

# THE GOSPEL PLAN OF SALVATION

BY  
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"Men and brethren, what shall we do?" - Acts II:37  
"Lord, what wilt thou have me to do?" - Acts IX:6  
"Sirs, what must I do to be saved?" - Acts XVI:30

EIGHTH EDITION

Gospel Advocate Publishing Company  
Nashville, Tenn.  
1890

Entered according to Act of Congress, in the year 1874, by  
T. W. Brents,  
In the Office of the Librarian of Congress, at Washington, D.C.

## CHAPTER XV

# THE HOLY SPIRIT

It is not our purpose to write a dissertation upon the *nature, origin, or relationships* of the Holy Spirit. Paul said, "Foolish and unlearned questions avoid, knowing that they do gender strifes." 2 Tim. ii:23. We are persuaded that there can be but little known of these subjects because there is but little revealed concerning them. "Secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever." Deut. xxiv:29. Why, then, should we worry ourselves over questions which our Father never revealed to us, and therefore never intended us to know?

There are more practical questions connected with the Holy Spirit of which we may know something, because God has spoken to us more definitely concerning them, and it is of them we propose to write. We are aware, too, that even these are not to be comprehended without effort; nor are we vain enough to suppose that we are able to write an unexceptionable essay concerning them. Strong minds and devoted hearts have prayerfully perused the sacred pages of Holy Writ until their eyes have grown dim in age; and, after all their toil, have closed their labors confessedly ignorant of the *modus operandi* of the Holy Spirit. Indeed the incomprehensibility of the subject is the *theory* advocated by many very able pens. By such, those who claim to understand the subject, are at once suspected of denying the influence of the Spirit in conversion entirely. If you deny an incomprehensible influence of the Spirit, they know of no other, and hence conclude that you deny all spiritual influence. They are ever ready to quote John iii:8; "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." In vain may you call their attention to the fact that the passage does not say "so is the Spirit," or "so is the operation of the Spirit." They have learned to so interpret it, and this is quite sufficient to end the investigation of the subject. They will regard it presumptuous in us to even attempt an examination of it. They will quote the old adage, "Fools rush on where angels fear to tread." But we beg them to remember that if we are ignorant of the subject, we will not be more likely to remain so, than those who do not examine it at all. If they and we close our Bibles and cease to investigate, we will all remain ignorant together. The divine volume contains many lessons on the subject, and surely our Father would not have said so much to us on a subject of which He intended us to remain entirely ignorant. We are, therefore, encouraged to pursue our study of the

sacred pages with all the assistance we can get, in the hope that we may, at least, acquire a sufficient knowledge of what is taught concerning the Holy Spirit, to enable us to enjoy its comforting influences in God's appointed way.

Our Bible teaches us that there is not only one God and Father, and one Lord Jesus Christ the Son of this Father, but also that there is one Holy Spirit which proceeded from God, divine as is God from whom it proceeded. As the sun is the great center of the solar system from which emanate light and heat to the natural world, so God is not only Spirit, but the great center of the spiritual world from whom emanated the Holy Spirit, giving light and comfort to the denizens of earth through the inspired word and the institutions and service appointed therein.

John the Baptist said to those who came to be baptized of him in the Jordan: "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost and with fire." Matt. iii:11.

Paul says, "Now concerning spiritual gifts, brethren, I would not have you ignorant." And again: "Now there are diversities of gifts but the same Spirit." 1 Cor. xii:1, 4. After Jesus had told His disciples that it was needful for them that He should go away, in order that the Holy Spirit might come to and remain with them as an abiding Comforter. He said to them: "When He is come He will reprove the world of sin, and of righteousness, and of judgment." John xvi:18.

Paul, in his epistle to his brethren at Rome, said: "Ye have received the Spirit of adoption, whereby we cry, Abba, Father." Rom. viii:15. And again: "The Spirit itself beareth witness with our spirit, that we are children of God." Rom. viii:16.

Thus we find the Scripture speaking of the *baptism of the Holy Spirit*; secondly, of the *gifts of the Spirit*; thirdly, the *operation or work* of the Spirit in *reproving* the world of sin, righteousness, and judgment, the *reception* of the Spirit by the children of the Father, and the *witness* of the Spirit. Paul charged Timothy, saying: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. ii:15. We know of no subject to the study of which this admonition is of more importance than that of the Holy Spirit. If we can rightly divide and apply the word of truth to the subject in hand, we will be aided much in attaining to a knowledge of it. If we fail to do this, we may correctly learn something concerning it, but understand the subject as a system we never will.

We have seen five separate departments of our subject spoken of in the passages quoted. Let us draw the line deep and wide between them, that we may keep them well apart until we examine them in the light of the Scriptures. Should we indiscriminately

apply what was written with reference to any one of them, teaching of the Spirit and make an incomprehensible logomachy of the whole subject. Let us rightly divide our subject, and apply the Scriptures accordingly. First in order we examine

### THE BAPTISM OF THE HOLY SPIRIT.

That God promised the baptism of the Holy Spirit to certain persons, through John the Baptist and also through Jesus His Son, is not disputed by any one; and that this promise was verified on the day of Pentecost, and at the house of Cornelius, is believed by all. The matter in controversy is as to whether or not the baptism thus promised was to be special or general, temporary or perpetual. In other words, was it confined to the day of miracles? or was it designed for, and promised to, the Christians of our day, yea, of all time?

First, then we will examine the Scriptures relied on, to prove that persons are *now* baptized with the Holy Spirit. The first passage we will examine may be found in the prophecy of Joel ii:28-30. "And it shall come to pass afterward, 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." That this prophecy had reference to the baptism of the Holy Spirit, to take place on the day of Pentecost is certain, from the fact that Peter quotes it as fulfilled in the events of that day. Acts ii:16-19. As it is here said that the Spirit was to be poured out upon *all flesh*, it is insisted that those living now are a part of all flesh as well as those who lived then, and hence it must require all time to fulfill the prophecy, because if its fulfillment was restricted to the events of that day, it was not poured out upon all flesh. But if there are to be no restrictions placed upon the phrase "all flesh" then the passage will prove entirely too much. Paul tells us that "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." 1 Cor. xv:39. Therefore, if the phrase "*all flesh*" is not to be limited, we not only have *all men* baptized with the Spirit, but also all beasts, birds, and fish. "Well, but it means *all human flesh*." This proves too much yet; for this would include the most wicked man of earth, as well as the best Christian. "But it means *all Christians*." Stop; you set out with the position that there are no restrictions to be put on the phrase all flesh; now you cut off not only all beasts, birds, and fish, but also the larger portion of human flesh, for few go the narrow path, while the many go the broad road; and these you will not allow to be baptized with the Spirit at all. This is doing pretty well. These restrictions are right; may there not be others? The sons and daughters who were the subjects of this baptism were

to prophesy, the old men were to dream dreams, and the young men were to see visions. Are these phenomena exhibited by all Christians now? If not, the phrase *all flesh* must be pruned down until it embraces such, and only such, as can do the things spoken of. When Peter said, "This is that which was spoken by the prophet Joel," (Acts ii:16) the disciples were prophesying, speaking with tongues, and doing the things spoken of by Joel; hence we feel authorized to restrict the phrase "*all flesh*" to such as exhibited the signs predicted in the prophecy. Again: We have the fulfillment of this prophecy to take place at a specified time. "It shall come to pass in the *last days*, saith God, that I will pour out of my Spirit upon all flesh." Acts ii: 17. Certainly the last days here spoken of can not be the last days of time, for more than eighteen hundred years have gone by since Peter said, "This is that which was spoken by the prophet Joel." And it would require great boldness to affirm that the phrase *last days* was intended to include *all the days* from the day of Pentecost to the end of time; yet such must be the interpretation given to it, to make the fulfillment of Joel's prophecy include the Christians of all time, and therefore those of this day. The *last days* here spoken of by Joel must have been the last days of the Jewish dispensation, for it was in them that Peter tells us, "This is that which was spoken." The argument drawn from this prophecy to support the notion that persons are *now* baptized with the Holy Spirit is, therefore, evidently defective.

The language of John the Baptist next claims our attention. He said to those demanding baptism of him in the Jordan: "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. iii:11, 12. This address is recorded by Luke (iii:16, 17) in very nearly the same words. Mark records an abridgment of it, thus "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water; but he shall baptize you with the Holy Ghost." Mark i:7, 8. It is not important to our investigation that we stop to inquire who were to be the subjects of the baptism of fire spoken of in the records by Matthew and Luke, as it is the baptism of the Holy Spirit which concerns us at present; nor will we stop to inquire whether this was to be a *figurative* or a literal baptism in the Holy Spirit. That it was *literal* is all that can be claimed, and this we are not only willing to grant, but firmly believe. But do these quotations prove that persons are now baptized with the Holy Spirit? If they prove it at all, they must do it in one of two ways. First, *the language employed must be sufficiently comprehensive to include us, or the*

*principle taught must be applicable to us.* First, then, who were the persons represented by the pronoun you in the sentence “He shall baptize you with the Holy Ghost”? That this word could not have included even *all John’s audience* is clear from the fact that some of them were wicked—comparable to chaff and to be burned with unquenchable fire. But even had it embraced every one to whom he spake, both wicked and good, it would still require very elastic rules of interpretation to make it embrace the Christians of all time. “I indeed baptize you with water...he shall baptize you with the Holy Ghost and with fire.” Can any fair rules of interpretation make the last you include more than the first you? Surely not. Then it follows that those who were here promised the baptism of the Holy Ghost were among those *baptized by John in water.*

Again: We have a rule of grammar saying: “*Pronouns must agree with the nouns for which they stand, in gender, number, and person.*” If we respect this rule at all, how can we make these pronouns include more, or other, persons than their antecedents in the preceding part of the chapter?

Once more: *In oral discourse, the persons indicated by pronouns of the second person are always present with the speaker.* This rule knows no exception. In written communications, persons represented by pronouns of the second person may be absent from the writer, but to a speaker they must be present. Let us apply this rule to the speech made by John the Baptist to the multitude on the banks of the Jordan. “I indeed baptize you with water...he shall baptize you with the Holy Ghost.” How can these pronouns of the second person embrace any persons not present before John when he used them? If we apply this promise to other persons, we must derive authority for doing so from other sources than the language employed, for evidently it is not there. Then is there a principle taught applicable to us? If so, we can not see it. The passage was a prophetic promise made to certain persons, to be fulfilled to them, and when so fulfilled, there was no general principle remaining applicable to any persons *only such as are shown to be subjects of the baptism in question.* That Christians are now such subjects is the matter to be *proved—to assume it* is to assume the whole controversy. We have seen that the language of John is incapable of proving it, either expressly or by implication. We would not be understood, however, to deny that any were baptized with the Holy Ghost who were not of those baptized by John the Baptist in water. We know that others were so baptized, but this is not quite sufficient to prove that the language employed by John included them. We have been seeking to test the power of this passage to prove the doctrine in question. We know that it is confidently relied on to sustain the theory; hence we have sought for the extent of its application and the time of its fulfillment.

When Jesus was assembled with the apostles on one occasion, He “commanded them not to depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me; for John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence.” Acts i:4, 5. As Jesus here associates this promise of the Father with John’s baptism, it is next to certain that He here refers to the *same promise* which the Father made by John. This being so, we can scarcely fail to recognize its fulfillment on the day of Pentecost at Jerusalem, where they were commanded to wait for it. And though, in the three recorded accounts of John’s discourse, we have no specific allusion to the *time* of its fulfillment, yet when Jesus quotes it, He says it shall be *not many days hence*, and commanded them not to depart from Jerusalem until it was fulfilled. When, therefore, we connect these passages together, we see not how it is possible to look beyond the day of Pentecost for the complete fulfillment of the promise of the Father made through John concerning the baptism of the Holy Spirit.

But we may be told that Peter quoted this language at the house of Cornelius as applicable to the Gentiles, saying: “As I began to speak, the Holy Ghost fell on them as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost.” Acts xi:15, 16. This is sufficiently near the language quoted from Acts i:4, 5, to make it probable that both passages refer to the same conversation. As God baptized the disciples with the Holy Spirit when the gospel was first proclaimed to the Jews, it was proper, for reasons which we will see in due time, that He should attend its introduction to the Gentiles by the like gift. But if the baptism of the Holy Spirit was *then bestowed upon all converts, as we are told it now is*, why did Peter associate it with the *beginning*? *Why* not have said: “As I began to speak the Holy Spirit fell on them as on all others converted?” Surely, some such style would have been appropriate. Many thousands had been converted from the day of Pentecost to that time, yet the language employed is calculated to make the impression that such an event had not come under their notice from the beginning until that time.

We will notice one more passage only. “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.” 1 Cor. xii:13. Although this passage was written in close proximity to Paul’s explanation of the miraculous gifts of the Spirit, yet we are willing to admit the principle taught in it to be applicable to Christians generally, but it falls very far short of proving that they, or any of them, are baptized with the Holy Spirit. So far from it that it says not one word about it. By one *Spirit* are we all baptized into one body. There is one body (Eph. iv:4); This is the church (Col. i:18 and 24). There is one

baptism (Eph. iv:5), by which we enter this one body. Are we now prepared to see the import of the passage? By (the teaching of) one Spirit (the Holy Spirit) we are all baptized (in water) into one body (the church). This seems to be the obvious import of the passage, and it is in harmony with the whole tenor of the Spirit's teaching on the subject. But if we insist that it means "*in* one Spirit we are all baptized into one body," then we make Paul contradict himself, saying there is "one baptism." When he says: "There is one Lord, one faith, one baptism, one God and Father of all," he as clearly teaches that there is *but* one baptism, as he does that there is *but* one Lord or *but* one God and Father of all. The denominations themselves agree that *by water baptism we enter the church*; if, therefore, they make this passage mean Holy Spirit baptism, they not only contradict Paul, but they contradict themselves. Surely, they will not do this.

It is admitted by all that God's works, everywhere, are a most wonderful exhibition of harmony and order. He has a place for every thing and every thing in its place—an office for every thing to fill, and every thing filling its own office. It is altogether probable, then, that the baptism of the Holy Spirit was designed for some appropriate work, and not given to accomplish any thing, every thing, or nothing, as might chance to happen. It is, then, of the first importance that we seek for the office assigned it in the gospel plan of salvation. What say you, gentle reader, on this subject? What do you want with it? What do you expect it to do for you? The first work usually assigned it in the theories of modern times, is the removal of the depravity or corruption of nature supposed to have been inherited from our illustrious progenitors as a result of their sin, or rather, *our sin in them*. It is assumed that man comes into the world totally depraved, wholly defiled in all the faculties and parts of soul and body, opposed to all good and wholly inclined to all evil, in consequence of which he can not will or desire any thing good accompanying salvation until this depravity is removed or modified by the baptism of the Holy Spirit. For an examination of this assumption the reader is referred to the chapter on Hereditary Depravity. Suppose, however, that this is really a true picture of man's nature, and he can do nothing until God enables him to do it by baptizing him with the Holy Spirit. What then? If God has to administer it, and man can do nothing until it is done, and it is never done at all, who is to blame for it? Will God sentence the sinner to hell and there punish him forever for not obeying the gospel, when it was no fault of his that he did not do it? The baptism of the Holy Spirit was a *miracle, emphatically a miracle, performed by Jesus Himself*. If, therefore, all converts of our day are baptized with it, it follows that there is a miracle performed every time a conversion takes place, and miracles will continue as long as there is a subject converted to God; and the conversion of every man is suspended upon the performance of a miracle



of which he has not the slightest control, for until it is performed he can not even desire it, or will any good thing accompanying it. But was the removal of depravity the object to be accomplished by the baptism of the Spirit anciently? The first case, of which we have a record, took place on the day of Pentecost, and the disciples were the subjects of it on that occasion. Had the apostles been more than three years with the Lord, and been sent by Him to preach the approach of the kingdom “to the lost sheep of the house of Israel” (Matt. x:5-7), with power to perform miracles in His name, and, finally, to preach the gospel to every creature, with power to bind and loose on earth, with the assurance that their acts should be ratified in heaven, and yet their hearts totally depraved, wholly disposed to evil and opposed to all good until they were baptized with the Holy Spirit on the day of Pentecost? Are we prepared for this? But we are told that the three thousand converts of that day were also baptized with it. Is there any proof of this? The record says: “Peter stood up in the midst of the *disciples*, the number of names together were about a hundred and twenty.” Acts i:5. “And when the day of Pentecost was fully come, *they* were all with one accord in one place....And *they* were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.” Who were with one accord in one place? The disciples. Who were all filled with the Holy Ghost? The disciples. Who began to speak with other tongues as moved by the Holy Ghost? The disciples. Not a word about any one else being with them. But “when this was noised abroad, the multitude came together.” ver. 6. Then it was not until after the baptism of the disciples with the Holy Spirit that the multitude came together, from among whom the three thousand were converted. Not a word in the narrative about their having been baptized with the Holy Ghost. They were promised the *gift* of the Holy Spirit if they would “repent, and be baptized in the name of Jesus Christ for the remission of sins;” but even this was not until they had heard and believed Peter’s preaching, and were cut to the heart by it, which modern teachers insist they could not have been until they were baptized with it.

We will next examine the case of Cornelius. Please notice his character before he was baptized with the Holy Spirit. He was “a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.” Acts x:2. And was his heart totally depraved, wholly corrupt, the opposite of all good? Really, it seems he had good thoughts and did good deeds before he was baptized, either with Spirit or water. Then it follows, that the baptism of the Holy Spirit was not intended to remove his depravity and make him devoted, charitable, or prayerful, for he was all these before. We insist that if you purify the heart by the baptism of the Holy Spirit, you thereby annul the office of *faith*. With reference to the Gentiles, Peter says: “God, which

knoweth the hearts, bare them witness, giving them the Holy Ghost even as he did unto us; and put no difference between us and them, purifying their hearts by faith.” Acts xv:8, 9. Here we find, that in cases where the Gentiles received the Holy Spirit, it was not to purify the heart, for this was done by faith. Suppose you have a clock, the machinery of which is propelled by weights. You remove the weights from their place, and propel the machinery of the clock by springs, what further use have you for the weights? So, if you purify the heart by the baptism of the Holy Spirit, what further use have you for faith? But we are sometimes told that the baptism of the Holy Spirit is to produce faith. Then when Paul said, “So then *faith cometh by hearing*, and hearing by the word of God” (Rom. x:17), he should have said, “So then faith cometh by the baptism of the Holy Spirit.”

Again: It is insisted that the baptism of the Holy Spirit is for, or in order to, the remission of sins, and that this is its office in the gospel plan of salvation. Then it follows, that the apostles were three years the chosen companions of Jesus, sent by Him to preach to the lost sheep of the house of Israel, with power to perform miracles in His name, and still unpardoned until baptized on the day of Pentecost. “John did baptize in the wilderness and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.” Mark i:4, 5. Thus John made “Ready a people prepared for the Lord.” Luke i:17. Jesus selected His apostles from the material thus prepared for him. Does any one believe that, when they were baptized by John for the remission of sins, that they were still unpardoned until baptized with the Holy Spirit on the day of Pentecost? If not, then the baptism of the Holy Spirit was not for the remission of their sins. Paul informs us that there is “one Lord, one Faith and ONE Baptism.” Eph. iv:5. That this one baptism is for the remission of sins, we believe, is admitted by all. All agree that the one Body, Spirit, Hope, Lord, Faith, Baptism, God, and Father of all, spoken of in this connection, by the apostle to his Ephesian brethren, are essential to the remission of sins, spiritual growth, and final happiness of intelligent men and women in a land of Bibles. But those who would disparage the worth of baptism in water always insist that this one baptism is “Holy Ghost baptism.” If we can dispel this delusion, we will have done much to settle the unfortunate controversy, with regard to the design of baptism in water. First, then, we would inquire of those who advocate this theory, and believe themselves to have received this *one baptism* in the Holy Spirit, why they still submit to baptism with water in any form? Surely, if they have been baptized with the Holy Ghost, that is *one baptism*; yes, verily, if their theory be true, it is *the one baptism*; hence, if they subsequently add to this another, in water, they have not

*one*, but *two* baptisms, and Paul should have said: “There is one Lord, one faith, and two *Baptisms*.” But we may be told that “Cornelius was baptized with the Holy Spirit and was subsequently baptized with water, in obedience to the command of God through Peter, which proves that we may have two baptisms.” If this proof is conclusive, will the objector be so good as to assist Paul in extricating himself from the difficulty in which he is placed by saying “There is one baptism.” If he will say, with us, that the baptism of the Gentiles at the house of Cornelius, with the Holy Spirit, was a miracle, such as has not occurred from that time to the present (of which we have a record), and allow that, when Paul said “There is one baptism,” he alluded to the baptism to which the taught of all nations are to submit (Matt. xxviii:19), and that was enjoined upon “every creature” who would believe the gospel and be saved (Mark xvi:16), which was connected with repentance for the remission of sins (Acts ii:30), that now saves the people who rightly submit to it (1 Peter iii:21), and to which all must submit, or fail to enter the kingdom of God (John iii:5), then we can see perfect harmony in the Scriptures, and a fitness in Paul’s language saying: “there is one baptism.”

Again: When persons were baptized with the Holy Spirit on the day of Pentecost, “they were all *filled with the Holy Ghost*, and began to speak with other tongues as the Spirit gave them utterance.” Acts ii:4. There was an absolute impact of the Holy Spirit with the human Spirit; and hence, being *filled* with the Holy Spirit, their spirits were energized—inspired by the Holy Spirit, which took possession of them—and through them spake forth the wonderful and mighty works of God in languages hitherto unknown to them. The same cause produces the same effect on all occasions, if surrounded by the same circumstances. Baptism with the Holy Spirit, on the day of Pentecost, enabled those who received it to speak with tongues, hence, if we can find another case on record, we may expect the *same results*; for of this law in nature God is as much the author as he is the author of the Bible. Accordingly, when Cornelius and his house were baptized with it, “they *heard them speak with tongues and magnify God*.” Acts x:46. Now, as this law obtained in the cases recorded, we must insist that those who claim to have been baptized with the Holy Spirit, must, under its influence, speak in languages before unknown to them; or give us some good reason why their cases are exceptions to the rule. And, were they even to speak with other tongues, this would not be conclusive, for although this always followed the baptism of the Holy Spirit, and its absence would bar the claim to such baptism, yet there were persons enabled to speak with tongues, and prophesy, who had not been baptized with the Spirit. This we will see more clearly when we come to examine the subject of spiritual gifts. As Paul tells us that there is “one baptism,” we have only to show that baptism in *water* is enjoined upon *all*

*nations*, and *every creature* who believes the gospel and would be saved, in order to show that there is now no such thing as Holy Spirit baptism, and hence, that there is not a man, woman, or child, alive to-day who has been the subject of it. In the commission, Jesus says, "Go ye, therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii:19. Now, here is *a* baptism to which the taught of all nations are to submit; for it would have been anomalous had Jesus commanded the apostles to baptize them without, at least, an implied obligation on their part to submit to it. Hence, if there be *one* baptism, and *only* one, this is THE baptism, besides which there is not another. There is no escape from this position. Then, the only remaining question to be settled is, *did the Saviour here allude to water baptism?* Does any one doubt it? If so, from whence comes their authority to baptize with or in water, in the names here set forth; that is, in the names of Father, Son, and Holy Ghost? And as Jesus was to baptize with the Holy Ghost, and no human being ever had power to administer this baptism; and as the apostles were commanded to administer *one*, it is certain that it was not Holy Ghost baptism. Once more: This was to be administered in the *name of the Holy Ghost*; and as it is not probable that the baptism of the Holy Ghost would have been administered in its own name, it is not probable that this was that kind of baptism.

We have seen that there was an implied command in the commission to the taught of all nations to submit to this baptism, and in keeping therewith we find the apostles commanding persons to be baptized: "Repent, and be baptized, every one of you." Acts ii:38. "And he commanded them to be baptized in the name of the Lord." Acts x:48. The baptism of the Holy Spirit was not a *command* but a *promise*. "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the *promise* of the Father, which, saith He, ye have heard of me." What promise? "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Acts i:4, 5. As baptism in water is a command, and the baptism of the Holy Spirit is a promise and not a command, it follows, that when the apostles commanded baptism, they meant water baptism. Paul speaks of himself and Roman brethren as having been buried with Christ by baptism, and finally tells them, "ye have *obeyed* from the heart the form of doctrine which was delivered you; being then made free from sin." Rom. vi:17, 18. When were they made free from sin? When they obeyed the form of doctrine. What form of doctrine? He was speaking of a baptism in submission to which they *obeyed*, and were then made free from sin. Was this Holy Ghost baptism? No; there was no obedience in that—it was a *promise*, not a command.

Promises may be enjoyed, but can not be obeyed. Commands are to be obeyed in order that the promises connected therewith, if any, may be enjoyed. Water is the only element in which the Romans were commanded to be baptized; and hence baptism in it was the only baptism they could have obeyed in order that they might be made free from sin. This form of doctrine we have already examined.

But it is insisted that we must have the baptism of the Holy Spirit as *evidence* of pardon and acceptance with God. Then we ask had the apostles, who received it on the day of Pentecost, no evidence of their acceptance during their personal intercourse with the Saviour prior to that day? And did it give evidence to Cornelius of his acceptance before he obeyed the gospel? Now, we propose to show that persons were pardoned under the gospel dispensation, and had reliable evidence of the fact, who *had not* been baptized with the Holy Spirit. Let us see. "Then Philip went down to the city of Samaria and preached Christ unto them." Acts viii:5. "When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women." Ver. 12. Now are they saved? Does any one doubt it? Do the advocates of modern Holy Ghost baptism command men and women to be baptized, whom they regard as unsaved, when they have been baptized? Nay, verily! So far from it, that they believe them pardoned before baptism. Then, according to their own theory, these persons were saved. If men are saved by faith only, before baptism they believed and were therefore saved; and if it required faith and baptism, they had believed and been baptized and were still saved. So they were saved in any aspect of the case. But they had still further evidence of pardon. Jesus had said "He that believeth and is baptized shall be saved." Mark xvi:16. This language is not ambiguous, we can not fail to understand it. Luke says they *did believe and were baptized*, hence, if Jesus spake truly when He issued the proclamation, and Luke correctly recorded what they did, it follows, unmistakably, that they were pardoned, and had the word of the Lord as evidence of the fact. Were they yet baptized with the Holy Ghost? "Now when the apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John, who when they were come down prayed for them, that they might receive the Holy Ghost, for *as yet he was fallen upon none of them*: only they were baptized in the name of the Lord Jesus." Acts viii:14, 16. While it is true that the baptism of the Holy Spirit was not the measure of it which Peter and John designed to confer upon the disciples at Samaria, yet the context clearly shows that it had not fallen upon any of them in any form, they having only received what ordinarily followed adoption into the family of God; still they were pardoned—saved beyond a peradventure. Then if the Samaritans could and did believe the gospel, and be baptized in the name of the Lord Jesus, and have

His word as evidence that they were saved *without* the baptism of the Holy Spirit, *why may we not do the same thing?* If any one supposes himself to have been baptized with the Holy Spirit in order to his conversion, then we would like to know whether or not he supposes himself to have been converted as were the Samaritans? Should he claim to have been pardoned in a different way, then we would inquire how many ways of pardon are there for the same class of persons?

But we have not yet found the purposes for which the baptism of the Holy Spirit was administered in the cases of which we have a record. Soon after His baptism, Jesus selected twelve men, to whom it was His purpose to commit the first proclamation of the gospel which was to be the power of God for the salvation of men; these he required to forsake parents, friends, occupations—every thing—and follow Him, that their minds might be free to receive the instruction necessary to a thorough preparation for the work assigned them. For three and a half years He ceased not to instruct them in the things pertaining to His kingdom; and though they had left all to follow one so poor that He had not where to lay His weary head, He comforted them, saying: “I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.” Luke xxii:29, 30. Knowing the events that were soon to occur in their presence—that He should be put to death, and go to His Father, leaving them to plead His cause in the midst of persecution and death—He faithfully told them of all that should befall them, but that He would remember them in prayer to His Father: “I will pray the Father, and he shall give you another Comforter, that he may abide with you forever: even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.” John xiv:16, 17. This Comforter was not, like Him, to be taken from them, but to remain with them forever. But said He: “Because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart’ I will send him unto you.” John xvi:6, 7. Why was it expedient for them that He should go away? “When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.” John xv:26. They “trusted that it had been he which should have redeemed Israel.” Luke xxiv:41. But when He was crucified their hopes died with Him, and, in despair, they went, each one, to his former occupation. When He gave them proof that He had risen from the dead, they took courage, and determined to await the promised power from on high. But when the Holy Spirit came from heaven, bearing to them the glorious tidings of His coronation as King

of kings and Lord of lords, it filled their hearts with joy and gladness; yea, they rejoiced to know that He was at His Father's right hand, as their adorable High Priest and Mediator, and would there remain to make intercession for His children, until His foes should become His footstool. Truly did the Comforter, on that day, bear witness of Him, for then were they bold to declare that he was "by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Acts ii:33.

Again: Notwithstanding He had been with them, and had faithfully instructed them in the great scheme of man's salvation still they were human, and liable to forget the important lessons He had given them; hence He told them that "the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John xiv:26. Though He had many things to say to them which, in their weakness, they were not able to bear, and which, for their good, He graciously declined then to reveal, he assured them that "when he, the Spirit of truth, is come, he will guide you into all truth" (John xvi:13); and thus He prepared them to eventually receive what He could not then tell them.

Once more: their commission required them to "preach the gospel to every creature," to "teach all nations." How could these ignorant Galileans preach the gospel among *all nations*, to *every creature* in the numerous languages then spoken? "There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." Acts ii:5. Truly, here was a difficulty. But they were to "tarry at Jerusalem until endued with power from on high." This power they were to receive after that the Holy Ghost came upon them. This completed the preparations. How could they then err? They could not despair, for the Spirit gave them comfort from heaven. They could not forget any thing, for the Spirit was to strengthen their memory. What Jesus lacked of perfecting their instructions the Spirit supplied by guiding them in all truth. Were there many nations and divers languages? The baptism of the Holy Spirit enabled them to speak to every man in his own tongue wherein he was born, and thus they were enabled to preach to every creature among all nations; and the Comforter through them reproved the world of sin, of righteousness, and of judgment. Only one thing more and the scheme is complete. Other sheep have I which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." John x:16. But how shall this be done? The Jews then, like the Calvinists now regarded themselves as the favored few for whom Jesus died, and thought it not meet to take the children's bread and give it to dogs. Hence, it took a miracle to convince Peter that it was his duty to

preach the gospel to the Gentiles. Six of his Jewish brethren accompanied him to the house of Cornelius, where God poured out the Holy Ghost on the Gentiles as on the disciples at Jerusalem on Pentecost. "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God." Acts x:45, 46. This satisfied those of the Jews who were with Peter and witnessed it; and when he rehearsed the whole matter from the beginning to the apostles and brethren who were at Jerusalem, "they held their peace and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." Acts xi:18. Thus we see a necessity for God to baptize the Gentiles at the house of Cornelius with the Holy Spirit—*not to convert those who received it*, or in any way benefit them—but that the Jews might "perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness, is accepted with him." Acts x:34, 35. We wish, in conclusion, to call attention to the striking difference in the forms of speech used with reference to water baptism and Holy Spirit baptism. "Go teach *all nations*, baptizing them." "Preach the gospel to *every creature*; he that believeth and IS baptized shall be saved." *Every creature, among all nations*, who is capable of hearing and believing the gospel, may be baptized with the baptism connected with faith as a condition of salvation. How very different the style when speaking of Holy Spirit baptism! "He shall baptize you with the Holy Ghost and with fire." "Ye shall be baptized with the Holy Ghost not many days hence." When speaking of that coming down to us and designed to be perpetual, the style is *all nations, every creature*; but when speaking of Holy Spirit baptism it is you, ye, and this is the extent of it. Kind reader, is not this significant?

#### THE GIFTS OF THE HOLY SPIRIT

Speaking of the Son of God, John the Baptist said: "God giveth not the Spirit by measure unto him." John iii:34. This language clearly implies, as stated elsewhere, that God gave the Spirit by measure to others. Indeed, it may be safely said that Jesus was the only person who ever possessed the Spirit without measure—who was always speaking and doing the things suggested by it. The prophets and apostles spake and acted under it occasionally, He always. But we have seen that there was a baptism with the Spirit which was a measure of it sufficient to temporarily possess and inspire those who received it. This measure of the Spirit was the promise of the Father, and was given by Him through His Son to the disciples on the day of Pentecost, and to the Gentiles at the house of Cornelius. See Acts xi:17. But we must be careful that we do not confound the Spirit with the gifts of the Spirit. The inspiration and energizing influences of the Spirit are not the Spirit. But there was another measure of the Spirit which was capable of imparting



extraordinary gifts to the disciples, which we propose to examine for a time. That this measure of the Spirit was different from the baptism of the Holy Spirit, is evident from the fact that *the latter always required a divine administrator*, while the measure under consideration was imparted by *the laying on of apostolic hands*. That this measure of the Spirit was different from the ordinary measure received by all Christians is clear from several considerations. First: “It was imparted by the apostles through the imposition of their hands, as before stated, while the ordinary measure was received by the hearing of faith. See Gal. iii:2. Second: Miraculous power was always imparted by it, and *manifested* by those who received it, while no such manifestations attend the ordinary measure. Third: At Samaria and other places, persons believed the gospel and were baptized, and, therefore, enjoyed the ordinary measure of the Spirit for some time *before this measure* was imparted to them by the apostles. The power to impart this measure of the Spirit was what Simon sought to purchase with money, and was called by Peter the gift of God” (Acts viii:20), because God gave it to the apostles, who alone possessed it. Though this power of imparting the Spirit by the imposition of apostolic hands was *the gift of God*, it was neither the Spirit nor the gift of the Spirit. And the Spirit itself, though given in different measures, at different times, to different persons, in different ways, for different purposes, was always *the gift of God* and the *same Spirit*. There is one Spirit, and only one; hence, Paul says: “There are diversities of gifts, but the same Spirit.” 1 Cor. xii:4. We have seen that baptism with the Holy Spirit required a divine administrator, hence on the day of Pentecost and at the house of Cornelius it came from heaven in its amplitude—“the self-same Spirit dividing to every man severally as he would” the measures and manifestations appropriate to each.

The phrase “the gift of the Holy Ghost” occurs Acts ii:38, and x:45, and in both places must be understood as equivalent to “the Holy Spirit as a gift,” yet we are persuaded that the same measure of the Spirit is not alluded to in both places. “While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost; for they heard them speak with tongues and magnify God. Acts x:44-46. That this was that measure called the baptism of the Holy Spirit is plain from the fact that when Peter rehearsed the matter before his brethren, he said: “As I began to speak the Holy Ghost fell on them as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost” (Acts xi:15, 16); thus quoting the language of the Lord concerning baptism with the Holy Ghost as applicable to this event. But it was not until after the Holy Spirit had

been poured out on the disciples “at the beginning,” on the day of Pentecost, that the multitude came together, to whom Peter promised the Holy Ghost as a gift; hence, it could not have been the baptism of it to which he referred when he said: “Ye shall receive the gift of the Holy.” Acts ii:38. But did Peter here mean the Holy Spirit itself, in some measure of it, or did he mean that they should receive something imparted to them by the Spirit? Paul says: “There are *diversities of gifts*, but the same Spirit.” Peter did not say: “Ye shall receive a gift, some gift, or any gift of the Spirit, but *the gift* of the Holy Spirit.” He uses the singular number and definite article; hence we conclude he must be understood to mean some measure of the Holy Spirit.

But to what measure of the Spirit did the apostle allude? We have seen that he did not allude to the baptism of it; then it only remains for us to inquire whether he alluded to the ordinary measure which always follows as a necessary result of adoption into God’s family; or did he mean to promise them an extraordinary endowment of it peculiar to the apostolic times? We can not regard it very important to settle this matter in favor of one question or the other. All agree that there were extraordinary endowments of the Spirit conferred upon those, or at least many of them, who believed and obeyed the gospel in the apostolic times; and all agree that all Christians, from then until now, receive the Spirit of adoption—that all Christians may unite in saying: “The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” Rom. v:5. While good and true men differ as to *how* the Spirit is received, all agree that it is received and in some sense dwells in every Christian. It is not important, therefore, whether Peter referred to this or that measure of the Spirit; yet it may not be amiss to state that, as the apostles had power to communicate the Spirit in an extraordinary measure to such as believed and obeyed the gospel under their ministry, and as they deemed it so important that the primitive Christians should thus extraordinarily receive it, as to send Peter and John from Jerusalem to Samaria to confer it upon the disciples first made there, we are inclined to think that Peter intended to promise something more than the ordinary measure of the Spirit to those he addressed at the beginning. Surely, it was as important that the first disciples made at Jerusalem should receive the extra-ordinary endowment as it was that those of Samaria, Ephesus, and other places should receive it. Nay, more; there were dwelling at Jerusalem Jews, devout men, from every nation under heaven, and it is fair to suppose that some of every nation were converted on that occasion; and it is more than probable that it was through these men that the commission was carried out. The apostles preached to all nations on that day; and when the persons there converted returned to their homes, bearing the gospel to every creature, the commission was carried out—“their sound went into all the earth and their words unto the ends of the world.”

Rom. x:18. Surely, if these gifts of the Spirit were for the confirmation of the Word in Jerusalem, Samaria, and Ephesus at its first proclamation, it was not less important that these converts, who were to go into all the world with the gospel, should be able to confirm its truth when they first preached it in their respective countries. Hence, we conclude that Peter promised the *Spirit to such as would believe and obey the gospel there in as ample measure as he had power to impart it to them*. Why should he not thus amply bestow it upon them, having the power to do so? and why should he not thus amply *promise* it to them? Did he wish to bestow it upon them without apprising them of it, that he might afford them an agreeable surprise? But as a settlement of this matter could have no practical bearing upon our investigation, the subject is not worth debating, and we will not consume further space with it. Our purpose is, more particularly, to show that there were extraordinary manifestations of the Spirit in the apostolic times, what they were, and how they were conferred, that they were to cease, have ceased, how and when they ceased, and consequently need not be expected now.

Jesus said, in the final commission: “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe, In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover.” Mark xvi:15-18. By this we see that signs were not confined to the apostles alone, but were to follow them that believe. This has been a sweet morsel to infidels from the time miracles ceased until now. The Mormon claims to exhibit these signs now; and he sneeringly tells you that you do not believe your own book. It says: “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” You believe that; oh yes! but when it says “these signs shall follow them that believe,” you do not believe that. Yes, we believe it all; but we will not allow an infidel to divide and interpret it for us.

We were once asked by an infidel why these signs do not follow them that believe. Jesus said they should follow them that believe. Persons profess to believe, and still we do not see the signs following. What is the reason? Until such persons learn to discriminate between things *ordinary* and *extraordinary*—until they can “rightly divide the word of truth”—it will ever be unintelligible to them. They never will understand it, and therefore never will have any well-grounded faith in it. Nor do we think it at all strange that persons should fail to understand the subject of the Spirit’s influence, and therefore teach that it is enveloped in mystery—entirely incomprehensible to finite minds, who mix up the baptism, gifts, reception, and operation of the Holy Spirit. Nor is it strange

that they fail to understand us and continue to misrepresent our teaching; for when we deny them the baptism of the Holy Spirit, which they have failed to distinguish from the operator of the Spirit, and therefore regard them as one and the same thing, it is natural that they should understand us to deny the operation of the Spirit in denying the baptism of it. But Jesus said these signs should follow them that believe. Did they follow? At Samaria “the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city.” Acts viii:68. Here we find that the very things which Jesus said should follow, really did follow.

We next propose to show that these signs which Jesus said should follow them that believe, and which we have seen did follow, were among the gifts of the Spirit. What were the gifts? “To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the self-same Spirit, dividing to every man severally as he will.” 1 Cor. xii:8-11. Thus we see that these gifts of the Spirit were the same things which Jesus said should follow them that believe, and which we have found, at Samaria and other places, did follow. Before leaving this quotation it may be well to remark that no one man possessed all the gifts, but they were given, one to this, and another to that man—“the self-same Spirit dividing to every man severally” the gifts appropriate to each.

How, then, was the Spirit imparted by which these gifts were conferred? As the baptism of the Holy Spirit enabled those who received it to speak with tongues—and speaking with tongues is here said to be one of the gifts of the Spirit—is it true that all these miraculously-endowed persons were baptized with the Spirit? We think not. The baptism of the Spirit was the gift of the Father (Acts ii:4), sent from heaven by the Son. No human being was ever entrusted with the administration of it; but when these spiritual gifts were to be manifested, “then laid they *their hands on them, and they received the Holy Ghost*. And when Simon saw that through laying on of *the apostles’ hands* the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.” Acts viii:17-19. Then it was through the laying on of the apostles’ hands that God gave the Holy Ghost to believers, by which these extraordinary gifts of the Spirit were conferred. And it is

expressly said that Simon “had neither part nor lot in this matter” (Acts viii:21); and we suppose he had as much part and lot in it as had any one else save the apostles.

That these spiritual gifts were uniformly imparted by the laying on of apostolic hands, is made probable by the fact that the *presence of an apostle* was indispensable to the reception of them. Had it been possible for the apostles to have imparted these gifts by *prayer*, it occurs to us that a useless trip from Jerusalem to Samaria was imposed upon Peter and John. Certainly, their prayers would have been as efficacious in that city as in this: they would have been addressed to God, who could hear in one place and answer in another—and did so in numerous instances (see Matt. viii:5-13). He was God afar off as well as near by. Paul said to his brethren at Rome: “I long to see you, that I may impart unto you some spiritual gift.” Rom. i:11. This shows, most clearly, that, however much Paul desired to impart spiritual gifts, he had not the power until he could visit those to whom he would impart them. When he passed through the upper coasts of Asia and came to Ephesus, he found certain disciples, of whom he inquired: “Have ye received the Holy Ghost since ye believed?” By this it seems to have been customary for the apostles to impart this endowment of the Spirit to the disciples wherever they met them, unless they had previously received it. Hence, finding that these disciples were entirely ignorant of it, and that they had been baptized with John’s baptism after its validity had ceased, he instructed them in the way of the Lord more perfectly, after which “they were baptized in the name of the Lord Jesus. And when *Paul had laid his hands upon them* the Holy Ghost came on them; and they spake with tongues, and prophesied.” Acts xix:5, 6. Then, whether this endowment was ever imparted otherwise than by the laying on of apostolic hands or not, it is certain that they did impart it in this way; and we have no account of its ever being imparted in any other way, and they could not impart it without being present, where their hands, at least, *could* have been laid on.

From this stand-point it is easy to see when and how these signs, or spiritual gifts, ceased. As none but the apostles, as instruments in the hands of God, had power to impart this endowment of the Spirit to those who believed and obeyed the gospel, it is obvious that when they died, the power to work miracles necessarily ceased to be conferred upon any person; and when all died who had received the power at the hands of the apostles, they, of course, ceased to be performed. That none but the apostles had power to impart that measure of the Holy Ghost by which these gifts were conferred, is plain from the fact that “when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost.” Acts viii:14, 15. Philip, it seems had the power to exercise the gifts of the Spirit, but, not being an apostle,

he could not transfer this power to any one else; hence the necessity of sending Peter and John to them for that purpose—the apostles alone possessing such power.

As we have said that this Philip, who preached the gospel to the Samaritans, was not an apostle, and as one of the apostles was named Philip, it may be well for us to turn aside long enough to examine this matter a little.

The New Testament clearly speaks of three persons named Philip:

*First*, Philip, the brother of Herod, whose wife was Herodias, at the request of whom Herod had John the Baptist's head taken off. This Philip was "tetrarch of Iturea and of the region of Trachonitis." Luke iii:1.

*Second*. The apostle Philip, of whom we have an account as one of the twelve—Matt. x:3; Mark iii:18; Luke vi:14; and as one of the eleven, after the fall of Judas, and before the election of Matthias—Acts i:13. This Philip "was of Bethsaida of Galilee." John xii:21.

*Third*. Philip the evangelist, who lived in Cesarea, into whose house Paul and company entered; and who "had four daughters, virgins, which did prophesy." Acts xxi:8, 9. He "was one of the seven." Acts xxi:8. What seven? "Then the *twelve* called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, and whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and *Philip*, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the apostles." Acts vi:2-6.

Could any thing be more plain? The apostle Philip was one of the *twelve* who declined to leave the ministry of the Word, and commanded the selection of *seven* others from among the disciples, one of whom was Philip; hence the language: "We entered into the house of *Philip the evangelist, which was one of the seven*; and abode with him." Acts xxi:8. Following up the history of these seven from their appointment in the sixth chapter of Acts, we find in the seventh chapter an account of the death of Stephen. The second verse of the eighth chapter speaks of his burial; then, in close connection, the fifth verse declares that "Philip went down to the city of Samaria, and preached Christ unto them." Then can we be mistaken in saying that this was Philip the evangelist, but not the apostle Philip? "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost (for as yet he was

fallen upon none of them; only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost.” Acts viii:14-17. Had this Philip, who was already at Samaria, been an apostle, why the necessity of sending Peter and John from Jerusalem to Samaria that they might impart the Holy Spirit to the Samaritan disciples? Surely, one apostle could have done this as well as others. Are our readers sufficiently acquainted with the Samaritan preacher? then we will return to the examination of spiritual gifts.

These gifts were not given as toys, to be sported with by those to whom they were given as they might think proper. Even the apostles themselves possessed them only to a limited extent. When Paul was shipwrecked on the island called Melita, he gathered a bundle of sticks and laid them on the fire, and there came a viper out of the heat and fastened on his hand; yet he shook off the beast into the fire, and felt no harm. Acts xxviii:3, 5. Did Jesus say “they shall take up serpents; and if they drink any deadly thing, it shall not hurt them?” Surely, the ever-faithful Son of God remembered this promise to His humble, persecuted disciple just then. But this was not all—Jesus further said: “They shall lay hands on the sick, and they shall recover.” Hence he not only protected Paul’s person from harm, but “it came to pass that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed.” Acts xxviii:8, 9. By this we learn that Paul possessed in an eminent degree the power to heal the sick, which is enumerated among the spiritual gifts; nevertheless he informs us that *he left Trophimus at Miletum sick*. 2 Tim. iv:20. Why would Paul leave his friend and traveling companion sick, having the power to heal him? Surely, if he could have done so, he would have cured him. The reason why he did not, can only be found in the fact that he only possessed such power when the glory of God would be exhibited by its exercise.

But for what were these spiritual gifts bestowed upon the primitive disciples? After Jesus had given to the apostles their commission to preach the gospel to every creature, promising salvation to those who would believe and obey it, and assuring them that these signs (gifts of the Spirit) should follow them that believe, we learn that “they went forth and preached everywhere, the Lord working with them, and *confirming the word* with signs following.” Mark xvi:20. Then these signs were for the confirmation of the Word at its first proclamation. Hence Paul said to the Romans: “I long to see you, that I may impart unto you some spiritual gift, *to the end ye may be established*, that is, that I may be comforted together with you by the mutual faith both of you and me.” Rom. i:11, 12.

In the infantile state of the church, when it was dependent upon oral instructions for all things pertaining to life and godliness, the Lord graciously attended, and confirmed the Word preached by these extraordinary demonstrations of the Spirit. Hence, says Paul to the Corinthians: “And I, brethren, when I came to you, came not with excellency of speech or of wisdom declaring unto you the testimony of God; for I determined not to know any thing among you, save Jesus Christ, and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God.” 1 Cor. ii:1-5. Persons sometimes say of a preacher, “He is so smart that he can make error appear as truth—he would make you believe a crow is white as a swan were he to make the effort.” Though this is not very complimentary to the intelligence of the people, the devil sometimes seeks thus to catch away the seed sown, by making the people believe that it is the shrewdness of the preacher, and not the truth, which makes his positions look plausible. The apostle made no effort to fascinate and charm the Corinthians by his eloquence, excellency of speech; nor by his learning, enticing words of man’s wisdom. As to these, he was with them in weakness. But that they might be established and their faith unshaken, his preaching was confirmed by signs following, here called demonstration of the Spirit, and of power that their faith should not stand in the wisdom of men, but in the power of God. When Jesus ascended up on high, he led captivity captive and gave gifts unto men. How did he give these gifts, and what were they? By the Spirit he prepared some men to be “apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.” And what were these for? “For the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ.” And how long were these gifts to remain? “Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man [perfect Church], unto the measure of the stature of the fullness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine.” Eph. iv:11-14. Paul tells us “Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.” 1 Cor. xiii:8. These were among the spiritual gifts, and it is here expressly stated that they should have an end; and we have clearly seen just how and when they did end. Having a perfect record of these signs given by inspiration of the Holy Spirit, there is no necessity for them to be repeated now; and to wish to see them, is but to confess our want of confidence in the Bible—virtually saying, “I know, God therein says they occurred, but I am not sure the record is true: I would prefer to see them myself.” “If the word spoken by angels was



steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God, also, bearing them witness, both with signs and wonders, and divers miracles and gifts of the Holy Ghost, according to his own will?" Heb. ii:2-4. Kind reader, let us ponder well this soul-stirring question. This great salvation first spoken by the Lord, was confirmed by them that heard him; God, also, bearing them witness with signs, and wonders, and divers miracles and gifts of the Holy Spirit according to His will; and they are written, as were the signs of Jesus, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through His name. Oh! then, how shall we escape if we neglect it? As surely as every transgression and disobedience, under the law, received a just recompense of reward, so surely will we be rewarded according to our works.

### THE OPERATION OF THE HOLY SPIRIT

That it is necessary that man be *converted* in order to the enjoyment of the favor of God is not a matter of controversy with any save Universalists; and we are not quite sure we could do any good by stopping to debate the question with them just now. They say, they believe the Bible to be a revelation from God, and therefore true. It says "These shall go away into ever lasting punishment; but the righteous into life eternal." Matt xxv:46. "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." John v:28, 29. "The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments." Luke xvi:22, 23. And what more? "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone." Rev. xxi:8. These are enough for us; and if they will not suffice for those *who profess to believe the Bible*, then they would not be persuaded, though one should arise from the dead. That all intelligent men and women, in a land of Bibles must be converted or lost, we will assume as a settled fact.

That the Spirit does operate in conversion, is admitted by all who are expected to be benefitted by our labors; hence, we offer no argument to prove that which no one denies. Though we have sometimes, nay, often, *heard of a people* who deny the operation of the Holy Spirit in conversion, we have never met a single man who so taught; nor have we ever read any thing from the pen of any man who had so written. Lest, therefore, we waste our ammunition in "shelling the woods" we will wait for the appearance of the enemy, before we make war upon him. Nor do we propose any examination of what the

Spirit *can or can not do*. The questions which concern us are, *What does it do, and how does it do it?*

We have seen, in another department of our work, that on the day of Pentecost God established upon the earth a system of government, variously styled, the kingdom of God, the kingdom of heaven, the kingdom of God's dear Son, the Church of God, the temple of God, the house of God, the household of faith, the body of Christ, etc. Concerning this organization, we are now prepared to see:

First, That those who established it were directly instructed by the Holy Spirit.

Second, That, from the time of its organization, it became the dwelling-place of the Holy Spirit through all succeeding time; and,

Third, That it is the medium through which the Holy Spirit puts forth its power for the conversion and salvation of man.

To an examination of these propositions, in their order, we solicit the attention of the reader for a time.

First, then, that those who established it were directly instructed by the Holy Spirit. This has been so thoroughly examined already that it need not detain us long. Still it is important to remember that "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts ii:4. Then their teaching was but the teaching of the Holy Spirit through them. Every announcement made, every condition imposed, every blessing promised, and every punishment threatened, was spoken by the Holy Spirit through men selected for the work, and was made binding on men here and ratified in heaven.

Second, that it became the dwelling-place of the Holy Spirit through all succeeding time is apparent from several considerations:

1. "The body without the Spirit is dead." Jas. ii:26. "The body is the Church." Col. i:18 and 24. Then if there was ever a time when the Spirit was not in the body of Christ or Church it was surely a dead body.

2. When Paul said, "There is one body and one Spirit," it is next to certain that he meant to teach that there is one body, and one Spirit in this body.

3. In speaking of it as a temple or building, and the disciples as living stones in it, the apostle says: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." 1 Cor. iii:16.

4. Jesus said to the disciples before His death, "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." John xiv:16. "The Comforter is the Holy Ghost." Ver. 26. From these Scriptures it is apparent that when the Holy Spirit came, and the Church or body was organized by its directions, it took up

its abode in it; not for a season only, but as an abiding guest and Comforter forever; and thus it is that the disciples are “Builded together, for an habitation of God through the Spirit.” Eph. ii:22. Third: We come now to an examination of our third proposition, namely, that the Church, thus organized by the Spirit, is not only its dwelling-place, but is the medium through which it puts forth its power for the conversion and salvation of man. The kingdom or church of God, and the kingdom of Satan, are the great antagonistic governments or powers of earth. They are engaged in a perpetual war against each other; and each is seeking to capture the subjects of the other. They do not discharge their prisoners on parole; but each one taken is forthwith made a recruit in the ranks of the captors. Paul minutely describes the armor furnished the soldiers of the cross in this great struggle. After describing the character of the enemy, he says: “Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.” Eph. vi:13-17. There are many valuable thoughts suggested by the different parts of this armor, which we have not time to notice. We wish to call attention to the fact, that the disciples are to don this armor and use it; not lay it on the center-table as a keepsake, but *use it*. That this spiritual war is both *offensive* and *defensive* is suggested by the fact that there is both a *sword* and a *shield* belonging to the armor. This is for protection against the darts of the enemy, that is for making wounds upon him. He that enters the army taking only the shield, that he may protect himself, while others fight the enemy, makes rather a worthless soldier. Soldiers of the cross are required to take the *whole armor* of God, that they may “fight a good fight,” for their own salvation, and the salvation of others. The Word of God is the sword of the Spirit, and the disciples are to use it in order to rescue their fellowman from the enemy, and enlist him as a soldier against him—that he may be delivered from the power of darkness and translated into the kingdom of God’s dear Son. Are we letting the sword of the Spirit rust in its scabbard? “Ye are the salt of the earth; if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.” Matt. v:13.

*The Holy Spirit, dwelling in the body, operates through its members with its teaching upon such material as comes within the range of its influence.* The teaching of the Spirit, put forth through the members of the body, is both *theoretic* and *practical*. The gospel is the power of God unto salvation to every one that believeth; and he has ordained that it

shall be preached to all nations—every creature, that he may learn the theory by which God proposes to save him. But this is not all of it. There must be a practical exhibition of the Christian religion in the life of the disciples; hence Jesus said to them: “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” Matt: v:16. That this be spiritual light, the good works must be those “which God hath before ordained that we should walk in them.” Eph. ii:10. Every thing necessary to a thorough exhibition of the Christian religion, both theoretically and practically, is comprehended in the Scriptures, “Given by inspiration of God,” for they are “profitable for doctrine, for reproof, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Tim. iii:16, 17. The man of God is designed to be perfect, and the Scriptures given by inspiration were designed to make him so. They not only *furnish him*, but *thoroughly* furnish him, not only to *some good works* but to *all good works*. Does it not follow, then, that there is nothing left discretionary with man? Nay, if there be any work to which the man of God is not thoroughly furnished by the Scriptures, does it not follow that it is not a good work? “As His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.” 2 Peter i:3.

But we have seen that the promised Comforter was to reprove the world of sin, righteousness, and judgment. That this Comforter was the Holy Spirit, and that it did come to the disciples, and was received by them, we have already seen. That it did reprove, and is reproofing, the world of sin, righteousness, and judgment is a fact so generally admitted that we need not stop to offer proof of it. The controverted question is, *How did it do it?* To this question we will give our attention for a time. Did the Spirit come from heaven to the *world*? What do we understand the Saviour to mean by the term *world* in the passage under consideration? Certainly, it will be conceded that He did not mean the material universe, but that He meant the wicked people who committed sin of which to be reproofed, in contrast with the disciples. Then was the Holy Spirit given directly to the wicked, that it might enter their hearts and reprove them? No; it was promised to the disciples. Jesus said to them: ‘I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom *the world can not receive*, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you and shall be in you.’ John xiv:16, 17. Then, the Spirit was not only promised to the disciples to dwell with and be in them, but it is said, in great plainness, that the world, which was to be reproofed by it, *could not receive it*. On the day of Pentecost the promised Spirit came, and through Peter used

words calculated to convey to those who heard just such ideas as were necessary to be communicated to them to make them sensible of the sin of which they were to be reproved. Believing Jesus to be an impostor, they had crucified and slain Him; but Peter used such arguments as convinced them that in this they were mistaken. At the close of his speech he said: "Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now, when they heard this, they were pricked in their heart." Acts ii:36, 37. This is all plain. The Spirit reproved them through Peter's words which they understood and believed, and thus operated sensibly upon them—cut them to the heart. When God created man, He gave him an organization capable of receiving just such impressions as He designed should be made upon him. He placed within him a mind capable of appreciating communications from his Creator and his fellowman; and He gave him certain senses through which to receive such impressions as are necessary to the accomplishment of his mission on the earth. Hence, we conclude that, in order for man to receive instructions from any source, they must be embodied in words adapted to his comprehension and directed to the mind through the avenues which God has opened to it. In keeping with this arrangement, we find that in every period of man's existence, when God wished to communicate an idea to him, He embodied it in words adapted to his capacity, and gave it to him either in person or through some agent selected for that purpose. Even so, when the Spirit reproved man of sin, it is said: "Ye men of Israel, hear *these words*: Jesus, of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts ii:22, 23.

When the angel of the Lord told John, in the Isle of Patmos, what to write to each of the seven Asiatic churches, each message closed by saying: "He that hath an ear, let him hear what the Spirit saith unto the churches." Hence, the words which John wrote by inspiration of the Spirit were the word of the Spirit, and by hearing them we hear what the Spirit said to the churches. Then, it follows that when we hear the words of an inspired man we hear the words of the Spirit, and when we have the thoughts legitimately belonging to such words, we have the thoughts communicated by the Spirit. In this way even "now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim. iv:1. The Spirit, then, does not speak in mysterious and incomprehensible ways, but it speaks expressly—in words easy to be understood. "Holy men of God spake as they were moved by the Holy Ghost." 2 Peter i:21. We have a faithful record of what they said; hence,

“they being dead, yet speaketh.” Heb. xi:4. Paul said: “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.” 1 Cor. ii:9-13.

And again: “For this cause I, Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery (as I wrote afore in few words; whereby, when ye read, ye may understand my knowledge in the mystery of Christ), which in other ages was not made known unto the sons of men, as it is now *revealed unto his holy apostles and prophets by the Spirit.*” Eph. iii:1-5. Here we learn that things which in other ages had been a mystery to other people were by the Spirit revealed and made known to Paul and other apostles and prophets, and that Paul had written them to his brethren, so that when they read they could understand his knowledge of what had previously been a profound mystery. “And what shall I say more? for the time would fail me” to quote all the Scriptures which prove that the lessons taught by the prophets and apostles were nothing less than the teaching of the Holy Spirit. David said: “To-day, if ye will hear his voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness, when your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways.” Ps. xcv:7-10. Paul quotes this language, saying: “Wherefore, as the Holy Ghost saith, To-day if ye will hear his voice,” etc. Heb. iii:7-10. Why did the apostle thus quote the language of David as the language of the Holy Ghost? Because “David, the son of Jesse, said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and his word was in my tongue.” 2 Sam. xxiii:1, 2. Hence it was, too, that Peter quotes David, saying: “The Holy Ghost by the mouth of David spake,” etc. Acts i:16. Thus we see why Paul and Peter quote the words of David as the words of the Holy Spirit spoken by him; and, therefore, any effect produced upon the heart as properly growing out of such language can be nothing less than an effect produced by the Holy Spirit.

Having found that the Holy Spirit has clothed its ideas in words adapted to the comprehension of man, we can see a beauty and fitness in the parable of the sower and the explanation of it by the Saviour. He says: “The seed is the word of God. Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their

hearts, lest they should believe and be saved.” The devil knows well that if he can keep the people away from the Word of God, or get it away from them after they have heard it, all are his. Hence, he makes every effort he can to keep it from them. He will bolt church doors against it; call it all the ugly names he can think of to keep people from hearing it; if, in spite of him, they hear it, he offers every gratification that the flesh can desire to choke it out. “They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for awhile believe, and in time of temptation fall away. And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it and bring forth fruit with patience.” Luke viii:11-15. As the farmer can not reap a crop without seed has been sown, neither can there be a spiritual crop without spiritual seed; and as *the Word of God is the spiritual seed*, it follows that where the Word of God is not preached, or the seed in some way sown, there can no be spiritual crop. This is so very evident that we need not offer arguments to support it. “Faith cometh by hearing, and hearing by the word of God.” Rom. x:17. Where the Word of God is not, it can not be heard, and hence there can be no faith, and “he that believeth not shall be damned.” Mark xvi:16. Hence, no word of God, no faith—and no faith, no salvation for intelligent men and women in a land of Bibles. Before there was a written Word, “it pleased God, by the foolishness of preaching, to save them that believe.” 1 Cor. i:21. The press is *now* a very extensive sower of the Word of God; but *then* men went everywhere preaching the Word. Hence, Paul asks: “How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?” Rom. x:14, 15. Before the gospel was written so as to afford preachers an opportunity of learning it by study, God miraculously called, qualified, and sent men to preach; but now, if they would know any thing, they had better observe Paul’s charge to Timothy: “Give attendance to reading.”

That we may, if possible, more clearly see the medium through which the Spirit operates, we will notice another scripture or two. “The Lord said, My Spirit shall not always strive with man.” Gen. vi:3. How did the Spirit of the Lord anciently strive with the people? “Yet many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets: yet would they not give ear.” Neh. ix:30. Thus we see that the Spirit strove with, bore with, and testified against, the people, but was located in and did its work through the prophets, and by resisting their words the people resisted the teaching of the Holy Spirit. The devoted Stephen said to his persecutors: “Ye stiff-

necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.” How did their fathers resist the Holy Ghost? “Which of the prophets have not your fathers persecuted?” Then, by persecuting the prophets they resisted the Holy Ghost. “When they heard these things they were cut to the heart”—reproved of sin—operated on by the Holy Spirit; but did they receive the Spirit? Surely not. “They gnashed on him with their teeth; but he being full of the Holy Ghost looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord and cast him out of the city, and stoned him.” Acts vii:57, 58. By this narrative we see clearly that the Spirit was located in Stephen, and through his words operated on the people; yet they did not receive the Spirit, but resisted it. The Holy Spirit was in Stephen, but the spirit of the wicked one was in the people. It is one thing, therefore, to be operated on by the Spirit, and quite another thing to receive the Spirit. On the day of Pentecost the Spirit operated in the same way, but the result was very different. It was in Peter, and through his words cut the people to the heart. “Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.” Acts ii:41. In place of gladly receiving Stephen’s words, they resisted the Holy Spirit and put Stephen to death. Persons operated on by the Spirit may receive or reject its teaching as they may elect.

All bodies, or organizations, have spirits within them, and can not exist without them. Not only so, but every organization or body has its own peculiar spirit. The Free Mason, Odd Fellow, Sons of Temperance, and Good Templar organizations, each has its own peculiar spirit. And it is a working, operative spirit, too, operating through the members with its teaching on such material as comes within the range of its influence. And when it makes any thing it makes material for its own body and nothing else. That is, the spirit of Masonry, if it makes any thing, makes Masons, and never makes an Odd Fellow or Son of Temperance. The spirit of Odd Fellowship makes Odd Fellows, but never makes Masons, or any thing else. Mormons, Baptists, Presbyterians, Methodists, and Christians, all have spirits peculiar to their own respective organizations or bodies. These spirits, too, are working spirits, operating through their members with their teaching on the people. When the spirit of Catholicism operates it always makes a Catholic, and never makes a Mormon, Baptist, Presbyterian, Methodist, or a Christian. When the Mormon spirit operates, it always makes, if any thing at all, a Mormon, and never makes a Catholic, Baptist, Presbyterian, Methodist, or Christian. To this, all but Catholics and Mormons will agree. Shall we take another step? *When the Holy Spirit*



*operates with its teaching, it always makes Christians, and never makes a Catholic, a Mormon, or any thing else.* Until all agree to this? “No,” says an objector; “I see what you are at, and you are mistaken. I will give you an instance where the Spirit made Methodists, Baptists and Presbyterians. There was a protracted *union meeting* in our town (or neighborhood, as the case may be) in which these several denominations were engaged. The Spirit was profusely poured out, and the meeting was abundantly blessed to the conversion of scores of persons, some of whom joined each of the denominations mentioned.” Very well. It yet remains to be shown that this was the work of the Holy Spirit. Let us see. Perhaps this meeting was gotten up by these parties, not to oppose the powers of darkness, or put to flight the armies of Satan; but to put down what the preachers were pleased to call Campbellism. They told the people not to hear such stuff. They had bolted their doors against all who dared to say as Jesus did, “He that believeth and is baptized shall be saved,” or as did the Spirit, by Peter, “Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins.” But still the people would go to hear, and this *union meeting* was gotten up as an effort to create, if possible, a deeper prejudice in the minds of the people to keep them from hearing. “It is but the teaching of the Bible, and as sure as the people continue to hear it they will believe it. Our peculiarities are all in danger, and we must unite to put them out of the way. This done, we can then fight and devour each other, as we did thirty years ago.” Now, as the spirit of this meeting was hatred and malice toward those who taught and acted according to the Spirit’s directions, and as Paul tells us, “The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, faith, meekness, temperance,” etc. (Gal. v:22, 23), fruit so very unlike the fruit of this meeting, it is clear that the very main spring of the whole affair was not the Spirit of Christ, but the spirit of anti-Christ.

But let us examine the teaching at this meeting, and see whether or not it resembles the teaching of the Spirit. The preachers say to sinners, “Ye wicked and uncircumcised in heart, the Lord’s arms of mercy are open wide to receive and bless you, but you will not come to Him that He may bless you.” The horrors of hell and the joys of heaven are painted in glowing colors before the audience, until some conclude they will secure these, and avoid those; and they at once put themselves under the instructions of the preachers, with hearts subdued to the will of God, as far as they know it. And how do they direct them? Do they say to them, as the Spirit by Peter said to those wishing to know how to be saved on the day of Pentecost, “Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins?” Nay, verily! Such a declaration would put out all the excitement as effectually as water puts out fire. What then? “Come into the altar or to the mourner’s bench.” Did the Spirit so teach the

Pentecostian inquirers? Nay, did the Spirit ever teach a son of Adam thus, from the beginning of time until now? Not a word like it. But the sinners, willing to do any thing to obtain the blessing, come to the altar as directed by the preacher (not the Holy Spirit). Then what follows? The congregation must all engage in prayer to God for them; and among the first petitions made in their behalf is something like the following: "O God, come now, we beseech thee, and pardon and bless these mourners." First they told the people God was willing, but they were not willing; now they are willing, but God is not. Hence they pray, beg, and beseech God to do that which they had previously declared Him always ready and willing to do. Is this the teaching of the Holy Spirit? It can not be. Surely God trifles not with His creatures in this way. But the preacher prays very earnestly to God, to baptize them (us, says he) "with the Holy Ghost and with fire, right now." And perhaps he has prayed for the same thing at every meeting he has attended, perhaps a dozen times at some of them. Did God anciently baptize the same persons with the Holy Ghost and fire day after day repeatedly? When we hear such a petition, we involuntarily think, if we do not say, Lord, forbid! But the excitement in some is now sufficiently high, and they rise, shouting, jumping, falling over benches, or on the floor, until it has become necessary for the friends to interpose, and restrain them by force, to prevent them from being injured or killed. What is the matter now? Will the Holy Spirit kill the people in converting them? Not so. If we believed it, the operation of the Holy Spirit, we would say, hands off, gentlemen, it is God's work. Fear not, he will do right. If He kills them, they ought to die. Others, who are not blessed with a temperament so highly excitable, are not so easily moved by excitement (which by the way, is the very pabulum upon which the whole meeting subsists); hence the preacher says to them, "You have got it. Get up and shout, and tell the people what the Lord has done for you." And it takes all the assurance the preachers and Spirit can all give to get them through. Others, who have a little higher intellectual development, have to get up and go home without "getting through" at all. What is the reason? Did any of the Pentecostian applicants fail? The preachers told them God was willing, and would bless them if they would come. They have come; and they have honestly and faithfully done as they were directed, and yet they have been disappointed. What is the matter? Were they not as honest and as humble as they ever could be? Had they not full confidence in the efficacy of the blood of Jesus? If they had not, they would not have gone into the altar. Did they not, from the great deep of their hearts, desire pardon? Were they any worse than those who get through, that it should cost them a harder struggle? Then we again ask, why were they disappointed? Not to be tedious, we must leave these unfortunate subjects to brood over, and account for their disappointment upon the ground that they are not of

the elect, OR by supposing that there is no reality in religion, and thus merge into the stygian pool of infidelity, while we attend to those who were fortunate enough to “get through.”

They must each tell an “experience of grace,” for which there is not a word of authority in the Bible. Persons under the instruction of the Spirit anciently were required to confess their faith in the Son of God, but these tell the workings of their own imaginations; and, not to be tedious in our examination of the many absurdities detailed, they usually contained the following four main points:

1st. They felt like, and therefore believed themselves the worst sinners living.

2d. They felt like, and therefore believed that their day of grace had forever passed.

3d. They felt like, and therefore believed that God could not be just and pardon persons so wicked as themselves.

4th. They felt like, and therefore believed that God for Christ’s sake had pardoned them.

As these four points enter into almost every experience we have listened to, we will examine them briefly.

1st. They never had killed any person or stolen any thing; others, having done both, were worse than they; therefore, when they believed themselves worse than all others, they believed a falsehood.

2d. They were then telling an “experience of grace,” claiming to have found a day of grace; hence, when they believed their day of grace forever passed, they believed a falsehood.

3d. They all believed God to be infinitely just, and were then saying that they believed He had pardoned them; so, if in this they were not mistaken, when they believed God could not be just and pardon them, they believed a falsehood.

Now, as their feelings had led them to believe three admitted falsehoods out of but four propositions, may we not at least suspect the truth of the fourth? Paul told his brethren that they were chosen to salvation “through sanctification of the Spirit and belief of the truth.” 2 Thess. ii:13. Then, if these persons were not mistaken in thinking themselves pardoned, Paul’s rule was reversed as to them, for they were not chosen in the belief of the truth, but in the belief of three falsehoods, as they themselves admit; and as the fourth proposition consists in believing that God had pardoned them without a compliance upon their part with the conditions upon which He had suspended their pardon, we must be permitted to think that there is as much probability in the truth of either of the other propositions as in this one. The vote is taken, however, and they are received.

But we are rather ahead of the proceedings—we must go back a little. Each one asks: “What church shall I join?” The preachers are all present. No one will say: “Join my church”—that would be too selfish; but they say: “Go to the grove, and secretly pray to God to direct you by the Spirit; then come back and join the church to which the Spirit, through your feelings, may incline you.” Very well; all go and pray to the same God, and are guided by the same Spirit, yet when they return, one will join the Presbyterians, and he will have water sprinkled on him as baptism; another, guided by the same Spirit, will join the Methodists, and have water poured on him as baptism; another, under the guidance of the same Spirit, will join the Baptists, and nothing will do him for baptism but immersion; and though, when he “got religion” twelve months before, he may, under direction of the Spirit, have been immersed by one of the Methodist preachers in the present meeting, he must now have it administered by a Baptist minister. The Methodist preacher who immersed him a year before, though now fully competent to preach, pray, exhort, sing, and assist in his present conversion, is nevertheless incompetent to administer baptism, though it be “a *mere non-essential*,” and his former baptism is therefore invalid, though it may have been immersion. Paul says: “By one Spirit are we all baptized into one body.” 1 Cor. xii:13. Now, as these were not all baptized into one body, but into several bodies, it is quite clear that they were not guided by the Spirit of which he spake.

Now, kind reader, is this picture over-drawn? Have you not seen all this and much more? We most solemnly aver that we have seen all this and many other things at such meetings too absurd to be spoken of in an essay like this without a compromise of our self-respect. Then, in the fear of God, allow me to ask, Did the Holy Spirit originate, preside over, or conduct the meeting?

There are a few thoughts connected with these revival meetings to which we respectfully invite the attention of those who believe that the Spirit operates directly, abstractly, or immediately on persons to effect their conversion. First: Why is it necessary that there be a meeting? Is it because the Spirit can not or will not operate on the people at their respective homes as well as when they are congregated? Or is it not true that they are called together that the *preacher* may have an opportunity of calling their attention to their spiritual interests. If so, it must follow that the Spirit is expected to operate through the preacher by such preaching, praying, singing, and exhortation as he may be able to bring to bear upon them.

Again: *Why is it important that the best revivalists be secured to conduct the more successful meetings?* If the Spirit operates immediately on the people, we can not see any use for a preacher at all; or, if one must be had, it would not matter whether he have ten

talents or one. An *immediate* operation of the Spirit can not be a *mediate* operation, and hence the preacher could have nothing to do with it, and one preacher would do as well as another. From our stand-point, we can easily see why one preacher may be more successful in conducting a meeting than another, but we can not reconcile it with the doctrine of *immediate* spiritual influences. The Spirit is in the church and operates through its members with its teaching upon such material as comes within the range of its influence, and it is to bring the people where they may hear its teaching that the meeting is called in the first place. Then, as the Spirit operates not *immediately* but *mediately*, the stronger the medium the more potent the influence. The Word of God is the sword of the Spirit, and as earthly governments wield their swords through their soldiery, so God wields the sword of the Spirit through His soldiery; and as an adroit fencer will use the instrument of death more successfully in carnal warfare, even so will skillful workmen more successfully wield the sword of the Spirit in fighting the battles of the Lord. God gives us bread by giving us soil, rain, and other means of producing grain of which to make it, but the richer the soil and better the season the more abundant will be the crop. So of every thing we enjoy through means—the more potent the means the richer the blessing.

But we are told that the devil operates on the people immediately. It is assumed that he has no written law or revealed will, nor does he make any verbal communications to man; hence he must either operate without words, arguments, or other visible means, or not operate at all. And if the Holy Spirit only operates on man *mediately*, and the devil *immediately*, then it follows, that the latter has more power than the former. We would respectfully suggest that the *modus operandi* of the Holy Spirit is not a question of power. We care not to examine whether the Spirit *can* or *can not* operate in this or that way. It is sufficient that we know how it *does operate*. Nor are we prepared to admit that the devil, even now, makes no verbal communications to men; on the contrary, he makes very many, both oral and written. It is true that there are no books bearing his *name* as author; nor did he write immediately any book known to us. But the same may be said of Jesus and the Holy Spirit. Neither of them wrote any part of the New Testament immediately, yet we accept it as the last will and testament of the one, and inspired by the other. We most firmly believe that four-fifths of the books extant, are doing efficient service in behalf of the devil. Does any one doubt it? Then let him look at the Mohammedan and Mormon Bibles, leading multiplied thousands away from Christ, after Mohammed and Jo Smith. Look, too, at the writings of infidels of every grade and hue, whose avowed purpose is to make the people believe that the Word of God is a

fable, and His Son an impostor. The time would fail us to mention even the *genera*, to say nothing of the *species* of the devil's literature, and yet we are told that the devil makes no verbal communications to man at all! Surely, even this is an example of such communications from his satanic majesty. We have seen that God has His government, and operates through His subjects, with His teaching, upon such material as comes within the range of its influence; even so, the devil has his government, and operates through his subjects, with his teachings, upon such material as comes within the range of its influence. Jesus said: "He that is not with me is against me; and he that gathereth not with me, scattereth abroad." Matt. xii:30; Luke xi:23. Therefore, all responsible persons who are not the disciples of the Lord are the children of the devil, and engaged in his service. "Ye are of your father the devil, and the lusts of your father ye will do." John viii:44. When he wished to operate on our progenitors in the garden of Eden, he *talked* to them; and as there was no human being through whom he might address Adam and Eve, he made a medium of the serpent, the most shrewd of all beasts; for which there would have been no necessity, had wicked men and women been numerous then as now. When he wished to torture Job he *talked* to God about him. When he tempted Christ he *talked* to Him, and offered Him inducements to serve him; some of which are not unlike the inducements presented by him now. It is said in the explanation to the parable of the sower, that the devil catches away the word sown in the heart. Do we not see this verified almost every day? Through his subjects, he calls it "Campbellism," and one of his subjects has recently written a book in which he calls it "Bald-faced infidelity," "water salvation," and many other ugly names, for no other purpose than to make it odious to the people, lest they believe it. Should they believe and obey the gospel, then he appeals to their ambition, by offering them places of honor in his government; or to their avarice by offering them wealth; or to their appetites, passions, or fleshly lusts, by offering them any and every gratification which their carnal natures can desire. Surely his resources are ample without resort to immediate communications upon any person, or class of persons. The Word and service of God are our only sure means of defense against him and his subjects. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Rom. vi:16.

If God has given us a full and perfect revelation of His mind and will concerning the redemption, conversion, salvation, government, spiritual growth, and final happiness of man in His Word, what need have we for influences of, or communications from, the Spirit without the Word? We can not conceive of an impression necessary to be made upon the heart of man which the Word of the Lord is not capable of making. If we wish to be enlightened, "The commandment of the Lord is pure, enlightening the eyes." Ps.

xix:8. If we wish to be made wise unto salvation, "The testimony of the Lord is sure, making wise the simple." Ps. xix:7. Paul told Timothy that "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." 2 Tim. iii:15. If we wish our souls converted to God, "The law of the Lord is perfect, converting the soul." Ps xix:7. He that is dead in trespasses and in sins may be quickened by the gospel: "Thy word has quickened me." Ps. cxix:50. "I will never forget thy precepts; for with them thou hast quickened me." *Ibid*, 93. If any one wishes to be spiritually begotten, Paul says: "In Christ Jesus I have begotten you through the gospel." 1 Cor. iv:15. Indeed, the Corinthians were saved by the gospel, if they were saved at all, Paul says: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved." 1 Cor. xv:1, 2. "O the depth of the riches both of the wisdom and knowledge of God!" What can we desire to perfect the scheme of salvation to which we are not thoroughly furnished in the gospel? We can see no use of sending the gospel to the heathen if the doctrine of abstract spiritual influences be true. If God converts sinners here where Bibles are plenty, without the Word, He will certainly be as kind to the heathen and convert them without the Word where they have no chance to hear it. If we believed this doctrine, we would not contribute one dollar to send Bibles or missionaries to them, for God will as surely convert them without the Word as He will any one here. If you tell us you do not want influences of the Spirit without the Word, but an accompanying influence with the Word, then is this not an attack upon the sufficiency and truth of the Word? It seems to virtually say: "I will not believe and obey the Lord in full assurance of faith in His Word until there is the accompanying influence of the Spirit through my own feelings confirming its truth." If the Spirit makes impressions through our feelings not conveyed by words, we would like to have the rule of interpretation. How shall we decide whether it confirms or contradicts the Word? If the message be that God has pardoned our sins, how shall we determine that it is not a message of condemnation? We can not see how communications from a dumb spirit can be reliable. It occurs to us that we would about as soon undertake to translate the tappings of table-legs into good English as any other kind of communications not made through words. Again: Paul said: "Faith cometh by hearing, and hearing by the word of God." Rom. x:17. Then, faith that comes by an abstract operation of the Spirit can not be the kind of faith of which Paul wrote. If he had been taught in the theological schools of modern times he would have said: "Faith cometh by feelings, and feelings by the Holy Spirit." If God gives man faith and converts him to Christianity by an abstract operation of the Spirit, we can not see why He will not give him all information necessary for his

present and eternal happiness in the same way. Certainly, we can as readily conceive of sanctification by the Spirit without the Word as of justification by the Spirit without the Word. Hence, the Bible is a dead book, if not “a dead letter.” A judge of the circuit court, whose name is quite familiar in this country, was celebrated for his ignorance of every thing but the law. On one occasion the connection of Scripture containing the “Lord’s prayer” was read in his hearing, whereupon “his honor” remarked, in all sober earnestness, “There is some right good reading in that book.” So, we suppose, the Bible may be respected for its antiquity and the “good reading” it contains; but as a way-bill from earth to heaven it is worth nothing if the feelings and speculations of men are allowed to supersede it. It was a useless application of the blood of Jesus when the new covenant was dedicated with it. If there are new revelations being constantly made by the Spirit, they become the last will of the Saviour, and as the last will abrogates all former wills, these abstract revelations must supersede the one dedicated by the blood of Jesus; and if these impressions are not new revelations, but simply the same that are in the Word, made known without the Word, then they are worthless, nay, mischievous, for it were much better to have them in the Word where they may be understood. Finally, this doctrine opens the door to every species of imposition as wide as the speculations of men may desire it. We can not conceive of a doctrine so odious that it may not be confirmed by the same kind of testimony. The feelings of the Roman Catholic tell him that the priest can pardon his sins for money, and sell him indulgences to commit others. Surely, he believes it real pardon or he would not give his money for it. The feelings of the Moslem tell him that Mohammed was a prophet equal to Jesus of Nazareth, and that he conversed with God and received the Koran from Him in person as Moses did the law at Sinai. The feelings of Brigham Young tell him that Jo Smith was the prophet of God and that the Book of Mormon, and not the Word of the Lord, is the rule of faith and practice; and can we object to what the Spirit tells him through his feelings, and at the same time offer him the same kind of testimony as evidence of our acceptance with God? We know not how any man, who admits the doctrine of abstract spiritual influences, can object to the faith of the Moslem, the Mormon, the Catholic, the spirit-rapper, or any one else who believes that the Holy Spirit, or any other spirit, communicated to him that upon which his faith is predicated, unless they can discredit the spirit which is said to have made the communication to him. Whenever they claim, as generally they do, that the Holy Spirit was the source of the communication, further objection can not be made by those who are committed to that kind of testimony.

Before dismissing the subject, it may be well to call the attention of the reader to a few things which have been improperly blended with the ordinary influence of the Spirit



in conversion, at least by some. The cases of conversion recorded in the Acts, all occurred in the days of miracles, and there were miracles connected with most of them. We have taken some pains to disconnect ordinary from extraordinary manifestations of the Spirit; we need only here remind the reader that, however prominent a miracle may appear in the record of any case of conversion as we do not live in the days of miracles, he must not expect the miracle to be reproduced in him. Again: the influence of *circumstances*, whether *accidental* or *providential*, are not the work of the Spirit in conversion. A merely accidental circumstance may take a man within range of the Spirit's teaching; *e.g.* a young man goes to meeting to see a young lady—to see some friend—simply to be in company, or transact some business; the gospel is preached, he becomes interested, and is finally converted. The *accidental circumstance*, whatever it may have been, which induced him to go to preaching, was not the influence of the Spirit, for this began when he came in contact with the teaching of the Spirit, through the preaching and other services at the meeting. The Scriptures furnish numerous examples illustrative of this fact. Lydia's occupation as a vender of purple, took her from Thyatira to Philippi, where Paul preached the gospel to her, by which God opened her heart, enlightened her mind, and she was converted; but the influence of the Spirit upon her heart, began not until Paul's preaching saluted her ears.

Again: The Jailer's occupation, as keeper of the prison in the city of Philippi, caused him to hear the Word of the Lord preached by Paul and Silas, by which he was converted, but he had not a spiritual idea until they spoke to him. Even after the miracles had ceased, he would have committed suicide, had they not prevented him. Had some one else been keeper of the prison, such one, and not he, might have been the beneficiary of the preaching.

A *providential circumstance* may prepare a man to favorably receive the Spirit's teaching; *e.g.* the death of a friend or near relative, or physical suffering. When death fastens upon the vitals of a lovely child, brother, sister, or parent, with whom our affections are borne away to the realm of spirits; or when our physical powers are exhausted by the blighting influence of disease and trouble, then it is, that we realize the insufficiency of human aid, and the instability of all earthy things. Our dependence upon God is brought home to us, and thus the heart is prepared for a favorable consideration of spiritual instruction; but not a ray of spiritual light can we derive from such affliction. We are simply prepared to consider what light we previously had, and to receive additional instruction if it is presented to us. We are not prepared to regard the mellowing influence of such afflictions as the work of the Holy Spirit in conversion; nor are they even within the line of *special providences*, for they are the common lot of all

men—the result of *general providence* or *natural law*. Nor would we be understood to deny the doctrine of special providence. Nay, we not only admit, but believe it; but *it is for God's children, and not to convert sinners*. Paul says: “We trust in the living God, who is the Saviour of all men, but *especially of those that believe*.” 1 Tim. iv:10. God has a general providence, of which all are the recipients, but He *especially* provides for them that put their trust in Him, according to His Word. Hence, “We know that all things *work together for good to them that love God*, to them who are the called, according to his purpose.” Rom. viii:28. “The eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil.” 1 Pet. iii:12. But we have no disposition to enter upon a discussion of this subject here. It is important to a proper understanding of the Holy Spirit's work in conversion, that we keep it disentangled from every thing foreign to it. If we can do this, and then quit hunting for difficulties and mysteries, we will not find many. The truths of God often sparkle as gems upon the surface of His Word, and are unobserved by those who are always digging tunnels, but never examine the virgin soil in its native simplicity.

#### THE RECEPTION OF THE HOLY SPIRIT

Having seen that the Spirit dwells in the body or Church—that the disciples are builded together for a habitation of God through the Spirit, and that the church is the medium through which the Spirit's power is exerted for the conversion and salvation of man, we come now to consider the relationship it sustains to each member of the body. Before leaving the disciples, Jesus said to them: “I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you.” John xiv:16, 17. There are several very important matters in this quotation, for which we will have use as we proceed; but at present, we are here to see that the Holy Spirit was promised as an abiding guest and comforter to the disciples, and as such it was to dwell with, and be in them forever. That this was not a figurative, but a literal indwelling of the Holy Spirit in the disciples is plain, from the fact that when the Spirit came, as promised, “they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.” Acts ii:4. It will scarcely be said that the disciples were only figuratively filled with the Holy Spirit on the day of Pentecost. Nay, it was *literally in them*, as the Saviour promised them it should be. Then, are we to believe that it was literally in them as an inspiring monitor, but as a comforter only figuratively? If not, and it was literally in the apostles to inspire them, we can see no reason why it should not be as literally in them as a comforter. And if it dwelt literally in them as a comforter, and as such was to

abide with them forever, we conclude that it must dwell in the disciples *now as literally as it was in them*. And here we must not forget that the Spirit was given to man by measure; and we have seen some of these measures fill their mission and pass away. It was to guide the apostles into all truth, and bring to their remembrance every thing said to them by the Saviour. It has done this, and as we have a perfect record of what they said and did when inspired by it, we have no use for it now as an inspiring monitor; but as a comforter it abideth ever. But we may be told, that this promise was made to the apostles only, and was to them fulfilled. And as they were inspired by its presence, the absence of such inspiration proves the absence of the Spirit in all who are not so inspired.

A careful examination of the Scriptures will show that, while there was no promise that the inspiration should remain, as a comforter it was to abide with the disciples forever. As such, it was to dwell with, and be in them. As an inspiring monitor it did not abide forever. Nay, even the apostles, during their lives were not always under its inspiration. Paul sometimes spake as a man, at other times he *thought he had the Spirit of God* (See 1 Cor. vii:40). How could he so speak if he knew himself to be at all times under the influence of inspiration? When it was necessary for something to be *revealed* or *confirmed* by the Spirit, it took possession of some spiritual man or men, through whom the work was accomplished. Had Peter been all the time under the influence of inspiration, it would not have taken a special miracle to teach him that he might go to the house of Cornelius with the gospel to the Gentiles. This case clearly shows that the gospel was progressively developed to the apostles, and that they did not know all its provisions, when first baptized with the Holy Spirit on the day of Pentecost. "While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee, arise therefore, and get thee down, and go with them, doubting nothing, for I have sent them." Acts x:19, 20. Then he knew something he never knew before. And when the messengers told him for what they had come, he knew something more. And when Cornelius rehearsed the things seen and heard by him "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth God and worketh righteousness is accepted with him." Acts x:34, 35. These important lessons, the other apostles' though inspired, did not know yet. But Peter rehearsed the whole matter to them from the beginning, and "when they heard these things, they held their peace, and glorified God, saying: Then hath God also to the Gentiles granted repentance unto life." Acts xi:18. Here, for the first time, these inspired men knew that the Gentiles were fellow-heirs with the Jews in the privileges of the gospel. But as a comforter, was it designed for the apostles alone? If so, why did Jesus promise that it should abide with them forever. They could not live here forever; nor can

we conclude that Jesus intended to promise them the Holy Spirit as a comforter forever, meaning that it should go with them into the future state; for He assures them that *there* they should again be with Him. "I go," said He, "to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." John xiv:2, 3. While clothed with humanity, Jesus was not omnipresent, and hence, could only be with and comfort His disciples in a single place at one time.

As to the apostles alone, this would not have made another comforter necessary, for He could have kept them with Him; but when the time came for them to go into all the world and proclaim the gospel to every creature He could not, as son of man, be in Jerusalem, Rome, Corinth, Philippi, Samaria, and other places at the same time; hence it was expedient, in this respect, as well as others, that He should go away and send another Comforter, even the Holy Spirit, who could dwell with, and be in every disciple, any and every where until He should come again. There is a remarkable similarity in the style of the Saviour when He promised the Comforter to the disciples, and that of Paul in his letter to his brethren at Rome. He says: "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 of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii:9-11. That this passage is applicable to Christians now is admitted by all; how strikingly similar the phraseology to that used by the Saviour. He says: "He *dwelleth with you and shall be in you.*" Paul says: "If so be that the Spirit of God *dwell in you.*" "If the Spirit of him that raised up Jesus from the dead *dwell in you.*" "Shall also quicken your mortal bodies by his Spirit that *dwelleth in you.*" What can this language mean? We can not say that God will quicken our mortal bodies by His Spirit that dwelleth *figuratively* in us; and to say that He will quicken our mortal bodies by His Spirit that dwelleth *metonymically* in us would be no better. Nor will it do to say that God will quicken our mortal bodies by His *disposition* that dwelleth in us. To our mind, the passage admits of one interpretation, and only one; namely, that the Spirit of God—the Holy Spirit—dwells *literally and really* in every Christian, and by it God will re-animate his body in the great day. With this agrees the teaching of Paul, when he wrote to the disciples at Corinth. He says: "What! know ye not that your body is the temple of the Holy Ghost which is in you?" 1 Cor. vi:19. He here manifests astonishment that they should not ever keep this thought before them. And again: "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?"

1 Cor. iii:16. Had Paul been seeking to impress the disciples at Rome and Corinth with the fact that the Spirit did really dwell in each of them, we know not how he could have selected a set of words better calculated to convey the thought than those he employed in the passages quoted.

Thus far we have not approached our position by any process of reasoning, but by positive declarations of Holy Writ. "*The Spirit dwelleth in you*" has met us everywhere. Upon such scriptures there is not much room to reason, and here we could well afford to rest this position. But we think we can arrive at the same thought by a process of reasoning altogether satisfactory, even in the absence of direct testimony. Paul more than once likens the church to the human body, an example of which may be found, 1 Cor. xii:12-27, to which the reader is referred; we can only transcribe a sentence or two. Addressing the disciples, he says: "Now ye are the body of Christ, and members in particular." The blood freighted with the pabulum of life must freely circulate in all the members of the body, great and small; and should such circulation cease in any member, death and disintegration of such member must inevitably follow, and unless it is separated from the body all must perish. Even so, "the body without the spirit is dead." Jas. ii:26. If the Spirit ceases to dwell in and vitalize every member of the church or spiritual body, spiritual death to such a member is inevitable; and if the circulation can not be restored, painful as the operation may be, the amputating knife must be used, for "when one member suffers all the members suffer with it." As it is "better for one member to perish than for the whole body to be cast into hell" (Matt. v:29, 30), sacred as the relationship may have been, a separation must take place. Are we not here taught that the presence of the Spirit in the Christian is indispensable to the maintenance of Spiritual life?

Again: Jesus illustrated the relationship His disciples sustained to Him by a vine and its branches. See John xv:1-7. Said He: 'I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit.'" As every branch must maintain its connection with the vine, so that the sap may circulate from vine to branch and keep it alive, even so must every member of the church or body of Christ maintain his connection with the body, so that the Spirit circulate in and keep him alive, lest "he be cast forth as a branch and is withered; and men gather such, and cast them into the fire, and they are burned." So the Lord taught, and so we believe.

But we are sometimes told that the Spirit dwells in us simply by its teaching received through the inspired Word; hence all that is meant by it is that we are well instructed by the Spirit. When Paul told the Romans that God would quicken their mortal bodies by His Spirit that dwelt in them, did he only mean to teach that God

would reanimate their sleeping dust by the instructions they had received from the Spirit? If this be all, then we see not why the *world can not receive it*. An infidel may be as wise in the Scriptures as the most devoted disciple. It took a man mighty in the Scriptures to meet Mr. Owen in debate upon the authenticity of the Bible, and yet it will scarcely be contended that the Holy Spirit dwelt in his infidel heart. Every man who is adopted into the family of God must be taught by the Spirit before he is adopted: but the Spirit is given to him because he is a *son*, and not to prepare him for adoption or make him a son. If the reception of the Word of truth be all that is meant by the reception of the Spirit, then Paul's rule is reversed, and every man receives the Spirit, not because he is a son, but that he may become one. Yea, Jesus was mistaken when He said: "The world can not receive it," because they must receive its instruction *while of the world*, and *before* entering the church, kingdom, or body, as certainly as hearing precedes faith and faith precedes obedience.

Paul said to the Ephesians that they were sealed with the Holy Spirit after they heard and believed the gospel and trusted in Christ. "In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation: in whom also, 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." Eph. i:13, 14. Then it follows, most certainly, that if we are now sealed with the Holy Spirit, as these Ephesians were, it takes place *after*, and is *something more than hearing, believing, and receiving the Word*. Their *sealing* was to them an earnest of their inheritance; that is, a *pledge* of God's faithfulness in giving them the promised inheritance; hence, he admonishes them to faithfulness on their part, that they "grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. iv:30. The same apostle writes to the Corinthians thus: "For all the promises of God in him are yea, and in him amen, unto the glory of God by us. Now, he which establisheth us with you in Christ and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." 2 Cor. i:20-22. God established them in Christ by giving them the Holy Spirit as an earnest or pledge of the fact that His promises were yea and amen in Christ, hence they were sealed with the Spirit. "Now, he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit." 2 Cor. v:5. That God gave these Corinthians the Holy Spirit as an earnest of the promised inheritance is clear; and when we associate these quotations with the language quoted from Eph. i:13, it clearly shows that it was given *after they were instructed in and believed the gospel*, and hence was something more than the information thus received by them. From this conclusion we can conceive of but one possible way of escape—namely, that the measure of the Spirit

by which the Ephesians and Corinthians were sealed was the extra-ordinary measure by which spiritual gifts were imparted, and not the ordinary measure following adoption into God's family. But it is the business of him who so affirms to furnish the proof of such affirmation and he would do well, in the meantime, to see that he does not explain away all the Bible in special applications of it, leaving nothing applicable to us at all.

It may not be amiss to remark here, that the words in which a truth or thought is expressed are not the thought itself; nor is the thought or truth suggested by a person or thing the person or thing which suggested it. Hence, the words in which a spiritual idea is suggested are not the idea; nor is the idea suggested by the Spirit the Spirit itself. A school-boy may have the words of an author committed to memory most perfectly, and yet not have the thought which the author designed to convey by the words, nevertheless the thought was in the words. Even so, he may get the thoughts of an author without drinking in or imbibing the spirit of the author who suggested the thought, nevertheless, the spirit was in the thought. Hence it is possible for us to comprehend a thought or truth suggested by the Holy Spirit, and yet fail to receive the Spirit which inspired the thought. You will say these are nice distinctions; we admit it; but they are distinctions nevertheless, and he who fails to make them, may never fully understand the subject of the Holy Spirit.

#### BUT HOW DO PERSONS RECEIVE THE HOLY SPIRIT?

Suppose we acknowledge ourselves incapable of answering the question at all; what then? Does it follow that we must repudiate a plainly taught fact, because we can not comprehend and explain the philosophy of it? For just such a crime Zacharias was made dumb and not able to speak, until the fulfillment of the words which he refused to believe, because he could not see how he and Elizabeth were to be blessed with a child when both were well stricken in years. When God speaks, the man of faith believes, whether he can or can not explain the philosophy of what He says. Hence, we are prepared to believe that the Holy Spirit dwells in God's people, whether we can or can not explain the manner of its reception, because He says, He will quicken our mortal bodies by His *Spirit which dwelleth in us*. But we would not have the reader suppose the Bible a blank, even on this subject. Paul says: "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. v:5. By this we learn that the Holy Spirit is given to the disciples. But *how is it given?* This is the troublesome question. Well, it is either given *mediately* or *immediately*—through means, or without means. Jesus once said: "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?" Luke xi:13. Here we are taught that the Father gives the Spirit to such of His children as

ask Him for it; but we are not told how He gives it to them. He gives us bread, and taught His disciples to pray for it, yet He gives it through means and not otherwise; hence we may find that the Father has provided a system of means by which to convey the Holy Spirit to His children. "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" Gal. iii:2. Two thoughts are here implied:

First, that the Galatians did not receive the Spirit by the works of the law.

Second, That they did receive it by the hearing of faith.

This question, then, is pertinent to our inquiry. We wish to know *how the Spirit is received*, and it is here assumed to have been *received by the hearing of faith*. But this is a queer sentence; what can it mean? Does hearing belong to faith? No; faith comes by hearing; hence hearing must precede faith; indeed, hearing may be where there is no faith. Then the apostles could not have meant by *faith* that confidence only with which we receive testimony. He must mean something more than that. In this chapter, as in many other places, he is evidently contrasting the *Mosaic Law* and its service with the *gospel* and its service; and the word faith, in the verse quoted, is the synonym of *gospel*, and comprehends the whole plan of salvation presented in the gospel. If we comprehend the passage, we must notice the word *hearing*, for it must mean something more than the reception of sound. In the New Testament compiled by A. Campbell, from the works of Doctors George Campbell, Macknight and Doddridge, the passage is rendered, "The *obedience* of faith." We might quote many passages from the common version, where the word *hear* implies *obedience*, but a single example must suffice: "And it shall come to pass, that every soul which will not *hear* that Prophet, shall be destroyed from among the people." Acts iii:23. Certainly the word *hear* must be understood to mean obedience to the commands of Jesus. Collating these items, the account stands thus: The Galatians *received the Spirit by obedience to the gospel*, and hence, obedience to the gospel is the Father's appointed means of imparting the Holy Spirit to His children. Thus we see why it is that the world can not receive the Spirit; they do not obey the gospel that they may receive it. We have seen that it is given by the Father to His children; hence Paul said to them: "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father." The children obey the Father; hence as the gospel is the law by which He governs His children, and as obedience to it is the medium through which He gives them the Spirit, by obeying the gospel the children receive the Spirit.

We have seen that there are two great opposing kingdoms, namely: "The kingdom of God," and the "kingdom of darkness." The subjects of that are called the children or



“Sons of God.” 1 John iii:1. The subjects of this are called, “the world,” and Jesus says they can not receive the Spirit. Nor is it at all strange that they can not receive the Holy Spirit while citizens of the kingdom of darkness, laboring for and serving their father, the devil. If we would receive the Spirit of God we must become citizens of His government—members of His family. Then, and not until then, may we receive the Spirit of the family which entitles us to the privilege of calling God *our Father*. The men of the world have not the Spirit of God, and have not the right to call Him their Father. Jesus said to such: “Ye are of your father the devil, and the lusts of your father ye will do.” John viii:44. The church is God’s spiritual family, into which we enter as “babes in Christ.” 1 Cor. iii:1. And we are admonished, “as new-born babes, to desire the sincere milk of the word, that we may grow thereby.” 1 Pet. ii:2. Reading and feeding upon this spiritual food, the children of God are “filled with the Spirit”—not because the Word is the Spirit, for it is not—but because the Spirit is ever present in the inspired Word, and the service appointed therein is God’s ordained means of giving them the Spirit. Hence, says Paul: “Let the word of God dwell in you richly, in all wisdom.” Col. iii: 16. By so living we may grow up to the stature of men and women, full grown in Christ Jesus, the Lord, “till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.” Eph. iv:13. If we take a child of uneducated parentage and adopt it into a family of refinement, it ceases to imbibe the spirit of the family from which it is adopted. It henceforth manifests a different disposition. Its manners, habits, occupation, every thing save its personality undergoes a corresponding change. So, when a person is taken from “the world” and adopted into the family of God, he or she ceases to imbibe the spirit of the world, and hence to “conform to the world,” and imbibes, “drinks into” that measure of the Spirit which the Father promised to His children by living in the Father’s family, receiving His instruction, and being governed by His laws.

Every time the faithful child obeys a command of the Father, he drinks into or imbibes a measure of the Spirit connected with that service. It matters not whether it were the service of the Lord’s day, worship in the family, visiting the sick, relief of the poor, or any other service required by the Father of His children, He has connected Himself through the Spirit with His service, and he who faithfully serves Him receives the Holy Spirit as an earnest of the promised inheritance. Hence, “he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he has given us.” 1 John iii:24. And again: “If we love one another, God dwelleth in us and his love is perfected in us. Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit.” *Ibid*, iv:12, 13. The devoted disciple

goes to the house of worship on the Lord's day, and there is greeted heartily by his brethren and sisters in the Lord, and he feels the cords of love strengthen as he takes them by the hand. He joins with them in singing psalms, and hymns, and spiritual songs; and as he makes melody in his heart to the Lord, his thoughts soar away to a place where he hopes to join with the redeemed in singing the "new song before the throne" in sweeter strains than mortal tongues can make. A lesson of instruction is read from the Word of the Lord "whereby are given unto us exceeding great and precious promises; that by these we might be partakers of the divine nature." 2 Pet. i:4. Are we made partakers of the divine nature by the precious promises of the Lord? Then, what has He promised? Nay, what has He not promised us? Eye hath not seen nor ear heard, neither has it entered into the heart of man to conceive the things which God has in reservation for them that love Him; and though God has revealed them by His Spirit, language is beggared when called upon to furnish drapery in which to present them. He has promised that He will never leave nor forsake His children; that He will comfort and support them while crossing the deep, rolling river, that He will quicken their mortal bodies by His Spirit that dwelleth in them, and give them bodies fashioned like unto the glorious body of His Son; that their homes shall be in the city of God, where God and angels shall be their associates; that they shall have right to the tree of life, and drink of the pure river of life that flows from beneath the throne; that they shall bask in the sunny smiles of God's eternal love forever and ever. Oh, great, *exceeding great and precious promises!* Who can contemplate them without partaking of the divine nature; nay, without drinking copious draughts of the Holy Spirit that is ever present with them?

While the disciple eats of the bread and drinks of the wine which symbolize the broken body and shed blood of a crucified Saviour, who died that he might live, his memory fastens by faith upon the scenes of Calvary, and his heart swells with gratitude and is stirred with deepest emotion as he feels the love of God shed abroad in his heart by the Holy Spirit which is given to him through the appointments of the Lord. He prostrates himself at the golden altar and offers thereon the incense of an humble and devoted heart. Feeling his unworthiness, he pleads for mercy through Jesus Christ. Truly grateful for favors received, he humbly yet in faith asks his Father for blessings and protection in time to come. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered." Rom. viii:26. Thus God's children are "strengthened with might by his Spirit in the inner man" (Eph. iii:16) by the service of the Lord's day at the house of worship. Oh, precious season of refreshing from the presence of the Lord! Surely, it is good for them to be there, that they may sit together in

heavenly places in Christ Jesus, and drink of that measure of the Holy Spirit with which God designed to comfort and strengthen His children amid the persecutions and trials incident to their pilgrimage through life. But Jesus called the Holy Spirit a Comforter, and truly it did comfort them. It not only dwelt in them, but it inspired men to write and speak words of cheer for them. It inspired Paul to write a graphic description of their victory over death and subsequent reign with the Lord. He says: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. iv:16-18.

### THE WITNESS OF THE SPIRIT

After Paul had given the disciples at Rome positive assurance of the Spirit's presence in them, and that God would quicken their mortal bodies by it, he tells them that the measure of it received by them was the Spirit of adoption, by which they were authorized to call God THEIR Father; and in further confirmation of this, he said: "The Spirit itself beareth witness with our spirit that we are the children of God." Rom. viii:16. The apostle here speaks of *two* witnesses, the *Spirit itself* and our *spirit*, and these bear witness to the fact that certain characters are children of God. By the phrase *Spirit itself* we suppose we are to understand Paul to mean the Holy Spirit, and by our *spirit* we suppose he means the *human spirit*. Then, the Holy Spirit and the human spirit bear testimony *with* each other that the disciples are children of God. The passage is generally interpreted as though it read thus: "The Spirit itself beareth witness to our spirit that we are children of God." And though this makes the Holy Spirit the *only witness*, when we inquire of those who thus interpret the passage, for the *testimony* of the witness, they give us the testimony of *their own spirit*, as though *it* were the only witness; and thus the testimony of the Holy Spirit is virtually excluded. Is there not a want of consistency in this? We have listened attentively to many persons when detailing the testimony upon which they predicated their acceptance with God, and of that given by those who believe in the doctrine of abstract spiritual influences; we remember not a sentence that was not a statement of what they had *felt*, imagined or *dreamed*. In vain have we listened for one word of testimony from the Holy Spirit—it is entirely excluded. That this is true may be seen in the fact that such persons are often in doubt upon the subject themselves; and surely they would not *doubt the testimony of the Holy Spirit*. One day their hopes are all bright, and they feel perfectly sure that they are children of God—the next day they are in Bunyan's "slough of despond," and singing, with plaintive voice,

“Tis a point I long to know;  
Oft it causes anxious thought;  
Do I love the Lord or no?  
Am I His, or am I not?”

Indeed, doubts are their counterfeit detector, by which the wheat is separated from the chaff and a genuine conversion is recognized. He who has no doubts of his acceptance with God is, with them, an egotistic, self-righteous Pharisee, who is ignorant of “the work of grace in the soul.” Those who thus doubt are not like those to whom Paul said: “Let us draw near with a true heart, in full assurance of faith.” Heb. x:22. They can only draw near to God in full assurance of faith *occasionally*, if at all. Their faith is not based upon testimony, but upon their feelings; hence, when they draw near to God it must be in full assurance of *feeling*, and only occasionally at that. We do not object to good feelings; they are proper in their place; but when they constitute *all* the foundation of hope in Jesus, dark days will be sure to come. When the excitement of the protracted meeting passes away and the convert begins to grapple with the trials of life, the ardor of his feelings cools down, and we hear him sing:

“Dear Lord, *if* indeed I am thine,  
    *If* thou art my sun and my song,  
Say, why do I *languish* and pine,  
    And why are my *winters* so long?  
Oh, drive these *dark clouds* from my sky;  
    Thy soul-cheering presence restore;  
Lord, take me to thee up on high,  
    Where *winter* and *cloud*, are no more.

Under such a state of mind, unless another protracted meeting should speedily drive the dark clouds away and renew the soul-cheering presence of the Lord, they are apt to imagine themselves deceived, and go back into sin, or seek another *conversion* by which the feelings of the former excitement may be temporarily renewed; and thus they pass through life alternating between hope and despair.

*We do not know that we are pardoned because we feel good, but we feel good because we know we are pardoned.* He who believes himself pardoned will feel like a pardoned man whether he be pardoned or condemned, for a falsehood believed will produce just the same feelings that would have been produced had it been true. When Jacob believed Joseph to be dead, he grieved and wept in all the anguish of soul that would have wrung his heart had the fact been really that way. He refused to be comforted, and confidently expected his gray hairs to go down to the grave in sorrow for what he believed to be the sad fate of his dear boy; and it was with great difficulty that he was made to believe that

Joseph was alive and governor of Egypt, but when he saw the wagons which Joseph had sent to carry him to Egypt, he said: "It is enough: Joseph, my son, is yet alive; I will go and see him before I die." Gen. xlv:28. He felt like Joseph was dead when really he was alive and governor of Egypt. The Roman Catholic pays his money to the priest to absolve him from guilt, and dies rejoicing in the belief of the imposition as though it were really true; and if good feelings are conclusive proof of pardon, then is he pardoned indeed, for doubtless he feels as much like he was pardoned as does any one else.

Feelings may prove us sincere, but they alone can not prove the pardon of sin. It is a moral proposition and can not be proved by physical testimony. *Our feelings may prove that which is wrought in us or done by us, but they can not prove that which is wrought in or done by another who is not visible to us.* They may bear witness to the sincerity of our faith and repentance, because they are done by us; they may bear witness to our change of heart, because it is wrought in us; but pardon of sin takes place in the mind of God, the party offended, as far from us as heaven is from the earth, and hence we can not attest the fact by our feelings. When we are *hungry, thirsty, sleepy, sick, or in pain*, we know the fact by our feelings, and no amount of moral testimony could convince us to the contrary, for this character of testimony is not capable of proving such a fact; but the fact that Jesus died upon Calvary must be proved by moral testimony, and can not be proved by our feelings, any more than Jacob's feelings could prove that Joseph was slain by a wild beast. Sin is a moral evil, and its forgiveness can not be recognized by *feelings*, like the removal of disease from the body, but must be known by testimony coming from the party who forgives it. By way of illustrating the thought here presented, we beg permission to present the substantial features of an actual occurrence of the late war. A soldier of one of the armies, charged with a crime thought worthy of death, was tried by a court-martial and sentenced to be shot on a specified hour of a certain day. He had been a good soldier, and the commanding general determined to pardon him, and, without mentioning the fact to any one, he wrote out his reprieve early on the morning of the day set for his execution. The condemned man was placed in position, in the care of an officer and squad of soldiers charged with the execution of the order, and the whole army was marched out to witness his death. Within a minute or two of the time appointed for the man to die the reprieve was handed to the officer in charge, and was read to the prisoner, announcing his release. Then he had *knowledge* of his pardon, and for the first time *felt like a pardoned man*. Though pardoned early in the morning, his feelings gave him no evidence of the fact until the written communication came from the pardoning power in words adapted to his comprehension. Why did not his feelings assure him of his pardon as soon as it took place in the mind of the general? Because feelings are not capable of

bearing such testimony. Had pardon taken place in his own mind, then his feelings would have given him assurance of the fact. So the sinner is pardoned in the mind of God; and though he may rejoice with joy unspeakable and full of glory, he does it in full assurance of faith in the proclamation which contains the conditions of his pardon.

But will this source of testimony relieve the question of pardon from the doubts which hang about it in the minds of such as rely upon their feelings alone as the evidence of their acceptance with God? We may know that our sins are pardoned with as much certainty as we may know that there is a God against whom we have sinned, a heaven awaiting the saints, a hell to be the abode of the damned, or that we have an immortal spirit within us.

How do we know that there is a God? "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him" (John i:18), yet he is denominated a fool who "hath said in his heart, There is no God." Ps. xiv:1, lii:1. Testimony may be such as to produce a conviction in the mind that amounts to knowledge. We feel just as sure that there is such a place as New York or London, neither of which we have seen, as we do that there is such a place as Nashville, which we have seen; then, if we may thus *know* from human testimony that there is such a place as New York, why may we not know from *divine testimony* that there is a heaven where God and angels dwell? John says: "If we receive the witness of man, the witness of God is greater." 1 John v:9. But does this amount to knowledge? Job says: "I *know* that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." Job xix:25, 26. How did Job know these things? Peter said: "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." How were the Pentecostians to know this? They could not see the Lord as did Stephen, but they must know it through the testimony which Peter presented to them. Paul says: "We know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." 2 Cor. v:1. How could these Corinthians have known this? Only through testimony; yet it amounted to knowledge. John said: "We know that, when he appears, we shall be like him; for we shall see him as he is." 1 John iii:2. How could the disciples to whom John wrote have *known* this? Only through testimony; yet they *knew* it. Then, if the Pentecostians could *know* from testimony that Jesus was crowned Lord in heaven; if the Corinthians could *know* that there was a building of God awaiting them in heaven after death; if the disciples *knew* that they would be like Jesus Christ when He should appear, why may we not *know our sins forgiven by the same kind of testimony*? Luke says: "Forasmuch as many have taken

in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed.” Luke 1:1-4. Then, we may *assuredly know* the *certainty* of things from written testimony, especially when the Spirit of God guided the pen of the writer. Hence, John says: “These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life.” 1 John v:13. Then, we may *know ourselves* heirs of eternal life by the things which inspired men have written. Jesus says: “I have given them the words which thou hast given me, and they have received them, and have known surely that I came out from thee.” John xvii:8. Here we not only learn that the *words* of Jesus were sufficient to let the apostles know assuredly that He came from God, but we also learn that the words spoken and written by them came from God through His Son to them; hence, in these words we have the testimony of Jesus Christ and also of God Himself. What, then, is the testimony?

In the new covenant, which was dedicated with the blood of His Son, God said: “I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.” Heb. viii:12. This covenant was the consummation of the promise which God gave to Abraham, “wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it with an oath; that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor to the soul both sure and steadfast.” Heb. vi:17-19. Then, we have the promise of God, confirmed by His oath, that the sins of His people should be remembered no more. But on what conditions, if any, He would blot them from His memory is not here stated.

Jesus was the mediator of this covenant—the *surety* of a better testament than the old; hence, to Him we go for the terms of pardon under the testament of which He is Testator. He says: “He that believeth and is baptized shall be saved.” Mark xvi:16. Here we find that pardon is conditional, and the conditions are clearly set out. He further says: “The words that I speak unto you, they are spirit and they are life.” John vi:63. We suppose this at least implies that the Spirit is ever present in His Word. In this conditional proclamation of pardon we have the presence of the Spirit, the word of Jesus Christ, and the oath of God the Father; and they are all pledged for the pardon of him who believes and is baptized.

But *our* spirit is also a witness that we are children of God; what testimony does it give? The first condition in the proclamation requires us to believe; but we may profess to believe when we do not; and if so, God is not mocked; “it is with the heart man believeth unto righteousness.” Our faith must come from the great deep of our heart; and though others may accuse us of hypocrisy, our own spirit bears us witness that we do believe. Hence, says John: “He that believeth on the Son of God hath the witness in himself.” John v:10. The witness of what? that he is pardoned? No; that he does believe. Our spirit is competent to bear witness to the sincerity of our faith, for it is an act of our own; and hence, no amount of testimony can convince us that we do not believe what our spirit tells us we do believe.

But we must be baptized, for this is another condition of the proclamation. This, too, may be done from impure motives, and if so, it is worthless, for Paul says: “Ye have obeyed from the heart that form of doctrine which was delivered you; being then made free from sin.” Rom. vi:17, 18. Here again our spirit testifies that we were baptized with a heart sincerely desirous of honoring God’s authority in humble obedience to His will. Then, *our spirit testifies that we do believe and have been baptized, and the Holy Spirit testifies, in the words of Jesus, that we are saved, and GOD HAS CONFIRMED IT WITH HIS OATH.*

Thus the Spirit itself beareth witness with our spirit that we are children of God; and now “*believing* ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls.” 1 Pet. i:8, 9. Yea, “the God of hope fill you with all joy and peace in *believing*, that ye may abound in hope through the power of the Holy Ghost.” Rom. xv:13. Now, like the jailer, we “*rejoice, believing in God.*” Acts xvi:34. When the believing eunuch was baptized, “he went on his way rejoicing.” Acts viii:39. These were wholly unlike the converts of modern times. They rejoiced in their salvation because they knew they had complied with the conditions of the proclamation.

Now, ask that rejoicing convert why he feels happy, and he will tell you he is happy because he knows his sins are pardoned; ask him how he knows he is pardoned, and he will tell you he knows he is pardoned because he feels good. Thus he reasons in a circle, proving his pardon by his feelings and his feelings by his pardon. Now, is there any room to doubt the pardon of a man who has thus complied with the conditions of the proclamation? None whatever. Can we doubt the word of Jesus and the oath of God? Can you say, “Yes, I know I did believe, and I know I was baptized in good faith, and I know the Lord says, ‘He that believeth and is baptized shall be saved, but I am not sure He told the truth; and I know, too, that God confirmed His promise by His oath, but I am in doubt still.’” Our pen trembles when we record even a supposition of such a



thought in any human heart. Have we any stronger testimony that God is, and that He is the rewarder of them who diligently seek Him? Have we any stronger evidence that there is a heaven to be the home of the righteous? Is there any stronger proof that the wicked will be turned into hell with the nations that forget God? Have we any stronger assurance that we have a soul to be saved or lost? It occurs to us that he who will not believe it would not be persuaded though Jesus were on earth and should speak to him in person. We have His word, and it confirmed by the oath of His Father. What more could we have were He here to-day? Many refused to believe on Him when He was among them confirming His word by miracles, which they saw with their own eyes; and they would do so again were He here now; but the responsibility is with them—not with Him—not with us. When all material things shall be wrapped in flame—nay, when they shall have passed away—His word will stand secure.

We had many other thoughts which we were anxious to present, but we have already gone more than one hundred pages over our contemplated limits, and must lay down our pen, though we do it reluctantly. We feel that we have performed our work faithfully as far as we have gone, but we did not wish to leave our readers until we had shown them the road through “the gates into the city.” Having told them how to become children of God, we were anxious to tell them how to live as Christians, that they might die in the Lord and enjoy the rest that remains for the people of God. We wanted to go with them to the *house of worship* on the *Lord’s day*, where we might teach and admonish each other in *psalms*, and *hymns*, and *spiritual songs*, making melody in our hearts to the Lord. We wanted to surround the *table of the Lord*, and with them partake of the emblems of His broken body and shed blood, in commemoration of the great *sin-offering* made for the world. We wanted to go with them to the *family altar*, whence their prayers might ascend, as sweet incense, to the throne of the Most High. We wanted to go with them through the *trials*, *temptations*, and *persecutions* incident to their pilgrimage on the earth. We wanted to see them grapple with and overcome the last enemy when crossing the deep rolling river. After sleeping in Jesus for a time, we wanted to see them come forth in His glorified image, clad in the habiliments of immortality and basking in the radiant smiles of God’s eternal love, for ever and ever. But all this, for want of room, we must leave for the work of another pen.

Friendly sinner, we have labored for your interest in the preparation of this work under much physical pain, but God has spared us to its completion, for which we have earnestly prayed and feel devoutly thankful; for we feel assured that for every one we may be instrumental in turning to righteousness and guiding in the way of life eternal we will have a star placed in the crown of glory which will wreath our brow in the presence-

chamber of our God. You will read these pages when the hand that guides the pen with which they are written will have grown cold, and the heart that beats with anxious solicitude for your salvation will have been stilled in death; then, even then, though dead, may we yet speak through them some kind word that may feel about the tender chords of your heart and cause you to love God who first loved you, and *Jesus* Christ who died to redeem you, that you may flee from sin and lay hold upon eternal life. Jesus says, In my Father's house are many mansions; if it were not so, I would have told you. He has gone to prepare a place for you, that where He is there you may be also. Oh! do you not want to be with Jesus? If so, He says, Come unto me, all ye that are weary, and I will give you rest. The Father says, Look unto me, all ye ends of the earth, and be ye saved; for I am God, and besides Me there is none else. Then, God says, Come—Jesus says, Come—the Spirit and the Bride say, Come; and whosoever will, let him come and take of the water of life freely. Oh! then, will you come?

“Come, all you who see yourselves lost,  
And feel yourselves burdened with sin;  
Draw near, though with terror you're tossed;  
Obey, and your peace shall begin.  
He, riches has ever in store,  
And treasures that never can waste;  
Here's pardon, here's grace—yea, and more,  
Here's glory eternal at last.”

And why should you not come? Is it not strange that, while God, Jesus, angels, and all good men are concerned for you, you, the most directly interested, are still unconcerned for yourself? What has the devil with which to reward you for a life of devotion to him? Esau was regarded as a profane person for selling his birthright for a mess of pottage; are you not doing worse, bartering a home in heaven for the momentary gratification of fleshly lusts, pride, and appetite? Surely these are not sufficient to compensate you for an eternity of misery and woe! Were you to acquire the cattle of a thousand hills, yea, and all the gold of California and Peru, these could not purchase one drop of water with which to cool your parching tongue in the rude flames of an angry hell; then what will it profit if you gain the whole world and lose your soul at last? or what will you give in exchange for your soul? If you could possess the world and its treasures, the time may come when you would give them all for an interest in the blood of Jesus—you may now have it without money and without price. How unwise to reject it, Oh, then flee from the wrath to come and lay hold on eternal life!

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