

light at its beginning.

8. Madam, will you tell me what its beginning is? Its beginning and ending is the Lord Jesus Christ, the Saviour of the world. He is revealed to the unconverted and unbelieving world in the four gospels, Matthew, Mark, Luke and John. Hence John says, "These things are written that you might believe." When the inquirer has examined these divine testimonies concerning Christ, and believes on him as a divine person, the Saviour and Redeemer, it leads him to inquire what he shall do to be saved.

9. Allow me to say, madam, that that is precisely where I am now standing. I believe in the Saviour with all my heart, and love him, but cannot find how I can come to Him.

P. You are then prepared to proceed to the second division of the New Testament, the Acts of Apostles, and read the inspired accounts of the numerous cases of conversion there recorded, that you may proceed in the same way they did; to obtain pardon and admission into the kingdom of God.

8. That is precisely the part of the Bible I desired to find, but Mr. H. evaded and did not point it out to me. I was at the protracted meeting, held by Mr. H., and saw a number of persons come forward to pray, and be prayed for, and requested him to point out to me where the Scriptures mention such vast numbers turning to the Lord, that I might read for myself, and learn precisely what they were required to do; but, for some cause, he did not point out the place to me. Did you say I would find this in the Acts of the Apostles?

P. Yes sir; you will there find the account of all the conversions recorded in the Scriptures. But you will find nothing there, or any place in the Bible, about coming to the mourner's bench to pray and be prayed for. There was no such procedure in the Apostles' times.

9. What then were they required to do?

P. You will find, Acts ii, 38, where a vast number, injured, what they should do, and where the inspired Apostles answered them. Read the text for yourself, and the whole book of Acts through, against I see you again, and you can tell yourself what they were required to do, as well as any preacher in this city.

**BAPTISM OF THE HOLY GHOST**

(For the Christian Worker.)

When our Saviour says "I have a baptism to be baptized with, and how am I straitened till it be accomplished?" and when He speaks of the cup which He drinks, and is willing to drink, we know they are both figurative expressions, denoting that His whole being was to be overwhelmed, brought under the complete influence of the most joyful sorrow and suffering, so that when He exclaims on another occasion, "My soul is exceeding sorrowful, unto death," and it is declared of Him, that, in His intense agony, His sweat was, as it were, great drops of blood falling down to the ground, even though "baptism" is not mentioned, we know that He is passing through the baptism with which He was to be baptized before our redemption could be accomplished.

So, when John tells those who came to him "I indeed have baptized you in water, but He shall baptize you in the Holy Ghost," it is easy for the unprejudiced mind to perceive that John meant them to understand that as he had overwhelmed their bodies in water, so Jesus was to overwhelm their spirits in the Holy Ghost. Now it was not to the Apostles that John was speaking. It was to all those who went out to him from Judaea and Jerusalem, and were baptized by him in Jordan. Of course they represented the whole house of Israel. And when Jesus confirms John's declaration just before His ascension "For John truly baptized in water, but ye shall be baptized in the Holy Ghost not many days hence," there were others be-

side the Apostles present, and it is quite evident that He meant all His disciples, as they all received it on the day of Pentecost, as also the three thousand who were converted through their preaching. At which time also, Peter endorses the same declaration by saying to the whole multitude, "Repent and be baptized in water, and ye every one of you (in water) and ye shall be baptized in the Holy Ghost; receive the gift of the Holy Ghost; for the promise (baptism of the Holy Ghost) is unto you, and to your children, and to all who are afar off, even as many as the Lord our God shall call." And when Peter was taken to task for preaching the Gospel to Cornelius, he rehearsed the matter from the beginning, and expounded it by order unto them, the conclusion of which was, "Then remembered I the word of the Lord how that He said, John indeed baptized in water, but ye shall be baptized in the Holy Ghost, forasmuch as God gave them the like gift (baptism of the Holy Ghost) as He did unto us who believed on the Lord Jesus Christ. What was I that I could withstand God?" When they heard these things, they held their peace and glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life." It was then that the revelation was made by the Spirit, "That the Gentiles should be fellow-heirs, and of the same promise (baptism of the Spirit) in Christ by the Gospel;" and the Apostles and brethren in Judaea, as well as Peter, understood this thoroughly; what Paul afterwards labored to impress on the Corinthian and Ephesian brethren. In speaking of the different gifts of the Spirit, he says, "For as the body is one and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For in one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." Therefore, "There is one body and one Spirit, one Lord, one faith, one baptism, (for by one faith in the one Lord are ye all baptized in the one Spirit into the one body), one God and Father of all, who is above all, and through all, and in you all." And in endeavoring to make the Galatian brethren understand that the blessings of the Gospel were obtainable through faith and not through law, he says "That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of (baptism of) the Spirit through faith, for ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ, have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither bond nor free; there is neither male nor female; for ye are all one in Christ Jesus; and if ye be Christ's, then are ye Abraham's seed and heirs according to the promise."

From the foregoing passages, and many more that might be quoted, it is very evident that when the Spirit is spoken of as being given under the baptism of the Spirit. Our Saviour tells His disciples that they were to be baptized in the Holy Ghost. Now this is the only time in which He uses those words to express the fullness of the blessings to be enjoyed under the Gospel; but who will dare affirm that He did not teach what those words convey from beginning to end of His ministry, whether it be the Comforter who was to abide with them forever; the promise of the Father; the endowment of power from on high; the well of water springing up into everlasting life; the rivers of living water flowing from the believing heart; the union of Christ with His people, symbolized by the vine and its branches; the heart and humility of mind indispensable to an entrance into the Kingdom of God; they are all implied and included in the one condition "baptized in the Holy Ghost"; which is but another mode of expressing the "Kingdom of God." Witness the emphatic declarations of our Saviour, "Verily I say unto you, that there be some of them that

stand here, which shall not taste of death till they have seen the Kingdom of God come with power." "Behold, the Kingdom of God is within you," and Paul declares that "The Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."

Having thus far endeavored, as briefly as possible, to show from the Scriptures what the terms "Baptism of the Holy Ghost," and "Holy Ghost Religion," imply, I will next proceed to produce from the same source, our authority for praying for those blessings. This part of the subject will perhaps be more difficult for you to understand. See 2 Cor. xiv, 14, as you confess yourself a stranger to Divine illumination. You say, "I call for the passage"; Ezekiel xxxvi, after enumerating the blessings of the Gospel dispensation, concludes thus: "Thus saith the Lord God; I will yet for this be acquired of by the house of Israel to do it for them." Please read the whole chapter. Isaiah lxi illustrates the earnestness with which God's people sometimes prosecuted those enquiries, "O that Thou wouldst rend the heavens, that Thou wouldst come down, that the mountains might flow down at Thy presence." Now turn down to the New Testament and read about Anna. Was she not enquiring of the Lord for these very things, when she departed not from the temple, but served God with fastings, prayers night and day? And do you think had not Simon been enquiring for the same, that the Lord would have revealed to him as well as to Anna, that "This was the light to lighten the Gentiles, and the glory of His people Israel." How? By the baptism of the Spirit, which Jesus died to purchase for them. And who would like to affirm that the "wise men of the east," as well as the "shepherds who watched their flocks by night," were not also among the anxious enquirers. And when we come to Jesus himself, the very first things He taught His disciples to pray for were the "baptism of the Holy Ghost" and "Holy Ghost Religion." "Thy Kingdom come, Thy will be done, as in heaven so in earth." And then He goes on to encourage them to be great importuners in praying for those blessings, and to show the certainty of obtaining them when thus sought, concludes thus: "If ye then being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him." See also what Jesus says to the woman also what Jesus says to the woman of Samaria: "If thou knewest the gift of God and who it is that saith to thee, give me to drink I thou wouldest have asked of Him and He would have given thee living water." With all these precepts and examples before them, can you doubt that the "hundred and twenty were enquiring for those very things whilst they continued with one accord in prayer and supplication," and all the more earnestly, that the Saviour had promised a speedy fulfillment of their long-cherished hopes. Read Gen. xxxii, and Daniel ix, for illustrations on this point.

Now let us see how they acted in reference to this matter, under the dispensation of the Spirit. The Kingdom of God, as predicted, had come with power; the apostles, disciples and converts were all baptized in the Spirit; filled with the Holy Ghost; had received the endowment of power from on high; the Comforter had come, who was to abide with them forever. In fact the gospel ship is fairly launched; machinery all in perfect order, sails spread and filled with strong heavenward breezes; surely, now, prayer for the baptism of the Holy Ghost is not only unnecessary, but highly insulting to Deity. Look at Acts iv, 23, and Paul's letters to the Corinthians, and reported all that the chief priests and elders had said unto them; and when they had heard that they lifted up their voice to God with one accord. Now read their prayer and mark the answer. "And when they had prayed the place was shaken wherein they were assembled together, and they were all filled with the Holy Ghost, and spake the Word of

God with boldness." A fresh baptism you perceive, from which flowed power, peace, unity, and consecration. Acts viii, 15-17. "Who, when they were come down prayed for them, that they might receive the (baptism of the) Holy Ghost; then they laid their hands on them, and they received the (baptism of the) Holy Ghost."

It appears evident from reading the Acts of the Apostles carefully, as well as the Epistles, that while all who truly believed received the baptism of the Spirit, there were times when the church felt their need of a fresh supply of Spiritual power, and put up their petitions accordingly. It is also equally evident (whether on account of more complete consecration, or greater earnestness in prayer, or strength of faith, or perhaps all combined) that there were individuals who possessed in a very marked degree, what is now sometimes called the "gift of power," or the "endowment of power." Stephen and Barnabas belonged to this class as well as the Apostles. The above class has been represented in every age of the church from the time of the Apostles until the present day. Wesley, Whitefield, Finney, and Moody are notable examples. Those who possess this gift, do not speak with enticing words of man's wisdom, but in demonstration of the Spirit and of power.

Paul writes to the Corinthians, "But I will come to you shortly, if the Lord will; and will know not the speech of them which are puffed up, but the power, for the Kingdom of God is not in word, but in power." They evidently needed a fresh baptism. When we come to the Epistles, they are so full of precepts and examples about praying for the "Holy Ghost," and for "Holy Ghost Religion," that one scarce knows which to choose. Just look at Paul's prayer, Eph. iii, from 14 verse to close. Does not he pour out his very soul for a mighty baptism of the Spirit on these Ephesian brethren? "That ye might be filled with all the fulness of God." And in the last chapter, same epistle, verse 10, he says, "Finally, brethren, be strong in the Lord, and in the power of His Gospel." Compare the above with the prayer mentioned in Acts, iv, and the answer. "It is evident that Paul often felt his need of just such a baptism of power; great a man as he was; and did not consider it derogatory to his dignity to ask the prayers of God's people in his behalf." This article is already too long, but it seemed impossible to make it shorter, and yet bring out the truth of Scripture on this important subject. However, I must touch upon some other points in your remarks: "God fulfilled his promise to send His Spirit down on the day of Pentecost. Have you heard that the Spirit went up again, so that we must pray for it to come down? This is another new revelation on the Spirit." Turn to Acts viii, 10, "For as yet He was fallen upon none of them, only they were baptized in the name of the Lord Jesus," also x 44: While Peter yet spake these words the Holy Ghost fell on all them which heard the word, and they of the circumcision were astonished, as many as came with Peter because that on the Gentiles also was poured out the gift of the Holy Ghost, let each one draw his own inference.

As to the quotation from Jeremiah being irrelevant, you must settle that point with Paul, as it was from his application of it in Heb. viii 10, that I quoted. He also refers to it again, x 16, of the same epistle, in both of which he shows it to be directly applicable to the new covenant, or Christian dispensation; and he has further gone on to use much stronger language, from the same prophet, than I have yet ventured to do. "And they shall not teach every man his neighbor, and every man his brother, saying know the Lord, for all shall know me from the least to the greatest." "Hear also what John says: "But ye

have an anction from the Holy One, and ye know all things, but the anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things and is truth and is no lie, and things which are to be done, even as it hath taught you, ye shall abide in Him." Why could John not have addressed the Laodicean Church in that manner? Simply because, while they had continued to abide in the Church, they had not continued to abide in the Vine, in- stead of being in Christ and Christ in them, they were in the world and the world in them, instead of taking heed to the things which they had heard they let them slip. John had taught them that their Father in Heaven would give the Holy Spirit to them that asked Him. He had also taught them to ask of Him and He would give them living water, which should be in them a well of water, springing up unto everlasting life. He had said to them, Blessed are they that do hunger and thirst after righteousness for they shall be filled. He had called to them through His prophet, "Ho every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price." He had commanded them, by His apostle, to be "filled with the Spirit," cautioning them thus: "Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobat? For if any man have not the Spirit of Christ he is none of His."

But instead of attending to these Divine admonitions, and "looking unto Jesus" daily and momentarily for fresh supplies of the Spirit of grace, they determined to lean to their own understanding, until they had grieved away the Holy Spirit of God, and were reduced to the awful condition described in the third of Revelations.

Now let us remember those words, Revelations iii, 15, 16, 17, were addressed by the Spirit through John, to a church of immersed believers, who no doubt held tenaciously to "our distinctive plea" of the one name and one baptism, which had neither washed away their sins, nor saved them. They had not forsaken the assembling of themselves together, but notwithstanding were still in the gall of bitterness and bond of iniquity, possessing a form of godliness but denying the power thereof.

So sin entered, and created, and gathered evils. As she walked along with the world; While thousands and thousands of de-thless souls, To the horrible gulf were hurled.

In reference to the question "If our critic has a superior gift of the Spirit," I would ask does it lead you to the house of the Lord regularly? A Spirit that does not lead us to the Lord's house is not of God, no difference what our experience is. Allow me to answer the above; just now by asking another. "Who art thou that judgest another man's servant? to his own master thou standest or falleth. Yea, he shall be holden up; for God is able to make him stand." And how in conclusion, let me say: I have always entertained a kindly feeling towards those who have a real for God, even though it should not be always according to knowledge; your reckless method of dealing with Divine things, takes me back thirty years, when I could talk as simplyly, and irreverently, about those solemn subjects as you now do. When armed with the whole battery of texts and arguments on baptism, I considered myself completely equipped for theological warfare, determined that when the "Bible speaks" of baptism, I would speak, and when it spoke on anything else, I would endeavour to silence others. Till a Christian lady, no doubt horror struck at my temerity, administered a terrible rebuke, by referring to a declaration of our Saviour, it had a most salutary effect, (for which I will bless the Lord to my dying day,) and ever since, I have felt disposed to move cautiously and tread softly, when approaching holy ground.