

# The King's Highway.

And an Highway shall be there, and a way, and it shall be called The Way of Holiness:

The wayfaring men, though fools, shall not err therein.

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## The Baptism with the Holy Ghost.

BY D. B. STROUSE.

Christ promised to send the Holy Ghost into the world, and He did, and we are now under the dispensation of the Holy Ghost. John 14:16.

Therefore, God tells us that those who believe on Christ should receive the Holy Ghost. John 7:38, 39.

He also tells us that the world (those not justified) cannot receive the Holy Ghost. John 14:16, 17.

There is no case recorded where one was converted and was baptized with the Holy Ghost at the same time.

Paul told the Galatian Christians that he was travelling in birth with them again till Christ be formed in them. Gal 4:19.

One of the great offices of the Holy Ghost is to "teach you all things." John 14:26. We should be taught spiritual things by the Holy Spirit. 1 John 2:27.

Even Christ Himself did not enter upon His public ministry until the Holy Ghost came upon Him, and He taught and gave commandments 'through the Holy Ghost.' Acts 1:2. How then can poor, weak, ignorant men properly teach until they, too, are baptized with the Holy Ghost?

The disciples were justified; they were not of the world even as Christ was not of the world, and the world hated them. Jesus told them not to rejoice because the devils were subject unto them, but rather because their names were written in heaven Luke 10:17 to 20. They had received the Holy Ghost in a sense. He had enabled them to heal the sick and cast out devils, but they had not been baptized—filled—with the Holy Ghost. John 14:17; and Jesus stopped all the wheels of the Church until the disciples should be so baptized. Then they would receive power and testify of Jesus, 'unto the uttermost part of the earth.' Acts 1:8.

The baptism with the Holy Ghost, which the one hundred and twenty or more received at Pentecost, is for all who truly believe on the Lord Jesus Christ—who are called. Acts 2:38, 39.

If the disciples who had been with Christ needed this baptism before they could have power, do not we need it?

At Pentecost 3,000 were converted and baptized, and when Peter had preached the second time, the number of converts was about 5,000 men. Acts 4:4. When Peter and John were released they went to their own company of believers, 'and when they had prayed the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spoke the word of God with boldness, and the multitude of them that believed were of one heart and of one soul.' Acts 4:1, 32.

If those who were converted under the fire of Pentecostal preaching needed also to be baptized with the Holy Ghost, do not we need it?

Paul was converted on his way to Damascus, and three days later was baptized with the Holy Ghost. Acts 9:17. If Paul, who was so miraculously converted, needed also to be baptized with the Holy Ghost do not all preachers need it?

Cornelius was a devout man, gave much alms, prayed always, and God told Peter not to call that which he

had cleansed common—and Peter stated in general terms that Cornelius and his Christian friends feared God and worked righteousness, and that the word was known unto them. Still Peter was sent to them that they might be baptized with the Holy Ghost. Acts 10:34, 35, 36, 37, 44, 45, 46.

If Cornelius and his Gentile friends needed the baptism with the Holy Ghost, do not we Gentiles need it?

Paul went to Ephesus and found twelve disciples there, and immediately he began to inquire whether they had received the Holy Ghost, and he did not content himself until the Holy Ghost came upon them. Acts 19:1-6. If it was necessary for the Ephesian Christians to be baptized with the Holy Ghost, is it not necessary for American Christians?

Philip held a great revival in Samaria, where the people 'with one accord gave heed unto those things which Philip spake,' and 'when they believed Philip's preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.'

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. Acts 8:5, 6, 7, 8, 12, 14, 15.

If those who were converted under the preaching of the Spirit-baptized Philip, needed also to be baptized with the Holy Ghost, do not those converted under modern preachers need it? What can we possibly have more than Philip had?

Need I say more? The apostles preached first repentance and baptism, and afterwards the baptism with the Holy Ghost, which, as a rule, was sought and obtained in the public assembly, and on this basis was the Church of Christ firmly established.

Now, I ask, who has the right to change it, or to close the doors of the Church against God's dear children who would enter there to seek to be baptized with the Holy Ghost?

What is known as the "Holiness Movement" is giving prominence to the presence, power and the baptism of the Holy Ghost. Men are called upon first to thoroughly repent before God, and then to seek with all the heart, at the Church altar, at home or wherever they are, until they receive the baptism with the Holy Ghost, whereby their hearts are purified and they have boldness and power for service and testimony. "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and in Judea and in Samaria and unto the uttermost part of the earth." Acts 1:8 "And God which knoweth the hearts bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Acts 15:8, 9. Apart from the want of the experience which the baptism with the Holy Ghost brings, those who have not power in winning souls to Christ should on that account know that they have not been baptized with the Holy Ghost; for Christ says, "Ye shall receive power after that the Holy Ghost is come upon you." We are not only going ourselves injustice by undertaking to

work as Christians without the power of the Holy Ghost, but do we not practice a wrong upon others when we offer ourselves to serve them without the Holy Ghost endowment of power?

How long will we who name the name of God, oppose or discourage His children from seeking with all their hearts, in the public assembly or elsewhere, to be filled with the Spirit? How long will it be until all our Church doors are opened and our altars filled with saints seeking, as in apostolic times, to be baptized with the Holy Ghost, and be renewed in the spirit of their minds? Rom 12:1, 2. How long? I thank God that many Churches are now open, and others are being opened daily, for such services where hundreds of God's children are being filled with His Spirit.

Reader, have you been baptized with the Holy Ghost? If so, when and where?

Christ was baptized at Jordan, the disciples in the upper room, the 5,000 when Peter and John returned to them and prayed; Paul at the house of Judas, in Damascus; Cornelius and his Christian friends at the home of Cornelius, when Peter preached there; the Ephesians after Paul had baptized them; and the Samaritans when Peter and John went to Samaria and held a public service for that purpose.

The baptism with the Holy Ghost is the most definite and the most transforming experience that comes to man in this world.

Do you not often feel that something is wanting in your breast? Do you not recognize that vacuum which the Spirit alone can fill? Do you not sometimes feel when you pray, that all is not right in your heart, and do you not yearn for that peace which passeth understanding? That is the Spirit of God knocking for admittance. Rev 3:20.

How long will we, who profess the name of Christ, urge sinners to repent, while we ourselves reject the plain command, 'Be ye filled with the Spirit?' Eph 5:18.

How long shall we continue to give a mental assent to the baptism with the Holy Ghost, and deny it before the world by our lives? How long?

If you want this baptism read Matt 5:6; Rom 12:1, 2; Acts 15:8, 9; Luke 11:13, and seek it by prayer and faith.

## UNFETTERED WARFARE

BY REV. G. W. MACDONALD.

"No man that warreth entangleth himself with the affairs of this life." This is the charge of an aged apostle to a young man just entered upon the work of the ministry. Let us note its points.

The minister is a warrior. He is to be "a good soldier of Jesus Christ;" therefore he must not be entangled with the affairs of this life. This is always a condition in becoming a soldier. He gives up his own business during the time for which he is enlisted, and devotes himself to the service to his country. The farmer leaves his plow, the mechanic his shop, and the merchant his store. Neither of them expects to pursue these things while in the service of their country, and they do so that they may please those under whom they have enlisted. The minister of the gospel is enlisted under the Divine

Commander, and his great object should be to approve himself to Him. His will should be absorbed in the will of his Commander; and his great aim should be to be approved of Him.

Christ's will, not mine, should be the thought of every servant of God. What general could carry out a campaign if soldiers were permitted to leave at their pleasure and attend to their personal plans and operations, and how can a minister expect to please Jesus Christ, his Leader, and pursue his own business. Called to be a soldier and stepping out of the ranks to plow and sow, to sell horses and hay and oats, or to do just a little trading while they do some fighting. How inconsistent this would appear on the battlefield, in a soldier fighting the battles of his country; and is it not much more inconsistent in one called to the important work of the gospel ministry. This is a mistake that too many are making—more than a mistake, we fear; a departure from God that must be detrimental both to the minister and the people associated with him. Brethren of the ministry, let us beware of falling into this snare of the enemy. God does not give furloughs to enable us to carry out our personal interests; the battle is on and every one of us should be at our post; victory for God our only aim. Lord Nelson's signal to his men on the day of battle, "England expects every man to do his duty," was of slight importance when compared with the solemn words of the apostle: "I charge you before God, and the Lord Jesus Christ, who shall judge the quick and the dead, preach the word, be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine."

The Lord knowing how the love of personal affairs interfered with a soldier's effective service, ordered that all those who had built a new house, all who had married a wife within the year, and all whose hearts were fearful, to return home. They would be only an incumbrance—a source of weakness to others. A small matter of worldly business weakens the minister in his work. He has excuses. I am trying to provide something for my family when I am gone; I am paying for a piece of land that I may have a home in my old age; I find it necessary to cultivate a little garden plot in order to supplement my salary, it is so small. All this detracts from his interest in the work, and imperceptibly his sermons become dry and uninteresting; his visits to the homes of parishioners less frequent and less effective; the people are not fed; the church becomes weak and timid; the enemy becomes bold and aggressive; the victory lost; the church finds it hard to maintain her position—all because the minister's interest is absorbed in his worldly affairs. The facts are he has broken with God—become distrustful of his care, forgetting that the soldier, as well as his family, should he fall in battle, are provided for by the government, but he takes the work in his own hands. Everything goes wrong in such cases. Discourage-

ment and hesitancy in the minister's movements, and weakness and death to the church.

## Ministerial Etiquette

While we have many books written on the subject of Etiquette in a general sense, yet we seldom see anything in reference to the etiquette of the minister. And yet there are clearly defined laws while not inscribed in books, yet they should be stamped indelibly upon the hearts and minds of the men who fill this sacred office.

In other words there is a ministerial fraternity that must be maintained and observed respecting our relations one toward another.

Ministerial courtesies are, by our peculiar economy and strong Conventional system, held sacred by every true brother minister. It really is a part of our unwritten Constitution to honor and love the brotherhood, and assist one another in the work. Ministers as a body, we maintain are the examples among men and best men on the earth; we admit that there are a few scapegraces here, and we are ashamed of them.

In taking the clergy as a whole we find reasons to be proud of the cloth, and find them honest, and capable, honest faithful work men; But we are to remember that ministers are human, and all differently constituted and are successful only in the use of their personality. Hence no two ministers are a like in their form of labor and effort to build up the church and reach the unsaved; There fore one minister should not criticize the manner in which another may perform his work.

This we have seen take place often with the minister who has lately come to his new charge and who freely condemns the work of the former pastor and thinks that nothing will be accomplished until the whole work has been renovated and he begins at the bottom to build it up. This conclusion is generally if not always wrong, and soon the one who has formed it sees the mistake made but often it is too late to rectify it, and he leaves the charge in a disorganized condition while he himself suffers from it as well and all because he was unmindful of the laws of etiquette. Then again there are others reasons why the ministers may fail in his work on the new charge and where it is not his fault. Sometimes those who have proceeded him to not leave the work for good.

I have heard Bishop Joyce often say, when addressing newly ordained ministers "when you leave a charge leave it and take your hands off and keep them off. And should you go back to the old field call upon your brother minister and walk down the street arm and arm with and if you wish to make some calls upon the people, invite the pastor to accompany you. Any violation of rule etiquette must finally bring discord and schisms." Every minister who has the good of the cause at heart is always glad to have a brother minister visit his former charge and to hear them speak well of his labors.

Among them. A former pastor can greatly aid his successor if he is wise, prudent, judicious both in leaving the charge and in attitude toward it and his brother minister in after years.

This is of so much vital importance that some of our bishops dwell at length in their addresses upon this rule of professional courtesy which should be more prudently and fraternally observed.—Religious Telescope.

—Christian people who profess to be entirely sanctified without having repented of imbred sin, so that they hated, loathed and abhorred it so deeply that they experienced the total death of sin and the entire renewal in the love and image of God have only the profession; they do not possess the perfect grace of entire sanctification. Entire sanctification destroys the root from whence anger, pride, fear, selfishness, etc, arise and it is impossible to have this grace and feel at the same time any inward motions of evil. The heart is all love. Bless the name of Jesus.