

He lives to be the Baptizer, and whereas the atoning sacrifice is completely finished, the great baptizing work will never be completed until the last believer is safely home in glory. To carry on this work our Saviour lives and reigns as Head over all things to His Church.

If we were asked how we would define the Baptism with the Holy Ghost, we would express it thus: It is such a communication of the Spirit of God to the spirit of man as it is the prerogative of the Divine Being alone to impart, and such as, being given, enriches the individual so privileged with whatever grace or gift may be necessary to, and sufficient for, a noble life and a holy walk.

Here all believers are one. All agree to acknowledge a Divine Baptizer, even the Lord Jesus Christ. He in whom dwells "all the fulness of the Godhead bodily" gives out of His fulness to believers. The Father giveth not the Spirit by measure unto Him. Having received of the Father on our behalf, the promise of the Holy Ghost, He now sheds forth perpetually that gracious energy to quicken and to inspire. He who from the eternal throne, who, with an energy never wasting, gives each year as much brightness and beauty to the springtide verdure as though it were the first outcome of His fulness, does continually send as richly the fulness of God into human souls, age after age, as when the first outpouring began. Who so fit to be the Administrator of this heavenly Baptism as He of whom John bare record that "He is the Son of God?"

It is, moreover, revealed to us throughout the Acts of the Apostles, and the Epistles, that this is our Saviour's work. Putting it generally: in the Gospels we have Him set before us as the Atoner; in the Acts we have His work as the Baptizer. The Gospels take us up to Calvary, where the foundations of the Church were laid in sorrow, tears, and blood; the Acts take us on from Calvary to witness the results of the Resurrection and Ascension, and show us the great baptizing work of our Redeemer, as the power whereby the first Churches were built up and believers "added to the Lord."

If we pass on from the Acts of the Apostles, and go through the Epistles, we there find that every virtue and every grace is attributed to the Holy Ghost. Whether it is faith, or love, or joy, or peace, or whatever it be, it is owing to the life and power of the Holy Ghost first coming into the believer, and then radiating from him, making the Church brighter and the world poorer. And thus, this is the great privilege in which, as believers, we have to rejoice—that our Saviour lives and reigns above, in order to give us, at any moment, the plenitude of the Holy Ghost; not occasionally, but permanently; not fitfully and uncertainly, but constantly and surely. Yea, as surely as the Father is ready to give good things to them that ask Him, so surely is the Lord Jesus, as He who baptizeth with the Holy Ghost, ready to give us this—the one distinctive blessing of the great Christian age—that constant, that perpetual Baptism of Power of which the outpouring of the Holy Ghost on the Day of Pentecost was but the inaugural pledge.

THE EFFECTS OF THIS BAPTISM.

Let us now suppose that we were all receiving abundantly of the fulness of the Holy Ghost from our risen Lord, what would be the effect upon our own spiritual life? If we were filled with the Spirit, that life would rise and grow immeasurably in holiness and power, and our courage and vigor in the great battle with the sin and ignorance around us would be surprisingly augmented! Yea, we should be so empowered with Divine might, that the sense of our own weakness would almost be forgotten, through the overpowering fulness and energy of the gift of the Holy Ghost. And then, if this Baptism of the Spirit were to come upon us fully and abidingly, as ministers and pastors, we should preach with new power, and our hearers would be inspired with new life; there would be new energy diffused through all our congregations, a new aspect would be put upon our Christian work, and many of those miserable barriers which divide Christian from Christian would be broken down. The hard words that Christians utter to and of each