

BAPTISM

IN SPIRIT AND IN FIRE

BY

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“Christian Morals,” “Gospel and its Elements,” Etc...

“He shall baptize you with the Holy Spirit and fire.”

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Preface

THE Baptism of the Holy Spirit has claimed much of the public attention of late, and many sermons have been preached on it, and allusions made to it in most of the Christian assemblies met for prayer and other religious exercises. Besides, numerous tracts, essays, and books, have been written and published on this subject, and great prominence has been given to it, as though it was the chief thing now needed, both for the conversion of the world and the sanctification of the believer. There is much room to doubt many of the opinions entertained in regard to the question, « What constitutes this baptism?» — and any serious and prayerful endeavor to throw light upon it, may not prove unacceptable nor unprofitable.

Whilst the Author truly believes in the Work and Agency of the Holy Spirit; in the conviction and conversion of sinners, by and through the truth as it in Jesus;” and in the sanctification of the believer by His presence and power: whilst he joyfully admits, and fully believes, that the Spirit of God dwells in the hearts of all Christians, as a Witness, a Guide, and a Comforter — as the Spirit of Adoption, and an earnest of future glory to the saints: he nevertheless thinks, that much that is taught and believed by many, as true, on the Baptism of the Spirit and Fire, will not bear the test of a sound and scriptural examination. And with the design of placing these subjects in their proper relations to the Gospel of Christ, he has written the following pages.

Chapter One

"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 Spirit 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 in unquenchable fire." — Matt. 3:11, 12.

"I indeed have baptized you with water: but he shall baptize you with the Holy Spirit." — Mark 1:8.

"I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Spirit and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with unquenchable fire." — Luke 3:16, 17.

"For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence." — Acts 1:5.

"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 Spirit." — Acts 11:16

THERE are many opinions entertained by commentators and interpreters of Scripture on the subject of baptism with the Holy Spirit and fire; and before we enter into the examination of the questions involved in it, we shall call attention to the views expressed by others, so that the reader may have before him all that can be said in regard to it.

Thomas Scott, in his celebrated commentary, thus expresses himself on Matt. 3:11, 12:

"John baptized the people with water; calling them to repentance, and making baptism their

outward profession of it, and the avowed beginning of a new life. But Jesus, who came after John in order of time, but was immensely superior to him in dignity, authority, and excellency, inasmuch that John was not worthy to loose, or carry, his sandals, or to perform the lowest menial service for him, would baptize them with the 'Holy Ghost and with fire.' The descent of the Holy Spirit on the day of Pentecost, in the form of fiery tongues lighting on the apostles, with the effects produced on their minds, and by their ministry, was a remarkable fulfillment of this prediction. Yet this baptism 'by the Holy Spirit and by fire' was vouchsafed to comparatively few of those who believed in Christ; but the language of John evidently denotes a general benefit."

On the words "with the Holy Ghost and with fire," Adam Clarke says,

"That the influences of the Spirit of God are here designed needs but little proof. This was the presence of the Spirit of God, and of it *alone*. Therefore he is represented here under the similitude of *fire*, because he was to illuminate and invigorate the soul, penitent in spirit, and assimilate the whole to the image of the God of glory."

Adam Clarke also quotes many passages from the Fathers, giving their views of the baptism of fire, in which they hold that this baptism was one of afflictions and tribulations.

On the passage in Acts 1:5, Clarke says,

"From this passage we may learn that baptism cannot always mean being *plunged* or *immersed* in water; for as this promise most evidently refers to the communication of the Holy Spirit on the following Pentecost, and then he sat upon

each as a cloven tongue of lire: this certainly has more affinity to *sprinkling* than to *plunging*.”

N. L. Rice, in his debate with A. Campbell, says,

“On the day of Pentecost there was a baptism of the Spirit; but this was no immersion: John had said, 'I indeed baptize you with water; he shall baptize you with the Holy Ghost and with fire' — Matt. iii. 11. On the day of Pentecost this promise was fulfilled. 'And suddenly there came a sound from heaven, as of a rushing mighty wind, and filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them.' — Acts ii. 2, 3. This has always been a difficult passage for immersionists. They have sometimes said the Spirit filled the room, and then the people were immersed. But the Bible says no such thing; and, moreover, such a baptism as that would be was not promised by John. Others have said the *wind* filled the room, and they were immersed in it. But Luke does not say so. He says there came a sound as *of* a rushing mighty wind; but he does not say there was a *wind*. And if he had, the promise was not a baptism of wind.” He concludes the passage by saying, “Spiritual baptism, then, is represented by *pouring*; water baptism, the emblem, should of course be performed by pouring.”

Having given the views of several learned commentators and divines, who have taken one view of this subject, in which they substantially agree in regarding the baptism of the Spirit as an act effected by pouring or sprinkling, and this as an emblem of water baptism, we will now present a different class of interpreters, belonging, however, to the same school. We believe that they all were Pedobaptists [ones who baptize infants]. The following quotation will be found in Booth's reply to Dr. Wil-

liams:

“Gurtlerus: — *Baptism in the Holy Spirit* is immersion into the pure waters of the Holy Spirit, or a rich and abundant communication of his gifts. For he on whom the Holy Spirit is poured out, is as it were immersed into him!”

Bishop Reynolds: “The Spirit, under the Gospel, is compared to water; and that not a little measure, to *sprinkle*, or *bedew*, but to *baptize* the faithful in.—Matt. iii. 11; Acts i. 5. And that not in a font or vessel, which grows less and less, but in a spring, a living water.”

Ikenius: “The Greek word, *baptismos*, denotes the immersion of a person *into* something. Here, also, (Matt. iii. 11, compared with Luke iii. 16,) the *baptism of fire*, or that which is performed *in fire*, must signify, according to the same simplicity of the letter, an *immersion*, or *immersion into fire*; *and this the rather, because here to baptize in the Spirit and in fire, are not only connected, but also opposed to being baptized in water.*”

Le Clerc: “*He shall baptize you in the Holy Spirit. As I plunge you in water, he shall plunge you, so to speak, in the Holy Spirit.*”

Casaubon: “To baptize is to immerse, and in this sense the apostles are truly said to be baptized; for the house in which this was done was filled with the Holy Ghost, so that the apostles seemed to be plunged into it.”

Grotius: “To be baptized here is not to be slightly sprinkled, but to have the Holy Spirit abundantly poured upon them.”

Mr. Leigh: “Baptized; that is, drown you all over,

dip you into the ocean of his grace; opposite to the sprinkling which was in the law.”

Abp. Tillotson: “*It* (the sound from heaven, Acts 2:2) *filled all the house*. This is that which our Savior calls baptizing with the Holy Ghost. So that they who sat in the house were, as it were, immersed in the Holy Ghost, as they who were buried with water, were overwhelmed and covered all over with water, which is the proper notion of baptism.”

Bishop Hopkins: “Those that are baptized with the Spirit are, as it were, plunged into that heavenly flame, whose searching energy devours all their dross, tin, and base alloy.”

Mr. H. Dodwell: “The words of our Savior were made good, ‘Ye shall be baptized (plunged or covered) with the Holy Spirit, as John baptized with water, without it;’” that is, without the Spirit.

Cyril of Jerusalem, who lived in the fourth century, speaks in the following manner:

“As he who is plunged in water and baptized, is encompassed by the water on every side, so are they that are wholly baptized by the Spirit. *There* (under the law) the servants of God were partakers of the Holy Spirit; but *here* they were perfectly baptized or immersed of him.”

Dr. George Campbell, of Edinburgh, in his new and improved version, renders the passage *en pneumati hagio kai puri*, “in the Holy Spirit and fire.”

Thus we have thrown together the views and comments of a large number of writers on this subject, and they might be increased to an indefinite degree; but it would not add anything

to the light which these present, nor differ materially—if at all—from the opinions as above expressed.

It is often said that water baptism is the symbol of the Spirit's baptism, or the reverse; but in no place in the New Testament is it so affirmed. It would be contrary to all just and scriptural ideas to make one thing a symbol of another, without express authority; and, strictly speaking, an act that follows another cannot be a symbol or type of that which precedes it. We have the type and the antitype spoken of in the scriptures, but the type always precedes the antitype. Now it is certain that John's baptism preceded the Spirit's baptism; and the commission of Christ to the apostles to make disciples, baptizing them, preceded the actual descent of the Holy Spirit; and as the word *symbol*, as applied to water baptism, is employed for the purpose simply of designating the *action* of baptism, and as this already had been settled in the case of John's baptism, and by the word employed by our Savior to indicate the act, it would have been inapposite and without any meaning for the purpose it is thus designed to serve, to regard water baptism as a symbol of the Spirit's baptism, or *vice versa*.

By reference to the case referred to in Mathew chapter 3, it will be seen that John was baptizing in the Jordan—certainly not *with* the Jordan. The persons baptized had not the waters of the Jordan *applied* to them, but their bodies were *applied* to the waters of the Jordan. In other words, they were baptized in the Jordan, *en to Iordane*. Thus it is *en hudate, en to Iordane*. The baptized also are said *anabanein*, to arise, emerge, or ascend, *apo tou hudatos*; and Acts viii. 39, *ek tou hudatos*, out of the water. Sprinkle and pour are never thus construed, either in the Scriptures or in classic use.

To say that the Jordan was sprinkled or poured *upon them*, would do violence to the language used, as *any* Greek scholar knows; and indeed the act would be impossible, if not absurd. We can easily imagine how a human body could be immersed in the river Jordan, but how the *river* itself could be taken up by the hands of John, and be sprinkled or poured upon the subject,

is not to be conceived!

The preposition *with* (Gr. **en**) should have been rendered by the word *in*, wherever in this connection it occurs, and it would make good sense, and correspond with every other action with which it stands associated. In many places, it is so rendered in the account given of John's baptism, when it would have been manifestly wrong to have used any other word. Thus Mark i. 5: "And were all baptized of him, in the river of Jordan, confessing their sins." And Mark 1:9: "And was baptized of John in Jordan," **ebaptisda hupo Iannou eis ton Iordanen**. The people were baptized in the river Jordan. And Jesus was baptized by John into the Jordan! So it reads in the Greek.

It would certainly be a rare thing to find *with* as the proper translation of **eis** in such a collocation of words.

The primary meaning of **en** is *in*, and of **eis**, is *into*. It would be manifestly improper to say that the people, or the **Savior**, were sprinkled or poured *in* or *into* the Jordan River. For in this base it would be the material body or bodies of the subjects of baptism that were sprinkled or poured into the water, as if they were comminuted into dust or turned into fluid! Whereas it was their bodies that were introduced *in* or *into* the element of water.

The words used in construction, as expressive of the whole action, show this. Thus while **en** or **eis** would put a person in or *into* the Jordan — not nearby or upon the river, nor *with* the Jordan; so **ek** and **apo** would bring him out of the river, out of the Jordan, *in* or *into* which he had been baptized.

En or *in*, is neither *at*, *with*, nor *by*, except we use it figuratively; and a word is not to be used figuratively when it will make good sense without it.

But it is not our purpose to enter into an argument in favor of immersion, except so far as to show that this action harmonizes with all the prepositions and verbs found in connection, and with the word itself that indicates the act. The

congruity of things renders the use of certain prepositions absolutely necessary, and in fact settles their true meaning; and this is especially the case in regard to words expressive of a specific action. Baptism is one of these words, and requires a different construction from that of sprinkle or pouring. In other words, we never find *baptizo* construed as *rantizo* or *keo*. Each is a word of action, and demands corresponding prepositions to indicate them.

John says, "I indeed baptize you with (in) water unto repentance, but he (Christ) shall baptize you with (in) the Holy Spirit and in fire."

The element into which the subjects of John's baptism were introduced was water. The elements into which the persons were to be introduced by Christ's baptism—were the Holy Spirit and fire. Christ's baptism as referred to here has nothing to do specifically with the commission given to the apostles by the Savior on the day of his ascension, in which water was to be used as the element. The baptism found in the commission, the apostles and others associated with them were to perform, for they were perfectly competent to do it; but the baptism of the Spirit was to be administered by Jesus in person, and only by him—not even the Father could do it, speaking economically; nor the Spirit, independently of the Son. It was reserved as the high and solemn prerogative of Jesus, as the crowned and anointed Lord, to do this — the sublimest of all acts: baptize in the Holy Spirit. This we will not at present consider, as it is not a necessary part of our argument.

We now state distinctly that if John literally baptized in water, then Jesus was, literally, to baptize in the Holy Spirit and in fire. If the former is expressive of a literal baptism in water, the latter is expressive of a literal baptism in the Holy Spirit and in fire.

To render the action of a literal immersion ridiculous, and to cast contempt upon it, there is a certain class of persons who use words as expressive of the act, known or felt to be offen-

sive, such as “dip,” “plunge,” etc. To these words we would not object, if they did not show the bitter, perhaps malevolent, disposition exhibited on the part of those employing them; and as an appeal to the prejudices of the vulgar to invoke their hatred to what we deem to be a divine ordinance. Such a spirit, so alien from the spirit of Christ, cannot be too severely rebuked or condemned.

We choose the word immerse, because there is no *stigma* felt or implied by its use. If we were Grecians, we would employ the word baptize invariably, because it fully, as a word of action, expresses all that is intended to be performed by it.

But as the word *baptize* is a Greek word; transferred, and not translated, we choose to give it its true and proper meaning in the current coin of the English language, and this is the word *immerse*.

Is there anything ridiculous in the idea of immersing a body in water or any other element? Then there is none in immersing a spirit in spirit! The latter idea is often expressed in our ordinary speech.

We say, a man is immersed in business – in politics – in pleasure, and we feel no repugnance in the use of such terms. And what do we mean by this language? Simply, that his mind is wholly taken up with these things.

We say that a man is immersed in philosophy, in mathematics, or in the languages, when he makes any one of these branches of study the chief occupation of his thoughts. Its use, in all these applications of it, is both appropriate and beautiful; and so is it equally appropriate and beautiful to say certain minds were wholly absorbed, occupied with or immersed in spirit, or in spiritual things. And was not this the case with the apostles?

Surely, it is more congruous with the nature of such matters and the use of language, to use the word *immerse*, than the word *sprinkle* or *pour*. In the latter, the mind is subjected to certain influences but partially — “a mere sprinkling,” as we

sometimes say; but in the former, it is imbued with the element into which it has been put, and partakes largely of it. And was not this the case in regard to those who were the subjects of the Spirit's baptism? They were wholly brought under the influence of the Holy Spirit: His thoughts were their thoughts; His words were their words. No term can more fully express the design to be effected, than the one we have used; and it is the exact translation of the one found in the original.

We say then, emphatically, that the baptism referred to was an immersion in the Holy Spirit --- the spirit of man immersed into the spirit of God. There is nothing repugnant, either in the word used, or in the thing signified. It is as beautifully expressed in the English as in the Greek.

If the spirit of God pervades all things and is everywhere present — for, “whither shall we fly from His presence?”—why may not the spirit of man be steeped into and attempered by it? If the whole material universe is immersed by His presence — if, as in an atmosphere of light, angels and men, things terrestrial and heavenly, are bathed in the ocean of His fullness — why may not the souls of those specially designated to act on some glorious mission of love be fully pervaded by His presence, and tinged by the divine beauty and sanctity which he possesses? What God has done in the vast, may He not do also in the minute?

Shame on it! that men calling themselves Christians should seek to throw contempt upon, and create disgust at, the sublimest of all the mysteries connected with the establishment of that institution, which has for its author “the Wonderful, the Counsellor! “

If in baptism the obedient believer enters *into* Christ--*into* His death--*into* His body; if, indeed, he is baptized *into* the name of the Father, and of the Son, and of the Holy Spirit: why should it be an incredible thing that a soul may be immersed *into* the Holy Spirit, and hence be imbued with His gifts and graces? It is the soul — the spirit of the believer — not his body, that in

Christian baptism enters into Christ, partakes of the benefits of His death, and becomes a member of His body. And he who objects to a baptism *into* the Holy Spirit may as well object to a baptism *into* Christ!

It is a significant fact, that the baptism of the Holy Spirit was to be specially Christ's baptism: "He shall baptize you in the Holy Spirit." Not that water baptism was to be ignored or set aside by it; for He commissioned His apostles to "disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." It was not His baptism in the sense that water-baptism was to be set aside, and the Spirit's baptism exclusively should take its place; for after the baptism of the Spirit on the day of Pentecost, and in the house of Cornelius, water-baptism *was* practiced by the apostles and others.

The baptism of the Spirit was Christ's baptism in the sense that no one could administer it but Him. The apostles and others, like John, could administer baptism in the element of water; but no one but Jesus, the Anointed Lord, could administer baptism in the Holy Spirit. It was wholly divine, and human hands could not be employed in it. Only He, who had all authority in heaven and in earth, could do it. "HE shall baptize you in the Holy Spirit and in fire."

This baptism was the highest and sublimest evidence of Christ's wisdom, power, and goodness, ever seen. It was the full dawn of a spiritual day upon the darkened understandings of the Galileans. It lifted them up in a moment from all the earth-born hopes and cherished prejudices of the age, and plunged them into the ocean of beatitudes that dwelt in the bosom of Him who searches even into the deep things of God. For what man knoweth the thoughts of a man, save the spirit of man, which is in him; so no one knows the things of God, but the spirit of God.

Chapter Two

THE Day of Pentecost, on which the Spirit descended and the kingdom of heaven commenced, was a glorious era in the history of our world. It was the coronation-day of Him, who is now the Prince and Savior of the world. In proof of which Peter, in his memorable speech, said, "He hath shed forth this, which you see and hear.

The Holy Spirit first communicated the event of Christ's regal office to the apostles, and through them to the world. And as ancient kings and potentates distributed gifts to their subjects; liberated captives, and munificently bestowed favors on all, so our anointed and crowned Lord, having received gifts for men, largely poured them out, first on his friends, and afterwards, though not in the same degree, nor the same in kind, upon his enemies.

There never has been but One Pentecost under the reign of the Messiah, and it never has been repeated; just as there never was but One Pentecost in the giving of the Law. All the Pentecosts under the Law, were but commemorative of this One, at Mount Sinai. Just as there has been but one natal day, on which our Independence was born—though every year brings to us the fourth day of July, as commemorative of the great national event.

The prayer is often heard for a pentecostal shower—a pentecostal baptism—for the renewal of the wonders of the Pentecost, but this prayer has never been heard.

Reports of meetings, great awakenings, have been signalized with the epithet of Pentecost! but surely no one who has properly looked at the subject, can apply the ordinary movements of Christianity in our day, with the signal events which occurred at the opening of the Reign of Heaven, the birth of a new and glorious Cosmos, the introduction of a new Aeon, which shall last until the second Advent of the Messiah, and

then be merged into the everlasting kingdom of our Lord and Savior Jesus Christ.

At Sinai, in Arabia, the fiery Law was given to the Jews, fifty days after the Passover in Egypt: this was literally the Pentecost of the nation of Israel — the grand historical Pentecost! At Mount Zion, in Jerusalem, the Gospel of Peace was given to the same people, through the ministry of the Holy Spirit; and this occurred on the first Pentecost — or fifty days after Christ, our Passover, was slain for us. And as there was no repetition of the giving of the Law, demanding another Pentecost, so there was no repetition of the giving of the Gospel. These two days — one for the Law, and the other for the Gospel — will forever stand as the birthdays each of a new and glorious institution — never to be re-enacted.

We are aware, that by a spirit of accommodation, or from a lower standpoint, it is often said, that we have had a pentecostal occasion, but such a use of the word is never found in the New Testament; and yet there were occasions on which God signally blessed the ministrations of His word, and greater numbers were brought to bow in submission to His Son, in apostolic times, than have ever been known since.

Let this day stand alone, both for the Law and the Gospel, the Type and the Antitype, as the day of the Lord — the day of salvation — as the day of Christ's power, in which the dew of His youth descended more than that which comes from the womb of the morning. The day of the gladness of His heart.

Our only hope for a return to the apostolic Gospel lies in the proper understanding of the events of this day; and therefore they should be carefully and frequently considered.

It was the dawn of the new creation, and in its auroral blushes, signs and wonders were seen in the heavens and upon the earth. The same spirit which “garnished the heavens, whose hand formed the crooked serpent,” was present on the natal day of the Christian institution: and the same hand, which

threw abroad the sun, moon, and stars; — these signs of the material universe shed abroad the splendid tokens of His wisdom and power on the day of the Great Coronation of Him, who was the head and founder of a new and everlasting institution.

Luke, the sacred historian, in the commencement of the Acts, says,

“The former treatise” (referring to his narrative called the Gospel of Luke) “have I wrote, O Theophilus! of all that Jesus, began to do and teach, until the day in which He was taken up, after that He, through the Holy Spirit, had given commandments unto the apostles whom He had chosen: to whom also He showed Himself alive after His passion (death) by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. And being assembled together with them, He commanded them that they should not depart from Jerusalem, but wait “for the promise of the Father, which,” said he, “ye have heard of Me: for John truly baptized with (in) water, but ye shall be baptized with (in) the Holy Spirit, not many days hence.”

The spirit referred to is called “the promise of the Father” — a promise which the apostles had heard of, as spoken of by the Savior. “And 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 cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him: for He dwelleth with you, and shall be in you.”

“But the Comforter, which is the Holy Spirit, 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.”

It was, doubtless, the fulfillment of this promise, that the apostle and other disciples waited and prayed for, from the day of the Ascension until the day of Pentecost had fully come, in remembrance of that saying of Jesus to them, "that whatsoever ye shall ask in My name, He may give it to you." And according to the express declaration of the Savior to them, "to tarry in Jerusalem until they should be endued with power from on high." This power they should receive, after that the Holy Spirit should come upon them, in order to constitute the apostles witnesses for Him, both in Jerusalem, and in all Judea and Samaria, "and to the uttermost parts of the earth." This power (*dunamis*) was intellectual strength and miraculous energy, to qualify them for the work assigned them.

"The promise of the Father," fulfilled on the day of Pentecost, chiefly, had respect to the apostles, and was designed to afford them the necessary assistance for the mission with which they were entrusted. It was to constitute them witnesses for Christ, to the Jews, the Samaritans, and to the ends of the earth. Not that the promise was exhausted on that day, or that its benefits were to be confined to them; but that, primarily, they were the persons to whom it was given. The converts they made had also "the promise of the Holy Spirit," though not in the same fullness, nor to the extent that the apostles had.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and they sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the spirit gave them utterance."

The new organization, called the Church, has now met together. It is composed of one hundred and twenty members, male and female, embracing the apostles. They are all, with one ac-

cord, in the one place, in the city of Jerusalem. "Tarry in Jerusalem," said Jesus, "until you are endued with power from on high." In this waiting attitude, at the place appointed, they are found, and daily engaged in prayer, expecting the fulfillment of the gracious promise of the Savior. Each day gave additional interest to the occasion. There was much to fan their hope—much to try their faith. They had not been told at what time the Holy Spirit would be given them; nor how, nor in what manner, He would indicate His presence and power. "Not *many* days hence" he would come.

It was a time for self-examination, —to some, for self-reproach — to all, of humiliation and prayer. The recent events which had occurred in Jerusalem — the arrest, the betrayal, the denial — the abandonment of the Savior, His death on the cross, His burial and resurrection — were all fresh in their recollections. The commission given to the apostles by the Savior on the Mount of Olives; His parting words of blessing; His ascension to the heavens: all would be present to their minds. And the promise, "ye shall receive *power*, after that the Holy Spirit is come upon you," lingered in the memories of the chosen witnesses, and became the one all-absorbing thought with them.

Power! For what propose? To punish, to subdue, to overawe by violence, the betrayers and murderers of their Lord?

Power! To give the apostles the ability and means to conquer the world by the force of arms?

Power! To levy taxes, raise armies, trample on thrones; to crush, and to conquer the might of opposing forces?

Power! To restore the kingdom to Israel in more than the regal splendor of Solomon?

They were left wholly in the dark, on these and similar questions, which, in the minds of the apostles, not free from Jewish prejudices, nor fully awakened to the spiritual nature of the Messiah's mission, would intrude upon their thoughts, and find

no solution.

James and John had sought, on a former occasion, the highest places of honor and dignity in the Messiah's kingdom — “to sit, one on His right hand, and the other on His left.” Peter had used the sword, and had cut off the ear of the servant of the high priest, in the night of the arrest of the Savior. And readily would the apostles interpret the words of Christ as referring to a “power” that would enable them to do something for themselves and their nation, in a political point of view, that would compensate for their sacrifices, and raise them to places of profit and glory.

It was to them a period of intense interest— of trembling anxiety and hope — of suspense and doubt! What new and strange developments would be given them? What events would occur to revolutionize, to save, or to destroy, they could not conjecture. It was a grand interregnum of ten days, from the Ascension until the Pentecost. Judaism was now slain. The nails that were driven through the hands and feet of the Nazarene had transfixed “the ordinances” of the Law, “which were contrary to us,” and hung them as trophies on His cross. The altar and the sacrifices of the old economy had lost their authority. The Temple was now abandoned. The Shekina, which had left the nation for its apostasy, and had ascended to the heavens, was now about to descend. This Cloud, unseen by mortal eyes, was now hovering over the city, filled with spiritual blessings for our race. That same Cloud, that led Israel out of Egypt — the pillar of fire by night, and of shade by day; that Cloud, that rested on the Mercy-Seat of the Tabernacle, and that filled the Temple of Solomon in the day of its dedication; that Cloud, that hid Moses and Elijah from the sight of the Apostles in the day of the Transfiguration; that Cloud, which received the Savior, and hid Him from the eyes of the Apostles on the day of His Ascension; and that Cloud, on which He shall descend in the day of His Epiphany— was now descending from the skies, and ready to break in blessings on the heads of the disciples in Jerusalem.

But let us now turn aside the veil, and look at the events which

had occurred in the Holiest of all. Reverently, let us turn our eyes thither! We are on holy ground. Uncover thy head, O mortal! Take the shoes from thy feet!

When Jesus expired on the cross — at that cry, “It is finished!” — the veil of the Temple was rent, from top to bottom, revealing the sacred mysteries of the Holiest — hitherto only seen by the High Priest of the Jewish nation. And through “the rent veil of His flesh,” that more impervious veil, separating time from eternity — the visible from the invisible, flesh from Spirit—was now severed. And from beyond, farther than the eye of man had ever looked, or the imagination conceived, visions and glorious revelations were soon to be seen and heard. The Holy Place and Most Holy were to become one; or, rather, the access to the latter would be free to all those who should enter the former. Earth should enter into heaven, and heaven come down again to earth. One company, one family, should now dwell together: the spirits of the just made perfect and the dwellers on the earth should hold fellowship with each other.

Not as at the Arabian mount, when “Moses said, I exceedingly fear and quake;” “but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels: to the general assembly and church of the first-born, which are written in heaven: and to God, the Judge of all: and to the spirits of just men made perfect: and to Jesus, the Mediator of the New Covenant: and to the blood of sprinkling, that speaketh better things than that of Abel.”

Jesus had ascended on high. A cloud had received Him out of sight. The cloud which had been His chariot to the heavens would accompany His Messenger, the Holy Spirit, to the earth. With the triumphal chant of angels He had ascended on high “Lift up your heads, O ye gates! and let the King of Glory enter in” — Jesus enters — He passes through the everlasting doors into the realms of light.

No conqueror from the field of battle, fresh with the laurels he

had won, or the trophies of ruined kingdoms, ever had such a host of admiring worshippers as Jesus had. What are the laurels, civic crowns, triumphal arches, and splendid ovations, of the Caesars — of earth-born captains and kings — to those which graced the entry of the King of the Universe into the illimitable domains over which He now and forever shall reign!

As He passes through the gates, Jehovah says, "Let all the angels worship Him."

What shouts of victory, what songs of triumph, what hallelujahs, long and loud, rend the heavens!

A long procession of worthies follow in the train, — patriarchs and prophets, the saints of all past ages — form the mighty throng.

Angels before, and saints behind. The cavalcade of glory closes.

They bear Him to His throne. "Sit Thou on My right hand, until Thine enemies shall become the footstool of Thy feet. Reign Thou in the midst of Thine enemies. Thy people shall be a willing people in the day of Thy power."

The day of His power is at hand. And a people, now infatuated with crime, — stained with His blood — shall willingly submit to His reign.

He is crowned: the Melchisedeck of the new creation: the Royal Priest of heaven and earth.

Say, "Live forever, wondrous King: Born to redeem, and strong to save!"

Then ask the monster, "Where's thy sting, And where thy victory, boasting grave?"

In the establishment of the kingdom there is placed under the Messiah — as the Heir of the Universe — the dominions of heaven and earth, and hades — angels and principalities and powers.

The angel on earth to Mary had said of her newborn Son, "He shall be great, and shall be called the Son of the Highest — He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." And now in the heavens, a voice is heard of many angels round about the throne, saying, "Worthy is the Lamb that was slain to receive POWER and riches, and wisdom and strength, and honor and glory and blessing." Nathaniel had said on earth, "Rabbi, Thou art the Son of God: Thou art the King of Israel." And now "God hath highly exalted Him, and given Him a name, which is above every name: that at the name of Jesus every knee shall bow, of things in heaven, and things on earth, and things under the earth." God, the Father, in the presence of the hierarchies of heaven, places "a crown of pure gold on His head."

The universality of Christ's dominion is everywhere taught in the Word of God. "He hath put all things under His feet," said Paul. "All things are delivered unto Me of My Father," is the language of Christ. "He is Lord of all," exclaims Peter. "He left nothing that is not put under Him," is the sweeping thought of an apostle.

When on earth, Nature did Him homage the winds and the waves obeyed Him. At His bidding, a fish, with a stater in his mouth, is seen when Peter cast a hook into the sea — and when a net was let down, a great draught of fishes was drawn to the shore — and when "the Lord had need of him," a colt was standing ready to carry him in kingly state into Jerusalem. And if, like one of old, He had said, "Sun! stand thou still upon Gideon, and thou, Moon! in the Valley of Aijalon," they would have obeyed Him.

Holy angels and fallen spirits are both subject to His control. How often did He give proof of this in the days of His flesh!

Men on earth and demons in the pit acknowledge His authority.

Inferior animals and material nature own His power, and do

Him homage.

The family of man — the heathen and the uttermost parts of the earth, come bending at His feet.

The nations that will not serve Him, He will utterly destroy.

All the dispensations of Providence and the administrations of Grace, are subject to His authority, and are under His control.

The Father has put all things under Him. The Spirit is sent by Him, and takes of the things of Christ, and shows them to us.

He is the Head of the Body — Prince of the kings of the earth: the one Mediator between God and man: the ruling Sovereign of all worlds!

All the mysteries of the Divine government He is able to reveal. His cross is the key to unlock all the Apocalyptic symbols of the Book of Providence. He it is who pours out the seven phials — opens the seven-sealed book — blows the seven trumpets, and reveals the deep mysteries of the whole volume of Nature, of Providence, and of Grace.

Oh Emmanuel! worthy art Thou to rule on earth as in heaven. Ascribe ye greatness to Him, who is Lord of all! "Be wise now, O ye kings! Be instructed, ye rulers of the nations! Kiss the Son, lest He be angry with you, and you perish from the way, when His wrath is kindled but a little." "Cast your crowns at His feet, and be ready and willing to exclaim, "Hallelujah! the Lord God — the Omnipotent reigneth!" "

Chapter Three

THE Pentecost! — is fully come. The day — the hour, has arrived. Let us see, and hear for ourselves, the marvels — the wonders of that day. “I will pray the Father,” said Christ, “and He shall give you another Comforter, that He may abide with you forever, even the Spirit of Truth.”

Christ was a comforter to the disciples: He was on the eve of departure from them, and said, I will send you another Comforter, who shall abide — abide with you forever.

Christ was not only a comforter: He was an advocate. He is now an advocate; and so the Spirit promised to the disciples is not only a comforter — He is also an advocate: the abiding advocate for the truth of Messiah's claims.

The word rendered *comforter*, also signifies *advocate*. It is so rendered in 1 John 2:1: “If any man sin, we have an advocate with the Father: Jesus Christ, the Righteous.”

The Spirit of Truth — rather, of “the Truth” — the Truth as it is in Jesus, — is “another Advocate” for Him, who is “the Way, *the Truth*, and the Life.” Truth embodied, made visible and demonstrable.

On the Day of Pentecost this new and abiding Advocate commenced His pleadings; and it was fitting, that One so august, so wise, so eloquent, should be introduced to the court in which He should open His case: that from the upper sphere proper and significant symbols of His presence should accompany Him. Being Himself invisible,—“whom no eye can see,”—soon to be enshrined in the Church, the Body of Christ: no proofs of His personality, and no concomitant signs of His presence should be wanting:—“And suddenly there came a sound from heaven” (out of heaven), “as of a rushing, mighty wind, and it filled all the house where they were sitting.”

A sound is heard: whether in Jerusalem at large, or only in the

place in which the disciples were assembled, we cannot say — perhaps in the latter only. “A sound out of heaven.” And it filled all the house where they were sitting. But this sound out of heaven was not the descending Spirit; nor its diffusion, or reverberation, the baptism of the Spirit. It was now in Zion, as in Mount Sinai, in the days of Elijah, when God said to the prophet, “Go forth, and stand upon the mount, before the Lord. And, behold! the Lord passed by; and a great and strong wind rent the mountains, and brake in pieces the rocks, before the Lord; but the Lord was not in the wind: and after the wind, an earthquake; but the Lord was not in the earthquake: and after the earthquake, a fire; but the Lord was not in the fire: and after the fire, a still small voice; and it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entry of the cave. And, behold! there came a voice unto him, and said, What dost thou here, Elijah?”

It was not in the wind — not in the earthquake — and not in the fire, but in the still small voice, that God was seen, both at Sinai and in Zion. No one can speak to the mind, unless possessed of intelligence. The dread messengers of the Presence had no articulate voices; but when God drew nigh, words were heard, and these were the demonstrable tokens of His divinity.

This sound was but the solemn announcement of His departure from the skies. “I *will send* Him unto you,” said Jesus. The sound indicated whence He should come. The Savior had ascended to heaven, and now the Advocate would depart from thence on His glorious mission. It was the trumpet blast — the resonant peal, from the gates of the Celestial City, announcing the descent of this Messenger from the Father and the Son.

This sound was not the sound of a rushing mighty wind; but it was “as a mighty rushing wind.” It may not have rustled a leaf on the Mount of Olives, or shook the down of the tiniest bird, that nestled in its shades. No shock of the tempest was felt; no hurricane swept over the city, or simoom from the desert. It was not so much a sound sweeping along in its triumphal march, as a wind coming down from the zenith. It was vertical,

—gust over the heads of the disciples — in the place in which they were assembled.

And this sound — not the wind, but the sound, as of wind — filled all the house where they were sitting in devout expectation.

But neither the sound out of heaven — nor as it descended to earth, nor as it filled the house — all who were in the house, was the Baptism of the Holy Spirit. It was but the precursor of Him, by whom and in whom it was to be effected.

This sound “filled all the house where the disciples were sitting”; but this wind, or sound of the wind, filling the house, was not the baptism of the Holy Spirit. On a subsequent occasion, when the apostles were praying, “the place was shaken where they were assembled together, and they were all filled with the Holy Spirit.” In the former case, the house was filled with the sound of the wind; in the latter, the apostles were filled with the Holy Spirit.

Immediately following this, “there appeared to them cloven tongues, as of fire, and they sat upon each of them.” But these tongues of fire, sitting on the heads of the apostles, must not be regarded as the baptism of the Holy Spirit. They were but the significant symbols of the extraordinary powers about to be conferred upon the apostles, by which they should speak in a great variety of languages the wonderful works of God.

“And they were all *filled* with the Holy Spirit.” This, and this only, was the baptism of the Holy Spirit. It was when the disciples were filled with the Spirit, they were brought so fully under His influence, that it was not they who spake, but the Spirit of the Father that spake by them. Their minds were so perfectly saturated, subdued, and controlled, by the presence of the Holy Spirit, that they did not, think their own thoughts, nor speak their own words; but an entirely new and divine series of thoughts at once pervaded their minds, and the vocabulary of new and strange dialects, hitherto unknown to

them, at once possessed them, with all grammatical precision and infallible accuracy. If ever any man, or class of men, could be said to have been immersed in a new element, whether of science or language, surely the apostles were. It so pervaded and interpenetrated their minds, that the searching light and heat transformed, revolutionized, recreated them, and they stood forth as the grand reservoirs of Divine wisdom and knowledge: as glorious suns, floating in an atmosphere supernatural and divine.

The effect of this filling — this baptism, was, that they began to speak “as the Spirit gave them utterance.

Let it then be remembered, that whatever acts preceded this “filling” of the minds of the apostles, were but the precursors and the necessary harbingers of the baptism of the Holy Spirit.

Neither the reception of the Spirit from the Father in the heavens by the Savior; nor the sound, as the symbol of His presence; nor the reverberation of that sound, as heard in the house in which the disciples were assembled; nor the tongues, as of fire, distributed upon the heads of the apostles; nor the “pouring out of the Spirit,” as predicted by the Prophet Joel:—not one of these, nor all of them, constituted the baptism of the Holy Spirit. These distinct events preceded the “filling” of the minds of the apostles; and, until this occurred, there was no actual baptism of the Spirit.

We might as well say, that the pouring out of water from the clouds, to fill the valley of the Jordan, was baptism, instead of the ordinance itself, as administered by John, the Baptist; or, that the pouring water into a baptistry, and not the act of burying the subject in it, was baptism.

Actions receive their designation from the circumstances which control them. Thus, when the Savior speaks of the heart of a believer as a cistern or fountain, He says, that rivers of water shall flow from it, when the Holy Spirit shall be revealed. And when He would speak of the change in the heart of man to

be effected by Him, in order to an entrance into the kingdom, He uses the term "born of the Spirit." And when He should "depart," and enter into heaven, He would "send " the Comforter, or Advocate, to the disciples; the effect of which would be, to lead them into all the truth, and bring all things to their remembrance, whatsoever He had spoken to them. Thus, the act of "sending" the Spirit was followed by the effects, as stated. The Spirit is said to have been "sent, " because the Savior was absent from the disciples, and was now in heaven. He, having departed from them, would send the Spirit to advocate His cause. And so, when the Savior had been received up into heaven, being above, the Spirit is said to be "poured out" upon the disciples; and the effect of this "pouring" was, that their minds were "filled," as so many vessels, when water is poured into them. But it was not the act of pouring that constituted the baptism: this was only incidental, and designed to show where the strange influence came from. It was not from beneath; it was not the result of previous education, now exhibiting itself: but it came from Him, who was exalted to the heavens, as the anointed Lord. When the minds of the disciples were filled with the spirit, then, and not till then, did the baptism of the Spirit take place.

It will not do to strain a figure too much; but we ask, in all candor, if a vessel is filled with water, and a body is enveloped with it, is it not immersed? And if a vessel is filled with water, are not its base, its sides, and all its parts, subjected to its influence — wet, washed, and imbued, with it? When a vessel is filled with water, we do not say, from the mere fact of its being filled, that it is sprinkled or poured! In the act of filling, sprinkling or pouring may be used; but the state of being filled never is denominated by sprinkling or pouring.

In Baptism there are five things always implied. First, the subject; secondly, the element; thirdly, the administrator; fourthly, the action; and, fifthly, the design.

All these are indicated in water-baptism, and they are found in the Spirit's baptism.

Who, then, were the subjects of the Spirit's baptism? Not the Jews at large—the multitude; but the disciples, probably only the apostles, on the day of Pentecost.: They were the subjects of this spiritual baptism.

What was the element into which they were baptized? The Spirit — the Holy Spirit -- now present with them, and in them, when the vessels were “filled,” and not simply in the act of filling them. This was the act of pouring, that preceded the filling, in which the baptism was effected.

Who was the administrator? Christ, the Lord: “He shall baptize you with (in) the Holy Spirit.” But the element must be present before the act can be performed; and therefore the pouring of the Holy Spirit, which resulted in the filling of the minds of the apostles.

And what was the action? The hand of Christ instantly immersed the minds of the apostles into the Mind of the Spirit. It was the spirit of man imbued fully with the Spirit of God.

What was the design of this baptism? To saturate the minds of the apostles with the wisdom, light, intelligence, and power of the Holy Spirit. The grandest of all the Divine acts, with reference to the minds of men. In proof of this design, “they spake with other tongues, as the Spirit gave them utterance” — fulfilling that saying of Christ to the apostles, “It is not you that speak, but the Spirit of My Father that is in you.” The Spirit now was in the disciples — filled them; and the result was, they did not speak of themselves, but as the Spirit of God dictated.

The Pentecost on which this baptism took place was just fifty days after the crucifixion of our Lord; and this answers to the slaying of the Paschal Lamb on the night of the departure of Israel from Egypt and the giving of the Law on Mount Sinai fifty days subsequently.

No visible cloud appeared in Jerusalem as a pillar of fire by night and a shade by day. The outward form gave place to the spiritual truth which it typified. No thunder and lightning, nor

the sound of the trumpet, nor the voice of words, as at Sinai; but, instead, the sound as of a mighty rushing wind—as if the wings of countless angels were in motion, hovering over the assembly. There was nothing to make the people tremble, but rather to inspire with awe — to elevate and subdue, by its imposing grandeur and sublimity. This “sound came from heaven,” not as a desolating tempest from the mountains of Moab or the snow-clad peaks of Lebanon; but as if an atmosphere from above had descended upon them — “the body of heaven in its clearness,” such as Ezekiel saw in vision, had suddenly fallen upon the city and the temple.

The calmness of death sat upon the countenances of the disciples. No wind shook the house in which they were assembled. No earthquake tossed the mountains. Not even a breath fanned the cheeks of those who were present. It was a sound without a visible cloud: a sound, not of wind, but as of a mighty rushing wind.

It filled the room, every nook and corner. It swept round the assembly; and, lo! as it suddenly died, there appeared unto them distributed tongues, like as of fire, and they sat upon the heads of all the apostles.

The sound was not of a mighty rushing wind, but “like” unto one: so the cloven tongues were not of fire, but “like as of fire.” This sound was the symbol of the Spirit's presence. The courier in advance had come; the mighty PRESENCE was at hand! The tongues as of fire were now on the heads of the apostles: surely, He who would realize to them their divine significance was now at the door!

“And they were all filled with the Holy Spirit.” This — this was the baptism promised: “Ye shall be baptized with (in) the Holy Spirit not many days hence.”

We repeat: the sound, the tongues as of fire, the pouring out of the Spirit — not one, nor all of these, was the Spirit's baptism. They were but the antecedents and the tokens of its fulfillment.

But when the minds of the apostles were filled with the Spirit of God, and fully imbued with His thoughts — pervaded by His presence, and partook of His wisdom, power, and love — then the baptism was experienced. Their spirits were bathed in His light; interpenetrated by His living, searching, all-divine agency. Their own personality was hid, covered up — rendered invisible, so far as intellection was concerned. They were perfectly merged in the element, which pervades the New Institution — called, as it is by the apostle, “Spirit,” in contradistinction to the Law, which is called “Letter.” Here was an actual immersion of the human spirit into the Divine, imparting the complexion, livery, and gifts of the latter to the former; clothing what was natural with the supernatural; lifting up the reason of man to the highest elevation of thought and of feeling dwelling in the mind of God.

When the Savior in His Agony prayed to the Father, “not My will, but Thine, be done,” what was this, but the will of the Son absorbed in the will of the Father? And when the Apostle Peter speaks of Christians being made “partakers of the Divine nature,” what is this, but the soul's being bathed in the ocean of God's love? And when it is said of the apostles, “He shall immerse you in the Holy Spirit,” what is this, but that the minds of the apostles should be wholly brought under the influence of the mind of the Spirit. No more just, accurate, or elegant formula to indicate the effect contemplated could have been used.

And now see the result on the minds of the apostles, following the baptism; and as its legitimate fruits. “They began to speak with other tongues, as the Spirit gave them utterance.” They did not speak “of themselves,” but only as the Spirit into which they had been immersed dictated, and gave them ability and power. Not a word, a thought, an emotion, but came from the Holy Spirit. Judgment, reason, will, memory, — all intellectual and emotional thought and feeling, were under His supreme control. The impression on their minds — the moral miracle was instantaneous, as the birth of light, when God said, “Let there be light, and light was!” An all-creative hand was seen in

it—unmistakable and sure. It was the grandest, the sublimest act of wisdom and of power ever seen or known! One great thought is enough to enlist all the energies of the human soul, and for the time being it becomes the *Eureka* of the subject; but now there leaped into existence, suddenly, a universe of thought, from the all-creative mind of the Spirit: not by the slow processes of learning, or by an effort of memory, but by the transference, of the mind of the Spirit to the minds of the apostles. It was the Spirit of the Father and of the Son, speaking through the minds of the apostles. It was the voice of God, heard once more, as of old, and speaking to us in our own language, through lips of clay. It was not “a tongue as of fire”—this was but the significant symbol; but a tongue of flesh, guided by the Spirit of God, that spoke the wonderful things uttered on that memorable day.

It was the Holy Spirit speaking, as the Remembrancer of the Messiah's words; as the Guide into all the truth; as the Revealer of the deep things of God; as the Comforter to the disciples; as the Advocate of the claims of Jesus to the sovereignty of the world.

The Holy Spirit: by whose agency the heavens were garnished; who brooded over the waters of the great deep; whose hand formed the crooked serpent; and who revives the drooping earth. Who pervades all things; sustains all things; everywhere operating, in the heavens and on the earth, to the utmost bounds of the everlasting hills. He, by whose inspiration understanding is given to man, entered into the Infant Church on the Day of Pentecost, and became the Soul, the Life, the Intellect, the One Spirit, of the One Body, of which Christ is the ever-living and only Head. The Spirit of Glory and of God enters into the renewed heart of humanity: shined there, as His home, His proper habitation, His sacred temple. Here He sheds abroad the riches of His wisdom, the fullness of His gifts, the glories of His grace.

It is often said, that the Christian, in reaching the full assurance of faith, finds “his will lost in the will of God, his desires merged

in the mind of God," —and is there anything incongruous in such expressions?

What more is meant by an immersion in the Holy Spirit? His thoughts, His words, His will, His wisdom, power, and goodness, were all, in measure, by this act transferred to the minds of the apostles.

The soul of man can reach no higher attainment, intellectually or morally; sink no deeper into the profound depths of the mind of God, than the apostles did in the Spirit's baptism. In that shoreless ocean what infinite treasures lie? What gems of untold worth? No mention will be made of gold and silver; of the amethyst and beryl; of the topaz and diamond. Treasures of thought, gifts of power, the accumulated wisdom of the past, the apostles reached at a single dive. More than what Moses knew, or David sung, or Isaiah taught, or all that the seers and sages of the patriarchal and Jewish ages had gathered, in a single moment the apostles possessed. If John, the Baptist, was the greatest of prophets, who preceded him, the least of the prophets in the kingdom of heaven was greater than he.

Here the apostles found "the paved work of a sapphire stone, and as it were the body of heaven in its clearness," in that ocean of infinite fullness possessed by the Spirit of God.

How meager and inexpressive is the idea of the apostles having been "sprinkled" by the Spirit, or even "poured," in comparison with that nervous, bold, and significant word — Immersed in the Holy Spirit! This leaves nothing wanting, but exhibits fully all that was intended by the act. If men will call it "plunged," "dipped," "spurred," or any other name, to render the act ridiculous, — to awaken a smile, or to excite scorn — the folly, not to say the guilt, can only be equaled by that malignity which the Savior has denounced as the "blasphemy against the Holy Spirit." This itself is a sin in word, having its root in the same disposition of mind. Let men beware! There is a sacredness in regard to the Spirit, both in relation to His person and His work, thrown around no other person or subject in the whole

compass of Divine revelation. He who has defined the blasphemy of the Spirit as a word of defamation spoken against Him, will not hold him guiltless, who will detract from anything which He has done, especially in the inauguration of the Gospel by those splendid powers of demonstration which accompanied it; especially, if it be done for the purpose of ignoring, stigmatizing, or setting aside one of His own divinely-appointed ordinances — namely, Christian immersion.

It must be remembered, that thought, intelligence, and reason, are products of the mind: matter has no power to produce any of them. Nothing bears so close a resemblance to spirit as these. The apostle says, that “no one knows the thoughts of a man, except the spirit of man, which is in him; so, also, the thoughts of God: no one knows, but the Spirit of God.” But, notwithstanding this, it is evident that the apostles knew the thoughts of God and, by what means? They were imbued with them; and this was the result of their baptism in the Spirit. Surely, it is a common saying, and highly expressive, “to be absorbed in thought,” or “to be immersed in thought.” The apostles were immersed in the infinite ocean of the mind of the Spirit. See the result: “those things that eye had not seen, and ear had not heard, and into the heart of man had not entered, God revealed to them by His Spirit: for the Spirit searches all things, even the *deep things* of God.”

As the Spirit dives into “the deep things of God,” and brings them up into His own mind; so the apostles descended into the deep things of the Spirit, and brought them to light. What, then, is predicated of the Spirit of God, in reference to the mind of God, is predicated of the apostles, in reference to the Spirit of God. The act is one and the same.

There are many words used in the New Testament, in reference to the influence and *acts* of the Spirit, which the frivolous and captious mind could easily make to appear quite ridiculous, if so disposed, by the application of the same wanton and unjust laws of interpretation, as those to which we have called attention. Such as, “led by the Spirit,” “dwelling in the Spirit,”

“walking in the Spirit,” “resisting and quenching the Spirit.” But as these formulas do not involve any controversy in regard to the proper action of any Divine ordinance, such as baptism, they have not been subjected to similar attempts at criticism, but are admitted into the current literature of the Church, without any prejudice or reluctance; but not so in regard to the idea indicated by the words “baptism with (in) the Holy Spirit,” and therefore the tenacity with which “pouring” is held as settling, in a summary way, the whole argument in relation to the proper action of baptism.

If pouring is the true idea of baptism, those who refer to the prophecy of Joel, as quoted by Peter on the Day of Pentecost, are bound to adhere to this act, and this alone! Not even is immersion valid baptism, much less sprinkling, provided their reasoning on these premises are correct. For, if the act of baptism is by pouring, it is not by sprinkling. But, if by immersion, it cannot be fulfilled either by pouring or sprinkling.

But we have seen that the pouring of the Spirit, the sound as of wind, the cloven tongues as of fire, were but the external signs of that Divine influence into which the minds of the apostles were bathed, and should not be confounded with the act by which they were thus subjected to that unequalled wisdom and power to which their baptism gave access. Their minds were so “filled with the Holy Spirit,” that they poured forth a tide of eloquence in the several distinct languages represented on that occasion; so that the rude and simple Galileans instantly “spoke the wonderful works of God,” to the conviction and salvation of three thousand of their hearers.

Another reference to the baptism in the Holy Spirit is found in the case of Cornelius and friends, as found in Acts, tenth and eleventh chapters, in the introduction of the Gospel to the Gentiles; but as the same formulas are used in this instance, as in the one to which already we have called attention, the same principles of interpretation hold as good in the one case as in the other.

The gift of the Holy Spirit was said to be “poured out,” and “fell on all those who heard the word”; they “received the Holy Spirit,” as well “as” the apostles had on the Day of Pentecost: “as on us at the beginning,” said the apostle. And the same effects of this reception — this filling of the Holy Spirit — followed in this case as in the other: “they spake with other tongues, and magnified God.” And so strongly was Peter impressed with the similarity of the gifts, that, in rehearsing to the Church at Jerusalem the events of this day before the Church in Jerusalem, he said: “Then remembered I the word of the Lord, how that He said, John indeed baptized with (in) water; but ye shall be baptized in the Holy Spirit.” And still further, in the Council in Jerusalem, composed of the Church, the Apostles, and Elders, as recorded in Acts 15, — met to consider, whether the Gentile converts should be circumcised after the manner of Moses, in order to be saved — “Peter rose up, and said to them: Brethren, you know that at first God made choice among us, that the Gentiles, by my mouth, should hear the word of the Gospel, and believe. And God, who knows the heart, bore them testimony, *giving them the Holy Spirit, even as to us.*” We have seen how, and in what measure, and with what effects, the Holy Spirit was given to the apostles, — they were filled with His presence, and spoke with tongues.

The two cases, then, are analogous. Both were a baptism in the Holy Spirit. Each miraculous, and followed by the same gift: that of speaking in different languages the wonderful doings of God.

These are the only distinct references found in the New Testament to a baptism in the Holy Spirit. It was designed to introduce the Kingdom of Heaven, first to the Jews, and secondly to the Gentiles. And as this could be done but once, there was no need for its repetition. And as in the case of an individual, baptism in water is administered but once, to a penitent believer, to introduce him into the Kingdom of God; so, in regard to the two great divisions known in the world, Jews and Gentiles, a baptism in the Spirit was needed only once, to ad-

mit, generically, these two portions of our race to the privileges of the reign of heaven.

We are aware that other portions of Scripture are relied upon by many, to indicate the baptism of the Spirit, and to these we will refer. If any allusion is made to this baptism, it is found in 1 Corinthians 12:13, "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 all been made to drink into one Spirit." The apostle is speaking of the supernatural gifts of the Spirit: gifts of healing, of prophecy, of discerning of spirits, of foreign tongues, &c. And if the writer refers to the baptism of the Holy Spirit, it must be classified under the head of these, and then the allusion corroborates all that we have said. By One Spirit, the Jews (as on the Day of Pentecost) and the Gentiles (as in the case of Cornelius and family) were all immersed into ONE BODY—the Church. And this oneness of baptism for these two divisions of the race introduced them into one great community—the Kingdom of Heaven; and as the union was perfect, there was no need for its repetition.

The other passage is found in Ephesians 4:5: "One Lord, one faith, one baptism." That this does not refer to the Spirit's baptism is most evident from the following considerations: —

1. The apostle is not speaking of the supernatural gifts of the Spirit, but of the elementary matters of the Gospel and the Church of Christ. But we have seen that the baptism in the Spirit is a supernatural act; and, therefore, it would be manifestly improper to classify it with the One Body—the Church, — the One Spirit, which animates that Body—and the One Lord, who presides over it—and the One Faith, which all its members possess.
2. If the apostle referred to the baptism of the Spirit — then he has ignored, and forever set aside, the baptism in water; for he has positively declared, with the same assurance, that there is but one body and one Spirit, one Lord, one faith, — that there is but one baptism, and if

this is the Spirit's baptism, then water, in any way, action, or form, in baptism, is forever excluded.

3. We have seen that the baptism in the Spirit was administered only once for the Jews and once for the Gentiles, — and never, in the true sense in which it is known, repeated. Then the “One Baptism” referred to in the letter to the Ephesians, written A. D. 61, cannot be the baptism of the Holy Spirit; for that had long since been administered, and all that was intended by it secured.
4. But, if it even referred to the Spirit's baptism, it gives no aid to those who differ with us; inasmuch as the word used, when properly translated, signifies immersion, whether in the Spirit, or in water! All that can be predicated of it, then, is simply this, that as there is one Lord and one faith, so is there but one immersion. We conclude, then, that the one baptism was Christian baptism— “the washing of water by the word,” as declared by the apostle in this same letter.

Chapter Four

THERE is a baptism of fire, as well as a baptism of water and of the Spirit. And our Savior had a baptism also of suffering. These are distinct and separate, and should not be confounded, or in any respect identified, one with the other.

It will be remembered that John, the Baptist, declared, that Jesus would “baptize you in the Holy Spirit *and fire.*”

These baptisms are not one and the same, nor are they parts of the one act designated as the Spirit's baptism; but they are each a baptism of different subjects and elements; and with widely-differing designs. This we will endeavor to show.

The words “born of water and of the Spirit” differ not more in their meaning, than those of a “baptism in the Holy Spirit and in fire.” As the elements of water and spirit, so those of spirit and fire are separate and distinct.

That the “baptism in fire” was to be a real baptism, and not a figurative one, will appear from the following considerations:

1st The baptism practiced by John was a real baptism in water, as all must admit; and as this suggested the idea of a baptism in spirit and in fire, without any qualifying words to indicate a different action, the impression made upon his hearers must have been, that of a real, not a figurative baptism. “I indeed baptize you in water; but He shall baptize you in the Holy Spirit and in fire.” The same word is used to signify the same act, but in different elements.

2nd If the baptism in the Holy Spirit was a real, and not a figurative baptism, as we have shown it to have been, then the baptism in fire was equally as real and absolute as the baptism in spirit. If it was the Holy Spirit in which the minds of the apostles were baptized, and not something represented by Him, then was it fire, and not something represented by it, into which this baptism was to be effected. As the word spirit was

not used symbolically, so the word fire was not so used. The conditions of the one must apply to the other; and as both are used in their most literal sense, and these elements are so distinct and diverse, the one from the other, the baptisms indicated must be equally dissimilar. If the one element is real, so is the other. The copulative conjunction, *and*, uniting the two members of the sentence, should forever settle this. It would set aside and violate all the well-known laws of language, to employ literal and figurative words in such a formula.

3d. The baptism in spirit was a promised blessing, — the baptism in fire, a threatened evil. This will appear by considering the words explanatory, as given by John, the Baptist: “Whose fan is in His hand, and He will thoroughly purge His floor, and gather His *wheat* (disciples) into the garner; but the *chaff* (the wicked) will He burn up with *unquenchable fire*.”

The “chaff” are the unbelieving portion of the Jewish nation, — these would be subjected to the baptism of fire — the “unquenchable fire.” This, literally, took place in the destruction of Jerusalem, and more fully will be realized, when the Lord Jesus shall be revealed from heaven, with His mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. “The heavens and the earth,” said Peter, “are reserved unto fire, against the day of judgment and perdition of ungodly men.”

4thly. In the several instances in which the baptism of the Spirit is promised by the Savior to the disciples, the baptism of fire is not once mentioned; nor is there any reference to it in the history of the Spirit's baptism as recorded in the Acts of the Apostles. Jesus said to the apostle, “For John truly baptized in water, but ye shall be baptized in the Holy Spirit not many days hence.” (Acts i. 2.) No mention here is made of “fire.” And in the case of Cornelius and friends, Peter said, “Then remembered I the word of the Lord, how that he said, John indeed baptized in water: but ye shall be baptized in the Holy Spirit.” (Acts xi. 16.) Peter only remembered that the Lord Jesus had promised a baptism in the Holy Spirit — nothing is said by him

of a baptism in fire. If “ fire “ had been added to the baptism of the Spirit in the promise given by the Savior, Peter would have remembered it. But, both in regard to the disciples on the Day of Pentecost and Cornelius and family, the baptism in fire was omitted, as unsuitable and improper, for the reasons we have stated.

It has been supposed that inasmuch as 'appearances of fire rested on the heads of the apostles, that this fulfilled the meaning of the words of John, the Baptist, to his hearers. In other words, that this was the baptism of fire. But it will be observed, as already seen, that it was not actual fire, but “like as to fire,” which rested upon them. But the baptism of fire was to be as real as the baptism of the Spirit. It was not something like unto the Spirit, in which the disciples were baptized, but the Spirit Himself; so it was not something like unto fire, but fire itself, which constituted, and shall constitute, the baptism of the ungodly. John calls it a “ lake of fire.”

In conclusion, we would say, from the premises we have laid, that the baptism in Spirit and in fire cannot be indicated by sprinkling or pouring, but by an immersion.

In regard to the baptism of fire, or “flaming fire,” we know not how it can be indicated in any way, but by an actual immersion. Ashes and water may be sprinkled, and so may sparks or coals; but pure flame cannot. Heat, caloric, flame, may be diffused, but not effused. They penetrate and assimilate all objects and things touched by them; but the idea of pouring or sprinkling flame is certainly unknown. He who objects to an immersion, either in water, in spirit, or in fire, will find more serious objections to pouring or sprinkling *in* water, in spirit, or in fire.

Many have already been cast into burning flames. Daniel and his three brethren were cast into the fiery oven, and immersed in flame. Many of the Jews, at the burning of the Temple, cast themselves into the burning flames. Satan and his angels are to be cast into the fiery pit. And “the day is coming that shall burn as an oven, and all the proud and all that do wickedly shall be

stubble” (the “chaff” of John, the Baptist); and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch.”

How weak and inexpressive the word “sprinkle” or “pour,” in view of such a catastrophe!