

ART. VI.—THE NATURE AND PURPOSE OF THE
PENTECOSTAL GIFT.

I.

THE object of this paper is to obtain and present a clear conception of the gift of the Holy Spirit to the Church of the present dispensation, and of what results may be expected from it, as well as to glance at the form which inquiry as to the Third Person has taken at various periods of the Church's history.

Before our Lord left the earth, He gave His Church the promise of a mysterious Presence, to follow upon His ascension, named by him "another Paraclete"—a Divine, personal, abiding, indwelling Comforter, who should teach them all things, bring all His words to their remembrance, testify of Him, empower them for the work of witnessing to Him, and through their word convict the world of sin, of righteousness and of judgment.

This Divine Being was the Holy Spirit.

It must not be supposed that because this sacred Person was promised by our Lord He had therefore possessed no function in the world till that time. The Old Testament has many references to the work of the Spirit in renewal, and in His interview with Nicodemus our Lord rebuked him for not knowing the need of the New Birth, which shows that this doctrine belonged to Old Testament days, and was not first brought to light by Himself. But this holy Being was now to be manifested in a new manner and for a new purpose. The purpose was to unfold to the disciples the mediation of Christ, and to make known to them the fulness of His ascension glory; to organize them into a Divinely-constituted unity, embracing Jew and Gentile, as His kingdom on earth; and through them to evangelize the whole world.

The new manifestation took place at Pentecost, when the sound as of a rushing wind filled the house in which the disciples were gathered, and the miraculous tongues as of fire were seen distributing themselves among them, and they were all filled with the Holy Ghost. The immediate effect was an extraordinary exaltation of spirit, exhibiting itself in rapturous ascriptions of praise—the word is ἀποθέγγεσθαι—glorifying God for His wonderful doings, and, doubtless, more particularly for Christ's redeeming work, in other tongues, as the Spirit gave them utterance. The tongues were perfectly intelligible to the many diverse nationalities represented at the feast, of whom sixteen or seventeen are

enumerated, and consequently were of the nature of articulate speech, and not mere incoherent utterances, as certain writers have supposed. At the same time, it does not follow from this that the gift of tongues was bestowed for the purpose of enabling the disciples to preach in languages previously unknown to them, and thus to carry on their work by the agency of a perpetual miracle. Indeed, on this occasion they certainly did not preach, for in the house where they were met there were none to preach to; but they spoke, it is plain, to one another and to God. The key to the purpose of the gift of tongues is given by St. Paul in 1 Cor. xiv., where he describes them as "a sign to them that believe not"; and this, indeed, is clearly what it was at Pentecost, for when the crowd of devout persons had collected, drawn together, it would seem, by the unwonted sound of the rushing of wind, they were amazed in a high degree, and their curiosity was excited by the extraordinary and inexplicable nature of the utterances.

Now, then, was St. Peter's opportunity. Empowered by the same Divine Spirit, he delivered his testimony in an address which, beginning with an exposition of the phenomenon of the tongues, as the fulfilment of Joel's prophecy of an outpouring of the Spirit in the latter days, proceeds to connect this outpouring with the resurrection and ascension of Jesus, whose crucifixion was a matter of common knowledge. And lest they should imagine that the rising of our Lord from the dead was unforeshadowed in the Old Testament Scriptures, he quotes Psalm xvi. as predicting the resurrection, and Psalm cx. as predicting the ascension. This discourse was evidently delivered, not in one of the foreign tongues, but in the ordinary speech of the people, whether Aramaic or Greek, and, if to be classed among spiritual gifts, would most naturally come under the head of prophecy. Its effect was immediate and complete. Three thousand hearers were convinced of sin, and, having gladly received the Word, were baptized into the faith of Christ. All, in accordance with St. Peter's statement in reply to their anxious inquiry, would undoubtedly be partakers of the new gift of the Spirit.

Now, if we further ask what was the nature of the Pentecostal gift—a most essential inquiry, and carrying important issues, but frequently confused and little understood—it is plain, upon reflection, that to the disciples it was not a converting gift, for they were already Christ's faithful followers, and beyond all doubt truly regenerate believers. Nor was it a sanctifying gift, in the ordinary sense of the word, for they were also holy persons; and although we may admit freely that for their further progress in sanctification

they would need further grace from the Spirit, this would be a matter of degree, not of kind, and therefore does not satisfy the description of the Pentecostal gift, which was a new thing. The key to the answer is found in Acts i. 8, which verse is, indeed, the clue to the whole book: "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem and in all Judæa, and in Samaria, and unto the uttermost part of the earth." It was a strengthening and enabling gift, a gift of "power"—power, that is, for a particular purpose, namely, to be witnesses, to speak the truth about Christ, to speak it boldly, to speak it with intense earnestness, to speak it to all men, in every place, at all times, without ceasing or resting, to speak it aptly and adequately and suitably to the occasion; in a word, to be the missionaries and heralds of the Cross to the close of the dispensation and unto the ends of the earth.

The best summary of the Pentecostal gift known to the writer is in the Proper Preface for Whit Sunday in the Communion Office. It was "to teach them and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel to all nations." "To preach the Gospel"—all was to lead up to that.

The inquiry up to this point, then, has led to the important conclusion that *the gift of the Holy Spirit to the Church bore a definite relation to the Church's work. It was for the missionary purpose, and for that alone.* All the operations of the Spirit were subsidiary to that. Had the Apostles not employed the gift for that purpose, they would have lost it, or, at least, it would have remained dormant. More completely stated, the truth is that the Holy Spirit came for a twofold object: first, the internal administration of the Church as the Body of Christ, of which a vivid and deeply instructive picture is presented in the earlier chapters of the Acts; and, secondly, to call out and give effect to the foreign policy of the Church, that is to say, its work in the evangelization of the world—Jew, Samaritan, and heathen—in that long campaign, the initial stages of which are recorded in the same Book of the Acts, and the continuation of which is still being told.

Such, then, being in brief the nature of this Divine gift, an anointing and an endowment, rather than a quickening, the question arises whether the outpouring of the Spirit was designed to be repeated an indefinite number of times, and, if so, whether Christian people are therefore to wait for its renewal, as the disciples were told to wait from Ascension to

Pentecost. Now, it is true that in Acts x. we have the account of the falling of the Holy Ghost upon Cornelius and his friends on their hearing the Gospel from St. Peter, and this, at first sight, supports the idea that Pentecost may be repeated. But I venture to put forth the suggestion with all confidence that the gift of the Spirit at Cesarea was complementary to that at Jerusalem, the second and final instalment of the one outpouring. At Jerusalem the Holy Spirit came upon the Jews; at Cesarea, upon the Gentiles, God thus, by His own special act, opening the door of salvation to them. From that moment the Church became a composite body, both elements, the Jewish and the Gentile, having separately received the Spirit, and now, like two globules of quicksilver, uniting in one. The outpouring is therefore complete, and neither needs to be nor can be repeated.

We never read of the Spirit being poured upon individuals. The Church is the Spirit-bearing body, and all further communications of Him to individual members follow the law of His internal working in the Church. For illustration of this take, for example, the case of the converts at Samaria of whom we read in Acts viii. They had been evangelized and baptized by Philip the Deacon. There was great joy consequent upon their reception of the Gospel. The converting and renewing grace of the Spirit had been richly exerted. Yet they had not received the Pentecostal gift, nor was Philip able to be the medium for its reception by them. St. Peter and St. John must come on a special mission from Jerusalem that it might be communicated to them. The means used are significant. First, the Apostles formally and publicly pray for them that they may receive the Spirit. Then follows the imposition of hands, and with it the gift of the Holy Ghost. The same law holds with regard to the believers at Ephesus, of whom we read in Acts xix., and who received the Spirit through St. Paul's laying his hands on them in precisely the same manner as in the case of the Samaritans. These two instances are typical. The Spirit, abiding in the Church, is communicated, not in a spasmodic and uncertain, but an orderly and regular manner. It follows from this that Confirmation, duly administered and rightly received, is the individual application of Pentecost. Its object is not merely to afford the young Christian the opportunity for the renewal of his vows, nor to be the occasion for his admission to the second Sacrament, but first and chiefly that he may receive the sevenfold confirming gift of the Holy Ghost. No mechanical theory of the transmission of the Spirit is implied. A spiritual gift must be spiritually received, but it may be received through outward means, and should be sought

through them when Holy Scripture so directs. May not our spiritual weakness arise in part from the too common neglect of Confirmation and in part from a defective view of it, the result of defective teaching? Surely we ought to lead men boldly to seek the Pentecostal power in the laying on of hands with prayer.

Doubtless those who had received the Spirit at Pentecost required to be "filled" again and again, as fresh occasions of need arose. He who was "full" of the Spirit (*πλήρης*), as an abiding habit, needed to be "filled" (*πλησθεῖς*) for each particular emergency. So we find it with St. Peter and others in the Acts. And so it will be still. We are not told to "wait," as the disciples under different circumstances did, for the baptism and the anointing. The Spirit is here on earth, already in the Church. *As soon as we comply with the conditions, God is willing to fill us, each and all, according to our individual or collective need, with His Holy Spirit.*

One of the conditions under which the Apostles and first disciples received the Spirit was unity. All—whether "all" means the twelve or the hundred and twenty—were "with one accord"—here is spiritual unity—"in one place"—here is visible unity. Then came the rushing sound, the fiery tongues, the baptismal filling of the house and of its inmates, the elevating, empowering, speech-compelling gift. In view of this sacred scene, must we not recognise, in part at least, the explanation of our low spiritual vitality in our "unhappy divisions"? Party spirit, strife, sectarianism, rival denominations, the bitter zeal that forbids brotherhood—are not these a principal cause of hindrance to the Spirit's blessed work? And be it remembered that whatever prevents the manifestation of the Spirit's power in the Church prevents also His converting grace in the world, for these, as in Acts ii., are connected as cause and effect. The revival of Pentecostal power, the great need of our times, cannot be attained under the counterfeit unities of undenominationalism and pan-denominationalism, but must necessarily be accompanied by a true reunion of Christians.

Another condition of the original bestowal of the gift was that it should be used, as we have already noted, for missionary purposes. Our Lord's statement was explicit: "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me . . . unto the uttermost part of the earth." To-day it appears to be thought that this gift is designed to be expended upon the Church itself, and even that private Christians are entitled to look for this Divine fulness merely, or chiefly, in order that their own

hearts may be kept at peace and their own characters developed into a beautiful whole. In Bishop Moberly's Bampton Lectures on "The Administration of the Spirit in the Body of Christ," there is, we think, no passage which brings out the essentially missionary character of the Church. He does, indeed, lay stress upon the oneness of the Church as the Spirit-bearing body, but not on this equally important correlative truth. On the other hand, Dr. Pierson, the American writer, in his book "The Acts of the Holy Spirit," announces as a discovery of his own that "the narrative of the Acts of the Apostles is a revelation of the Holy Spirit in His relations to believers as Christ's witnesses and to the Church as the witnessing body." This is true and valuable, though others have noted it as well as Dr. Pierson. But *he* puts forward no clear conception of the Church as the one living, organized body, and hence falls short of the requirements of truth on this side. We stand in need of one who shall set forth, in a manner that shall convince the intelligence of the Church and arouse its conscience, both these complementary truths, together with the abiding nature and perpetual need of the Pentecostal gift, and thus open to the Church of the future and to the hitherto unevangelized world a new and glorious era.

A. C. DOWNER.

(To be continued.)



ART. VII.—THE ARCHBISHOPS OF CANTERBURY SINCE THE RESTORATION.

CHARLES MANNERS-SUTTON.

THIS Prelate was born February 15, 1755, the fourth son of Lord George Manners, and grandson of the third Duke of Rutland, who died in 1779, aged eighty-three. When the boy was seven years old, his father succeeded to the estates of his maternal grandfather, Robert Sutton, Lord Lexington, and therefore took the additional name of Sutton. After early education at the Charterhouse, the lad was sent to Emanuel College, Cambridge, where, in 1777, he took the degree of Fifteenth Wrangler; his younger brother Thomas at the same time was fifth. The latter went to the Bar, became Solicitor-General, then Judge (when he received a Peerage), then Lord Chancellor of Ireland, from which office he retired in 1827. He had all through his career taken a staunch Protestant line, and incurred the formidable wrath of Daniel O'Connell. Charles, having taken Holy Orders,