

## GIFT OF THE HOLY SPIRIT.

NO. I.

[Instead of a series of articles from my own pen, I have thought it best to give, first, the following articles from the pen of Alexander Campbell. They were written and published in *Millennial Harbinger*, Vol. 5; A. D. 1834. The thoughtful student of the Word will find in them much valuable information.

The "new version" alluded to in the articles is that of Doddridge, Macknight and George Campbell, compiled and published by A. Campbell under the title of "Living Oracles"—[W. J.]

1. What is the meaning of the phrase "the gift of the Holy Spirit?" This phrase is found in the New Testament *twice*—in the Old Testament never. *The gifts of the Holy Spirit*, is not a scriptural phrase, and, therefore we have nothing to say about it. We have said that the phrase is not found in the Old Testament; the idea is not, therefore, to be sought in that volume. It is a New Testament phrase, and its meaning must be found in the Living Oracles of the Apostles and Evangelists of Jesus Christ.

That we have clear and certain knowledge on this subject we submit *facts* only.

*Fact No. 1.* There are only the *eight* following words found in the approved Greek text, translated *gift* in the common version of the apostolic writings:—*dorea, dorema, doron, doma, dosis, merismos, charis, charisma.*

*Dorea* occurs eleven times, and is used by Luke, John, and Paul—*dorema* twice, used by Paul and James—*doron* eight, used by Matthew, Mark, Luke, and Paul—*doma* four times, used by Matthew, Luke, and Paul—*dosis* once, used by James—*merismos* twice, used by Paul—*charis* occurs more than one hundred and fifty times, and used by Luke, John, Paul, James, Peter, and Jude, in the common version [translated] mostly *grace*. It is rendered *charity* in the new version two or three times. 2 Cor. viii. *Charisma* is found seventeen times, used by Paul and Peter. Now, of these *doma* and *doron* denote common gifts from man to man, from father to child, or religious sacrificial donations according to the law. But *dorea* and *charisma* are the words which we now have to consider.

*Fact No. 2.* When "spiritual gifts" are spoken of, no other word is used but *charisma*—that is, when we have the phrase "spiritual gifts" in the common version, we have *charisma* expressed or implied in the Greek.

Hebrews 2:4, is not an exception, for there it is *distributions*: common version, "gifts"—not "the gifts," of the Holy

Spirit. The word here is *merismos*, found only twice Heb. 2:4 and Heb. 4:12. In the last place it is translated, "dividing asunder"—common version.

*Fact 3.* But when the gift of the Holy Spirit is spoken of, or, indeed, alluded to, no other word than *Dorea* is used by any writer who speaks of it.

Every particular gift of the Spirit spoken of, or alluded to, is designated by *charisma*; but "the gift of the Holy Spirit" by *dorea* only. This is certainly worth something to those who wish to understand the scriptures.

From this last fact the inference may be drawn, that a gift of the Spirit, or a spiritual gift, is not the same as *the gift of the Holy Spirit*, inasmuch as the sacred writers in their language *never confounded them*. Ought we not now to inquire what is the precise import of the words *dorea* and *charisma*?

That the English reader, curious to understand this matter, may be furnished with all the means in his power to understand for himself, we shall now give him, in order, all the passages where these words occur in the original;—and first for *dorea*, let him consult John 4:10; Acts 2:38, 8:20, 10:45, 11:17; Rom. 5:15-17; 2 Cor. 9:15; Eph. 3:7, 4:7; Heb. 6:4. From a careful inspection of these passages, both in the common and new version, he will discover that this term expresses and denotes, the largest, freest, and best bounty of God. To express the bounty of God in its most extensive display over all creation, in the apocryphal book of Wisdom, chap. 16:25, this word is found:—*he pantatrophos sou dorea*—"thy all nourishing bounty."

Jesus uses it to the woman of Samaria to exalt her conceptions of God's bounty. "If," says he "you knew the bounty of God"—"the gift of God." *Free gift* is the fullest version of it which our language admits, according to Macknight; but this does not fully express it. It denotes the largest and freest gift of God.

*Charisma* next deserves our attention. The English reader will examine all the passages in which it is found when he inspects the following:—Rom. 1:11, 5:15-16, 6:23, 11:29, 12:6; 1 Cor. 1:7, 7:7, 12:4, 9, 28, 30, 31; 2 Cor. 1:11; 1 Tim. 4:14; 2 Tim. 1:6; 1 Pet. 4:10.

This word has always some *indefinite* favor or gift as its import—a favor or a bounty; and, when used definitely, it is the particular favor or gift before mentioned. It is specific in its import, while *dorea* is rather generic. Hence,

prophecy, speaking foreign languages, interpretation of foreign languages, power of working miracles are fully expressed by *charisma*. It might, indeed, be added, that *dorea* respects the bounty from which the gift flows; while *charisma* represents the thing, the favor, or benefit given. But the splendid bequest as well as the bounty which freely confers it, are also expressed by this term. Definition goes no farther.

We have this phrase, *the gift of the Holy Spirit*, as has been said, but *twice*, in all the apostolic writings; Acts 2:38 and 10:45, both of which denote all that is comprehended in the promise of Joel, the Holy Spirit in all his miraculous powers. It is, indeed, Acts 8:20 called "the gift (*dorea*) of God;" and that gift, mentioned Acts 10:45, compared with that mentioned, Acts 2:38, is called by Peter, Acts 11:26, *ten isen dorean*, the same gift.

Although, as has been said, this is the fulfillment of the prophecy of Joel, it is also represented as the *Holy Spirit himself*. See Acts 8:15, 17, 19, from which it is evident that, in the judgment of Peter John, and Simon, this gift was regarded as the Holy Spirit himself, and is also called "the gift of God."

From all which the following conclusion is inevitable, that the phrase, "the gift of the Holy Spirit," means the Holy Spirit himself *given*, as foretold by Joel, and vouchsafed to Jews and Gentiles at the erection of the kingdom of the Messiah, and on their admission into it. But a question may arise concerning what influences, or powers, the Holy Spirit displayed on the bodies, souls, and spirits, of those who received this gift, or in whom he made his abode. But of this in our next.

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## GIFT OF THE HOLY SPIRIT.

ALEXANDER CAMPBELL.

NO. 2.

In our last, having ascertained the import of the phrase, "the gift of the Holy Spirit," to be the Holy Spirit himself given, as foretold by Joel—we proceed to examine some other phrases employed by the Spirit himself in setting forth the effects of his residence in men. Be it observed that the Holy Spirit is himself a gift. He is not the donor, but the donation. He never gives himself. This is the philosophy which explains the reason why no inspired man, saint, or Christian, till John's death, in the year of the world 4000, ever prayed to the Holy Spirit, asked him, or thanked him for anything. We address and thank the donor, not the gift. The scriptural prayers addressed to the Holy Spirit, and the hymns sung to him by those who study theology in the schools of human philosophy, and not in the church of God, show the state of biblical knowledge in this enlightened age of benevolent enterprise.

Jesus himself, after his baptism, received the Holy Spirit. In the form of a dove he descended upon him. God gave him the gift. John the Immerser says "To him God gives not the Spirit by measure." John 3:34. Singular phrase "The Spirit by measure." What can it mean? The prophets had received the Spirit by measure. By measure he was given to the prophets—not by measure to the Son. They spoke not always, and not only, the words of God; but, as John explains the phrase in the preceding verse, Jesus spoke only and always the words of God. The Spirit of the context is this Jesus whom God has sent speaks the words of God; for God gives not the Spirit by measure to him. "To him" is a supplement, but a necessary one, else God always gives the Spirit without measure.

With respect to the word *measure*, in reference to the Spirit, it is only found in this passage; unless we understand Romans 12:3 and Ephesians 4:7, as referring to the same subject, "The measure of faith," (Rom. 12:3) is explained, verse 6, as denoting gifts spiritual. So in Eph. 4:7, "To every one of us is given grace (*charis*) according to the measure of the gift of Christ." This gift of Christ is explained (verses 8 and 11) as expressive of the offices of apostles, prophets, evangelists, pastors, teachers. These offices and those that fill them, are the gift of Christ alluded to; for when he ascended to heaven; he re-

ceived the promise of the Father, and gave gifts to men. These gifts were the *measures* of the Spirit. "The measure of the gift of Christ" is the measure, or distribution of that Spirit which Christ on his ascension sent down.

Be it observed that the creation of an office is a gift; and the qualification of the person who fills that office is also a gift or grace bestowed on the church: "Having, then, gifts differing according to the grace (office) given to us, if prophecy, let us prophecy according to the measure of faith, according to the gift of prophecy which we enjoy," etc.

No one person, it appears, possessed the Holy Spirit himself without measure. The Head of the church had this pre-eminence, or in other words, no person was so possessed of the Spirit as to be only and always under his guidance and entire influence, except the Messiah. One prophesied, another had gifts of healing, another of speaking foreign languages, another of interpreting these foreign languages. The Spirit *distributed* or gave what measures he pleased to every person on whom he was bestowed.

For it is evident that the Spirit himself, though a gift, displayed his presence in the spiritual men by such measures or distributions of his power as seemed good to himself. 1 Cor. 12:9-11 "To one, indeed, is given by the Spirit, the word of wisdom; to another, the word of knowledge, according to the same Spirit; and to another, faith (to attempt a miracle) by the same Spirit, and to another, the gifts of healing, by the same Spirit; and to another, the operations of powers; and to another, prophecy; and to another, discerning of spirits; and to another, diverse kinds of foreign tongues, and to another, the interpretations of foreign tongues." Now all these (measures of himself) does the one and same Spirit effectually work, distributing to each respectfully as he pleases. These are the spiritual gifts, portions, or measures, of the Spirit, bestowed by himself on those to whom he was given.

Having, then, from these examples, ascertained that such is the meaning of the phrases, "measures," "distributions of the Spirit," or "spiritual gifts," an inquiry arises, did every one who possessed the gift of the Holy Spirit, or every one on whom the Spirit himself was bestowed, in the scriptural acceptance of the phrase, possess and exhibit such "a manifestation of the Spirit" as those described, thereby investing him

with superhuman power? Such a question can only be answered correctly by an induction of all the particular cases mentioned in the New Testament, or by a definition of the terms found in the record on this subject.

Be it remembered, that in proposing such questions, we have supremely in view the determining of the meaning of the words and phrases in current circulation in the times of the New Institution, or during the apostolic age. Our present inquiries extend no farther. The question now before us may be varied so as to bring up another New Testament phrase. For example—Is every measure, distribution, portion, or gift of the Holy Spirit, recorded in the Living Oracles, a *manifestation of the Spirit*? To proceed with deliberation and with confidence, let us first examine the phrase, "Manifestation of the Spirit" 1 Cor. 12:7.

*Phanerosis* (rendered *manifestation*, Old version and New.) occurs but twice in the Living Oracles. Paul is the only writer who uses it, and he only uses it once in each of his letters to the Corinthians, 2d Epistle, Chap. 4:2 "By manifestation of the truth, commending ourselves to every man's conscience in the sight of God." The word *phaneros*, which signifies *to make manifest, to disclose, to bring to light*, occurs more than fifty times: from this is derived *phanerosis, manifestation, exhibition, disclosure*. It is quite obvious, then, that all the measures, gifts, or distributions of the Spirit were visible, sensible, and manifest to all: for they are called, "Manifestations of the Spirit." In writing on "spiritual gifts," (1 Cor. chaps. 12, 13 and 14) in the opening of the subject, Paul (chap. 12:7) classifies them under one general head, which he denominates "a manifestation of the Spirit." "There is a manifestation of the Spirit given to every man, (all spiritual men) for the advantage of all, (the brethren)." Then come the specifications of these manifestations of the Spirit before enumerated—"To one is given by the Spirit the word of wisdom," etc., etc. If, then, by "a manifestation of the truth," Paul meant such a public and sensible exhibition of it as would commend the honesty and sincerity of the heart to every man's conscience, by "a manifestation of the Spirit," he meant such an exhibition of his presence and residence in the heart, as would convince the understanding of all; that these spiritual men, who professed to have received the holy Spirit himself, did in truth



possess the divine agent. From all which, may it not be inferred, that a person in the apostolic age, professing to have received the gift of the Holy Spirit, or the Holy Spirit himself, without a manifestation of it; or who was unable to display it by some unequivocal exhibition of it, would have been considered either a knave or a simpleton?

Before we approach nigher the question before us, there is another scriptural phrase, so similar to this, used by the same inspired writer, and in the same epistle, which deserves a passing remark. The intelligent reader will no doubt, think of "the demonstration of the spirit" found 2 Cor. 2:4 "I came not to you, brethren, with the excellency of speech and of wisdom. My discourse also and my proclamation were not with persuasive words of human wisdom, but with the demonstration of the Spirit and of power, that your faith might not stand in the wisdom of men but in the power of God." We quote the whole passage, that the import of this word "demonstration," (*apodeixis*) which occurs but once in all the Living Oracles, may be duly felt. The verb *apodeiknumi*, (to demonstrate) occurs Acts 2:22, 25:7, 1 Cor. 4:9; 2 Thes. 2:4. "Jesus Christ was recommended (demonstrated) to you by God, by powerful operations, wonders, and signs, which God wrought by Him in the midst of you." Thus the verb is first used Acts 2:22, and from this we learn what is called a *demonstration of the Spirit*. "They were not able to prove (to demonstrate) their accusations against Paul." Act 25:7. "God has set forth us (demonstrated us apostles) apostles last as persons appointed unto death." 1 Cor. 4:9. "Sitting in the temple of God, openly showing (demonstrating) himself to be a god." 2 Thes. 2:4. With all the premises in the Book, the reader may now see that a *demonstration of the Spirit* is a public, evident, sensible display of supernatural power, on which the faith of a person may stand as on the power of God; or such a manifestation or exhibition of the Spirit, evincing, beyond rational doubt, that he is no knave or vain pretender who says that he has received the gift of the Holy Spirit.

Perhaps our question is already sufficiently answered to the satisfaction of the reader. Was every one mentioned in the volumes of God as possessing the gift of the Holy Spirit, able to give a manifestation or demonstration of the Spirit? This is the question now before us, and it is proved two ways, either by

an induction of all the cases, which we have not yet attempted, or by a definition of all the phrases employed to express the meaning, design, or extent of the gift of the Holy Spirit. The latter is more immediately our object, the other is rather a consequence drawn from the premises fairly exhibited and examined. This much we may say, and it must suffice for the present essay, that, when the scriptural import of the phrases "the gift of the Holy Spirit," "spiritual gifts," "measure" or "distribution of the Spirit," "demonstration of the Spirit," is fully and clearly ascertained, they all indicate a *manifestation of the Spirit*. And perhaps it may be inferred that no man ever did possess the gift of the Holy Spirit, who could not, and who did not, afford a manifestation of the Spirit. For every manifestation of the Spirit, says Paul, was given to every spiritual man for the advantage of all, and unless the demonstration of the Spirit was to all, it could not be an advantage to all.

Let none of the alchemists and believers in "physical and moral operations of the Spirit" in "common and special operations," in "divine influences," be alarmed at this investigation of the matter. We are now ascertaining from the proper authority, the scriptures themselves, the true and only authorized meaning of the sacred dialect. When we discuss the merits of these popular and ecclesiastic terms and phrases, we shall not use the Bible, but the creeds and commentators of modern Christendom. Meanwhile, it is Bible words and Bible ideas only we are prying into.

COMMENTS ON THE EPISTLE OF JAMES.



F. J. SOWELL

“WHO is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.” Paul said, “Prove all things; hold fast that which is good.” This is the thought James brings out in this verse. If a man is wise and endued with knowledge then prove it, by a good conversation in meekness and wisdom.

The person who does the will of the Lord is called the wise man.

A conversation seasoned with meekness and wisdom is not to be ashamed of but it is an honor to the persons who thus applies his heart.

“But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.” No one can follow Jesus nor walk in His ways who

has bitter envying and strife in his heart. A heart filled with such ungodly things cannot draw his enemy to him and make him love him. The Redeemer of the world carried no such things in His heart, but He loved His enemies and prayed for them and by thus training them many of them were drawn unto Him and became His warmest friends. If you curse your enemy and knock him down and stamp him you cannot make him love you. The person who has a heart filled with bitter envying and strife fails to have Jesus reigning in his soul.

“This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is there is confusion and every evil work.”

To keep down strife and confusion it will never do to consult our own feelings, consult the Lord and say, Lord speak and thy servant heareth. Let us appeal to the will of the Lord. “Love your enemies, bless them that curse you.” “If your enemy hunger feed him, if he thirst give him drink.” “Do good unto all men.” If we follow these directions then confusion and every evil work will cease.

“But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.”

The apostle shows very clearly the difference between earthly wisdom and wisdom from above. Everybody ought to be very anxious for the wisdom from above, for it is so full of so many good things. The person who has these good qualities will have the angels in heaven to smile upon him, and Jesus will look upon such persons as wise, and wise persons in the sight of the Lord are fit subjects for heaven.

“And the fruit of righteousness is sown in peace of them that make peace.” Righteousness is right living, and right living sows peace, and peace brings joy. And Paul says, “Rejoice and, again, I say rejoice.”



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## Contributed.

### GIFT OF THE HOLY SPIRIT.

ALEXANDER CAMPBELL.

NO. 3.

#### EARNEST OF THE SPIRIT.

Having ascertained the scriptural import of the following words and phrases, "gift of the Holy Spirit," "spiritual gifts," "the Spirit by measure," "distributions of the Spirit," "demonstration of the Spirit," "manifestation of the Spirit," we proceed to the examination of some other apostolic phrases relative to the same subject. The phrase, "earnest of the Spirit" next deserves our attention.

If the reader has some preconceived system in his mind which he desires to see established by these examinations, I think it is probable he will be disappointed, for we are not seeking to establish any. We prosecute this inquiry as if we had never written nor spoken a word upon the subject. We are taking a new course of examination, and if it result as did our former inquiries by another process, it will be then confirmatory of the views already offered, just as if the working of a question by the Rule of Three should give the same result as already ascertained by the Rule of Practice, it establishes the certainty of the former solution, but if it should give a different result, then it must call for a reconsideration of the matter. The reader, then, if he do justice to himself, will place himself in the same circumstances as the writer, and, with the candor and docility of a student, open the Living Oracles, and ask, *what say the scriptures?*

*Arrabon*, the word translated *earnest* in the phrase before us, found 2 Cor. 1:22, occurs only in two other passages, (2 Cor. 5:5, Eph. 1:14). It is a Hebrew word adopted into the Greek language of the New Testament, as the word *baptism* is a Greek word adopted into the English New Testament. It is translated usually, pledge, earnest. In the common and the new version the word is always rendered *earnest*. The ancient Hebrew and Phœnician word is a commercial term, and indicates that part of the price of any article which was given in hand at the time of purchase. The goods were marked or sealed, and a sum in hand paid when the purchase was made, hence the Hebrew word from which it is derived signifies, *to make sure, or to become surety*. It is found three times only in the translation of the

Seventy, and always adopted as in the New Testament, from which writings doubtless the apostles had it.

Before we attempt to ascertain the precise import of this phrase, there is a word which occurs in the same connection with it, both in the Epistles to the Corinthians and Ephesians, which must be distinctly understood antecedent to a full intelligence of "the earnest of the Spirit." It is the word, *sealed*. "God," says Paul, "has anointed us apostles," "Christ establishes us, God anoints us, and has also sealed us, and given the earnest of the Spirit in our hearts." 2 Cor. 1:21-22. And Eph. 1:13-14, speaking of the Ephesian converts in the second person, contrasted with the Jewish converts who before expected the Messiah, Paul says, "Having believed, you were sealed with the Spirit of promise, the Holy Spirit," the promised Spirit, "who is the earnest of our inheritance, for the redemption of the purchase to the praise of his glory."

The reader now perceives the intimacy between God's anointing, sealing and giving the earnest of the Spirit, and feels the importance of understanding the terms *sealed*, *anointed*, as well as the term *earnest*. We shall therefore attend to them in order, and first to the word *seal*.

*Sphragis*, seal, occurs in the New Testament sixteen times. Of these thirteen are in the Apocalypse, and always denotes a public mark or external sign, such as the seal upon a letter. The instrument by which a visible mark or impression is made is literally a *seal*. This seal has an inscription upon it, and therefore we have the instrument, the inscription, and the impression made by it, all denominated "*seal*." They are, however, all visible. The instrument, the inscription, and the impression on the wax or on the paper, are called *seals*. Metaphorically it denotes secrecy, and is so used in the Apocalypse. It also imports confirmation.

Let us now examine all the places in which it occurs. Rev. 5:5: "Seven seals, visible impressions or marks indicative of security and secrecy. It is found chap. v, 1, 2, 5, 9, and chap. vi, 1, 3, 5, 7, 9, 12; viii, 1, eleven times in this sense; chap. vii it denotes the instrument by which the impressions are made; chap. viii, 1, and chap. ix, 4, the impression made on the forehead; 2 Tim, 2:19 it seems to be used for the inscription on the seal; and Rom. iv, 11, it denotes a confirmatory mark. Circumcision was in the person of Abraham, a seal or confirmation of the faith

he had in uncircumcision. It is only found once more, 1 Cor. ix 2, "For the seal of my apostleship you are in the Lord." The converted Corinthians were a confirmation of Paul's apostleship. From this comes the verb,

*To seal*, (*Sphragio*) which occurs seventeen times. Ten of these are found in Revelation in the sense above defined. Rev. vii, 3, 4, 5, 6, 7, 8, x, 4; xx, 3; xxii, 10. Mat. 27:66 it is applied to the stone on the sepulchre. John vi. 27, God has sealed his Son, confirmed his mission by the Holy Spirit without measure. Rom. xv, 28 metaphorically, *to secure*. The remaining passages bear upon the subject directly, and are found in Eph. 1:13, and iv. 30, in the sense applied to Jesus, John vi. 27. God sealed his Son by the manifestations of his Spirit. The apostles were sealed as his ambassadors by the same Spirit, and the converts from among the Jews and Gentiles were also sealed as God's people by the manifestation of the same Spirit.

To give a ring with an inscription, or to give a seal, indicated in all ages of the world the conferring of an office. Pharaoh gave Joseph a ring (Gen. 41, 42) when he made him governor. A similar example is found Esther 8:2 and 3:10. The Lord Chancellor of England, Lord Keeper of the Great Seal, Lord of the Privy Seal, and the Secretaries of State receive their office by the king's delivering to them the seals of their respective offices.

The seal of the Spirit was then a public sign, mark, or pledge that God had sent his Son, that Jesus had sent the apostles, and on their converts it was a sign or pledge that God had received them as his people. Every "manifestation of the Spirit" was a confirmation of the mission of the apostles, a seal of their apostleship. The spiritual gifts bestowed upon the converts by the hands of the apostles, was a seal of the apostleship of the persons who conferred them, and it was also a pledge that God had received the persons sealed as his property.

Connected with *sealing* is the figure of *anointing*: for kings, and Prophets, and Priests, on receiving their office, or on being sealed, were also anointed with oil. The pouring of oil upon the head was a literal anointing, but figuratively, the bestowing of the Holy Spirit, or some spiritual gifts, is the anointing spoken of in the New Testament. An examination of all the places where it is found makes this unquestionable. The word *chris* (to anoint) is only found four times in the apostolic writings: Luke iv.



18, Acts iv, 27; x, 38; 2 Cor. 1:21; Heb. 1:9. It is four times applied to Jesus and once only to the apostles, and certainly alludes to "the gift of the Holy Spirit" in the ascertained sense of the phrase. Luke iv. 18, "The Spirit of the Lord is upon me," says Jesus, "because he has anointed me to preach the gospel." Acts iv, 27, "Against thy holy Son Jesus whom thou hast anointed." Acts x, 38, "How God anointed Jesus of Nazareth with the Holy Spirit and with power." This explains the matter fully. Heb. 1:9, "God has anointed thee with the oil of gladness above thy fellows," (his other public servants.) The oil is the ointment or anointing, called the *chrisma*, found only in John's letter, 2:27, the gift of the Spirit, "the anointing teaches you all things." The remaining passage is 2 Cor. 1:21, and is connected with the *seal* and the *earnest*. "God has anointed us, sealed us, and given us the earnest of the Spirit in our hearts." As "the Holy Spirit and power" are not two things, neither is the anointing and the seal. "God anointed and sealed us," (apostles) are not two distinct acts, but the same act presented under two figures.

Those who regard John the Baptist as pouring water upon the Messiah call that his anointing, or *christening*, and therefore those who sprinkle water upon the head of infants called it christening, from the Greek word *chrisus*, which signifies anointing.

The oil, the pouring of the oil, and the head on which it was poured, are all external and visible. Hence the Holy Spirit descended on the head of the Messiah visibly, and sat upon the head of the apostles in the resemblance of fiery tongues. Thus were Jesus and the apostles anointed.

There is, however, a difference in meaning between the word anointing and the oil, and between the oil and its effects. Oil had sensible effects upon the person. Hence as the emblem of the Holy Spirit bestowed on Jesus, it is called "the oil of gladness." Joy in the heart, arising from consecration to the Lord, was the natural effect of this anointing. This joy in the heart is a prelude of the fulness of joy, an earnest of the inheritance. This brings us within sight of the meaning of the association of the anointing, the seal, and the earnest.

A seal and an earnest are not the same thing, though the same thing may be both a seal and an earnest. Anointing and sealing are not the same act, though the same act may be both an anointing

and sealing. A sign and a seal are not the same thing, yet circumcision to Abraham were both a sign and a seal. There is this difference between a *seal* and an *earnest*: they are the same so far as assurance is concerned, but the seal assures of an inheritance without being any part of it: whereas an earnest assures us of an inheritance, and is a part of the inheritance itself. A seal may be a pledge to others, but an earnest is a pledge to ourselves.

The seal of the Holy Spirit, as explained by Paul, (Eph. 1:13) is the earnest of the inheritance until the full possession of it. The seal may be upon the head, but the earnest is in the hand and in the heart. If the head be anointed, the whole person is perfumed with its graces. The oil poured on the head of Aaron descended in its perfumes and influences to the tuft of his robe. The heart was always filled with joy when the head was anointed. All the members of Christ's body are anointed with him, and all experience the joy of that unction in their hearts, and this to them is an earnest, an assurance of the fulness of joy. But to this subject we cannot do full justice till we have examined "the fruits of the Spirit."

Thus far we have progressed, God anointed and sealed his Son and the apostles by his Spirit, and sealed the converts made by their ministry as his people, by various manifestations of his Spirit; and these manifestations filled the heart with the fruits of God's Spirit, which constituted an earnest in their hearts of the full fruition of the heavenly inheritance.

The argument or assurance which the earnest of the Spirit in the saints gives, is thus expressed: "If the Spirit of him who raised up Jesus from the dead dwell in us, he who raised up Christ from the dead will make even your mortal bodies alive through his Spirit who dwells in us."



COMMENTS ON THE EPISTLE OF JAMES.

F. C. BOWELL.

"FROM whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" God's children cannot dwell together in unity and at the same time have wars and fightings among them.

When people are governed by their own feelings and lusts of the flesh they will never agree in the Lord. This is the reason to-day people are so much

divided on religion and division causes wars and fightings. It is the will of the Lord that all should be one in Christ. When Jesus prayed He said, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

If we fail to work to this end the condemnation will rest upon us. Preachers, editors, elders and all the members of the body of Christ, should faithfully work and pray for a oneness in the body of Christ. To be able to be one in Christ we *must* hear Him, believe Him and do just what He says.

This will not only bring us together here, but will bring us together in heaven. "Behold how good and how pleasant it is for brethren to dwell together in unity." Subdue your lust; put down your opinions for we be brethren.

"Ye lust, and have not: Ye kill, and desire to have, and cannot obtain: Ye fight and war, yet ye have not, because ye ask not." When man works to satisfy his own lust he can never gain any thing for his salvation here or hereafter. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your own lusts."

The greatest ambition with the most of the members of the church to-day is to get gain and that to consume it upon their lust. Many who are worth thousands of dollars contribute about one dime each Lord's day. The Lord knows they do not contribute as they are prospered and forty proof texts would not convince some of them that they must go to heaven when they die, and yet with all of it they are not happy for they feel like they are very hard run and cannot see how they are going to get through and are very much worried over what they have. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." This draws the line very distinctly. We cannot have the friendship of the world and God at the same time. Men cannot do impossibilities therefore be friends of God and the world too. It is not strange that men will try so hard to do this?

"Do ye think that the scriptures saith in vain, the spirit that dwelleth in us lusteth to envy?" The Holy Spirit does not lust to envy but our spirits (the human spirits) lusteth to envy. Paul realized the great fight between the two



## Contributed.

### GIFT OF THE HOLY SPIRIT.

ALEXANDER CAMPBELL.

NO. 4.

Before we speak of "the fruit of the spirit" and of "the first fruits of the spirit," we think it necessary to extend our vision, and bring into our horizon what is spoken about the Spirit in the ages of the world antecedent to the Christian economy. We shall, therefore, glance through the ancient oracles.

There is not in the Jewish and Christian Scriptures a word of more diversified occurrence and of greater variety of meaning, than the word Spirit. It occurs very often without any epithet, and we find it in the following connexions: Holy Spirit, Spirit of God, Spirit of Christ, Spirit of the Lord, Spirit of the Lord God, Spirit of Adoption, Spirit of Antichrist, Spirit of the Arabians, Spirit of bondage, Spirit of burning, Spirit of counsel, Spirit of divination, Spirit of Egypt, Spirit of error, Spirit of fear, Spirit of fear of the Lord, Spirit of glory, Spirit of grace, Spirit of jealousy, Spirit of judgment, Spirit of infirmity, Spirit of knowledge, Spirit of heaviness, Spirit of holiness, Spirit of life, Spirit of meekness, Spirit of might, Spirit of your mind, Spirit of the Philistines, Spirit of promise, Spirit of prophecy, Spirit of slumber, Spirit of his Son, Spirit of truth, Spirit of understanding, Spirit of whoredoms, Spirit of wisdom.

We have also another class of combinations of the word, such as broken spirit, dumb spirit, evil spirit, free spirit, foul spirit, faithful spirit, good spirit, humble spirit, meek spirit, new spirit, patient spirit, perverse spirit, quickening spirit, quiet spirit, sorrowful spirit, unclean spirit, wounded spirit,

Add to these the phrases, born of the Spirit, earnest of the Spirit, fruit of the Spirit, first fruits of the Spirit, newness of Spirit, love of the Spirit, mind of the Spirit, sword of the Spirit, demonstration of the Spirit, manifestation of the Spirit, sanctification of the Spirit, grieve not the Holy Spirit, quench not the Spirit, resist the Holy Spirit, blaspheme the Holy Spirit.

Cruden, in his concordance, ascribes nineteen different acceptations or significations to the word Spirit as found in both Testaments. Calment attempts to generalize them under four distinct heads of signification, but evidently

fails. Brown also makes an abortive attempt of the same sort.

Even when the Spirit of God is spoken of, it does not always mean the same thing: The Spirit of God sometimes unequivocally means *the breath of natural life*. Thus in Job, 27:3. "The Spirit of God is in my nostrils, all the while the breath is in me." The four winds are in the same metaphor called the four spirits of heaven. Zeoh. 6:5: The Spirit of God moving upon the face of the great deep, may also be a figurative expression, for the Hebrews were accustomed to express their superlative comparison by adding the word God as an adjective to a noun. Thus, "the cedars of God," "the hills of God," "the mountains of God," were very lofty cedars, hills and mountains. However this may be, we find the phrase does not always mean the same thing.

The "Spirit of God" in the Old Testament is spoken of thirteen times only. When Pharaoh discovered the divine wisdom which was found in Joseph after he interpreted his visions, he said to his servants, "Can we find such a man as this Joseph, in whom the Spirit of God is?" The Lord also called Bezaleel of the tribe of Judah and "filled him with the Spirit of God, in wisdom, understanding and knowledge, and in all manner of workmanship." The "Lord put wisdom in the hearts of all who were wise hearted," who with Aholiab and Bezaleel were to construct the tabernacle and its furniture as the Lord commanded Moses. "The Spirit of God came upon Balaam, (Num. 24:2) upon Saul, (1 Sam. 10, 10; 11, 6) and upon the messengers of Saul (1 Sam. 19:20) and they all prophesied." The Spirit of God in a like manner "came upon Azariah, and he preached to Asa, to Judah and Benjamin," (2 Chron. 15: 1.) Ezekiel says (11: 24.) "The Spirit took me up and brought me in vision by the spirit of God into Chaldea." This is all we learn of the Spirit of God from the Old Testament.

But although we have not this phrase more frequently in the Old Testament, much is said of *the Spirit* in the ancient revelations. The Lord took of the spirit that was upon Moses, and put it upon the seventy senators appointed to the government of Israel with Moses, and when the Spirit came upon them they prophesied without intermission. Num. 11, 17, 25. When Moses heard of their prophesying he said, "Would to God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them."

Caleb and Joshua are spoken of as men possessing another Spirit, spoken doubtless allusively to, the Spirit of God. The Spirit of Elijah means the spirit which God bestowed upon him, which also rested upon Elisha. The spirit came upon Amasa, one of David's captains, as the spirit of courage, and the same spirit gave a pattern of the Temple to David, according to which it was erected, 1 Chron. 18;21. This spirit dwelt in all the prophets. Neh. 9:39. David prayed to be upheld by God's free spirit. An excellent spirit was found in Daniel, and God by Solomon promised to pour his spirit upon all who turned to the Lord. "Turn, ye sinners, at my reproof, and I will pour out my spirit upon you."

But the phrase "Spirit of the Lord" frequently occurs in the Old Testament. It is found twenty-six times and is always used synonymously with the Spirit of God. It, as well as the Spirit of God, sometimes signifies the *wind*. Isa. 40:7 "The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it. Surely the people is grass." It came on the great warriors and judges of Israel—on Othniel, on Gideon, on Jephthah, on Samson, on Saul, on David, on Jehaziel, upon Isaiah, upon Ezekiel and upon Micah, and upon all the prophets. All who had "the spirit of the Lord" or "the spirit of God" in this age of the world (above described) were supernaturally endowed, in some respect or other.

"My Spirit" in the mouth of the Lord occurs *ten* times in the Old Testament. He promised to pour out his Spirit upon all flesh, upon all who returned to him, upon all the seed of Israel, upon the Messiah, upon the prophets. This, of course, will be found in the same acceptance of the phrase "the Spirit of God," "Spirit of the Lord," unless we regard it prospectively in reference to other influences promised in the times of the Messiah. This, however, only applies to those promises applicable to the Christian age.

"Holy Spirit" in the first four thousand years of the world is only found three times. David and Isaiah are the only prophets who use it. David says (Psalm 51) "Take not thy Holy Spirit from me," and Isaiah (63:10-11) says of Israel, in reference to God's miraculous care of them, "They rebelled and vexed his Holy Spirit, therefore he turned to be their enemy and he fought against them. Then he remembered the days of old, Moses and his people, saying,



where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his Holy Spirit within him, that led them by the right hand of Moses with his glorious arm, dividing the waters before them, to make himself an everlasting name?" From this we discover that the Holy Spirit is used as equivalent to the Spirit of God bestowed on Moses and Joshua, to the Spirit of the Lord which fell on the saviors of Israel.

It is here worthy of remark, that the King's translators did never use the phrase *Holy Ghost* in translating the Old Testament. On three occasions they ought, upon their own principles, to have used it; for it is the same phrase which, in the New Testament, with four exceptions, they have uniformly translated "*Holy Ghost*."

*Pneuma hagion*, or to *Pneuma to Hagion* occurs ninety-four times in the New Testament. Ninety times they have translated it *Holy Ghost* and four times *Holy Spirit*. Curiosity is inquisitive to find some reason for these four exceptions. They are found Luke 11:13; Eph. 1:13; 4:30; 1 Thes. 4:8. In Luke 11:13 there is no article—it simply reads "give a holy spirit to them that ask him." They did not say "give a *holy ghost*." Why? Is it because there is no article? We shall examine the other passages and see whether they are uniform in this. Eph. 1:13; 4:30, and 1 Thes. 4:8 the article is found. Besides, in many other places where the article is not found, they have *Holy Ghost*. Is it because what Luke calls "*Holy Ghost*," Matthew, in quoting the same passage of Christ's discourse (chapter 7:11) uses "good things"? Probably it was, for they seem to use "*Holy Ghost*" as if by it a person was always intended, at least, this will apply to the New Testament, for we have seen they have no *Holy Ghost* in the Old Testament. But then it will be asked, are they uniform in this? Is not their *Holy Ghost* meant Eph. 1:13 and 4:30 and 1 Thes. 4:8? It would appear so. But the construction is peculiar in Eph. 1:13, for the arrangement is, "You are sealed by the spirit of the promise, the holy." And as the King's translators promised only the Holy Spirit in the Old Testament, and not the Holy Ghost, they could not with propriety speak of a promised *Holy Ghost*; for in Chap. 4:30 they seemed to have their eyes turned back to Isa. 63:11, where they rendered it, "grieve his Holy Spirit," and therefore they cannot say "Grieve not the *Holy Ghost* of God."

the figure found in Isa. 63:10,11, being the same found in Eph. 4:30. They prefer to agree with themselves in the Old Testament, rather than with themselves in the New. And in the last place, 1 Thes. 4:8, we can find no reason, except that they found it incongruous to use *Holy Ghost* in reference to God himself—"Who has given to us his Holy Spirit," rather than his *Holy Ghost*. This is, in all candor, all we can say in their defense. There is, therefore, no good reason for preferring *Ghost to Spirit*, ninety times to *four* in the New Testament.

There is a saying found in the covenant subscribed by Nehemiah, the governor, twenty-two priests, seventeen Levites, and forty-four chiefs of Israel, which is worthy of attention here. The Tirshatha (Nehemiah 9:20) speaking of the instructions given to Israel in the wilderness by Moses and Aaron, says: "Thou gavest also thy *good Spirit* to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst," and in verse 30, speaking of the various prophets sent to remonstrate with Israel, he says, "thou testifiedst against them by the Spirit in thy prophets, yet they would not give ear."

The good Spirit, the holy Spirit, the Spirit of God, the Spirit of the Lord, thy Spirit, and my Spirit, as applied to God in the Jewish Scriptures, when not used *metaphorically*, always indicate the spirit of supernatural wisdom, knowledge, power and goodness bestowed upon the prophets, the kings, the priests, the judges, the artificers, the great generals and illustrious men of Israel. It was the spirit of wisdom and revelation in Moses and in the prophets; it was the spirit of might, and power, and courage in all the heroes and judges of Israel; the Joshuas, the Gideons, the Samsons, the Davids, etc., it was the spirit of natural science and the fine arts in Bezaleel, Aholiab, and all the ingenious artificers that erected and beautified the Tabernacle and adorned the high priest of God. It was the spirit of holiness and goodness in all the models of human excellence, which yet give a lustre and renown to the splendid names enrolled on Israel's historic page, which shed a celestial radiance around those magnificent constellations, which will shine in the Jewish firmament forever and forever.

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## Contributed.

### GIFT OF THE HOLY SPIRIT.

ALEXANDER CAMPBELL.

NO. 5.

In our last having taken a cursory and general view of the great variety of acceptance of the word "Spirit" in the Jewish and Christian scriptures, we now request the attention of our readers to one most important and prominent acceptance of this term in the New Institution. In order to this, we shall carefully examine the phrase, "Ministration of the Spirit."

Although we have the word *diakonia*, here rendered ministration, at least thirty two times in the Apostles' testimony, we have it but once in connexion with the word *Spirit*, 2 Cor. 3:9. This word is properly rendered by the word, *ministration*, *ministry*, *service*, *service*, *waiting*, *attendance*, *charge*, according to the connexion. This is universally admitted. The most common and current acceptance of the word is indicated by the term *ministry*. Paul frequently used it in this precise import.

In the passage under consideration, there can be no difficulty in ascertaining the meaning, for the *ministration of the spirit* is contrasted with the *ministration of death*; and what is called the *ministration of the spirit* is also called the *ministration of righteousness*, and this again is contrasted with the *ministration of condemnation*. Now, the thing that was formerly ministered is in verse 6 called *letter*, and the thing that is now ministered is called *spirit*.

No passage is the Apostles' writings abound more with strong contrasts than this 3rd chapter of the second epistle to Corinthians. We have in it:

OLD INSTITUTION.	NEW INSTITUTION.
Tables of Stone.	Tables of the heart
Letter.	Spirit.
Killing.	Making alive.
Ministry of spirit.	Ministry of death.
Ministry of justification.	Ministry of condemnation.
Ministry of Moses.	Ministry of the Apostles.
Moses veiled.	The Apostles unveiled.
Fading glory.	Abounding glory.
The thing abolished.	The thing which continues.

The apostle seems to have fallen into this mood by the petulance of some one who talked about his carrying letters of

recommendation to the church in Corinth. He told them that they themselves were Christ's letters of recommendation to him, though ministered by himself and fellow-laborers, written not with ink, but by the Spirit of the living God, not on tables of stone, but on the fleshly tables of the heart.

Our present object however, is only to ascertain the precise import of the phrase *ministry* or *ministration of the spirit*. The contrasts drawn by the Apostle leave no doubt in the mind of the attentive student, that, by these words, the Apostle only means the introduction of the gospel by the ministry of the Apostles, contrasted with the introduction of the law, by the service or ministry of Moses.

The contrast throughout is between *two institutions*—law and gospel—letter and spirit—a system of condemnation, a system of justification—death and life two writings—one on stone and one on the heart—one killing, the other making alive—one veiled in figure, and one unveiled—the one tending to bondage, the other to liberty.

The *spirit*, then, is here only another name for the gospel. This is so evident that most critics and commentators of eminence assert it. The reason is obvious: Not, indeed, because the gospel was first preached accompanied by "the gift of the Holy Spirit;" not because the Apostles proclaimed the gospel with "the demonstration and manifestation of the Spirit;" for Moses in the ministry of the *letter* was sustained by the Spirit of God, by various demonstrations of its presence and power; but because the gospel is, in part, "the promise of the Spirit," and is designed to *minister the Holy Spirit* to all the believers. That which is begotten and born by the gospel is a new and holy spirit, or in other words, "that which is born of the Spirit is spirit." Hence, by a *metonymy*, a very common figure of speech in the sacred writings, the gospel is sometimes called *the spirit*.

Illustrative and confirmatory of this, the reader has only to examine the context in which this phrase occurs. The Old Institution, or Testament, is as often and as variously spoken of in this chapter as the New Institution or the gospel. It is explained as "the law written and engraven on two tables of stone." It is by the same figure of speech called "condemnation," "death," because it ministered condemnation and death. It is said "to kill," while the gospel quickens or "makes alive."

Now, whatever gives life gives spirit.

The law gave no life, no spirit, except that of bondage, because it killed; the gospel gives the spirit of liberty and life, because it makes alive. The law was not, however, naked or abstract death, neither is the gospel naked or abstract spirit. The law was death clothed in words of threatening, the gospel is spirit clothed in words of life.

This is not the only passage in which the apostle thought and spoke in this manner of contrast. We find him using the same leading contrasts and giving the same designations to law and gospel. In Romans, seventh chapter, he contrasts the *state* under Moses and under Christ, and the *letter* and the *spirit*. In the beginning of the eighth chapter he asserts, "There is no condemnation to them under Christ." because under Christ, he has before shown, "we are not under *law* but under *favor*." But here he adds, "because the law of the Spirit of life," i. e. the gospel coming by Jesus Christ "has made me free from the law of sin and death," i. e. the letter. "We now serve in the newness of spirit, and not in oldness of the letter."

In the same context he speaks of living according to the flesh, and according to the spirit, of living in the flesh and in the spirit, of having both "Christ" and "the spirit of Christ" dwelling in us, of being "led by the Spirit" and "having the Spirit of God dwelling in us."

In his letter to the Galatians he speaks in the same language: "Walk by the Spirit," says he "and you will not fulfill the lusts of the flesh." "If you be led by the Spirit, you are not under the law." "Since we live by the Spirit let us walk by the Spirit." And it is in this connexion, when contrasting law and gospel, the walking by the flesh and the walking by the Spirit, he speaks of

#### "THE FRUIT OF THE SPIRIT."

This is opposed to the works of the flesh, the offspring of that principle, which under the law works death. The phrase "fruit of the Spirit" in the connexion in which it stands, is equivalent to *the fruit of the gospel*. The gospel obeyed, works out "love, joy, peace, longsuffering, gentleness, goodness, fidelity, meekness, temperance—against such there is no law." Gal. 5. Again, says Paul, Eph. 5:8. "Walk as children of light." (Now the fruit of this light, the spirit, consists in all goodness, and righteousness, and truth.) "Be filled with the Spirit." "Let the word of Christ dwell richly in you," "singing psalms, hymns, and spiritual songs." Thus the phrases "being filled with the



Spirit," and "Having the word of Christ (gospel) dwell richly in the heart," are explained by the same injunction to sing psalms, hymns, and spiritual songs, with grateful hearts to the Lord. Compare Eph. 5:18-19 and Col. 3:16,

If, then, (as I presume the intelligent will perceive) the phrase "Ministration of the Spirit" means the introduction of the gospel by the ministry of the Apostles; and "the fruit of the Spirit" means the practical results of the gospel in the heart, or the gospel obeyed; and thus the term "Spirit" in the style of the Apostles, occasionally means no more than the *gospel*, may it not be said that receiving the gospel into the heart is, in the Apostles' sense, *receiving the Spirit*?

This question at least deserves a careful and devout examination. It is obvious that *Christ is received by receiving the gospel*, and if Christ be received by receiving the gospel, why not the Spirit of God also? But where is the proof that Christ is received by receiving the gospel? "He came to his own people, and they believed him not *believed not on him*— but to as many as received him, to them he gave power to become sons of God," etc. To receive a person, is to receive him crediting and cordially recognizing him in his own proper character. "As you have received Christ Jesus the Lord" walk by his directions. Thus they who credit his word receive him, and are therefore said to "have Christ in them." "If Christ be in you," says Paul to the Romans, "the body is dead as respects sin." "That Christ may dwell in your hearts by faith." "Christ dweth in me."

There was, then, a receiving of Christ familiarly spoken of in the age of the Apostles, and there was a receiving of the grace of God, and a receiving of the Spirit also, in receiving the gospel. There was a dwelling and living of Christ in the heart, nay, there was an inhabitation of God himself in the hearts of the believers. For "if a man love me," says the Messiah, "he will keep my word, and my Father will love him, and we will come and *make our abode with him*." "Behold," says Jesus, "I stand at the door and knock; if any man hear my voice and open the door, I will enter and sup with him and he with me." "Our fellowship is with the Father and with his Son Jesus Christ our Lord."

But besides this indirect and figurative reception of the Spirit of God, the Holy Spirit, by the gospel; these gracious influences, suggestions, illuminations, consolations, and invigorating

impulses of the good Spirit of God, by and through the gospel in the heart, making the heart a cistern, a fountain whence living waters constantly flow, is there not a *substantive*, a real and unfigurative reception of the Holy Spirit himself, in the sense of the question Paul asked the Galatians, 3:2. "Did you receive the Spirit by works of law, or by obedience of faith?"

Such a reception of the Spirit there certainly was; and of this "gift of the Holy Spirit," this "demonstration of the Spirit," this "manifestation of the Spirit," these "Spiritual gifts," we have already spoken as conferred upon the *first fruits in the last days* of the Jewish age; in the setting up of the Kingdom of the Messiah; but of such a reception of the Spirit since the *LAST DAYS* of the Jewish age, since the creation of *one new man* of believing Jews and Gentiles, and the breathing into him the holy spirit of this new life, there has been no *substantive*, abstract and literal communication of the Holy Spirit to any man. Such is the experience of all the Catholic congregation of Christ. There has arisen no prophet, no originator of new ideas, no worker of miracles, no controller of nature's laws, no person having any manifestation of the Spirit, or showing any divine power among men.

Now these manifestations of the Spirit were for the benefit of the community, but the Holy Spirit is now promised and received through the gospel, is for the benefit of the subject himself. There are, however, other phrases and terms found in the Christian scriptures which require our attention, and, when correctly appreciated, farther illustrate and confirm the preceding.

Although with respect to various misconceptions of what is written on this subject, we have enlarged our remarks beyond the limits of literary investigation, still we aimed at no more in this essay than a fair and full examination of the phrases "ministration of the Spirit," one acceptation of the word "Spirit," the "fruit of the Spirit," and "receiving of the Spirit." If we have ascertained these, it is all the merit we claim for the present essay.

Concerning the Christian institution, as now before us, in the examination of these leading terms and phrases, we may say the Old Institution had no glory in comparison with the glory that excels. The gospel, when understood and cordially embraced, greatly enlarges our conceptions of God in all His glorious perfections; brings us into the

nearest and holiest relations to him; inspires with the loftiest and most sublime motives; causes Christ to live in us; brings the Holy Spirit into our hearts, and elevates us to communion with the Father and with His Son Jesus Christ our Lord; and this gives us an earnest of the future and heavenly inheritance, uncorruptible, undefiled and unfading. May the Lord preserve us to His everlasting kingdom! To whom be all honor and majesty, now and forever.

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GIFT OF THE HOLY SPIRIT.

ALEXANDER CAMPBELL.

NO. 76

The following scriptural phrases are worthy of special consideration, in attempting to understand what the Scriptures teach of the influence of the Holy Spirit, in the hearts of believers:

"The Spirit beareth witness with our spirit." "Quench not the Spirit." "Led by the Spirit." "Walk in the Spirit." "Live after the Spirit." "Strengthened with might by the Spirit in the inward man." "Sanctification of the Spirit." "Immersing into the name of the Holy Spirit." "Communion of the Holy Spirit."

*That the Spirit of God does influence believers, or work in their hearts, to think, will, and do, according to the good pleasure of God, is a proposition that no person, who has paid an ordinary attention to the writings of the apostles, can reasonably deny.*

But concerning the nature, manner, and extent of this influence or operation, real Christians differ and may differ again, in their apprehensions and communications. Our province is to understand and teach the meaning of the words and sentences, which the inspired writers have used on this subject, judging that when these are fairly and fully, that is, grammatically and logically understood, we are in possession of the ideas which God designed to communicate to us.

We have clearly seen in the examinations already completed, that the Spirit of God was the author of all the supernatural intelligence, wisdom, and power, which appear in the writings and doings of all God's messengers to men:—and that he is the author of all genuine goodness in the human heart, is quite apparent. We have also discovered that the *converting power*—or saving power, which the Spirit of God exerts on the human mind, is now in and by the word written, read or heard, for that where his word has never been heard or known, not one supernatural idea exists, not one ray of spiritual or celestial light has shone.

"Tis midnight with the soul, till be,  
Bright Morning Star, bid darkness flee."

But whether this influence is direct or indirect, in the word only, or without the word; abstract and naked or clothed with light and motive; have been, and still are, questions undecided by many.

To assist such persons, is our supreme object in instituting the present investigation of words and phrases; and as we have already affirmed, we are now only concerned to know and communicate the true intent and meaning of the scripture style, as though we were examining a matter, on which we had formed no opinion ourselves.

Before we resume our philological labors on the phrases now before us for examination, it may be expedient to remark, with a special reference to the difficulties of some of the more thoughtful on this subject, that,—the whole work of the Holy Spirit in the apostles' time, was not to originate new ideas, nor to clothe men with supernatural and extraordinary powers, such as speaking foreign languages, tongues unknown before, and in controlling or suspending the laws of physical nature; but in strengthening the mind and memory, and in reviving the recollections of things said and done, in time long past, and in reproducing the exact images of things which had vanished from the mind. This is now simply premised, in reference to some phrases shortly to be examined, and to furnish the curious speculators on the subject, some data, which, at least, are entitled to their consideration.

But we proceed to the phrase: "The Spirit itself beareth witness with our spirit that we are the children of God." Rom: 9:16. *Com. Ver.* "Also the Spirit itself beareth witness together with our spirit, that we are the children of God." *Macknight.* "Also this Spirit bears witness together with our spirit, that we are the children of God." *New version, 4th edition.*

The preceding verse which reads—"You have received the Spirit of adoption, by which we cry, Abba, Father," seems to present the argument thus: "But this Spirit of adoption is not the only proof that the believing Gentiles are the adopted sons of God; for in addition to this, the Spirit which has thus breathed into our hearts the spirit of adoption, has also borne, and still bears witness to our sonship, by the spiritual gifts bestowed upon the believing Gentiles."

Two witnesses are adduced by the apostle, concurring in the establishment of the fact, that believing Gentiles are divinely constituted sons of God. The first is the spirit of adoption, which they had individually received, infusing into their hearts the cry, "Abba, Father;" the other, the extraordinary gifts, or the manifestations of the Spirit, bestowed

equally upon the Gentiles, at, and after, their first calling into the kingdom of Jesus.

As Dr. Macknight well observes, "God is said to have *sealed* the believing Gentiles as his sons by giving them the Spirit." 2 Cor. 1:22; 5:5; Eph. 1:13-14. "By the Spirit's witness, we are not to understand a particular revelation to individuals," the same translator distinctly affirms.

I have learned from Prof Stuart's version of the epistle to the Romans, and his notes on this passage which appeared since my dissertation in 1830, on 26th and 27th verses of this chapter, that I was not alone as I then apprehended, in supposing the spirit of adoption to be "the spirit that intercedes for us, in sighs which cannot be uttered," for he testifies page 324, that those who regard the spirit of adoption spoken of in the 15th verse, to be the same with the spirit spoken of in the 16th verse, compare this with verses 26 and 27, which they construe in the same way.

"For a long time," says the Professor, "I preferred this interpretation," that is, making the Spirit of God, verse 16, the same as the spirit of adoption, verse 15. "But," he adds, "repeated and attentive study of the whole passage in the connexion, has of late brought me to a pretty full persuasion, that *auto to pneuma*, verse 16, is the same as *pneuma theon*, verse 14;" or that *the Spirit of God* rather than *the spirit of adoption* is intended in verse 16. I may add, that Professor Stuart in his version, renders the verse in examination, thus: "The same spirit beareth witness to our spirit that we are the children of God." This may be sustained by Rom. 2:15; 9:1; but is not in so full accord with the word *summaturei*, according to the grammatical construction, as is the new version. The Professor's views would, however, better express my views of the passage than the new version; if it could be as well sustained. For it is to our spirit the witness is offered at last, read it as we may. I would paraphrase the passage thus: "*The Spirit of God* by his demonstrations or seal vouchsafed to the believing Gentiles, as well as to believing Jews, bears witness to our understanding in conjunction with the spirit of adoption, which we have individually received, that we are children of God."

When we speak of testimony or witness, there are two things always to be taken into consideration; the fact or proposition in support of which the testimony is presented, and the person or persons to whom the testimony is



offered. There is something to be proved, and some person to whom or for whom it is to be proved. Now, a person cannot be both the subject and the object of the same testimony himself. For example. Let the question be, "Am I a child of God?" This is to be ascertained for my own satisfaction. I am the person to whom it is to be proved. There is something represented by the pronoun *I*, which is constituted judge in the case. This then, can be both witness and judge. A witness in me must be something distinct from me. Well, what is the witness in me, distinct from myself, unless it be the spirit of adoption breathing in me all filial dispositions? Now, if Paul and his companions rejoiced in the testimony of their own conscience, why may not I rejoice in the testimony of this witness? But as this is but one witness, and as everything of importance requires two witnesses, and especially as this witness may be suspected of being under the influence of near relation and not easily cross-examined, it requires concurrent testimony. Now, this is that which the Spirit of God has presented in the written word, sealed by his own demonstrations. An exact correspondence between two witnesses begets full confidence, or satisfactorily answers the question, "Am I a child of God?"

But it must be observed, that the testimony of God in the authenticated word, and the testimony within, are both necessary to the full assurance of our sonship. Hence John says, "If our heart condemn us not, then we have confidence." By loving "not in word only, but in deed and in truth," says the divine apostle, "we know that we are of the truth, and shall assure our hearts before him." Happy frames and good feelings are no evidence of our sonship, unless sustained by the testimony of the Holy Scriptures. And this requires unreserved obedience to all the commands of Jesus.

But while this and much more may be necessary, to illustrate the testimony borne to our spirits by the Spirit of God, the fact that such a witness exists, and the bare meaning of the phrase, are all that fairly lie within our present object. The apostle's design in the connexion in which the phrase occurs, clearly ascertains its import. His proposition is, "As many as are led by the Spirit of God, these are the sons of God." "To be led by the Spirit," or to be led by any person, is simply to be guided by what they say. Those thus led, are the children of God. That they are the

children of God, is proved to themselves by two witnesses, what the Spirit has testified in the written word, and sustained by miracles, and by the filial dispositions, called the spirit of adoption, which it has inspired into the hearts of all the believers, whether Jews or Gentiles.

◆◆◆◆  
DIALOGUE.

NO 8.

SECTARIAN.—I am glad to see you again. Since hearing you talk so much I realize the fact, as I never did before, that you are an inveterate enemy to what you understand to be the Lord's system or plan.

DEVIL.—Yes, sir; for He came to destroy my works, and calls me a liar, and intimates that the time is coming when I shall be, if I am not now, a "damned liar." You are much mistaken if you think I do not know what the Lord's plan is. Now, I know that I have, to a great extent, hindered many others from knowing that the Lord's plan is both a revealed and written one. By the way, this reminds me of a promise I made you; so I now tell that those are on the Lord's side, who are for what is written, neither more nor less, and try to get all others to take the New Testament alone for their rule of faith and practice. Those are on my side who are continually trying to get themselves, and others too, farther and farther away from the New Testament, and who plead for the adoption and use of outside and unwritten things.

S.—I believe that the people of my church are as near the Book as the Campbellites or any other folks.

D.—This thing of being near, nearer, etc., but not there, is what suits me exactly. It is in that company that I have so long desired to see the Campbellites march and I rejoice greatly at the success of my effort to induce them to do so. This brings us back to the subject of my efforts or methods. The work and influence of the Campbellite pastor are confined almost exclusively to the city or town in which he pastores. But there are traveling Campbellite preachers whose labors cover a much greater field. Some of these are silvery-tongued and eloquent, and also good "mixers." Sometimes one of this class will go into a town or village, see a few of his brethren and get permission to hold a meeting and the use of their house for the purpose. He will then say: "You have granted me the use of your house and given me permission to hold a meeting. Now, this is my meet-

ing and I will run it just as I please." At the close of the first meeting of his proposed series of meetings, he will point to a certain place in the house and say, "To-morrow night we will have an organ right there." The night arrives, the people come and find he made his word good, for the machine is in place and ready for service.

S.—You surprise me. I did not know that there was such work as that being done under the sun. I think a man must be possessed of more grit than grace who could do a work like that.

D.—There are a good many who have little grace enough, but not many who have grit enough to engage in such work. But from present prospects I think the number will be greatly increased in the near future. There are many living witnesses to the fact that from twenty to thirty years ago, a preacher, referring to some of his brethren, was heard to say: "If they will not move up and fall in line, they will be left, that's all; for we are going." And there are many living witnesses to the fact, (and you are one of them since I have pointed them out to you) that they have gone—gone just where they set out to go. If you were to tell them that they had progressed beyond Jerusalem and gone to Babylon, they would call you an old foggy, perhaps a fool. I'll tell you, I have myself, been a little surprised at my success; for it is a fact, that these have been about as easy to lead as any people I have had anything to do with. In a few more years they will be, not only up with the times, but ahead, having more fiddles, horns, societies; and other new fangled things than any other people. And the "left" ones. Yes, there are many left—left at Jerusalem—left with the book—left with the Lord and His truth. You can see them scattered all over the country; see them in almost every town; see them in all the principal cities, driven from the fellowship of their former brethren, and out of houses they themselves helped to build.

S.—You certainly have told me much about those people of whom I knew but little before. The most of it was news to me, but interesting nevertheless. I will return again soon. Goodbye.

JIM DICK.

Any man, and every man, especially newspaper men, who are interested in advertising should read *Printer's Ink*, published by Geo. P. Rowell & Co., 10 Spruce St., New York. It is a valuable instructor to all who desire to learn something of the art and science of advertising.



## Contributed.

### GIFT OF THE HOLY SPIRIT.

ALEXANDER CAMPBELL.

NO. 7.

It was implied, if not distinctly stated in our last, that the phrase "spirit of adoption" indicates those filial dispositions which are engendered in the believers by the Spirit of God, and that to be "led by the spirit" is, in our style, to be guided by what he says to us.

The phrase now before us is, "Grieve not the Spirit." In the common version of the Scriptures, God is said to have been grieved for forty years with the manners of the Jews in the wilderness. *Ex. 15: 17; Heb. 3: 10-17.* Again, the question is asked *Ps. 78: 40*: "How often did they grieve him in the desert?" Jesus also is said *Mark 3: 5* to have been grieved by the hardness of their hearts. From these scriptures we may easily perceive the meaning of "grieving the Holy Spirit." As Israel of old grieved God in the desert, so Christians may grieve the Holy Spirit by suffering corrupt communications to escape their lips, or by disobeying his precepts.

Children grieve their parents by their foolish behavior, and Christians are figuratively said to grieve the Holy Spirit when they act in a way unbecoming his presence with them. The Lord was present with the Jews in the wilderness, therefore they could grieve him. His Spirit is in the congregation, and therefore Christians may grieve him. The Spirit when grieved with Adam, forsook him, when displeased with the Jews, it forsook them. David, when conscious of his faults, prays, "take not thy Holy Spirit from me," and the command, "grieve not the Spirit," implies that Christians may also be forsaken by God.

"Quench not the Spirit." This phrase, like the preceding is found but once in the New Testament. *1 Thes. 5: 19.* The gift of the Holy Spirit having been like a flame of fire, this figure is most expressive and beautiful. Referring to those gifts extraordinary enjoyed by many of the first converts, Jewish and Gentile, the apostle could, with all propriety of metaphor, say to them who had any spiritual gift, "Quench not the Spirit," "despise not prophecy," etc. And to Timothy in the same style, he could say, "Stir up the gift which is in you." The word used in Timothy is *anaspurcin*, blow up this fire, quench it not, put not out this sacred fire in your-

self or in others, but rouse it to a flame.

To "walk in the Spirit," and "live after the Spirit," are, in effect, the same as to be "led by the Spirit." Christians who think, speak, and act according to the gospel, are walking after, or according to, the Spirit—living according to the Spirit—led by the Spirit. Thus the Platonist was led by Plato—walked according to Plato—lived as Plato directed.

"Strengthened with might by his Spirit in the inner man," *Eph. 3: 16*; or "mightily strengthened by his Spirit in the inner man." Paul implores this blessing from God upon the Ephesians. There is much to be learned from the prayers of the apostles, both for themselves and their brethren, as to their views, their practical views, of the influence and aid of the good Spirit of God. That they expected some help from God of some sort, is clearly and fully expressed in all their petitions, both for themselves and for one another. Let the reader intent on understanding the apostles' views and style, carefully examine their prayers, as if to learn what they expected to be yet done for them. The following specimens will be sufficient for our present purpose: "On this account I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and upon earth is named, praying that, according to the riches of his glory, he would grant you to be mightily strengthened by his Spirit in the inner man; that Christ may dwell in your hearts through faith; that being rooted and grounded in love, you may be completely able to apprehend, with all the saints, what is the breadth, and length, and depth, and height—even to know the love of Christ which surpasses knowledge, that you might be filled with all the fulness of God. Now to him that is able to do exceeding abundantly beyond all that we can ask or think, according to the power which works effectually in us—to him be glory in the congregation by Christ Jesus, during all the endless succession of ages. Amen."

That the apostle expected the strengthening of the faculties of the mind, by the Spirit of God in the hearts of these saints at Ephesus, cannot be doubted; but that this was to be effected by faith, by Christ dwelling in the heart by faith, is not to be questioned. If such petitions were necessary in the age of spiritual gifts, they are no less so in the present time, and that the Spirit of God does in some way by faith work in men both to will and to do, and that he does

and may do for us above all that we ask or think, is not to be questioned, if Paul in this passage is to be understood according to what we call common sense.

The *thanksgivings*, as well as the petitions of the Apostle Paul, imply all this and more. When he heard of the faith and love of the Ephesians, he said, "I cease not to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, would give you the spirit of wisdom and revelation in the knowledge of him; that the eyes of your understanding being enlightened, you may know what is the hope of his calling, and what the riches of the glory of his inheritance among the saints, and what the exceeding greatness of his power in relation to us who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all government, and power, and might, and lordship, and every name that is named, not only in this world, but also in that which is to come," etc.

The apostles taught the Christians by precept or example to pray for the following things: For eloquence and boldness for those who labor in the word and teaching; for wisdom for themselves; for favor, mercy, and peace for the brotherhood; for the healing of the sick; for an offending brother; for being filled with the knowledge of the will of God; for their own strength and that of their brethren; for the good behavior of the brotherhood; for the protection and salvation of kings, governors, and all sorts of men; for every promised blessing, and for every necessary thing, either for the present or the future; for themselves and for their brethren.

These apostolic prayers are full of edification: they are, in comparison of mere didactic communications, as experiment to theory, or as example to precept. The views of the apostles on the subject of divine influences will be found in their petitions, supplications, and thanksgivings. That they expected much in answer to their prayers; and that they and their converts did not ask in vain, need not be argued to those who will carefully examine this matter.

[Will the curious and inquisitive attentively consider the following portions of the apostolic writings? *James 1: 5; 5: 16; 1 John 2: 22; Col. 1: 9-11; Eph. 6: 19; Phil. 1: 9-10-11; Rom. 1: 10; Col. 4: 12; 1 Thes. 5: 25; 1 Tim. 2: 1; Heb. 4: 16; 1 Pet. 5: 10; 1 John 5: 14-15, etc.]*

(Concluded next week.)



## Contributed.

### GIFT OF THE HOLY SPIRIT.

ALEXANDER CAMPBELL.

NO. 7.—Concluded.

But the phrase, "communion of the Holy Spirit," will still more fully illustrate their views. It is *κοινωνία*, fellowship, joint participation. We have this word twenty times from the day of Pentecost to the close of the epistles. It is twice applied to the Holy Spirit, 2 Cor. 13:13, Phil. 2:1. It is applied to the Father and the Son 1 John 1:3-6, 1 Cor. 1:9. We have the communion of the Father, the communion of the Son, and the communion of the Holy Spirit, or the fellowship of the Father, Son, and Holy Spirit, for it is the same term uniformly in the passages quoted. The communion of saints; of the blood of Christ; of the body of Christ, denote their joint participation of the influence, and comforts of the good Spirit of God.

We have communion with one another when we mutually give and receive consolation, whether in sentiment, sympathy, in communication, or in any of the blessings of society. Man was made for communion with God and his fellows, but he lost it in Adam the first. In Adam the second he is restored to that communion, but while in his mortal body his communion with God is only by His Spirit through Jesus Christ our Lord.

But we have not yet caught the precise idea expressed in the apostles' benediction—"The communion of the Holy Spirit be with you all." There is suggested in this phrase a participation of the Holy Spirit *common* to all the members of the body of Christ. It is not some gift or special influence of the Spirit imparted only to a few; but that fellowship of the Spirit which, under Christ, is common to the many—to all the family of God—of which the apostle speaks. The best definition of the word *κοινωνία* which I can give is, *union in that which is common*. Wherever there is union in common there is communion. As the glory of the Lord equally filled all the tabernacle and temple, so the Spirit of God animates, consoles, and refreshes the whole body of Christ. These consolations, joys, and refreshments from the presence of the Lord, the apostle impregnated upon all the Corinthian converts. He wished them a full fellowship, an equal participation of those measures of the

Holy Spirit which belonged to the body of Christ as such. The three greatest blessings which Paul could invoke on the Corinthians, were, "the favor of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit." These are not one and the same idea, but three distinct ideas, as distinct as Father, Son, and Holy Spirit. He that enjoys the favor of Jesus Christ, the love of God, and the communion of the Holy Spirit, has all the fulness of God, and is as blessed as mortal man can be.

Into these relations to the Father, Son, and Holy Spirit, we are immersed, for the Lord commanded the believers to be immersed *into the name of the Holy Spirit*, as well as into the name of the Father, and the Son. To be immersed into the name of the Holy Spirit, prepares for the enjoyment of this communion, as being immersed into the Father, introduces into the enjoyment of the love of God, and as immersion into the name of Jesus Christ, introduces us into the love of Jesus. This love, grace and communion, are the superlative glory of the Christian institution. They are equally apprehensible, though in their nature and modes of development incomprehensible. It is the duty, honor, and privilege of Christians to enjoy all that into which they are immersed. There is as much wisdom or folly in disparaging the communion of the Holy Spirit, as in undervaluing the love of God or the favor of Jesus Christ.

There is also, as much reason, and scripture, and honor in being immersed into the Holy Spirit, as into the name of the Lord Jesus. Should any one think that the communion of the Holy Spirit has ceased, he may as well imagine that the love of God has ceased and that the favor of Jesus Christ is extinct. If he cannot comprehend the one, he cannot comprehend the other. But as we are immersed into the name of the Holy Spirit, we must look for and constantly expect the communion of that Spirit, as well as the love of God and the favor of Jesus Christ, our Lord.

There yet remains the phrase "Sanctification of the Spirit." This understood, I presume the whole New Testament phraseology on the subject of the Spirit will be easily understood by every attentive reader. The original phrase is *hagiasmos pneumatou*, and is found only in 2 Thes. 2:13, 1 Pet. 1:2. In both places it appears to refer to the sanctification of the spirit of believers. It is literally rendered "sanctification (or holiness) of Spirit." There is no

article in the original, and no epithet that suggests the Holy Spirit in either passage. God has chosen men to salvation through (or by) holiness of spirit; not through the holiness of his Spirit, but through the holiness of their spirit. When Jesus prayed, (John 17) for the sanctification or holiness of his disciples, it was *through the truth*: "Sanctify them through the truth; thy word is truth." The belief of the truth is therefore, by Paul associated with this holiness or sanctification of spirit. The spirit of God is frequently denominated in these days, "the Sanctifier." Let it be granted that it is the Spirit that sanctifies or separates men to God, still it must be argued from the Record that he sanctifies only through the truth or gospel believed. A sanctified or believer is inconceivable, and as "without holiness (or sanctification of spirit) no man can see the Lord," so, without faith there can be no holiness, and no action acceptable to God.

All persons sanctified to God to any high office or function, were anointed, and thus consecrated to his special service. So all Christians, being priests, are anointed or sanctified by the Holy Spirit through the obedience of the truth, and sprinkling of the blood of Jesus, cleansing their consciences from dead works to serve the living God. In this we find the secret of the most usual epithet of the Spirit: "It is the Spirit of holiness because it is the Spirit of truth." It is the Holy Spirit, because by its influences it makes us holy, and these influences which sanctify are always by and through the truth. When God chose men to salvation, it was through sanctification of spirit, and as a means to this, it was through the belief of the truth. *NOTES FROM TENNESSEE.*

"But sanctify the Lord God in your hearts; and be ready always to give an answer to every man (who) asks you a reason of the hope that is in you, with meekness and fear." 1 Pet. 3:15. The word, "ready," when he says "be always ready," means not only a willingness on our part to impart information to those who may inquire of us in reference to our position religiously, but it also means that we should be prepared to do this in an intelligent and scriptural manner. To say we believe the Bible is the word of God to man, and that it thoroughly furnishes him unto all good works, is, indeed, quite a clear state-