

Holy Ghost, which is the subject of this discussion, is not only not identical with the power to work miracles, but that it has no necessary connection with that form of supernatural endowment. And now, assuming that this thesis has been established to the satisfaction of the candid reader, the way is at length prepared for the more direct and positive treatment of the subject under consideration.

Having separated from it those things which have frequently been confounded with it, or treated as if they were its invariable attendants, but which in reality are not it, nor indeed have anything necessarily to do with it, the object of what follows will be to get from the Scriptures which refer to this subject as clear a conception as we can of this thing which our Lord describes as "the promise of the Father," and as the baptism of the Holy Ghost, for which He instructed His disciples to wait at Jerusalem as the final preparation for the stupendous work of the world's conquest upon which they were about to enter, which every one of the Christian communities in apostolic times appear to have received, without which the Apostle Paul evidently did not think the Christian experience of the disciples at Ephesus or their equipment for their work complete, and which, is doubtless, just as essential to the success of the Church in her work of world-conquest in our day as it has been at any period in the past. Surely no words are necessary to impress the Christian reader with the superlative importance of such an inquiry.

The nature of this spiritual gift of the Holy Ghost may be learned in part from the terms in which it was promised. And the first thing about it which is likely to attract the attention of the careful student of the New Testament, in examining those passages in which this promise is contained, is that it was to be a real personal presence. It was not to consist merely in the shedding forth of a peculiar influence, the exertion of a remarkable energy. The coming of the Holy Spirit was foretold in terms which are only applicable to a person. The personal pronouns applied to Him are in themselves sufficient to establish this point. If what the disciples were to look for were a breath or a wind, an influence or a force, it is inconceivable that our Lord should have said, "HE shall teach you ;" "HE shall testify of Me ;" "HE will reprove the world ;" "HE shall guide you into all truth ;" "HE shall not speak of Himself ;" "What HE hereafter that shall HE speak ;" "HE shall glorify Me, for HE shall receive of Mine and show it unto you ;" and yet all these things are affirmed of the Holy Spirit in the remarkable valedictory address delivered by our Lord immediately before His crucifixion (John xiv., xv., xvi.) Surely if there be any force in words, or any stress to be laid upon the grammatical structure of the utterances of the Lord Jesus Christ in respect to this matter, it was for the revelation of a real personal presence of the Holy Spirit that His infant Church was instructed to wait.

It is true, indeed, that in highly poetical and impassioned discourse an energy or force might be invested with the attributes of personality by a bold and striking figure of speech. It is possible that something of this kind might be found even in the Bible, among the passionate utterances of the Old Testament prophets. But there is nothing in the nature or style of the discourse from which these extracts have been taken, or in the sorrowful circumstances in which it was delivered, to lead us to look for this sort of personification. There is, in fact, nothing at all to indicate