

**Pentecostal Unity**

REV. E. F. WALKER.

We are told that the Pentecostal Christians were characterized by "one accord" and "singleness of heart" (Acts 2:46.) The record makes it very evident that there had not been the greatest harmony among them before the Holy Ghost was given. There were some painful strifes and divisions among them. So Jesus prayed for their sanctification, "that they all may be one; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one" (John 17:21-23). "For both He that sanctifieth and they who are sanctified are all of one." (Heb. 2:11)—of one source, of one nature, of one experience, of one heart, and of one mind. Not uniform in appearance, in behaviour, or in views, in every respect, but one in harmony of Christ-life. The unity of the Spirit is the only true and essential unity of God's people. Much is now said, and much has been said for years, about Christian union. Many of the sects are courting each other after a manner. Resolutions are passed, committees are appointed, fraternal delegates are sent from one denomination to another, strong articles are published, and eloquent speeches are delivered, pleading earnestly for union. Occasionally two or more sects do join themselves together in organic oneness. But all these noble attempts are more or less abortive, and but little real headway is made in Christian union. Even where there is success in formal union, there is a lack of true and vital oneness.

But Pentecostal Christians experience a union that is not of earth. They may hold to different theological views, they may practice different modes of worship, they may prefer different methods of work; but they are of one heart and of one mind in the great essentials, that ordinarily cause schisms, and sweetly blend together in holy fellowship. O how vividly is this illustrated among holy people today. All over the world it is a fact that Pentecostal Christians minimize the non-essentials that ordinarily cause schisms, and emphasize the great essentials that unite. The Spirit of holiness is the great magnet that draws Christians together and amalgamates the church. Let the blessed fullness prevail generally among God's people, and in an easy, natural, spiritual way, without the red tape of formal conferences, committees and resolutions, sectarian walls will crumble, denominational lines will fade away, Christians will meet together, and real vital union characterize the holy church; so will the long-standing prayer of Jesus for the oneness of His people be answered.

Pentecost not only brings us into harmony with one another; it makes us at one with ourselves; and this is the ground of accordance in the body. There is an expression that applies to the individual as well as to the company; "of one heart and of one mind."

The word speaks of the state of double-mindedness as a state of instability. "The double-minded man is unstable in all his ways" (Jas 1:8). He has a mind to be the Lord's and a mind not to be. The mind of the new man is loyal to Christ; the mind of the old man is disloyal. When the unsanctified disciple would do good evil is present with him.

But the blessed Holy Ghost quells this civil war in the soul. He purifies the heart from sin, and purges the mind of every vestige of carnality, so that we are enabled to love God with all our heart and with all our mind. Pentecost puts our whole

being into tune with heaven, and "Holiness unto the Lord" is the harmony of every chord. The baptism which purges and the fulness which takes possession make us thorough—perfect and complete in all the will of God. The Pentecostal experience makes the individual all a Christian.

When every rival of holiness is expelled from the soul and Christ comes to dwell within by the Holy Ghost, then is known the blessedness of singleness of heart—the only sure foundation of all Christian unity.—Sel.

**Through Jesus**

Sanctification does not bring us to where Adam was before he fell. Adam was free from infirmities; we are encumbered with many till this mortal shall put on immortality. But praise the Lord, infirmities are not sins; they bring no condemnation. You can walk with God in perfect peace, flooded with infirmities. The shield of faith will perfectly secure you against every temptation, while the arm of Jesus will carry you amid all your infirmities. With Jesus triumphant in a pure heart you can shout hallelujah, though a solid platoon of devils pour their broadsides into your face incessantly. You will never feel a missile. Sanctification does not take away our physical appetites. It only purifies appetites. Satan gave us sin—hence they are not sinful per se, but when perverted by Satan—Christian perfection.

**The Bible Practically Applied**

- 1.—If you have the blues read the twenty-fourth Psalm.
- 2.—If your pocket book is empty read the thirty-seventh.
- 3.—If you are losing confidence in men, read the thirteenth chapter of First Corinthians.
- 4.—If people seem unkind, read the fifteenth chapter of John.
- 5.—If you are discouraged about your work, read the hundred and twenty-sixth Psalm.
- 6.—If you find the world growing small and yourself great, read the nineteenth Psalm.
- 7.—If you cannot have your own way in everything, keep silent and read the fourth chapter of James.
- 8.—If you are all out of sorts read the twelfth chapter of Hebrews.

**WHAT CHRISTIANS MUST NOT DO.**

- They must not steal, Eph 4:28.
- They must not lie, Eph 4:25.
- They must not return evil for evil I Thes 5:15.
- They must not talk foolishly, Eph 5:4.
- They must not speak idle words, Mat 12:36.
- They must not dress in gold, or pearls, or costly array, I Tim 2:9, 10; I Pet 3:3, 4.
- They must not get angry, Eph 4:31.
- They must not murmur, Phil 2:14.
- They must not have fellowship with the unfruitful works of darkness, Eph 5:11.
- They must not love the world, John 2:15-17.

- They must not engage in idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, nor such like, Gal 5:20-21
- They must not speak evil of any man, and be no brawlers, Tit 3:2
- They must not be lovers of pleasure, 2 Tim 3:2-4.

In short they must not be or do anything the Word of God says they must not be or do.

**WHAT CHRISTIANS MUST DO.**

- They must love God.
- They must obey him; they must love their enemies; they must pray for them; they must be meek and

gentle; they must be kind and tender-hearted; they must be merciful. they must do to others as they would others should do to them; they must count it joy when they fall into temptations: they must abstain from all appearance of evil; when smitten on the right cheek they must turn the other: they must have a sound speech; they must deny themselves; they must be a light; they must pray without ceasing. In short they must keep all the commandments of the New Testament.—The Christian Conduct, or The Way to Heaven, by Charles E Orr.

**Dying Words of Christians and Sinners.**

"The chariot has come, and I am ready to step in" said Jordan Antle as death overtook him.

Queen Elizabeth, when dying cried out, "All my possessions for a moment of time." She was not ready, and died as she had lived.

"Eternity rolls up before me like a sea of glory," said the saintly Margaret Prior, and fell asleep in Jesus.

"I am suffering," cried Talleyrand Perigord, "the pangs of the damned," and went to his own place.

When her end came, Marthy McCracken said, "How bright the room! How full of angels."

As death approached, Mirabeau pleaded. "Give me more laudanum that I may not think of Eternity."

As he breathed his last Philip Heck shouted, "Oh, how beautiful! The opening heavens around me shine."

"The devil is ready to seduce us," said Cromwell when dying, "and I have been seduced."

He had sung before, but when he faced death Shoeblock Jim said, "The next time I sing will be when Jesus folds me in his arms."

In agony of soul, when death claimed him, Voltaire wailed out, "I am abandoned by God and man! I shall go to hell! O Christ! O Jesus Christ!" and was gone.

When he came to the end of his pilgrimage here below, Dr Cullen said, "I wish I had the power of writing; I would describe how pleasant it is to die."

Charles IX, King of France, when the end of life drew near exclaimed, "What blood, what murders, what evil counsels have I followed! I am lost; I see it WELL."

"The sun is setting, mine is rising. I go from this bed to a crown. Farewell."—S B Bangs.

The end came. He died as he had lived. But with his last breaths Tom Paine said, "I would give worlds, if I had them, if the 'Age of Reason' had never been published, O Lord, help me! Christ help me! Stay with me; it is hell to be left alone!" Poor indeed is the man that lives without Christ, but he who dies without him is the greatest of paupers.

Can this be death? Why, it is better than living. "Tell them I die happy in Jesus."—John Arthur Lyth.

"Oh, that I was to lie upon the fire that never is quenched a thousand years, to purchase the favor of God, and be remitted to him again! But it is a fruitless wish. Millions of millions of years will bring me no nearer to the end of my torments than one poor hour. Oh, Eternity! Eternity! forever and forever! Oh, the insufferable pangs of hell!" These were the last words of Sir Francis Newport.—Sel.

**What Your Saviour Wants**

Is there nothing that Christ, as your Friend, your Lord, your Savior, wants you to do that you are leaving undone to day? Do you doubt one instant with his high and deep love for your soul, that he wants you to pray? And do you pray?

Do you doubt one instant that it is his will that you should honor and help and bless all men about you, who are his brethren? And are you doing anything like that? Do you doubt one instant that his will is that you should make life serious and lofty? Do you doubt one instant that he wants you to be pure in deed and word and thought? And are you pure? Do you doubt one instant that his com-

Rates for Travelling to and from the Alliance and Tabernacle Meetings at Beulah Camp Ground, from June 27th, to July 14th, 1910.

**Via I. C. R.**—Purchase one way first class Ticket to St John, obtaining a Standard Certificate at the same time which Certificate when signed by the Secretary at Beulah will entitle you to a free return

**Via D. A. R.**—Purchase a first class ticket to St John, at the same time obtaining a Standard Certificate, which when signed by the Secretary will entitle you to a free return

**Via C. P. R.**—Purchase a first class ticket to St Mary's or St John, as you wish, obtaining at same time a Standard Certificate, which, when signed by the Secretary will entitle you to a free return

**Star Line Steamers**—From Fredericton or St John, pay fare to Beulah Camp Ground asking for Certificate, which when signed by the Secretary will entitle you to return free

**St John River Steamers "Elaine"**—From Fredericton or St John, as also Steamers **Sincennes** and **Champlain**, from St John to Beulah Camp Ground; pay fare to Beulah and obtain a Certificate from the Secretary for a free return

**Grand Manan Steamer**—Pay fare to St John, and get a Certificate from the Secretary at Beulah for a free return. Fare from Grand Manan or Eastport to St John, \$1.00

**Steamer Empress**—Those coming from P E Island, will come from Summerside, to Point de Chene, by above Steamer, and when paying their fare (\$1.50) will obtain from the purser, a certificate which when signed by the Secretary at the Camp Ground, will entitle you to a free return on said Steamer

**Notice**—Be sure when purchasing your tickets to ask for a **Certificate** as only by this being signed by the Secretary at the Camp Ground can you obtain a free return

Those coming from any point in the United States will buy a **return ticket** to the nearest station in New Brunswick on the C P R and then buy a one way first class ticket from that station to St Mary's or St John, as they wish, obtaining, at the time of purchasing ticket, a Standard Certificate which when signed by the Secretary at the Camp Ground will entitle the holder to a free return

The fare on the Steamer from Fredericton to Beulah Camp Ground is \$1.25 and from St John to Camp Ground 30c In consideration of this fare you must return on the same Steamer on which you came, as the regular return fare is more. The time on both Steamers and Railways is from Monday June the 27th until Thursday July 14th. **Let everybody come**

W. B. WIGGINS,  
Secretary.

mand is for you openly to own him and declare that you are his servant before all the world? And have you done it?

These are the questions which make the whole matter clear. No, not in quiet lanes, nor in bright temple courts as once he spake, and not from blazing heavens as men sometimes seem to expect, not so does Christ speak to us.

And yet he speaks! I know what he—there in all his glory—he here in my heart—wants me to do today, and I know I am not mistaken in my knowledge. It is no guess of mine. It is his voice that tells me.—Phillips Brooks.

**An Incident.**

On a railway train running on a branch road from a great city to the suburb, a little incident in complete contrast was noted by eyes quick to see what happened on the road. A woman, evidently a foreigner and very poor, was encumbered by a baby in her arms while two older children tugged at her skirt. In addition she had several nondescript bundles. When the brakeman announced her station she was bewildered and greatly impeded in her efforts to leave the car. She was not quite sure of the place, and she could not easily manage the babies and bundles.

A tall young fellow, conspicuously well dressed, had been sitting near, apparently lost in a book which he was studying. He tossed the book aside, seized the heavy bundles and gave a hand to one little brown-faced child, assisted the whole party out of the car, first ascertaining that they were at the right point of their journey, lifted his hat to the mother as if she had been his own, resumed his place and his book as if he had done nothing un-

common. This incident was chronicled in the memory of one whom it made happier for a whole long day.—Herald and Presbyterian.

Hannah Whitehall Smith once knew a woman who carried a heavy burden that was driving sleep away and undermining her health. She was told the following incident of how it was banished:

"One day, when it seemed specially heavy, she noticed lying near on the table a little tract, called 'Hannah's Faith.' Attracted by the title she picked it up and began to read it, little knowing that it was to create a revolution in her whole experience.

"The story was of a poor woman who had been carried triumphantly through a life of unusual sorrow. She was giving the history of her life to a kind visitor on one occasion, and, at the close the visitor said feelingly, 'Oh, Hannah, I don't see how you could bear so much sorrow!' 'I did not bear it,' was the quick reply; the Lord bore it for me.'

"Yes," said the visitor, 'that is the right way. We must tell our troubles to the Lord.'

"Yes," replied Hannah, 'but we must do more than that; we must leave them there. Most people,' she continued, 'do take their burdens to Him, but they bring them away again, and are just as worried and unhappy as ever. But I take mine and I leave them with Him, and I come away and forget them. If the worry comes back, I take it to Him again and I do this over and over, until I just forget that I have had any worries, and am at perfect rest.'—Sel.