

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

VOL. XXXVII.

MONCTON, N. B., JUNE 30, 1931

NO. 50

THE BAPTISM OF THE HOLY SPIRIT

By Rev. John Thomas

"And being assembled together with them, he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith He, ye have heard of Me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."—Acts 1:4, 5.

There is such an experience as the Baptism with the Holy Ghost. Prophets and seers had foretold the day when men and women would be possessed and controlled by Divinity. Isaiah speaks about it in Isaiah 44:3—"I will pour water upon him that is thirsty and floods upon the dry ground; I will pour My Spirit upon thy seed and My blessing upon thine offspring." Jeremiah writes about it: "This is the covenant that I will make with them: I will put My laws into their hearts and in their minds will I write them." Ezekiel follows: "I will put My Spirit within you and cause you (enable you) to walk in my statutes, and ye shall keep My judgments." Joel prophesied: "I will pour out of My Spirit, and your sons and your daughters shall prophesy, and on My servants and my handmaidens I will pour out in those days of My Spirit and they shall prophesy." Jesus Christ promised such an experience: "He that believeth on Me, as the Scripture hath said, out of his utmost soul shall flow rivers of living water. This spake He of the Spirit which they that believe on Him should receive." John 7:37.

The Scriptures mentioned above, and many others prove conclusively that there is a blessing promised to believers—something more than the forgiveness of sins. Many mourn their lack of spiritual power; rivers of living waters do not flow from them. Overwhelming as the need is, God's greatest remedy is at hand to meet it.

There are some scenes recorded in the New Testament which will never be enacted again, such as the story of Bethlehem, the humiliation of Christ, the agony in the garden of Gethsemane, the cruel mockings and scourgings in Pilate's judgment hall, the Man of Sorrows carrying His cross, the crucifixion on Golgotha's hill, and the burial in Josephs' tomb.

However, there are other scenes and experiences enacted in the hearts and lives of thousands of men and women today. Broken hearts are being healed. The poor have the gospel preached to them; the sick are being healed in answer to prayer; sinners are being converted in the same old-fashioned way; backsliders are being healed; and believers are baptized with the Holy Ghost and fire. The very blessing that the one hundred and twenty received on the day of Pentecost may

be received today if the same conditions are met. It is not necessary that a pilgrimage to Jerusalem be made, or that the company number one hundred and twenty. Neither is it necessary that we tarry ten days. Christ is as willing to baptize with the Holy Ghost now as He was on the day of Pentecost. The Holy Ghost is not a diminishing force. He came on the day of Pentecost to abide in the human heart, and He still comes, wherever and whenever He is invited.

There were certain characteristics about this band of praying people which we would do well to consider: First, they had an ideal prayer meeting. How earnestly they prayed! They were all of one accord in one place—not a single dissenter among them. They were in harmony with the will of God and in agreement with one another. They sought the glory of God. They were in a receptive mood. Can we have such prayer-meetings in these days? We answer unhesitatingly, Yes!

Second, they received an ideal blessing. They were children of God. They were not of the world; their names were written in heaven. They were branches of the true vine. They expected mighty things from God; they had a great promise. Crowds go to meetings in these days without that great hunger and thirst after righteousness, with no promise, no desire, and very little faith. These people believed—"and suddenly;" God loves to work suddenly. The blessing may be gradual in its approach, but it is instantaneous in its reception.

What was the blessing that they received? It was not the mighty rushing wind or the cloven tongues as of fire; not the gift of tongues. But "they were all filled with the Holy Ghost, and they all spake as they were moved by the Holy Ghost." Their hearts were purified; they were delivered from the fear of man. They left their restricted fellowship in the upper room and began to witness in the grace of the Spirit. We must not insist that we receive one particular gift. The Spirit will divide the gifts "severally as He will."

Third, they had an ideal meeting. Devout men had gathered from many nations to worship in Jerusalem. This informal meeting began at nine o'clock in the morning. It was soon noised abroad. The multitude gathered and were confounded because that every man heard them speak in his own language. Note also that the languages were understandable.

There will always be a commotion when the Holy Ghost comes to a church; unlikely people will begin to testify, timid folks will pray aloud, and "Amen" and "Hallelujahs" will be heard in Zion. A church without the Holy Ghost is simply organized weakness. This is apparent in many places today.

"Come, O come, great Spirit, come,
Let the mighty work be done;
We are trusting for the Fire."

Fourth, they had an ideal sermon. The apostle Peter preached from the prophecy of Joel: "This is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God. I will pour out of My Spirit upon all flesh. And on My servants and on my handmaidens I will pour out in those days of My Spirit and they shall prophesy." He preached Christ incarnate (verse 22); he preached Christ crucified (verse 23); he preached Christ risen (verse 24); and he preached Christ glorified (verse 33). Peter finished the Scriptural sermon with a personal testimony: "Whereof we all are witnesses." If the preacher fails to weave in his testimony, the message will lack power. We are told that it is not good etiquette for a minister to give his testimony in the pulpit, but when the Holy Ghost comes, he cannot but witness. God will always bless personal testimony.

Fifth, they had an ideal after-meeting. All spirit-filled preachers believe in after-meetings. The great Moody and Sankey revivals were characterized by their after-meetings. Conviction had seized the people and they were pricked in their hearts. This is one of the manifestations of the incoming of the Holy Ghost. They cried, "Men and brethren, what shall we do?" They repented and were baptized in the name of Jesus Christ, and received the remission of their sins, and the promise: "Ye shall receive the gifts of the Holy Ghost." This was indeed a Pentecostal revival. About three hundred were gloriously converted.—Heart and Life.

WITH CHRIST

Come, Lord, when grace hath made me meet
Thy blessed face to see,
For if Thy work on earth be sweet,
What will Thy glory be!

My knowledge of that life is small,
The eye of faith is dim;
But 'tis enough that Christ knows all
And I shall be with Him.

—Richard Baxter

Lord Tennyson wrote: "Mighty hopes make us men." The religion of Jesus Christ is the most potent agency in life for the production of "mighty hopes." Hence, to be real men is to be real Christians.

They testify their lives, that is they make a profession and live a moral life; that is religion enough. Oh, what a doctrine of devils is that! It is enough to ruin the whole human race.

Riverside Camp Meeting, Aug. 7-16, 1931