

my life, and I recognized in Him the only One who could help. I turned the game over to Him, and He made the move that set me free.—F. W. Boreham.

INCONSPICUOUS, BUT

He was fourteen years old and earned four dollars a week. He went to his pastor for advice.

And that week, out of his four dollars, he put aside forty cents in a separate account and marked it for the Lord.

That was fifty years ago. He has lived just an average life; his income has never been great; no one knows him as a great philanthropist. Yet he has expended on the Lord's account more than \$60,000.

He has educated twenty-five men. Some of them are ministers; some physicians; one is a college president.

He has helped cripples to be self-supporting.

He has identified himself with a multitude of good works.

He might have said, "I am but an average man; I can do nothing."

Instead he did what he could—did it systematically, with vision and joy.

And the lives that he has influenced will go on influencing other lives; and those still other lives in turn so long as the world shall last.

Will you, too, begin today to invest in the sort of influence that is eternal?—The Church News, Pittsburgh.

PENTECOST, THE PLACE OF PURITY

Rev. F. A. Dunlop

"And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith." Acts 15:8-9.

None will deny that this text refers to a heart experience. Neither will they deny that it was an experience received by the baptism of the Holy Ghost. The proposition we desire to consider, however, is: Will the statement, "purifying their hearts by faith," with similar statements from the Holy Scriptures, bare up the caption of this article?

I find none of the Commentaries that I have consulted, deny or question the right of the translators to translate this particular passage as we have it in our text. The thought of purity therefore seems to have sound place in the original, else the "critics" would have pointed out the error.

Again, the element of purity is emphasized in the Prophecies and Promises referring to Pentecost.

Malachi 3, speaks of "The Lord whom ye seek, suddenly coming to His temple." This is strikingly fulfilled in the account of the historian in Acts 2:2-4. Let it be remembered also, that the promise of Jesus: "I will not leave you comfortless, I will come to you," was fulfilled in the coming of the Holy Spirit on the day of Pentecost. This bears out the likelihood that the event referred to in Malachi was none other than the coming of the Holy Spirit. Now, if we are correct in this, the element of purity stands out decidedly in this prophecy. The words, "And He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver," is proof of this.

Again, in Matthew 3, John the Baptist is introducing Christ and His great work. In verse 11-12 he says, "I indeed baptize you

with water unto repentance, but He that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire. Whose fan is in His hand, and He will thoroughly purge His floor and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire."

Here again, we have the element of purity associated with the Baptism of the Holy Ghost. There is no question as to the relation of this baptism to Pentecost. Jesus said, "John indeed baptized with water but ye shall be baptized with the Holy Ghost not many days hence." As Pentecost was the fulfillment of Christ's promise, so Pentecost was the fulfillment of John's prophecy. And the baptism in question was to be characterized by FIRE. Fire, not only to denote the Divine Presence, but to purge, to purify. Fire to burn up the "chaff." Hence, Peter's right to testify as he did. Hence, our right to state, "Pentecost, the Place of Purity."

Again, the element of purity is practical to the purpose of Pentecost.

Christ's prediction, "Ye shall receive power, the Holy Ghost coming upon you," could only be fully realized through cleansed hearts. A carnal heart is a divided heart, and divisions always make way for instability and weakness. Jesus prayed, "Sanctify them that they may be one." Here is cure for the "double mind." A pure heart is "the single eye" referred to by Jesus. Pentecost must purify or man stands a contradiction to what Christ has promised.

Then, there is a significant statement in the text: "And God which knoweth the hearts bare them witness."

This knowledge places God's grace and God's goodness under test. If God thus understands the heart of man, the question arises: What will God do about it? If He is unable to purify the heart from sin, then His grace is called into question: If knowing the sad state of the human heart He makes no adequate provision for its cleansing, then His goodness is called into question. Either, we must prove sin to be essential to the human heart, or we are forced to charge God with incompetence.

We may rejoice that our great God faces no such embarrassment. "He is able to save to the uttermost all who come unto God by Him." "The oath that He swore unto our father Abraham, that He would grant unto us, that we being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him all the days of our life."

These quotations leave no room for a God lacking in either ability or goodness.

And finally, the element of purity is permanent in Pentecost.

Some things were only a part of the phenomena accompanying the first outpouring of the Holy Ghost. The "rushing mighty wind," the "cloven tongues of fire," the miracle of "languages," seem never to have been repeated. But purity was permanent, an essential part of the work and purpose of the Spirit's coming.

Peter observed the continuance of this grace of purity in the house of Cornelius. To him it was proof of the identity of their Pentecost with that of the hundred and twenty in the upper room at Jerusalem. The same God gave them the same gift, resulting in the same experience—the "purifying of their hearts by faith."

Approximately ten years after Pentecost

Peter gave this definite testimony in the presence of men well versed in the doctrines and facts of New Testament belief, yet none arises to gainsay nor deny.

Now, if Pentecost is the "Place of Purity," and if Pentecost is the Church's PRECEDENT for this Dispensation, then it is highly important that every believer seek and obtain this grace of purity. And right here the Church faces two perilous positions, namely: unbelief, which prevents of their "entering in," and a mere assent, without sufficient desire to seek until the Holy Ghost is given.

It was necessary for the early church to "tarry until;" it was necessary for the household of Cornelius to take definite steps, to the end, they might obtain this blessing, and it will be necessary for Christians today, to do likewise, if Pentecost is to mean to them what God has promised.

Herein is our danger, as I see it, in our established churches. We are holiness inclined, as far as the theory goes—our fathers and mothers were holiness. But are we holiness inclined as we face the fact of experience? I fear the reason so little "fire" falls at our altars is: God "which knoweth the hearts," is unable many times to endorse the consecration of the seeker, and therefore the blessing is withheld. The seeker either lapses into a state of indifference, or tries to live out an experience he never had. Two facts seem to go together in the records concerning the entering of the Gentile church into the blessing of full salvation, namely: "And God which knoweth the hearts bare them witness," and "While Peter yet spake these words the Holy Ghost fell on all them which heard the word."

We need not only a strong conviction but a deep desire if Pentecost is to become to the Church of our day, the Place of Purity.

'Twas I THAT DID IT

I see the crowd in Pilate's hall,
I mark their wrathful mien;
Their shouts of "crucify" appall,
With blasphemy between.

And of that shouting multitude
I feel that I am one;
And in that din of voices rude,
I recognize my own.

I see the scourges tear his back,
I see the piercing crown,
And of that crowd who smote and mock,
I feel that I am one.

Around yon cross, the throng I see,
Mocking the sufferer's groan,
Yet still my voice it seems to be,—
As if I mocked alone.

'Twas I that shed the sacred blood,
I nailed him to the tree,
I crucified the Christ of God,
I joined the mockery.

Yet not the less that blood avails,
To cleanse away my sin,
And not the less that cross prevails
To give me peace within.

—Horatius Bonar

"The resurrection of Christ is a chief corner stone in the faith of all Christians. You could never build a vital church that could bring a message of life and hope to a lost world, by offering it a dead Christ."—Selected.