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THE SPIRIT AND THE WORD

BY

DR. J. C. HOLLOWAY

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PREFACE

There are two gigantic errors in Christendom which this little book is intended to combat.

1. The direct operation of the Holy Spirit, independent of the written Word, upon aliens as God's way of converting men. By this theory men are supposed to have an "experience" as the evidence of conversion. This doctrine is preached by the whole Protestant world, so far as known to the writer, except the adherents of Alexander Campbell. Hence, the decision of the entire denominational world is, that baptism is not "for the remission of sins," because God remits all sins of the alien by a direct impact of the Holy Spirit. Water baptism cannot be claimed as a part of the Holy Ghost operation, hence, it is dubbed a "non-essential." I submit that water baptism is the only baptism commanded; that this was required of believers in connection with repentance "'for the remission of sins," and that baptism is nowhere said to be for anything else. But so long as the denominations profess that God's pardoning power is vested in a direct operation or impact of the Holy Spirit instead of the gospel, that long they must deny that baptism is one condition for the remission of sins, for they cannot claim that as part of their Holy Ghost "experience."

The author does not remember to have seen or heard this point advanced, but it must be evident to every reader that this is the true reason why that positive command of God—baptism, is so peremptorily set

aside by *all* advocates of regeneration by a direct operation or naked impact of the Holy Spirit.

Hence, it is the worst of folly to argue the Bible purpose of baptism to these people, until you first convince them that no man receives the Holy Spirit as an impact. I think the reader can see this, and also the importance of the doctrine of the Holy Spirit as taught in the Holy Scriptures. In fact the importance of the subject can not be over-estimated.

2. Many concede that in conversion the Holy Spirit operates only through or by the Word of Truth, but contend that the Christian receives the Holy Spirit as an entity, that is, a real being; that the Spirit teaches Christians concerning what they should pray for and comforts and aids them in many ways in addition to the written Word. I submit that this claim is just as groundless as the first. Both are the results of false teaching, and neither has any foundation, in fact, in the sacred oracles. No man, holding to either, can have the profound respect for God's Word which the Father requires, nor can he have a fair, Scriptural conception of the great scheme of human redemption.

Some men, supposed to be preachers of the gospel, refer to the Holy Scriptures as the "mere Word." They mean by that, the Word of God without any extraneous aid or Holy Ghost operation. Such expression from the lips of any man is a *slander* against the inspired Scriptures and an evidence of a film over the eyes and a want of faith on the part of the speaker. In the written Word we have a record of the Holy Spirit as spoken through the mouths of the apostles and prophets. Since spiritual gifts ceased, the Holy Spirit has always worked by that record. God's written Word is His medium in saving men. In it he addresses saint and sinner. Outside and independent of this inspired record He addresses no man. I am

free to confess that I never had such an "experience" and never expect to. And the other half of the story is, I think you never did either. Thousands of honest souls, knowing they never experienced any so-called "operation of the Spirit," but hearing the loud claims of moral, religious and devoted people, have concluded that it must be that way, and have been driven away from the Truth, the Church and the simplicity which is in Christ. In this little work I shall try to give in a clear and concise manner the teaching of God's Word concerning this subject; and think I can convince all honest readers that no man to-day is led or influenced by the Holy Spirit except through the Word of Truth, the written Word of God, of which the Holy Spirit is the Author.

Alexander Campbell and his co-workers drew the line here in a broad, distinct and decisive manner. The masses were so eager to grasp a rational conception of God's Truth, that their preaching was everywhere received with glad and thankful hearts. It spread like the flames of a prairie fire and mowed down all forms of error which result from human tradition. But, alas! Many could not stand prosperity. So it was resolved that a new order of things was to be adopted. The public was notified that "first principles" had been dwelt on long enough; that it was now high time that "love" and a "sweet spirit" be cultivated. So they laid down their arms, threw up their hands and surrendered! They at once began to throw love-kisses to the "called and sent" clergy; then they began to exchange pulpits with them; then to adopt their "expedients" and all other measures calculated to bring them into public favor as one of the orthodox denominations. They succeeded admirably in their efforts and are to-day so recognized. The young and middle-aged among them are as orthodox on the direct operation of the Holy Spirit upon the

saved; the indwelling of the Spirit as an entity separate from the Word; and as ignorant of the Bible teaching on this subject, as the rankest sectarians in the land. So in this little book, and in our monthly paper—*DEFENDER OF THE WORD*"—it is our purpose to call the people once more to the pure Word of God, the only infallible standard, and to the teaching and practice of primitive days. This Spirit question is, and always has been, the very core of sectarianism. They are all with one voice against the man who would dare call in question their "experience" in which the Spirit spoke peace to their souls in a dream, or in a voice from the tree tops! Nevertheless, here we stand, planted upon the inspired Word, and contending that the Holy Spirit never operates out of an established channel—the channel of *revealed Truth.* The Author wrote a part of the following pages in a series of articles in the Christian Leader and The Way, and a part as editorial in his own paper, DEFENDER OF THE WORD. All has been revised and much new matter added. I have selected a good quality of paper, a flexible and durable cover and large, clear type. My purpose is to make each copy serve many readers, and make it readable even by the aged. Let me ask you to read this little book with care, patience and a determination to know the Truth as it is in Christ. If the Truth shall make you free, you shall be free, indeed. I can assure the reader that I represent no sect, have no human creed to defend and have no motive whatever which could bias my pen and pervert the Scriptures. My sole motive in sending out this work is to comply with repeated requests from various parts of the Union, correct error and teach the Truth as it is in Christ. The contents of this work is the fruit of thirty years' hard study of the inspired Word. I am confident that if men are ever brought to the simplicity which is in Christ, all that He has not

authorized must be renounced. They must be liberated from the *mysterious* and an "experience" which has no foundation in Truth; and learn the simple lesson that where there is no seed there can be no harvest; that the Word of God is the seed of the kingdom; that this seed sown in good and honest hearts produced Christians and the fruits of the Spirit in the days of the Apostles, and that it is just as potent to-day. That this little book may contribute something to this end, and be instrumental in giving its readers a better understanding and a higher appreciation of the pure Word of God, and lead them out into the glorious light and liberty of the sons of God, is the sincere prayer of The Author.

Petersburg, Indiana.

THE HOLY SPIRIT.

The subject of the Holy Spirit would not be a difficult theme were it not for preconceived notions which are the fruits of human tradition. The teaching of the Bible is indeed very simple and easily understood, as respects this question, when with a good and honest heart we arrive at that station in life where, to know what is revealed gives satisfaction and security. The question then is not what the Spirit *could* do; not what are the limitations of the *power* of the Spirit; not how the Spirit once operated in the days of miracles; but what is the teaching of the Bible concerning this all-absorbing and important subject. It shall be our purpose to make this teaching stand out boldly and clearly in future numbers of the DEFENDER; for in one issue we cannot much more than give a suggestion. That we may get a fair start and acquire a comprehensive knowledge of this subject, let us first notice

THE HOLY SPIRIT AS THE AGENT IN REVELATION.

"He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Spirit was not yet given; because that Jesus was not yet glorified." (John 7:38, 39). "I will pray the Father and he shall give you another Comforter, that he may abide with you forever; even the Spirit of Truth; whom the world can not receive because it seeth him not, neither knoweth

him; but ye know him, for he dwelleth with you and shall be in you." (John, 14:16, 17.)

"Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you." (John, 16:7). "But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring al things to your remembrance, whatsoever I have said unto you." (John 14:14-26.) "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man, save the Spirit of man which is in him, even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the Spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned." (1 Cor. 2:9-15). Now all the foregoing Scriptures apply directly and exclusively to the apostles. From them we learn:

1. That while Jesus was here in the flesh the Holy Spirit was not to be given, not until he should be glorified.

2. That when the Holy Spirit should come, the apostles were to be guided into all truth; "he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." The rivers

of living water which were to flow from their inward parts, was the Truth which was to flow from their inspiration.

3. That at that time no man had seen, heard, or even conceived the things which God hath prepared for them that love him; but the Spirit, as the only agent who knew the things of God, yea, who was to search the deep things of God, was to be in the apostles and speak through them. "He will show you things to come. He shall glorify me: for He shall receive of mine, and shall show it unto you." "Ye shall receive power after that the Holy Spirit is come upon you." (Acts, 1:8).

4. That Paul affirmed that they, the apostles, received the Spirit which is of God, that they might know the things of God; that they spoke these things in the words which the Holy Spirit teacheth.

5. That the natural man, that is, the uninspired man, cannot receive the things of the Spirit, because they are spiritually discerned, that is, discerned by inspiration, or by Spiritual gifts.

6. That we are wholly dependent upon those who were "endued with power from on high;" who were inspired; who could and did receive the deep things of God as taught by the Spirit, and have revealed them unto men. And if any man to-day claims to receive any intelligence whatsoever from the Holy Spirit, in addition to that which has been revealed by the apostles and prophets, he must demonstrate that he is a *supernatural man;* for the apostle most positively affirms that if he is not, anything the Spirit might communicate would be "foolishness unto him."

This shuts us up absolutely and wholly to the record which the Holy Spirit has made; confines us to the written Word of God as our only source of faith, knowledge, Christian practice or the Christian's hope. On the day of Pentecost the Spirit glorified Christ. He

vindicated him in all his pretensions. The apostles received the Comforter, the Holy Spirit. They were enabled to speak in other languages. They were qualified as the ambassadors of Christ. They were guided into all Truth and spoke as the Spirit gave them utterance. From that day to the end of their apostolic career the truth flowed from their tongues as water from a fountain. Right here we call special attention to the fatal mistake which is most commonly made respecting this question. The Spirit was promised to the apostles as the Agent in revelation. He was designated in that office by the word *Parakleetos*. This word which the Saviour used signifies "one who has been invoked or called upon; an Advocate, a Counselor, Teacher; a Comforter, Supporter, Helper."—Pickering No writer of the New Testament records this word but John. No Apostle ever did promise the Holy Spirit as a *Parakleetos* to any man; and when we get this mixed up with Peter's promise on Pentecost we are sure to lead men astray. This promise was made only by the Saviour. It was made only to the Apostles. As a Helper, Comforter, Advocate, the promise was fulfilled to the letter in the lives of the Apostles. This *Parakleetos* did abide with the Apostles "forever." Forever here, as in the case of covenants, means as long as both parties to the contract shall live. It meant during their apostleship. John is very careful in writing to Christians in general, to say that our *Parakleetos* (Advocate) is Christ. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous." (1 John 2:1). Let no man then claim that he has received the Comforter. Let no man pray God to send the Comforter. As such he was promised only to the Apostles, and with the assurance that he would guide them into all Truth. He did this and his

work in that office ceased when revelation was completed.

As a *Parakleetos* the world could not receive the Spirit, but the Apostles could and did; and the world could receive the revelation from the Apostles. Hence, the prince of the power of the air with all his Satanic hosts are, and ever have been, and ever shall be, wholly dependent upon the kingdom of light and righteousness for all knowledge concerning the deep things of God.

Baptism of the Spirit.

There are but two instances of a baptism in the Holy Spirit on record: the Jews on Pentecost, Acts 2d chapter, and the Gentiles in the house of Cornelius, Acts 10th chapter. There are three remarkable features attending these cases which are worthy of special note, namely: first, the Apostles were baptized in the Holy Spirit before any Jew was baptized in water into the name of the Father, and of the Son, and of the Holy Spirit; and those in the house of Cornelius were baptized in the Holy Spirit before any Gentile was baptized in water in the name of the Lord. Whereas, on all other occasions no Jew or Gentile ever received the Holy Spirit until after he was baptized in water by the authority of Christ. It had been said to the Apostles: "Ye shall be baptized in the Holy Spirit not many days hence;" and again: "Ye shall receive power after that the Holy Spirit is come upon you." Notice, *after* that the Holy Spirit is come upon you. The Apostles were baptized in the Holy Spirit to enable them to speak with tongues, to speak in all the Jewish dialects. After this baptism in the Spirit, they received "power" which

was the promised Parakleetos or Comforter to guide them into all Truth. This Comforter, working in the Apostles, reproved the world of sin, of righteousness and of judgment, and was an infallible proof that Jesus had been accepted and approved by the Father as His Son.

Second, in each instance the Jews and Gentiles who were baptized in the Holy Spirit, immediately spoke in other languages. But the Gentiles did not receive "power" afterward. They did not receive the Comforter. They were not guided into all Truth, but were wholly dependent upon the Apostles for guidance. And third, in both instances the baptism in the Holy Spirit was without a human medium. Those in the house of Cornelius were baptized in the Holy Spirit to signify that Gentiles were to be accepted through Christ in one body with Jews; and the proof of such baptism was, they could speak with tongues. The Apostles knew by experience that this was not a *counterfeit,* such as we have in these days. And this convinced the Jews that Gentiles were to be accepted as fellow-heirs in Christ. Here I wish to emphasize the fact that though the Gentiles "received the Holy Spirit as well as we" (Apostles), still they did *not* receive the "power" which had been promised the Apostles and which the Apostles had received. Hence, they did not know the deep things of God, except as instructed by the Apostles. The reader who understands this, can appreciate all those Scriptures in which Christ promised the Comforter to the Apostles.

The world could and did receive the Holy Spirit in the form of a baptism, as in the case of Cornelius and his house, but they could *not* receive the Holy Spirit in his official character, which was the Comforter, the promised "power" to the Apostles.

Now let us advance another step. On the day of

Pentecost the Apostle Peter said to believers: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." (Acts 2:38). Then he immediately added: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call," meaning Jews and Gentiles. The "promise" is evidently the promise of the prophet Joel which he had just quoted: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy," etc. As Peter interpreted and applied this prophecy, the promise was only to the baptized. "I will pour out a portion of my Spirit upon all flesh"—Living Oracles. The "gift of the Holy Spirit" then, as promised by Peter, meant the Spirit itself, which was to enable each individual who would obey the gospel to manifest a portion of the Spirit's power. That is, one would prophesy; another speak with tongues, another interpret, etc. And because each was to receive but a portion of the Spirit, Peter's language was: "And you shall receive the *gift* of the Holy Spirit."

Referring to the whole Church at Corinth, and to these portions in the aggregate, Paul calls them "gifts." (1 Cor. 12:31). Then viewing each portion as manifested by itself, he says: "Ye come behind in no *gift.*" (1 Cor. 1:7).

The practical question which now presents itself is, did those who repented and were baptized immediately receive the forgiveness of sins and the gift of the Holy Spirit? We answer, they most certainly received the forgiveness of all their past sins as soon as they were "risen with Christ" from the watery grave; they had been begotten by the Spirit and born of water, and had every moral and religious right to enter into the King-

dom of God; but there is no evidence that they received the gift of the Holy Spirit without the imposition of apostolic hands. The promise was to as many as the Lord our God should call—Jews, Gentiles and Samaritans; and was to be received by all alike and upon the same conditions, only, however, by those who "obey him." (Acts 5:32); and was to continue from Pentecost until "that which is perfect is come." (1 Cor. 13:10). Now what are the facts as recorded? If we can find one case among Jews, Gentiles or Samaritans during this period, after obeying the gospel, who received the Holy Spirit without a human medium, then all the obedient so received it. If we find one case where the obedient received the Holy Spirit by means of a human medium, or in other words, by the laying on of Apostolic hands, then all the obedient so received it. We have already learned that only the obedient can receive the Spirit; but we look in vain for such a character who received it without a human medium. We open the Book again, and turning to Acts 8:12 we read: "But when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also; and when he was baptized he continued with Philip, and wondered, beholding the miracles and signs which were done."

Now these parties had all obeyed the gospel in the full New Testament sense of the word. They were in a saved state just as certainly as the Saviour had promised, "He that believeth and is baptized shall be saved." (Mark 16:16).

Still, *not one* of them had received the Holy Spirit; for Luke says, verse 14, "They sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Spirit: for as yet he was fallen upon none of them: only they were

baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Spirit."

Now turn to Acts 19:2 and we find the case of twelve Gentiles. Paul asked them, "Have ye received the Holy Spirit since ye believed?" And they said unto him: "We have not so much as heard whether there be any Holy Spirit." And he said unto them, "Unto what then were ye baptized?" And they said, "Unto John's baptism." Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them, and they spake with tongues, and prophesied." The many Samaritans and these twelve Gentiles all obeyed the gospel but not one of them received the Holy Spirit without the imposition of Apostolic hands. This ought to be very convincing; but especially so, when we search the record and fail to find a single case of one who believed and was baptized, and received the Holy Spirit without the laying on of Apostolic hands.

But few, we presume, in this day and age of the world, will claim that they received the Spirit direct and without a human medium, as did the Apostles and the house of Cornelius. Such an experience would be, as was theirs, a baptism in the Holy Spirit; and as those are the only cases on record, and they all spake with tongues, it is only fair that those making such pretensions to-day should give us the same proof. This none can do. Hence, we wipe out this, the first method of receiving the Holy Spirit, as being impossible to-day.

The second method, namely, by the imposition of Apostolic hands, must also be erased so far as it can

apply to us, for the reason that none but Apostles ever possessed the power to impart the Holy Spirit, and no man to-day can give the "signs of an apostle." (2 Cor. 12:12).

This leaves us then, without choice limited to the third and only other method by which men ever did receive the Holy Spirit, namely, through the Word of Truth. The Spirit is the Author of the Word. When we receive the Word, we receive its Author. Since spiritual gifts have ceased, the Holy Spirit now operates upon the minds of men only by the Word. Of one thing we are certain, namely, that the Scriptures teach us not one jot or tittle of the doctrine of physical operations of the Holy Spirit, nor of the indwelling of the Holy Spirit as an entity, in addition to the Word of Truth. The evidence of such operations and such indwelling, whether claimed by saint or sinner, has always consisted of the loud vociferations on the part of those who made the claim. Christians have the Spirit of Truth dwelling in them, when they have the Truth dwelling in them. When the word of Christ dwells in them richly in all wisdom, Christ dwells in them.

This is the only sense in which either the Spirit or Christ dwells in men to-day. One is as clearly and forcibly taught as the other; and those who preach a gospel of the Spirit and a baptism of the Spirit, should face about and preach the gospel of Christ, and the baptism which Christ commanded, and insist that Christ must be in men, the hope of glory. (Col. 1:27).

Paul's letter to the Romans confirms what we have said concerning this subject. He says: "I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith, both of you and me.' (Rom. 1:11, 12). He wrote to those who were "called saints."

The faith of these saints was "spoken of throughout the whole world." The probabilities are that the nucleus of that "peculiar people" in Rome heard the gospel preached on Pentecost, obeyed the gospel and received the Spirit (portion of the Spirit) by the hands of the Apostles; that they returned home with the glad message, preached the Word and confirmed it to the extent of their gifts. But if this supposition is correct, though that nucleus was made up of supernatural characters, they could not impart a portion of the Spirit to others and thus make new supernatural characters. However, their number had now grown to great dimensions, so much so that they were known throughout the world. But, that those new converts might also be able to confirm the Truth, Paul desired to "see" them and impart unto them "some spiritual gift." This was certainly no ordinary spiritual gift, such as instruction, for this he could have imparted by letter, but to impart a portion of the Spirit it was necessary *to see them and lay his hands upon them.* I have assumed that the nucleus in Rome or the "strangers" had been made supernatural characters in Jerusalem by the imposition of Apostolic hands. It is assumed only in the sense that the record does not say so in so many words; but it is practically certain that such was the case, because Paul himself mentions *prophecy, exhortation, teaching* and *ruling.* And in those days all this called for *spirtual gifts.*

Now we would impress upon your minds this fact: all who received the spirit as an entity in primtive days, received it either directly without a human medium, or by the laying on of Apostolic hands; and the object was to benefit others, not those so receiving it.

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THE WORD.

Were we presented with a number of counterfeit coins we could never detect them by comparing them with each other. We might be allured by the imagined excellence of one, and yet, when compared with the *genuine,* find its imperfections. To the fountain we must go for the pure and limpid water which will enable us to detect the impurity of the stream below. The stream of Christianity has become polluted. Human creeds, to which men are asked to obligate themselves religiously, are *counterfeits.* Primitive Christianity is the only criterion, the Word of God the only standard. Says Paul, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another"—that is, it is a *counterfeit.* No man is safe in accepting and obeying any gospel, even if preached by an angel from heaven, other than that which Paul preached. No man should subscribe to any religious creed, except the pure Word of God. No man should identify himself with any religious organism, except that outlined and defined in the New Covenant Scriptures. No man should voluntarily wear a religious name except such as was applied to primitive Christians. The Word of God, then, is the most valuable book in all the world. To it we must appeal at every step. The idea of many churches with as many standards and names, has no basis in the Holy Scriptures; and if they would all merge themselves into one human organization, agree to be governed by one human creed and were all known by one human appellation, this would not meet the requirements of God's

Truth. The Cumberland Presbyterian Church is no nearer the Church of Christ, because it has crawled back into the same shell from which it was hatched. Nor did its adherents make any progress toward Jerusalem, when they left the old Presbyterian Church and adopted another human creed and assumed another human name. If men would be hid with Christ in God, they must have His Word dwelling in them richly in all wisdom, and make it *absolutely* their man of counsel. There is a vast difference between "union" and *unity.*

The written Word of God is the product of the Holy Spirit. All Scripture is given by inspiration of God. We plead for the old Book as a complete sufficiency for saint and sinner. We have long had an unconquerable repugnance for that doctrine which reduces the Word of God to a dead letter unless assisted and made efficacious by some extraneous power or influence. Some make this mistake by not noting the essential difference between the time when God's will was being revealed, and the time when revelation was completed. The Holy Spirit now strives with the whole world in the written Word, as it once did in the mouths of the Apostles and Prophets. Since the record was completed, the Holy Spirit has always worked by that record with aliens and Christians alike; and it is never once said to work in any other way. As in the animal and vegetable kingdoms, so in the spiritual: spiritual life is created and sustained by a *power* which never operates out of an established channel.

Hence, where the Truth is not, the people sit in darkness and dwell in the shadow of moral death. No human being has any true, correct conception of God where His Word is not known; because He has revealed Himself in His Word. No human being possesses a true *spiritual idea,* who has not had communicated to him the inspired testimony, and no mortal man has the

faintest conception of the things which God has prepared for those who love Him, where the Word of God is unknown. The beginning and progress of Christ's Kingdom is ascribed to the Word. And the intimation that His Word is inoperative, a sealed revelation, a dead letter, unless quickened by some outside divine influence, we repel as a *slander* against high heaven. And for a Christian to claim some outside help, a divine aid in addition to the Holy Scriptures, is a pretension to the manifest defamation of the Word of God; for without such external help the Book of books is left insipid and of no practical use except as a text book for the clergy. Or to talk of any supposed physical operation of the Holy Spirit, independent of the knowledge and belief of the Truth, is to arbitrarily set aside the gospel which the Apostle declares is God's power in saving those who believe. Both claims are contrary to most express declarations of Holy Scripture, and to reason also. We affirm that the Word of God is itself the truth; that it is adapted to the wants and capacities of the nations in all ages; that it addresses itself in its plain sense to every man's conscience; and that the power of the gospel is in the gospel itself. This gospel is emphatically called the "grace of God." (Titus 2:11). The Spirit by whose agency this grace was revealed is called "the Spirit of Grace." (Heb. 10:29). Those who apostaltized from the faith of the gospel are said to have "done despite unto the Spirit of grace," because they treated with contempt that record which he inspired. Just as those who persecuted the prophets through whom the Holy Spirit spoke, are said to have resisted the Holy Spirit (Acts 7:51, 52). And the apostle warned the Thessalonians to "quench not the Spirit," which they could have done only by restraining the exercise of those gifts bestowed by the Holy Spirit, or by trodding under foot those utterances when spoken by

those possessing such gifts. The only sense in which men can do despite unto the Spirit of Grace, or resist the Holy Spirit, or quench the Spirit to-day, is to sneer at the Holy Scriptures as "the mere Word;" treat them with disdain; or attribute regeneration, sanctification and the Christian's hope to a force outside and independent of the inspired record of which he is the Author. When the gospel is preached to any people as the Apostles preached it, the grace of God that bringeth salvation has appeared to them. When they believe it or sincerely receive it into their hearts, then, and only then, they have the grace of God in their hearts. The power of God's Word is an intrinsic power in the Word itself, without any extrinsic or outside help. We are begotten, justified, sanctified, nourished and obtain a final victory over all the power of the enemy by believing and obeying the Truth. The power of faith is not in the act of believing, but in that which is believed. So the power of the Christian's faith is the innate power of God's Word; for faith comes by hearing, and hearing by the Word of God.

Now we ask the question, What do the Scriptures teach as to the way and means in and through which the Holy Spirit operates on the minds and hearts of responsible adults in order to their conversion? And we answer by citing the following Scriptures:

1. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." (Psalm, 19:7). Here the Word of the Lord is said to convert the soul; but we may affirm the same of the Spirit, because he is the author of the Word.

2. "The seed is the Word of God. Those by the wayside are they that hear; then cometh the Devil and taketh away the Word out of their hearts, lest they should believe and be saved." (Luke, 8:4-15). From

this passage it is evident that the Word of God is the seed sown in the heart, from which develops all the fruits of the Spirit. Also observe that even the Devil understands that if the Word of God is received into men's hearts and permitted to remain there, they may "believe and be saved." There is no evidence that the Devil has ever opposed a profession of direct divine influence since the days of the Apostles; but to get the Word of God out of men's hearts he bestows all his energies; for he knows full well that where there is no seed there can be no harvest.

3. "Though you have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." (1 Cor. 4:15). From this we learn that every member of the Church of God which was at Corinth, had been begotten through the gospel; and this explains how one is begotten or born of the Spirit. (John 3:5); and how the Holy Spirit, which was shed on the Apostles abundantly on Pentecost, is now renewed unto men. (Titus, 3:5, 6).

4. "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek." (Rom. 1:16). The gospel is the death, burial and resurrection of Christ. (1 Cor. 15:1-4). But this is only effective when men believe it, and we are wholly dependent upon the Word of God for such belief. (Rom. 10:17).

5. "No man can come to me except the Father who hath sent me draw him; and I will raise him up at the last day." Then the Saviour immediately explains as follows: "It is written in the Prophets. And they shall all be taught of God. Every man, therefore, that hath heard and hath learned of the father, cometh to me." (John 6:44, 45).

Here it is emphatically asserted that no man can come to Christ unless he hath heard and hath learned of the Father. But no man can be so taught of God without the Word of God. When he hears the inspired testimony he may believe and when he learns from the apostolic record what to do to be saved, he may act.

6. "Of his own will begat he us with the Word of Truth." (Jas. 1:18). While John says "it is the Spirit that quickeneth," (John, 6:63). James teaches us that it does so "with the Word of Truth." In other words, whatever is done with or by the Truth, is done by the Spirit who dictated the Truth. Many more Scriptures could be quoted on this proposition, but the foregoing are considered sufficient to satisfy any reasonable man or woman that in conversion the Holy Spirit operates through the Word of God; and further, that it never converts any man without the Word. Now, when one obeys the gospel and becomes a Christian, does the Holy Spirit still operate only through the Word? We answer, *only through the Word!* and cite the following proof:

1. "Sanctify them through thy Truth: thy Word is Truth." (John 17:17). This language of Christ concerning his Apostles shows beyond a doubt that even the Apostles could not be saved without the Word of Truth. Their baptism in the Holy Spirit; their gift of the Comforter, and their exalted position on thrones judging the twelve tribes, could not save them. They who were to receive the Truth direct from the Spirit must themselves be sanctified by that Truth. And if this is affirmed of the Apostles, what about us? "Thy Word is Truth," and to this Word we must look.

Christians need a knowledge and belief of the Word more than any other one thing in all this world.

2. "Now ye are clean through the Word which I have spoken unto you." (John 15:3.) The clean-

sing power of the Truth is here affirmed by the Saviour himself. "My words," said He, "they are Spirit and they are Life."

3. "And now, brethren, (said Paul) I commend you to God and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." (Acts 20:32). The Holy Spirit here most emphatically declares that the Word of God is able to give us an inheritance among the sanctified. That is good enough. The Book that is able to do that does not need outside aid.

4. "When ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe." (1 Thes. 2:13). Here we are told that the Apostles preached the Word of God; that the Thessalonians received it as such; and that it not only works in believers, but that it works *effectually*. This being true, there is one thing certain: the Thessalonian Christians needed no additional aid.

5. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16, 17). If we may become perfect, and if we are *thoroughly* furnished by the Scriptures, what more is needed?

6. "Receive with meekness the engrafted Word, which is able to save your souls." (James 1:21). Here it is positively asserted by the aged Apostle that the Word of God is able to save our souls. Now, let us couple with this Paul's statement: "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3:15). Now, we sub-

mit that the Holy Scriptures are, in and of themselves, able to do this. In one ear Paul cries, "'The Holy Scriptures are able to make you 'wise unto salvation;'" and in the other James exclaims, "The engrafted Word 'is able to save your souls.'" No wonder Paul said to the Romans, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." (Rom. 15:4). If the Scriptures do not give you comfort, you can rest assured it is nowhere to be found; and the man whose hope is not founded upon the comfort of the Scriptures, knows not the righteousness, peace and joy vouchsafed in the Word of God. What men need to-day is more faith and confidence in the written Word of God. The Holy Scriptures, when diligently studied, are, in and of themselves, independent of all external helps, "able to save your souls." They were prepared and ordained by the Father as the *only* means of salvation amongst men. They possess a real, life-giving, intrinsic sufficiency for all who will believe them and obey them.

Eighteen Arguments Against the Personal Indwelling of the Holy Spirit, or the Spirit as an Entity.

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1. My first argument is, suppose your claim is true: What advantage have you over me? Of all the "things of God," what has the Holy Spirit taught you that I may not learn from the Word of truth? Can you mention a jot or tittle? No! What grace do you possess because of the personal indwelling of

the Holy Spirit, that I may not have simply through the written Word of God? None! What fruit of the Spirit are you enabled to show, because the Holy Spirit dwells in you in addition to the Word, which I may not demonstrate by simply continuing steadfastly in the Apostles' doctrine? None! Can you tell when the Holy Spirit as a personal entity entered your heart? How did you know when it was and what it was? Do you put your hand to your heart and say, "I feel it here?" If so, where do you find such evidence in the Book of books?

When I wrote a series of articles on this subject in the Christian Leader and The Way, the questions, "Can you tell when the Holy Spirit as a personal entity entered your heart?" "How did you know when it was and what it was?" proved to be very troublesome. No objector even attempted an answer. Like all professing an indwelling of the Spirit as an entity they claimed these questions do not have to be answered! Here is where the shoe pinches: If you say, I know by my feelings there is no Scripture to support it. If you undertake to fix the exact time *when,*—you know in your heart that you will *perjure* yourself, for you can not "speak with tongues," nor did you ever receive the imposition of apostolic hands; and these are the only proofs that any man ever received the Holy Spirit as an entity. If you undertake to show that your "experience" was the reception of the Holy Spirit in person; that you can not be mistaken; and that you know *what* it was you received, right there you will balk and stand as one dumb, because you can not identify yourself with those who did receive the Holy Spirit as an entity by giving the evidences which they gave. Let me tell you what you received in that experience: a *delusion;* and all because of false teaching.

I take it that the religion of Jesus Christ is a rea-

sonable service; and if so, that every part of it is reasonable. But it is the most unreasonable claim that a man can make, to profess to have dwelling in him as a personal entity the Holy Spirit, when he can not name a single advantage which he has over the Christian who simply follows the written Word of God.

2. My second argument is, that Christ in his parable affirms that the Word of God is the seed of the Kingdom; and that some, when they hear the Word and understand it, bear fruit and bring forth an hundredfold! Can you beat that? Can any man, with all his claims of a personal indwelling of the Holy Spirit, beat that? Guess not! Well, Christ says that's what a man can do, simply by receiving the word of God, if he understands it. (Matt. 13:23).

Some try to trace a line of succession back to the Apostles. The only succession there is is the *succession of Truth.* The Word of God is the seed of the Kingdom; and the only method by which the Church or Christians, such as they had at Jerusalem, can be produced to-day is *by planting the same seed.* The life *is in the seed.*

No man needs the keys of the kingdom which were given to Peter, and this is the object of trying to trace a line of succession, for Peter opened the door to Jews and Gentiles and left it wide open and went to heaven; and when the Master comes and shuts to the door, it will never be opened again.

3. My third argument is, that "they that gladly received His Word" (Acts 2:41) formed the nucleus of the Church of Christ, and the Lord added to them daily such as were being saved; which he never would have done if they had been inert and unfruitful. But that the Lord added to them is a testimony of approval; and the reason he did this is because "they continued steadfastly in the Apostles' teaching." So may we have

the Lord's approval if we only do as well. I ask no higher honor, no surer seal, if it can be truthfuly inscribed as my epitaph, than this: He continued in the Apostles' doctrine. Indeed, the Apostles' doctrine is laid down by an Apostle as the crucial test of truth and error. Observe: "We (apostles) are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error." (1 John 4:6). This is also the test of sonship. He that will not hear the Apostles is not of God.

To receive the truth, then, as delivered by the Apostles is, with the Apostle John, an infallible proof that we are of God. Is not that sufficient?

4. My fourth argument is, that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 16, 17). If the inspired oracles will enable the Christian to "be perfect" and "thoroughly furnish" him with all good works, is not that sufficient? If you could actually experience a "pentecostal shower" and had the Holy Ghost personally dwelling in you, what could he do for you as a Christian more than this?

5. My fifth argument is, that if the Holy Spirit personally dwelt in you, then you would be inspired; otherwise all he might say or suggest to you would be foolishness unto you. Listen: "Now we (apostles) have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man, (uninspired man) receiveth not the

things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (discerned by inspiration) (1 Cor. 2:12-15). "The things of God knoweth no man, but the Spirit of God." But God hath revealed them unto us (apostles) by His Spirit; for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2: 10, 11). So when I want to know what I should pray for; when I want safe guidance concerning the things of God; when I want consolation and comfort in the Master's service, I go direct to the Word of God, knowing that "His divine power hath given unto us all things that pertain unto life and Godliness," (2 Peter 1:3), and that he has given them in the Truth. The Holy Spirit has said all he is going to say, and done all he is going to do, for saint or sinner. The practice of invoking the Holy Spirit to "guide the speaker that he may teach the Truth aright," and to "be with this waiting audience that they may be able to understand and receive the Truth," is the worst of twaddle! A revelation that needs to be revealed is no revelation at all. But God's Word is a revelation; and the safe thing for preacher and people is to knock off the dust from that grand old Book and get right down to hard study, just like mathematics and grammar are studied, and not waste time and deceive and mislead the people by calling on the Holy Spirit to do in person what God has intended should be done through the Truth.

Here is one point which, if well understood, will clear this subject up for all who are free from prejudice and really want to know the facts as revealed: From Pentecost down to the end of apostolic days, the Holy Spirit as an entity was always given, whether with or without a human medium, *for the purpose of constituting supernatural characters;* and the supernatural characters were for the specific purpose of *confirming*

the Truth. Since the supernatural ceased, no man has received the Holy Spirit as an entity, that is, the personal indwelling of the Spirit. There is not a single case on record, even in those days, where the reception of the Holy Spirit, as an entity, ever made any man a Christian, or personally benefitted him as a Christian, further than to reveal the Truth to him. Paul says, "I know nothing by myself" (1 Cor. 4:4): In the case of the house of Cornelius, it was to convince the Jews that Gentiles were to be accepted as proper subjects of the gospel; and when, by the supernatural demonstrations on the part of Gentiles, the Jews were convinced of this fact, Peter commanded them to be baptized in the name of the Lord. (See Acts 10th chapter). And there is not a case recorded in the New Covenant Scriptures where any man was ever recognized as a Christian or as saved from his past sins, until he was baptized in the name of the Lord. How could there be when the Apostles went out under a commission which said, "He that believeth and is baptized shall be saved?"

6. My sixth argument is, that in the memorable prayer which the Saviour offered in behalf of the Apostles, he said, "Sanctify them through thy Truth; thy word is truth" (John 17:17. Though they were promised a baptism of the Holy Spirit; promised the Holy Spirit as a Comforter to guide them into all truth; promised that they should be endued with power from on high; yet, the great Head of the Church, knowing that none of these things would save them, prayed that they might be *sanctified*—not by the baptism of the Holy Spirit, not by the enduement, but *by the Truth, the word of God,* which was to be revealed to them and through them to a dying world. So if in spite of the fact that the Apostles received the Holy Spirit as a Comforter, were endued, were inspired, and by the personal indwelling of the Holy Spirit were

guided "into all truth," they themselves had to be sanctified and saved *by the Truth,* what might we expect? We now have "all truth," and that is abundantly sufficient to sanctify and save us. No man now needs the personal indwelling of the Holy Spirit.

7. My seventh argument is, that disciples are admonished by an Apostle to "let the *Word of Christ* dwell in you richly in all wisdom." (Col. 3:16). No Apostle ever admonishes disciples to let the Holy Spirit personally dwell in them. The one is intelligible, practicable and scriptural and the other misty, hazy, unintelligible and unscriptural.

8. My eighth argument is that the Apostle Peter, having stated in his letter to disciples that they had been begotten again "by the Word of God," exhorted them "as new-born babes" to "desire the sincere milk of the Word, that ye may grow thereby." (1 Peter 2:2). So, as Christians, Peter understood that their growth depended upon *the Word of God,* and not the personal indwelling of the Holy Spirit, in addition to the Word; and if such was true of those disciples, it is just as true of us.

9. My ninth argument is, that Christians who do not deny their sins are said to have *the Truth in them.* "If we say that we have no sin, we deceive ourselves, and the Truth is not in us." (1 John 1:8). The teaching here by implication is, that if we do not say we have no sin, all things else being equal, *the Truth is in us.* This is equivalent to "letting the Word of Christ dwell in you richly." Either statement is intelligible, and appeals to the good sense of men. We can tell when we heard the Word of God, when we receved it, and how we know that the Truth is in us; but just let the most intelligent disciple undertake that task, and substitute the personal indweling of the Holy Spirit as a living

entity, and see how foggy his whole atmosphere becomes!

10. My tenth argument is, that the Word of God effectually works in Christians. "When ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe" (1 Thess. 2:13.)

Here the Apostle not only affirms that the Word of God works in the Thessalonian Christians, but that it effectually works in them. This is the climax and the superlative! This being true, the word of God as preached by the Apostles is all any man needs to console, comfort, warn, instruct and guide him into the haven of eternal rest.

11. My eleventh argument is, that of all the failures in the Kingdom of God as set forth by the Saviour in his parable, not one was because the individual did not have the Holy Spirit personally dwelling in him, but because, in the first case, he *did not understand the Word of God;* in the second case, on account of "tribulation or persecution which ariseth *because of the Word;*" in the third case, because "the care of this world, and the deceitfulness of riches, *choke the Word.*" Take the Word of God away from a man's life, I care not what his claim about the Holy Spirit, he is left a blank.

Like the Pillars of Hercules, the Rock of Gibraltar, or the everlasting mountains, the Bible bids defiance to all the tempests of Satan. No earthly power can shake it from its immovable basis. It is given to the nations that they might have life. This life is in His Son, and the Son is revealed in the Word.

12. My twelfth argument is, that it is written, and the great Head of the Church confirmed the state-

ment, "that man shall not live by bread alone, but by *every word of God.*" (Luke 4:4).

All spiritual nutriment comes through the Word; and he who refuses to eat must pine away and die without hope. It is absolutely certain that God has spoken to man in the Bible; that it contains the words of life and death, and all who live with Christ in God must live by the words He has spoken. Every word that ever proceeded from the mouth of God is recorded in the Bible. The Bible then, is the only infallible standard.

13. My thirteenth argument is, that the Word of God is able to save all who will practice it. "Receive with meekness the engrafted Word, which is *able to save your souls.* But be ye doers of the Word, and not hearers only, deceiving your own selves." (James 1:21, 22).

So we have learned by divine authority that the Christian *lives* by the Word of God; he *grows* by the Word of God, and he is saved by the Word of God. If a child of God can live, grow and be saved by the Word of God, why should he try to put himself in unison with a sectarian and creed-loving world by claiming the personal indwelling of the Holy Spirit—a thing which no man on earth to-day experiences?

14. My fourteenth argument is, that the Word of God is handed to the soldier of Christ as the all-sufficient weapon with which to slay the Adversary and also defend himself. "For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). What more could the personal indwelling of the Spirit accomplish? (See Eph. 4:17).

Nothing, except to make you a supernatural character.

15. My fifteenth argument is, that the Word of God is not only sufficient for all aliens and Christians, but is the basis of divine approval for all preachers. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; *preach the Word*" (2 Tim. 4:1, 2). "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." (2 Tim. 2:15). "Be not thou therefore ashamed of *the testimony of our Lord*" (2 Tim. 1:8). Here the Apostle positively asserts that a preacher can show himself approved unto God by *preaching the Word* "rightly divided." And he needeth not to be ashamed, neither of himself as a workman, nor of the Word of God as the testimony of our Lord. Let us give the grand old Book the first place, put it in the forefront, defend it, contend earnestly for it in its primitive purity, and *with it be satisfied.*

Every spirtual blessing of which we are heirs, comes through the Word.

16. My sixteenth argument is, the Apostles on Pentecost and the Gentiles in the house of Cornelius received the Holy Spirit as an entity, and without a human medium, and they all *spoke with tongues* as a result. We have no reason to believe that anyone so receives the Spirit to-day, because no one can speak with tongues as *the proof.*

17. My seventeenth argument is, excepting Pentecost and the house of Cornelius, all others who received the Spirit as an entity, did so by the imposition of Apostolic hands and were thereby made supernatural characters, possessing some spirtual gift. We have no reason to put any one in this class to-day because (1) none but inspired Apostles could so impart the Spirit,

and we have no such Apostles now: and (2) no man today can demonstrate that he is a supernatural character by the manifestation of some spirtual gift. Spiritual gifts were *the evidence* that the Holy Spirit had been received as an entity, either with or without a human medium. But spiritual gifts were not to continue always. Says Paul, "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away" (1 Cor. 13:8-11).

That which is perfect came when revelation was completed; and then spiritual gifts ceased. And when spiritual gifts ceased, there was no reason for any man receiving the Spirit as an entity; and no man ever did so receive it after that date. The profession or pretense of having received the Holy Spirit as an entity, comes from a misconception of truth; a misunderstanding of the scriptures; a failure to rightly divide the Word of Truth; and is the legitimate offspring of the doctrines and traditions of men. When the Holy Spirit, operating through supernatural characters, completed the inspired record, he then operated through that record; and he will so continue to operate until the end of time. The sin against the Holy Spirit consisted in attributing the *power* by which Christ cast out demons, to the prince of demons. And any man is in the same danger who ascribes the *power* by which men are quickened, sanctified and saved, to any other source than the Word of Truth—the Spirit's medium. And any man who would pose as a preacher of the gospel, and refer to this sacred record as "the *mere* Word," deserves either the pity or the contempt of all God-fearing men and women. In the one case it was denied that what was done by Christ, was done by the Spirit; and in the other it is denied that

what is done by the Word, is done by the Spirit. "Thy Word, O Lord, hath quickened me." "The entrance of thy Word giveth light, and makes the simple wise."

18. My eighteenth argument, is that in creation, sanctification and redemption God does nothing without His Word. He said, "Let there be light, and there was light." Says Paul, "By faith we know that the worlds were framed *by the Word of God."*

There is no such idea as creation in nature or grace, without the Word of God. And in the scheme of human redemption, God does nothing without his Word. His *power* is embodied in His Word. By it He works in the human heart. It is a moral power, exerted through language, addressed to the understanding and changing the *will* by the presentation of arguments. God created man in His own image by His Word, and now he restores him to that image by His Word. A spiritual influence, or moral power without the Word of God, is but a phantom, a speculation, a delusion. The will and power of God are embodied in His Word, as when he said, "Let us make man in our image;" and "Let the dry land appear." In each case He spake, and it was so. The Word of God is, then, the *power* of God.

Now what essence or influence was added to this power when He spoke the universe into existence. And what power was added to His Word when the first soul was turned from darkness to light, and from the power of Satan unto God? And as it concerns the Christian, what is added to *the power of His Word* in order that he may be presented faultless before the presence of His glory with exceeding joy? The answer to all these questions is: *Nothing whatever!*

Do you speak of the necessity of prayer? That is a part of His Word. Do you speak of God's grace? That is a part of His Word. Do you speak of the personal indwelling of the Holy Spirit, and the direct in-

fluence and operation of the Spirit? That is *not* a part of His Word, since spiritual gifts ceased; and no man, in these latter days, ever made such a claim with full satisfaction to himself and without doubting. In fact, we used to be told by the clergy that the doubt here is to be welcomed as the evidence of genuine experience. Such a profession, if made in a court of justice, would invariably result in *perjury.* And here is the proof: Not a word, nor thought, nor one spiritual idea can any man give, which he did not learn from God's written Word. We have given, then, eighteen arguments which prove conclusively that the Spirit, as a real being, dwells in no man to-day, and that since spiritual gifts ceased the Holy Spirit operates only through the Word, upon saint and sinner.

Scriptures Supposed to Teach the Indwelling of the Spirit as an Entity—Objections and Answers.

Objection first: Jesus promised his disciples, saying, "I will pray the Father and he shall give you another Comforter, that he may abide with you forever; even the Spirit of Truth" (John 14:16). He also told them to pray and assured them that "whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it" John 14:13, 14). Hence, we have a right to ask God to send down the Holy Spirit and we know that he answers our prayers. And further, in speaking of the Spirit, he said, "He dwelleth with you and shall be in you" (John 14:17). Answer --He also said, "How be it when he, the Spirit of truth,

is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come" (John 16:13). Now you claim that you have received the Spirit as a Comforter. Can you tell one truth into which the Holy Spirit has guided you, that you did not learn from the written Word of God? No, not one! Can you mention one thing to come which the Holy Spirit had shown you that is not mentioned in the written Word of God? Not one! It is evident then, that Christ's promise did not refer to you at all, but to his Apostles. The promise was fulfilled on Pentecost. Again, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet; because that Jesus was not yet glorified)" (John 7:37-39). This, too, was said to the Apostles, and can not possibly apply to us. The promise looked forward to the sending of the Comforter. At that time he had not come, because Jesus had not gone away; but when he finally did go away and was glorified, the Holy Spirit came and endued the Apostles with power from on high; and the "rivers of living water," which was the Truth, flowed from their inward parts or from their inspiration, directing all nations to the Lamb of God that taketh away the sin of the world. We have that Truth now; but it does not flow as rivers from any man claiming to have the Holy Spirit personally dwelling in him, except as he learns it from the written Word of God. The Apostles were even commanded to take no thought how or what they should speak, "for it shall be given you in that same hour what you shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." Matt. 10:19, 20). The man who to-

day takes no thought what he shall speak, will not say anything worth hearing. Not only must he take thought, he must dig; for the Spirit speaks in no man to-day, except as that man repeats the written Word of God.

The idea that the Spirit immediately communicates with any man to-day, either to tell him "go preach" or to tell him what to preach, is a sham, a pretense, based either on ignorance or hypocrisy. The same mistake is made by many in applying to all disciples now what he said to the twelve concerning food and raiment. "Therefore take no thought, saying, What shall we eat? or What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself" (Matt. 6:31-34). In the same lesson they were taught to pray, "Thy kingdom come, thy will be done on earth, as it is in heaven. Give us this day our daily bread," etc. They were also told to not take any scrip; to not take two coats, etc.

This language was addressed only to the apostles under the first commission in which their preaching was restricted to the Jews. The Kingdom of God had not come. And though they took no thought as to food or raiment, they were fully provided for. But just before our Lord was betrayed He said, "When I sent you without purse, and scrip, and shoes, lacked ye anything?" And they said, Nothing. Then said He unto them, "But now he that hath a purse, let him take it, and likewise his scrip" (Luke 22:35). Here this special statute was abrogated. The sin-offering was then ready by which God's Kingdom and righteousness were

to be established. The twelve were not promised all these things after God's Kingdom and righteousness should come, but on the condition that they *seek* them: and the promise was kept to the letter. On Pentecost the Comforter came; and on that day God's Kingdom and God's righteousness came. Since that day no man has been instructed to "seek" the Kingdom of God or to pray, "Thy Kingdom come." So those restrictions concerning taking thought for food and raiment never were bound upon any but the twelve and that only under the first commission. After Christ himself withdrew them, they went fishing, a thing which they would not have attempted before He rescinded that special statute. Paul never was so restricted, and so he made tents whenever he found it necessary. The man who takes no thought to-day as to what he shall eat or wear, will starve—and he ought to. The idea that God feeds gospel preachers to-day like He feeds the birds, is mere rant! He did not feed the twelve in that way under the last and great commission. I have mentioned this matter to impress the reader with the supreme importance of rightly dividing the Scriptures. We must not apply to others what was said exclusively to the Apostles. The Holy Spirit as a Comforter to guide them into all Truth, was never promised to any but Apostles. Hence, the doctrine that others may receive the Spirit as a Comforter, is false teaching and leads to false conclusions.

Because the Comforter is said to be "the Spirit of Truth, whom the world can not receive," many have concluded that the Comforter meant no more than "the gift of the Holy Spirit" as promised by Peter; and they emphasize the statement, "Whom the world can not receive." It is true that what Christ promised His Apostles here could not be received by the world; but if by "world" is meant those out of Christ, and I presume all will concede this to be the proper meaning, we know

such characters did receive the Holy Spirit as well as the Apostles, in the form of a baptism in the Spirit. I refer to those in the house of Cornelius. But they did not receive the Spirit as the Comforter or Parakleetos to guide them into all Truth. Hence, it follows that Christ meant the Spirit as a guide into all Truth, when he said "whom the world can not receive."

Objection second: Paul said to the Ephesians, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30). He also said to them, "In whom also after that ye believed, ye were sealed with that holy spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory" (Eph. 1:13, 14). So if you deny that the Holy Spirit is given to Christians in addition to the Truth, you are left without a "seal" and without an "earnest" of our great inheritance. Answer: If you will read the first chapter of Ephesians from the third to the thirteenth, you will observe that the "our," the "us", the "we" refer to Jewish believers "who first trusted in Christ;" then, beginning at verse 13, the "ye," "ye also", "your" refer to Gentile believers. The seal was given to Jewish believers when "suddenly there came a sound from heaven, as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them divided tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:2-4). This is what Paul calls "that holy Spirit of promise, which is the earnest of our inheritance," that is, all Jewish believers. And that earnest and seal is for all Jewish believers until the end of time. But that did not answer for Gentile believers. So he here affirms that "after that ye (Gentiles) heard the Word of truth, the gospel

of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise." Luke gives an acocunt of this event in the tenth chapter of Acts. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision (the Jews) which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God" (Acts 10:44-46). Now after this, when Peter went up to Jerusalem, his Jewish brethren having heard of this event, reproved the Apostle Peter for having gone into a Gentile home and having eaten with them. Then "Peter rehearsed the matter from the beginning, and expounded it by order unto them." Among other things he said, "And as I began to speak, the Holy Ghost fell on them (Gentiles), as on us (Jews) at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them (Gentiles) the like gift as he did unto us (Jews), who believed on the Lord Jesus Christ; what was I, that I could withstand God?" (Acts 11:15-17). This convinced them, and they glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life." So the same Spirit, in the same miraculous manner, sealed Gentile believers, just as he had Jewish believers "at the beginning." And the occurrence made Peter remember the word of the Lord, "Ye shall be baptized with the Holy Ghost." This sealing is for all time—"unto the day of redemption," so in no case of conversion, whether Jew or Gentile, should God be asked to do his work over again; and if any should still claim that he does send the Holy Spirit as a seal to each Jew and to each Gentile as soon as they obey the gospel, the doctrine must, in all consis-

tency, be confirmed by the proof of such sealing, namely, "speak with tongues." All know that no one can give this proof. Hence, no one should make such an absurd claim; for such proof was not wanting when the Jews were sealed in the beginning, nor when the Gentiles were sealed at the house of Cornelius. It would not be wanting now if the process were repeated. But it has never been repeated since the Gentiles were sealed, and never will be. Nor will any one ever be "baptized with the Holy Ghost" again. One is just as uncalled for and needless as the other; for Peter discovered that the process was the same. And as all Jews can say, "That Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession;" and all Gentiles can say, "The Holy Spirit of God, whereby ye (we) are sealed unto the day of redemption," no one need to expect the process to be repeated. And even if it were, it could not make the seal any stronger unless the new subject were enabled to do more than the Jews did at Jerusalem or the Gentiles did at the house of Cornelius.

Objection third: The Apostle Peter, on the day of Pentecost, positively promised that all baptized believers should receive the gift of the Holy Ghost. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). These parties had already received the word, so what do you do with Peter's promise? Answer: That was the beginning of a new and gracious dispensation. The Holy Spirit fell or rested upon the Apostles, and also upon the house of Cornelius, without a human medium, but upon no one else. The Apostles alone had the power to impart the gift of the Holy Spirt by the laying on of their hands. This, however, they never did except to baptized believers; and these parties so receiving the Holy Spirit

could not impart it to the third party, but they themselves thereby received supernatural powers. The people did not have the New Covenant Scriptures then as we now have, and it was necessary for a time that those primitive disciples should possess spiritual gifts in order to confirm the truth. Now let us look at the record and see what was done. "Now when the Apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost. (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost" (Acts 8:14-17). You will observe that Luke is careful to say that the Holy Spirit had not fallen upon any of these, although they had been baptized by the authority of Christ.

I have many times seen the statement in religous literature, that as both the remission of sins and the gift were made contingent on repenting and being baptized, therefore the instant a proper subject is baptized, his sins are forgiven and he there and then receives the Holy Spirit. But the cases just cited in which it is most distinctly stated that they were baptized, but had *not* received the Holy Spirit, forever ruins that theory.

I submit that there is not the slightest evidence in all the inspired record that the Holy Spirit ever fell on any baptized believer in Jerusalem, Samaria, or anywhere else until the Apostles laid their hands on them. And as this can not be done to-day, it is the worst of folly to pray that any one might receive the Holy Ghost; for if Jew or Gentile aliens, they have already received the baptism of the Holy Spirit in their representatives, and through them have been sealed unto the day of redemption. And if it were possible for such

aliens to receive a baptism of the Holy Spirit now, they would still have to be baptized by the authority of Christ into the name of the Father, and of the Son, and of the Holy Spirit (Acts 10:48) for the remission of their sins (Acts 2:38). It is folly to pray that baptized believers may receive the Holy Spirit, for we have no record of such prayers being answered, except by the laying on of the Apostles' hands. The case we have noticed concerns a people of mixed blood—Samaritans. Now let us examine a case of Gentiles—the twelve Ephesians. "Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied" (Acts 19:1-6).

Now a similar case among the Jews: "And great fear came upon all the church, and upon as many as heard these things. And *by the hands of the Apostles* were many signs and wonders wrought among the people" (Acts 5:11-12). "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" (Acts 6:3). The strong implication here is, that some in that church were not "full of the Holy Ghost," because no Apostle had laid his hands on them; but the seven chosen were full of the Holy Ghost, because apostolic hands had been laid upon them. Now I

call the reader's attention to the fact that there are three methods by which the Spirit is said to have been imparted and to dwell in men.

1. Without a human medium, as in the case of the Apostles at Jerusalem, and the Gentiles at the house of Cornelius.

2. Through prayer and the laying on of the Apostles' hands, as in the cases just cited.

3. Through the word of truth.

If any man claim the first, he must "speak with tongues." If he claim the second, the party laying on hands must prove his apostleship (2 Cor. 12:12; Mark 16:17-18). As both of these are impossible to-day, we are shut up to the third method of receiving the Spirit through the Truth. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin" (Rom. 8:9-10). The Spirit of God dwells in us, just like Christ dwells in us: through the Truth. "For as many as are led by the Spirit of God, they are the sons of God" (Rom 8:14). Every man who is led by the Truth, is led by the Spirit of God, for the Spirit dictated the Truth, and is called "the Spirit of Truth" (John 16:13).

Objection fourth: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered" (Rom. 8:26).

Now how will you explain this positive statement that "the Spirit itself maketh intercession for us," if there is no power exerted in behalf of Christians in addition to the Scriptures? Answer: I answer by saying that you know absolutely nothing respecting prayer

except what you have learned in the written Word. Now notice the immediate context.

Some other help is here referred to: the hope of redemption, which hope was strengthened by what the Spirit had done in them and for them. But who is the "our," the "we," the "us" in this twenty-sixth verse? All saints? By no means. See twenty-third verse: "And not only they (the whole creation—the Gentiles), but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body."

The reference is to the Apostles. Even the Apostles of themselves, knew not what they should pray for; but by the Spirit's revelations they were able to intercede aright. Not only concerning prayer, but all the "deep things of God" the Apostles were wholly dependent upon the revelations of the Spirit to guide them aright, and we are wholly dependent upon the Apostles. To prove this proposition, let me ask you, What item concerning prayer, or any of the "deep things of God," did the Spirit ever teach you in addition to what you have learned in the written Word of God? The question may echo and re-echo, but no answer!

Objection fifth: "For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13). Now, here God is said to work "in you both to will and to do." If this God does not by his Holy Spirit, I would like for you to explain it. Answer: He works in us by the truth—the word of Christ which dwells in us richly in all wisdom. (Cor. 3:16). By the word the reason is appealed to, and thus the will is changed and the doing or the life regulated. This is reasonable. Men can understand it. Nothing obscure, misty, hazy or foggy about it.

Objection sixth: "And hope makes not ashamed;

because the love of God is shed abroad in our hearts by the Holy Spirit which is given to us" (Rom. 5:5). The "us" in this connection represents all Christians; and hence it follows that the Holy Spirit is given to all. Answer: The Holy Spirit has shed abroad or poured out in our hearts the love of God, by revelations or testimony. God is source and the Holy Spirit agent; and all men know concerning the love of God, or concerning any of "the deep things of God" is what the Holy Spirit has given to all, Jews and Gentiles, as a seal and as an earnest; and by the Holy Spirit the love of God has been and is still shed abroad, but now only through the Truth. Observe it is not the Holy Spirit which is poured out in our hearts, but "the love of God," and this is accomplished by the Holy Spirit which is given to us. Christ used his Apostles as a pen. He immersed them in the Holy Spirit as the ink. Then He wrote his letter—"not in tables of stone, but in fleshy tables of the heart" (2 Cor. 3:3). And Christians are the letter or the epistle. If you think the love of God was not shed abroad in your heart until the Holy Spirit was personally given to you, please be kind enough to tell us at least one thing concerning the love of God, which you did not learn through the Truth which the Spirit has revealed to Jew and Gentle, or, in other words, which you did not learn in the written Word of God? And if you can not do that,—and no man can—never again make such an absurd and unreasonable claim. Thousands and tens of thousands in Christendom to-day are deceived, and by their example deceiving others with reference to this question. Some even name the place and the time when they received the Spirit; and in their experience recitals tell all sorts of unreasonable stories which disgust the Bible student, and drive to the opposite extreme men of thought, individuality and intellect. It is hardly probable that Robert Ingersoll would

have spoken and written as he did had he understood the Truth in its simplicity. Had some Bible man said to him concerning this question, for instance: When the Apostles on Pentecost were filled with the Holy Ghost and began to speak in other tongues, that was the fulfillment of Christ's promise, "Ye shall be baptized in the Holy Spirit not many days hence."

And the Holy Spirit thus given is to be the "earnest" for all believing Jews until the end of time. And when the Holy Ghost was "poured out" on the Gentiles at the house of Cornelius, and they too spoke with tongues, the Holy Spirit thus given is to be the "seal" for all believing Gentiles until the end of time. He could have comprehended this, and embraced the Truth. I am aware that some of our own brethren have held to the personal indwelling of the Holy Spirit, but not one of these could explain it any more than the average sectarian. Here is what Moses E. Lard said: "The Holy Spirit is given to us by being sent into our hearts to dwell there. . . . Inexplicable it is, I grant."

Well, thank God, the truth, as I preach it, is *not* inexplicable. That is the difference. Besides, the Book nowhere says that God has sent the Holy Spirit into our hearts to dwell there. Paul says, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, 'Abba, Father'" (Gal. 4:6). It was not the Spirit of Christ which was sent to the Apostles on Pentecost, but the Holy Spirit, the third person in the Trinity. How did the Galatians, after they became sons, learn the Spirit of Sonship, or the Spirit of Christ, who is a Son, and thereby learn to say "Father"? You answer, God sent this Spirit of his Son into their hearts. But how? I answer: Through the Truth. What man in all the world who has obeyed the Gospel and become a son ever learned to manifest the spirit of a son by saying, "Father, Father," except as he learned it in re-

vealed Truth? Paul says, "Let this mind be in you, which was also in Christ Jesus" (Phil 2:5). Peter says, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind" (1 Pet. 4:1). He who has the mind of Christ has the Spirit of Christ. If you have received "the engrafted Word" (Jas. 1:21), you have the mind of Christ, the Spirit of Christ, the Spirit of God, and you have "Christ in you, the hope of glory" (Col. 1:27). If you can understand how Christ can be "in you," then you can understand how the Spirit of Christ and the Spirt of God can dwell in you. If you insist that the Spirit personally dwells in Christians, then why not insist that Christ personally dwells in them? But if we say that Christ, the Spirit of Christ and the Spirit of God dwell in Christians through the Truth, then all is easy, and the mist has cleared away.

Objection seventh: Paul in writing to Christians at Corinth said, "Who hath also sealed us, and given the earnest of the Spirit in our hearts" (2 Cor. 1:22). Now an "earnest" is a pledge; and in this case the pledge or earnest is the Spirit itself. You observe he says it is "in our hearts." How would you explain this? Answer: The "us" and "our" are not Paul and the Corinthians, as you assume, but Paul, Silvanus and Timotheus. Beginning with the nineteenth verse, we read, "For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. (Was not affirmed and not confirmed). For all the promises of God in him are yea, and in him amen, unto the glory of God by us. (In him affirmed and confirmed). Now he which establisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts" (2 Cor. 1:19-22). So the anointing, the

sealing and the earnest of the Spirit here refer to these chosen witnesses.

Paul, being an Apostle, was anointed through Christ as a medium. (Titus 3:6). Timotheus received the Spirit by the laying on of Paul's hands (2 Tim. 1:6); and Silvanus, being probably the same as Silas, was a prophet (Acts 15:32), and he, too, had the gift by apostolic hands. So this proves to be a very poor text for you.

Objection eighth: "And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5 18). How were they to be filled with the Spirit? Answer: By being filled with the Truth which the Spirit dictated. And this would be in striking contrast to being filled with wine. Said the Saviour: "The words that I speak unto you, they are Spirit, and they are life." (John 6:63).

Objection ninth: Paul prayed that the Ephesians might "be strengthened with might by his Spirit in the inner man," (Eph. 3:16). Here the Apostle speaks of the "Spirit in the inner man." What will you do with that? Answer: The strengthening is to be in the inner man, not the Spirit. The Spirit is the agent and the Truth its medium. Hence we are admonished to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," (2 Peter 3:18). Hold God's mirror up before the people. Let the people once understand that it is sufficient and that they do not have to have strange, mysterious and inexplicable experiences about the Spirit, and then it may be written as of old, "So mightily grew the Word of God and prevailed."

Objection tenth: If the Spirit operates on the heart of the Christian only by means of the word of Truth, why does the word of Truth sustain to him a relation different from that which it sustains to the unbeliever? Answer: Because the unbeliever has

changed his relation and become a Christian. The Word of God addresses itself to both. In the one case telling him how to become a Christian, and in the other how to live a Christian. Thus the Holy Spirit, speaking through the inspired ones, operates on the heart of the Christian, just as he does on the heart of the sinner, through the Word of Truth. Men can understand this, embrace it and rejoice with joy unspeakable and full of glory. Baptism is important and should be insisted upon as an immersion for the remission of sins; but it is not the most important question to be presented to the sectarian world. The question of all questions when addressing them, is the sufficiency of the written Word of God. Once get them to accept that proposition and renounce the man-made theory of the direct operation of the Holy Spirit on saint or sinner, and you have broken the backbone of sectarianism! Then baptism and all other kindred subjects will be easy. And they will have the satisfaction of certainty.

Those who have obligated themselves only to the Word of God, should ever bear in mind this one fact: All who claim that men are regenerated by the direct operation of the Holy Spirit, deny that baptism into the name of the Father, and of the Son, and of the Holy Spirit has anything whatever to do with the remission of past sins. To a man that is the position taken. Why? Because they can claim faith and repentance as the immediate consequence of the Holy Ghost operation, but can not work in water baptism as a part of this Holy Ghost "experience!" Hence, water baptism is a "non-essential." Thus this unauthorized doctrine of a direct abstract operation of the Holy Spirit, has caused almost the whole religious world to "make the Word of God of none effect." They can not preach repentance and baptism "for the remission of sins," as the Apostle Peter did on Pentecost, without re-

pudiating their whole theory of regeneration by a direct impact of the Holy Spirit. For the same reason they can not explain the Saviour's language, "Except a man be borne of water and of the Spirit, he can not enter into the Kingdom of God." (John 3:5). So they say it means Spirit and Spirit! When men once commit themselves; when they once become obligated to a human creed and the traditions of men, they will go their full length as blind leaders of the blind, and blind followers of the blind, and it requires sledge-hammer strokes of the eternal Truth of God to turn them from the error of their way.

On the other hand, if they are allowed to obey the Gospel and take their places in the Church of Jesus Christ without such conviction, they will not only drag this direct operation theory in with them to hang over their faces every time the Word of God is read, keeping them in doubt and clouding their religious horizon just as long as they cling to the theory, but they will contaminate many who would otherwise be satisfied with the Truth; for "a little leaven leaveneth the whole lump." If my effort in this series of articles shall be fruitful in clearing up this subject for even one soul, I shall feel fully paid and give God the thanks. May we all study the Holy Book of God daily, not only that we may be partakers of the divine nature, but that we may understand what the privileges and immunities of the people of God are. May we remember that "all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth forever. And this is the word which by the Gospel is preached unto you."

Objection eleventh: The Saviour of men said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and

whither it goeth: so is every one that is born of the Spirit." (John 3:8). Here it is affirmed that as you can not tell whence the wind cometh and whither it goeth, so is everyone that is born of the Spirit. One is just as mysterious as the other. How would you explain this in harmony with all you have said concerning the operation of the Spirit only through the Word? Answer: Jesus and his Apostles never taught *mystery* in redemption, except in the sense of a secret; and that which is revealed is no longer a secret. All who dispute Peter's word concerning repentance and baptism being "for the remission of sins," delight in citing the foregoing Scripture, because it seems to serve their purpose in shrouding the whole process of regeneration in *mystery*. Then they glory in the mystery. They reason thus: No man can understand it, therefore, I have been born of the Spirit! "So." There is not a denominational preacher in the land who can explain that "So." "So is everyone that is born of the Spirit." What is the predicate here? The subject is, "Everyone that is born of the Spirit." But what is the predicate? I answer, "Thou hearest the sound thereof." The argument presented by the Son of God is this: The wind blows, and thou *hearest*. The Spirit operates or testifies, and thou *hearest*. So is everyone that is born or begotten of the Spirit. There is not a case of conversion on record in which even one soul was born of the Spirit without first hearing the Spirit's testimony. The gospel order was this: 1. The Son of God must first be seated in the throne of his glory. 2. The Apostles must be seated upon twelve thrones judging or deciding for the twelve tribes—that is, they must be clothed with authority and power as the ambassadors of Christ. 3. On them must be bestowed the *gift of tongues* that every man may hear the Spirit's testimony in his own language. 4. Every adult son of Adam's

race must *hear* the Spirit as he speaks through the Apostles the Word of life. In this way only is a man born of the Spirit. So instead of "mystery," the Saviour's explanation removes every vestige of mystery. If the naked Spirit was to operate upon the naked heart—a direct impact of the Spirit quickening the heart of the sinner—*why the gift of tongues?* Why should the very *first* gift be the gift of tongues? This no man can answer.

Objection twelfth: Paul says, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit, which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." (Titus 3:5-8). Now here the Holy Ghost is said to be "shed on us abundantly." How do you explain this? Answer: The Truth is always consistent with itself. If we look through blue glasses, all objects appear blue. Those who have had this theory of direct Holy Ghost operation instilled into them from their earliest remembrance, read every passage where the Holy Spirit appears with that preconceived notion. Every Scripture has to bend to that theory. Paul is speaking of his own personal experience. He had been guilty of almost every vice, but after the kindness and love of God our Saviour toward man appeared, or after life and immortality had been brought to light by the gospel, he was *saved*. How? By the washing of regeneration and renewing of the Holy Spirit. Here are two items which must never be separated—"washing" and "regeneration." It was a special kind of bath or washing—"of regeneration." There is no bath or washing connected with regeneration, but a burial or immersion into the name of the Father, and of the Son, and of the Holy Spirit. Now

it was this washing and "renewing of the Holy Spirit," he says, that saved him. He says the Holy Spirit was "shed on him abundantly." But this "shedding" of the Holy Spirit abundantly did not save him—it was the "*renewing* of the Holy Spirit," in connection with the washing, that saved him. We have his own positive statement for this. The Holy Spirit was *"shed" on him* abundantly through Jesus Christ when Christ appeared unto him and said: "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." (Acts 26:16-19.) So the Spirit was "shed" on him abundantly to make him just such a minister or servant and witness as he has outlined in the foregoing graphic and burning words of the Saviour. But still, after the Spirit had been thus "shed" on him abundantly through Jesus Christ personally appearing unto him, he was *not saved.* It was after this that Paul said, "What shall I do, Lord?" And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do." (Acts 22:10). Then he continues by telling us he went into Damascus in search of "all things" which were appointed for him to do in order to be *saved.* Now notice closely his continued story and you can learn just how he was saved by the washing of regeneration and "renewing" of the Holy Spirit. You need not expect to hear of an outpouring or shedding of the Holy Spirit when he arrives in Damascus. He has already experienced that and still he

is not saved. And the outpouring, shedding and baptism of the Holy Spirit never did save a human soul. No record of such a case in all the Book of God. But listen to the rest of his narrative: "I came into Damascus, and one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said"—now Ananias will tell him and us why the Holy Spirit was "shed" on him—"The God of our fathers hath chosen thee, that thou shouldst *know his will,* and *see that Just One,* and shouldst *hear the voice of his mouth.* For thou *shalt be His witness* unto all men of what thou hast seen and heard. Still he is not saved. But Ananias continued, "And now why tarriest thou? arise, and be baptised; and wash away thy sins, calling on the name of the Lord." (Acts 22:11-17). No wonder he called baptism the "washing of regeneration."

Now a novice in the Scriptures can see that the Holy Spirit was "shed" on him abundantly through Jesus Christ when Christ appeared unto him, in order that he might know the Will of God by inspiration, be an eye and ear witness of that Just One, and become a servant or minister to the Gentiles; and that the Holy Spirit was "renewed" unto him through Ananias telling him what he *"must* do." (Acts 9:6).

Saul nor no other mortal man was ever saved by the direct operation of the Holy Spirit without the Word of Truth—the Spirit's testimony. In this day the Holy Spirit is "shed" on no one. It is "poured out" on no one. No one is baptized in the Holy Spirit. But all who are saved at all are saved by the washing of regeneration and "renewing" of the Holy Spirit through God's chosen messengers as recorded in the Word of Truth. If one soul could be regenerated or

created anew in Christ Jesus, without the Word of God, it would be something wholly new in the history of the universe, whether in nature or in grace.

Objection Thirteenth: Paul said to the Corinthians, "The letter killeth, but the Spirit giveth life." Our preacher says, "The mere letter of the Word is dead; and to make the Word efficacious it must be accompanied by the Holy Ghost." If the letter killeth while the Spirit giveth life, I do not see how the mere Word is sufficient. Answer: First let me emphasize the fact that there is no such thing as the "mere Word," nor "the mere letter of the Word." The Word of God was spoken by the Holy Spirit and he has never denied nor forsaken His record. It is utterly impossible for the intelligent student of the Holy Scriptures to conceive of the abstract Word—the Word separated from its Author; and it is just as impossible to conceive of the abstract Spirit—the Spirit separated from its record. If the words of the Holy Spirit shed on Saul when spoken by Christ were Spirit and life, so are all the words of the Holy Spirit spoken through or by all the inspired and recorded in the Holy Bible. For any one to speak of the *mere* Word, or *the letter* of the Word, indicates a lack of faith or of knowledge. The only manner by which words—any words—may be separated from their author, is by *repudiation* by said author. The Holy Spirit stands by his record. Though the heavens shall roll together as a scroll and the earth melt with fervent heat, the Word of God shall endure forever. The pure Word of God; God's power embodied in His Word, constitutes the intrinsic force of all creation and all salvation. I, too, believe that the Spirit accompanies the Word—in the sense that the Word always carries the presence, the power and the authority of its Author. But the idea that another power is superadded to the Word, either in nature or grace, is simply

incomprehensible; it is a myth, a phantom, an hallucination of the mind. No man can define such superadded power, and tell what it is or from whence it came. It belongs to the traditions of men. It is a dogma. It has been shielded all these years and is still shielded by the veil of mystery! And behind this veil the most ignorant, deluded and spiritually blind can securely hide, and thus bar the simplicity which is in Christ. Now as to the "Spirit" and the "letter." By the *letter* Paul refers to the law of Moses which upon its first introduction, killed three thousand. And by the *Spirit* he means the Gospel which, upon its first introduction, *saved* three thousand. Clerical mongrels and creed-mongers can not find the idea of God's Word separated from the Spirit.

Objection fourteenth: "God is a Spirit; and they that worship Him must worship in Spirit and in Truth." (John 4:24). Here Spirit and Truth are both emphasized in order to acceptable worship. How do you explain this? Answer: You will observe Jesus did not say we must worship God in the Spirit, but in spirit. That is, the material worship, the ritualistic service of the Jewish age, was drawing rapidly to a close. The hour cometh when all true worshipers shall render a spiritual service according to revealed Truth. The thought is the same as expressed by Paul to the Corinthians: "The letter killeth, but the Spirit giveth life." He and Paul were contrasting the law and the gospel —ritualistic service and the spiritual reign of Christ. Let me suggest to the reader one important fact to keep in mind, namely, that *the Spirit is never separated from His Word;* that he is the Author of the Word and *always in it.* The Spirit never did operate as a *separate power* from the Word, except upon the Apostles and house of Cornelius to give them the gift of tongues, then as imparted by the Apostles to others to create

supernatural characters through whom was manifested the variety of spiritual gifts; and the *power* which the Apostles received *after* the Holy Spirit came upon them in the form of a baptism, which was the Comforter—the Holy Spirit in his official character, to guide them into all Truth. Or, in other words, the "power" promised them after the Holy Spirit should come upon them, was the *power* of inspiration—the power to understand the words "which the Holy Spirit teacheth." Having or not having this *power,* defines the difference between the "natural man" and the supernatural. The Apostles received this power when they received the Spirit as the Comforter or Parakleetos, then they conferred this power upon others by the imposition of their hands, and prayer. The foregoing outlines as clearly as is in my power, all the instances in which the Spirit was received as an entity, since Jesus was glorified. Prior to this, He breathed on them and said, "Receive ye the Holy Spirit: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." There is no evidence that they *then* received the Holy Spirit, nor that they ever exercised the high prerogative of binding or remitting sins before the day of Pentecost. On that day they realized the meaning of his illustrative action of *breathing on them,* when there came a mighty rushing wind and filled all the house where they were sitting. On that day they received the Holy Spirit both as a baptism and a *guide;* and on that day, by the law of the Spirit of life in Christ, they remitted the sins of three thousand souls. They did this by announcing "remission of sins" to immersed, penitent, confessing believers. Their power to remit sins was by the proclamation of Christ's gospel, and that gospel has never been changed. They never pretended to exercise this power in any other form. The power to remit sins is vested in the gospel

of Christ, which is *the* power of God unto salvation unto all that believe. No man can have any assurance or certainty of receiving the remission of alien sins in any other way. Facts are the best exponents of Truth. Hence, as there is no evidence that the Apostles received the Spirit or remitted sins prior to Pentecost, we look upon that day as the day of fulfillment of Christ's words. However, under the first commission, when their preaching was restricted to Jews, and when they were to preach saying, "The reign of heaven approaches," Christ said unto them, "It shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." Hence, they evidently possessed the Spirit of the Father then, by which they were to be guided in their answers to the rulers, but not guided "into all Truth." They received power from Christ to cast out demons, and heal all manner of sickness and all manner of disease, but *not to remit and retain sins.* They were not preaching the gospel, but merely announcing the near approach of the Kingdom of Christ. The Spirit of the Father spake in them, but they had not received the Spirit in His official character—the Spirit as an Advocate to teach them all things and bring all things to their remembrance, whatsoever Christ had taught them during his personal reign. All this was reserved for the day of Pentecost—the day in which God's Kingdom, for which they had been praying, and which they had been seeking, came. To rightly divide the Scriptures, we must always distinguish between the dispensation of Moses, and that of Christ; and then between the personal reign of Christ, and His reign through the Apostles, His ambassadors. So, I repeat: Since Jesus was glorified, the only instances in which the Spirit has been separated from His Word, or the only instances

in which the Spirit has been received *as an entity,* are as follows: On Pentecost, when the Apostles received the Spirit in the form of a baptism, then as a Comforter or Advocate; the house of Cornelius, when the Gentiles received the Spirit in the form of a baptism, and then the impartation of the Spirit by the Apostles by the imposition of their hands, for the bestowing of spirtual gifts. In all other instances the Spirit operated in, through and by His Word, whether spoken through Christ, Apostles or Prophets. When the Spirit was "shed" upon Saul, to qualify him for the Apostleship, it operated through Christ; and he says so plainly. (Titus 3:6). Since spiritual gifts ceased there has never been *one single mortal* who could "receive the things of the Spirit of God," and then "speak in the words which the Holy Spirit teacheth." (See 1 Cor. 2d Chap.) Hence, since that date, the Spirit has operated only through the words once spoken by him, through supernatural characters. Those words constitute the testimony of God. They are called "the Word of Truth." They are called "the Holy Scriptures." The Spirit is ever present in His record. He is in the Word, and never operates as a separate and distinct power without the Word, nor in addition to the Word. In that Word we find the Spirit's teaching to the alien sinner, without God and without hope in the world, to the individual Christian and to the Church of the living God. How the Church is to be "fitly framed together" in any community; what ordinances are to be observed; what acceptable worship consists of; all duties of the individual Christian; all the graces which are to adorn His character; all the great, precious and rich promises which are vouchsafed in Christ, and a full description of that continuing city which we seek, as well as the house not made with hands, eternal in the heavens, in which we shall live forever, are all in this blessed Word of God,

of which the Holy Spirit is the Author. The Spirit completed the revelation of the "deep things of God," and then ceased to speak through supernatural characters. Two points are here worthy of notice: 1. Should the Spirit speak to-day separate from the Word, not a soul in the universe could understand and receive His speech. 2. Were He to so speak, He would not give us one additional item, nor change in the least particular the record which he has made. The evident folly, then, of any man claiming an operation of the Spirit separate from the Truth, as a separate power, influence, or agency, should be seen by all.

Objection fifteenth: We are told that on one occasion the Spirit descended and remained on Jesus. Is it not possible that it does so to-day, but unobserved by man? Answer: If unobserved by man, there could be no purpose in such a descending of the Spirit. John the immerser had been told that "upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Spirit. And I saw, and bare record that this is the Son of God. (John 1:32-35). John's mission was two-fold: 1. He was to prepare a people for the Lord. 2. He was to introduce the Son of God to Israel. That there should be no mistake, and that the Son of God might be identified and definitely pointed out by him, the Spirit was to introduce Jesus to John by descending and remaining on Him, and then John, guided by this unerring test, was to introduce Him to the people. This he did, by pointing him out and saying, "Behold the Lamb of God, which taketh away the sin of the world." I am glad you have mentioned the foregoing objection, for it gives me an opportunity to correct a most grievous error which many and especially many mothers do not understand. Certain denominations practice the sprinkling of infants. They call

this baptism. Well, for infants and idiots, sprinkling is just as effective as immersion or a burial. But we are told that the infants should be baptized to free them from what is called "original sin." Not that they have transgressed God's law, but that they have had "imputed" to them the sin of our federal head. Now the fallacy of this whole performance may be clearly seen by all mothers, by noting the fact that baptism, as taught by Christ and his Apostles, is "for the remission of *sins*"—not "sin." The gospel provision is for the remission of *sins,* in the plural. That which resulted from Adam's transgression, and rested as a consequence upon the human race, unconditionally bringing *physical* death upon every man, woman and infant, has been fully covered in the victory of Christ. "As in Adam all die, even so in Christ shall all be made alive." "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth." All flesh and blood became subject to death, as a result of Adam's sin. The Word, who was with God in the beginning, and who was God, assumed the likeness of man for the very purpose that he might pass through the gates of death and rescue the human race from the grave. So what was unconditionally lost in the first Adam, is to be unconditionally restored through the second Adam. Paul says: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." And it was to this victory of all victories that John looked, when he said, "Behold the Lamb of God which taketh away *the sin* of the world." He has promised the infants of all the mothers in Adam's race a *physical regeneration* in that day when the "last trump" shall be heard, and when all who have borne the image of the

earthly, shall also bear the image of the heavenly. A *moral* regeneration, which comes only through an intelligent obedience of the gospel, they do not need. Jesus took them in His arms and blessed them and said, "of such is the Kingdom of Heaven;" and that blessing will endure when time is no more!

PLANTING AND WATERING.

"I have planted, Apollos watered, but God gave the increase." (1 Cor. 3:6). The views of A. Campbell or any other man are worthless except as they accord with the utterances of the inspired writers. In the Scripture just quoted, we have an argument which, to my mind, is the ultimatum in making the Word of God the only instrument or medium through which the Holy Spirit operates upon the alien and the Christian alike. McKnight paraphrases this Scripture as follows: "I have planted you in God's vineyard; others have watered you by giving you instruction; but God hath made you to grow." A figure or symbol should never be carried beyond its legitimate limits or that which it is intended to illustrate; but in this instance the Apostle Paul contemplates the alien receiving the seed of the Kingdom into a good and honest heart, then the Christian growing in the favor of God. The word "increase" (anxano) means "to cause to grow, to augment, to thrive, wax strong, grow."—Pickering.

So here we have displayed the whole redemptive process—man's part and God's part. Man's part is to plant and water. God's part is to cause to grow. And that which is necessary to make one ear of corn or

one sheaf of wheat, is necessary in making all corn and all wheat. Whatever is necessary in the conversion of one man, is necessary in the conversion of every other man. Whatever is necessary to the growth of one Christian, is necessary to the growth, development and perfection of every other Christian. Now what is the first step? Planting or sowing the seed. "The seed is the Word of God." (Luke 8:11). "That on the good ground are they, which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience." Paul said to these same Corinthians, "I have begotten you through the gospel." The gospel, the Word of God, is the seed. The life is *in the seed.* The very first step, then, in planting, is to preach the gospel. In other words, preaching the gospel is sowing the seed. The next step is to hear. "Having heard the Word," said the Saviour. Hearing the Word is what produces "an honest and good heart," if produced at all. The third step is to "keep it." Yes, keep it as the most sacred and precious message ever delivered to man. Keep it inviolate. The words of the Apostle James are here most apposite: "Of His own will begat He us with the Word of Truth." The seed is now planted—not by any unintelligible, direct impact of the Holy Ghost, but through the gospel, the Word of God being preached, heard and received.

Now, will the seed grow? Yes, on one condition: If it is "watered." It is God that makes it grow, but not unconditionally. His law of growth is that the tender plant *must be watered;* and man does the watering. How? McKnight says: "By giving you instruction." In this he is undoubtedly correct. All the letters of the New Testament are addressed to Christians, and belong to the watering process. But since spiritual gifts ceased, not a word, a thought, an idea—not a jot or tittle of instruction—has any Chris-

tian received in addition to the recorded words of the Holy Spirit—the written Word of God. The idea, then, of planting and watering, of preaching the gospel to aliens, and instructing Christians without the Word, or in addition to the revealed Word of Truth, is a chimera of the human brain. It is an illusion, a sad mistake, a misconception, a misapprehension; it is a mere fancy, self-deceit, a dream, a phantom, belongs to the mists of error, is seen only by a false light and is the result of false teaching; it is an awful blunder, erroneous, false as sin, entirely groundless and heretical. And because of this fact, every denominational preacher in the land, who starts out to preach, starts on the wrong scent. And the religion resulting from such preaching is fanciful, visionary and futile. It makes lunatics, fanatics, bigots, sectarians and infidels—none of which results can be ascribed to the pure Word of God.

THE TEACHING OF A. CAMPBELL CONCERNING THE SPIRIT AND THE WORD.

When the Author of this work wrote a series of articles in the Christian Leader and The Way on the "Personal Indwelling of the Holy Spirit," there sprang up quite a sprinkling of those who are supposed to be adherents of A. Campbell, and reproached and slandered us equal to the most orthodox. But this class of writers we chiefly ignored, attributing their sectarian views to the want of a clear understanding of the Scriptures, or to the lack of Faith in God's Holy Word. I now propose to show by quotations from the pen of Mr. Campbell himself, that I am not such a heretic after all. As I have intimated in the preface, he and his *confreres* deliberately walked into open battle with the denominational world concerning this question; and the degree in which they succeeded in disabusing the public mind of the mysterious, inexplicable, direct operation of the Holy Spirit, measured their general success. The clearness, consistency and sweeping power of their teaching, was indeed very marked. In contrast, we see in the teaching of a few otherwise great men, such as Moses E. Lard and Robert Milligan, a disposition to hide behind the mysterious! Holding to a theory which they acknowledged could not be explained. Their leaven is working to-day. Let every true and loyal disciple thank God daily for the bold, Scriptural and successful labors of such noble men of God as the Campbells, Scott and Stone. While in debate with Mr. Rice, Alexander Campbell affirmed that in conversion and sanctification, the Spirit operates *only* by the Word,

many have concluded that that was the limit of his faith; but further investigation will prove conclusively that he understood the Word to be the medium of the Spirit's operation upon all classes. Since the miraculous ceased. Now I quote from A. Campbell.

"But he says he goes for a power beyond the naked Word, and that, too, an accompanying power. Well, the word "accompanying" explains not the nature of that power, and for that I have asked more than once, but I have asked in vain. He can neither expound what the "accompanying power" is, or can be, nor how it operates, and therefore whether or not we agree I could not say. I believe the Spirit accompanies the Word, is *always present* with the Word, and actually and personally *works through it* upon the moral nature of man, *but not without it.* I presume not to *speculate* upon the nature of this power, nor the mode of operation. I believe the Holy Spirit sheds abroad in our hearts the love of God, and dwells in all the faithful; that it sanctifies them *through the Truth;* that "it works in them to will and do." and that it comforts them in all their afflictions."

It is evident that A. Campbell believed the Spirit dwells in all the faithful by faith; that it sheds abroad in our hearts the love of God through the Truth; that "it works in them to will and do" by the Word, and that it comforts Christians in all their afflictions, by the precious promises in the written Word. We could not do the author justice and interpret his words otherwise; for he distinctly stated that the Spirit personally works through the Word upon the moral nature of man, but not without it. Man possesses his moral nature as fully after conversion as before. Hence, he evidently looked to the Word as God's only medium.

Again Mr. Campbell says: "In other forms of speech, the same effects and influence are ascribed to

both (the Spirit and the Word). Paul, in one context, says, 'Be filled with the Spirit;' and when again speaking of the same subject, in another, he says, "Let the Word of Christ dwell in you richly." In both cases the precepts are to be fulfilled *in the same way,* "teaching and admonishing one another in psalms and hymns and spiritual songs, making melody in your hearts to the Lord." * * * Whence we conclude that the Spirit and Word of God are not separate and distinct kinds of power—the one superadded to the other, but both acting conjointly and simultaneously in the work of sanctification *and salvation."* Again: "Men should be taught that in resisting the words spoken by Apostles and Prophets, they are, in truth, resisting the Holy Spirit, by whom they uttered those words." Again: "Whatever is done by the Word of God, is done by the Spirit of God; and whatever is done by the Spirit, *is done through the Truth*—and certainly he can through that instrument operate most powerfully on the spirit of man, as *all Christians experience, and the saints of all time* exhibit." Again: "Our *three great maxims,* which we have never before laid side by side; but which have been three cardinal points in our theological compass, are these: 1. The testimony of God *believed,* constitutes Christian *faith.* 2. The testimony of God *understood,* constitutes Christian knowledge. 3. The testimony of God *obeyed,* constitutes Christian *practice.* Corollary—All true religion is founded upon the testimony of God, developed and authenticated by the Holy Spirit." Christian faith, Christian knowledge, and Christian practice, is the sum total; and all this, Mr. Campbell says, is founded upon *the testimony of God.* But all the testimony of God is in God's Word. This is clear, clean-cut and decisive. Once more: "I read, sometime since, of a revival in the State of New York, in which the Spirit of God was

represented as being abundantly poured out on Presbyterians, Methodists and Baptists. I think the converts in the order of the names were about three hundred Presbyterians, three hundred Methodists, and two hundred and eighty Baptists. On the principles of Bellamy, Hopkins and Fuller, these being all regenerated without any knowledge of the gospel, there is no difficulty in accounting for their joining different sects. The Spirit did not teach Presbyterians to believe that "God had foreordained whatsoever comes to pass;" nor Methodists to deny it. He did not teach the Presbyterians and the Methodists that infants were members of the church, and to be baptized; nor the Baptists to deny it. But on the hypothesis of the Apostle James, viz., "Of His own will begat he us by the Word of Truth," I think it would be difficult to prove that the Spirit of God had anything to do with the aforesaid revival.

Enthusiasm flourishes, blooms under the popular system. This man was regenerated when asleep, by a vision of the night. That man heard a voice in the woods, saying, "Your sins be forgiven you." A third saw his Saviour descending to the tops of the trees at noonday. A thousand form a band, and sit up all night to take heaven by surprise. Ten thousand are waiting in anxiety for a power from on high to descend upon their souls; they frequent meetings for the purpose of obtaining this power—another class, removed so far south, by special illuminations, have discovered that there is no hell; that the Devil and his angels will ultimately ascend to the skies; and that Judas himself, Herod and Pontius Pilate, will shine like stars forever and ever. And, to encourage the infatuation, the preacher mounts the rostrum, and with his sermon, either in notes or committed to memory, he "prays to God for His Spirit to guide his tongue, and to send a

message that He will bless to the salvation of that dear congregation." Thus the people lay themselves out for operations and new revelations. Like the Phoenix in the fable, they and the preacher have gathered a bundle of dry sticks, and they set about clapping their wings with one accord, that they may fan them into a flame, which sometimes actually happens, if our faith could be so strong as to believe it.

From all this scene of raging enthusiasm, be admonished, my friends, to open your Bibles and to hearken to the voice of God, which is the voice of reason. God now speaks to us *only by His Word.* By His Son, in the New Testament, he has *fully* revealed Himself and His will. This is the *only* revelation of His Spirit which we are to regard. The popular preachers, and the popular systems, alike render the Word of God of none effect. Some of them are so awfully bold as to represent it as "a dead letter." According to them it ought never to have been translated; for the reading of it in an unknown tongue, if accompanied with some supernatural power, with some new revelation of the Spirit, would have been as suitable to the salvation of men, as though read in our own tongue. The jarring elements of which their systems are composed, do, however, by the necessary laws of discordant principles, in the act of combustion, reflect so much light as to convince us that the written Word is the last appeal. Let us make it the *first* and the *last.* It comes to us in the demonstration of the Holy Spirit, and with the power of miraculous evidence. The Word of Jesus Christ is, "Spirit and Life." "The Word of God is quick and powerful, sharper than an two-edged sword," yea, it is the sword of the Spirit, it is the Spirit of His mouth. "The entrance of thy Word, O Lord, gives light, and makes the simple wise."

I trust the foregoing strong and unmistakable lan-

guage of Alexander Campbell, one of the strongest, boldest and clearest defenders of Truth the world has ever known, as well as one of the most pious and devoted, will put to shame some of his professed adherents who, like the denominations around us, are not posted respecting the Bible teaching on this question. "God now speaks to us ONLY BY HIS WORD." Have this framed and keep it. I submit that it would be difficult to find stronger or more emphatic language against a power or influence in addition to the Word, whether upon saint or sinner. It seems to me that every candid and honest reader must conclude that Mr. Campbell was fully persuaded that the Holy Spirit, since the supernatural ceased, operates through the written Word of God, and in no other way. Yet, some of his pretended adherents have studied the Holy Scriptures to so little purpose; are so strongly tinctured with the inventions and traditions of men; are so intoxicated with the mysterious and inexplicable, that were it not for their ostensible profession, they would be classified in one of the most orthodox schools.

Let no man represent me as advocating a No-Spirit doctrine, as has been charged by some small minds. Such a charge does me the highest injustice; for I am a firm believer in the inspiration of the Spirit as the *only* agency through which the "deep things of God" were revealed to man; but what I contend for is, that since revelation was completed, the Spirit works through, in and by the Word as the *only* medium. My teaching inspires a profound respect for the record of the Spirit as the Word of God. It gives the system of human redemption through Christ a most rational aspect, and enables men to grasp it with an earnestness which is in keeping with the simplicity that is in Christ. Reduced to an epitome, it is this: THE HOLY SPIRIT IS THE ONLY AUTHENTIC AGENT, THE WORDS OF THE SPIRIT THE

ONLY MEDIUM. This draws the line between the animal and the spiritual; between a wild enthusiasm, and the intelligent testimony of God; between blind impulses, dreams and visions, and the inspired testimony of our God, addressed to the human understanding, and meeting all human wants. May this little work be conducive to a better and clearer understanding of the great system of human redemption, and humbly lead its readers to confide implicitly in the Holy Scriptures, which, we are assured, are able to make us "wise unto salvation, through faith which is in Christ Jesus."

THE END.

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AUTHOR

The Spirit and the Word
TITLE

DATE DUE	BORROWER'S NAME
	[illegible] 12-6-68
DEC 3 '76	Jerrell Wade 29920
APR 25 '72	Shelton Hibbs 26976 301 EN 14th
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