

he prayed more earnestly; and his sweat became *as it were* great drops of blood falling down upon the ground" (Luke 22:44). Luke is always precise in the use of language. Especially is this true of his description of the demonstrations which accompanied the descent of the Spirit upon the Apostles on the day of Pentecost. Luke was not there, of course, when it happened. He is relating what he has been told by others who were present on the occasion. "Suddenly there came from heaven," he tells us, "a sound *as of* the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, *like as of fire*; and it sat upon each of them" (Acts 2:1-3). Not a real wind, but the *sound* as of a mighty wind; not actual fire, but tongues parting asunder which had the appearance of flames of fire. These similes—and there are many others of like import throughout the Bible—all indicate how difficult it must have been for the Spirit, in preparing the permanent record of these earth-shaking spiritual experiences, to describe them adequately in human language. Of course, there is nothing surprising about this fact. The mysteries of the Being of God (the "ultimates") are facts which in themselves lie beyond the pale of human experience and are therefore always in some measure incommunicable to us; hence, they must be apprehended by faith (Heb. 11:6). We shall have to be content, therefore, with only partial knowledge, such knowledge as the Holy Spirit has seen fit to vouchsafe us, through the instrumentality of inspired men, in the Word of Life. For the fact remains that in this earthly life we do "see in a mirror, darkly." Our physical senses, instead of opening the real world to our view, actually shut it out. This of course is in adaptation to our present terrestrial environment. Only when we shall have laid aside the veil of this flesh shall we be able to discern Reality "face to face." This, moreover, will surely be a psychical rather than a physical vision. (Cf. 1 Cor. 13:12, 1 John 3:2, 2 Cor. 5:7, James 1:23, Phil. 3:12, Matt. 5:8). Hence, insofar as this present life is concerned we shall have to be content with what has been revealed (cf. again Deut. 29:29).

6. The Proper Approach to the Subject

How shall we approach the study of the Holy Spirit and His work? This is a matter of utmost importance.

In the first place, *we must come to our task in profound*

humility and with profound reverence. Jesus said on one occasion: "Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come" (Matt. 12:31, 32). Certainly these words should be sufficient to impress upon our minds the deep seriousness of our subject. Let my right arm be withered, let my body be made impotent, let my tongue be silenced forever, ere I should speak or write a single word derogatory of the Spirit of God. I might in a moment of despair deny the deity of Jesus, but if I experience a change of heart, about face, and accept Him as the Son of the living God, I may enjoy the salvation which He offers on the terms of the Gospel. I may, as a member of His body, neglect His ordinances; I may forsake the assembly of the saints; I may turn my back upon Him in neglect and indifference; but if I come to myself and return to the fold in penitence and contrition, the Father will receive me back with outstretched arms (Luke 15:20). But if I as an alien blaspheme the Spirit, or as professing Christian do despite unto the Spirit of grace (Heb. 10:26-29), I am in grave danger of alienating myself forever from God's mercy. In view of these facts, therefore, one dare not approach the study of the Holy Spirit in a flippant or frivolous state of mind; the very gravity of the subject forbids such an attitude.

In the second place, *we shall have to decide at the very outset what sources of information we shall accept as reliable, and what sources we shall reject as unreliable, with respect to the Holy Spirit and His operations.* This is perhaps the most important decision we shall be called upon to make: in fact everything depends upon it. Now, as far as I know, there are only two sources to which we can appeal: 1. To human impulses, emotions and experiences. 2. To the Bible itself, which is the Book of the Spirit.

Are we justified in accepting human emotions and experiences as trustworthy sources of information regarding the Holy Spirit and His work? Time was, not so long ago, when prevailing systems of theology were prone to explain almost every emotional experience, within a "religious" setting, as an operation of the Holy Spirit. People were told that they could not come to God for salvation, but must work, watch and pray for God to come to them in some "extraordinary" manner. They

were told that they were as dead spiritually as Lazarus was physically, and that as a special miracle was required to bring Lazarus forth from the grave, so a special "miraculous" manifestation of the Spirit was necessary to lift them out of the grave of moral corruption into which they, with all mankind, had fallen. The dogma of "miraculous conversion" was but the natural corollary of those of "total depravity," "original sin," and "baptismal regeneration" (as exemplified in so-called infant "baptism."). Hence they must hear the anthem of a choir invisible; they must see a ball of heavenly fire; they must be visited by an angel; or they must be caught and held in the grip of a mysterious and overpowering ecstasy, before they could be considered "elected" to receive the benefits of God's grace. Every conversion was looked upon as a "miracle"—a special act of Divine mercy, by which the sinful ("totally depraved") human heart was "fertilized," so to speak, by this special operation of the Spirit and thus made capable of attending to, and receiving, the Gospel call (2 Thess. 2:14, Rom. 1:16). Under this view, grace was defined as "a supernatural gift infused in the soul, making it pleasing to God." Thus conversion was described as *mystical*, and not *psychological* as presented in Scripture (Isa. 6:9-10, Matt. 13:14-15, Acts 28:25-27). "He that will, let him take the water of life freely" (Rev. 22:17) was a forgotten text.

Under this teaching alien sinners were exhorted to pray for the spirit to come upon them "with saving power." Some would pray for days at a stretch without receiving any unusual "experience," and failing to do so would give up in despair feeling themselves hopelessly lost. Others would become ecstatic: some going into trances, some even into a state of catalepsy. Others would roll on straw conveniently provided for the purpose, whence they were dubbed "Holy Rollers." And there were those who, though unable to attain to a state of emotional frenzy, would nevertheless experience an inward glow which they accepted as evidence of their divine "call." In some cases, on relating their "experiences," they were accepted as candidates for baptism by the vote of the local congregation; in others, the congregation, while not taking any formal vote, would accept them into fellowship according to the "rules of the church." Eminent revivalists would report some "converted"; others, "hopefully converted"; others, "joyously converted"; and still others, "gloriously converted."

I recall two cases in my own personal experience. A good woman told me on one occasion, in the course of a meeting I was holding for a church in Kentucky, that she was waiting to be "knocked down" like Saul of Tarsus was; short of that, she said, she could never consider herself genuinely converted. (To be sure, there was no likelihood of her ever being called to the apostleship; cf. 1 Cor. 9:1.) At another time I was holding a series of meetings in a small town in Indiana. A certain gentleman attended the meetings quite regularly, who had been born and reared a Quaker. One day he went home, became involved in an argument with his wife, which he finally settled by giving her a good trouncing. Later he told his neighbors that the "Spirit" had "moved" him to administer the "thrashing" as a corrective measure. This of course was one of the many cases in which individuals twist their "theology" to support their deeds instead of conforming their deeds to Bible teaching.

The Friends (Quakers), though dignified in their religious practice, and sane and honorable in their living, and for whose piety we have the highest regard, are nevertheless proponents of this type of theology. They meet for public worship, but neither say nor do anything until "the Spirit moves" someone to sing, pray or exhort. They reject water baptism altogether and claim Holy Spirit baptism. In this respect they are consistent, to say the least. The Apostle tells us expressly that there is "one Lord, one faith, one baptism" (Eph. 4:5). In the light of this assertion, obviously there cannot be two baptisms connected with Christian faith and practice: there must be only one. If therefore we are to experience Holy Spirit baptism, we should abandon baptism in water; conversely, if we are to be baptized in water, we should not expect to receive Holy Spirit baptism. This certainly is one point on which there can be no disagreement on the part of all who profess to follow the New Testament. What, then, did Jesus mean when He said: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit"? (Matt. 28:19). Surely, the records of the conversions given us in the Book of Acts provide the correct answer to this question beyond possibility of reasonable doubt!

The question before us here is this: *Are we justified in accepting human emotions and experiences as reliable sources of information concerning the Holy Spirit and His work?* I answer emphatically, No: for the following reasons:

1. *There is no support for this type of "theology" in the New Testament.* There is not the slightest ground anywhere in Scripture for the assumption that the human mind itself is incapable of responding to the Gospel message; that is to say, that a special operation of the Spirit is required, in addition to the preaching of the Gospel, to quicken the mind into receptivity. On the contrary, we are told explicitly that "the gospel is the power of God unto salvation to every one that believeth" (Rom. 1:16); not just a power, mind you, nor one of the powers, but THE power of God unto salvation. Similarly we are told that "belief cometh of hearing, and hearing by the word of Christ" (Rom. 10:17). The whole Christian missionary enterprise has, from the very beginning, been predicated on the fact that where there is no Gospel message, no Bible to be read, no Gospel to be preached and heard, there can be no faith, no conversion to Christ. (1 Cor. 1:21, Rom. 10:14-15, 1 Thess. 2:13, etc.). Cf. Rom. 10:6-10: here we are told expressly that "the righteousness which is of faith" asks not for a special manifestation of Christ, either from heaven above or by a return from the dead, but trusts in the word of faith, which is always near at hand for reception into the heart (Cf. 1 Cor. 15:1-8, Luke 16:29-31). There is no evidence anywhere in Scripture to indicate that any faculties are imparted to the human mind in conversion, or any old ones annihilated. The renovation of the human intellect, or purification of the human heart, is not effected by the creation of new faculties or affections. What does happen in conversion is that a new Object (a Person, the Lord Jesus Christ Himself, the One Altogether Lovely) is presented to the faculties, affections, and volitions of men; this new Object apprehends and engages the powers of the human understanding, captivates the affection of the human being, and consequently directs or draws the whole man into new aims, endeavors, and pursuits. (Cf. John 12:32, Rom. 2:4, 2 Cor. 7:10). Whatever quickening of the mind or heart that may take place at the beginning of conversion is accomplished by the entrance of the Word, because the Spirit is in the Word and His Spirit-power is exercised through the Word. (Cf. Psa. 119:130, 119:105; John 6:63). There is not one iota of Scripture evidence that the Holy Spirit ever effected the conversion of a single soul *independently* of the preaching or hearing (or reading) of the Word; nor is there any evidence that, in conversion, the Holy Spirit is compelled to operate *in addition to* the Word. On the contrary, throughout the New Testament, the Gospel is presented as a great amnesty proclama-

tion to all people on specific terms. These terms are belief in Christ, repentance from sin, confession of Christ, and baptism into Christ (Matt. 16:16, John 20:30-31, Acts 16:31, Rom. 10:9-10, Luke 13:3, 2 Cor. 7:10, Matt. 10:32-33, Acts 2:38, Gal. 3:26-27, Rev. 22:17).

2. In the second place, observation proves that *this type of "theology" thrives largely among the more emotionally controlled persons.* The more ignorant a man is, the more superstitious he is; and the more superstitious, the more susceptible he is to all forms of religious fanaticism. Orgiastic and ecstatic cults have flourished in all ages, and particularly in the ancient pagan world (as in the Dionysiac, Orphic, and Mithraic "mystery religions"). So-called "Holiness" cults of modern times follow the same general psychological patterns of emotional intensity and frenzy.

3. In the third place, *modern psychic research has proved that the extremes of emotion oftentimes brought on by a un-disciplined revivalism can be induced in a setting that is wholly non-religious in character.* The facts of hypnosis and auto-hypnosis are too well-known today to be questioned. Men do have the power to hypnotize other persons, even to reduce them to a state of catalepsy; and men do under certain psychological conditions hypnotize themselves. Such phenomena have been demonstrated independently of any religious setting. The simple fact is that the person who goes into a trance is self-hypnotized. As a matter of fact all the phenomena of emotional revivalism can be explained on purely psychic grounds.

4. *In the fourth place, persons who follow the leading of their emotions exclusively, in the matter of religious experience, soon become fanatics.* They become proud and puffed up in their own conceits, and utterly blind to their own faults. I knew a man one time who was a master at inducing trances in revival meetings, and who prayed at home so long and loudly that he kept his neighbors awake into the wee small hours of the morning. It was discovered later that he was responsible for the disappearance of a number of luscious hams from his neighbors' smokehouses. As a pioneer evangelist once put it: There are two classes of church members to be watched,—the *petrified* who are dried up and ready to be blown away, and the *sanctified* (that is, the "perfectionists"), who have quit worshiping God and gone to worshiping themselves.

5. In the fifth place, *there can be no reason for thinking that the Holy Spirit is the author of all the conflicting experi-*

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ences and "revelations" which men have claimed for themselves. Practically all the isms and cults abroad in the world to-day are justified by their protagonists on the ground that they had their origin in "religious experience," that is, in some special "revelation" or "illumination" from the Spirit of God. If this be true why in the name of reason are they so contradictory? Surely the Holy Spirit does not "inspire" or "illumine" one man to preach up Lutheranism for example, and another at the same time to preach it down. Men who uphold the isms of denominational Christianity certainly are not prompted to do so by the Holy Spirit. The Holy Spirit is the Author of order, not of discord or disunity. It is sheer blasphemy to attribute all the confusion and denominationalism of present-day Christianity to the Spirit of God. The same argument holds good with respect to the religious delusions and cults which are abroad in the earth; the great majority of them have had their origin in alleged special revelations from God. Joseph Smith, "the Prophet," claimed a special revelation from God as a result of which we have the Mormon hierarchy. Mrs. Ellen G. White claimed to have had a special revelation in which she saw an angel pointing to the Fourth Commandment; and on the strength of this alleged revelation she founded Seventh-day Adventism. Mrs. Eddy was forever hearing "voices," which, together with the manuscripts of the professional mesmerist, Phineas P. Quimby, gave her inspiration to establish the system which she labeled "Christian Science," and provided her as well with the content, substantially, of her textbook, *Science and Health*. (It is very doubtful that Mrs. Eddy was sufficiently educated to have known that the basic propositions of her system are Berkeleian and Hegelian.) Emanuel Swedenborg claimed that when he was about 46 years old (in the year 1744, to be exact) the perceptive powers of his spirit were suddenly energized, and that from that time on until his death in 1772 he enjoyed habitual intercourse with the spiritual world and its inhabitants. In his various works he has given us elaborate descriptions of heaven, hell, and what he calls the intermediate "world of spirits." All this, of course, is in striking contrast to the reticence of Jesus respecting the character and conditions of the after-life. As a matter of fact, neither Jesus nor the Apostles had much to say about heaven, or hell, except to assert the fact of their existence; the former they describe as a condition of union with God, and the latter a state of complete separation from—or loss of—God (2 Thess. 1:7-10). No doubt the reason for this reticence is the fact that

human language is utterly inadequate to depict either the remorse of hell or the bliss of heaven; hence in the rare instances in which the New Testament writers do attempt to portray either state, the Spirit resorts to "pictorializing": heaven is described as the holy city, the city that lieth four-square, whose walls, foundations and gates are constructed of all manner of precious stones, etc.; and hell, on the other hand, is pictured as "the lake that burneth with fire and brimstone, which is the second death," etc. (Rev. 21:8, 21:9-27, 22:1-5). (Of course, if this is "figurative," may our good Lord deliver us from the real thing!)

Mohammed, the camel driver of Mecca, was another who claimed to have been the recipient of special revelations, the first of which occurred in the year 610; he heard (so his disciples were persuaded to believe), a heavenly voice commanding him to convey a message. From that time on to his death, Mohammed, we are told, never doubted that he was in immediate contact with God, and whenever circumstances called for an authoritative word, revelations were forthcoming. Hence the *Koran* (principal form of the verb, "recite thou," and meaning "that which is recited"), the sacred book of Islam, is literally the collection of the "inspired" utterances of the "Prophet," which he was ordered by Allah to "recite" to his people. Dowieism, Spiritualism, "Pentecostal Missions," "Truth Centers," "Foursquare Gospels," and like impostures are invariably founded on claims of special operations of the Holy Spirit, special "inspiration," "illumination," or "revelation." It is sheer nonsense, I repeat, if not actual blasphemy, to attribute all this confusion to the Holy Spirit, who is the Author of peace and concord only. Besides, we are told explicitly, in the New Testament, that *revelation* ended with the Apostles, and that *demonstration* came to an end along with it; that in the New Testament revelation, and canon, "all things that pertain until life and godliness" (2 Pet. 1:3) have been given. The New Testament presents to our minds and hearts "the faith which was *once for all* delivered unto the saints" (Jude 3). All this being true, we may be certain, it seems to me, that any one who has come before the world since the days of the Apostles, claiming to have been the recipient of a special revelation from God, is an impostor on the face of it.

For all these reasons, therefore, and others to which I shall omit calling attention here, I reject human experience as a proper source of information regarding the Holy Spirit and His

work. As the proper means to such an end human experience is simply unreliable.

We might ask, in this connection, What is a genuine Christian experience? To this question, I reply (1) that the fundamental criterion of such an experience is that it be in harmony with the teaching of the Word of God, and (2) that the essence of such an experience is in the joint testimony of the Divine Spirit and the human spirit. As the Apostle Paul puts it: "For as many as are led by the Spirit of God, these are the sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. 8:14-17). Note well that the Spirit of God does not testify to the human spirit, but that the Divine Spirit testifies *with* the human spirit, to one and the same fact, viz., that the human individual is a child of God. This, again, is in harmony with the nature of things: "For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God" (1 Cor. 2:11). The Holy Spirit testifies, as always, by means of the Word of God; in the Word, He makes overtures to us and states the terms whereby we may be received into covenant relationship with God the Father. The human spirit, that is, the human being, knows beyond peradventure, and testifies, as to whether or not he has complied with the terms. The Holy Spirit tells us to believe; man's spirit tells him whether he does believe. The Holy Spirit tells us to repent of our sins; man's spirit tells him whether he has repented. The Holy Spirit tells us to confess Christ and to be baptized into Christ; man's spirit tells him whether he has made the Good Confession, whether he has been obedient from the heart unto the pattern of teaching (Rom. 6:17, 1 Cor. 15:1-4), i.e., baptism, which exemplifies before the world the facts of the death, burial, and resurrection of Christ. In the Word, the Scripture, the Holy Spirit tells man what to do to lead the Spiritual Life, and man's spirit tells him whether he is following the leading of the Spirit and the Word; that is, his spirit tells him this, on condition that he studies to show himself approved unto God, and so cultivates in himself the mind which was in Christ Jesus (Phil. 2:5, 2 Tim. 2:15, 1 Pet. 2:2, 2 Pet. 3:18). Studies what? The Word, of course. Knowledge of the Word as communicated by the Spirit will inform him as to the es-

entials of Christian worship and the fruit of the Spiritual Life (cf. Acts 2:42, Gal. 5:22-25, 1 Cor. 16:1-4) What more need he ask for?

For example, the Holy Spirit tells us, through the apostolic testimony, what to do to receive pardon, namely, to believe on the Lord Jesus, to repent, to confess Him before witnesses, to be baptized into Him for remission of sins. Acts 16:31—"Believe on the Lord Jesus, and thou shalt be saved," etc. On the great Day of Pentecost, some three thousand persons cried out unto Peter and the rest of the Apostles, asking what they should do to be saved. What was the answer? Acts 2:38—"Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins," etc. On condition of their meeting these terms they were also promised the indwelling Spirit Himself. *This, for the present writer, is sufficient:* it is the Word, authorized by the Spirit of God. Do I need, then, that the Lord send me a special telegram to convince me that the letter is genuine and that the promise of God will be fulfilled? I think not. Faith takes God at His Word. The sin of the church in all ages has been that of belittling, downgrading, even ignoring the Word of God. What a shame!

No man can deny the testimony of his own spirit. He may deceive his fellows, but he cannot deceive either the Spirit of God or the spirit that is within himself. Hence a genuinely Christian experience consists in the joint testimony of these two witnesses. And the joy which attends such an experience, and one's subsequent growth in grace and in the knowledge of our Lord and Savior Jesus Christ, rests upon a sure foundation. An experience contrary to the Word of God cannot be a true Christian experience.

What, then, is the only reliable source of information for us respecting the Holy Spirit and His work? My answer is: The Bible and the Bible alone.

The Bible is the Book of the Spirit. It is the *only* Book of the Spirit. In the Bible we find, not what men have written about the Holy Spirit and His work, but what the Holy Spirit Himself has seen fit to reveal to us respecting His being and His operations. "But we received," says Paul, "not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth: combining spiritual things with spiritual words" (1 Cor. 2:12, 13); that is, revealing spiritual realities

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in spiritual language. The Bible claims to be the record of a revelation from God, vouchsafed us by the agency of the Spirit through the instrumentality of men qualified (by inspiration of the Spirit) for the task thus set before them. This revelation, and the record of it, was begun through holy men of old, inspired by the Spirit; it was perfected in Jesus, the Incarnate Word, who possessed the Spirit without measure; and it was completed by the Apostles, who were guided into all the truth by the same Spirit "sent forth from heaven" (1 Pet. 1:12). As the Bible is the only book known to mankind claiming the Holy Spirit for its Author, we must certainly go to the Bible and the Bible alone for whatever knowledge we may have, or may hope to have, of the Spirit and His work. In fact, without the Bible, we should scarcely know that there is a Holy Spirit.

For the sake of emphasis, we repeat, is it not in accordance with the very nature of things as we know them that revelation should be, in a special sense, a work of the Spirit of God? How indeed could it be otherwise if our Heavenly Father is a personal God? "For," as Paul puts it,

who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God (1 Cor. 2:11).

Again: "For the Spirit searcheth all things, yea, the deep, things of God" (1 Cor. 2:10). To the Spirit of God we are immediately indebted for all that is known, or knowable, of God, of the unseen world, or of the ultimate destinies of men. All that ancient or modern pagans pretend to have known or to know of these sublime topics, has either been borrowed from the oracles of the Revealer of secrets, or else is mere conceit or conjecture of their own making. The simple fact is, that the truth to be believed by man respecting his own origin, constitution, and proper ends, could never have been known but by revelation of the Spirit. How profoundly thankful we should be, then, that our God has not left us in darkness, in that gross darkness in which heathen nations are still struggling and suffering, but has, by His Spirit, revealed His plan for our salvation so clearly that the wayfaring man, though a fool, need not err the rein!

Now to him that is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the

nations unto obedience of faith: to the only wise God, through Jesus Christ, to whom be the glory for ever. Amen. (Rom. 16:25-27).

A final word here, in passing, regarding the significance of *feeling* in Christian faith and practice. Christianity is pre-eminently the religion of joy that comes from love and service toward God and toward our fellows. *He who puts feeling before the doing* puts the cart before the horse. We are reminded of the story of the farmer who, one wintry day, was passing his neighbor's stretch of timberland afoot, and seeing the latter standing knee deep in the snow at the base of a tree with an axe in his hand, shouted "Is there anything the matter, neighbor?" "nothing at all," was the reply. "Then why do you stand there in the snow doing nothing?" "Oh," replied the other, "I am waiting to get warm. When I do get warm, I'll cut down this tree." "Silly fellow," said the passer-by, after a pause, "Why don't you light in and start chopping, and you'll soon get warm!" The point is that both Scripture and experience confirm the fact that *feeling good follows the doing good*. Christianity, again we say, is *par excellence* the religion of joy; the Christian faith is the truly triumphant faith. "This is the victory that hath overcome the world, even our faith" (1 John 5:4). I do not find in Scripture any statement to the effect that "he that believeth and feeleth alright shall be saved." The question always asked is, "What must I do?" (Acts 2:38, 11:14, 16:30, 22:10). Moreover, in all these cases of conversion reported to us in Acts, in which special mention is made of *rejoicing*, it should be noted that the rejoicing is, without exception, said to have followed baptism (Acts 2:41ff.; 8:18, 12; 8:39; 16:14-15; 16:30-34; cf. 9:17, 18). Why so? Obviously, because it was made clear in apostolic preaching that pardon, remission, justification, etc., *follows, but does not precede, baptism*. Hence, in accord with John 3:3-7 and Matt. 28:19-20, Christian baptism is Scripturally designated the "washing of regeneration" (Tit. 3:5).

7. The Language of the Spirit

In the Book of Nature, as it has already been stated, we may find revealed God's "everlasting power and divinity."

Psa. 19:1, 2—The heavens declare the glory of God; And the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. Psa. 8:3, 4—When I consider thy heavens, the work of thy fingers, The moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? And