

## Miscellaneous.

## ON THE DEATH OF CHRIST OUR SAVIOUR.

MY FIRST POEM.

Draw near to the holy city, ye people great and small,  
Behold that vast assembly met at the judgment hall;  
And wonder at that tumult, and gaze upon that band  
That leads to crucifixion, the joy of every land.

He stood, by all forsaken, before that heartless throng,  
By them to be insulted and suffer cruel wrong;  
But never breathed a murmur, nor uttered a complaint,  
As ancient men predicted whom God His Father sent.

To Calv'ry's hill in silence, 'mid all its grief and gloom,  
Calm went the man of sorrows to meet His awful doom;  
Crush'd by the cross He carried, but by our sorrows more,  
Who can describe that burden when all our sins He bore?

The sun o'erwhelmed in darkness withholds its cheering light,  
As if the blackest sack-cloth became the piteous sight;  
While high above the people, between the earth and skies,  
The Son of Man is lifted, the blessed Jesus dies.

The Jews and Roman soldiers the scene had called around,  
Hud now to hear in terror the loud tremendous sound,  
Made by the groaning earthquake and by the rending rocks,  
The opening graves commotion, the crashing of their locks.

Alone He trod the winepress, the monster met alone,  
But for our sins He suffered, for us He did atone;  
He spoiled the grave's dominion, open'd for us the way  
That we by Him may conquer and rise to endless day.

Lift up ye doors, immortal! lift up your heads, O gates!  
Admit the King of glory for whom all heaven waits;  
Let all the nations know Him, whose grief and guilt He bore,  
And ransomed millions praise Him both now and evermore.

New Glasgow, P. E. I.

HOWARD MCKAY.

## THE HOLY SPIRIT AS A GIFT.

PROPOSITION.

The Holy Spirit is promised as a gift to all obedient believers.

This is the proposition affirmed by me, and I respectfully decline to comply with the request of Bro. Elliott to substitute one of the testimonies by which this proposition is proven for the proposition itself; but whether he joins issue on it or not, I proceed to produce the evidence, and if he sees proper, he can attack that. The word of the Lord contains all I know on the subject, beyond such subjective experience as I have had, which is evidence to none but myself.

EVIDENCE.

1.—Luke xi. 13: "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."

2.—Jno. iii. 5, 6: "Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the spirit he cannot enter into the

kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit."

3.—Jno. vii. 37-39: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive, for the Holy Spirit was not yet given, because that Jesus was not yet glorified.)"

4.—Joel ii. 28: "And it shall come to pass after ward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, 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. And I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke; the sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come; and it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

5.—Jno. xiv. 16, 18. "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you."

6.—John xiv. 23: "Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love Him, and we will come unto Him, and make our abode with Him."

7.—Acts ii. 38, 39: "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, as many as the Lord our God shall call."

8.—2 Thess. ii. 13, 14: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, whereunto He called you by our Gospel."

9.—Acts v. 32: "And we are witnesses of these things, and so also is the Holy Spirit, whom God hath given to them that obeyed Him."

10.—Rom. v. 5: "And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit, which is given unto us."

11.—Rom. viii. 9: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit that raised up Jesus from the dead dwell in you, He of Christ, he is none of His."

12.—Rom. viii. 11: "But if the Spirit of Him that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

13.—Rom. viii. 15: "For ye have not received the spirit of bondage to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God."

14.—1 Cor. iii. 16, 17: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which ye are."

15.—1 Cor. vi. 19: "What! know ye not that your body is a temple of the Holy Spirit, which ye have of God, and ye are not your own?"

16.—2 Cor. xiii. 14: "And the communion of the Holy Spirit be with you all."

17.—Gal. iii. 2: "This only would I learn of you, receive ye the Spirit by the works of the law, or by the hearing of faith?"

18.—Gal. iii. 13, 14: Christ has redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree, that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith."

19.—Gal. iii. 22: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

20.—Eph. i. 13, 14: "After that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, UNTIL the redemption of the purchased possession."

21.—Eph. ii. 22: Ye also are builded together for an habitation of God through the Spirit."

22.—Eph. iv. 30: "And grieve not the Holy Spirit of God, whereby ye are sealed UNTO the day of redemption."

23.—Eph. v. 9: "For the fruit of the Spirit is in all goodness and righteousness and truth."

24.—Phil. ii. 1: "If there be any fellowship of the Spirit, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind."

25.—John iii. 24: "And hereby we know that He abideth in us, by the Spirit which He hath given us."

26.—1 John iv. 13: "Hereby know that we dwell in Him, and He in us, because He hath given us of His Spirit."

27.—Jude 19: "These be they who separate themselves, sensual having not the Spirit."

These twenty-seven items of testimony are deemed adequate to establish the affirmative of the proposition, until their irrelevancy is shown. To this extent, and no further, am I obnoxious to the charge of mysticism. If this be mysticism, let them make the most of it.—*Ira C. Mitchel in Leader.*

## BAPTISM.

In preceding articles attention has been called to the nature and importance of Christian baptism. The Christian world, it has been shown, differ in their conception and appreciation of the phases of the ordinance, but not more widely than upon the action and design of this divine command.

Not one in ten professors of Christianity, we venture to say, if asked: What is the design of baptism? would give a definite answer. Why is this? might well be asked. Why is it that the professed followers of Christ differ so widely upon the nature and importance, action and design of this feature of the Christian system?

The apostles were an unit upon this subject and so were the early Christians until by human dogmas their minds were corrupted from the simplicity that is in Christ. This confusion we well know has not arisen from a lack of perspicuity in *New Testament* teaching, but from the errors and intricacies of speculative theology. The only sure remedy is a return from the bondage of human creeds and confessions to the simplicity of *New Testament* teaching.

The design of baptism should be well understood because it is suggestive of both the subject and action. If we learn as we should and as every honest person would if freed from the trammels of false teaching, that there is now but *one baptism*, and that it is designed for the *remission of past sins* and as a pledge of pardon to the penitent believer through the blood of Jesus Christ, it would appear evident that the subject of baptism should not only be guilty of past sins but a penitent believer also. The baptism of any other kind of a subject is unauthorized by the Word of God, and is a solemn mockery. That baptism is for the remission of sins is to the unprejudiced mind evident from the