

essential part of a rain. The noise and fiery manifestations merely accompaniments, for effect, without being any part of, and were not present at the household of Cornelius. How do I know? The record tells not of their presence. Besides if present, they would have been looked upon by Peter and his Jewish brethren as proof of the gift of or baptism in the Holy Spirit; whereas they were dependent upon their speaking with tongues, for this knowledge, as is shown by the following: "They of the circumcision were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit." How did they know this? "For they heard them speak with tongues, and magnify God." This settles it. It also settles another important point, the following: The pouring out of the Spirit, and the falling on of the Spirit to the extent called baptism of the Spirit, is simply the Gift of the Holy Spirit, promised by the Father, through Joel.

It pleased the Father in the councils of his own mind, to use the expression, *pour out*, in the act of starting the Spirit he was to bestow upon all who accepted his Son; possibly because it was to be so generously bestowed, a mere sprinkle could not represent it. We will hear Paul upon the extent and fullness of this gracious gift, which he makes as extensive as the subjects of the reign of Christ. (Titus 3:4 Rev. ver.) "But when the kindness of God our Savior, and his love toward man appeared, not by marks done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing, or laver, of regeneration and renewing of the Holy Spirit, which he poured out upon us richly, through Jesus Christ our Savior; that, being justified by his grace, we might be made heirs according to the hope of eternal life." The pouring out of the Holy Spirit is here represented as coextensive with justification and heirship, and indispensable to them, or to a continuance in them, "Because ye are sons God hath sent forth the Spirit of his Son into your hearts."

Let us return to Pentecost. After the gift of the Holy Spirit had been poured out upon the apostles, a multitude had assembled, eager to see and hear. To these Peter preached their Messiah, in the person of the risen and glorified Jesus. Thousands accepting the humiliat-

ing fact, and cried out, "What shall we do." Peter replied, "Repent and be baptised every one of you, in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit," adding as a reason for this offering the Spirit, that the promise of the Father, to pour out of his Spirit upon all flesh, includes you and your children, and all that are afar off; embracing the Gentiles—even as many as the Lord our God shall call, by the gospel of his Son into his church or kingdom. We the apostles have just received it, and now offer it to you. About three thousand complied with the terms, and were made happy recipients of the same gift, the same that was afterwards poured out upon the household of Cornelius, upon the Samaritans, the Ephesians and all converts. "God has exalted his Son on his right hand to be a Prince and a Savior, to give repentance to Israel, and remission of sins. We are witnesses of these things, and so is the Holy Spirit whom God hath given to them that obey him." No obedient one failed to receive this gift (Acts 5:31, also 13:52.) The disciples were filled with joy and with the Holy Spirit. Being filled with the Spirit, was a common result of having received it. It is thus seen that the promise of the Father, "I will pour out of my Spirit upon all flesh," sons and daughters, bond-men and bond-maidens, was literally fulfilled. The Holy Spirit was poured out, fell, came upon, was received by, and filled, causing to prophesy, Jew and Gentile, bond and free, male and female. The Spirit, like his Giver, is shown to be no respecter of persons, nations, rank, nor sex. These distinctions were all ignored, and were all obliterated in Christ. The same terms for admission into one body were submitted to them all, and complied with by all, and the same relationship entered by all, and the same blessings and enjoyments conferred on each and all. Then all were built together for a habitation of God through the Spirit, each in possession of some gift of the Spirit, for the benefit of all.

There is nothing worthy of the name of education which is wholly apart from religion. Every child has a soul, which makes him consciously akin to the unseen and the eternal; and his soul, fall in Adam but redeemed in Christ, must be educated in the truth as it is in Jesus.—*Gospel Advocate.*

Selections and Comments.

COMETO CHRIST.—Spurgeon gives food for the soul in the following:

I have heard that in the desert, when the caravans are in want of water, they are accustomed to send on a camel with its rider some distance in advance, then after a little space follows another; and then at short intervals, others. As soon as the first man finds water, almost before he stoops down to drink, he shouts aloud, "Come!" the next one hearing the voice, repeats the word, "Come!" while the nearest again takes up the cry "Come!" until the whole wilderness echoes with the word "Come." So in that verse the Spirit and bride say the first of all, "Come!" then let him that heareth say, "Come!" and "whosoever is athirst let him come, and take of the water of life freely."

PETER'S BLUNDER.—The *American Baptists Flag* says:

The *Christian Standard* has a labored article trying to prove that the evidence of pardon depends on baptism, in which (Acts 2:36) is falsely quoted, making the Pentecostians cry out "What must I do to be saved?" It is not safe to add to the word of God. It is high time that the Campbellites had abandoned the popish dogma of baptismal salvation. Such a man as Isaac Errett ought to know better.

And so we think such a man as D. B. Ray ought to know better than charge those whom he denominates Campbellites with teaching the popish dogma of baptismal salvation. The doctrine of baptism along with faith and repentance for the remission of sins is quite a different doctrine. If the question of the Pentecostians did not have reference to their salvation, then Peter must have been very stupid in telling them in answer to it, to repent and be baptized for the remission of sins. Is not repentance necessary to salvation? If so then baptism is necessary to salvation, for the two are inseparably connected by the conjunction. It is neither safe to add to the word of God, nor to take from it.

RELIGIOUS HOMŒOPATHY.—Rev.

G. W. Horn, our Missouri correspondent, prescribes as follows in the *Westlyan Advocate*: "I heard of a case of religious homœopathy the other day that acted quite successfully. Like things are cured by like sometimes in moral as well material matters. A good Methodist mother let her daughter go to visit a Romish relative, who unscrupulously injected the virus of her doctrine into the heart of the

girl. She came home sadly disordered and in fact half crazed on the subject. After a time of patient and gentle home treatment the mother determined to take her daughter down into New Mexico, where Catholicism might be seen in its nakedness. They looked upon the stupid fanaticism and degrading influence of unmodified Romanism among the Mexicans. The girl was told, that is Roman Catholicism at home. Romanism in a Protestant country is a very different article to that unleavened by a purer faith. Many a Protestant girl, enamored with the paraphernalia put on in American institutions, and snared with the specious logic of convent sisters, would have their eyes opened by a visit to an unmitigated Catholic community.—*Pacific Methodist.*

THANKSGIVING DAY IN OCTOBER.

—That the last Thursday in November is inappropriately late in the season for our National Thanksgiving, is evident for many reasons, and is generally admitted. In at least three-fourths of our country the harvests and fruits of the earth have ripened by September and the latest are ready to be gathered in October. In October, therefore, is the most appropriate time to offer thanks to God for the blessings of the year. By that time all crops and fruits have been matured; nearly all have been harvested; the evidences of God's goodness and bounty are seen on every side and are fresh in the minds of the people. That, therefore, is the proper time for offering thanks to the Father of all our mercies for the fruits of the earth in their season, and for all the benefactions of the year. The objections to the last Thursday of November are manifold.* It is two months and more after nearly all the harvest and crops have matured, and is therefore, inappropriately late. The time belongs to winter rather than autumn, and is thus out of season for thanksgiving. It brings the festival of thanksgiving within a month of Christmas, and the observance of both so near together is attended with more or less inconvenience. The appointment of Thanksgiving Day in October would tend to bring its observance within its appropriate design. It is properly a festival of gratitude to God, but it is chiefly observed as a festival of family reunion, for which Christmas is more appropriate.