

PENTECOST CAN BE REPEATED

The story of the coming of the Holy Spirit as recited in the book of Acts, second chapter, is the telling of the scenes of the inaugural day of the present dispensation. The appeal to ear and eye of the sound from heaven and flames of fire was a part of the honors due this revelation of God's Spirit on the first day of His dwelling with men. These could be repeated, if God willed it, but we are more concerned about the facts that follow; the cleansed heart, the deathless courage, the flaming zeal for the salvation of others, the penetrating power of the testimony, the persuasive element that wins.

We must not fail to grasp successfully the blessings that remained when the day, that first great day of the Church, was done. We are pleased to see during this year so much attention given to the person and ministry of the Holy Spirit. Many beautiful things are being written and spoken of the Spirit; these tributes are not too many and much that is said is, in our judgment, timely and important. But does the Holy Ghost abide with us as the Holy Guest of the soul?

We are recording here the testimonies of a number of notable Christians who followed the Psalmist's injunction: "Let the redeemed of the Lord say so," Sanctification is really the witnessing blessing.

The Lord Jesus.—"For their sakes I sanctify Myself (set apart for a holy work), that they also might be sanctified through the truth." (John 17:19.)

Saint Peter.—"And God, who knoweth the heart, bare them witness, giving them the Holy Spirit even as He did unto us; and He made no distinction between us and them, cleansing their hearts by faith." (Acts 15:8, 9, Am. R. V.)

Saint Paul.—"And I am sure that when I come unto you I shall come in the fullness of the blessing of the gospel of Christ." (Rom. 15:29.)

John Wesley, the Founder of Methodism.—"Many years since I saw that without holiness no man shall see the Lord. I began by following after it, and inciting all with whom I had any intercourse to do the same. Ten years after God gave me a clearer vision than I had before of the way how to attain it, namely, by faith in the Son of God. And immediately I declared to all, 'We are saved from sin, we are made holy by faith.' This I testified in private, in public, in print, and God confirmed it by a thousand witnesses." (Vol. 7 pg. 38.)

Another quotation from Mr. Wesley's writings refers to correspondence with an objector: "You have over and over denied instantaneous sanctification to me; but I have known and taught it above these twenty years." (Vol. 4 pg. 140.)

John Fletcher, an English Episcopal preacher, vicar of Madeley.—"I will confess Him to all the world; and I declare unto you, in the presence of God, the Holy Trinity, I am now 'dead indeed unto sin.' . . . He is my Prophet, Priest and King; my indwelling holiness; my all in all." (Journal of H. A. Rogers, pg. 136.)

Dr. Adam Clarke, the great Wesleyan commentator.—"I regarded nothing, not even life itself, in comparison of having my heart cleansed from all sin; and began to seek it with full purpose of heart." . . . "Soon after this, while earnestly wrestling with the Lord in prayer, and endeavoring self-desperately to believe, I found a change wrought in my soul which I endeavored, through grace, to maintain amid the grievous temptations and accusations of the subtle foe." (note the humility and frankness of this testimony.)

Bishop Asbury.—"I live in patience, in purity, and in the perfect love of God." . . . "I think we ought modestly to tell what we feel to the fullest." (Journal.)

Alfred Cookman, Minister of the Methodist Episcopal Church.—"The evidence in my case was as clear and indubitable as the witness of sonship received at the time of my adoption, into the heavenly family. Oh, it was glorious, divinely glorious! I could not doubt it. Need I say that the experience of sanctification inaugurated a new epoch in my religious life?"

Bishop R. S. Foster, Methodist Episcopal Church in the year 1850 wrote.—"Here again the Spirit seemed to lead me into the innermost sanctuary of my soul—into those chambers where I had discovered such defilement and showed me that all was cleansed, that the corruptions, that had caused me so much distress were dead—were taken away, that not one of them remained. . . What a wonderful deliverance the Lord has wrought! Ought not I to praise Him? Ought not I to publish this great salvation? What a rest He hath found for my soul! A rest of naked, simple faith. To Him be glory for ever. Amen."

David Updegraff, minister of the Friends Church, a practical Holiness preacher.—"With my all upon the altar, I had no sooner reckoned myself 'dead indeed to sin and alive to God' than the Holy Ghost fell. Instantly I felt the melting, refining fire of God penetrating my whole being. I had entered into rest."

Dougan Clarke, Quaker preacher and writer.—"While I knew that I could not make myself dead to sin, I felt as if the responsibility was laid on Jesus. What I reckoned by faith, He could make real and true. There was no marked feeling for several hours. I held on by faith to my confession. Then came peace—full, quiet, calm; not rapture, nor ecstasy, but all the 'silent heaven of love;' and this continued almost without intermission during waking hours for several weeks."—*Wesleyan Methodist.*

THE GREATEST THING

When asked by a brother minister just before his death, "What is the greatest of all things?" Lyman Beecher replied, "It is not theology, not controversy, but to save souls."

The soul of the vilest outcast outweighs all this world's grandeur and fame. He who created the soul and knew its worth must at one time "needs go through Samaria" to come in contact with a sinful mortal and teach his followers how to appreciate and win souls. Herein is the sum total of all wisdom for "He that winneth souls is wise."

The ordinary church seems to exist primarily, if not solely, for worship. Its work, if it engages in any, has for its immediate object the increase of the number of its worshippers or their edification. Its benevolences are for the most part to multiply the number of churches like itself, and its charities are incidental. But the great end of the church is to disciple all men. This is the purpose expressed in the great charter. The proclamation of the truth which convinces of sin and transforms the life and changes the evil that is in man into the good, is the greatest thing, and is the need of the home. Are we, as a church, accomplishing this work as effectually as we might? Is there not a departure from the apostolic zeal and efficiency which gave us good grounds for a careful scrutiny into methods, spirit and results.—J.M.E. *The Canadian Free Methodist Herald.*

LOOSED FROM THE MOORINGS OF TRUTH

In proportion as a people turn from true heart devotion to God there is a weakening of the power essential to a high type of moral life, and then confusion of mind concerning vital truth. God is a God of truth, and it is impossible to turn from Him without also turning from the truth. Loosed from the moorings of revealed truth, the soul is like a wandering star, or like waves of the sea. It is out of this judicial blindness which veils the heart that the errors are conceived which are foisted upon the Church, only to sink it deeper in the mire of unbelief. Doubtless it is to this that our Lord referred when He said, "If the blind lead the blind, both shall fall into the ditch." From what other source could the modernistic "New Theology" arise than from "blind leaders," and who but the blind will accept it. The Lutheran gives an excellent summary of the contrast between the "New Theology" and the revealed Word of God.

A pantheistic God instead of a personal God;

A human Savior instead of a divine Savior; Infallible scholarship instead of an infallible Book;

"Modern thought" instead of a "thus saith the Lord";

A development of religious ideas from the human mind instead of a revelation from God;

The natural in all things, the supernatural in nothing;

Reformation instead of regeneration;

Culture instead of conversion;

A change of environment instead of a change of heart;

The energy of the flesh instead of prayer and faith;

Enthusiasm is the secular instead of zeal for religion;

Nobody afraid of hell and nobody caring much about heaven;

Everybody coming out right anyhow, and nobody on the wrong track except those who cling to the faith once delivered to the saints.—*Herald of Holiness.*

OBITUARY

Mrs. Frank Clark

Hartland, Carleton Co., Sept. 25—The death of Mrs. Frank Clark, 72, occurred at her home here on September 17. Mrs. Clark had been in poor health for some time and about two months ago suffered a paralytic stroke, from which she never recovered. She was a daughter of the late Mr. and Mrs. Accl Seeley and was born in Williamstown, N. B., but the greater part of her life was spent in Hartland. She was a member of the Reformed Baptist Church, of which she was a faithful worker. Beside her husband, she is survived by an adopted son, Burton, of Florenceville; one brother, Cole Seeley, of Vancouver; four sisters, Mrs. John Sewell, of Carlisle, N. B.; Mrs. Dell Boone, Coldstream, N. B.; Mrs. Annie McIntyre, of Rockland, N. B., and Mrs. Hattie Belyea, of Rockland. She also leaves a large number of other relatives.

The funeral was held on Friday afternoon from the Reformed Baptist Church and was conducted by Rev. H. S. Dow, assisted by Rev. W. S. Smith. The pallbearers were Bert Nixon, C. S. Baker, Mose Hillman and William Rideout. The floral tributes were many and beautiful. Interment was made in Greenwood cemetery.