

that I will *pour* my spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I *pour* out my spirit." "So shall he *sprinkle* many nations." Even so, the New Testament writers tell us the Holy Ghost was "poured out." See especially the tenth and eleventh chapters of Acts, "And he *fell* on all them that heard the word." His influences were "shed forth" in fulfilment of the promise. "He *came* on them." When Peter began to speak, "the Holy Ghost *fell* on them: then he remembered the word of the Lord, how that He said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost."

The only mode then, referred to in the scriptures, with respect to the baptism of the Holy Ghost, is that of "pouring," "falling upon them," or being "shed forth." Those who follow the divine model in water baptism, and make the symbol correspond with that which is intended to represent, will pour or sprinkle the water, in baptism, on those in respect to whom the shedding forth of divine influences is symbolized. It is, however, unwise to contend for a mode, since it is the meaning which we attach to the rite that constitutes its value, and not the manner of its administration. If any man think otherwise, then, there are but the modes mentioned above referred to in the Bible, pouring, sprinkling, shedding forth, when the baptism of the Holy Spirit is referred to.

The baptism of the Holy Ghost is the shedding forth of His holy influences upon us, whereby we are purified, sanctified, instructed. When we receive those influences, we are "baptized into one body," whether the outward symbol has been applied or not. All who have the spirit of Christ, whether Jew or Greek, bond or free, whether they have submitted to the outward rite or not, are members of Christ and of the "one body;" but "if any man have not the Spirit of Christ, he is none of His."

Any form of administering the outward rite which effects exclusiveness, which breaks up the communion of the body of Christ, which separates the Lord's people, should not be regarded as christian baptism: since it is undoing what the Spirit of God has done, and making a schism in the body made one by the baptism of the Spirit. All believers are baptized by one Spirit into one body, or communion. When water baptism is made to conflict with the Spirit's work, and to bring christians out of communion with one another and the body of Christ, into a separate and conclusive communion: then it loses its christian character, being opposite in its tendency to the baptism of the Spirit which makes all believers one.

W. H. A.

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MATERIALS FOR OUR CHURCH HISTORY.—No. VIII.

REV. ANDREW REED, D.D., AND TORONTO.

Mention has already been made, in Dr. Wilkes' interesting recollections, of the visit of Drs. Reed and Matheson to the United States and Canada, in 1834. (*C. I.* for June, 1867, pp. 478-481.) The *Memoir of Dr. Reed*, which we have lately had the opportunity of reading, supplies a link in the story of those early movements, which is worth preserving, though a chapter of the history that might have been, rather than of that which was. The following extract will be read with interest. It is from the octavo edition of the *Memoir*, pp. 276-279.