

BAPTISM OF THE SPIRIT.

BY WILLIAM RUBLE.

In my last article on the baptism of the Holy Spirit, I attempted to show that it was the spirit of man that was the subject of immersion of the Holy Spirit. In this, I propose to inquire into the extent of this gift, to whom given, and when it ceased.

It was first the subject of prophecy by Joel, next by John the Immerser, then by the Lord Jesus Christ; and first realized on the day of Pentecost. The next direct manifestation was at the house of Cornelius; and without doubt these two cases are all that ever did occur as direct from God; unless the descent of the Holy Spirit upon the Son of God, after he was immersed by John, will make a third case.

That this sublime manifestation was not a matter of every day occurrence, is easily inferred from the language of Peter when called in question by the brethren at Jerusalem for going to the gentiles. His language was: "It fell on them, as it did on us at the beginning." When we remember that this was some six or seven years after the day of Pentecost, his words indicate that such a manifestation had not been witnessed since the Pentecostal scene, or he would not have said, "As it did on us at the beginning." This will doubtless be satisfactory to all who take the Word of God as the man of their council. But those who have a system to sustain, may find something else, as did King Saul.

A question will then arise, as to whether these two cases exhaust the prophecy of Joel in regard to this matter. To this I must answer that I think not; and for this reason: in Peter's answer to the inquiring Jews on the day of Pentecost, after telling them to repent and be baptized in the name of Jesus Christ for the remission of sins, he then adds, "and you shall receive the gift of the Holy Spirit; for the promise is unto you and your children, and all that are afar off as many as the Lord our God shall call."

What "gift of the Holy Spirit" prof- except the gift of which he has just spoken and of which he speaks at the house of Cornelius, when he says, "forasmuch then as God gave them the like spirit as he did to us," and what promise except the promise by Joel. If he does not mean this, I am at a loss to know what he does mean. And if this is correct, the scope of the prophecy will cover all God called to be recipients of this sublime favor—shut up to the period of time indicated by "the last days," be that what it may.

If, then, the inquiring three thousand received the Spirit on the day of Pentecost as Peter promised, the question then is, how did they receive it? I answer, by the laying on of the apostles' hands, as in all cases upon record; except the two. (see Acts viii, 17). But why shut up this precious gift of the Spirit to the laying on of the apostles' hands? Why did not God, who knows the hearts of all men, retain the power to himself? Ah! silly man! Why call in question the councils of the Almighty? You seem to know not, that through the apostles' words as witnesses for Jesus the world was to be saved; hence God gives them a prominence over other disciples, adequate to the great work assigned them. And as they were guided in the laying on of hands, by inspiration, they could not err.

God did magnify them in the eyes of the people, "and the rest (of the disciples) durst no one join himself to them." We will then affirm, without fear of successful refutation, that for good reasons, God confided the dispensation of the prophecy of Joel, to the hands of the apostles; the two cases always excepted. This will enable us to understand the great desire Paul had to visit the church at Rome.

"That he might impart unto them some spiritual gift to the end that they might be established." When, therefore, we read the twelfth chapter of first Corinthians, and learn what these spiritual gifts were, and that they ministered to the edification of the church; we may easily comprehend the reasons for his desire, for if no apostle went to Rome, no spiritual gifts would reach the church at that place; for these come through the spirit received by the laying on of apostolic hands. Hence Paul tells Timothy to "stir up the gift which was in him by the laying on of his hands."

In the case of Samaria Philip was evidently an inspired man and did great signs and wonders, as the record tells us, but he was not an apostle, though full of the Holy Spirit himself, he was not able to impart it to others; and per consequence the prophecy of Joel failed to be verified in the case of the Samaritans till Peter and John came down and laid their hands upon them.

But few deductions from Holy Writ can be more certain than this. With the exception then of the two cases, the extent of the prophecy of Joel reaches to as many as were converted to Christ in the last days, and upon whom

the apostles laid their hands. Under this view of the case, we can understand why the apostle inquired of the twelve disciples at Ephesus "If they had received the Holy Spirit since they believed." Without doubt we occupy correct ground here, and if so the "last days" of the prophecy are evident, by the last days of the Jewish commonwealth. There is nothing unreasonable in this, as the prophecy was given to the Jews, and for the Jews, and by a God who knew that it would take effect in the last days of the Jewish polity. Then the last days of the Jewish theocracy must limit the scope of the prophecy for the "pouring out of the Spirit of God upon all flesh."

We would adduce further testimony, if more was needed, from the fourth chapter of Ephesians, where it is affirmed that when he ascended on high, and gave gifts to men that "He gave some apostles, some prophets, some pastors, and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, 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 stature of the full measure of Christ." This word "till" must then limit the duration of the gifts enumerated, and they are certainly inspired, to the time when the church of Christ reaches that state of perfection indicated; then of course they were to cease and did cease, as all subsequent history abundantly testifies, unless the Mormon delusion will make an exception. Yes, apostles, prophets, pastors, and teachers (as the direct gifts of Jesus Christ) miracles, signs, wonders, and gifts of the Holy Spirit, came thus far and no farther, doubt it who will!

WOLA, Polk County, Oregon.

IDLE GIRLS.

It is a painful spectacle, in families where the mother is the drudge, to see the daughters elegantly dressed, reclining at their ease, with their drawing, their music, their fancy work, and their reading, beguiling themselves of the lapse of hours, days, and weeks; and never dreaming of their responsibilities, but, as a necessary consequence of neglect of duty, growing weary of their useless lives, laying hold of every newly invented stimulant to rouse their drooping energies, and blaming their fate when they dare not blame their God for having placed them where they are. These individuals will often tell you, with an air of affected compassion, for who can believe it real, that poor, dear mama is working herself to death, yet no sooner do you propose that they should assist her than they declare she is quite in her element, in short, that she would never be happy if she had only half so much to do.—*Christian Standard.*

THE DEVIL'S LITTLE BOYS.

From the Gospel Echo.

There is a trick among thieves.—When they go to rob a house, and find the doors so solid and secure that they cannot force an entrance, or the walls so thick and impenetrable that they cannot break through, they resort to little boys drilled to this nefarious work. The sprightly little lads are put through the window sash, whence the panes of glass have been removed, who, as soon in, unbolt the doors and admit the company of full-grown robbers.

Thus Satan gets into the human heart. He may be fortified by good resolutions and sound morals against all the grosser forms of vice.—Fraud, murder, adultery or falsehood may come and batter in vain for admission. The bolts of well-adjusted moral training may keep the giant iniquities at bay. But when the doors are safely held against the greater sins, and Satan is foiled in his approaches there, then he brings his "little boys."

Just for once the man attends a theatre. The devil is taking the slutters from a window. Just for once, "to see the world," a game of chance, a drink of wine, a lewd book or companion is allowed. The devil is taking the putty away from a pane of glass. Just for once, some secret wrong is done, some insignificant crime committed in the darkness of a midnight hour. The devil lets his little boy in through the sash, and another, and another, and the spy little fingers are at the bolts of the door from the inside, and the great door of the heart is sure to be thrown wide open, and the rough, rowdy rabble of hell are rushing in! There, they take up their quarters like alien soldiers, to dominate, to molest, to destroy, to mar and mutilate and utterly demolish the man.

Moralists may boast of their wellmade and thoroughly thief-proof doors. Their philosophy may have invented many ingenious patents for the doors of the soul, and there may be no danger apprehended at all. They may even despise the poor, pitiful Christian, made so weak, sometimes, by outright robberies, as he leaves open the avenues of besetting sins. But all the while the devil has a special training his little boys, and the moralist will never sus-

pect peril of plunder, until his blinds are opened, window sashes, picked of panes, and the insinuating mischief has sprung, from within his bolted doors apart!

The only safety is to confine under the protection of Jesus Christ, absolutely and forever, and he will guard every possible avenue to the soul, and be an over-matcher for the devil and all his imp.—*Methodist Recorder.*

REMARKS.

I wish to commend the above to our readers. The writer of these thoughts expresses himself in a novel way, but the principles he enunciates are sound. If the devil's little boys were all kept away, the devil himself would seldom ever get into the human heart. The first step in the wrong direction starts the man down hill. No man ever commits the great crime first. But if the devil's little boys are once allowed inside he will get in himself.

Then, young man, never take the first drink, never swear the first oath, never play the first game of cards, and you will never become a draulard, profane swearer, nor gambler. The man who does not drink, nor swear, nor gamble seldom ever commits any shameful crime.

Reader, whether you are old or young, male or female, beware of the devil's little boys. J. C. R.

BOY'S RIGHTS.—Talk about the women, and the darkies, and the—the, all the rest of 'em; none of 'em all are half so badly used as boys are. I know a lot, and can give you all their names, ask 'em all. They'll tell you, to be a boy is to be somebody without a right in the world. You're to take all the sass that's given to you, and give none back 'cause you're a boy. You are to pay full fare in the cars 'cause you're a boy, and not a child; and never have a seat, 'cause you're a boy and not a man. Fat lady gets in after it's all full, and looks about her; everybody looks at you. Old gentleman says, "My son." Conductor says, "Come boys." O dear! but there is just one comfort; boys will grow up, and then will forget all they went through in their youth, and will make the boys of their day suffer just as they did.—*A Boy.*

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