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BAPTISM OF THE HOLY SPIRIT.

ACTS 1: 5.—*Ye shall be baptized with the Holy Ghost not many days hence.*

BAPTISM is of two kinds :—of water, and of the Spirit. The one is an emblem of the other ; but the latter is, by no means, an inseparable attendant of the former. The value of the former arises from its connexion with the latter ; “ for as the body without the spirit is dead,” so baptism by water becomes an empty ceremony, when it is viewed by itself, without regard to the baptism of the Spirit.

Water-baptism has received much and critical attention. Every thing, that could be brought to bear upon the subject, has been most thoroughly investigated, as of the utmost importance. It may well be questioned, whether any mere outward ceremony should be regarded with such general and absorbing interest. It tends greatly to mar the fair proportions of truth, and to cast the thing signified into the shade. Such, it is to be feared, has been the result. But how seldom do we hear or read of the BAPTISM OF THE HOLY GHOST ? This it is, after all, that should call out the feelings, and kindle up the thoughts of those who seek the promotion of Christ's kingdom. If every subject is worthy of consideration in proportion to its importance, then, judging by the interest with which the shadow has been regarded, this, the substance, should have engrossed the spiritual

VOL. XII. No. 5.

energies of God's people in every age. Is it right to think and speak more of John the Baptist, than of Jesus the Saviour? So thought not John himself. "He that cometh after me is preferred before me. I indeed baptize you with water, but *he* shall baptize you with the Holy Ghost and with fire." Such were the declarations of John. How insignificant, even in his own view, was the office to which he was so successfully and honorably devoted, compared with that of him, whose alone was the office of baptizing with the Holy Ghost! "He must increase, but I must decrease."

Let me then turn your thoughts from John to Jesus—from the peculiar province of one, as a forerunner, a baptizer with water, to that of the other as a baptizer *indeed*—a purifier, not of the body only, or chiefly, but of the soul. Be this our theme—**THE BAPTISM OF THE HOLY GHOST.**

Let us inquire,

What is it?

Is it now attainable?

What are some of its consequences?

What will secure it?

When may we look for it?

I. WHAT IS MEANT BY THE BAPTISM OF THE HOLY GHOST?

The words are plainly figurative. John had been accustomed to baptize with water; as the outward sign of spiritual cleansing. More than this he could not do—the heart he could not wash. Jesus could. *He* could pour upon the heart such a flood of light and love, that the work would be done. "He shall baptize you with the Holy Ghost," of which this water is an emblem. Not that the Holy Ghost—a pure, intelligent, omnipresent Being—can be literally poured out like water; but that the influences of that Spirit, the blessings of his presence or favor, would be freely communicated by Jesus to the sons of men. Nor, that these influences of the Spirit would be visible to the eye of mortals: but that the happy subjects of this baptism should

thus be purified from sin, and led, in a remarkable manner, to the maintenance of a holy life. It is something more than is common, in the course of nature, of the presence of the Divine Spirit. It is an intercourse established between God and the soul of man—an intimate communion, an abiding, sensible fellowship—so intimate, that they occupy, in the most delightful union, the same dwelling. “What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God?”

Such is the baptism of the Holy Ghost in a single case. When the instances of these baptisms are greatly multiplied, in the same region, and about the same time; when whole masses—as it were, of a community are simultaneously moved as by one all-pervading mind to seek the favor of God—we are accustomed to speak of such an event as a REVIVAL OF RELIGION; that is, an extraordinary baptism of the Holy Ghost. Such an event occurred very shortly after the prediction, which we are now considering. It was principally to these extraordinary baptisms that the Saviour referred, when he said, as in the text, “Ye shall be baptized with the Holy Ghost, not many days hence.” “The Acts of the Apostles” may justly be regarded as the commentary of the Spirit on this promise of the Saviour

It, therefore, becomes a question of great practical interest,

II. IS THIS BAPTISM NOW ATTAINABLE? Have we as much reason to look for such events now, as in the days of Peter and Paul? Yes, and more. We may not, indeed, expect that the days of miracles will return, that those thus baptized will speak with tongues, and cast out devils, and raise the dead. But we may expect, that men will be baptized, (and not the less for the want of these powers,) in greater number than in any former age of the world.

Let it be remembered, that the gift of the Holy Spirit is the sum of all the blessings, purchased for man by the blood of Jesus. It is the substance and the fulfilment of the promises, both of the Old and New Testaments. It is the subject-matter of the ancient prophecies and of the covenant of grace. “A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh,

and *I will put my Spirit within you*, and cause you to walk in my statutes." This, it was foretold, would especially characterize the days of the second covenant. "I will *pour out my Spirit* unto you." "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." "Until the *Spirit be poured* upon us from on high, and the wilderness be a fruitful field." "And it shall come to pass afterward, that I will pour out *my Spirit* upon all flesh. In those days will I *pour out my Spirit*." As we have already seen, it was this which chiefly attracted the notice of John, as characterizing the time of the Saviour's reign—"the kingdom of heaven." It was of this, principally, that the Redeemer discoursed in his last conference with his disciples, previous to his death. The text is but a repetition of the promise made in that tender and affecting interview.

In short, the gift of the Holy Spirit is the sum and substance of the last will and testament of our Lord Jesus Christ—his grand and abiding legacy to his church. So far was he from confining the visits of this Divine Being to the apostolic age, that he entailed the legacy on every succeeding age to the end of time. "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." It is therefore, with great propriety, that the whole period, intervening between his first and second coming, has been familiarly characterized as *the dispensation of the Spirit*.

"Not by might, nor by power, but by my Spirit, saith the Lord," the kingdom of Christ is to be advanced in this world. Wherever, therefore, the cause of the Redeemer progresses, there the Holy Ghost is given. But we are taught that this kingdom is yet to extend "from the rising of the sun to the going down of the same"—until "the earth shall be full of the knowledge of the Lord"—until "the light of the moon shall be as the light of the sun, and the light of the sun seven-fold"—until "kings shall be nursing fathers, and their queens nursing mothers" in Zion. We are told that the time is coming, when "all flesh shall come and worship before the Lord;" when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom shall be an everlasting kingdom, and all dominions shall serve and obey him;" when "they shall no more

teach every man his neighbor, and every man his brother, saying, 'Know the Lord,' because they shall all know him from the least to the greatest." The time is yet to come, when there shall be heard "great voices in heaven, saying, 'The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.'"

As, therefore, this mighty renovation is to be effected through the agency of the Holy Spirit, we may confidently expect, that, as this period of spiritual glory advances, there will be baptisms of the Holy Ghost, more frequent, more abundant, and far more extensive than in the apostolic age. Yea, that there will be such outpourings of the Spirit in those days, that "the former shall not be remembered, nor come into mind." What, then, is to prevent our cherishing the hope of such blessings even now?

That you may have a glowing, unquenchable desire for such baptism from on high, consider,

III. WHAT ARE SOME OF ITS CONSEQUENCES? When the heavens are bowed, and God comes down to earth, when the Divine Spirit enters the human heart, and there sets up his throne, and there holds the most free, tender, endearing intercourse, it can surely be no just cause for surprise, if large, unwonted, overwhelming communications of love, and manifestations of God in the glory of his holiness, are enjoyed by the highly favored subject of this grace. It would be exceedingly strange if it were not so. If the believer is made to possess a joy to which he was before almost a stranger—a joy to which he can find no parallel in his own previous experience—it is by no means marvelous that to others, not thus favored, his "words should seem as idle tales."

1. First, then, *Christians may expect large measures of love and joy.* "He that believeth on me," saith the Saviour, "out of his belly shall flow rivers of living water. But this spake he of the SPIRIT, which they that believe on him should receive." Is this the privilege of every believer? May every disciple's soul become a living fountain of joy, sending forth its "rivers of living water?" What, then, may not he expect, who has sought and obtained an extraordinary baptism of the Holy Ghost? And are not believers

exhorted to be *filled with the Spirit?* and to be *filled with all the fulness of God?* The very name by which the Redeemer introduced this Divine Guest is indicative of his work. "I will not leave you comfortless; I will pray the Father, and he shall give you another COMFORTER." And not only so, but so much greater blessings were to be communicated to the disciples through this new and abiding companion, that the Redeemer regarded this fact alone as sufficient to warrant his own departure: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him." Yea, more than this; inasmuch as they had not yet asked for this Comforter, he tells them, "hitherto have ye asked *nothing* in my name; ask, and ye shall receive, that your joy may be full." And they found it so, when, having sought and waited "for the promise of the Father," they could say, "THE COMFORTER IS COME." What a joy then filled their hearts?—a "joy unspeakable and full of glory." In the midst of enemies thirsting for their blood, their peace was like a river—"the peace of God, which passeth all understanding."

But the Apostles have not been the only recipients of these favors. In every subsequent age there have been at least a few followers of the Son of God, who have obtained similar baptisms of the Holy Ghost. Some have left, for our confirmation, a record of what the Lord had done for their souls in these visits of grace. Look, for example, at the case of that eminent lady, Mrs. EDWARDS, wife of the venerable President EDWARDS. Having sought and obtained, in the year 1742, the extraordinary presence of the Holy Spirit, she describes her feelings in the following words: "I cannot find language to express how *certain* the everlasting love of God appeared—the everlasting mountains and hills were but shadows to it. My safety, and happiness, and eternal enjoyment of God's immutable love, seemed as durable and unchangeable as God himself. Melted and overcome by the sweetness of this assurance, I fell into a great flow of tears, and could not forbear weeping aloud. The presence of God was so near, and so real, that I seemed scarcely conscious of any thing else. I seemed to be taken under the care and charge of my God and Saviour, in an inexpressibly endearing manner. The peace and happiness which I hereafter felt was altogether inexpressible. The whole world, with all its enjoyments, and all its troubles,

seemed to be nothing ;—my God was my all, my only portion. No possible suffering appeared to be worth regarding : all persecutions and torments were a mere nothing. At night my soul seemed to be filled with an inexpressibly sweet and pure love to God, and to the children of God ; with a refreshing consolation and solace of soul which made me willing to lie on the earth, at the feet of the servants of God, to declare his gracious dealings with me, and breathe forth before them my love, and gratitude, and praise.”

On another occasion she says, “All night I continued in a constant, clear, and lively sense of the heavenly sweetness of Christ’s excellent and transcendent love, of his nearness to me, and of my dearness to him, with an inexpressibly sweet calmness of soul in an entire rest in him. I seemed to myself to perceive a glow of divine love come down from the heart of Christ in heaven, into my heart, in a constant stream, like a stream or pencil of sweet light. At the same time, my heart and soul all flowed out in love to Christ ; so that there seemed to be a constant flowing and reflowing of heavenly and divine love, from Christ’s heart to mine ; and I appeared to myself to float or swim in these bright, sweet beams of the love of Christ, like the motes swimming in the beams of the sun. My soul remained in a heavenly elysium. I think that what I felt each minute during the continuance of the whole time, was worth more than all the outward comfort and pleasure which I had enjoyed in my whole life put together. It was a pure delight which fed and satisfied the soul. It was a sweetness which my soul was lost in.”

Day after day this sweet experience continued almost without interruption for a long period. Once in the house of God, “So conscious was I,” she says, “of the joyful presence of the Holy Spirit, that I could scarcely refrain from leaping with transports of joy. My soul was filled and overwhelmed with light, and love, and joy in the Holy Ghost, and seemed just ready to go away from the body. I had, in the mean time, an overwhelming sense of the glory of God, as the Great Eternal All, and of the happiness of having my own will entirely subdued to his will. This exaltation of soul subsided into a heavenly calm, and a rest of soul in God, which was even sweeter than what preceded it. My mind remained so much in a similar frame for more than a week, that I could never think of it

without an inexpressible sweetness in my soul." The expression of a neighbor, "One smile of Christ is worth a thousand million pounds," affected her so exceedingly, that she says, "I had a strong sense of the grossness of the comparison; and it only astonished me that any one could compare a smile of Christ to any earthly treasure."

In this manner this dear saint continued to enjoy, for a long period, these "*Riches of Full assurance*"—*this Baptism of the Holy Ghost*. Indeed, she never lost the savor of that visit. And what is there in this that is unreasonable? What is it but that, of which Paul spoke, when he said, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as *by the Spirit of the Lord?*" This is, indeed, "a well of water springing up to everlasting life," and sending forth "rivers of living water." God give to every one of you such a baptism! Who, in view of it, does not exclaim—

"Our longing souls aloud would sing,—
Spring up, celestial fountain, spring!"

When this blessing descends upon a community of Christians, it may also be expected that,

2. *Hypocrites will be exposed.* When the graces of a church are at a low ebb, when the world has greatly intruded upon the heritage of the Lord, when the wall of separation is very much broken down, it is a comparatively easy thing for a hypocrite to maintain a reputable standing in the house of God. Like the magicians of Egypt, who found no difficulty with a few of the first miracles of Moses and Aaron, Satan can succeed very well in the attempt to counterfeit common gifts and graces. But when it comes to the Baptism of the Holy Ghost, he is constrained to cry, "This is the finger of God."

In every church, however small, there may be a Judas. In every large church there are, it is to be feared, many professors, who, if they hold on their way, will most certainly arrive at the gates of hell. No sinners are more inaccessible. Speak to the unconverted, and these of course are happy in thinking that they are not of the number. Let the church be reprov'd for their formality and coldness,

and these will often join with you in the rebuke; for none have so good an opinion of themselves as they. Now when a church has been baptized from above, and their fellow-professors are making rapid progress in the way to heaven, hypocrites soon faint and grow weary. They may keep pace with others a while, but presently they lag behind, give over the pursuit, and begin to consult their ease. And now they find fault with their brethren for not stopping in like manner, for running too fast, for laboring so hard, for praying so much, for over-urgency in the effort to bring sinners speedily to seek God. "The day cometh, that shall burn as an oven." "He shall baptize you with the Holy Ghost and with fire." The Spirit of God is like a glowing flame. "For our God is a consuming fire." The fire will scorch and burn as well as melt. The same fire that melts the soul of the Christian, until he overflows with love, will scorch and wither the hypocrite. And now he will writhe under the beams of truth. He becomes mad, spiteful, infuriated; he raves and denounces his brethren and the work of the Lord. He creates a party in the church, or in the community, who band together, like the forty of Jerusalem in the days of Paul, to put down the devoted servants of the cross. Thus it was with those noted hypocrites in the Jewish church—the Pharisees—in the time of the Apostles. Thus it has ever been where God has marvelously poured out his Spirit. This it was that drove President *Edwards* from Northampton—that shut the pulpits of England and America, in many cases, against that eminent servant of Christ, *George Whitefield*—and that has shut out many eminent saints from the hearts and houses of their brethren.

But this opposition will not always assume so decided a tone. It may be too great a venture openly to attack, and unblushingly to rail. The preacher and the cause may be too popular with the common people—too evidently blessed of God. Then the same temper expresses itself in doubtful surmises, in dark insinuations, in cold looks, and in secret plots. In some few cases, these hypocrites will give up their hopes; some will obtain "a good hope through grace;" others, after a while, will cling to their old hopes again, and wax worse and worse. They may find their situations so uncomfortable, as to lead them to seek some other connections, where their minds will not be disturbed, where conscience may go to sleep, as they listen to the smooth things from the lips of their new prophet, where

they may rail against ardent zeal, unrebuked, and hug their delusions. Thus they may draw off from the people of God, weary themselves a few more days in committing iniquity, and then "make their bed in hell."

Oh! for such a baptism on all the churches, that it may soon be said, "the sinners in Zion are afraid, fearfulness hath surprised the hypocrites!"—such a baptism, that every hypocrite shall be constrained to cry, "Who among us shall dwell with the devouring fire, who among us shall dwell with everlasting burnings?" But,

3. A most desirable consequence of this baptism from on high is, that *great numbers will be born again*. Such was the happy result of the baptism foretold in the text. "And the same day there were added unto them about three thousand souls. And the Lord added to the church daily such as should be saved. And the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And they went every where preaching the word. So mightily grew the word of God and prevailed." This continued, for the most part, for the space of the apostolic age, and for a short period subsequent. For a long time, however, during the succeeding ages of corruption, these seasons of grace were very rarely witnessed. A few Christians, a few churches, in obscure places, were occasionally refreshed. At length the heavens were again opened, and Germany, in the days of Luther, received the copious showers. Thousands and tens of thousands were born again. The revival spread, and Europe was filled with the new song.

It is related of the REV. JOHN LIVINGSTON, ancestor of the Livingston family in this country, that, when he was about 27 years of age, June 21st, 1630, at a communion season in the kirk of Shotts, in Scotland, when a multitude of persons were assembled from far and near, he "was with very much ado prevailed on to think of giving the sermon." On this occasion, he found more of the presence of God than at any other time of his life. Having preached "for about an hour and a half from Ezek. xxxvi. 25, 26, he was led on about an hour's time in a strain of exhortation and warning, with great enlargement and melting of heart." "I can speak on sure ground,"

said the Rev. Mr. Fleming of Cambuslang, about twelve miles from Shotts, "that near five hundred had at that time a discernible change wrought in them, of whom most proved lively Christians afterwards. It was the sowing of a seed in Clydesdale, so that many of the most eminent Christians in that country could date either their conversion, or some remarkable confirmation of their case, from that day." It was a *Baptism of the Holy Ghost*.

About the year 1732, something of the same kind occurred in Germany, at Saltzburg, among the Roman Catholics. God was pleased to pour out his Spirit on the people in so remarkable a manner, that above twenty thousand of them, merely by reading the Bible, were determined to throw off popery and embrace the reformed religion; and became so very zealous for the gospel, as to be willing to suffer the loss of all things in the world, and actually to forsake their houses, lands, goods, and relations, to enjoy the pure preaching of the gospel;—with great earnestness, and tears in their eyes, beseeching protestant ministers to preach to them wherever they came, when banished from their own country.—(See *Edward's Call to United Prayer*.)

Nearly at the same time, and for many years afterwards, the Holy Spirit descended, in a remarkable manner, upon New England, and other British provinces in America, and also many parts of England, Wales, and Scotland, when multitudes were born again. This work was, to a very great extent, connected with the labors of WHITEFIELD, who began to preach in 1736, and rested from his labors in 1770. From the first, he sought, and seems to have obtained, this Baptism of the Holy Ghost. Though he preached about eighteen thousand times, the number of souls that were led under his preaching to seek the Lord was far greater. Scores often, and not seldom hundreds, were hopefully converted under a single sermon. As the result of one day's preaching in Moorfields, London, he received about one thousand notes from persons under conviction. And soon afterwards, upwards of three hundred were received into the society in one day. At Cambuslang, about four miles from Glasgow, in Scotland, "persons from all parts flocked to hear, and many went home convinced and converted to God. People sat unwearied till two in the morning, to hear sermons, disregarding the weather."

“Thousands and thousands were melted down under the word and power of God.” I forbear to speak of more recent days. Most of you are familiar with the fact, that, since the commencement of the present century, it has been not an unfrequent occurrence, for widely-extended communities in this country, thus to be refreshed with the baptism of the Holy Ghost.

We may, therefore, very reasonably expect, that, if the people of God in this city with one heart seek and obtain a baptism of the Holy Ghost, not a few hundreds only, but thousands and tens of thousands will be born again. Nothing else will save these crowds, that are pressing on to destruction. We must be baptized with the Spirit, or they will surely perish. Oh! for a speedy and mighty outpouring!

IV. WHAT, THEN, WILL SECURE IT?

1. *Extraordinary prayer.*—God says, in reference to the rising glory of the church, “I will yet for this be inquired of by the house of Israel to do it for them.” Hear how he calls upon his people thus to seek and secure this blessing. “Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.” Look, too, at his promise;—“When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I, the Lord, will hear them; I, the God of Israel, will not forsake them. I will open rivers in the high places, and fountains in the midst of the valleys.” Compare this promise with that given to the believer, in reference to the Holy Spirit, under the image of “rivers of living waters.” In respect to what, was the promise given, “Ask, and ye shall receive, that your joy may be full?” And to what did the Saviour refer, when he said, “Ask, and it shall be given you; seek, and ye shall find?” You have the answer in close connexion;—“If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the *Holy Spirit* to them that ask him?” Yes, this, the greatest, richest blessing that even God can bestow, he has pledged himself to give to them that ask him.

Look now at the conduct of the apostles, and you find them acting in accordance with this belief. They had received the immuta-

ble promise, "Ye shall be baptized with the Holy Ghost, not many days hence." The Saviour, moreover, had told them, "Wait for the promise of the Father, which ye have heard of me." But how did they wait? Was it enough for them that the Saviour had told them that the day was at hand? No doubt they believed his word, and this was proof enough for them that the baptism would come. But they seemed to have understood that there was a close connexion between extraordinary prayer, and the fulfilment of the promise. "Then returned they unto Jerusalem, and all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." And at the very time when "they were all filled with the Holy Ghost, they were all with one accord in one place." *Livingston* spent a large portion of the night before preaching the sermon at Shotts, with some Christians, in prayer and conference. *Whitefield* spent two hours in special prayer the night before he was ordained. In the early part of his ministry, he had great comfort in meeting every evening with a band of Christians to spend an hour in prayer for the success of the gospel, and for all their acquaintance, so far as they knew their circumstances. In this he had uncommon satisfaction. Sometimes whole nights were spent in prayer. "Often," he says, "have I seen them overwhelmed with the Divine presence, and crying out, Will God, indeed, dwell with men upon earth?" Sometimes at midnight, after he had been wearied with the labors of the day, he found his strength renewed in this exercise. Such were the sources whence this wonderful man drew his amazing power.

To secure, then, this gift—the Baptism of the Holy Ghost—we must *pray*, and *plead*, and *wrestle*. We must pray, not intermittently, but "without ceasing." The prayer that we offer must be prayer indeed—the breathing of the soul—the full beating of the heart. It must be uncommon, persevering, believing, ardent, importunate. In a word, it must be *the effectual, fervent prayer of the righteous*.

2. But more. *We must make an extraordinary, unreserved consecration of our souls to Christ*. It can scarcely be questioned, that this was done by the apostles repeatedly, during those ten days in which they were waiting "for the promise of the Father." *Whitefield*, at the moment of his ordination, thus gave himself away to

his Redeemer. "I offered up," he says, "my whole spirit, soul, and body, to the service of God's sanctuary." Thirty-five years afterwards, he made the declaration, "I call God to witness, (and I must be a cursed devil and hypocrite, to stand here in the pulpit, and provoke God to strike me dead for lying,) that I never had the love of the world, and never felt it, one quarter of an hour in my heart, since I was twenty years old." And, truly, his life was a most abundant confirmation of this statement.

Of *Mrs. Edwards* it is related that, previous to those seasons already spoken of, in which her soul overflowed with joy, she was led again and again to make a new and most solemn dedication of herself to the service and glory of God, an entire renunciation of the world, and a resignation of all to God. This was done repeatedly for several years, and at each time followed for a long period by "a degree of spiritual light and enjoyment, which seemed to be, in reality, an anticipation of the joys of the heavenly world."

Such, too, was the consecration made of himself, by *James Brainard Taylor*, on the memorable day in which he was baptized with the Holy Ghost—a day to which he ever after looked back as the most important era in his Christian life. "I had," he says, "an increasing desire that the Lord would visit me, and fill my soul with the Holy Ghost—my cry to him was, 'seal my soul for ever thine.' My earnest desire then was, as it had been ever since I professed religion six years before, that all love of the world might be destroyed—all selfishness extirpated—pride banished—unbelief removed—all idols dethroned—every thing hostile to holiness, and opposed to the divine will, crucified; that holiness to the Lord might be engraven on my heart, and evermore characterize my conversation. At this very juncture, I was delightfully conscious of giving up ALL to God. I was enabled in my heart to say, 'Here, Lord, take me, take my whole soul, and seal me thine—thine now, and thine for ever.' There then ensued such emotions as I never before experienced—all was calm, tranquil, silent, solemn—and a heaven of love pervaded my whole soul. I had a witness of God's love to me, and of mine to him. I was dissolved in tears of love and gratitude to our blessed Lord. He came as King, and took full possession of my heart. Since that blessed season, I have enjoyed times of refresh-

ment, in which I have obtained *nearer* access to God. O, the peace which I have had, and joy in the Holy Ghost! It has flowed as a river. I have been happy in my Lord: I have exulted in the God of my salvation."

Such is the testimony of those who, being dead, yet speak. Who will go and do likewise? Here—now—at this table of the Lord? Yes, give to him your all for time and eternity. It is only thus that you can know what is meant by the *riches of full assurance*. Let not the worldly professor think that he can grasp the world and fill his heart with it, and at the same time have these ravishing joys. Oh, no! it is a vain hope. Let go your hold of the world; tread it under your feet; empty your heart, and bid the Holy Spirit welcome. And do it for eternity. Do you wish such a baptism? Wish it! How can you not? Can it be possible that there is here one blood-washed soul, that does not wish to experience this "joy unspeakable and full of glory?" What! a Christian, and yet content to live so far from Christ? A Christian, and yet no ardent desire to have the Spirit come thus to dwell without a rival in your heart? It cannot be! You are deceiving yourself. "*If any man have not the Spirit of Christ, he is none of his.*"

Is it then desirable that Christians should have such large measures of love and joy—that hypocrites should be alarmed, and aroused from their delusions—and that thousands of perishing souls should be born again? Then, how immensely important that you and I, that every Christian should enjoy a baptism from above! Without it, it is in vain for us to attempt to bring dying sinners to Christ. Oh seek an extraordinary baptism. Look for a mighty outpouring. The Spirit is now descending. We feel that he is near. Others feel it;—

"A rill, a stream, a torrent flows,
But pour a mighty flood!
Oh! sweep the nations—shake the earth,
Till all proclaim thee God."

V. WHEN MAY WE LOOK FOR THIS WONDROUS BLESSING? Not of course until we are waiting for it by prayer and entire consecration to the service of God. "Ye shall be baptised with the Holy Ghost *not many days hence*. "It is not for you to know the times

or the seasons, which the Father hath put in his own power." God knows best when to manifest himself in great power—when his glorious visit will be most suitable and most appreciated.

"*Not many days hence.*" The promised blessing will come. "Though it tarry, wait for it. For yet a *little* while, and he that shall come, will come, and will not tarry. Behold, I send the promise of my Father upon you. For the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in ; behold, he shall come, saith the Lord of hosts."

But will he come to *you* ? to this church ? Are you waiting, looking, praying ? Have you made the full and joyful consecration ? Can you now say, " My Redeemer is mine, and I am his ? " Oh ! " the boundless bliss ! " " Ye shall be baptised with the Holy Ghost, *not many days hence.*"

Let this spirit of extraordinary prayer, and entire consecration, pervade the hearts of Christians extensively, and soon, very soon, will copious showers of Divine influence descend on *all* the churches, allaying, at once, all unhallowed passions and prejudices, introducing every where the meekness and gentleness of Christ, and quickening into life and vigor a thousand sacred charities, to bless the world and bring honor to the Redeemer. Come, then, thou blessed Spirit, come quickly. *Amen.*