

# SUPPLEMENT TO THE SAINTS' HERALD.

LAMONI, IOWA, DECEMBER 24, 1892.

[Reported for the Herald by E. Stafford.]

## SERMON BY ELDER E. L. KELLEY,

DELIVERED AT LAMONI, IOWA, JULY 17, 1892.

Subject, FRUITS AND BAPTISM OF THE HOLY SPIRIT.

IN the fifth chapter of the letter of Paul to the saints at Galatia, beginning at the twenty-second verse, we have this instruction with reference to the fruits of the Spirit: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." The word *Spirit* here refers to a particular, special thing. You will notice by examining your Bibles closely that it is capitalized. When it is so written in the Bible it refers usually to the Spirit of God. Whenever the spirit of man or the spirit of anything else is meant it is hardly ever begun with a capital letter; but in this instance it is capitalized, and refers to some particular Spirit; and the fruit of it is also some particular fruit,—“But the fruit of the Spirit is love, joy, peace,” etc., the fruit of something that exists, the word *spirit* having reference to a tangible substance, either as the Spirit of God, or the spirit of man. It is not the fruit of the air that is love, joy, and peace; it is not the fruit of the water that is love, joy, and peace; nor the fruit of the word that is love, joy, and peace; but it is the Spirit of God that produces such fruit. I call especial attention to this because sometimes individuals have misunderstood other passages of the Bible on account of the fact that they have failed to comprehend that there is a

principle independent and distinct from the outward nature of man here, or of animals. We find what is termed both the spirit of man and the Spirit of God, and that the Spirit of God moves actively upon the spirit of an individual. I gather this from the statement you will find recorded in the eighth chapter of the Roman letter, wherein the apostle says, “The Spirit beareth witness with our spirit;” the word *spirit* referring to us not being capitalized, and referring to something else distinct and separate from the human body; and it is clearly made manifest in the text; the spirit does not bear witness with the flesh; it does not bear witness with the outward tabernacle; it does not bear witness with that with which you and I come in contact relating to the works of the flesh; because the apostle gives us to understand in the same chapter and in the verses preceding our text, what the works of the flesh are, in contradistinction. I will mention what these works are, that you may know well that it is not the works of the flesh he is speaking of at all. “Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also

told you in time past, that they which do such things shall not inherit the kingdom of God."

I have sometimes heard it said that it was very difficult for people to tell whether or not one was influenced by the Spirit of God in this world, or whether he was influenced by the spirit of the evil one in the works of the flesh. I do not believe that this is the truth. By the Bible the landmarks, the features are so plain and distinct as laid down in the word that we may safely ascertain whether the influence and fruit is by the works of the Spirit or by the opposite power; our heavenly Father would not leave us to walk in darkness and blindness in reference to this. Some may at first thought term the outward manifestations such as tongues and prophecy as the fruits of the Spirit. These have little to do with the fruits of the Spirit except as they direct our minds in the way to hear the word of God, and thereby develop the fruits of the Spirit, in their application to the human heart. The impressions of the Spirit upon the heart is not as some suppose it would be—like the pouring of water into a vessel; the vessel is filled and that is all there is to it. The Spirit acts upon the individual and sanctifies him by directing him in the way of truth, opening his mind to the light of the gospel. It is not that men and women are simply under some influence or power, and that is all there is of it. Some think they have the Spirit of God, but care nothing for his word. Such are greatly mistaken, because that is not the Spirit of the religion of Jesus Christ. The Holy Spirit does not so come and take possession of an individual, and mold that individual independent of the word of God that must be planted in the heart. There must be something else besides the Spirit for the Spirit to operate upon, as made known in the language of Jesus in the fifteenth chapter of John. Jesus gives us to understand that it was his will and the will of his Father that his children should bring forth fruit. What fruit? The fruit of this Holy Spirit. But the Holy Spirit in order to bring forth fruit must have the seed to germinate, and by growth and

development, comes the fruit; first the plant, then the bud and blossom, and on until it attains the full, ripe fruit.

I want to show more fully that this is the idea that Jesus had, and will read a few verses from the fifteenth chapter of John. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

The idea that has gone abroad, that men and women may bring forth the fruits of the Spirit of God without knowing the word of God, is an incorrect one; because if we had the *Spirit* and did not have the *word* of God upon which the Spirit could act, development and knowledge in the divine life could not result. As the sun's rays act upon the seed that is planted in the earth, causing it to germinate and spring forth; so the Spirit shining in upon us from the Son of Righteousness quickens and blesses the word of life, and the divine ray develops the seed sown, the word of God, and the result is fruit unto eternal life.

The apostle gives to us another idea with reference to the Spirit and its fruits, to which I call your attention. In the fifth chapter of Ephesians, eighth and ninth verses, it reads: "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (for the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord." That

comprehends considerable. It brings to us all goodness, as you may find it in this world. Everywhere where you find any "goodness and truth" in this world, it is under the developing principle of the Spirit moving upon the human mind and heart: but the fruit of the Spirit in its highest form is "in all goodness and righteousness and truth," and is only attained by living in accordance with the works of righteousness contained in the law or gospel of Jesus Christ; for "therein is the righteousness of God revealed, from faith to faith;" and the individual having the fruits of the Spirit in its highest form cannot entertain in his heart hatred, variance, murder, or any of the works of the flesh before enumerated.

When Jesus in talking to his disciples was referring to the fruits that would emanate from the presence of the Holy Spirit, he said, in John 16: 7: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you;" and it seems that he saw the necessity of this Comforter coming, and himself going away. Sometimes men and women may think they can comprehend the word of God, all that pertains to it, if they had an instructor according to the wisdom of this world; but here was Peter, with the other disciples, and they had the best instructor that the world has ever known, and yet they did not comprehend fully the word of God. The Apostle Paul declares in his statement in First Corinthians, second chapter: "For what man knoweth the things of man, save the spirit of man that is in him? even so the things of God knoweth no man, but the Spirit of God." Then he goes on to illustrate that idea still further in the same chapter; he says: "Now we have received, not the spirit of the world [there is a difference between the spirit of this world and the Spirit that is of God], but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual [thus showing

that this Spirit which is of God is the Holy Ghost comparing spiritual things with spiritual]. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." There are some things that we may comprehend and understand fully, and these things are to be comprehended by reason of the spirit of man. We may reason, comprehend, and discern by the spirit of man; but there are other things that cannot be comprehended and understood by the spirit of man, in his rebellious state, and one of these things is declared in the third chapter of John in the Savior's remarks to Nicodemus, "Except a man be born again, he cannot see the kingdom of God."

How fully does Paul agree with this. Spiritual things cannot be discerned by the natural, but they are comprehended by the spiritual; or in his own language, "comparing spiritual things with spiritual." He teaches us that we should compare the spiritual with spiritual; that is, that we take that we have, which has come from God; and comparing that which claims to be spiritual that is brought before us we may readily discover its true nature, but without the new birth we cannot do this; hence the Savior gives us to understand that, "Except a man be born again, he cannot see the kingdom of God." Then the question is asked, "how can a man be born again?" and the same question was asked me by one of the celebrated attorneys of Kansas City only a few days ago, when conversing on this subject; he turned to me, and asked, "How can I be born again?" He did not know or at least realize that it was answered in the next verse. Jesus says: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." And after being born again he is in a condition where he is able to discern spiritual things, or the things of the kingdom, more clearly than he could before.

A lively example of this occurs to my mind of which I will make mention. These disciples that Jesus had instructed from time in the law and

the prophets, seem to have been very ignorant with reference to some of the things taught, for after Jesus had instructed them in the things that had been revealed in the prophets, concerning his sufferings, death, and resurrection from the dead, they did not comprehend him. Why? Because that Holy Spirit had not come in that fullness that had been promised that it should come, but as recorded here in the language of John, "the Holy Spirit had not yet been given," had not been given then as a Comforter and guide; and unless the individual has this Holy Spirit as a Comforter and a guide, he cannot win the race in this warfare. Hence Jesus said to his disciples, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." Jesus could not take the place of the Comforter in all its fullness, and perform its work. And when these disciples were instructed with reference to their mission in all the world, they were commanded to wait till they were endowed with power from on high. And what was that? They should receive the Spirit that was to be given "not many days hence." This Spirit is that of which the Savior spoke in the sixteenth chapter of John's Gospel: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." In the fourteenth and fifteenth chapters of this same Gospel this Spirit is called the "Comforter, which is the Holy Ghost;" again, the "Comforter, even the Spirit of truth." And this Spirit of truth was to be with the disciples to guide them; it was to be able to guide them into all truth; and the fruits of this was to be love, joy, peace, all goodness, righteousness, and truth; and wherever you see this fruit manifest in the life of an individual, you may know that God's Holy Spirit has been working with him; you will not see a bad person if he has been so directed; but on the contrary, one who is good.

It is asserted by some that there has been no baptism of the Holy Spirit since the time that Peter was at the household of Cornelius; that the Bible contains account of only two instances of the baptism of the Holy Spirit.

If that is the truth and there has been no instance of such baptism since, it is no wonder that the world is in darkness; no wonder that we are groping in blindness, without the knowledge of the word of God and his kingdom. If it is a fact that there has been but two baptisms of the Holy Spirit, then those who were baptized are the only ones who have seen the kingdom of God,—been born again,—as this birth refers to the gift of the Holy Spirit.

Unless a man receives of this Holy Spirit he cannot receive—be heir to—the kingdom of God. You will find a record of this first claimed baptism in the Acts of the Apostles, second chapter. Peter standing up and teaching the people gathered there, says: "Therefore being by the right hand of God [referring to Christ] exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." This is called the baptism of the Holy Spirit, as it took place on the day of Pentecost; but why this is so accepted, and the reception of the Holy Spirit by others, as recorded in New Testament history, is not admitted to be a baptism, has always been a mystery to me. I cannot see why special stress should be placed upon this circumstance, in preference to others. That it was the first outpouring of the Spirit—at that time—upon the disciples of Christ, the believers in Christ, is admitted. But there was a baptism of the Holy Spirit when John had immersed the Savior in the water of Jordan, and when the Spirit descended upon him "in the form of a dove" and rested upon him and he was *filled with the Holy Spirit*, and that Spirit carried him away in the mountains afterwards to be with God; was not that the baptism of the Holy Spirit, with Jesus, and just as remarkable as on the day of Pentecost? It was seen, too, as it seems to have been seen on the day of Pentecost. On Pentecost "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." There was, so far as the outward manifestation of the Spirit was concerned, no manifestation of the Spirit on Pentecost day distinct from the

circumstance of the baptism of Christ; or the outpouring of the Spirit at Ephesus—nineteenth chapter of Acts; they all spake with other tongues as the Spirit gave them utterance on Pentecost day, but there was nothing said about the gift of prophecy; and yet when the apostle laid his hands on those who had been converted, when he visited Ephesus, as recorded in the nineteenth chapter of Acts, the Holy Spirit was poured out upon them, “and they spake with tongues and prophesied.” I will read with reference to the manifestations: “And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.”

Which was the greater manifestation, my friends? At Ephesus there were at least a dozen men, and the number of women is not declared; but there were one dozen men, when Paul laid his hands on them, and the manifestations of the Spirit were in tongues and prophecy. We have but one manifestation, as it was recorded, on the day of Pentecost, that of tongues, the lesser gift; and singular as it may seem, some have selected this day of Pentecost, and the event at the house of Cornelius, as the only two instances in which this baptism of the Holy Spirit was given, and claim that there is not to be found another instance in the New Testament history. In the second chapter of the Acts of the Apostles it says, “they were all filled with the Holy Ghost.” We will read to you the statement made in the fourth chapter of the Acts of the Apostles, thirty-first verse: “And when they had prayed, the place was shaken where they were assembled together; and they were all *filled with the Holy Ghost*, and they spake the word of God with boldness.” It does not say that there was, as it were, a mighty rushing wind; but there must have been something similar, for the place was shaken, and it was absolutely *in power*, and they were *all filled with the Holy Ghost*,” the very words used in description of the baptism on Pentecost, and they spake the word of God with boldness. This was a time too when there were more people gathered together than

on the day of Pentecost. Will you tell me it was not as much of a baptism as that on the day of Pentecost, when they spake the word of God with boldness and power? Will you tell me that the gift of tongues through this baptism was not manifest only on the day of Pentecost, when I have shown you to the contrary? The idea is so foreign to the truth in the Bible, that it seems to me every individual having the Bible in his possession ought to be able to disprove the assertion that there are only two instances recorded in the New Testament giving an account the baptism of the Holy Spirit.

Was not Paul baptized with the Holy Spirit? He was not present on the day of Pentecost, or at the house of Cornelius when Peter was there and the Holy Ghost given, yet he had the Spirit, so that he could be carried up to the third heaven. The Apostle Peter gave us to understand, with reference to the Spirit on Pentecost day, that this is that which had been promised. What had been promised? Jesus had promised these individuals that they should be baptized with the Comforter. Did Paul have the Comforter? When I examine the twelfth chapter of First Corinthians, with reference to how many individuals had been baptized with this Spirit in one body, I find it was everybody that had been brought into the church, after conversion through the preaching of the word. He says the Spirit was given to every man to profit withal. “For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one *Spirit* are we all *baptized* into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.” The same word capitalized denoting intelligence and action of which we spoke in the beginning. It does not read that we are all made to drink into the water; it does not read that we were to drink into the air, or atmosphere, or anything of the kind. It is that we should drink into one Spirit, the Spirit of God, and so we are baptized by one Spirit. That baptism is clearly represented by the apostle with

reference to the saints at Ephesus, in the second chapter and last two verses of his letter to them. He says: "In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit," and this agrees with what the apostle says in the twelfth chapter of his Corinthian letter. So we are all baptized into one body by the Spirit of God, and they are fitly framed, united together by the medium of this Holy Spirit; and it is that Spirit which is termed the Holy Ghost in its manifestation at the house of Cornelius, and which was similar to that which was manifest on the day of Pentecost; and the apostle gives us to understand that it was the Holy Ghost, for "they spake in tongues, and glorified God." Then the speaking in tongues and glorifying God is one of the evidences that an individual has been baptized by the Holy Spirit.

The manner of receiving this Spirit is made known in the eighth chapter of the Acts of the Apostles, where it is recorded that Philip had been down to Samaria and preached, and baptized those that believed, who after baptism experienced great joy; but these individuals, although they had great rejoicing; and had received the Spirit of Christ unto repentance, yet had not received the Holy Ghost. When the Holy Ghost came, then there was another wonder made manifest, and it was brought about by the authority of God, through the laying on of the apostles' hands. It was not brought about in a secret, mysterious way, but in a clear, open manner, for there was an individual present when the apostles administered in the ordinance who, when he saw the power manifested and fact demonstrated, that through the laying on of the apostles' hands the Holy Ghost was given, offered them money that he might receive the same power they had. He knew there was something there; there was a power manifested that he could not understand, or comprehend. Indeed, those unconverted individuals on the day of Pentecost saw there was a power there, but they did not understand it. They said the disciples were

drunken with wine. But he that had partaken of that Spirit could understand it; he could say when he stood up, This is that Spirit which was spoken of by the prophet Joel: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." But right in the face of this, men will get up and say that none are to be baptized with the Holy Spirit except those individuals spoken of on the day of Pentecost and those at the house of Cornelius.

It may be possible that we conclude sometimes that there is no such thing as the baptism of the Holy Spirit because we do not recognize it in our faithless churches we have builded to ourselves. In the ninth chapter, and thirty-first verse of the Acts of the Apostles it reads: "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." So that it was not only on the day of Pentecost, and at the visit to Cornelius, that individuals were baptized by the Holy Spirit, but all the churches in Judea, Galilee, and Samaria were found walking in the fear of the Lord, and in the comfort of the Holy Ghost. What did Jesus say that this Comforter would do? It would comfort their hearts and guide them into all truth. And if those individuals were baptized on Pentecost day, when they were filled with the Holy Ghost, and afterwards brought forth the fruits of it as a result,—love, joy, peace, etc.,—they were blessed together, with those who were baptized at Galilee and Samaria and all those places spoken of in the New Testament, where they received the word, and were filled with the Holy Ghost, and were in possession of its fruits, having been baptized by it. And when that Spirit came at Galatia, at Samaria, Corinth, and Ephesus, it was the same that came on the day of Pentecost; and as all had received the same faith, they also received the "Comforter" that Jesus promised his disciples and those who believed on his work before he went away.

Paul in his letter to the Ephesians defines the fruit of the Spirit to be

“all goodness and righteousness and truth.” Jesus says, “When he is come, he will guide you into all truth.” This is the office work of the Spirit. It is not possible for anybody in this world to guide others in the things of God, no matter how high their attainments. It is absolutely the prerogative of the Spirit of God to guide one into the truth of God, so that when men have undertaken by the wisdom or education of this world to guide their fellow men in the things of God, ignoring the Spirit, they have made a mistake. Paul, in the first chapter of First Thessalonians, and fifth verse, says: “For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.” Here he shows that with the word of God came the life-giving influence of the Holy Spirit. The word is compared to good seed which a man sowed in his field. But a man might sow good seed in his field and unless it was properly cared for, and the sun should shine upon the earth and warm it, and it be watered by the rain and dew, it would not germinate and grow and produce fruit. You sow the seed and it falls into the earth; you expect a harvest; but if no sun should rise, no harvest would return from it, no fruit would be the result; it absolutely requires the sunlight that God has placed in the heavens to shine upon the earth containing the seed, in order that it may grow and bring forth fruit to perfection. So also it is with the word of God: sowed in the heart of man, it needs the sunlight of God’s Spirit to cause it to grow and bring forth fruit. Paul in writing to Titus, the first bishop of the Cretians, agrees with this: “But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.” “He saved us, by the washing of regeneration,” or as he says in Ephesians 5: 26, he cleansed us “by the washing of water by the word,” and then comes “the renewing of the Holy Ghost.” Here it is again; first the word of God that men and women

must receive and abide in, and afterwards the gift of the Holy Spirit. In writing to the saints at Ephesus, he says: “In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise.” Again, we see it is the word of truth first, then also after they believed they were sealed with the Holy Spirit of promise.

Now the apostle writing to Titus gives the saints to understand that they were saved not by anything they had done themselves, but by “the washing of regeneration, and the renewing of the Holy Ghost which he says “he shed on us abundantly through Jesus Christ our Savior.” Did Jesus Christ shed forth the Holy Ghost on the day of Pentecost? Peter declares “he hath shed forth that which ye now see and hear,” and now Paul declares to Titus and the Cretians that the Holy Ghost “he hath shed on us abundantly through Jesus Christ our Savior,” and Paul was not at Pentecost. If one was a baptism of the Holy Ghost, so was the other. After the good seed, or word had been watered by the washing of regeneration, then the Holy Spirit shining in upon their spiritual natures caused the word to germinate and to bring forth fruit. If you take away the Holy Spirit how could the word grow? Again, let the Holy Spirit shine in on the human heart and no word be there; where is the fruit? If no seed is planted, how can there be any fruit? You might as well say that you could have a crop of wheat or corn without planting the seed. It is just as true that we can have a crop of wheat or corn without planting the seed, as that we can have the fruits of the Spirit without the word; and, *vice versa*, to plant the word and expect to receive the fruits of the Spirit, or bring forth the works of righteousness without the baptism of the Holy Ghost. Paul did not say when the gospel came to the Thessalonians that it came in the Holy Ghost only, but that it came in word, and in power, and in the Holy Ghost, and in much assurance; even so it came in like manner to the Ephesians, the Cretians, etc. Jesus says if you will let my word

abide in you, you will bring forth much fruit. When God speaks with reference to the fruits of the Spirit that all men may be partakers of it, he gives them to understand that these fruits of the Spirit are manifested by reason of obedience to the word of truth, and that the Spirit bears witness with our spirit that we are born of God. It does not bear witness with the flesh, but with the spirit that is in man. If there was no spirit in man, then it could not bear witness with our spirit. It is not with the breath either that the Spirit bears witness; it is with the spirit of the individual that this Spirit comes in contact and testifies to him that he is born of God. We may have a communication of one Spirit with another; Spirit answering to spirit, and not to the carnal things of the flesh. Hence it is as in the language of my text, we bear the fruits of the Spirit, which are, "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," etc.

Now, my friends, have you these fruits that are here spoken of manifest in your lives? Have you obeyed the word of truth, so as to have the Spirit to guide you into all truth? If so, it will be made manifest by the reflection of the fruits referred to in the text. Sometimes an individual will say, "I have been suffering a long time;" and I have known a good many persons in the church that have suffered, and they do not seem to have patience. Suffering long and longsuffering, or patience, are two things. Patience comes by reason of cultivation under that Spirit which God sends into the world for his children; but you will find some people in this world who do not seem to have any genuine fruits of the Spirit at all. I met with a lady in Independence who made this expression concerning the late affair between the Pinkerton men and the strikers at Homestead; that "The strikers ought to have killed every one of the Pinkerton men after they surrendered." I remarked, "No, they should not have killed them after they had surrendered." "Yes," said she, "they ought to have killed every one of them." "No, that would not be doing as you would have

others do to you." She said, "I could have killed every one of them." "What, after they had placed themselves under your protection?" "Yes," she replied. I asked her if she had ever attended a Latter Day Saint meeting—I almost knew she had not when she manifested such a spirit—the spirit that she had manifested fruits of was absolutely contrary to the Spirit of God. Jesus says, "No man can come to me, except the Father which hath sent me draw him." When I find an individual being drawn to Christ there is a disposition in him to follow the teaching of Christ. She was a member of a popular church, so she said, but she did not want to go to hear a Latter Day Saint preach,—she would not think of such a thing as that,—and yet she could state that she could kill men after they had surrendered and placed themselves under her protection. I only mention this in order that you may see the difference between the fruits of the true Spirit and the false. Our heavenly Father will draw those that desire to come to Christ. It may be in the way that Job speaks of, in the deep sleep, by dream or vision of the night, but that is not the baptism of the Holy Spirit—it is not the "Comforter" that Jesus spoke of, in that sense—but it is what will lead to it, if people will obey the prompting.

We have seen by the preaching of the apostles that baptism comes through obedience to the word of God, so that men and women cannot be baptized by this Holy Spirit without coming into harmony with the ways of life. Without understanding the word of God they do not have full confidence that they are in the way of life. It is not everybody, my friends, that are confident that they are right. When you get this confidence it is by reason of the baptism of God's Holy Spirit, and until you get that baptism you are not settled. God is only drawing you toward him, giving you to understand there is something more to receive. Then when you have received the baptism of this Holy Spirit as the Apostle John says, you need not that any man teach you, for "the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."