

Apostles 13: 2, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." What were they called to? They were called to preach the word of God. Perhaps you would ask how I know? Because (in the 4th verse) they were sent forth by the Holy Ghost till they got to Salamis (5th verse) and there they preached the word of God in the synagogues of the Jews. Now how were they separated to this work? (preaching). Verse 5 says: "And when they had fasted and prayed, and layed their hands on them, they sent them away." Can you make anything but ordination out of this? I think not. Brethren, also read Acts 14: 21-23.

We will now go to where the seven deacons were ordained. Acts 6: 3, "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost (holy spirit or love of God) and wisdom, whom we (the apostles) may appoint over this business." Not that they may appoint, that the apostles may ordain; but look out, (choose or select out) that the apostles may appoint or ordain.

Let us see now if the appointment was not the ordination. They say look out seven men that we may appoint, so they chose Stephen, Philip, &c., and set them before the apostles. Of course that they may appoint them; so how do they do? (6th verse) "And when they had layed their hands on them."

Will those who oppose ordination by fasting, prayer and laying on of hands, please study those passages?

I see in HERALD of Sept. 7th Bro. Smith, (I suppose a Bro., though does not say so) writes an article, answering the one Bro. G. M. Whitney had written; and I trust Bro. Whitney will reply. I would love for us all to get right and in unison on this, and all other subjects, is the prayer of the writer.

Eugene, Sept. 22, 1883.

### Do Mankind Receive the Holy Spirit Before their Baptism in Obedience to Christ's Commands, or After?

C. H. HOGES.

I was considerably amused a short time ago at hearing a discussion between one of our brethren and a Baptist upon the above question. The former claiming that the Holy Spirit did not operate upon mankind until after obedience to

Christ's commands. The latter contending that we could not obey Christ's commands without the aid of the Holy Spirit. After listening a while to the discussion it became very evident to my mind that neither party understood the true mission of the Holy Spirit as taught in the divine oracles; and that both parties were in a measure right and both wrong.

From a careful perusal of the Holy Scriptures it is very evident to my mind that the Holy Spirit has three distinct agencies—viz:

1. To show the divine origin and authenticity of the Sacred Writings.
2. To convert sinners to Christ.
3. To comfort and build up the saints in Christ.

1. To show the divine origin and authenticity of the Scriptures. Paul says to the Corinthian brethren, "What man knoweth the things of man save the spirit of man which is in him? Even so the things (or intentions) of God knoweth no man but the Spirit of God." Christ through the aid of miracles (which were the workings of the Holy Spirit) convinced mankind that he was the Messiah or Son of God. Nebuchadnezzar in all his wickedness, when he saw the hand-writing was compelled to acknowledge the power of the God of Shadrack, Meshech and Abednego, so great were the manifestations of His Spirit. Daniel 3: 26-30.

Nicodemus after he had beheld the miracles of Christ was led to exclaim, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest except God be with him." (John 3: 2.) These simple quotations are sufficient to establish my first proposition—viz: That the Spirit shows us the divine origin of Sacred Writ.

2. To convert sinners to Christ. That the Spirit performs and important part in the conversion of mankind to Christ is also very evident from the following passage, "For if I go not away the Comforter will not come unto you. And when He is come He will reprove," (or rather convince from Greek *elenko*) "the world of sin, and of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the Prince of this world" (the Devil) "is judged." Now it is very evident from this passage that while the man is in

sin, the Spirit will convince him ("because they believe not on me.") But how will it convince him? Does it come directly from heaven as some religionists would have it, and take men in their blindness and ignorance, without any previous knowledge of the Scriptures, and transform them immediately into the followers of Christ and into His church? It is the height of absurdity to believe such a proposition.

Let the Apostle Paul answer the question, "For I am not ashamed of the gospel of Christ; for it is the power of God for salvation to every one that believeth; to the Jew first, and also to the Greek." Then the power lies in the gospel of Jesus Christ, which is the Spirit speaking to us through this medium; which in every true conversion accompanies the word of truth sending conviction to the heart. Then if the Spirit accompanies the word it would logically follow that when the word is received the Spirit also is received; not as a comforter but as a convictor of sin. When it operates on the mind of a person in disobedience, it is anything but a comforter to him. As the sins of his life stand out before him, he appears to himself the most unworthy of God's creatures, without one excuse for his life of sinfulness, and he casts his all upon Christ and says, "Lord what wilt thou have me do," then comes the words of Peter: "Repent and be immersed every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."

3. To comfort and build up the saints in Christ, "Ye shall receive the gift (*dorea* not *Karismata*) of the Holy Spirit." What is the gift the Holy Spirit offers us? Eternal life. The Spirit itself dwelling within us no longer as a convictor of sin; but as a comforter and guide; which is the consequence of our obedience to the commands of Christ. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8: 1.) "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts crying 'Abba Father.'" (Gal. 4: 6.) The Spirit never cries "Abba Father" in the heart of a man while in disobedience to God's commands. He only comes by yielding entirely to God and obeying His commandments. "The love of God is shed abroad in our hearts by the Holy Spirit which is given to us." Rom. 5: 5.

COLUMBIA CITY, OR., Sept. 18, 1883.

### Correspondence.

FROM T. F. CAMPBELL.

KANSAS CITY, Mo.,  
Sept. 13, 1883.

Dear Bro:

So much time has passed since I wrote you, I can not "couple on" to the last link of our former correspondence. I have been constantly on the move, lecturing through the week and preaching twice every Sunday. Wyandotte and Olathe in Kansas, and Kearney and Springfield in Mo., are the points visited. Flourishing churches are located at each of these points, presided over, at Wyandotte, by Bro. Kersey, a graduate of the Kentucky University, of 1883, and a youth of much promise; at Olathe, by Bro. Burr, from Butler University, a man of more age and experience. This latter is working into the legal profession. It is his purpose to continue in the ministry; yet if he succeed as a lawyer, it is hardly possible that he will find time to prepare for much preaching. It is good for a preacher, as long as he continues in the ministry, to give himself wholly to the work. A preacher has as perfect right to change his profession as any man, when ever his interests demands. We may doubt, however, the wisdom of attempting to hold with Christ and run with the world; it looks so much like "serving two masters." I returned from Olathe to K. C., yesterday; and I am ticketed for two lectures here, one this, and one to-morrow evening. The proceeds go to their church work. The new building will soon be completed. It is a magnificent structure over which Bro. T. P. Haley presides gracefully and, in the main, acceptably. He has established a Sunday-school on Drip street in the western part of the city as a missionary point where a church may be established in the near future.

I am stopping, while in the city with my son, Dr. A. P. Campbell, who is pleasantly located and commanding a fine practice in his profession. The energy he has displayed in establishing the Medical College of the city and the fine reputation established in one of its leading chairs have secured for him a high position as a man of science and given him an extensive practice. Nor is he alone, nor alone entitled to all the merit in this prosperity. He has a companion who is a lady of fine taste and superior culture, a Christian worker whose influence