

5. The Spirit, on the day of Pentecost, demonstrated that Jesus whom wicked Jews nailed to the cross was at God's right hand, crowned Lord of All,—and the proof then and there given remains in all its strength without a second Pentecost.

Here are five statements, which we shall call arguments, indicating that there never can be and never ought to be another Pentecost. We invite attention to these specifications, not only as of cardinal import, but as proofs incontrovertible that we are not now to look for the re-enactment of Pentecostal scenes. Let it be scrupulously noted that the Holy Spirit was poured upon Jesus' disciples—not upon the promiscuous multitude. Not a Jewish unbeliever was the subject of it or the receiver of it. It rested upon "each" of those who were "with one accord in one place" as the friends and lovers of Jesus. How awfully the inspired word is dislocated when it is affirmed that the Spirit was poured out directly on the unbelieving Jews at Jerusalem to convert them! Will not our friends who teach that the Spirit is now poured out for the conversion of unbelievers—poured out upon them to enable them to believe—do themselves the justice to examine this subject with an open Bible? And in searching for testimony against us they will by candid examination be convinced that the inspired oracles furnish no plea for, and no example of, the outpouring of the ever blessed Spirit upon sinners to convert them to the Lord.

Friendly reader, carefully read over from the 22nd verse of Acts ii to the 38th verse, and there you will see how the unbelieving Jews on Pentecost were to be converted and receive the gift of the Spirit.

All effort to unite the professed friends of Jesus must prove abortive, unmeaning and worthless, while it is believed that the Holy Spirit is poured out from heaven to make a Congregationalist of one, a Regular Baptist of another, a Seventh Day Baptist of a third, a good Presbyterian of still another, a Quaker of a fifth, a Wesleyan of a sixth, a Lutheran of a seventh—perfecting them with variations as Calvinists, Arminians, Unitarians, Trinitarians, Open Communionists, Close Communionists, Immersionists, Non-immersionists, High Church, Low Church, Old Church, New Church, Voluntaries, Non-voluntaries, and the endless jar-making differences which have afflicted christendom and made christianity a bye word ever since "the man of sin" had an existence. We shrink with inexpressible sadness at a doctrine which contemplates such a caricature of the Spirit of God and its power. God's Spirit is not the author of discord, of division, of strife. We do not resist the Holy Spirit" in resisting so unworthy an outpouring as makes converts to strive, not against sin, but against each other; and who, meantime, fail to bring forth "the fruit of the Spirit." How sad to reflect that on the very same day a modern outpouring makes two converts, say for instance a pious Quaker and an orthodox Presbyterian, and each of them thinks far more of his worldly neighbor than he thinks of his brother convert. And so of many others who are said to be converted directly by the Spirit in these days of progress and spiritual improvement.

Take the next and only additional baptismal outpouring of the