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A
SYMPOSIUM
ON THE
HOLY SPIRIT

BY

ELDER A. B. JONES

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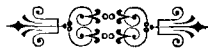
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JOHN BURNS,



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CONSCIOUSNESS AND ITS RELATION TO THE HOLY SPIRIT.

BY ELDER A. B. JONES.

I AM to speak of consciousness and its relation to the Holy Spirit. In this investigation, I beg leave to say, that no claim is laid to scientific accuracy, either in the use of terms or in the treatment of the subject. What may be said is intended more for the hearts of my brethren than for the eye of the critic.

The subject chosen is a profound and important one. Profound, because it leads us into the most abstruse department of metaphysical and theological thought; important, because it contains the very essence of our holy religion.

The field before us is not one for speculation, but for sober, earnest inquiry. The theme is not speculative in its character, for the reason that the materials for its investigation are gathered from the most certain utterances of our own souls, and from the plainest declarations

in the word of God. If it be true, as maintained by the great master metaphysician, Sir William Hamilton, that "all philosophy of mind is evolved from consciousness," and "that consciousness affords not merely the only revelation and the only criterion of philosophy, but that this revelation is naturally *clear*, and this criterion, in itself *unerring*," may we not feel that, if we are not upon safe ground, in the discussion of this theme, it is only because of our own incompetency to deal with the subject?

It may be necessary to pause here long enough, and to be at pains to state definitely, some things in regard to the terms to be employed in the present inquiry after truth. By the Holy Spirit then is meant, let me say, nothing less than the Divine nature, God himself. "God is spirit, and they that worship him must worship him in spirit and in truth." That "there is one God," and but one, is the declaration alike of reason and of revelation. The philosophy of the "Godhead" lies, no doubt, beyond the sphere of finite minds; and the relations of "Father, Son and Holy Spirit"

are not presumed to be fully understood by man. The subject, though, lies so near to the human heart that it instinctively yearns and struggles after a satisfactory conception of the Holy One. Reverently, then, let us say, that we conceive the terms "Father, Son and Holy Spirit" to indicate certain manifestations of the "One God," as he reveals himself in different relations to man; these different relations finding the ground of their necessity, possibly in the nature and conditions of man rather than in that of God. This Divine Being, in his relation to us as the author of life and its blessings, is the "Father of all;" in his relation to us as Redeemer, he is the Son, "God manifest in the flesh," the "Word," veiled in the mysteries of the incarnation, the Lord Jesus Christ; and in his relation to us as Sanctifier, as one who aids and energizes our spiritual nature, in its struggle with sin, he is the "Holy Spirit."

It may help us to a clearer apprehension of this sublime doctrine of the Godhead, in its essential unity and threefold relationship to man, to gather some analogies in our own

human relations. Were I a physician, as I am a teacher, I would sustain to my own children a threefold relation, growing out of the necessities of their lives. As father, I would study their daily wants, and provide for the same; as physician, I would seek to relieve them of the ills and pains of disease, under which they might fall, and restore them to health; as teacher, I would labor to enlighten, to strengthen, and to intensify their intellectual and moral natures, and to guide their whole spiritual being into the way everlasting. That I would experience, in my own nature, sympathies peculiar to these several relations, which, though they might, in some measure, overlap each other, and, in some instances, probably blend together in one great flow of feeling, would still have and hold an essentially distinct existence and nature, will appear evident to every one at all accustomed to analyzing the moods and methods of his own soul. Nor is it less evident that the sympathetic nature of my children would experience a similar diversity of feeling, corresponding to this multiform administration. At the same time, they would

instinctively see, through all this variety, an essential unity and individuality, both in themselves and in me, as the being in whom is centered their very lives and all their hopes. This illustration is not thought to be adequate, but is given as suggestive of those blessed and mysterious relations which we sustain towards the great Fountain of all being. What a sublime conception—man looking up to God as Father, Son and Holy Spirit, as Creator, Redeemer and Sanctifier; and, yet as the one, Almighty and Eternal God!

Let it be understood then, that when we speak of the Holy Spirit throughout this paper, we speak of God, in the highest and sublimest sense of the term.

We come now to inquire, what is to be understood by the term *consciousness*.

We find ourselves confronted with peculiar difficulties, in attempting to form, or even conceive, an adequate definition of this term. Of course, we speak of the concrete term *consciousness*, using the word because it expresses an apprehension of the thing, and facilitates an investigation of the subject. An essential logi-

cal definition always implies analysis. Whatever, therefore cannot be analyzed, logically analyzed, can not be logically defined. "All names," says Mill, "except those of our elementary feelings are susceptible of definition in the strictest sense." And, "the notion of consciousness," says Hamilton, "is so elementary, that it can not be resolved into others more simple." We can not say that consciousness is knowledge, since consciousness and knowledge involve each other, and are co-extensive. We quote the words of Hamilton again: "Though consciousness can not be logically defined, it may be philosophically analyzed." That is, we may detect and observe the facts and phenomena of consciousness until we are able to apprehend and explain its nature and its offices. And to this part of our task let us now address ourselves. Every form of mental activity, that makes for us an internal experience, carries along with it, or has involved in it, its own manifestation to the soul. If I know a thing, I know that I know it; that is, I am conscious that I know it. If I believe anything, I know that I believe it. If I hope for

a thing, I know that I hope. This proclamation, which the soul makes to itself, of its own conditions, is termed consciousness.

This knowing, believing, hoping, etc., and their consciousness are not seperable acts of the mind, but are essentially one and the same thing, since they can be neither psychologically nor chronologically distinguished. They may be logically distinguished as different objects of thought and attention, but not psychologically as distinct acts of the mind, nor chronologically as occurring at different times.

But, as we shall have occasion to observe before we conclude, consciousness is not only cognizant of the internal states of the mind, but it also takes knowledge of external things when in immediate relation to the mind. I am not more conscious at this instant of thinking, than I am of penning these lines on paper. I am not more conscious of my own existence than I am of the existence of the inkstand before me, as an object distinct from myself. Without this consciousness in relation alike to self and the inkstand, I would not know but that the inkstand was a part of myself.

I no more believe that the external world exists than I believe in my own existence. I as certainly *know* the one as the other, because I am alike conscious of both. But as it will become necessary to recur to this subject again before closing this paper, we pass it for the present and resume our direct line of thought.

Metaphysicians now generally agree in dividing all mental phenomena into three general classes: Knowing, feeling and willing. These, under all their modifications and their evolutions of perception, memory, imagination, reasoning, intuition, emotion, affection, motive, choice, volition, etc., are made visible to the mind's eye by the ever present light of consciousness, which hangs as a chandelier in the inner temple of the soul, and makes every object, sufficiently potent to create an experience, transparent to the ego. Next to the very eye of God, is the penetrating power of this witness for self examination. "What man knoweth the things of a man, save the spirit of a man that is in him?"

Now, since a man can not apprehend or comprehend a thing without being conscious of it,

no one, it is presumed, will deny, that *whatever addresses itself to his understanding, addresses itself to his consciousness*. And whatever appeals to his reason, or to his faith, his hopes, fears or affections, appeals to that consciousness which underlies, and which constitutes the vital element of these several powers of his soul. I take it for granted, that a proposition so self-evident as this, will require no elucidation other than its own enunciation.

Now, there are some questions with which the soul has to deal, that are purely matters of thought—involving the activity of the intellectual faculties only. The demonstrative sciences, for example, which begin with the fundamental laws of thought, such as that a thing can not exist and not exist at the same time—essentially matters of conscious insight—rising thence to the axioms, as for instance, the whole is greater than any of its parts, and things which are equal to the same thing are equal to each other, they proceed, step by step, through a demonstration, connecting each link in the chain by the application of a self-evident principle, until the final conclusion is reached and

proclaimed as true by the consciousness of correct reasoning. And what is here found to be true of mathematics, is equally true of every subject and every science to which human reason may be applied. All valid arguments, it is said, may be formulated in the syllogism, which derives its force and authority from the axiomatic truth evolved from the intuitive consciousness, that when two terms agree with the same third term they agree with each other. Moral reasoning is, therefore, not less certain than demonstrative; the only difference lying in the fact, that one employs necessary, and the other contingent truth.

We have said that some questions are to be dealt with as matters of thought only, making their appeal to the intellectual consciousness alone. But there are other questions which require, for a full and adequate solution, that the emotional nature shall be employed and associated with the intellectual faculties, for the reason that they address themselves to the moral consciousness. The man who attempts the solution of any great question involving our relations as social and moral beings, leav-

ing his heart out of the investigation, can never be trusted for a safe and satisfactory conclusion. Nor are those primary truths, which shine by their own light, less numerous or less important in this field of inquiry than in others. The essential difference between right and wrong; that virtue is deserving of praise and vice of punishment; that cruelty is a sin, and that gratitude is right,—these, with many others, are fundamental truths, born of the soul, and coming forth, like Pallas from the head of Jupiter, armed and equipped for the conflict of moral argument, illuminating by their presence the passage from one proposition to another, and confirming the soul in its consciousness of true insight and just conclusions.

There is yet a third class of questions to be considered, questions which look for their answers, not so much to our reasoning faculties, nor solely to our emotional nature, but primarily, and we may say chiefly, to our spiritual intuitions. The being of God, the immortality of the soul, moral obligation and accountability, for examples, the most pro-

found and important questions, too, that can engage our attention, can never find a solution, by any logical process, however, skillfully adjusted, or scientifically conducted, that fails to hold in its premises the intuitional nature of these truths. The argument must begin in a direct appeal to consciousness, and find here its foundation, or it can never be built. Other lights will certainly break in upon the questions, other facts and truths aid and confirm; but the central force and vital power, which render these correlates effective, are to be found original in the soul itself.

We have thus been considering the different classes of truths with which we have to deal, and the corresponding powers of the soul. Now, religion, it may be observed, as embodied in revealed truth, with its historical, doctrinal and practical phases, in its appeal to man, sweeps over the entire field of his psychological nature. His highest reason and his profoundest emotions are alike placed under contribution, and called into active service; while all his intuitions, intellectual, moral and spiritual, like a detective force, though often

unobserved by the mind itself, are always present, vigilant and prompt to perform their part in the deliberations and decisions of the soul.

Now, since consciousness is the essential, vital element in all these forms of mental activity, it becomes the one, and the only term by which we can collect and express the general result of our mental operations, and of our internal experience; and, since religion addresses itself to the whole intuitional, rational and moral nature, may we not assert that religion appeals directly to every man's consciousness, and consequently, *that consciousness is to every man the ground of his responsibility, and his final, sole arbiter in all matters of religion!*

If this power of the soul were destroyed, the means by which our mental operations are connected with self, and are recognized as our own, would be gone; and our psychological processes would become as mechanical as the circulation of the blood or the digestion of food; and man would be no more responsible than the growing tree or the grinding mill.

Speaking of our intuitions, McCosh says,

“They are native. In this respect they are analagous to universal gravitation and chemical affinity, which are not produced in bodies as they operate, but are in the very nature of bodies. * * * They are regulative. They lead and guide the deeper mental action just as the chemical and vital properties conduct and control the composition of bodies and the organization of plants. * * * Every deeper intuition of the soul goes out toward God. Created being, as we follow it down, is felt to be fixed and permanent only in uncreated being. The objects around us are felt to be so fleeting that our conviction of reality is satisfied only when we reach self-existent substance. Our conviction of substance is not content till it comes to One who has all power in himself. Infinite time and space are felt, after all, to be only infinite emptiness till we fill them up with a living and a loving Being.”

These are eloquent words. And who has not verified them in the conscious experience of his own soul? When the Savior says, “If any man thirst, let him come unto me and drink,” does he not imply that man has this

spiritual intuition, which, like an appetite, is ever longing and craving until it is filled with an adequate knowledge of God? To a nature so grand, so sensitive, so susceptible and so responsive, may there not be *immediate fellowship* with the "Father of Spirits?" This is our question. For all the holy and blessed influences that come to our souls, are we dependent upon the medium of words as the symbols of thought; or may an influence pass from one spirit to another without such medium?

There are but two possible theories on this subject, as it appears to me,—the *word alone* theory, and the theory of *immediate influence* in addition to the word. And by immediate influence, let me say, is meant an influence *other than the word*. Just what that is, or how it is exerted, I pretend not to say. My spirit exerts a direct influence upon my body, but the point of contact or the *modus operandi* we do not know. What is life, is a question never yet answered. We believe, however, that there is a point of contact between God and nature whereby the mysterious force called life is infused into every organism. So we con-

ceive a point of contact between the soul of the Christian and the "Father of Spirits," through which a divine stimulus is imparted to the soul, and whereby we are "strengthened with might, by his spirit, in the inner man;" and whereby Paul felt and said, "The Lord stood by and strengthened me; that by me the preaching might be fully known;" and whereby, again, he prays that the Colossians may be "Strengthened with all might, according to His glorious power, unto all patience and long suffering with joyfulness." Can the word alone theory explain all these scriptures? We cannot believe it. If a man consent that there is some other influence in addition to the word, then he yields all for which we contend. We call this other influence *immediate* to differentiate it from that which comes through the word, and because we believe it is immediate. It devolves upon the man who affirms another medium to define it and prove it.

Nor need we suppose that this direct stimulus of the Holy Spirit in any wise antagonizes the word of truth, any more than a healthful stimulant makes against another medicine

taken into the system of a sick man. The two so blend and harmonize as to be undistinguishable in the general result, and yet so conspire together as to mutually aid and sustain each other in working out our salvation. Again, let us say, that this direct spiritual influence in no way contravenes the laws of man's rational, volitional and accountable nature, but is consistent with his liberty and responsibility. The apostle Paul, says, "It is in God we live and move and have our being," but this is not supposed to make our lives mechanical; nor does the relation between the Holy Spirit and our spirits involve this principle.

That we may be explicit in our statements upon this point, we approach the subject by illustration. It is a familiar fact in physical science that if two bodies be placed in proper relation to each other, electricity will pass from one to the other without a conductor. Also that a nervous influence caused by animal magnetism passes directly from one human organism into another. Why then may there not a spiritual influence pass immediately from one spirit to another? Is there any known law

of psychology that forbids it? If so, what is it? Are there not established facts and phenomena in the science of mental philosophy that find their best solution on the admission of this hypothesis? In the realm of disembodied spirits, are we to believe that communion of spirit with spirit is rendered impossible, for the want of a material organism? And in the accepted notion of inspiration, was there a medium between the Holy Spirit and the minds of inspired men, or was the influence direct, immediate upon their intellectual faculties? Inspiration, we grant, belongs to the category of the supernatural; but what is meant by the supernatural in inspiration? How is it differentiated from the natural? In kind or in degree? Did the inspired mind work by new laws and new methods, which, if systematized, would constitute a science of mental philosophy essentially different from our present one; or was it quickened and exalted, by a divine afflatus, so as to be able to enjoy a perception of truth, and to move in a sphere of knowledge beyond its ordinary capacity, and yet perceiving and moving in strict harmony with the

laws of mind, so as to correlate each new truth with knowledge already possessed? And may we not even suppose that so perfect was this adjustment of the natural and the supernatural, so completely did they complement each other, that the mind itself was unconscious of supernatural inspiration; and, but for the revelation to it of the fact, would have conceived itself still in the sphere of the natural, though moving upon a highly exalted plane?

But we pause here to suggest a caution against some possible grave mistakes. Our illustrations drawn from the immediate passage of the electric and magnetic fluids from one body to another is apt to suggest the idea of a *sensation* in spiritual influence. Sensation pertains to our physical constitution, but spirit is not material, and consequently the influences which it experiences are not to be reckoned as sensations. This, I suppose to be an error not uncommon with some very religious people. Nor does the recognition of the doctrine of direct spiritual influence necessarily lead to the excesses and extravagances which have sometimes appeared among such people.

With the word of God to throw its light upon the subject, to guide and to restrict us, we need not seriously blunder.

The discussion of this subject leads us naturally into the field of mental philosophy. Indeed the whole subject of religion and the science of mind are so related that a correct philosophy of the latter is the surest means of a clear understanding and a full enjoyment of the former. And yet we all recognize the fact that mental philosophy is to be classed with the incomplete sciences. That there are facts and phenomena here which have as yet been reduced to no law, which have not yet found a definite and certain place in the science, is generally conceded. It may indirectly help us to an appreciation of our subject to refer to some of these singular phenomena.

It may be assumed, I think, as a fact, that the mind seems in many instances to act independent of the physical senses. We have all experienced something of this in ordinary sleep. On retiring we charge the mind to wake us at a given hour, and, true to its charge, at the appointed hour, it is found at its post

as a sentinel, stirring the senses and arousing the body from slumber. This phenomenon is still more apparent in those cases of abnormal sleep in which persons with their eyes closed perform feats in writing and painting with a precision of style and delicacy of taste even beyond their capacities in their normal, waking moments. Again, in mesmerism, where one mind is brought into such relation, with another as to be controlled in its very thoughts and volitions by the other mind; also in the clairvoyant state, in which the mind appears to come into such sympathy with other minds as to read their very thoughts; those remarkable flashes of prescience so common to us all in our dreams, and in our waking moments, when clear and truthful visions break upon us as immediate light, and startle us with the thought of supernatural insight,—all these wonderful phenomena serve to indicate the possibilities of the human soul and to assure us that psychology is yet an incomplete science, as well as to prepare us in some measure for the thought, that God, who made the soul, knows its metes and bounds, its nature

and its laws, and may be able to come to it, and to bless it, though we may not be able to determine the ways and means whereby it is done.

What Christian man has not felt, in the experiences of his heart, holy influences playing like the shadows of passing clouds, or resting upon his soul, as the soft light of morning rests upon forests and green fields? Who has not felt gentle forces in his spiritual nature giving to him a moral transfiguration for which he could never account, and which he can never tell? "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but you know him, for he dwelleth with you, and shall be in you."

"The Spirit itself beareth witness with our spirit that we are the children of God."

"For this cause I bow my knees unto the Father of our Lord Jesus Christ * * * that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man."

“Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which can not be uttered.”

The man who brings to these passages, and others like them, an interpretation, upon any other hypothesis than that of a direct fellowship of the Holy Spirit, not only becomes, as it appears to me, a most unnatural interpreter of the word of God, but robs himself of the very essence of religion.

“But,” says one, “while I appreciate and enjoy all these gracious and holy influences, I have no distinct consciousness that they are the result of an immediate presence and communion of the Holy Spirit.” This brings us to the vital point of this paper. That there is an essential connection between this internal experience of the soul and the outward revelation of divine truth, there can be no doubt. In the first place, a revelation from God is indispensable in order that the soul may be brought into proper moral relations with the Holy Spirit, since, without that previous preparation

of heart involved in the knowledge and faith of God, such a thing as the "communion of the Holy Spirit" would be a moral impossibility. Fellowship implies sympathy, and sympathy can not be established between natures that are strangers to each other in thought or feeling. Hence, the Saviour, speaking of this Comforter, says, "Whom the world can not receive, because it seeth him not, neither knoweth him." The reason then, that the Holy Spirit does not come directly to the heart of the sinner in conversion is grounded, not in an arbitrary law of God, but in a necessity growing out of the moral condition of the sinner, *his unfitness for this fellowship.*

In the next place, the holy scriptures are necessary, not only to enlighten our minds and to superinduce in us the psychological condition essential to this spiritual communion, but, also, to assure us of its nature, that we may come intelligently to its full conscious enjoyment. I am conscious then of this immediate influence of the Holy Spirit on my spirit by its effects; that is, the influence is direct, while the consciousness of it is indirect. In the

sense of touch I am not only directly conscious of the sensation as an effect on my physical organism, but, also, indirectly conscious of the present necessary cause producing that effect ; or what is perhaps a better illustration, in hearing, I am directly conscious of a sensation produced upon the auditory nerve, and indirectly conscious of the presence of the cause, which science tells me is the sound-waves breaking upon the drum of the ear. So I am directly conscious of certain internal religious experiences, and indirectly conscious of a present exciting cause, which the word of God tells me is the Holy Spirit. “The fruit of the Spirit is love and joy and peace,” etc. “Because ye are sons, God hath sent forth the Spirit of his son into your hearts, crying, Abba Father.”

That I may not appear to be singular or arbitrary in this distinction between direct and indirect consciousness, I quote a paragraph from Haven’s Mental Philosophy, a very popular work now used as a text-book in many of the colleges and universities of our country :—

“Primarily and directly we are conscious of our own mental states and operations ; of what-

ever passes over the field of our mental vision, our thoughts, feelings, actions, physical sensations, moral sentiments and purposes: mediately and indirectly we are conscious of whatever, through the medium of sense, comes into direct relation to us. For instance, when I put forth my hand and it strikes this table, I am conscious not only of the movement, and the effort to move, but of the sensation of resistance also, and indirectly I may be said to be conscious not of the resistance only, but of something, the table, as resisting. This something I know, as really as I know the sensation and the fact of resistance."

The relation of consciousness to our internal experiences and to the outward cause of them, is of sufficient importance to demand a careful and patient consideration. The voice of "common sense" is distinct and uniform in its declarations on this subject. No plain mind, unsophisticated by the subtleties of metaphysics, ever says, "I *believe* that the sun is shining." "I *know* the sun is shining," is the language of such a mind. Light as an object falls upon the eye, producing the sensation of sight, and con-

sciousness takes cognizance of the *conjunct fact*. There are some things absolute and some relative. I can conceive of man without conceiving of woman, but I cannot conceive of husband without conceiving of wife. They being relative and correlative terms, the one is unthinkable without the other.

So our intellectual operations exist in relation to their objects; and it is impossible for consciousness to be conversant about the mental operations without the objects. Even in those cases where the object is not real, but imaginary, the principle holds good. I imagine for example a centaur, a phoenix, or a ghost. "We are conscious," says Dr. Ried, "of the imagination of a centaur, but not of the centaur imagined." Hamilton's reply to this shall be ours.

"Now, nothing can be more evident than the object here and the act of imagination are *identical*. What is the act of imagining a centaur but the centaur or the image of the centaur; what is the image of the centaur but the act of imagining it? The centaur is both the object and the act of imagination. We cannot, there-

fore, be conscious of imagining an object without being conscious of the object imagined.”

Now what is true of consciousness in relation to our mental acts and their objects, is held to be true of it in relation to our moral and spiritual operations and their objects. As sensation and thought can exist only in relation to their causes, so of our emotions and their causes. And consciousness in each case takes cognizance of the cause and effect as a *conjunct fact*, as relative and not absolute.

In our mental operations we may mistake their real cause, or even assign a false cause. A white tombstone may be taken for a ghost, and my thoughts and feelings may all be supposed to stand related to a ghost as their cause. So my religious experiences may be in a given case referred to a wrong cause. In both cases, however, consciousness cannot be mistaken in regard to *some* present cause. To aid us in our struggle for salvation, God has revealed himself to us as in sympathy with us, and as in relation to our souls, as a causal spiritual force, and he has also revealed to us what to expect in our hearts as the result of this relation.

Now, with this revealed knowledge of the Holy One in my mind, and the holy experience of "love and joy and peace" in my soul, I know, *a priori*, that they stand related as cause and effect. The nature of this revealed knowledge is such that I can never understand the scriptures which teach it, without this experience; and I can never understand the experience, in relation to its cause, nor even have the experience in fact, without the revelations of scripture; and so closely allied are the cause and the effect, that we say, metonymically, we are conscious of the indwelling presence of the Holy Spirit. Now, just why the Holy Spirit is not itself directly revealed to me in consciousness, is a question which we may not be able to understand. I venture, however, to say a word upon this point as looking in the direction of a possible solution.

That there may be causes present to the mind, and influences really exerted, which effect modifications upon the passive soul, and which even excite mental activity, without developing consciousness, is a fact maintained by the highest authorities in psychological

science. Upon this point I quote a few sentences from Hamilton :

“The problem then is—are there, in ordinary, mental modifications, mental activities and passivities, of which we are unconscious, but which manifest their existence by effects of which we are conscious? * * * I do not hesitate to maintain, that what we are conscious of is constructed out of what we are not conscious of. * * * There are many things we neither know nor can know in themselves,—that is, in their direct and immediate relation to our faculties of knowledge, but which manifest their existence indirectly through the medium of their effects. They are not in themselves revealed to consciousness, but as certain facts of consciousness necessarily suppose them to exist, and to exert an influence in the mental process, we are thus constrained to admit, as modifications of mind, what are not in themselves phenomena of consciousness.”

These principles, thus so forcibly enunciated, the author has exemplified and illustrated so clearly as to place them beyond cavil or doubt.

And, assuming the fact, that we all have experiences of a subjective character, spiritual experiences, so subtle in their causes, though definite in their effects, that we are wholly unable to account for by reference to anything which comes within the sphere of direct consciousness; experiences, too, that we can never formulate in words or adequately express; divine experiences, which find their complement only in heaven, are we not led to the belief, that the Holy Spirit is in direct relation to our poor souls, breathing into them an immediate, divine influence? This scripture, from the gospel of John, is in point:

“Then said Jesus to them, peace be unto you; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them and saith unto them, Receive ye the Holy Spirit.” If this does not mean that an influence passed directly from the spirit of Christ into that of the apostles, then that idea can never be conveyed in words. In reference to this case, however, I pause to make one observation. We can conceive that the Savior might have sent this di-

vine afflatus into the souls of these men without uttering a word or giving them any notice of the fact. What, in this event, would have been the status of consciousness on their part? That they would have been conscious of an exaltation of spiritual nature and of a present cause for it, can not be doubted; and that this exaltation was directly in the line of their ordinary moral and spiritual intuitions, that it in nowise did violence to the harmony of their nature, that it was a "correlate and an extension" of former, though less vivid, experiences found in the teachings and associations of Christ, would also have been matters of consciousness, will hardly be questioned. But that they would have known that this influence came immediately from the Holy Spirit; or that the Holy Spirit as the immediate cause of this exaltation would have been revealed to them in direct consciousness can not be assumed. Hence the Savior, as I take it, not only gave them the blessing, but sent along with it due notice of the presence of the Holy Spirit as the immediate cause of it. "Receive ye the Holy Spirit."

The case of the two disciples, who met with Jesus after his resurrection, on their way to Emmaus, will serve as a farther exemplification of the thought. The Savior was not recognized by these men. Why, we do not here inquire. The facts, however, are stated that they walked and talked together from Jerusalem to Emmaus, about three score furlongs; that Jesus “expounded unto them in all the scriptures the things concerning himself;” that as “he sat at meat with them, he took bread and blessed it, and brake and gave to them; and their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, *Did not our hearts burn within us while he talked with us by the way, and opened to us the scriptures?*” Evidently this was an exaltation of the spiritual emotions—this burning of the heart—which they experienced while communing with the unknown One. Of this internal feeling they were directly conscious, and of a present cause they were indirectly conscious. But that this cause was the communion of the divine One, they did not know, until their eyes were

opened to the fact. In the same way do we receive information from the scriptures of the presence of the Comforter in our hearts. "He is with you and shall be in you." "He shall abide with you forever." "Know ye not that ye are the temple of God and the Spirit of God, dwelleth in you?"

My brethren, if a man does not believe the doctrine of "the fellowship of the Holy Spirit," he can not enjoy it in its fullness. The rarest feasts of the Christian religion and the surest means of becoming a better and a happier man, are lost to him. If he does not believe it, he can not preach it; and if he does not preach it to his congregation, he can never have a truly spiritual people.

A word now in regard to the power of the human will in relation to the Holy Spirit, and we are done. We have seen, as we think, that this communion is the result of a proper relation between God and the human spirit; such relation as involves a mutual sympathy. There is no fact, I presume to say, of which we are more distinctly conscious than that of the sovereign power and controlling influence of

the will over the soul, over its positive and negative conditions, its active and passive states. Our tears flow and are stayed, our emotions rise and subside, our passions grow and abate, our sympathies, and antipathies live and die, largely at the bidding of the will. Hence a Christian's realization of that gentle benediction of Paul, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all," depends greatly upon his own volition. God is always willing. His sympathy is ever ready to flow; but until we desire him, until our own hearts, thirsting for the waters of life, are voluntarily opened to him, the tide of his grace can never flow to us; this fellowship can never be established.

"Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me." "If any man thirst let him come unto me and drink; * * * and this spake he of the spirit." "If you 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.”

CONCLUSION.

What I have here written has been indited only by the love of truth. That the Holy Scriptures promise a spiritual aid to the Christian, other than the revealed word, is with me a settled conviction. Rejecting this doctrine, the Bible is to me an unintelligible book. It has been my aim, in the preparation of this paper, to do what I could to clear this subject of any real or apparent difficulties ; and to so reconcile the declarations of scripture on this subject with the laws of our psychological nature, and with the actual, subjective experiences of christian men, as to increase my own faith, and that of the reader, in the Holy Scriptures and in our most holy religion.



THE HOLY SPIRIT IN CONSCIOUSNESS.

BY ELDER G. W. LONGAN.

I PROPOSE to devote this paper to the following question: Is the presence of the Holy Spirit in Christians a fact of consciousness? This is no mere curious inquiry, but one of real, absorbing importance. It has practical bearings sufficient to repay any amount of labor we may give it, if we shall be so fortunate as to reach a right conclusion.

Our chief task in this investigation will consist in clearing the ground, removing obstructions, and letting in the light of truth. When difficulties are gotten out of the way, the understanding can generally satisfy itself without long debate. What, then, do we mean by consciousness? And what by the presence of the Holy Spirit in Christians? The one question taken as our thesis resolves itself, by analysis, into these two. Realizing the difficulty of treating such themes in a manner that will interest a popular audience, I shall seek

to express my thoughts in the simplest and clearest terms which such investigations admit.

I. What do we mean by consciousness? Whether the attempt to answer this question shall be called a definition, or not, it does not specially concern me to inquire. The thing to be done is plain enough; the right name for it is a matter of less importance.

A learned metaphysician has said that consciousness is an elementary idea, and, as such, can not be logically defined. This need not be called in question, nor is there any reason for an inquiry here into what is meant by a logical definition. If the reader so please, he may call our attempt to fix the meaning of the term an effort at explication. Another authority, perhaps scarcely less learned, though evidently representing a different school of philosophy, tells us that, "if the term had been used only in its widest sense, there would have been little difficulty in defining it." (See Chambers' Encyc. Art. Consciousness.)

This author says "that in its widest meaning, consciousness is almost identical with mind in action." Observe, he says, "almost,"

not entirely. We say, for instance, of a man badly injured by a fall from a horse, "He has been unconscious for thirty-six hours." Again, as his condition changes, we say, "consciousness has returned." In this case, it may seem, that we mean by the word only "mind in action." But, even here, is there not a blunder as to the real meaning? I confess, I think so; and the reason of this judgment will be apparent as our investigation advances. But our author says, "The special, or restricted meanings of the word are those which play the most important part in philosophical discussions. In the first place, we find it applied to denote the mind's cognizance of itself, as opposed to the cognizance, or examination of the outer world. A contrast is thus instituted between consciousness and observation, which contrast gives to the former a peculiarly contracted meaning, for in the wide sense, observation is truly an act of consciousness." But this narrow sense, as our author calls it, is, as he himself virtually tells us, its accepted metaphysical sense, and the only one in which we are here specially interested. Our author is

quite sound, when he tells us, that "it is an entire fallacy to talk of consciousness as accrediting doctrines, or matters of belief." The reader, I think, will fully concur with him in this, before our investigation closes.

Again, we sometimes use the word loosely in the sense of belief, or conviction; as when I say, "I am profoundly conscious of the realities of the spirit-world." But here, the thing of which I am really conscious is not a spirit-world at all, but simply the belief that there is such a world. Such extensions of the ground or real meaning of words, are very common in general usage, and do not at all affect any technical or scientific sense which may attach to them.

If you would derive any benefit from our present inquiry, you must, first of all, my brethren, make it very clear to yourselves, that consciousness is not a synonym for mind or soul. This ought to need few words in any case, and with those who have done much reading in the line we are pursuing, will need none at all. We say that the mind—using the term in its most comprehensive sense—per-

ceives, reasons, judges, decides, wills, and even loves and hates. We never say, if we understand ourselves, and can discriminate as to the use of terms, that consciousness thinks, reasons, judges, or loves and hates. We say we are "conscious" of doing these things, but never—let me emphasize—that "consciousness" does them. If a question demands solution, a question, let us say, that requires the examination of evidence, or the employment of analytical or logical methods, we say this is a question for the reason, not this is a question for consciousness, to decide. And we say this even though the question may call into play every moral faculty of our nature. The understanding decides. It may be influenced by considerations drawn from moral intuitions, but the decision is the act of the understanding, if it be a decision worthy of the name. That the perception of moral distinctions would be impossible without moral affections and appetencies, does not make such perception any less an act of the understanding. We must not, then, confound the term consciousness with mind, or soul, or spirit, as

though they meant in critical usage the same thing. They never do. Consciousness is not the soul, but a function of the soul—*i. e.*, the soul's perception of everything that passes within its own domain. It is not identical with mind, but is inseparable from all forms of mental activity. Where mind is not, consciousness is not, but where mind is active, the function which we call consciousness runs parallel with every other activity.

It is necessary to be very particular on this point, even at the risk of tediousness. Allow me to repeat, then, that along with all mental action, there is the mind's cognition of its activity. I not only think, but I know self as thinking. This knowledge is spontaneous, intuitive. "I think, therefore, I am," says Descartes. The cognition of thought is inseparable from the act of thinking, and the cognition of self is involved in the cognition of thought. I know self as thinking. Now it is neither the mind, nor any reflective, or dialectical processes of the mind, to which we apply the name consciousness, but this never-failing cognition of all mental processes, and of self

as carrying on these processes. The term, therefore, denotes simply the mind as knowing, or having the power to know, its own states and operations. There need be no mistake here. Let us hope there will be none. As to the limits within which the deliverances of consciousness are to be implicitly received, there is more difficulty, but even here I think there is little ground for misapprehension or debate. But as regards the mere meaning of the term, which is at this moment the burden of our inquiry, I repeat, that, in its accepted sense among metaphysicians, it is simply a name for the mind's cognition of its own operations, processes and states. The mind knows when it perceives, reasons, judges, is pleasantly, or unpleasantly affected, etc., and its cognizance of these actions and states is call consciousness.

To this effect, the philosopher Locke, a most competent authority, speaks explicitly. Discussing the question whether the soul always thinks, he uses the following language :

“If they say the man thinks always, but is not always conscious of it, they may as well say his body is extended without having parts ;

for it is altogether as intelligible to say that a body is extended without parts as to say that anything thinks without being conscious of it, or perceiving that it does so. If they say a man is always conscious to himself of thinking, I ask how they know it. *Consciousness is the perception of what passes in a man's own mind.* Can another man perceive that I am conscious of anything, when I perceive it not myself? Wake a man out of sound sleep and ask him what he was that moment thinking of. If he himself be conscious of nothing he then thought on, he must be a notable diviner of thoughts who can assure him he was thinking; may he not with more reason assure him he was not asleep?"

I have quoted more than the statement of what consciousness is, because the several occurrences of the term in the connection serve to illustrate this statement, and to clear the question of any confusion that may exist in regard to it. But I ask the closest attention to this single sentence: "*Consciousness is the perception of what passes in a man's own mind.*" This is clear as light itself, and cor-

responds, I am sure, with universal usage. I now offer another high authority in support of the same position :

Consciousness: “The perception of what passes in a man’s own mind. We must not confound the terms consciousness and conscience; for though the Latin be ignorant of any distinction, including both in the word *conscientia*, yet there is a great difference between them in our language. Consciousness is confined to the actions of the mind, being nothing else but that knowledge of itself which is inseparable from every thought and voluntary motion of the soul. Conscience extends to all human actions, bodily as well as mental. Consciousness is the knowledge of the existence, conscience of the moral nature, of actions. Consciousness is a province of metaphysics; conscience, of morality.”—*Encyc. Religious Knowledge. Art. Consc.*

These statements correspond precisely with the first usage of the term given by Dr. Webster, and the “self-affirmations of the mind or Ego,” in his illustrative quotation from Hamilton. Webster’s second usage in support of

which he again quotes from Hamilton, reveals another school of philosophy, and raises a question which I must treat rather closely. For the present I give Dr. Webster's second usage in his own words, with his example from Hamilton :

2. "Immediate knowledge of any object whatever."—*Webster*.

"Annihilate the consciousness of the object, and you annihilate the consciousness of the operation."—*Sir W. Hamilton*.

We now have (1) Locke, the *Encyc. Relig. Knowledge* and Hamilton, agreeing that "consciousness is the perception of what passes in a man's own mind;" and (2) we have an extension of the term by Hamilton so as to include the knowledge of external objects "immediately perceived." It will be seen that Hamilton justifies his doctrine by the impossibility of separating the object perceived from the knowledge or consciousness of the perception. Locke, if he were living, would probably say in reply to Hamilton, that what the mind really perceives or is conscious of, is not the object, but its own idea of the object. The action of

sense results in an idea; the idea, not the object, comes within the sphere of the mind, and therefore of consciousness. This doctrine would limit, as you will readily perceive, the range of consciousness to Locke's definition, and exclude Webster's second usage, and that of Hamilton. That this was really Locke's view will be quite apparent from a few quotations. Please listen:

“This, I think, I may at least say, that we should have a great many fewer disputes in the world, if words were taken for what they are, the signs of our ideas only, and not for things themselves. For when we argue about matter, or any the like term, we truly argue about the idea we express by that sound, whether that precise idea agree to anything really existing in nature or no.”—*Essay, Book 3, ch. 10, sec. 15.*

“Since the mind in all its thoughts and reasonings, hath no other immediate object but its own ideas, which it alone does, or can contemplate, it is evident that our knowledge is only conversant about them.”—*Essay, Book 4, ch. 1, sec. 1.*

“Knowledge then seems to me to be nothing

but the perception of the connection or agreement, or disagreement and repugnancy of any of our ideas. Where this perception is, there is knowledge; and where it is not, though we may fancy, guess, or believe, yet we always come short of knowledge. For when we know that white is not black, what do we but perceive that these two ideas do not agree.”—*Essay, Book 4, ch. 1, sec. 2.*

It is now quite clear, that the difference between consciousness of the idea and consciousness of the object represents, on this question, the difference between Locke and Hamilton. Where these men have differed, your essayist desires to express himself with great caution. The whole school of sensationalists are in substantial accord with Locke, while the idealists, passing Hamilton, press forward to the opposite pole.

John Stuart Mill says: “We know matter only as a permanent possibility of sensation.” That is to say, we have a sense-action, or impression from without, as touch, taste, smell, sight, hearing, and as the result of this, an *idea* in consciousness. Dr. McCosh, on the con-

trary, says: "We know things immediately, *i. e.*, intuitively, through the senses." This is equivalent to Hamilton's "consciousness of external objects, immediately perceived."

Having shown the nature of the controversies among the philosophers regarding this, and kindred questions, I need push the investigation, at the present point, no farther. Whether we follow Locke or Hamilton, will not materially affect anything I propose to advance, or defend. I have no wish, nor need, to decide between them. I can take Hamilton, though following Locke the task might be less difficult, and make my fundamental position clear as sunlight. I am persuaded, however, that, if we had the exact truth, in the clearest possible formulation, it would be expressed in the words of neither Hamilton nor Locke. But of this, I say no more at present.

Were I to accept, for the argument's sake, the doctrine of Hamilton and McCosh, that the soul, or Ego, has immediate consciousness of the external world through the senses, a question would still remain, which we should be bound to look into before proceeding further.

Clearly, the relation of consciousness to the outward world is not just what it is to the things of the mind itself. When the Ego takes cognizance of its own moods and processes, it simply looks in upon itself. In the other case, its gaze is directed without—to things outside of self. Here arises the familiar distinction of the philosophers between the “me” and “not me.”

Now, this “immediate knowledge” received through the senses (if we are to call it that) is surely a very different thing from that other “immediate knowledge” which the soul has of its own states and processes quite independent of the senses. In other words, may we not venture to say that the consciousness of external things—still using the expression for the argument’s sake—is only at bottom a particular mode of belief? Is it not the fact in the case, that we rely upon the representations made to us by our senses, and that only ideas of outward things are actually in consciousness? Some one pricks you with a pin in the dark, and the result in consciousness is pain. Were this the first experience of the kind,

would consciousness know anything about the pin? Would it, in that case, be able to testify to any invasion from the external world at all? The only real thing in consciousness is the pain. The sense of touch must be checked by the sense of sight, and that, perhaps, in repeated experiences, before the connection of the pin with consciousness would become a real one. Our consciousness of external things seems to resolve itself then into a special form of faith. This accords with what Dr. Christlieb says: "All knowledge begins in faith." I quote from memory, but am not mistaken as to substance. I grant that, within certain limits, there may be quite as much certainty regarding the outward world as belongs to our knowledge of the states of the soul itself, but this certainty is none the less, on that account, a mode of faith. We accept, credit, believe the representations of external things, made to us by our senses, and act upon this faith without fear of being deceived. On candid examination, does not this appear clearly to be the truth? And if it turns out that what Hamilton and McCosh call an "immediate perception"

is simply a case of believing, who is likely to receive damage from the discovery? For myself, I say, truth loses nothing, and the problem before us is greatly simplified.

But do we know that our ideas of sense correspond with the realities of things? The philosophers tell us, and no doubt tell us truly, that we do not.

“Berkeley proved that there is no resemblance whatever between the visible and tangible qualities of material things; that colors are the only objects of sight, while the distances, figures, and magnitudes of external objects, are not seen, but only inferred, or estimated, from qualities which are really visible—that is from variations of color, and from a gradation of tints and of light and shade. Prior to experience, without the aid of the other senses, our eyes could not inform us that anything existed out of ourselves. We do not *see* the outward world. The visible landscape exists only in imagination, being constructed or put together there by the intellect, out of materials furnished to the memory by the sense of touch, and by experience of resistance to muscular

motion. * * * At no period of life do we gain, by one step, so great an accession of knowledge as when, in infancy, we *learn to see*—a process as gradually acquired, and as clearly the result of experience, as that whereby we *learn to walk*. * * * To a man born blind, and afterwards restored to sight, the sun and stars, the remotest objects, as well as the nearest, would all seem to be in his eye, or rather in his mind. The experiments of oculists in couching those born blind, made since Berkeley published his theory, have amply verified this conclusion. * * * Perceptions by the other senses are also altered and enlarged by the judgment and imagination. We speak of hearing a bell, the crying of a child, or a car rattling in the street. In truth, we hear only certain sounds, at first unmeaning, but which experience has now enabled us to recognize as proceeding from these causes. * * * * Strictly speaking, there is no sound in the universe. So, also, there is no smell in the material world. If there were no mind in the universe to be affected by it, the world of matter would be dead, silent, colorless, dark

inodorous and tasteless. * * * Matter thus conceived is simply what ph̄ysicists call "impenetrability" within certain limits of extension; that is, a certain length, breadth and thickness—as this book—which repels, or prevents anything else from entering into its own limits."—*Bowen's History of Philosophy*, pp. 142-149.

This, it may be said, is from one who magnifies mind to degrade matter, but, nevertheless, it shows that the limits within which it can be held that we have immediate or intuitive knowledge of outward things, through the senses, are by no means extensive. And it is to be remembered that Hamilton and McCosh include only immediate, or intuitive perceptions as primarily within the sphere of consciousness.

When I said, awhile ago, that wherever mind is in action the function which we call consciousness runs parallel with every other form of activity, I did not forget that Sir W. Hamilton advanced the theory that mental processes are frequently carried on below the plane of consciousness. Nor did I forget the ingenious

and plausible explanation, from the physiological side, of the phenomena upon which Hamilton's doctrine is grounded, by Dr. Wm. B. Carpenter, of England, in his theory of "unconscious cerebration." These phenomena were noticed as long ago as in the days of Plato, whose attention they attracted, and who sought to explain them by his doctrine of innate ideas, and the pre-existence of human souls. These questions I hold, at present, *sub judice*. To discuss them here would unnecessarily complicate our inquiry, as nothing that I wish to urge is in any way affected by speculations relating to them.

I come now to speak of things which lie beyond the range of our individual sense-perceptions, and, of which, nevertheless, we have ideas in consciousness. I have never seen a mountain, nor the ocean, nor any other considerable body of water, such as a bay, gulf, or even a large lake; and yet I have a very definite conception in consciousness of all these things, and a thousand others, which have never come within the sphere of my own senses. What is the relation of consciousness

to these things? Are they included in Hamilton's second usage of the term? Most certainly not. I have no direct consciousness of these objects. My consciousness can not bear testimony to the reality of any one of them. And yet, in some way, they are as real to me as my own sense-perceptions. How is this? Is it not plain that we have here another mode of faith? When I accept as true the representations of my senses regarding external things, which fall within the sphere of their action, the result is an idea in consciousness standing for a reality outside. I have already explained this process as a mode of faith. It is trust in the representations of things made to us by our organs of sense. But, in the present case, we have no direct sense-perception, but depend upon that of other men. From faith in my own senses, I learn, after sufficient experience of their reliability, to put faith in the sense-perceptions of others. In this way, I come, in due time, to trust the observations of others, as I had first learned to trust my own. By means of this second mode of faith, the whole world of external phenomena is brought

within the range of consciousness in the form of ideas. But no one, I think, would dream of questioning consciousness in regard to the reality of things beyond the limits of his individual sense-perception. And yet, so far as the outward world is concerned, our knowledge, as we call it, whether within the limits of our own senses, or lying beyond these limits, is simply faith, existing under different modes. In the former case, I credit the testimony of my own senses, and in the latter, I credit the observations, and personal truthfulness of other men. What consciousness really knows, in either case, is limited to the ideas, which have, in these diverse ways, been brought within its jurisdiction. If the testimony, in either case, has been false, consciousness is deluded as to the outward reality, but not at all as to the inward impression. Within the limits of the inner man, the dominion of consciousness is absolute. The "Ego" knows its own states and processes, however great its delusions as to external realities. Every transfer of things without to the realms within is effected then—is it not clear?—by a mode of

faith. I take it for granted that further discussion is here unnecessary.

The conclusions now reached may be summed up as follows :

1. Consciousness is the perception of what passes in a man's own mind. This statement includes all reasoning processes, all sense perceptions, and all moral and spiritual affections and appetencies.

2. So close is the relation between the knowing mind and the immediate objects of sensation, that, though really nothing but the *idea* generated by sense is within the pale of consciousness, yet it may be considered allowable, perhaps, to so extend the use of the term as to include the knowledge of outward things immediately perceived.

3. But when we advance a step further, and accept ideas upon the testimony of other men, it would be utterly without warrant, and misleading in the highest degree, to so extend the use of this term as to include objects in regard to which we are informed only in such an indirect way. In this case, it can not even be pretended, that anything, other than ideas, is

in consciousness. Whatever may be said in regard to our immediate sense-perceptions, it is certain that when we rely upon other testimony than that of our own senses, as to things outside of self, we have *a genuine case of faith. All reality then, lying outside of self, and beyond the pale of immediate sense-action, is incontestably within the domain of faith.*

The principle here enunciated will become more apparent, when we call to mind the fact, that men, in times past, (perhaps there are some who do so still) have permitted themselves to be imposed upon by a thousand fantastic ideas which have no corresponding reality whatever. There have been men, no doubt, to whom so far as consciousness knew, the fabulous Centaur and Griffin represented real forms of animated being. The creative imagination of the old Greeks peopled every hill and dale, and stream, with forms of spiritual life. It has not been long since ghosts and goblins, wizards and witches, were very real things to the consciousness of many people who could scarcely have been classed with the vulgar herd of ignoram-

uses. The imagination must indeed obtain the material, upon which it works, through the senses, but, the material once in its possession, any combination, beautiful or grotesque, which may fit the whim of the hour, is easily possible to it. And the worst of it is, that when its fantastic shapes have once entered the sphere of consciousness in the form of ideas—ideas accepted as realities—they often become most potent things in the inner life. It would scarcely do to say, “Remove the consciousness of the ghost, and you annihilate the consciousness of the mental operation.” I beg Sir Wm. Hamilton’s pardon a thousand times, but really I must insist there never was any consciousness of the ghost, nor indeed any ghost, only an idea, and nothing more. And yet this idea in consciousness had power to send a cold shudder to the very tips of fingers and toes, and to make each particular hair erect itself, as the quills on a porcupine’s back. Indeed, this idea was a most real thing in consciousness, when it was supposed to represent a reality without.

II. I now pass to the second branch of this

investigation—What do we mean by the presence of the Holy Spirit in Christians? I submit two views of this subject. And though I shall indicate clearly enough that which I myself accept, yet it is not my purpose to enter into any special defense of it. It is not absolutely necessary to the object of this paper that I should do this, and I feel otherwise, no inclination in that direction. Years ago, I said all I cared to say on this question, and have ever since remained content, believing that the logic of Christian growth will, in the end, vindicate my position.

(1). It is held by some—perhaps I should say held generally—that the Scriptures teach the doctrine of a literal, personal indwelling. That is, (a) the Holy Spirit is a person—not an influence from God—but personal, substantive Being; and (b) that this personal substantive Holy Spirit takes up his abode literally in the saints, and dwells in them, as a personal presence. It is further held, by the same persons, that the Spirit as thus present in the disciples, aids, comforts, and works in them to will and to do, by methods outside the ordinary laws

and conditions of thought and feeling, *i. e.* by an immediate divine energy. That this brief statement is entirely fair, will not, I think, be called in question. If, in a few exceptional instances, the doctrine of a literal indwelling is held without the added notion of an immediate influence, I need not on that account, modify anything. Such is not the view insisted on by the most prominent leaders of thought on that side. Besides, such a view is so barren and insignificant as to merit no special attention. *The theory of an immediate indwelling exists for that of immediate influence and has no significance without it.*

(2). It is held on the other hand, that though the Holy Spirit is indeed a person, his presence in the disciples (leaving out miraculous manifestations as peculiar to the first age) is not substantive and personal, but metonymical; that is, a presence of power, of influence, and holy effects in the soul. The spirit is said to be in them, because his life-giving power is ever active in them, and because through this ever present potency their spirits become filled with his holiness. "God has not given us the

spirit of fear, but of power and of love, and of a sound mind." It is further maintained, that whatever God does in the Christian, is done through faith, through gospel facts believed, gospel truth apprehended, and appropriated by the soul, as the food of its life, and not by immediate, supernatural energy. According to this view, the work of the Spirit in strengthening and comforting Christians is conformed to the ordinary laws of thought and the inner life quite as completely as is his work in the conversion of sinners. In support of this view, though I do not specially argue it here, the appeal is made direct to the *word of God*, and the *consciousness* of all God's people.

Accepting this latter view of the divine indwelling, the work of the present paper is, in effect, accomplished. Upon this view, precisely what is in consciousness, and what is not, becomes perfectly clear. The new life itself, the moods, states, and experiences of the soul, are, of course, within the sphere of consciousness. That these moods, states and experiences are inseparably connected with certain ideas, accepted from scripture, as representing realities

outside of self, and beyond the bounds of sense-perception, is the soul's most explicit testimony. Than this, there is no fact of consciousness more absolutely certain. I hardly need call attention to the fact that it is a most unscientific, and, among thinking men, unsatisfactory procedure, to call in the supernatural to account for given phenomena in consciousness, when that witness distinctly deposes that their proximate cause, at least, is something widely different. The unfailing presence in the soul of God's holy truth, in close, causal connection with all those moods and states which enter into a true Christian experience, should settle this point beyond the possibility of intelligent doubt. The presence of this truth in connection with every divine effect in the inner man, whether in the conversion of sinners, or the growing holiness of saints, is an unquestionable fact of the universal Christian consciousness. That the spirit of God enlightens and converts sinners, comforts and strengthens saints, through the truth; that love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, self-control, are fruits of the Spirit,

we learn, not from consciousness, but from the word of God. That any thing which we know only through scripture should be deemed a fact of consciousness, is to turn all thinking on such questions into mere chaos. The objective realities of religion are indeed brought within the sphere of consciousness by revelation, but only as ideas. Whether these ideas stand for facts, is a question of evidence and faith. Mental phenomena inseparably connected in consciousness, with certain ideas, and sufficiently accounted for by the unfailing presence of these ideas in such connection, do not necessarily imply the existence of corresponding realities. This is a question of evidence quite distinct from that of consciousness. The soul can testify to its own conscious states. Regarding these there is no other witness. But the "whence" and the "how" of these states are not always to be learned even by the most cautious processes of introspection. There have been many ideas in men's minds which were utterly without a corresponding reality, but which were at the same time, most potent factors in experience and life.

But turning to the other view of the Spirit's indwelling, what shall we say? If the presence of the Spirit in Christians is literal, substantive, personal, (and all these terms have been employed to denote it) is it, as such, a fact of consciousness? Can the soul of the saint turn its gaze in upon itself, and perceive the reality of this presence? What shall be our answer to this question? Certainly, if there be such a presence, it would appear that there ought to be some mode of cognition, whereby one may become assured of the fact. But among our own brethren, at least, and to some extent among others, I think, an immediate cognition is not advocated. In some very respectable quarters, something of the sort is maintained under the designation "Direct witness of the Spirit." The notion in this case seems to be, not that the Holy Spirit literally manifests himself in consciousness, but that there is a conscious, supernatural movement upon the soul, *which may be known as immediately from the Spirit.*

In conversion, it is held by our denominational brethren, that there is a direct manifes-

tation of the Spirit to impart a knowledge of the forgiveness of sins. This doctrine is common to all the orthodox parties around us. The Methodist brethren extend it further, and maintain a "direct witness" of entire "sanctification." Thirty years ago, I read a book which gave the experiences of a number of Methodist preachers—a book published by Mr. Wesley himself—in which their wrestlings and conflicts in seeking "sanctification," and their final triumph in its bestowment, with the "direct witness" of the Spirit to the fact, were given in ample fullness of detail. Now, from my point of view, I confess that, if I am to hold the notion of a literal indwelling, and an immediate, or direct influence, I scarcely see upon what logical, or psychological grounds, I can repudiate these orthodox notions. Indeed, is it not clear that the one is a most natural, if not most necessary, outgrowth of the other? Nothing, to my mind, is clearer. And yet, how little conscious is poor human nature of its inconsistencies. My Baptist and Presbyterian brethren regard it as a great piece of presumption in me, when I

question whether they have had a direct fellowship of the Spirit imparting knowledge of the forgiveness of sins, and yet, without the least ado, they tell the dear Methodist brother, that he is utterly deluded as to any "direct witness" of perfect holiness. To me, however, the facts of experience which are supposed to constitute this direct witness, imply nothing supernatural at all. I admit the experience, but deny the interpretation. But if I admit a direct influence, on what tenable ground can I deny some form of immediate cognition? Is there any reason for such denial other than the necessity of fencing against certain orthodox notions which, as a people, we have heretofore repudiated? But why admit a doctrine, and deny its reasonable implications? The consistency of such a course is not clear. In the cases referred to, the notion of a direct witness is simply a delusion. What really takes place is an unfortunate confounding of normal experiences, under given conditions, with the notion of the supernatural, imported from without, and accepted as an explanation. The whole thing, if I may be allowed to say it, is a remnant of

old time superstition, from which there is pressing need that the religious life of to-day should be immediately disengaged. For myself, I make no pretence of having been the subject of any influence which I could consciously recognize as immediately, *i. e.*, without the intervention of truth, from the Spirit. On the contrary, my whole religious life has fallen within the normal and natural limits of mind and thought. This certainly does not, of itself, justify me in saying that others have not been the subjects of such influences, and I should be far from saying so on such a ground. But it has been my lot to hear many orthodox experiences, experiences woven through and through with the dream of the supernatural, in my time, and, after setting aside mere puerilities, and ignorant extravagancies, I have not seen any difficulty in reducing whatever remained, to laws and processes with which I was perfectly familiar in my own consciousness. For myself, I have never rejoiced without an intelligent reason, I have never mourned without cause, I have never had any religious impulse, however sud-

den or startling, that I could not, on reflection, classify, as one in kind, with others lying outside the sphere of religion. Above all things, men need to know their own nature, the law of its living movement, the extent of its capabilities, the sphere of its possibilities, and the many sources of self-deception to which ignorant or incautious thinkers are exposed.

It is not generally realized to what an extent bodily conditions affect the moods of the soul. Atrabilarious Christians have sometimes derived more spiritual advantage from the administration of a good cholagogue than from the most potent doses of mystic theology, and even preachers may have mistaken the exhilarating effect of a fragrant cup of tea for direct spiritual aid in the delivery of a sermon. This I say without questioning that the soul's communion with God imparts an unction to the true preacher that is in the highest sense divine. Of this there cannot be the shadow of a doubt. But the human mind is many-sided in its manifestations, and is liable to be influenced in a thousand ways, which escape the notice of untaught enthusiasts. To call attention to this

fact, and to give it proper emphasis in this investigation, is the sole object of what I have here said.

The conceptions of God, of Christ, of the Holy Spirit and his work, as they exist in most minds, even with all the advantages of revelation, are painfully crude and inadequate. The source of all clear truth on these questions, is undoubtedly, the word of God. Whatever may be said about the idea of a Creator and Moral Governor, it is certain that, without revelation, we should not know that there is any Christ or Holy Spirit. This knowledge comes to us, confessedly, from without—through the revelation that God has given us. However real these personalities, we know them not by sense, nor by direct cognition, but by holy scripture. The facts regarding them are facts of faith, or they are mere delusions. In consciousness, they take the form of ideas—I use that word for want of a better—to which faith gives the power of assured reality. That these objects of faith are powerful factors in the inner life, consciously so, is not sufficient proof that the things which they represent in the

mind are realities. Nothing is more common than the presence in consciousness of ideas which have no corresponding reality, but which, because they are supposed to correspond to realities, give tone and color to every religious manifestation.

False ideas of the Holy Spirit's work are at the bottom of much that is to be regretted in the spiritual culture and movement of our times. The one-sided supernaturalism of Mr. Moody is the most conspicuous feature in his ministry, and the unquestionable source of the greater part of his remarkable power over men. This belief is none the less a power in Mr. Moody's life, and none the less a source of power in his preaching, because it is only a fanaticism without a corresponding reality. An idea is a most real thing to him who accepts it as standing for a reality. The realities of the spirit-world all lie outside of self, and beyond the limits of sense-perception. They are realities only to faith. A man has no direct cognition of even his own spirit. "I think, therefore, I am." What is this *I*? I am conscious of self—the *I*-thinking. But what is self? Con-

consciousness cannot tell. It testifies to thought, and to self as thinking, but that this thinker, this self, is spirit and not mere organism, is a proposition which transcends its bounds. Consciousness deposes nothing here. It knows *self as thinking*, and this is its last word.

We have seen that the objective realities of religion are brought within the sphere of consciousness by faith, and it remains to be said, that unless they are absolutely verified by experience, they remain realities of faith, not facts of consciousness. Direct cognition is the indispensable condition of such verification. Nothing else can be admitted as a fact of consciousness. *No belief not absolutely verifiable has any higher validity in consciousness than that which is yielded by the evidence upon which it rests.* That the things believed have apparently plain correlations with certain facts in consciousness, only strengthens the evidence of reality and lifts the conviction to a higher plane of faith. Every religion in the world is believed by its votaries to manifest this correlation, and to meet adequately the conscious needs of the soul.

The life which owes its origin in the soul to the "Spirit of life," is distinctively and in its utmost breadth, a life of faith. "The life which I now live in the flesh," says Paul, "I live by the faith of the Son of God, who loved me, and gave himself for me." In its very highest phases, it is still a life of faith, not of sense on the one hand, nor of immediate cognition on the other. Where the Scriptures speak of it as knowledge, it is only meant to indicate the highest and most exalted attainment of faith. Even though the soul mount to an atmosphere so pure and serene, that all earth-mists seem to have been left behind, all doubtings and fearings to have vanished away, and perfect love to hold undisputed dominion, the wings by which it is lifted to these empyrean heights, are evermore the wings of faith. It is simply that the full assurance of faith has become the equivalent in certainty of the most trusted forms of knowledge.

I believe devoutly in all spiritual influence, and help, and comfort, that can be conveyed from the loving heart of the Infinite God to a praying, struggling, trusting human soul

through faith ; mind what I say, through faith. Further than that, this deponent, as at present enlightened, saith not.

But, I am anxious not to be misunderstood. It is no part of my contention that the agency of the Holy Spirit, in saving men, ended when divine revelation ceased, and the authenticity of the gospel had been established by miracle ; that ever since he has been a quiet spectator of the effect of his long-ago completed work. I affirm no such proposition, nor anything that implies it. There are two possible hypotheses, only two, and one or the other must be accepted, or the mind must content itself without any intelligent view of the matter whatever. One of these is the notion of an influence by direct, or naked impact ; the other, that of an influence mediated by truth. A third view is unthinkable. Of these alternative positions, the first is, in thought, as mechanical as the turning of a mill-wheel, and can only find favor with theologians who have inherited such conceptions of God's way of influencing the soul's of men from the effete systems of the past. The other meets the de-

mands of enlightened reason, and fully accords with every utterance in the word of God. Whatever present, personal agency of the Holy Spirit—call it providential, suggestive, or whatever name may be thought most appropriate—can be held in consistency with the view that divine influence, whether in converting sinners or comforting saints, is not by naked impact, but mediated to the soul by divine truth, I most willingly accept. Said Alexander Campbell, in his debate with Dr. Rice: “The Spirit of God is ever present with his truth, operating in it, and through it, and by it.” This statement I regard as unassailable. The Christian philosopher conceives of God as ever present in nature, in the forces of nature—to appropriate Mr. Campbell’s expression,—“operating in them and through them, and by them,” but never without them. “In him,” says the philosophic and inspired Paul, “we live, and move, and have our being.” Taking the hint from Paul, and not forgetting the unquestionable facts of science, the Christian theist says, God is immanent in nature, in the forces of nature, upholding and sustaining,

through them—not otherwise—all worlds, and all universes, by his own divine hand. Similarly, let us insist that God, in the sphere of redemption, is immanent in truth, in the forces of truth—that he quickens morally dead sinners, sustains and comforts believers, in no case, by naked, mechanical impact, but evermore through influences mediated by truth, and thereby divinely correlated with the voluntary activities of the human soul.

The soul of every believer is as distinctly conscious of God's truth in causal connection with each heaven-ward longing, aspiration, impulse, each breathing of hope, of love, and of joy, as it is of these moods and states themselves. It is this truth, the shrine of the Spirit's power, this truth rendered potential to the "man within" by faith, that makes the heart of the Christian a well-spring of spiritual life, a never-failing fountain, whence flows a blessed river of life, to refresh and beautify the arid and sterile deserts of earth. Truth is the pabulum upon which the soul feeds. In the ratio of spiritual truth digested, assimilated, and, by the bioplasts of the soul, woven into the fibre

and tissue of the inner man, will ever be the real grandeur of the religious life.

Our religious neighbors have, sometimes, said we are destitute of spirituality. This comes of a failure to apprehend what true spirituality is. Every false conception of spiritual things is an incongruous, unhomogeneous element, which, taken into the circulatory system of the soul, diffuses throughout a baleful influence. The life of occult influence is the life of superstition; the life of intelligent faith is life divine. Faith is evermore the *hupostasis*—that which gives substance, reality, power, in consciousness, not only to “things hoped for,” but to all unseen verities of the kingdom of God. Oh! Lord God, increase our faith! enlarge it, deepen it, exalt it; until our fellowship with heaven shall be so close and joyous, that not the direct evidence of sense, or the immediate cognitions of the understanding, shall be more certain, or more real to the inner life.

THE HOLY SPIRIT IN CONSCIOUSNESS.

BY ELDER T. MUNNELL.

IS there any influence of the Holy Spirit other than the Word? If so, are we conscious of that influence? This is the core of the controversy and to it let us bend our most earnest thought. The question, though edging along the frontiers of metaphysics and legitimately enough over-lapping its territory to no inconsiderable extent, has more to do with plain theology, with such deductions therefrom, as will explain "spiritual things to spiritual men." I will trouble Mr. Locke no further than to accept his definition of *consciousness* as sufficiently explicit for our purpose—*A perception of what passes through the mind*; and it will be our pleasure to inquire whether there are any influences of the Spirit, other than the Word, and if so, whether they are cognizable by the mind.

Had I to show that any spiritual influence is, in any way whatever, experienced "independently

of the Word," as it is sometimes expressed, the task would seem a hopeless one, for it could not safely be said that the Word is not intimately concerned in all our spiritual enjoyment. Independently of the Word we would never have heard "whether there be any Holy Spirit," and however conscious we may be of the influence of the Spirit, that influence is not dissociated from the Word, but a fruit of it. Sunlight is connected with every physical blessing of earth, and the Word with "all spiritual blessings in heavenly places in Christ." But these facts do not prove that the rain does not also bring some special blessing that could not be credited to the sun, nor that the Holy Spirit brings not some special blessing that cannot be credited to the Word alone. The Spirit also is generally and specifically concerned in every spiritual blessing, but this is far from proving that the Spirit operates all these blessings independently of the Word. All the forces of the spiritual kingdom work in the completest harmony, and yet God operates different specific purposes by different instrumentalities. Nothing is therefore independent of the Word.

A logical connection of thought requires the two questions at the head of this article to be resolved into three.

1. Is there any influence of the Holy Spirit other than the Word?
2. If so, what is that influence?
3. Can that influence as described and promised in the Word, be identified in our consciousness?

The Scriptures must answer the first of these before the other two can have any place in this discussion. What we mean by an influence other than that exerted through the words of the Bible must be clearly seen, before offering any proof in the affirmative. All *knowledge* of God and his attributes, of Christ, Salvation, Resurrection, spiritual bodies and of theological *ideas* generally, undoubtedly come only from the Word, but is there any spiritual influence beyond the direct moral effect of said knowledge upon the soul? An example of influence other than that of the Word may be recognized in the miraculous gifts in primitive times. For although these gifts would never have been heard of without the Word, and are by no

means independent of it, no one would claim that they are included in what we here mean by the moral influence of the Word, which gives faith, hope, knowledge and other subjective blessings. It will not be denied that the possessors of said gifts were *conscious* of the possession of this unwonted power as surely as they were conscious of their natural powers. It is pretty certain also, that in receiving a revelation from God, the necessary exaltation of mind preceded the utterance of a single inspired word, and also preceded the revelation of what was to be uttered. If the "Holy Men of old spake as they were moved by the Holy Spirit," the moving of the spirit preceded the speaking and also inspired the speaking as well as the words to be spoken. These two we offer as instances of influences of the Holy Spirit other than the Word.

The power to cast out devils was not independent of the Word, but certainly was not such an effect of the Word as is mental illumination. If this makes the distinction plain enough between what is and is not meant by said other influence, it will clear the path of

our further investigations. This invites at once to inquire whether in the normal condition of things in the christian dispensation, there are any influences which the Holy Spirit does not produce through the direct agency of the Word of God, in the sense just now explained.

We might make these same facts serve also to refute the semi-materialistic deduction from Locke's philosophy, that it is *impossible* for spirit to communicate with spirit except through words. For whether we consider the inspiration of Apostles or Prophets, it was spirit impressing spirit, directly and immediately. The same is true of the power to work miracles, which was not communicated to its possessors by giving them more instruction in the Word, but by increasing the powers of the soul by the Spirit. "Ye shall receive *power* after that the Holy Spirit is come upon you"—not physical power, nor additional instruction, but spiritual power, communicated directly from spirit to spirit. Contact of spirits then is no absurdity nor impossibility, and with this vantage ground we approach the more difficult parts of the subject before us.

When the hundred and twenty had returned from Mount Olivet, and had, "with one accord, continued in prayer and supplication" for ten days, till "the day of Pentecost was fully come," this promise of "power" was fulfilled. And what was the measure of that power? Was it merely that of spiritual gifts or did it also embrace moral power? Whatever it was, it certainly was not the effect of fuller instruction at the time. It was an influence of which they were thoroughly conscious, for consciousness we have agreed shall be *a perception of what passes in the mind*. Surely, *something* was passing in their minds of which they were by no means ignorant. This something certainly embraced miraculous gifts, among which conspicuously was the speaking in divers tongues, a power of which they were eminently cognizant at the time and a power as we have seen which was not an influence of the Word within the meaning of this discussion. True, tongues and all other miraculous gifts have, for the best of reasons, ceased, but the fact remains to us that the Spirit did formerly bestow influences upon the minds of men, ad-

ditional to that of oral and written instruction.

Closely connected with the above, is the question whether on the day of Pentecost there were not also moral or heart powers granted to the disciples by the same movement that brought the miraculous powers. That both these might be conferred at the same time and by the same effort, is no more unnatural than that the sun should send down both light and heat in one and the same ray. There is a latent and sometimes expressed assumption that whenever miraculous powers were conferred, no heart powers of courage, love and devotion were ever included, but it is evident that whatever was embraced in the promise of "power from on high," was on this occasion all sent down at a single effort, and the main question here seems to be—Did the Apostles and the others receive any *moral* influences at that time as a part of the "Promise of the Spirit." That they did receive such influence seems evident from the following considerations:

1. That miraculous gifts were received is not denied; that these when possessed alone,

imply no "spiritual blessings in heavenly places in Christ," is also admitted. Judas possessed them, and many will say to him in that day—"Have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? And then will I profess unto them I never knew you; depart from me ye workers of iniquity." If the twelve had only the same, they might have been no better off. Mere miraculous powers do not account for the amazing heart forces manifested on that occasion and all through their lives.

2. Can said forces be accounted for by the words of Jesus spoken before his ascension, or by any instruction they had formerly received? Should any one decide so, let him inquire why those words could do nothing until the Holy Spirit came upon them. "Ye shall receive power *after* that the Holy Spirit is come upon you." Did that promise mean nothing but miraculous gifts? If so, when all these ceased the church must have been left destitute as to spontaneous heart-forces, except what would come from instruction. Did the previous in-

structions of Jesus bring on the moral forces of Pentecost, or did they “speak as the *Spirit* gave them utterance?” Before that day “they all forsook him and fled,” but now a regiment could not have overcome their moral power; then, Peter followed Jesus afar off; now he says, “we cannot but speak the things we have seen and heard.” After the resurrection they all went to fishing again; now they begin to “catch men.” Is it possible that those gifts that one might possess and still be “a worker of iniquity” can account for all these things? If we answer negatively, but assume that all can be accounted for by the sudden and astonishing growth of Christ’s previous instructions in their hearts, it still remains to understand what caused those teachings to fructify so suddenly. Was it the miraculous gifts, or “The love of God shed abroad in their hearts by the Holy Spirit which was given them?” Love is a fruit of the Spirit, but is neither a fruit of said gifts nor is it necessarily an accompaniment of them. To all this an incisive thinker might reply: “The Spirit of God on Pentecost revealed more of the truth of the Gospel to the Apostles than

they knew before ; that what they had known before the descent of the Spirit was not sufficient to set them so ablaze, but large accessions of knowledge in all the length and breadth of the Gospel scheme were received, which filled their minds and hearts with joy, and their words with matchless power." This point would be well taken and would reach the last issue that could arise, but may be briefly replied to.

1. This assertion, without proof, has as much weight as its contradictory would have, and no more. Besides, to admit it, would be to decide that the Twelve received no other kind of "power from on high," than they had all received two years before, when Jesus sent them out to "heal all manner of sickness and all manner of disease;" a power that Judas possessed as well as Peter. This seems to be a logical terminus to the assertion that compels us to admit either a moral power of love, courage and devotion, communicated by the Spirit, or else that the "power from on high" was no other in kind than what they had under the first commission. Christ, however,

promised them this power as something new. Indeed, mere miraculous gifts, such as they had before, was never called the gift of the Holy Spirit. One or two years after he had given them "power over unclean spirits," it was said "the Spirit was not yet given, for Jesus was not yet glorified." So then the miraculous displays of tongues, etc., on and after Pentecost, would not have been of themselves considered worthy to be called the "gift of the Holy Spirit," or the "power from on high," *therefore*, moral powers were imparted directly by the Spirit on the day of Pentecost.

2. Did Peter promise the three thousand only miraculous gifts—"the remission of sins, and power to work miracles?" Such a promise would have been rather the skimmed "milk of the Word." The gift of a dollar is the dollar itself, and the gift of the Holy Spirit is the Holy Spirit itself—the objective and not the subjective genitive—and the "fruit of the Spirit is love, joy and peace." The presence of fire in the stove is sufficient to account for the heat, and the presence of the Spirit in the heart is sufficient to account for its effects.

When Peter promised them the gift of the Holy Spirit, did he mean nothing but the moral effect of the Word in their minds? This will not do. The people had just seen the grand display of gifts and felt the powers of soul vouchsafed to these preachers (the radical deficiency among ministers to-day) and they were promised the same. Protestantism is advocated by too many unspiritual jejune, when fed ministers, who possess the moral effects neither of the Word nor Spirit, and the people realizing little or no blessing, peace or comfort, are turning from Christ by the myriad.

3. Leaving Pentecost, we quote a few passages of general application: "How much more will your Heavenly Father give the Holy Spirit to them that ask him?" To say this means nothing more than the moral effect of the Word, would require a bold interpreter. Yet, seldom do we hear even ministers pray for the Holy Spirit, all seeming to depend on the Word, when one of its effects should be to lead them to pray for the Spirit, as it has directed them. Would that all Christians were fully under the influence of the Word, for then

all would pray for the Spirit, as the Word invites. "But, she is happier if she so abide after my judgment, and I think also that I have the Spirit of God." In this matter he had no revelation but the possession of the Spirit, in common with all Christians, heightened the value of his individual judgment. The carnal mind is clouded as to pure spiritual perceptions of right; not so the mind that is "filled with the Spirit." Again, "if any man have not the Spirit of Christ, he is none of his." Is this the moral effect of the Word? No, for it is the same Spirit that is to "quicken your mortal bodies." Surely it is not the mere *disposition* of Christ that is to quicken your mortal bodies. "The love of God is shed abroad in our hearts by the Holy Spirit that is given to us." Are we always to stop and explain such passages, by saying it is done by the Spirit through the Word? It is not without the Word; but may not the work of this Spirit that "dwells in you," and that "raised up Jesus from the dead," be supplementary to that of the Word? Why so careful to exclude the Spirit, because some have been fanatical

about it? The persistence in seeking an explanation of all promises of the Spirit in the moral effects of the Word, reminds one of the efforts to find a Northern passage and an open polar sea.

II. The second question in our main division—If there is any influence other than the Word, *what is it?*—will need but a few lines. But, we have just seen that the “love of God,” is one thing named by Paul. Elsewhere, he adds, joy, peace, long-suffering, and others to the list, as fruits of the Spirit. He prays, also, that we might be “*strengthened* with might by his Spirit in the inner man.” “I know that this shall turn to my salvation, through your prayers, and the *supply of the Spirit* of Jesus Christ.” The Spirit is “the earnest of our inheritance,” and that by which we are “*sealed* unto the day of redemption.” “The Spirit *helpeth* our weaknesses.” As to what this influence is, we may say then it is “help,” “sealing,” an “earnest,” “supply,” or “aid;” “strength;” besides love and the fruits classed with it. Now, inasmuch as all these are ascribed directly to the Spirit, it would be rather

intrepid to say we are helped, sealed, etc., by the Word only, and not by the Spirit, except as it inspired the Word. There was a time when men did not know that the air is a compound, and yet it was true all the while that the oxygen did its part, and so the other elements, and at the same time the atmosphere as a whole, embraced the influence of each and all. So, in a clearer light, we may some day understand the influences of the Word and Spirit, better than we can now; but it is safe at present to accredit all the above influences to the Spirit just as the Scriptures do, notwithstanding the Word is concerned in the production of them all. Is it all done by the *Word alone*, is the question. If so, the language of the New Testament would seem rather misleading.

III. *Are we conscious of these influences?* Have we any perception of them as passing in the mind? The question is not, are we conscious of their *source*, but of their *presence*. It is impossible for consciousness to tell whether these feelings are produced by the Word or the Spirit. That does not belong to

the function of consciousness. The mother is conscious of love for her child, without ever having worried the metaphysician to tell her the origin of it. Moses or Hamilton, Paul or Locke, may teach her the source of her love, and if they differ, not her consciousness, but her faith, or reason, or both, must decide upon the truth, if she is concerned to know it. A Christian may be quite conscious of the love of God in his soul, but not of the instrumentalities through which it reached him. To ascertain that, he learns that the "love of God is shed abroad in our hearts *by the Holy Spirit*. The Scriptures entirely relieve consciousness of such a task, and allow it to be engaged in *identifying* the things the Word had promised. The Bible promised and described love, the intellect understands what is promised, and consciousness says, "*Here it is.*" Since we are distinctly conscious of a certain agreeable emotion, which the Scriptures tell us is shed abroad by the Holy Spirit, *therefore, we are* conscious of the influence of said Spirit. The main confusion of thought arises from such logic as this :—" We have no cogni-

tion of the *source* of love as coming from the Word or the Spirit, therefore, we are not conscious of any influence of the Spirit. We know that this love proceeds from the one or the other, but as consciousness cannot tell which, we are not conscious of any influence of the Spirit." Neither can consciousness assure us that love proceeds from the *Word*, therefore, we are not conscious of the influence of the Word, and so, with such logic, we are conscious of no influence of either Word or Spirit. That is, though we be very cognizant of love in the soul, yet, because consciousness cannot tell whether it proceeds from the Word or the Spirit, we are not conscious of any influence from the Word or Spirit.

"We are *sealed* with that Holy Spirit of promise which is the *earnest* of our inheritance." To seal anything was to give it a distinctive mark by which it might be known and protected, as, "Hurt not the earth—till we have sealed the servants of our God." This seal is the "earnest" of our inheritance and of course is a thing of consciousness. All pledges are things of conscious possession else they would

not be *pledges*. Here again consciousness does not undertake to decide whether this earnest, seal, or pledge, is directly from the Word or Spirit. The Word decides that we are "sealed unto the day of redemption" by the Spirit. If we are fully under the influence of the Word we should believe this assertion just as any other one in the Bible. This Spirit that Christ was to give was to be in them "a well of water springing up unto everlasting life." Of this foretaste of heaven the converted soul is easily conscious. As for "strength" and the "supply of the Spirit" and all the other fruits of the Spirit they are plainly cognizable by consciousness. "Christ in you, the hope of glory" is no hallucination. So we might particularize through the whole list, but in every instance we would find consciousness indentifying the blessings which faith in the Word says come by the Spirit. Here we may consider the main argument fairly and, perhaps, successfully concluded, recognizing the fact that, though the question discussed be one of much practical importance, there are but few that require a more venturesome spirit to attempt a solution

because the metaphysics of the times enters so largely into all our reasonings; and yet this science can do but little for us in this investigation beyond defining a few words for us. It is a Scripture question to be settled by the Word of God, to which I have tried faithfully to adhere.

Some theories take a front seat in our sermons, but a back seat in our prayers. I have always noticed that Christians, the most ultra, on the Word alone, while in discussion, always imply the agency of the Spirit in their prayers. One prays sincerely for the edification of the church during Lord's day services, believing honestly in the Word alone theory. Well, there is the congregation, and there are the reading, singing, preaching, the supper, and the members. I pray for spiritual mindedness for myself and for the brethren: then I shall be better able to preach the Word and they better prepared to receive it. But if God has no instrumentality but the Word, there it is, you have it, use it and say no more. If you pray with any reason you must expect God to answer by some means, either to prepare your own mind, or the

people's, or to quicken the word, or, to do some thing else for you ; but each and all of these requires some agency from God to answer your prayer. Metaphysical difficulties will thicken along here, because we are venturing out on the frontiers between the known and the unknown ; but it remains that the conditions of rational prayer require such agency although not understood by us. Here is a good place to "walk by faith and not by sight."

'Tis impossible to understand, even when aided by the word, *how* we become "partakers of the divine nature" through the Spirit. A piece of soft iron is brought into contact with the loadstone and receives that inexplicable *something*, that property, that soul, or magnetic spirit that points the needle to the magnetic pole. So mortals come to Christ by faith, love, and obedience, and receive remission of sins and the gift of the Holy Spirit and they become "partakers of His holiness," and turn their faces heavenward. The artificial magnet will, in time, gradually lose its power if not renewed occasionally, and so will Christians lose their directive force if they receive not day by day

their daily bread, which is the supply of the Spirit of Jesus Christ. The soft iron does not change its appearance by the reception of this hidden life—the same size, weight, color, and shape. And our life too is “hid”—“hid with Christ in God”—but this invisible life will some day sufficiently materialize to make a “manifestation of the sons of God.”

A brief notice of a few miscellaneous matters shall close this paper :

1. The enjoyment of spiritual influences other than the Word does not imply that the human soul can receive and contain the whole power of the Spirit of God, but he has “given us of his Spirit.” The sun shines through the lattice, and we say “the sun is in the room,” though his 880,000 miles of diameter is by no means there. So we receive His Spirit and are exhorted to be filled with it.

2. Fanatics who substitute their feelings and ecstasies for the Word of God, need not deter us from accepting the blessings conditionally promised us. They make but the two assertions—there are spiritual influences and we are conscious of them—without clearly de-

fining by the Bible what they are, or the conditions on which they are to be enjoyed. Their extravagance need not deprive us of our rights.

3. It is not the province of consciousness to say whether the Spirit's presence in the soul is personal or not. That belongs to the Word to determine. Joel says "I will pour out of my Spirit." The words personal and literal need not trouble us, as they may have very little application to the truth as it really is.

4. We need not "deny some form of immediate cognition." We only need to deny that consciousness has to deal with the question of *immediacy*. The Word settles that, and consciousness cognizes the influence which the Word determines to be immediate.

5. The main difficulty in the reasonings of most thinkers on the other side is that they attempt to cover all the ground by two propositions or questions, instead of three. It is not enough to ask are there any influences of the Holy Spirit other than the Word; and, if so, are we conscious of them; for, between these questions must come—"What are these influences? Then you can identify them and be conscious of them.

We should rejoice that our salvation does not always depend upon the accuracy of our intellectual action. Many of the holiest of men differ as to the subject here discussed. But they suffer little or no damage, because neither party carry their theory into the closet, for, without some conceived direct agent to move our souls, or to bestir whatever instrumentalities God may employ, it is not easy to discover the rationale of prayer. “The grace of our Lord Jesus Christ, and the love of God, and the *Communion of the Holy Spirit*, be with us all, Amen.”



“THE WITNESS OF THE HOLY SPIRIT.”

BY ELDER J. Z. TAYLOR.

THE most interesting and important relationship we sustain to the Divine Being, is involved in the idea of sonship. “Because you are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba, Father.” “If children, then heirs, heirs of God and joint heirs with Christ.” The highest honor, the most exalted privileges, and the sublimest destiny, belong to “the grand family of the true sons of God.” Hence the evidence of the existence of this relationship is to the soul, of infinite importance. How is a man to know that he is a child of God? From whom is he to learn this momentous fact? To this, the Apostle would respond, “The Spirit itself beareth witness with our spirit that we are the children of God.” This certainly embraces the highest form of evidence attainable on this subject. This is universally conceded. Any difference that emerges has to do with the method, and

not the fact of the Spirit's giving testimony. That we are the children of God, depends upon the harmony existing between the testimony of two distinct witnesses—the Holy Spirit and our spirit. This is involved in the language of the Apostle. But the witness or testimony of the Holy Spirit is fundamental. Unless the testimony of our spirit coincides with that of the Holy Spirit, it is simply valueless. Where then shall we find the testimony of the Holy Spirit, or how shall we determine the method by which the Spirit testifies? The declaration of the Apostle merely settles the fact that such testimony is given, without indicating the method. On the question "How does the Spirit bear witness?" the text itself is silent. No argument, hence, as to the Spirit's method, can be based upon it. There are but three distinct methods conceivable. To the consideration of the claims of these, the reader's attention is invited.

I. The Holy Spirit could make known to us *orally* that we are the children of God. He could speak to us as God did to Moses, "out of the midst of the bush," or to Job,

“out of the whirlwind,” or as the Father bore testimony from heaven to his only begotten Son as Jesus came up out of the Jordan. While it is clearly possible for the Spirit thus to speak—thus to bear testimony to our sonship, this method is certainly not the one adopted; indeed, it is not claimed by any intelligent Christian. Direct *oral* communications closed with the Apostolic age.

II. A second method is suggested by the fact of the indwelling of the Holy Spirit. Inasmuch as the Holy Spirit is given to the children of God, and their “body is the temple of the Holy Spirit, which is in them,” it is possible for the “witness of the Spirit” to be *immediately* given, and the evidence of our sonship to rest upon a *direct* impression made upon our spirit. The plausibility of this, as an hypothesis, has given it general acceptance. If the Spirit dwells in us, it is thought self-evident, that its testimony must be immediate and direct. But the hypothesis is by no means free from embarrassments. In the attempt to verify it, consciousness is brought into requisition. “I know that I have the witness of the

Spirit," it is said, "because I *feel* it," that is, "I am conscious of it." Such then is the test—such the assumed verification of this hypothesis. We can not contravene the testimony of consciousness. Within its legitimate sphere, its testimony is unquestionable—its authority absolute. But what falls legitimately within its sphere? Evidently that which transpires *within* the mind—its operations, feelings, desires, perceptions, etc. Thus far all metaphysicians coincide. If, then, the bearing witness of the Holy Spirit is immediate, the presence of the Holy Spirit is likewise immediate. If consciousness testifies to the witnessing of the Spirit as *immediate* and *direct*, then it also testifies to the *immediate presence* of the Holy Spirit. For as the one emerges into consciousness, so must the other also. This granted, and the mind furnishes no higher evidence of its own operations, than it does of the actual presence in us of the Holy Spirit. But consciousness does not testify to the personal presence of the Holy Spirit in us. We search in vain among the contents of the mind for it. Indeed, consciousness does not testify to

the presence of any spirit, whatever, in us. While it testifies to our mental states and their modifications, on the grand problem as to the *nature* of that which thinks, feels and wills—whether it is spirit or not, it is absolutely silent. The existence of materialism is attributable to the fact that consciousness furnishes no light on this grave question. If it had affirmed clearly and unmistakably the spirituality of the human mind, controversy on the “nature of the soul” would never have arisen. If then consciousness does not testify to the presence of a personal spirit in us, much less does it testify to the presence of a spirit *not* personal—of the Holy Spirit in us. *In short, consciousness can not immediately apprehend or cognize spirit.* If spirit as such exist, whether human or Divine, we are dependent upon other sources for our knowledge of that fact. Consciousness has no knowledge on the subject. It cannot testify, since it has no immediate cognizance of the subject. Since consciousness does not testify to the presence of the Holy Spirit in us, it does not testify to the witnessing of the Spirit as an immediate act.

For, to be conscious of the immediate witnessing of the Holy Spirit in us, is to be conscious of the immediate *presence* of the Spirit in us. But, since consciousness does not testify to such a presence, it cannot testify to any *immediate* or *direct* witnessing of the Holy Spirit, since both elements, the presence, and the immediate testifying of the Spirit, *must be bound together in one act of consciousness*. So long therefore, as the presence of the Holy Spirit remains out of the domain of consciousness, it is wrong to appeal to this faculty in proof of any direct witnessing of the Spirit. While consciousness testifies to the presence of love, joy and peace in the soul, the true source of these mental states lies outside of its sphere. Did not the Holy Scriptures affirm that they are the "fruit of the spirit," it would be impossible to arrive at that knowledge through the aid of this mental power.

But other grave objections lie against this hypothesis :

First. It sets aside the fundamental principle of the Christian life. The Apostle says, "we walk by *faith* and *not by sight*." If con-

consciousness testifies to the *direct* witnessing of the Holy Spirit to our sonship, then it is no longer a matter of faith that we are the children of God, but of *absolute knowledge*. We are, hence, more certain that we are the children of God than we are that Jesus is the Son of God, or even that God has children. For the latter rests solely upon faith, while the former is based upon absolute consciousness. Any hypothesis that bases the evidence of pardon and sonship upon a plane *above* that which supports the claims of the Lord Jesus must be false. By faith and *not* by consciousness do I understand that I am a child of God. Any theory with regard to the method of the Spirit's testifying, that subverts this fundamental relation, that faith sustains to the soul, must necessarily be wrong.

Second. Another difficulty which besets this hypothesis is, that it reduces the number of witnesses to one. The text itself requires two. "The Spirit itself beareth witness *with* our spirit" that we are the children of God. Both the Greek (*συνμαρτυρεῖ*) and the English terms demand it. Any interpretation that does not

recognize the two distinct witnesses must be false. There is demonstrably but one witness adduced when it is said, "I know that I have the witness of the Spirit because I *feel* it." And every man has felt the inadequacy of this answer when pressed with the question, "*Where are the two witnesses?*" for he has simply appealed to the witness of his own spirit. This alone, as a *direct* witness, comes within the domain of our consciousness.

Third. But another objection to the theory of the direct testimony of the Spirit to our sonship as evinced by the feelings we present here. The basis is precisely that upon which all other systems, however erroneous or absurd, are made to rest. The Spiritualist appeals to his "feelings" or "consciousness," in proof of having had communications from departed spirits—the Catholic in proof of having been absolved by the priest, from his sins, and the heathen, who has immolated his child, in proof that the Gods are pleased with his offerings. Upon a basis of such incertitude, equally supporting the true and the false, the witness of the Holy Spirit cannot be placed. Conscious-

ness attests the existence of the feelings here claimed. That they establish the truth however, of any system, in proof of which, they are thus adduced, is most unreasonable—since with the same facility with which they establish one, they establish all—however diverse in character, or subversive in principle, they may be of one another. But in the face of all these objections, it may still be claimed that the declaration—“He that believeth on the Son of God hath the *witness in himself*”—establishes the theory that the witness of the Holy Spirit is immediately and directly given to the soul. The context is, “If we receive the witness of men, the witness of God is greater; for this is the witness of God which He hath testified of His Son. He that believeth on the Son of God, hath the witness in himself; he that believeth not God hath made Him a liar, because he believeth not the record that God gave of His son.” 1 John v. 9, 10. The terms “witness,” “record,” and “testify,” in the above passage, represent but one word in the Greek, *μαρτυρία* and its verb. The passage affirms nothing of an *immediate* revelation of God to the human

soul. To render support to the hypothesis under consideration, this must be involved in the text, but it certainly is not. The statement concerning “*the record that God gave of His Son,*” plainly implies the existence of *but one record* or testimony. Since the Bible contains a “record” that God has given of His Son, it evidently contains the one involved in the passage before us. Hence, he that believes the record contained in the Holy Scriptures, believes the “record” that John says “God gave of His Son.” Since “record” and “witness” in the passage are equivalent, representing one and the same Greek term, it follows that he that believes the Scriptural “record” that God gave of His Son, has the “witness of God which He hath *testified* of His Son *in himself.*” Therefore to believe the testimony of the Word of God heartily, is to have *in* you as a living force, “the witness of God which He has testified of His Son,”—“*the Word of God which effectually worketh in you that believe.*” Consciousness does not affirm the Divine origin of this “record;” it is beyond its domain. Faith is its correlative. Through it, the testimony of

the Holy Scriptures are seen to be the "record" or "witness of God, which He hath testified of His Son."

III. We come now to the only remaining method conceivable. "The Holy Spirit bears witness with our spirit, *through the Truth*, the living Word of God." This hypothesis is demonstrably safe and tenable. It saves the soul from the influence of vague and mystical notions, and holds up before it the imperishable Truth of God's Word, as the testimony of the Spirit to its Divine acceptance. Through the "*written* Word"—not simply enclosed in the Bible, but embraced by the soul as a living power—does the Holy Spirit bear testimony with the spirit of the child of God. Universally is this hypothesis accepted; but, not as exhausting the meaning of the text. Something additional and ever *superior* to this is claimed. The testimony of the Spirit to the Divine sonship of Jesus of Nazareth, is furnished by the Holy Scriptures. Can we consistently claim higher evidence for our sonship, than is furnished for the sonship of Christ? Have we an immediate revelation of

the one fact, but only a *mediate* revelation of the other. Has the foundation less support than the superstructure? All we know of Christ, of redemption, of the resurrection of the dead, and of eternal glory, we have obtained from the Spirit through the Holy Scriptures. All of our searchings for Divine illumination within us, will add not one iota to this stock of knowledge, thus revealed. A theory that assumes more evidence in support of our own sonship, than that which supports the claims of the Lord Jesus, must be erroneous. If the testimony of the Spirit, which supports the claims of Jesus Christ be false; that which supports our claims and hopes, is likewise false. The blow that annihilates the one, must annihilate the other also.

The method under consideration is exceedingly plain and simple. The Holy Spirit testifies that whoever possesses a given character, is a child of God, our spirits, out of the depths of consciousness, testify to the possession of that character. To be more explicit. The Spirit testifies. "whosoever believeth that Jesus is the Christ is born of God," or again, "*Ye are*

all the children of God *by faith* in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." That we believe on the Lord Jesus and have been baptized, in obedience to His will, are matters of absolute knowledge. Let it be granted that the New Testament is the revelation of God's Spirit, and I am no more certain of my conscious existence, than I am that I am a child of God. For, if "all are the children of God *by faith* in Christ Jesus"—if, "as many as have been baptized *into* Christ, have put on Christ;" or, if "whosoever believeth that Jesus is the Christ, is *born of God*," as the Spirit testifies, then in the light of the testimony of my own consciousness, I know that I am a child of God, because I know that I believe on the Lord Jesus Christ, and have been baptized.

In this way does the Spirit bear testimony with our spirit, that we are the children of God. Moreover the Spirit bears testimony *with* our spirit, as it bears testimony *against* it. We look in vain for its adverse testimony, outside of the Word of God. The Holy Spirit testifies that we must live soberly, righteously, and

godly, and thus living, of which our spirits must be conscious; it assures them through *the same channel*, of their *continued* acceptance with God; and conversely, of their invoking, by their disobedience, the Divine disapprobation. As is our faith in the Divine origin of Gospel, so, upon a compliance with its conditions, is our assurance of Divine acceptance—of adoption into the family of God, and so, also, is our peace and joy in the Holy Spirit. “Whom having *not seen* ye love, in whom though now you see him not, *yet believing*, you *rejoice* with joy unspeakable and full of glory.” Break down the testimony of the Holy Scriptures, or our confidence in them and you annihilate the faith of the soul in the Lord Jesus—annihilate this faith and “the joy unspeakable and full of glory,” will vanish forever.

THE INFLUENCE OF THE HOLY SPIRIT ON CONVERSION AND SANCTIFICATION

BY A. CAMPBELL.

THE terms of my proposition will now be easily defined and apprehended. Conversion is a term denoting that whole moral or spiritual change, which is sometimes called sanctification, sometimes regeneration. These are not three changes, but one change indicated by these three terms, regeneration, conversion, sanctification. Whether we shall call it by one or the other of these, depends upon the metaphor we happen to have before us, in contemplating man as connected with the two Adams—the old or the new, the first or the second, the earthly or the heavenly. Is he dead in the first?—then he is born again and alive in the second. Has he, like the prodigal son, strayed away in the first,—he returns, or is converted in the second. Is he unclean or polluted in the earthly Adam?—he is sanctified

in the heavenly—Is he lost in the first?—he is saved in the second. Is he destroyed and ruined in the first?—he is created anew in the second Adam, the Lord from heaven.

If I am asked, why I admitted the terms conversion, sanctification, or regeneration into the proposition, I answer again, I could not help it. It would have been to debate the question, while settling the preliminaries. We must take the religious world as we have to take the natural or the political; that is, just as we find them, or they find us. I seek to accomplish in this preamble, what ought to have been, but which could not be accomplished in settling the proposition. I therefore now, most distinctly and emphatically state, that with me, and in reference to this discussion, these terms, severally and collectively indicate a *moral*, a *spiritual* and not a physical nor legal change.

A physical change has respect to the essence or form of the subject. A legal change, is a change as respects a legal sentence, or enactment. Hence pardon, remission, justification, have respect to law. But a moral or spiritual change, is a change of the moral state of the

feelings, and of the soul. In contrast with a merely intellectual change—a change of views, it is called a change of the affections—a change of the heart. It is in this acceptation of the subject of my proposition, that I predicate of it, “The Spirit operates only through the Word.”

The term *only* is, indeed, redundant; because a moral change is effected only by motives, and motives are arguments; and all the arguments ever used by the Holy Spirit, are found written in the book called the Word of Truth. Hence, the term *only* is equivalent to a denial of what I conceive to be the assumption of my respondent, viz: that the Spirit in regeneration, operates *sometimes* without the Word. *Only* is, therefore, by the force of circumstances, made to mean *always*. But, indeed, this is more a matter of form, than of any grave importance—inasmuch as the common admission of Protestants, and, I presume, of my opponent also, is, that the change of which we speak is a moral, or spiritual change.

If, then, I prove that conversion, or sanctification, is effected by the Word of Truth at all,

I prove that it is a moral change, and consequently, accomplished by the Holy Spirit, through the Word alone.

On the subject of spiritual influence, there are two extremes of doctrine. There is the *Word alone* system, and there is the *Spirit alone* system. I believe in neither. The former is the parent of a cold, lifeless rationalism and formality. The latter is, in some temperaments, the cause of a wild, irrepressible enthusiasm; and, in other cases, of a dark, melancholy despondency. With some, there is a sort of compound system, claiming both the Spirit and the Word—representing the naked Spirit of God operating upon the naked soul of man, without any argument, or motive, interposed in some mysterious and inexplicable way—incubating the soul, quickening or making it spiritually alive, by a direct and immediate contact without intervention of one moral idea, or impression. But, after this creating act, there is the bringing to bear upon it the gospel revelation, called conversion. Hence, in this school, regeneration is the cause; and conversion, at some future time, the result of that abstract operation.

There yet remains another school, which never speculatively separates the Word and the Spirit; which, in every case of conversion, contemplates them as co-operating; or, which is the same thing, conceives of the Spirit of God as clothed with the gospel motives and arguments—enlightening, convincing, persuading sinners, and thus enabling them to flee from the wrath to come. In this school, conversion and regeneration are terms indicative of a moral or spiritual change—of a change accomplished through the arguments, the light, the love, the grace of God expressed and revealed as well as approved by the supernatural attestations of the Holy Spirit. They believe, and teach, that it is the Spirit that quickens, and that the Word of God—the Living Word—is that incorruptible seed, which, when planted in the heart, vegetates, germinates, grows, and fructifies unto eternal life. They hold it to be unscriptural, irrational, unphilosophic, to discriminate between spiritual agency and instrumentality—between what the Word, *per se*, or the Spirit, *per se*, severally does; as though they were too independent, and wholly

distinct powers, or influences. They object not to the co-operation of secondary causes; of various subordinate instrumentalities; the ministry of man and the ministry of angels; the doctrine of special providences; but, however, whenever the Word gets into the heart—the spiritual seed into the moral nature of man; it as naturally, as spontaneously grows there, as the sound, good corn, when deposited in the genial earth. It has life in it; and is, therefore, sublimely and divinely called “The Living and Effectual Word.”

I prefer the comparisons of the Great Teacher. They are the most appropriate. We frequently err when handling these, because, in our quest of forbidden knowledge, we are disposed to carry them farther than He himself did. In the opening parable of the Gospel Age—a parable placed first in the synopsis of parables presented by Matthew, Mark, and Luke—he thus compares the Word of God to seed; and with reference to that figure, he compares the human heart to soil, distributed into six varieties: the trodden pathway, the rocky field,

the thorny cliff, the rich alluvian, the better and the best of that. But we are not content with that beautiful and instructive representation of the philosophy of conversion. We must transcend these limits. We must explain the theory of vegetation. We must explain the theory of soils. We must even become spiritual geologists, and explore all the strata of mother earth; and even then, there yet remains an infinite series of whys and wherefores concerning all the reasons of things connected with these varieties. These speculations and the conflicting theories to which they have given birth, we will and bequeath to the more curious and speculative; and will farther promise some things necessary to a proper opening of the argument.

Man, by his fall or apostasy from God, lost three things—Union with God, original righteousness, and original holiness. In consequence of these tremendous losses, he forfeited life, lost the right of inheriting the earth, and became subject to all the physical evils of this world. He is, therefore, with the earth on which he lives, doomed to destruction: mean-

while, a remedial system is introduced, originating in the free, sovereign, and unmerited favor of God; not, indeed, to restore man to an Eden lost—to an inheritance forfeited—to a life enjoyed before his alienation from his Divine Father and Benefactor. This supremely glorious and transcendent scheme of Almighty love, contemplates a nearer, more intimate and more sublime union with God, than that enjoyed in ancient paradise—a union, too, enduring as eternity—as indestructible as the divine essence. It bestows on man an everlasting righteousness, a perfect holiness, and an enduring blessedness in the presence of God forever and ever.

To accomplish this a new manifestation of the Divinity became necessary. Hence the development of a plurality of existence in the Divine nature. The God of the first chapter of Genesis is the Lord God of the second. Light advances as the pages of human history multiply, until we have God, the Word of God, and the Spirit of God clearly intimated in the law, the prophets, and the Psalms. But, it was not until the Son of Righteousness arose—till

the Word became incarnate and dwelt among us—till we beheld his glory as that of an only begotten of the Father, full of Grace and truth; it was not until Jesus of Nazareth had finished the work of atonement on the Hill of Calvary—till he had brought life and immortality to light, by his revival and resurrection from the sealed sepulchre of the Arimathean Senator; it was not till he gave a commission to convert the whole world, that the development of the Father, and of the Son, and of the Holy Spirit was fully stated and completed. Since the descent of the Holy Spirit, on the birth-day of Christ's Church—since the glorious immersion of the three thousand triumphs of the memorable Pentecost, the church has enjoyed the mysteries and sublime light of the Father, and of the Son, and of the Holy Spirit, as one Divinity manifesting itself in these incomprehensible relations, in order to effect the complete recovery and perfect redemption of man from the guilt, the pollution, the power, and the punishment of sin.

No one, Mr. President, believes more firmly than I, and no one, I presume, endeavors to

teach more distinctly and comprehensively than I, this mysterious, sublime, and incomprehensible plurality and unity in the Godhead. It is a relation that may be apprehended by all, though comprehended by none. It has its insuperable necessity in the present condition of the universe. Without it, no one can believe in, or be reconciled to the remedial policy, as developed in the apostolic writings. And, sir, I have no more faith in any man's profession of religion, than I have in the sincerity of Mohamet, who does not believe in the Father, and in the Son, and in the Holy Spirit, as co-operating in the illumination, pardon and sanctification of fallen, sinful, and degraded man. While, then, I repudiate, with all my heart, the scholastic jargon of the Arian, Unitarian, and Trinitarian hypothesis, I stand up before heaven and earth in defence of the sacred style—in the fair, full and perfect comprehension of all its words and sentences, according to the canons of a sound, exegetical interpretation.

I would not, sir, value at the price of a single mill the religion of any man, as respects the

grand affair of eternal life, whose religion is not begun, carried on, and completed by the personal agency of the Holy Spirit. Nay, sir, I esteem it the peculiar excellence and glory of our religion, that it is *spiritual*; that the soul of man is quickened, enlightened, sanctified and consoled by the indwelling presence of the Spirit of the eternal God. But, while avowing these my convictions, I have no more fellowship with those false and pernicious theories that confound the peculiar work of the Father with that of the Son, or with that of the Holy Spirit, or the work of any of these awful names with that of another; or which represents our illumination, conversion and sanctification as the work of the Spirit without the knowledge, belief and obedience of the gospel, as written by the holy apostles and evangelists, than I have with the author and finisher of the book of Mormon.

The revelation of Father, Son and Holy Spirit is not more clear and distinct than are the different offices assumed and performed by these glorious and ineffable Three in the present affairs of the universe. It is true, so far as

unity of design and concurrence of action are contemplated, they co-operate in every work of creation, providence and redemption. Such is the concurrence expressed by the Messiah in these words—"My Father worketh hitherto, and I work"—"I and my Father are one"—"Whatsoever the Father doeth, the Son doeth likewise;" but not such a concurrence as annuls personality, impairs or interferes with the distinct offices of each in the salvation of man. For example: the Father sends his Son, and not the Son his Father. The Father provides a body and a soul for his Son, and not the Son for his Father. The Son offers up that body and soul for sin, and thus expiates it, which the Father does not, but accepts it. The Father and the Son send forth the Spirit, and not the Spirit either. The Spirit now advocates Christ's cause, and not Christ his own cause. The Holy Spirit now animates the church with his presence, and not Christ himself. He is the Head of the church, while the Spirit is the heart of it. The Father originates all, the Son executes all, the Spirit consummates all. Eternal volition, design and mis-

sion belong to the Father ; reconciliation to the Son ; sanctification to the Spirit. In each of these terms there are numerous terms and ideas of subordinate extent, to which we cannot now advert. At present, we consider the subject in its general character, and not in its particular details.

In the distribution of official agency, as it presents itself to our apprehension, with reference to the subject before us, we regard the benevolent design and plan of man's redemption, as originating in the bosom of our Divine Father ; the atonement, or sacrificial ransom, as the peculiar work of the Messiah ; and the advocacy of his cause, in accomplishing the conversion and sanctification of the world, the peculiar mission and office of the Holy Spirit. Thus, the Spirit is the author of the written Word, as much as Jesus Christ is the author of the blood of atonement. The atoning blood of the everlasting covenant, is not more peculiarly the blood of Jesus Christ, than is the Bible the immediate work of the Holy Spirit, inspired and dictated by him ; " For holy men of old spake as they were moved by the Holy Spirit."

Now, as Jesus, the Messiah, in the work of mediation, operates through his blood; so the Holy Spirit, in his official agency, operates through his Word and its ordinances. And thus we have arrived at the proper consideration of our proposition, to wit: In conversion and sanctification, the Holy Spirit operates only through the Word of Truth.

In how many other ways the Spirit of God may operate in nature, or in society, in the way of dreams, visions and miracles, comes not within the premises contained in our proposition. To what extent He may operate in suggestions, special providences, or in any other way, is neither affirmed nor denied in the proposition before us. It has respect to *conversion* and *sanctification* only. Whatever ground is fairly covered by these terms, belongs to this discussion. What lies not within these precincts, comes not legitimately into this debate.

1. Our *first* argument in proof of our proposition, shall be drawn from the *constitution of the human mind*.

That the human mind has a specific and

well defined constitution, is as evident, as that the body has a peculiar organization; or that the universe itself has one grand code of laws, which govern it. Our intellectual and moral constitution, as well as our physical, has its peculiar powers and capacities—not one of which is violated on the part of our Creator, in his remedial administration, any more than are our sensitive and animal faculties destroyed or violated by the physician, who rationally and benevolently aims at our restoration to health from some physical malady. No new faculties are imparted—no old faculty destroyed. They are neither more nor less in number; they are neither better nor worse in kind. Paul the Apostle, and Saul of Tarsus, are the same person, so far as all the animal, intellectual and moral powers are concerned. His mental and physical temperament were just the same after, as before he became a Christian. The Spirit of God, in effecting this great change, does not violate, metamorphose, or annihilate, any power or faculty of the man, in making the Saint. He merely receives new ideas, and new impressions, and undergoes a

great moral, or spiritual change--so that he becomes alive wherein he was dead, and dead wherein he was formerly alive.

As the body or outward man has its peculiar organization, so has the mind. Both are organized in perfect adaptation to a world without us; the one to a world of sensible and material objects, the other to that world, and to a spiritual system also, with which it is to have perpetual intimacy and communion. But the mind is to commune with its Creator, and its Creator with it, through material as well as through spiritual nature; and for this purpose he has endowed it with faculties, and the body with senses favorable to these benevolent designs.

Now, as the body has to subsist upon material nature, and the mind upon the spiritual system, both are so organized and furnished as to secure and assimilate so much of both as are necessary for this end. Thus, for example, the body lives, moves, and has its being in the midst of matter from which it is to draw perpetual sustenance and comfort. For doing this, it is admirably fitted with an animal machinery,

created for this purpose, without which animal life would immediately become extinct. The lungs are fitted for respiration, and the stomach is furnished with all the powers necessary to the reception, digestion, and assimilation of so much of material nature as is necessary to the healthful, vigorous and comfortable subsistence of the body. But nothing from without can afford it subsistence or comfort, but in harmony with this organization.

Man, then, has to live by breathing, eating and drinking; and without these operations, nothing around him can afford him life and comfort. Nothing of the bounties of nature can administer to his animal enjoyments in any other way. God, then, feeds and sustains man in perfect harmony with this organization. He neither dispenses with any of these powers nor violates them, in supporting physical life and comfort.

Precisely so is it in the spiritual system. The mind has its powers of receiving assimilating and enjoying whatever is suitable to itself, as the body with which it is furnished. While embodied, it has only its own proper fac-

ulties ; but it has, also, organs and senses in the body, by and through which it communes with matter and with spirit, with God, and nature, and man ; and through which they commune with it. It receives all the ideas of material nature by outward, bodily senses, without which it could not have one idea or impression of the external universe. A blind man has no idea of colors, nor a deaf man of sounds. Neither can any one give him an idea of them without those senses. Since the world began, every man sees by his eyes and hears by his ears. Whatever knowledge, therefore, is peculiar to any sense can never be acquired by another. If God give sight to the blind, or hearing to the deaf, he does it by restoring these senses ; for since the world began, no man has ever seen by his ears, nor heard by his eyes.

So true it is, that all our ideas, of the sensible universe are the result of sensation and reflection. All the knowledge we have of material nature, has been acquired by the exercise of our senses and of our reason, upon those discoveries. With regard to the super-

natural knowledge, or the knowledge of God, that comes wholly “by *faith*,” and “faith” itself “comes by hearing.” This aphorism is Divine. Faith is, therefore, a consequence of hearing, and hearing is the effect of speaking; for hearing comes by the Word of God, spoken, as much as faith itself comes by hearing. The intellectual and moral arrangement is, therefore,—1, The word spoken; 2, hearing; 3, believing; 4, feeling; 5, doing. Such is the constitution of the human mind,—a constitution Divine and excellent, adapted to man’s position in the universe. It is never violated in the moral government of God. Religious action is uniformly the effect of religious feeling; that is the effect of faith; that of hearing; and that of something spoken by God.

Now as faith in God is the first principle—the soul—renewing principle of religion; as it is the regenerating, justifying, sanctifying principle; without it, it is impossible to be acceptable to God. With it, a man is a son of Abraham, a son of God, an heir apparent to eternal life—an everlasting kingdom.

And what is Christian faith? It is a belief

of testimony. It is a persuasion that God is true, that the gospel is divine; that God is love; that Christ's death is the sinner's life. It is trust in God. It is a reliance upon his truth, his faithfulness, his power. It is not merely a cold assent to truth, to testimony, but a cordial, joyful consent to it, and reception of it.

Still, it is dependent on testimony. No testimony, no faith. The Spirit of God gave the testimony first. It bore witness to Jesus. It expected no faith without something to believe. Something to believe is always presented to faith; and that something must be heard before it can be believed: for, until it is heard, it is as though it were not—a nonentity. But it is not enough, that it be heard by the outward ear. God has given to man an inward, as well as an outward ear. The outward recognizes sounds only; the inward recognizes sense. Faith is, therefore, impossible without language, and, consequently, without the knowledge of language, and that language understood. It is neither necessary nor possible, without language—intelligible language. An

infant cannot have faith ; but it needs neither faith nor regeneration, nor baptism. It was a figment of St. Augustine, adopted by Calvin, propagated in his Institute, and adopted by his children.

These infant regenerators are lame in both limbs ; in the right limb of faith, and in the left limb of philosophy. They move on crutches and broken crutches, too. They have no philosophy of mind, or else they abandon it in all their theological embarrassments. They will have infants regenerated, and souls morally dead quickened by a direct impulse. The Spirit of God is supposed to incubate their souls—to descend upon them and work a grace in them—a faith without reason, without argument, without evidence, without intelligence, without perception, without fear, hope, love, confidence, or approbation.

The whole system of Calvinism, of Arminianism, is crazy just at this joint. They build a world upon the back of a tortoise. They pile mountains upon an egg. They build palaces upon ice and repose on couches of ether. They have not one clear idea on the subject of regen-

eration. It is to them a mystic mystery—a cabalistic word—a mere shiboleth. The philosophy of mind is converted into a heap of ruins. They have the Spirit of God operating without testimony—without apprehension or comprehension—without sense, susceptibility, or feeling; and all this for the sake of an incomprehensible, unintelligible, and worse than useless theory. I therefore, *ex animo*, repudiate their whole theory of mystic influence, and metaphysical regeneration, as a vision of visions, a dream of dreams, at war with philosophy, with the philosophy of mind, with the Bible, with reason, with common sense, and with all Christian experiences.

One would most rationally conclude, that if the Spirit of God did any where illuminate the human mind, or work into the heart the principle of faith previous to, and independent of, any knowledge of the Holy Scriptures, he would most probably do it in those portions of the earth, and amid those vast masses of human kind entirely destitute of the Word of Life; wholly ignorant of the “only name given under the whole heaven,” by which any sinful

man can be saved. If, then, he has never operated in this way, where the Bible has never gone, who can prove that he so operates here, where the Bible is enjoyed.

When, then, we reflect upon the melancholy fact so often pressed upon the attention of christendom, by her missionaries to heathen lands, that not more than one-third of human kind enjoy the name of Jesus; that six-tenths or seven-tenths of mankind are wholly given up to the most stupid idolatries or delusions; that pagan darkness, and Mahometan impostures cover the fairest and largest portions of our earth, and engulf the great majority of our race in the most debasing superstitions, in the grossest ignorance, sensuality and vice, and that from these is withholden all spiritual and divine influence of a regenerating and salutary character, so far as all documentary evidence voucheth. If, then, indeed, the Spirit of the Bible, the Holy Spirit of our God, did, at all, travel out of the record, and work faith or communicate intelligence, without verbal testimony, methinks this is the proper field. And there being no evidence of his having so done, is it

not a fact as clear as revelation from heaven—clear as demonstration itself, that the illuminating, regenerating, converting, sanctifying influences of the Spirit of Wisdom and Revelation, are not antecedent to, nor independent of, the written oracles of that Spirit.

III. Our *third* argument is deduced from the fact that no one professing to have been the subject of the illuminating, converting, and sanctifying operations of the Spirit of God, can ever express a single right conception or idea on the whole subject of spiritual things, not already found in the written Word. We have been favored with numerous revelations, of the experiences of the most spiritually minded and excellent Christians of this our age. And on listening to them with the strictest attention, marking, with all our powers of discrimination, every idea, sentiment, and expression as uttered, I have never heard one suggestion containing the feeblest ray of light, which was not eighteen hundred years old, and already found in the Holy Scriptures—read of all men who choose to learn what the Spirit of God has said to saints and sinners. Evident, then, it is, from

this fact, which, I presume, I may also call an incontrovertible fact, that no light is communicated by the Holy Spirit, in regenerating and converting men, which is equivalent to saying, that in conversion and sanctification the Spirit of God operates only through the Word of Truth.”

IV. My *fourth* argument is derived from another fact, which calls for special consideration just at this point, to-wit: *whatever is essential to regeneration in any case, is essential to it in all cases.* The change, called regeneration, is a specific change. It consists of certain elements, and is effected by a special agency. If it be a new heart given, a new life communicated, it is accomplished in all cases, as generation is, by the same agency and instrumentality. If, then, the Spirit of God, without faith, without the knowledge of the gospel, in any case regenerates an individual, he does so in all cases. But if faith in God, or a knowledge of Christ, is essential in one case, it is essential in every other case.

Now this being admitted, as I presume it will be, without farther argument or illustration, fol-

lows it not, then, that neither the Word of God, nor the Gospel of Christ, neither preaching nor teaching, neither hearing nor believing is necessary to regeneration, according to the doctrine of the Presbyterian church, inasmuch as that church believes and teaches that infants and pagans are regenerated, in some cases, without any instrumentality at all, but by the direct, naked, and abstract influence of the Spirit of God operating immediately upon their souls. As this is a most essential affair in this discussion, it is all-important that we deliver ourselves in the very words of the church, and especially in the creed of that branch of the church to which my respondent belongs.

“This effectual call is of God’s free and especial grace alone; not from anything at all foreseen in man; nor from any power or agency in the creature co-working with his special grace, *the creature being wholly passive therein*; being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and contained in it; and that by no less power than that which

raised up Christ from the dead. Elect infants dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleases; so also are all other elect persons, who are incapable of being outwardly called by the ministry of the Word."

So speaks the Confession, chap. x, sec. 2, 3.

Now, I ask, of what use is the ministry of the Word in any case, so far as regeneration is concerned? This is a point on which I am peculiarly solicitous of illumination. Surely faith, and preaching, and the gospel ministry are all vain and useless in making a man a new creation, if dying infants and untaught pagans may be regenerated by the Spirit alone without faith, knowledge, or any illumination whatever. Nay, indeed, if my position be true, and true it most assuredly is, that whatever is essential to regeneration in any case is essential in all cases, then, although we have three classes of subjects, to-wit: elect infants, elect pagans, elect gospel hearers, we have for them all one and the same species of regeneration. This is one of my reasons why I have charged my Presbyterian friends, on some occasions, of

“making the Word of God of non-effect by their tradition;” and, therefore, I solicit such an exposition of this dogma as will set me right if I err in this particular. As the Confession reads, we have thus, in effecting the regeneration of an infant; the Spirit alone operating by a physical power, tantamount to that which raised up to life again the dead body of the crucified Messiah.

Miracles, truly never cease on this hypothesis: inasmuch as the regeneration of every infant is the demonstration of a power as supernatural as the resurrection of the Messiah. Unfortunately, however, this power is not only never displayed to our conviction at the time, nor ever so displayed after the event as to become an object of perception, much less of sensible demonstration. If, indeed, as it sometimes happens in some branches of this school, regeneration is not regarded as another name for conversion and sanctification, but a previous work, then it will be important that we be enlightened on the question. How long the interval between regeneration and conversion, between regeneration and faith, and

between regeneration and the dying infant's or pagan's exit? For if the interval should be such as to preclude the possibility of conversion and sanctification, we should have the startling fact promulged, that infants, and pagans too, dying regenerate, enter heaven without being converted! Another curious question will certainly arise here. Of what use is infant baptism, according to such a theory of regeneration? For if elect infants are regenerated without knowledge, faith, repentance, or baptism, and if non-elect infants, though baptized, are not regenerated, why have such a war of words about a matter virtually worth nothing to the living or to the dead?

V. My *fifth* argument shall be deduced from the Holy Spirit's own method of addressing unconverted men; by signs addressed to the sense, and words to the understanding and affections. The Messiah himself, the seventy evangelists, and the twelve apostles were accomplished and fitted for their ministry to the world by such inspirations and accompanying powers, as human nature and society, Jewish and pagan, then required, and I presume al

ways will require. They were first sent to the lost sheep of the house of Israel; and afterwards the apostles were sent to the Gentiles. Now, in seeking to regenerate and save the human family, they, divinely guided, uttered certain words, and accompanied them with certain miracles. These were the means supernaturally chosen and used. They were certainly apposite means; appropriate and fitted to the end proposed by the donor of this intelligence and power. He seems to have sought admission into the hearts of the people, by these glorious displays of divine power presented to the eye, and these words of grace addressed to the ear. They saw the sick healed, the leper cleansed, demons dispossessed and the dead raised; and, while seeing these solemn and significant arguments, they heard words of tenderness—words of pardon and of life spoken with a divine earnestness, with a heavenly sympathy and affection. Thus the Spirit sought to convert them. He used means, rational means; therefore, we argue, such means were necessary, and are still, in certain modifications of that same supernatural

grandeur, necessary to conversion and sanctification. Signs, as Paul explains them, were necessary not for believers, but for unbelievers. They were necessary to faith. The miracle opened the heart, the testimony of the Lord entered, and the Spirit of God with it; and the work of conversion was finished.

Now, may we not conclude that miracles and words are not a mere redundancy—a perfect superfluity? May we not regard them as essential means, employed by the Holy Spirit, in accomplishing his work? It is, perhaps, important also to say, that the proof of a proposition is always subordinate in rank to the proposition which it proves. The life is not in the miracle, but in that which the miracle proves. The grand proposition is, that Jesus is the Messiah, the Son of God, the Savior of the world. He that believes this proposition, is “begotten of God.” It is the “incorruptible seed.” It is the “living Word.” It abideth forever. The church of the Messiah is built upon it. The promises, then, certainly justify the conclusion, that, in converting and sanctifying the world, the inspired apostles and

evangelists used means of divine authority; and neither did depend upon, nor teach others to depend upon, any agency from above, dispensing with such an instrumentality.

VI. Our *sixth* argument is derived from the name chosen by the Messiah, as the official designation of the Holy Spirit. He calls him the *Paracletos*, and that, too, with a special reference to his new mission. This term, occurring some five times in the apostolic writings, is, in the common version, translated both *comforter* and *advocate*; and, by Dr. Campbell, *monitor*. As an official name, I prefer *advocate* to either of the others. It is generic, and comprehends them both. An advocate may be a monitor, or a comforter; but a monitor, or a comforter, is not necessarily an *advocate*. Now, as the Spirit is to advocate Christ's cause, he must use means. Hence, when Jesus gives him the work of conviction, he furnishes him with suitable and competent arguments to effect the end of his mission. He was to convince the world of sin, righteousness and judgment. In accomplishing this, he was to argue from three topics:

1, The unbelief of the world; 2, Christ's reception in heaven; 3, The dethronement of his great adversary, the Prince of this world. Then the person, mission and character of the Messiah alone came into his pleadings. Jesus promised him the documents. And, indeed, the four evangelists are arranged upon the instruction given by the Messiah to his advocate. In converting men, the Spirit, the Holy Advocate, was to speak of Jesus. Hence, speaking of Jesus by the Spirit, is all that was necessary to the conversion of men. The official service and work thus assigned the Holy Spirit is a standing evidence, that, in conversion and sanctification, he operates only through the Word. And, as it has been already shown, conversion, in all cases, the same work, he operates in this department only by and through the Word, spoken or written; and neither physically nor metaphysically.

VII. Our seventh argument shall be deduced from the opening of the commission; from the gift of tongues, by which the Advocate commenced his operations. That the Messiah had a commission for convincing and converting **the**

world, has been already shown. That he was to use arguments has been fully proved; that he was to speak and work also; that, by signs and miracles he accompanied the Word, and made it effectual. Now, that language is essential to the completion of the commission, is further proved from the great fact, that the first gift of the Holy Spirit, under the Messiah's commission, was the gift of tongues.

Language, not merely the various dialects of human speech, but language itself—not Hebrew, Greek and Roman—but that of which Hebrew, Greek and Roman are mere dialects, forms, or modes, is essential. He gave the first, and he gave the second. He made a glorious display of the use of language, of the need of tongues, in commencing his new work. He gave utterance; for utterance is his gift. So Paul to the Corinthians said, “You are enriched by him in all knowledge, and in all utterance.” The day of Pentecost is the best comment on this whole subject of spiritual influence ever written. We have much use for it in this discussion. It is just as useful on the work of the Spirit, as on the genius and design of baptism.

It seldom occurs to us, that all Christendom—the living world, is now indebted for the very book that records the name, and embalms the memory of the Messiah, and for all that is known of the Holy Spirit—for the very language of the new covenant—for the gospel of the kingdom—and for every spiritual idea and conception of God, of heaven, of immortality, of our origin, nature, relations, obligations, and destiny, to the immediate agency of this Spirit of all Wisdom and Revelation—to the gift of tongues, or of language. Yet, true to the letter it is, that “no one could say that Jesus is Lord, but by the Holy Spirit.”

Some amongst us, through the ignorance that is in them on this grand theme, ascribe to the human mind the powers of the Holy Spirit. They represent the human mind as possessing some sort of innate power of originating spiritual ideas; to arrive at the knowledge of God, by the mere contemplation of nature. They annihilate the doctrine of the fall; of human imbecility and depravity, and adorn human reason with a very splendid plagiarism called natural religion. While at variance on almost

everything else, the mental philosopher and the Deist, the Romanist and the Protestant, the Calvinist and the Arminian admirably coalesce and harmonize in this self-congratulatory assumption. They say, that man can, by the feeble, glimmering rush-light of his own studies of nature, either descend from his *a priori*, or ascend from his *a posteriori* reasoning to God—to the apprehension of his very being and perfections; human responsibility, the soul's immortality, and a future state of rewards and punishments, without the Bible, and without the teaching of the Holy Spirit.

We have neither so studied nature nor learned the Bible. We subscribe to Paul's dogma, "The world by wisdom knew not God," and agree with him, that "it is by faith" and not by reason, "we know that the world's were framed by the Word of God—so that things now seem existing did not formerly exist." We, indeed, ascribe all our ideas of spirit and of a spiritual system; our conceptions of God as Creator—of creation itself, of providence, and of redemption, to one and the same Spirit, and to that *Logos* who, in one

form or other, has been the prophet or the advocate of the Messiah and his cause, for some six thousand years.

We go yet further. We assign to the Spirit of all Wisdom and Revelation the origination of the spiritual language ; perhaps, indeed, of all language. The most enlightened men, whether Pagans, Jews, or Christians, regard language as a divine revelation, even that large portion of it derived from sensible objects. The philosophers, from Plato down to Dr. Whitby, have claimed for the Supreme God this honor. They have refused it to either civilized or uncivilized man—to all conventional agreement. They have handled, with great effect, that plainest of propositions, that councils could not be convened ; that if they had spontaneously arisen, no motions could have been made, no debates commenced nor conducted without the use of speech. Philosophers assume that men think in words, as well as communicate by them ; or, at least, have some image of the thing, natural or artificial, or they cannot even think about it. The natural process, which can easily be made intelligible to all, is, that the

thing is pre-existent, the *idea* of it next, and the *word* last. The line ascending is the word, the idea, the thing. The line descending is the thing, the idea, the word. Now, as the line descending is necessarily first, we must, especially in things spiritual, admit that the spiritual things could be communicated to man only by one that comprehends them, who had seen them, and who selected from the elements of that language first given to man, when he conversed face to face with God in Eden, the proper materials for words to communicate things spiritual. In strict accordance with this assumption, Moses teaches us that God conferred with Adam, and continued his lessons until Adam was able to give every creature around him a suitable name. That language commenced in this way all admit, from one fact, to-wit: EVERY ONE SPEAKS THE LANGUAGE WHICH HE FIRST HEARS. This is his vernacular. A miracle is before us. The first man spoke without being spoken to; else God spoke to him. Either is a miracle, and of the two, the latter is of the easiest credence; and, indeed, it is to the faithful evidently true from the words

of Moses. With Plato, then, I say, that God taught the primitive words, and from that, man manufactured the derivatives. With Newton, I say, God gave man reason and religion by giving him speech. With tradition, I say, that the god THATH of the Egyptians, is the THEOS of the Bible, and the LOGOS of the New Testament. The LOGOS *incarnate* is the Messiah of Christianity. Therefore, the Spirit of God, now the SPIRIT of the WORD, is the origin of all spiritual words and conceptions. With Paul, therefore, I say, "We speak spiritual things in spiritual words, or words which the Spirit teacheth, expressing spiritual things in spiritual words."

I will conclude in the language of the Hebrew poet: "It is God that teacheth man knowledge, and the inspiration of the Almighty giveth him understanding." "The entrance of thy Word giveth light: it giveth understanding to the simple." The very language, then, as well as the ideas that convert the soul, is spiritual. So that truly we may affirm, that in conversion, the Spirit of God operates upon a person only by and through the Word, and the

ideas originated by himself. Of all which the first demonstration of the Spirit in fiery tongues, words, language, and signs, is a full and ample proof.

THE END.