

## OUR PENTECOST—HAS IT COME?

BY REV. I. E. PAGE.



OUR hearts have burned a hundred times as we have thought of the outpouring of the Holy Ghost which followed our Saviour's ascension into heaven. How readily we recall the history of those glorious days! First, the thick-gathering events which indicated the nearing close of the Redeemer's earthly mission; the truth, gradually and with reluctant tenderness made known to His disciples "as they were able to bear it," that He was about to leave them; the concentration of their attention and hopes on the promise of "another Comforter;" the sad scenes which ended in the death and burial of Jesus; His various appearances after His resurrection, and the reiterated command to His followers to wait for "the promise of the Father;" the ascension into heaven, and their return to Jerusalem to wait and pray. Then the earnest, united, and joyfully expectant prayers, the arrival of the day, and the glorious descent of the Spirit in living power. To the waiting believers *Pentecost had come!*

Is there not, for those who have chosen the Lord Jesus as their Master, who have on the altar of His cross consecrated their entire being, and in purpose and will "left all to follow Him"—is there not something resembling that which the disciples received when "they were all filled with the Holy Ghost?" To those who have accepted Jesus as their full Saviour comes there not a Pentecost? We know "a brother beloved" whose very name speaks stimulus and hope in our hearts, in whose letters months ago was the expression recurring more than once, "*My Pentecost has not yet come!*" We recall the experience of an evangelist, a portion of whose spiritual history was recorded by us some time ago, who spoke of receiving, *after* his attainment of purity of heart, a distinct baptism of power. "The Highest Christian Life," in our last, treats of the same blessing in another aspect; and in the experience of W. E. Boardman, as related in our *May* number, an example is found of the same thing.

The matter presents itself to us as one of intense interest; and the question to be distinctly faced is this: Is there not for those who are consciously redeemed from all sin a yet greater grace, a fulness of power and blessing promised by the Saviour, and actually within the reach of their faith? and is not this a Pentecostal baptism of the Holy Ghost?

Many of our readers will at once confess their need for such visitations. "We have," they will say, "consciously given up all to God, and are enabled to rest on the Lord Jesus as our full Saviour—a great step in advance of our former experience! Now, peace has succeeded inward unrest, and the gloom of doubt has given place to clear, shining light; depression, which cut the very sinews of exertion, has yielded to joyous elasticity of soul; and this assurance has been followed by a measure of power; but we have felt, and do feel, that something more is needed."

*Something more?* What is that something? The answer is, The gift of the Holy Ghost to dwell within the soul in fulness of influence—in fact, the fire-baptism which Christ came to send, and which he did send on His disciples at Pentecost. The reception of this gift would meet several wants of which we are distinctly conscious. First, it would give equability and steadiness to our own religious experience. That experience is too often fluctuating; and in place of clear, steady progression, there are times when the feeling is