

# The King's Highway.

An Advocate of Scriptural Holiness.

And an Highway shall be there, and a way, and it shall be called The Way of Holiness—Isa. 35-8.

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## TWO BAPTISMS! TWO ADMINISTRATIONS! TWO DISTINCT PERIODS!

I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire.—Matt. 3-11.—John The Baptist.

For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.—Our Lord and Saviour Jesus Christ, after his resurrection.—Acts 1-5.

Then remembered I the words of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.—Acts 11-16.—Peter.

John administered the ordinance of baptism with water.

The Lord Jesus Christ sanctioned it by being baptized himself. When John demurred, feeling his unworthiness He said, "Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him."—Matt. 3-15.

Then Jesus confirmed the two baptisms just before his ascension.—Acts 1-5.

Two distinct baptisms—

One administered under divine authority and example and confirmation.

The other by divine administration.

One an outward application to the individual believer.

The other an indescribable sin destroying illumination by the incoming of the Holy Spirit, (according to the promise.—John 14-17) purifying the heart (Acts 15-9.)

The baptism with the Holy Spirit to illuminate, regenerate, refine and purify the heart.—Clarke. That it may be by grace, peculiar grace, and may be received by faith, laying hold on the promise, and depending upon it. As Christ, so the Spirit, is received by faith.—Matthew Henry. The administration was from heaven. While it was received on earth, it was not, and is not an earthly blessing.—It came as a rushing mighty wind. It was strong and violent, and came not only with a great noise, but with great force, as if it would bear down everything before it. This was to signify the powerful influences and

operations of the Spirit of God upon the minds of men.—Matthew Henry.

These two baptisms mark two epochs in the individual life and experience. There is no scriptural evidence that either was substituted for the other, but both was observed. See Acts 10:44-48, and Acts 19:5-6.

We know these are points in which men differ, and it is not our purpose or wish to raise points of difference. But we fear that some people submit to the water baptism, when it has no spiritual significance in their experience. We have found cases of the kind. One case in Nova Scotia of a school teacher in a community where we were holding revival services, who told us she was coaxed to submit to baptism with the promise that the assurance would come to her that she was born again, with the administration of the ordinance, but with tears dropping from her eyes, said: "I have known no change in my heart." Another young lady said to us, "I have been baptized and have been a member of the church for several years, but I have known nothing of a changed heart." These are sad, but we fear are not uncommon cases. John the Baptist demands repentance and evidences of repentance.—Matt. 3-2, 6, 8. John also taught the people to expect these two epochs in their experience. See Matt. 3, 11. Our Lord repeatedly promised the Holy Spirit to his disciples. See John 14: 16, 17, 13. John 15-16 and 16-13-14.

Peter in the household of Cornelius taught both baptisms.—Acts 10. The apostles Peter and John went to Samaria where Phillip had just closed a great revival, for the express purpose that the converts might receive the baptism with the Holy Ghost.

Paul went to Ephesus on the same errand, where Apollos had a revival, and the first question he asked the disciples was "Have ye received the Holy Ghost since ye believed?"—Acts 19:2, and he taught them the two baptisms and they put up no objection, but were ready to go all the way.

The Apostle Peter on the day of pentecost in his sermon, in answer to the people's question when they cried out. "What shall we do?" Peter immediately replied: Repent, and be baptised 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.

When Paul had his marvelous conversion, and Ananias was sent to him, His message to Paul as he laid his hands upon him was Brother Saul, the Lord even Jesus, that appeared unto thee in the way as thou camest, hath sent me; that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. The two baptisms must have been important.

And we still believe these things are important. The gift of the Holy Spirit is indispensably essential to a successful victorious Christian life.

We need the divine illumination, the purity of heart, the power to withstand evil and to do all the will of God, to stand for truth, divinely given courage, to meet every test, to sacrifice, to serve, and all that the great Holy Spirit can do for us.

Suffer me now to tell you my principles in this matter. I look upon all the world as my parish: thus far I mean, that, in whatever part of it I am. I judge it meet, right, and my bounden duty to declare unto all that are willing to hear the glad tidings of salvation. This is the work which I know God has called me to; and sure I am that His blessing attends it.—John Wesley.

It is time that God's people, who believe in the Bible doctrine of holiness, bestirred themselves to extra effort to promote and spread abroad the doctrine and experience of full salvation. Let us fan the revival fires into a flame of zeal for God's glory and the salvation of His people. If we undertake to rest upon our oars, the tide of evil will bear us away to worldliness, lukewarmness and death.—Morrison.