

Your Oct. number contains an article entitled "The Holy Spirit," upon which I would like to make a few remarks.

Your correspondent says, "this comforter was the Holy Spirit, and was given by measure, first the baptism, second miraculous impartation, third the ordinary measure or gift received by all Christians."

Let us, for a moment, imagine John the Baptist discoursing after the above fashion to the crowd who came to him.

"But he shall baptize you in the Holy Ghost, in the following manner and order, namely: first, twelve men whom I shall appoint, will receive the greatest measure; then those men will impart to various individuals a portion of their supply; this impartation will be called the second measure, and is represented by pouring."

Although these two measures embody almost all the promises concerning the Spirit, still it must be distinctly understood that every one who is a recipient of either will receive a small portion, which will be known as the "ordinary" or greatest common measure for all Christians; this measure is clearly indicated by the mode of baptism, called sprinkling.

What a grave mistake to think that baptism means always immersion! Your correspondent says further, "those who were baptized in the Holy Spirit (the greatest measure) were temporally possessed, and inspired by it, and spoke with other tongues as the spirit gave utterance—only two instances are found in the Scriptures."

one on the day of Pentecost, for the Jews, the other at the house of Cornelius, for the Gentiles, each had a divine administrator, and there has been no baptism of the Holy Spirit since. The next measure was the impartation by laying on of the Apostles' hands. Miraculous power was always imparted and manifested by those who received it.

to speak with tongues as the Spirit gave them utterance." Had it not been so could Peter have said with truth, "This is that which was spoken by the prophet Joel, Acts 2, 17, 18. Peter also declares to the listening multitude that Jesus having received of the Father the promise of the Holy Ghost, had shed forth what they now saw and heard; giving those converted Jews to understand, most distinctly, that if they renounced their sins and turned to the Lord, they would receive the very same measure, because the promise belonged to them and to their children. Jesus gets the spirit without measure from His Father which He gives without measure, to all whose hearts are open to receive Him. Was he not just as able to fill that three thousand in the afternoon as the one hundred and twenty in the morning or to refill as he did Peter and John with the rest of their company a short time afterwards. "Giving doth not impoverish Him, neither doth withholding make Him rich."

The gospel makes no provision for any measure but the greatest. Every sign symbol and simile throughout Old and New Testaments to illustrate the freeness, fullness, and completeness of the new dispensation as compared with the old confirms this fact. The Epistles are based upon the supposition that we all receive this measure, when we first become children of God; the thought not being entertained for a moment that we could possibly be children without having received it.

Some people seem to think that the power to speak with tongues, work miracles, etc., constituted the baptism; whereas, being filled with the Spirit was the baptism, and speaking with tongues only some of the results. The "gift" promise baptism was the Spirit sent directly from Jesus upon His disciples. The "gift" of the Spirit were merely different manifestations of the same spirit in different individuals, in order to meet the requirements of the early church; of course some may have had more than one gift, still it was the same spirit that pervaded them all, and the Scriptures teach that the division of gifts was made intelligently, and for a special purpose.

The power to impart the Spirit to others seems to have been specially given to the Apostles in order to prove, beyond question, their divine commission to organize, teach, and discipline the church; but it was the self same spirit coming from the Lord, through a human channel.

The fullness of the Spirit directly from himself is the Lord's ordinary measure which all who comply with the conditions invariably receive, John 7, 38, 39, and they that do His will shall know of the doctrine; for "the secret of the Lord is with them that fear Him, and He will show them His covenant."

Paul shows plainly that while gifts may be helpful to others, individual christian character depends on "fruits, not gifts. Jesus says, "By their fruits ye shall know them," and so far from the gift of tongues being the baptism, Paul seemed to think it the least important of all the gifts.

If we be united to Christ as the branch to the vine, how can we help being filled with divine sap, and bearing appropriate fruit. Jesus says, "He that abideth in me and I in him, the same shall bring forth much fruit." "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup-

with him, and he with me." Could there be a greater measure than this?

"S." ON THE HOLY SPIRIT.

In another column of his paper the reader will find some strictures by "S." on my article on the Holy Spirit, (in the Oct number) some of which require little notice, as they are so irrelevant to the subject.

The imagination concerning John's baptism is without analogy, as there is little comparison between John's baptism and the baptism of the Holy Spirit. The reference to modes of baptism clearly indicates that "S." dwells in the darkness of skepticism, as we do not read of modes of immersion in the Scriptures. Baptism is an act, not a mode, and cannot be performed by pouring, or sprinkling, or both together, as a burial or over-whelming is required.

The two measures referred to are only a small part of the promises concerning the Spirit, and were bestowed on a small proportion of the early church, as they were for a specific purpose, and ceased when the purpose was accomplished.

The statement that Paul "was not present at either of the special baptisms," and that he "did not see an Apostle until three years after his conversion," will stand a little Scripture-proof. Paul, explaining how he had been qualified as an Apostle, in Gal. 1st chap, says, "he did not receive the Gospel from man," etc. (he received all from Christ) but three years afterwards he went to Jerusalem and saw Peter and James, but no other Apostles.

To infer from this that the remarkable conversion of Saul of Tarsus, (so near Jerusalem where he had been a terror to the church) was not of sufficient importance to cause any of the apostles to visit him for three years, is rather too much deduction. Paul says, Acts 26th, 20, "I declared myself to them at Damascus, and at Jerusalem, and through all the country of Judea, and then to the Gentiles," and it was only "after many days," not many months, or years that he left Damascus at night and went to Jerusalem.

All baptized believers received the gift (ordinary measure) of the Spirit, and the miraculous measure was afterwards imparted to the same persons; Acts 8th, 17 and 19th, 6. "S." will now remodel her modes, and sprinkle and pour, for immersion.

Paul received the Spirit in a large measure, equal to the baptism) not at Pentecost, or Caesarea, nor by the "laying on of hands," but directly from Christ; he was qualified equal to the other apostles, as he was "not a whit behind the very chief apostles."

The statement that "he did receive the largest measure, received it by impartation, and at the hands of one, who was not even a deacon, much less an apostle," is not supported by a vestige of Scripture, as it is neither stated or implied in the history, hands were not laid upon those who were not Christians to impart the Holy Spirit, but on baptized believers, when the hands of Ananias went on Paul he was not a baptized believer, hence this laying on of his hands was not to impart this gift.

As to the "other one hundred and eight who were waiting on that Pentecost morning," the Scriptures will answer the question. The whole one hundred and twenty were not filled with the Spirit (baptized in the Spirit, only the twelve apostles; Acts 2nd, 1, 4, 5, "they were all with one accord in one place," who

does they refer to? what is the antecedent "S." goes back to 13th verse of previous chapter and says the 120. Take away the separation between the 1st and 2nd chapters and the narrative reads, "the lot fell upon Matthias, and he was numbered with the eleven apostles, and when the day of Pentecost was fully come they (the twelve apostles) were all with one accord in one place." It cannot be disputed that the antecedent to they is the word apostles; the 14th verse of 2nd chapter says, "Peter standing up with the eleven lifted up his voice," etc. I deny that the one hundred and twenty were all baptized in the Holy Spirit, also that Peter gave "those convicted Jews to understand" "most distinctly" that if they renounced their sins and turned to the Lord they would receive the very same measure," (the baptism), and ask for the proof. Assertion is worth little, we want scripture. We should also like to see the Scripture which teaches that "Jesus gives without measure (the Spirit) to all whose hearts are open to receive it." It must be in the same chapter which teaches that He promised to do it.

If "the Gospel makes no provision for any measure but the greatest, many will certainly come short, as difference in measure in many respects is taught, not only for this life to come. Cor. 5th, 12, "If any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble," Rev. 22nd, 12, "My reward is with me to give every man according as his work shall be." Surely there is provision for different measures of work, and reward set forth here. The types, symbols, and similes of the Old Testament fail to represent the greatest measure of the "new dispensation" in many particulars.

The Galatians were children without the Spirit, and chapter 4th 6 says, "because they are sons (children)—God sent the Spirit into their hearts," etc. In Eph. 4th 6, Paul says, "One Lord, one Faith, one Baptism," "S." says, being filled with the Spirit was the baptism. The Ephesians had been baptized in water, but Eph. 5th 18 says, "be filled with the Spirit," according to "S." this would be two baptisms. Now, "S." which is the one baptism? Take your choice, it is only a difference between Paul and yourself. There is no proof that the question from the Psalm refers to the baptism of the Holy Spirit. The writer did not say the gift of tongues was the baptism of the Spirit, it was one of the results, and as like causes produce like effects, the baptism or miraculous impartation, always produced tongues, miracles, etc. Let him who now says he possesses these measures of the Spirit manifest it by the same "evident following," or become less pretentious in his claims. Yes, when God and Christ both come and abide with us; John 1st 23.

"IMMORTALITY."

By the term immortality is usually meant a continued, conscious existence after the death of the body. I presume that nine-tenths of the whole human family believe, or are of opinion, that man lives right on through the "earthly house be dissolved." In the absence of evidence, however, your opinions upon any subject do not amount to very much—man cannot believe without testimony, "Faith cometh by hearing." If, therefore, we were able to reason upon the subject of

immortality that many might receive it as true. Yet in the absence of proof all the logic that might be brought to bear upon it would not make it true. Now, we find a very respectable class of people who profess faith in Christ, and are good people, but who do not believe in what is popularly termed "the immortality of the soul." But let us examine the subject from a scriptural standpoint. The word immortality is not very frequently occurrence in the Scriptures, being mentioned, I believe, only four times in the new testament and never once in the old.

Turning to the Roman epistle, 2nd c. 7th v., we read, "To them who by patient continuance in well doing seek for glory, honor, and immortality, eternal life. The revised version gives it thus, "To those that by patience in well doing seek for glory, honor and incorruption, eternal life. And just here I would call your attention to 2nd c. 1st Peter. Speaking with reference to Christian women he says, "Let your living be the hidden man of the heart in that which is not corruptible." What does he mean by the hidden man of the heart which he says is not corruptible. Does he mean what his elphewes call the "Spiritual body," or rather what Paul calls the spiritual body, if not, what does he mean. I will now give you another rendering of Rom. 27, by two eminent scholars and authors, Conybeare and Howson, "Life and epistles of Paul." "For ye will pay to all their due according to their deeds—to those who with steadfast endurance in well doing seek glory and honor incorruptible he will give life eternal." The idea of seeking immortality is not in this text at all according to this rendering—it is glory and honor that is incorruptible, and that we go to seek in order to attain eternal life. All the glories and honors of this world are corruptible, all the achievements, and honors of the statesman, the warrior, and the great men of the world come to naught, but the honor and glory which secures to us eternal life is not of this world, but of God, for if we confess Him before men He will confess us before His Father and the holy angels. But I am not just at this point with Paul to Timothy, 6-16, speaking of the king of kings and Lord of Lords he says, "Who only hath immortality, but he says more, "Who only hath immortality dwelling in the light which no man can approach unto. Just so—so I believe, God hath indeed spoken to us by His Son "who hath abolished death and brought life and immortality to light by the gospel."

Paul says to the Corinthians, "This mortal must put on immortality. He says, "There is a natural body, and there is a spiritual body. We can understand very well what he means when he says "there is a natural body," but when he says "there is a spiritual body," we are led to ask, what does he mean? The truth is we cannot comprehend spirit. There is no faculty of the human mind under the control of any one of the five senses that can ever reason logically upon, or in any wise come in a tangible way in contact with Spirit. It is nevertheless true. "There is a spiritual body," not "earthly will be," but "there is a spiritual body." I offer no comment on this—it does not come within the circle of the five senses. I accept it by faith just as I accept the fact that "what is a spirit, both are alike incomprehensible to the finite mind. But did Paul really believe what he said to the Cor-

inthians, 2nd Cor. 5th 6th, etc. "We are confident, knowing that while we are at home in the body we are absent from the Lord, and we are willing to be absent from the body and be present with the Lord. What does he mean? Does he not talk as if he expected soon to leave the earthly home, and he says when he leaves he will be present with the Lord. "There is a spiritual body." But let us hear Peter, 2nd Pet., 1st 13th, "I think it meet as long as I am in this tabernacle to stir you up by putting you in remembrance, knowing that shortly I must put off this my tabernacle: even as the Lord Jesus Christ hath showed me." He talks like Bro. Paul as if he intended to move out of his earthly home, now being dissolved,—it needs no comment. Paul says to the Philippians, 1st c. 27, "For me to live is Christ, but to die is gain."

"OBITUARY NOTICES."

On the 13th Oct. I attended the funeral of the son of Mr. and Mrs. Carman.

On the 19th Oct., the funeral of Mr. Johnson, a son of Brother and Sister Peter Johnson, of Galahorra. He went, several months ago, in the bloom of health, to Sheffield, and the patient could say a good boy had left home. He was sick about a week, and sent back to his mother a corpse. It was a shock deeply felt by both parents. Under the circumstances the funeral was large. C. J. L.

Early in Nov. Bro. Ainsworth spoke at the funeral of the elder Sister Dennis. Quite a number were out, and listened to a discourse that gave good satisfaction. He was also called by Brother Thompson, of Wandsworth, to preach at the funeral of Mrs. Maria Wilson, on the 29th Nov. Bro. Wilson was at one time an intelligent and enterprising man, highly esteemed by all who knew him, and gave promise of being useful in the church. But he left a comfortable, worldly home, and a profitable religious home, and plunged into hard, hard work, which told upon him. A year or two ago he had a stroke of paralysis, and has not been himself since. Some 30 years ago Mrs. L. and I visited Wandsworth on a home meeting time, and made our home at Brother and Sister Wilson's hospitable residence. We enjoyed the society of both. While our acquaintance lasted, the more I knew of Bro. Wilson the more I esteemed him. But he has gone and left Sister W. and two sons to mourn his loss. Bro. Ainsworth's discourse was well timed and well liked.

G. J. L. Bro. Wm. Sewell, of Mansfield, died Nov. 5th, aged 49 years; having suffered, patiently, many months with a cancer in his hip and neck. He confessed his faith in Christ at one of the regular meetings of the church in Enghams, and was baptized by the writer about 4 years ago. Bro. D. Steifer spoke to those assembled at the funeral. W.

The character of a man is largely determined by that in which he finds delight. Dr. Talmage very justly says: "A man is no better than the picture he looks at. If your eyes are set upon pure, your heart can not be. One can guess the character of a man by the kind of pictorial he purchases. When the devil fails to get a man to read a bad book, he sometimes succeeds in getting him to look at a bad picture." It is the first point of wisdom to ward off evils; the second, to make them beneficial.