

Correspondence.

Brother Baker,—I enclose the renewal for the Highway. I can't afford to do without it. It is like a letter from the homeland, and I love to read the letters and testimonies from the missionaries. May God bless them all.

"The Lord is my rock and my fortress, and my deliverer, my strength, in whom I will trust." Bless His dear name forever.

Mrs. RALPH SEELEY.

Durant, Oklahoma.

BURNING BIBLES REVIVED.

The California Christian Advocate contains an account of the burning of Bibles recently in the Philippines by a Catholic priest of the Jesuit order.

A newspaper from Manila, dated February 3, 1914, contains the account of the burning of two thousand five hundred copies of the Christian scriptures. This occurred in the plaza of the Vigan on January 16, and was witnessed by thousands of spectators: a large number of whom were especially invited. The occasion of this spectacular destruction of the Christian scriptures is interesting, and if it were not so serious would be amusing. Some time previously the American Bible Society announced a series of motion picture exhibitions of scriptural films in Vigan. Two propositions were made to the public. The first was that with every Bible sold a ticket was to be given to the entertainment, and that each ticket presented at the performance would secure a Bible. These Bibles were paper bound and cost from ten to twenty cents each. More than six thousand Bibles were sold during the three days the Protestant missionaries exhibited the films.

The day following the last Protestant exhibition, representatives of the Catholic Church announced that they had leased the local theatre and would give an entertainment under the auspices of the Catholic Church. The most interesting part of the announcement was that the price of admission would be a Bible. No cash would be accepted. Bibles only were to be legal tender at the box office. More than two thousand admission fees to the entertainment were paid in this unique currency. On the following afternoon the public was invited by the representatives of the Church of Rome to witness a unique spectacle upon the church plaza. Thousands of people gathered at the hour named. No explanation was given by the church authorities, but two thousand five hundred Christian Bibles were consumed in a great conflagration.

Scene Third: This act proved as a boom-erang, and on the day following the plaza burning, the American Bible Society sold more than three thousand copies of the Christian scriptures.

SEARCH ME.

These are times for serious personal introspection. We believe there is a possibility of a man preaching the gospel and receiving temporal support from his ministry, and yet be devoid of the life and spirit of the gospel in his personal experience. Jesus our Lord said: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?"

Let our prayer be "Search me, O God, and know my heart."

"Everyone should be busy; no one should be a busybody."

THE HOLY SPIRIT.

REV. JOHN H. JOWETT, D. D.

"Did ye receive the Holy Ghost when ye believed?" Why did he put the anxious question? Were there some ominous signs of impoverishment which aroused this painful wonder? Did he miss something? He certainly did not suspect the reality and sincerity of their faith. The separation of this little body of twelve men from the mighty drift and popular fashion of Ephesian life was itself an all-sufficient proof that they were moving in the fear of the Lord. And yet to the apostle's trained and discerning eye there was something lacking. I know not what were the signs which stirred his solicitude. Perhaps it was the large care-lines plowed so deeply upon their faces. Perhaps it was a certain slow heaviness in their walk, or a certain stale flatness in their intercourse. Perhaps it was a look of defeat in their tired eyes—the expression of exhausted reserves, the lack of exuberance, the want of a swinging and jubilant optimism. Perhaps it was the absence of the bird-note from their religious life. I know not what the signs may have been, but some conspicuous gap yawned before the apostle's penetrating vision, which prompted him to ask this trembling, searching question, "Did ye receive the Holy Ghost when ye believed?" And the half-spent and wearied souls replied, "Nay, we did not so much as hear whether the Holy Ghost was given." How imperfect their equipment! How inadequate their resources! They were resisting the day's drift with a quite insufficient endowment. They were endeavoring to counteract and transform the fashion of the world with quite inferior dynamics. I know that mighty dynamics can work along the flimsiest threads, and I know that the heavenly powers can operate through the slenderest faith; but there is an unenlightened, a non-vigilant, a non-expectant attitude of mind which negatives the divine ministry, which impedes the inflow of the divine power and which reduces the soul to comparative weakness and impoverishment. And if you would discover what it means for men to step from pre-Pentecostal dearth to Pentecostal fullness, you must compare the earlier atmosphere of this incident with the atmosphere of its close, and you will find how these weary, laboring men, heavy footed and heavy minded, with slow and stammering lips, are transformed into nimble, buoyant and resourceful servants of the Lord. "The Holy Ghost came upon them and they spake with the tongues and prophesied."

But what is the relevancy of all this to our own time? The precise lineaments of this incident are not repeated to-day. No such impoverishing ignorance prevails among the modern disciples. We know that the Holy Ghost has been given. We know. Ah, I am using a New Testament word, and I must attach to it the wealth of New Testament significance. We may "know" in the way of cognition; a bare act of the intelligence; a merely mental acquisition. And we may "know" in the way of a living fellow-ship, by the intimate discernments of communion, by the delights and satisfactions of the soul, by real and practical experience. As a matter of cognition, of merely mental enlightenment, we may live in the spacious days of Pentecost; but in daily usage and common experience we may be living in the leaner and straightened days which preceded it. This is the relevancy of the ancient incident. Do we share their mental temper, their spiritual standpoint, their angle of vision? Are we a little band of pilgrims, laboriously toiling over

desert sands, with now and again the privilege of standing upon some Pisgah height and wistfully gazing upon the Promised Land afar, or are we in the possession and enjoyment of the goodly land, "a land that flows with milk and honey?"

But when I look a little more deeply at this mental temper, and investigate more closely the nature of its conception, I find that we are still more profoundly allied with the imperfect mood and inclination of the pre-Pentecostal day. Is it native to the Christian inheritance that we should so commonly conceive of the Spirit as an influence, a force, an energy, an atmosphere, an impersonal breath? I know the limitations of the human mind, and I know the fertile and helpful ministry of simile and symbol. I know how inclined we are to dwell in the realm of effects and to express those very effects in the shrines of figurative speech. The all-encompassing glory of the Christian day is this—that we are dealing not with an energy, but with a Person—not with an "it," but with "Him;" see our danger. We are living in a time when men are busy reducing all phenomenon beneath the categories of definite law and order. No phenomenon is now regarded as a lawless vagrant, the sport of a sad or happy chance, wandering as a chartered libertine through the mighty wastes of space. Everything pays obeisance to law. And so, too, in the realm of the spirit, we are busy eliminating chance and caprice; we are taking the tides of ambition, the gusts of passion, the movements of desire, and the kindlings of love, and we are reducing them to the dominion of sovereign law. We are seeing more and more clearly that things are not erratic and lawless, just because they are spiritual and ethereal, and that "the law of the Spirit of Life in Christ Jesus" is as constant as the laws that breathe in the material world. Well, all this is wise and good and inevitable. Only let us see to it that we do not so far bow to a tendency as to enthrone a law in place of a Companion, and exalt a force in place of a Counselor and Friend. We shall lose unspeakably and miss the fine fervor and flavor of apostolic life if our larger knowledge of law attenuates our fellowship with a Person, and our greater familiarity with forces impair our intimacy with the immediate heart of God." A something not ourselves that makes for righteousness," when translated into religious speech becomes "a Friend that sticketh closer than a brother;" and when translated into the New Testament evangel it becomes "the communion of the Holy Ghost." Our fellowship is not with a "something," but with a "Somebody;" not with a force, but with a Spirit; not with "it," but with "Him."—From "The Passion for Souls," Revell & Company.

When one comes and knocks at the door of my heart and asks, "Who lives here?" I reply, "Martin Luther used to, but he has moved out and Jesus Christ now lives here."—Martin Luther.

"The happy man is not the one who has possessions, but the one who has himself in possession. Self-control is a very important lesson to learn."

"What we want is to feel that God knows what happens to us, and is with us while it happens, and loves us steadily and tenderly through it all."

"What you dislike in another take care to correct in yourself."

emphat
i who
n."
his ner
rned.
of othe
o wish
is mom
moking
smoke
ight,"
t throu
er it as
Advoc

smoke
congrat
start wi
likely t
will prob
cost hin
cost hin

ns, a te
f \$36.50
if he l
-and as

this ite
puts asi
end a
per. ce
At
ving

neteen
ng \$36.
e in t
rest ac
at for
? O

ave say
this

nose
ollars
a fea

it hot
aside.
the pl
more t

wast
gle fi
y a h
York.
as a f
irty g
ette ca

Came
s near
ub, cal
g, is sa

smo
er.

hose li
ome th
o be, f
."

and
6, 18.

; and
16, 27.