

one at the present day to take any command of the Spirit to any or all of the above mentioned standards for confirmation or examination. One would be as much an act of disloyalty as the other.

ARE FRESH BAPTISMS OF THE HOLY GHOST ACCORDING TO SCRIPTURE?

I would like to ask those who believe the disciples received the Holy Ghost into their hearts when Jesus breathed on them (John xx. 22), whether they received a person or an influence? And how they reconcile their belief with the fact that Jesus had not yet received the promise of the Father. (Acts i. 4, 5; ii. 33.) And that Jesus spoke of their receiving the Holy Ghost as a still later event. (Acts i. 8.)

In the Old Testament the Holy Spirit dwelt in every regenerated heart, witnessing to their acceptance with God and imparting such grace as they were entitled to under the promises. Priests, prophets and other chosen ones were allowed special privileges. The disciples, in Christ's dispensation, enjoyed still greater privileges. He acted in the capacity of the Holy Spirit, as their Witnesser, Comforter, Joy-giver, Empowerer, Teacher and Guide absolute into all truth (Luke x. 19, 20; John xiv. 16, 28; xvii. 13; xv. 15, etc.). After Jesus, the Second Person in the Trinity, was exalted at the right hand of God; the Holy Spirit, the Third Person in the Trinity, was sent forward as the representative of Jesus Christ on earth.

The Holy Spirit can multiply Himself into as many manifestations as there are individual believers on earth.

Thus Jesus comes in the person of the Holy Spirit to dwell in the heart of every true believer, as their Comforter, Joy-giver, Empowerer, Teacher and Guide absolute into all truth. "Know ye not your own selves how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. xiii. 5.)

When Peter and John came down to Samaria and prayed with these converts,

they believed with the heart and were baptized with the Holy Ghost.

As for Cornelius, it is by no means plain that he was any better than the character portrayed in the latter part of the Seventh of Romans. What we do know is that Peter testified in the council at Jerusalem that it was by his preaching that Cornelius first heard the Gospel and believed.

After Peter's first defense (Acts xi. 18), we are told that the apostles and brethren rejoiced that God had granted unto the Gentiles repentance unto life. Is that "the second blessing?"

The twelve Ephesian disciples were not as far along as the Samaritans when Paul asked, "Did ye receive the Holy Ghost when ye believed?" And who can prove their belief was not that of the head but of the heart?

To sum up, I wish to ask a few questions of those who believe the Holy Ghost comes into the heart to dwell only at the moment of entire sanctification. Is the experience of the apostles before and after Pentecost a type of yours?

When you were first converted, did Jesus, the Second Person in the Trinity, become your Teacher and Guide into all truth, Empowerer and Joy-giver, Comforter and Revealer, etc.? If so, why was it expedient that He should go away from you, and that you should receive another?

The First Epistle of John was written for all true believers, both old and young, and according to him all had this anointing abiding in them, the Spirit Divine, who does for us what Jesus did for His disciples while with them on earth. While He abode with them they needed not that any man teach them, save as He taught them. "But if any man have not the Spirit of Christ, he is none of his." (Rom. viii. 9.)

A man is full of the Holy Ghost, or wholly sanctified if you wish, when he lets the Holy Ghost occupy his whole being as He wants to; when he enjoys the full, unhindered, unlimited, almighty energy of the power of His presence in the soul.

As for a fresh baptism of the Holy Ghost, spoken of in Acts iv. 31, Peter was already filled with the Holy Ghost