

is more willing to give his Holy Spirit to them that ask him than earthly parents are to give good gifts to their children?" Yes, but it must be remembered that this is written of those who have believed, repented, and obeyed the Gospel; it was not written concerning unbelievers and the disobedient. When they have once believed in Jesus Christ and have been baptized for the remission of their sins, they can call upon God in all confidence and he is more willing to give his Holy Spirit unto them than earthly parents are to give good gifts unto their children, and you know how willing they are to do that, for they like to see their children joyful and happy. So it is with our Heavenly Father. He likes to see his children who have repented and obeyed his Gospel joyful and happy, and he is willing to give good gifts unto them; but he never can to those who do not keep his commandments. They may pray until they are greyheaded and they are about to fall into their graves and their sins would not be pardoned.

But again. Peter informs the inquiring believers on the Day of Pentecost that if they would repent and be baptized they should not only receive the remission of their sins, but they should also receive the Holy Ghost. Was this promise only to the people then present? No, for if we read the next verse we find that "the promise is to you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call." Is not that promise universal—to every people, nation, kindred and tongue, Jew and Gentile, bond and free? Yes, the promise is to all the Lord our God shall call; not only to the three thousand baptized on that occasion, but to all afar off. Does not that scope in all languages, nations, kindred and ton-

gues? Yes. What! Shall they all receive the Holy Ghost? Yes, if they will comply with these conditions. Shall they all be pardoned if they will repent and be baptized in the name of Jesus for the remission of their sins? Yes. Now, what effect would that vast multitude expect to follow the reception of the Holy Ghost by them? Supposing this congregation had been present eighteen centuries ago at Jerusalem at the first Gospel sermon preached after the ascension of Christ, and that, in the anguish of your hearts you had inquired what you must do to receive the pardon of your sins and how you could obtain the Holy Ghost, and what effects that Holy Ghost would have had upon you, would you not have expected to receive something precisely similar to what the hundred and twenty had received upon whom it was poured out? Could you have expected anything else? No. But it is very different with the Christian sects today; they think the Holy Ghost will perform everything ascribed to it except the supernatural powers and effects; but when it comes to revelation, prophecy, dreaming dreams, foretelling future events, casting out devils, healing the sick, discerning of spirits, speaking in and interpreting other languages and tongues, they boldly declare, as I heard in my boyhood, and again during the past week, that these wonderful and miraculous gifts were only intended for that day and age of the world. All the other effects are to continue, but they are to cease. The Spirit is to purify, sanctify, justify, to give love, joy, peace, long-suffering, patience, hope, and all these great and glorious effects that are promised in the word of God; but when it comes to these other effects, they are all to be done away. By whom? By Christendom, by those professing to be the teachers