third essential is right habits of prayer. And Bible study, rightly understood, is simply the listening side of prayer. We commonly think of prayer as talking to God. But that's only one side. A great many prayers are very one sided. There are two sides to prayer namely, listening to God and talking to God. Listening first, then speaking. What He says makes such a difference in what we will say. Bible meditation is the listening side of prayer. What a rare treat is good listening. How many of us need to revise our habits of prayer!

The fourth essential is a passion for winning others, one by one, to the Lord Jesus—a passion burning with the steady flame of anthracite. The only fuel for such fire is in the Word of God. He who would be a burner of many to righteousness will find here both motive and method. He who meditates habitually on this Book will find a strangely strong love for others growing and glowing in his heart, growing big and glowing warm, constraining him to action, and tactful action. That Sword is two edged. Here every page breathes that love which "despairs of no man," and makes one love what he does not like.

The Bible is the soul-winner's inspiration, his guide, his manual of tactics. It contains the biographies of the great masters in this fine art. It tells of Jesus and of Satan, the two greatest, keenest, most tactful of soul-winners—one for God the other away from God. We may learn from both. If you have no such passion burning in your bones there's something lacking in the Bible study side of your life. You may be sure of that.

And the fifth essential is a pure, unselfish, earnest life. Our lives are the strongest part of us, or—the weakest. A man knows the least of the influence of his own life. Life is not mere length of time, but the daily web of character we unconsciously weave. Our thoughts, imaginations, purposes, loves, motives, will—these are the under threads. Our words, tone of voice, looks, actions, habits are the upper threads. And the passing moment is the shuttle, swiftly, ceaselessly, relentlessly weaving the web. And that web is our life. It is woven not by our wishing or willing, but irresistibly, unavoidably woven by what we are, moment by moment, hour by hour.

Is your life daily weaving out the characteristics of Jesus' life? Is it attractive because of His presence dominant within? Would you have it so? Well, the secret of such a life, marked by the strange beauty of humility, fragrant with the odor of His presence, is found in the daily morning hour spent alone with Jesus, meditating on His Word, listening with quiet heart to His voice. And no nagging fret, no noisy strife down in the drive of the crowd can disturb the calm of heart He gives in that hour of trying.—S. D. Gordon, in the Ram's Horn.

**If Thou Hadst Known.**

Wealth does little good to a person if he does not know of it. There is a story of a girl in Baltimore who had been wealthy, but had lost her money and

was gaining her living as a scrub woman. One day after washing down the steps of a large building for small pay she went home, and in hopes of finding something that could be made over into a dress that she might wear, she went to a closet where an old ball dress was hanging—the last remains of her former wealth. On taking it down she discovered in the pocket a diamond necklace that had been hers in days of prosperity, and was able to sell it for enough to supply all her immediate wants.

She had been just as wealthy before she found it, but it did her no good until she learned of her wealth. Many other persons have resources which are unknown to them, and some have great wealth that they know not of. A story is told of an evangelist who was singing on one of his journeys the hymn, "I've been redeemed." Another man hearing him, joined in the song. At the close of the singing, the evangelist said to the stranger.

"Have you been redeemed?"

"Yes, praise the Lord!" was the answer.

"May I ask how long since?"

"About nineteen hundred years ago." The reply was astonishing, and thoughts of insanity were astir in the mind of the evangelist.

"Nineteen hundred years ago?"

"Yes sir; but I'm sorry to say it's not much more than a year that I've known it."

"If thou hadst known," said Jesus, "the things which belong unto thy peace!" Let us then seek for that hidden treasure unto which the kingdom of God is likened.—The Christian.

**It Saves the Boys**

The best argument I have found in Maine for prohibition was an editor of a paper in Portland, that was for political reasons mildly opposed to it. I had a conversation with him that ran something like this:

"Where were you born?"

"In a little village about sixty miles from Bangor."

"Do you remember the condition of things in your village prior to prohibition?"

"Distinctly. There was a vast amount of drunkenness, and consequent disorder and poverty."

"What was the effect of prohibition?"

"It shut up all the rumshops, and practically banished liquor from the village. It became one of the most quiet and prosperous places on the globe."

"How long did you live in the village after prohibition?"

"Eleven years, or until I was twenty-one years of age. Then I went to Bangor." "Do you drink now?"

"I have never tasted a drop of liquor in my life."

"Why?"

"Up to the age of twenty-one I never saw it, and after that I did not care to take on the habit."

That is all there is in it. If the boys of the country are not exposed to the infernalism, the men are very sure not to be. This man and his school mates were saved from rum by the fact that they could not get it until they were old enough to know better. Few men are drunkards who know not the poison until they are twenty-one. It is the youth the whiskey and beer men want.—North American Review.

**The Secret**

"I noticed," said Dr. Franklin, "a mechanic among a number of others, at work on a house erecting but a little way from my office, who always appeared to be in a merry humor, who had a kind word and a cheerful smile for every one he met, let the day be ever so cold, gloomy or sunless, a happy smile danced like a sunbeam on his cheerful countenance. Meeting him one morning, I asked him to tell me the cause of his constant flow of spirits.

"No secret, Doctor," he replied. "I have got one of the best wives, and when I go to work she always has a kind word of encouragement for me, and when I go home she meets me with a smile and a kiss; and then tea is sure to be ready, and she has done so many little things through the day to please me, that I cannot find it in my heart to speak an unkind word to anybody."

**Revelation of**

More abominable, less excusable and revealing a deeper depth of depravity than the slave trade which disgraced the early history of this country—the 'white slave' traffic, thy extent and ramifications of which are being made known by those who have taken up the task of investigating and putting an end to the wretched business. The horrors and wide reaching influence of the trade, together with the difficulty of dealing with the situation, have been laid before President Taft by Representative Mann of Illinois, an District Attorney Sims, with a view to secure the co-operation of the Federal Government in the prosecution of those who are engaged in the diabolical but lucrative trade. This co-operation is solicited on the ground that the traffic has assumed the proportions of interstate and foreign commerce, in addition to its being a municipal and state affair. More stringent legislation is needed, especially since the Supreme Court has constitutional the provision of the immigration act which prohibited the harboring of immoral women within three years after their arrival in this country.—Pittsburgh Christian Advocate.

**What Bishop Hoss Said.**

In view of all that has been said, it is folly for any pastor to intimate that he has not time to push the circulation of the church papers. The very scarcity of time is a reason why he should see to it that every family in his charge is supplied with them. There is no expenditure of effort that brings a larger return. I am personally acquainted with a few uncommonly successful circuit preachers who often subscribe for an advocate to be sent to each one of their officials, and pay the bill out of their own pockets, when the end cannot be reached in any other way. Talking to one of these preachers once, I said to him: "You cannot afford to stand the expense of such a policy." He quickly answered: "I cannot afford to do any thing else; it is an investment that never fails to yield more than a hundred percent." And no doubt he was right. Let us sow down the church as never before with our church papers. The duty cannot be shirked or neglected without loss in manifold ways.—Northern Christian Advocate.

**"True Friendship."**

One defines a friend as "one who comes in when all the world goes out." A true friend stands by the one to whom he is worth more than his weight in gold. In such a friend we may safely confide.

Such a friend is Jesus. Paul, in his last letter says, "At my first answer all men forsook me, but the Lord stood by me." He stands by all who trust in Him. He says, "I will never leave thee, nor forsake thee."—Selected.

Some time ago we noticed a boy's footprint in a concrete walk. He had stepped on it before it hardened, and it is there for good now. How would you like to have all your footprints recorded? We have an idea that they are kept somewhere. Many are written on our own memory; many that have been forgotten by us are remembered by our friends, many by our enemies, and all by God. It is a good thing to make straight paths for our feet.—Sel.

**CHILD MARRIAGE.**—We sometimes imagine that child-marriage in India is pretty much a thing of the past, yet recent statistics show that the number of female children married under four years total 200,000 a year, while those married between five and nine years reach the awful figure of 2,000,000.

Why not claim thy prohibition as itself a call from God. Art thou confined to the family circle—tied by the duties of household, forced to abide at home? Does that make you less a missionary than Paul was? Not so, my brother. God sent Paul out; but he sends thee in.—George Mathson.