

THE GIFT OF PENTECOST.

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Pentecost was God's promised gift of power to His Church. From the upper room in Jerusalem went forth a light, a fire, a power, a spirit. Its fiery tongues lit up the promises of God; its fire burned many barriers away; its power energized timid souls and its spirit gave new passion for God and for souls. The pentecostal fire made Peter a preacher, Philip an evangelist, Stephen a martyr, Saul of Tarsus a great apostle, and pentecostal grace swept over Corinth, Athens, Ephesus and Rome, till it touched the whole known world.

Pentecostal fire glowed in Luther's heart, and Protestantism was born; it burned in Knox, and Presbyterianism was preserved; it burned in Edward's soul, and behold the great awakening; it burned in John Wesley's heart, and lo, the great revival, with Whitefield as its orator and Charles Wesley as its poet, giving to the English-speaking world a divine conflagration. Pentecostal fire burned in Finney's heart, and great cities were electrified by a new gospel note; it burned in Moody's heart, and the land was stirred by a sweeping revival; it burned in Inskip's heart, and a great holiness revival broke out; it burned in Evan Robert's heart, and behold the Welsh revival; and it is burning today in Billy Sunday's heart, and a new righteousness in springing forth.

Pentecost was an event effusive and diffusivé. The lambent flame gave new luster to things divine. It lit the torch of gospel truth to lighten ages and centuries, tribes and peoples and nations. It gave birth to missions and brought forth that noble band of heroes who have contested the whole heathen world for Jesus Christ. It gave us Hudson Taylor, with his child-like faith; Mackey, with his consecration; Paton, with his holy passion; William Taylor, with his burning zeal; Carey, with his abandon; Henry Martin, who burned himself out for the Master.

Pentecost was the inauguration day of the Holy Ghost. Sinai manifested to us God in law; the Incarnation, God in grace; Pentecost, God in baptismal power. On this great day the fire which fell burned away barriers which hitherto had stood impregnable to revealed truth. It tore like cyclonic powers across the mountains of opposition and leveled them to a plain, and the whole world, as represented in Jerusalem on that great day, saw and heard and felt the God which answereth by fire.

Pentecost furnishes a pattern and a program for all time; the pattern—a Spirit-baptized Church; the program—preaching the gospel with the Holy Ghost sent down from heaven, so as to extort the cry: "Men and brethren, what shall we do?"

Do we need another Pentecost? Yea, verily need another Pentecost in the pulpit that the Word may be preached with power, that thunder bolts may be forged here and that truth may be "brought down from the cold, arid regions of mere dogmatic statement, from the misty heights of intellectual speculation and logic, to the warm and fervid atmosphere of passionate power;" that the old gospel may be given

a new emphasis; that the truth of the ages may be powerfully applied to our present age; and that men, as they listen, shall feel that every utterance has a "Thus saith the Lord!" behind it. Pentecost will give birth to the power of a "great soul earnestness fused with the grandest and mightiest truths, conjointly battering at the doors of human hearts and carrying them by escalade or winning them by love."

We need another Pentecost in the Church, that professing Christians may be given a new power of "perceiving sin, recoiling it, expelling it, overcoming the slug of sloth," and dedicating themselves afresh to God, to righteousness and to truth. "What a difference," said a British preacher, "a floodtide of the Spirit would make in our churches. Spirit filled men in the pulpit, Spirit-filled singers in the choir, Spirit-filled men at the door and in the aisles, Spirit-filled men at the prayer meetings, Spirit-filled men seeking the lost in street and shop and home and by-way."

We need another Pentecost for our Methodism, that our Church may feel anew the power of a great soul-earnestness and that she may become the "breath of God blowing across the continent and the world, refreshing and reviving faint and dying souls, giving new life to millions and changing the condition of the religious atmosphere of the world." Dr. Daniel Steele many years ago said: "I wish I had power to reach every Methodist on the round earth. I would say: 'Cease living on the heroism of your fathers! Quit glorying in numbers, sacrificing to statistics and burning incense to the General Minutes! Down upon your knees and seek and find for yourself the secret of the power of the fathers, a clean heart, and the endowment of power from on high, then arise and unfurl the banner of salvation free and full and a common-sense theology! . . . Then, in double-quick time, charge upon the hosts of sin and conquer the world for Christ.'"

WHY HAVE A CAMP MEETING?

Rev. Arthur W. Smith.

Many times this query has been put to the writer by those who regard the camp meeting as a religious non-essential. For many regard it as having no work to accomplish, in view of the multiplicity of other religious and evangelistic effort.

However we believe that the camp meeting has a field of its own in which no other activity can so fully meet the need.

Experience proves that lasting good and far reaching results are attained by this agency and it is not strange that it is so, when we consider that the camp meeting in the beginning calls together a select body of Christians for service.

The Christian people who attend camp meetings are the most devoted, aggressive and spiritual of all the churches represented. They meet Pentecostal conditions by putting off their business and cares and coming into one place in one spirit. To a person they are usually either at a flood tide experience of full salvation, or

they are groaning after all the fullness of God in their souls.

This desirable state of grace pervades the atmosphere of the camp and compels the conviction of sincerity and genuine salvation of the believers, on all present.

They who attend where God's people meet under these conditions, if cold at heart, and backward in duty, are warmed into newness of life and stimulated to holy living, while the ungodly are mightily moved to repentance.

If no other good was accomplished than the mutual uplift of soul and growth in grace which comes to God's children, the camp meeting would be a chosen agency of the church. The sacrifice of money, time, ease and many other things which are necessary to attendance on a camp meeting put the soul in a proper frame to receive and give out good, and above all, places believers where they can not only claim the promises, but look forward with expectancy to their fulfilment.

Again, the camp meeting affords those who attend the privilege of hearing a much higher order of preaching than is usual in the revivals or regular services of the local churches. This gives an increased moral tone to all who attend and permits them to carry home to their various local churches much good. The benefit of this mental and spiritual stimulus can not be estimated.

However the benefits of a well ordered spiritual camp meeting are not confined to Christians alone, for many who would never be reached by ordinary means are impelled by curiosity to attend camp meeting, are smitten by convictions and through the pleadings of the Holy Spirit and God's people yield to God and are saved. The frivolous and careless with the scoffer, who never goes to church, will be attracted by the novelty of the camp-meeting and will come under its holy influence, to be saved. The preaching, the singing and the fervency of the saints all exert a mighty influence on the unsaved, which can not usually be exerted in a church service because of the very select, consecrated, Christians who hallow the camp with their presence and water the seed sown with their prayers and tears.

The atmosphere of piety and prayer about the camp, the Spirit-lighted faces, the song of triumph and the shout of victory found at camp meetings all unite in forcing attention on the Word and compelling at least a mental assent, in the minds of the unsaved, to the truth of God.

Why have camp meetings? Because, at least to me, they are the nearest possible approach to Pentecost.—Wesleyan Methodist.

Galena, Ohio.

"No good comes of blaming others for the misfortunes we bring on ourselves."

Five minutes spent in the companionship of Christ every morning—aye, two minutes, if it is face to face and heart to heart—will change the whole day, will make every thought and feeling different, will enable you to do things for his sake that you would not have done for your own sake, or for any one's sake.—Henry Drummond.