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THE BAPTISM OF THE HOLY GHOST
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INTRODUCTION

It is claimed by many that the days of miracles, which accompanied the Baptism of the Holy Ghost on the day of Pentecost, are past. It is also denied in the pulpit and the pew that the Holy Ghost comes into the soul of the believer and dwells there. It is also boldly proclaimed from pulpit and pew that the baptism of the Holy Ghost as received on the day of Pentecost, was only for the one hundred and twenty believers to usher in the Holy Ghost, and that it is not promised to the church today, and, therefore, need not be sought nor expected. They claim that no one experiences the same baptism today subsequent to regeneration.

I have even known Methodists -- think of it -- members of that church which was cradled and nursed by the Holy Ghost, make the above claims and assertions.

This is only a fulfillment of the Scriptures, "That in the last days . . . men shall be lovers of their own selves, . . . unholy, . . . lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." (II Tim. 3:1-5.) It is my purpose in this little book, God helping me:

First. To show by the Holy Bible -- God's word and not man's -- that the baptism of the Holy Ghost was experienced on the day of Pentecost, and at other times and places and by other people, and the same baptism is promised to all believers today.

Second. That it is the privilege of every believer, and God commands every believer to get it, which command, if broken, will plunge that person into hell.

Third. That the Holy Ghost purifies the heart of the believer, and on the condition of faith in God, gives him that "holiness, without which no man shall see the Lord." (Heb. 12:14.) Having shown this, dear reader, will you not fall upon your face before God, and cry mightily for the same? You can, then, be a power for God, and be used by Him in tearing up sin and winning precious souls for His service.

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01 -- THE BAPTISM IS PROMISED TO ALL BELIEVERS

First. We proceed to show that the Holy Ghost was received on the day of Pentecost by the one hundred and twenty followers of the Lord Jesus Christ. "Peter stood up in the midst of the disciples . . . the number of names together were about one hundred and twenty." (Acts 1:15.) "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." (Acts 2:1-4.)

The baptism of the Holy Ghost was experienced by other people at other times and places. In Acts 8:5-12, we find Philip had been to Samaria and had had some converts. After this the Apostles at Jerusalem sent Peter and John to Samaria, "Who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet He was fallen on none of them: only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost." (Acts 8:15-17.) Can it be plainer? "They received the Holy Ghost." They did, or did not; if not, the word of God is not true. "Yea, let God be true, but every man a liar." (Rom. 3:4.)

In the tenth chapter of Acts we find the case of Cornelius. Cornelius was a regenerated man, and living a pure life before God. This is easily seen in a few passages of Scripture which I will give you. He was just the opposite of a sinner -- "a devout man." (Acts 10:2.) A man can not be devout, and, at the same time, have his back toward God. This man "feared God," and "prayed to God alway." A man working against God can not pray to Him alway. God Himself settles all questions concerning Cornelius by saying, "What God hath cleansed, that call not thou unclean."

(Acts 10:15.) When God speaks let all men hold their peace. He was a just man, or justified. (Acts 10:22.) Cornelius was fasting and praying (Acts 10:30), when "an angel of God" appeared unto him, and said, "Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God." (Acts 10:31.) Yet God says, "The sacrifices of the wicked are abomination to the Lord." (Prov. 15:8)

Fasting is very uncommon with sinners anyway. "While Peter yet spake these words, the Holy Ghost fell on all them who had heard the word." (Acts 10:44.) They received the Holy Ghost as they did on the day of Pentecost. (Acts 10:47). This fact is rehearsed, and made yet clearer in Acts 11:14-17. This shows that they received Him, the same as the disciples did on the day of Pentecost. (Acts 11:17.) Yet they were so in need of the Holy Ghost that the Lord picked up Peter, many miles away, and sent to tell them about Him. (Acts 10:19, 20.) Peter says, "They, Cornelius and the household, received the Holy Ghost" just as we did in the beginning; and that He purified their hearts, and He was received by faith. (Acts 15:8, 9.) Therefore, the Holy Ghost has been received by others than those on the day of Pentecost. His work, in the believer, is not that of forgiving, but of cleansing or making pure the believer's heart. (Acts 15:9.) It is "the pure in heart" that see God. (Matt. 5:8.) Will any one deny that the Holy Ghost has been received by believers since the day of Pentecost?

That the same baptism is promised to "all believers." Only one witness is necessary, that of Peter: "Ye shall receive the Holy Ghost," . . . "for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:39.) I do not want to add a thing.

Can anything be clearer? "For all that the Lord shall call." Has He called you, dear reader? The Bible is true or it is not true. If true, the same baptism of the Holy Ghost is promised to all believers, so to you. Peter ought to know, ought he not? "All Scripture is given by inspiration of God." (II Tim. 3:16) Why did God inspire Peter to make this .bold declaration if it is not for "all" of God's children?

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02 -- ALL BELIEVERS ARE COMMANDED TO RECEIVE THE BAPTISM

Second. That it is a command from God to every believer, which command, if broken, will plunge that person into hell. It is commanded by our Saviour and recorded in Luke 24:49. The disciples were commanded by Jesus Himself to seek until they received the promise of the Father, which promise, Peter says, is "the baptism of the Holy Ghost." (Acts 2:16.) Jesus commanded more than five hundred not to depart from Jerusalem, but wait there until they received this baptism of the Holy Ghost. (Acts 1:4.) Telling them in the eighth verse "They should receive power after that" they received this same baptism. What! they should not preach the gospel until they received the baptism of the Holy Ghost?

To whom was the promise? Let Peter answer. "To all that the Lord our God shall call." (Acts 2:39.) Would God prepare something for "all" His children, as a preparation of work He has for them to do (Acts 1:8), and forbid some to do this work without this preparation, and permit

others to do the same work without the same preparation? No, verily. "He is no respecter of persons." (Rom. 2:11.) What He requires of one under certain given circumstances He requires of "ALL" under the same circumstances. Then I ask you, dear reader, are we freed from the command to "wait for the promise of the Father."

But this is not all. With still more force and greater clearness comes the declaration of James: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin. (James 4:17.) When Jesus says the baptism of the Holy Ghost is "the promise of the Father," I must believe it is a good thing. When Peter says it is for "all that the Lord our God shall call " (Acts 2:39), I must believe that takes me in, and I certainly know to receive it. Then when I see in Acts 1:8, that Jesus says I will get power when I receive the Holy Ghost, I am forced to believe it to be good. James says I commit sin if I fail to do it, and I find this command is binding on me. "He that saith, I know him; and keepeth not his commandments, is a liar, and the truth is not in him." (I John 2:4.) "All liars shall have their portion in the lake that burneth with fire and brimstone." (Rev. 21:8.) What will you do, dear reader? God offers us something. We must not reject it.

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03 -- THE BAPTISM OF THE HOLY GHOST PURIFIES THE HEART

Third. That the Holy Ghost purifies the heart of the believer, and, on the condition of faith in God, gives him that "holiness without which no man shall see the Lord." (Heb. 12:14.)

We will proceed to show by the Holy Bible, that those who received the Holy Ghost on the day of Pentecost were regenerated, as we have already shown in the case of Cornelius. "As many as received him (Jesus) to them gave he power to become the sons of God, even to them that believed on his name." (John 1:12.) Had the one hundred and twenty received Him and believed on Him? "They were disciples." (Acts 1:15.) No one will deny that they had after such testimony

"When he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease." (Matt. 10:1.) Does Jesus give such power as this to sinners? "Behold, I send you forth as sheep in the midst of wolves." (Matt. 10:16.) Do you find sinners anywhere in the Bible likened unto sheep? "It is not ye that speak, but the spirit of your Father which speaketh in you." (Matt. 10:20.) Do you find the Spirit of the Father in the sinner directing his conversation?

"He ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils." (Mark 8:14, 15.) Will you accuse Jesus of ordaining sinners, and sending them "forth to preach," and giving them power to "cast out devils?" Would this not be a house divided against itself? Oh, surely they were sons of God and followers of Christ, and not followers of the devil?

After the seventy had been out on their mission for their Master they returned, telling the glorious results. Jesus then settles the question beyond any doubt. Hear Him: "Notwithstanding in this rejoice not, that the spirits are subject unto you, but rather rejoice because your names are written in heaven." (Luke 10:20.) Now what will you say, dear reader? Jesus says in plain words,

"their names are written in heaven." Have sinners "their names written in heaven? " No. That is why we are working with them and praying for them. What then?

Again, they must be His followers, sons of God. Hear the Son of God speak again: "And Jesus said unto them, verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel." (Matt. 19:28.) What! speaking of those whom He says "have followed Him in the regeneration?" Then can any mortal man say "they were not regenerated," sons of God, and had their names written in heaven?

Again, "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled." (John 17:12.) Were they lost? Jesus says, "None of them is lost but the son of perdition."

Again, "They are not of the world, even as I am not of the world." (John 17:16.) Then was Jesus of the world? if not, He says they were not.

Surely no one who believes the Bible will rise in the face of so many passages of Scripture and say "they were not sons of God," regenerated people. At least a part of them were, and if we find one was then we have proved our point. But Jesus says they need something more, and that is "the baptism of the Holy Ghost." We find they received it in Acts 2:14. It came upon them suddenly. The outward manifestation of it is seen in their power with God over men, which had not been equaled up to that time. (Remember Acts 1:8.)

But what special work did this baptism do for those who received it? They were already His children-regenerated; Let God answer through Peter's lips who is now on fire for God: "And God, who knoweth the hearts, bear them witness, giving them the Holy Ghost, even as he did unto us. And put no difference between us and them, purifying their hearts by faith." (Acts 15:8, 9.) Then what was the work wrought in their hearts by the baptism of the Holy Ghost? God says it was heart purity; cleansing or purifying their hearts, and He also says it was received by faith.

Jesus tells us, "Blessed are the pure in heart, for they shall see God." (Matt. 5:8.) We find in Hebrews that "without holiness no man shall see the Lord." (Heb. 12:14.) If heart purity prepares us to "see God," and we can not see Him "without holiness," and if "the baptism of the Holy Ghost" gives us "pure hearts," it must make us "holy." (See Ezek. 20:12 and Rom. 15:16.) Then if we reject -- no, neglect -- the work of God which makes us pure or holy, can we "see God?" Again, if regeneration had failed to give them pure hearts, and the baptism of the Holy Ghost was necessary to prepare them to see Him, can we see Him with less preparation?

Were the Apostles or disciples regenerated? God's word being true they were certainly regenerated. They were first regenerated, and afterwards the baptism of the Holy Ghost made them "pure in heart" by faith.

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Dear reader, let me ask you with God's servant of old "Have ye received the Holy Ghost since ye believed?" (Acts 19:2.) If you have not, let me exhort you in Jesus' name for the good of your soul, and the souls of those about you with whom you have no power, as father, mother, or loved one, to hurry to Christ and wait before Him, with a complete consecration to God until you receive "the baptism of the Holy Ghost." "Ye shall receive power after that the Holy Ghost is come upon you." (Acts 1:8.) Then as parent you can bring your children to God, or as child you can bring your parents to God. If you are a minister, or in any way a worker for Christ, your services will not be in vain when ye "receive the baptism of the Holy Ghost," because He has said "Ye shall have power after that the Holy Ghost is received." Your words will no longer be of no effect. They will be accompanied by an unction of the Holy Ghost, and will fall with power on those with whom you may plead.

Do you find a need of more power? If so, get the baptism of the Holy Ghost. Then you will have the dynamo of power from heaven in you. Oh, my dear reader, get it, and rescue your family. Get Him, the Holy Ghost, and be more fruitful for your Master. Get Him, so as to be a victor in your combats with the devil. Get Him, and help in this mighty battle in which souls are the spoils. The Holy Ghost is the mighty magazine of Almighty God. From Him, our Captain expects us to draw our ammunition (power), so we will be thoroughly equipped for the battle and come off the field victorious soldiers, and come before Him with triumph to His honor.

Dear reader, if you are in the battle without the Holy Ghost get Him at once. If you have not enlisted do so at once. Get "the baptism of the Holy Ghost," and in His name and in His strength we will let the devil know whose banner we are fighting under. Then we will be enabled to exclaim with Paul at the end "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (II Tim. 4:7, 8.)

Dear reader, we are having to resort to entertainments, suppers, refreshments, bazaars, and other unscriptural means for financial support to raise salaries, to build churches, etc. The God we serve is no pauper, nor is He made to step out of His own holy work to get support. What, then? how are we to get the money? I answer, by first getting power, which is required and necessary in any movement. Also get sufficient power to accomplish the work undertaken. How will we get such compelling power? Claim the promise of Jesus: "Ye shall receive power after that the Holy Ghost is come upon you." (Acts 1:8.)

How is it? Get the Holy Ghost Himself, then we have Almighty power sufficient for any holy, upright undertaking. Yet to draw crowds we resort to paid choirs without Jesus, fine churches, and pulpits filled with science, signs of the times, oratory, etc. God says, "Preach the word." (II Tim. 4:2.) Jesus says, "And I, if I be lifted up from the earth, will draw all men unto me." (John 12:32.) Not drawn to the sermon, preacher, or church, but to Jesus. What! how will we solve the problem? We need power sufficient to draw the people from places of vice, such as the race-track, ball-room, theater, card-table, church entertainments, saloon, church socials, circuses, poolrooms, etc. We want to draw them from these things to the church of God.

Dear reader, sufficient power will do this. Allow me to suggest the plan of Jesus, "Ye shall receive power after the Holy Ghost is come upon you." (Acts i 8.) Then we have Almighty power which is evidently sufficient. Still further, and of more importance, is this fact, we need power to bring the sinner to the Lord. He runs over church membership, wades out of water baptism, laughs at the feeble efforts of the church to save him, and goes on down to hell. Is there a remedy? Certainly. Let me answer again, POWER. Power is what we need; then His promises fall open, sinners bow to the word and are saved.

This same power fits the Christian to labor for the Lord, leads the Christian into the promised Canaan of perfect love, and makes it possible for him to pray, to shout, to live, and to exhort sinners effectively, and to edify the believers. Praise the Lord for the power of the Holy Ghost. God grant that you, my dear reader, may have the promise of the Father, "the Holy Ghost sent down from heaven." (I Peter 1:12.)

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THE END