

present with us that the weights have run down, and we need "winding up;" times when we have to seek God, go over our consecration once again, renew in acts of definite trust our faith for purity, and start afresh. The indwelling of the Divine Spirit will give stabler vigor to His whole work in us. Further, we confess our need for a clearer radiancy of Christliness in our lives. A solemn responsibility attends the confession of entire sanctification. There may be the absence of what is inconsistent with the confession, while there is lacking that positive, manifest Christ-likeness, that ever-present love and ever-burning zeal which are the "image and superscription" of an indwelling Jesus. The fuller baptism of the Holy Spirit, and this alone, can accomplish in us this glorious elevation of character. Moreover, such a reception of the Spirit would impart fitness for service. God has a great work in His vineyard to be done, and wants suitable instruments. His Spirit is working among His own people; inquiry is being made for the "green pastures" of perfect love; and attention turns not only towards the doctrine, but toward those who speak of it. It is evident that to lead other believers onward to holiness, a man must himself enjoy and exemplify a high degree of its blessedness—perfect humbleness and self-abnegation, pure zeal, heavenly light, and, accompanying all and pervading all, an undoubted Divine influence. How few possess these qualifications! But the gift of the Spirit in His fulness will fit us for *all* the work God may call us to undertake. And power! O how we need power! There are those who thought that the attainment of full salvation would be followed immediately by results such as the baptism of Pentecost brought to the preaching of the apostles. This has not been the case; and it has become needful at times to look at the real advance resulting from the trust for purity to assure the soul that there has been no self-deception. The endowment of power for success in soul-saving is given to those who, by full consecration and whole-hearted trust in the Redeemer, are prepared for its reception.

Let our readers ask themselves, "Has *my* Pentecost yet come?" With many of us it has yet to be sought; and we shall do well to remember what one has said, that "it may be stated as a general principle of the Divine administration, and especially with the gift of the Spirit, that no such blessing is conferred until its value is appreciated, until there is faith in the provisions and promises of grace in respect to it, and until it is specifically sought as a supreme good." We are many of us, in relation to this gift, much as Elijah was on mount Carmel before the close of his prayer. The altar has been reared, and the wood placed in order; we have with solemn sincerity of purpose laid ourselves as a sacrifice upon it; while in the presence of the All-knowing God we have avowed our belief in the rightness of His claims, and yielding up ourselves in obedience to His word, have kneeled, and cried,

"O that the fire from heaven might fall!"

But *has* the fire fallen? Have we "received the Holy Ghost since we believed?" Has our Pentecost come? It is manifest that if we are to become, in power and fitness for holy service, what we really long to be, it must be by the operation upon us of a Divine power. What are vows and purposes, plans for enlarged devotion and heartier service, access to holy men or their works? We cannot be transformed and filled by these. We want to come under the full power of a grand impulse from without, which shall take up our whole nature, as the sea-tide takes up a vessel, and carry us clear away from all self-trust and self-seeking; and which shall inspire our will, affections, mind, our prayers and efforts, with fulness of power. All this is comprised in the gift of the Holy Ghost. And may we have it? Yes, every one: "the