## THE BAPTISM OF THE HOLY SPIRIT.

BY REV. E. A. STONE, D. D.

In this day of religious sentimentalism and various other things not biblical, it may not be amiss to examine the teaching of the Word of God on this vital question. What do the Scriptures teach concerning the baptism of the Holy Spirit? Each of the evangelists in substantially the same language records John's statement that the Lord Jesus would "baptize in the Holy Spirit and in fire." The record in John's gospel varies slightly from the others—viz: Matt. 3:11, Mark 1:8, Luke 3:16 John 1:33, Luke, in the Acts 1:5, gives us the statement made by our Lord to his disciples after his resurrection, "Ye shall be baptized with the Holy Spirit not many days hence."

It becomes evident that these statements most harmonize with each other. Here is a prophetic promise addressed by John to a mixed multitude in which it is clearly set forth that character and position in the kingdom of God are to be secured as a result of the baptism of the Holy Spirit. Without the benefits of this baptism there will be no kingdom; without the gifts of this baptism personally realized there will be no spiritual children of Abraham. It is clear to the careful student that awakening and regeneration are to be secured only through the Holy Spirit as a result of the promised baptism. The Holy Spirit is recognized by John as essential. And the baptism of the Holy Spirit is in some way set forth as introductory to the kingdom of God declared to be "at hand."

Passing on to the promise of our Lord to the Apostles we learn that as preliminary to their work of witnessing" there was to come this baptism of the Holy Spirit—in which there was to be bestowed upon them as Apostles, "power." Endurement of power was then to be one of the blessings consequent upon the baptism of the Holy Spirit. Now, if we combine these various passages it is seen that the baptism of the Holy Spirit was to be an inauguration of the kingdom of God among men by which all the conditions and blessings of the salvation brought by Jesus are to be made available and effective. The advent of the Holy Spirit is called then the baptism of the Holy Spirit, and not one or more blessings consequent upon that advent.

These statements concerning this baptism were then prophetic of the advent of the Holy Spirit and were fulfilled on the day of Pentecost. All are agreed that the coming of the Holy Spirit upon the day of Pentecost was the fulfilment of this prophecy made by John and by our Lord. Then Peter standing up with the eleven on that memorable day before the multitude declares that this was also the fulfilment of the prophecy uttered by Joel eight hundred years before. Now let us analyze the statements made by Peter as to the results and benefits of the baptism of the Holy Spirit. He first declares that it is a blessing for all flesh. Then specially for the Jews, chap. 2: 17-20. Then upon the whole world in the securing of salvation for the "whosoever shall call on the name of the Lord." Or, if we examine more carefully, it is that this baptism would result in conviction for all flesh and regeneration for those who call on the name of the Lord—and fitness for service for all those who would do the Lord's will.

Going back to the promise made by our Lord in Acts 1:8, we learn that he promised power to those to whom the Holy Spirit should come, or the power of the Holy Spirit coming upon them. Again it is to be noted that "being filled with the Holy Spirit is one of the results which followed this baptism. In connection, let us recall the promise of our Lord that when the Comforter should come he would abide with the disciples forever—John 14:16. Here let it be noted that nowhere in the New Testament—after the day of Pentecost—is anything said about the baptism of the Holy Spirit. Nowhere after that time is prayer offered for the baptism of the Holy Spirit. Nowhere are christians urged or invited either to pray for or expect a baptism of the Holy Spirit. The silence of the inspired writers is very significant and should be noted. Many of the blessings consequent upon the presence of the Holy Spirit are laid before christians and they are urged to accept and use them, but everywhere the apostles recognize the Holy Spirit as an abiding presence and the baptism of the Holy Spirit as a completed fact. For eighteen hundred years the Holy Spirit has been in the world convincing the world of sin, righteousness and judgment. For eighteen hundred years he has been regenerating every soul that looks to Jesus Christ for salvation—for eighteen hundred years his temple has been the redeemed soul and the local church—for eighteen hundred years he has bestowed all the power upon every christian which that christian would use. And this he will continue to do until the coming of our Lord the second time without sin unto salvation. The Holy Spirit cannot come, for he is here. He cannot baptize us, for we are already possessed of his baptism. He cannot be poured out, for he is now at work here in the world performing his most holy mission.

What, then, was the baptism of the Holy Spirit? It was his advent into the world bringing conviction, regeneration and sanctification. The language of Peter clearly shows that this is the truth. It was not then a blessing to be bestowed upon the believer subsequent to regeneration. He does and will bestow many such blessings—but no one of them is ever called the baptism of the Holy Spirit. The endurement of power was not then and is not now the baptism of the Holy Spirit. Power is one of the results of that baptism, and the use of that power is dependent upon each christian today.

The baptism of the Holy Spirit is not then a possibility today but the realization of his presence is a blessed possibility and the use of his power is our high and holy privilege. The fitness for service and especial preparation for special service is ours to be desired and ours to be attained, but this is not the baptism of the Holy Spirit. The continued consciousness of fellowship with Jesus Christ our blessed Lord and a sense of abiding in him and he in us our high and holy privilege—but this is not the baptism of the Holy Spirit Here let me emphasize that this is not a mere difference in the use of terms.

It is a difference in conception, a difference in the attitude of the soul—a difference in the conviction regarding the truth. Put into contrast, if you please; on the one hand, the Lord's injunction to the apostles to "tarry" at Jerusalem until they received the promise of the Father, viz, the baptism of the Holy Spirit, including, as it did, conviction, regeneration, power, consecration and holy living; and on the other hand Paul's prayer for the church in Ephesus that they "might be strengthened with power through his Spirit in the inward man." Does Paul ask them to wait or tarry?

Does he seek to restrain them to seek for some baptism of the Holy Spirit? No, not a hint of any such thing. He turns them to an entirely different condition of mind and body. What is it? Analyze the fourth, fifth and sixth chapters and see—the most intense activity both positive and negative, as conditions. A united church—a working church—a pure church—their homes and hearts governed by the Spirit—and the individual equipped for service and going forth to service. The days for waiting and tarrying are past. Henceforth it is to be activity.

Two illustrations may help us to understand this truth. I sat in the parlor of the pastor's home. The daughter in the early morning came in and threw open the window blinds. I said, "Maggie, what are you doing?" "Letting in God's sunlight," was the child's response. "Why did you not pray for sunlight," I asked. "God has put plenty of sunshine on the outside of the house," said Maggie, "and if we want it in here we must throw open the blinds and let it come in."

Maggie was right. Fault-finding, selfish, indolent, miserly, hypocritical, worldly christian, throw open the shutters of your soul, and let the Holy Spirit fill your soul with his holy power and life-giving presence. Do not pray for him to come. He cannot come. He is here now, waiting for you to open and let him. He can not, in his fulness and perfection, ever come into such hearts as very many christians have. He cannot come into many churches and fill them until they are emptied of so very many other things with which he has no fellowship. Do not pray for him to come, but give him room, and he will come in and bless you gloriously. If the soul is regenerated, he dwells in that soul, and will never leave it; but a distinction is to be made here between the Holy Spirit dwelling in the believer, and the Holy filling the believer. Neither of these is the baptism of the Holy Spirit, but both are results of that baptism. Our condition is similar in both conditions. It is not ours to seek his coming. By the Holy Spirit Jesus stands at the door and knocks. "If any man opens the door, he will come in and sup with him, and he with Jesus." In the name of the ascended Christ, brethren "open the door," and let him come in. Do not keep the door closed, and waste time and strength praying for him to come. He is here waiting to come and fill your soul with the sweetness and power of his holy presence.

Note the second illustration. I was on the electric street car the other day; and I noticed that when the motorman needed more power, he did not telegraph back to headquarters, but fully realizing that an abounding power was provided, he simply turned the lever until he was able to use the power provided. The Holy Spirit is here—all power is here. The power that brooded over the chaos in the beginning, and brought order and beauty into place. That same power is here to bring order and beauty out of the chaos of sin and the ruins of death: but christians are worldly, selfish, sordid—are not making connection with the power as they ought. They may be using some, but not all.

Oh, for united churches—working churches—pure churches—made up of regenerated souls who are equipped christians, knowing the work of God, living lives of prayer—then will they not be led to pray for the baptism of the Holy Spirit—a prayer which cannot be granted—but they will realize the presence of the Holy Spirit; they will use his power; they will accomplish all God wants them to accomplish, and the kingdom of God will prevail everywhere. Brethren, the Holy Spirit knows what we need, and in that blessed word which he has inspired, neither by precept nor example has he taught any christian since the day of Pentecost to pray for the coming or the baptism of the Holy Spirit. He has taught us to pray in the Spirit and with the Spirit. He has commanded us to be filled with the Spirit, and led by the spirit, and walk in the Spirit. But in no single passage is there any information that such a thing as the baptism of the Spirit will be repeated. It cannot be. When we are in the Spirit and the Spirit in us, then is our burial with Christ in baptism a christian baptism, but otherwise it is not. The Holy Spirit personally then is ever with us—convicting the sinner, regenerating the believer; and ready to lead us, to fill us, to endue us with power, to teach us the word of truth, to guide us into the truth, to anoint us, to seal us as Christ's own, to reveal Christ to us, to comfort us in trial and strengthen us in temptation. These things are his blessed mission to us as a result of that presence he has graciously granted to christians ever since the baptism on the day of Pentecost according to promise.

These words have been written not in a spirit of controversy but solely to set forth the teaching of God's word on this important question. Thoughtful christians realize the deplorable lack of spirituality among churches and church members. The point of view taken by many implies that God is to be importuned to send the Holy Spirit so that this want of spirituality may be overcome and greater power secured. The implication is that God is withholding until we seek. The other point of view is that the Holy Spirit is here in all his fullness and has been ever since the day of Pentecost and that he is importuning us to open our hearts and let him fill us and grant us the power we need for our work. Oh that christians, teachers and churches everywhere would realize how so many of us are sinning against God in this matter. How patiently God waits for us to give up our love of self and pleasure and gold and heresies, and accept the "love of the Spirit" that we may be blessed in our own souls and going forth to service bless others—No—a thousand times no. It is not the baptism of the Spirit we need to seek—but to arise in the power of that Holy Spirit already granted and ever present with us and putting away the sin from our hearts go forth filled with his presence to do his will—possessing the grace of God, knowing the love of God and overcoming the world. May God help us.—Standard.

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## THE GRADUALNESS OF REVELATION.

Much of the popular misunderstanding and perversion of the Scriptures can be traced to a failure to recognize the gradualness of revelation. Nine-tenths of Col Ingersoll's distribution upon the Bible are seen to be incorrigibly stupid when this principle is firmly grasped. He puts the whole Bible, as regards the present-day reader, upon one level of authority, and argues, for instance, that if we lived according to its teachings we should allow polygamy and slavery, or adjust our jurisprudence to that of the primitive Hebrews. Christian people, even Christian theologians, have not always been guided by the true principle in their interpretations of the Scriptures. It is not a little amusing to find a great logician like the late Prof. Thedd appealing to an incidental remark in Ecclesiastes, and to an assertion of our Lord, as of equal conclusiveness. Some of the preaching and much of the Sunday school instruction of to-day proceeds upon this erroneous idea. It is assumed that if a thing is in the Bible that is the end of debate. It is not necessary to inquire to whom or in what circumstances a command was given. If you can quote chapter and verse for your position your ground is impregnable. And because of this false theory the Scriptures have been held to teach a great number of things which they strongly condemn.

Now the Scriptures themselves explicitly, and over and over again, repudiate this principle of interpretation. They tell us that all the light did not come at once, but as men were able to bear it. Certain things, for "the hardness of men's hearts," were allowed at one time which were indignantly condemned at another. Revelation broadened and brightened. The moral and spiritual light of the New Testament is noonday, compared with the twilight in which the early patriarchs lived.

The question at issue is not whether one part of the Bible is more inspired than another; the question at issue is as to the method of revelation, and that is simply a question of fact. Did God give Enoch or Abraham all the light He gave Paul or John? Are we to construe the civic and social and moral ideals that God allowed and legislated for, in the early ages, as authoritative for us? Why, the very words in which we describe the Christian revelation, when we speak of it as "the new dispensation," are a sufficient answer. And the Sermon on the Mount, as contrasted with the Mosaic Law, is a conclusive example.

To be sure, it is vastly easier to treat the Bible as a statute book, any part of which is equally applicable to present conditions. All you have to do is to find out what a verse says. No need of comparing one part with another, no need of investigating whether what is said in Judges is its last word upon the matter; no need of seeking to discover principles and be guided by them. To the unthinking mind it is much simpler and apparently more reverential to treat it in this way. But, unfortunately, not only the Bible's account of itself, and the plain facts which we cannot ignore, do not allow us to treat it in this way, but the moment we do so we are landed in contradictions which the Christian mind repudiates. Take, for instance, a single example. In the last book of the Proverbs we read: "It is not for kings, O Lemuel, it is not for kings to drink wine nor for princes to drink strong drink; lest they drink and forget the law, and pervert the judgment of any of the afflicted." That counsel is in full accord with New Testament teaching. The ruler and the judge must have clear heads. But what are we to make of the next sentence? "Give strong drink to him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink and forget his poverty and remember his misery no more." That last exhortation is about as bad counsel as could be given. The worst thing that a person in affliction could do is to resort to drink. How shall we explain it? It is not difficult to see. The writer set up a barrier against the intemperance of magistrates; his vision did not go far enough to discern the evil effects of strong drink for others. But the New Testament writers see further, and no man can to-day honestly quote that counsel in the Proverbs as God's permission to indulge in intoxicants. The Bible is a temperance book. And it is not our own ideas of right and wrong that are to interpret the Scriptures, but the final revelation is to interpret the earlier. "The testimony of Jesus is the spirit of prophecy."

Some probably will misunderstand and pervert this principle of interpretation, but in almost every congregation and Sunday school there are thoughtful and sincere persons whose whole view of the Scriptures will be clarified and exalted by it, and there are a thousand cavils against the Bible which lose all their force when we take into account that Divine revelation was gradual and was only completed in Jesus Christ.—Watchman.

Our actions must clothe us with an immortality either loathesome or glorious.—Colton.

## ADVICE TO YOUNG AUTHORS.

There is no royal road to excellence in literature, but the young contributor need not be discouraged at that. Royal roads are the ways that kings travel, and kings are chiefly dull fellows, and rarely have a good time. They do not go along singing; the spring that trickles into the mossy log is not for them, nor

"The wildwood flower that simply blows."

But the traveller on the country road may stop for each of these; and it is not a bad condition of his progress that he must move so slowly that he can learn every detail of the landscape, both earth and sky, by heart.

The trouble with success is that it is apt to leave life behind, or apart. The successful writer especially is in danger of becoming isolated from the realities that nurtured in him the strength to win success. When he becomes famous, he becomes precious to criticism, to society, to all the things that do not exist from themselves, or have not the root of the matter in them.

Therefore, I think that a young writer's upward course should be slow and beset with many obstacles, even hardships. Not that I believe in hardships as having inherent virtues; I think it is stupid to regard them in that way; but they often bring out the virtues inherent in the sufferer from them than what I may call the softships, and at least they stop him, and give him time to think.

This is the great matter, for if we prosper forward rapidly, we have no time for anything but prospering forward rapidly. We have no time for art, even the art by which we prosper.

I would have the young contributor, above all things, realize that success is not his concern. Good work, true work, beautiful work is his affair, and nothing else. If he does this, success will take care of itself.

He has no business to think of the thing that will take. It is the editor's business to think of that, and it is the contributor's business to think of the thing that he can do with pleasure, the high pleasure that comes from the sense of worth in the thing done. Let him do the best he can, and trust the editor to decide whether it will take.

It will take far oftener than anything he attempts perfunctorily; and even if the editor thinks it will not take, and feels obliged to return it for that reason, he will return it with a real regret, with the honor and affection which we cannot help feeling for any one who has done apiece of good work, and with the will and the hope to get something from him that will take the next time, or the next, or the next. —W. D. Howells, in *Youth's Companion.*

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We need burning hearts to give us power in working for Christ. It is not merely what a man speaks or does, but the spirit in which he speaks and acts, that gives him power with men. It is the man behind the words which gives them irresistable force, which throws them out with projectile power. It was said that every word of some of Webster's great speeches weighed pounds. Richard Sheridan was accustomed to say, "I often go to hear Rowlane Hill because his ideas come red-hot from the heart." Dr. John M. Mason, when asked for an explanation of the remarkable power of Dr. Chalmers, replied, after taking time for careful consideration, "His blood earnestness." If our words are to move men like an electric battery, we must be saturated with the love of the Lord Jesus. If that love is in our hearts, it will make our words mighty over the hearts of others; if we are constrained by Christ's love, men will take knowledge of us that we have been with the Lord, and they will yield to the power of His truth embodied in our lives and preached by our glowing words. This life will give unspeakable joy in our work, and that joy of the Lord will be our strength in manifesting a true christian character, and in declaring by our words and acts the glorious gospel of the blessed God.—R. S. MacArthur, D. D., in "Quick Truths in Quaint Texts."

Rarely do those "outlive their usefulness," who, not suffering their powers to fall from indolence and luxurious pampering, love more and more the beauty of this beautiful world; who rejoice in all new movements to help man's progress, aiding them as far as possible; who keep the mind bright with high thoughts from good books, the heart warm with the love of little children; who, indeed, cultivate a lively interest in human beings generally; above all, whose souls are filled with that ever-present consciousness of God's love which gives repose for this life and trust for the next. The peace of God that passeth understanding fills their hearts with quiet sunshine to the last. The dying year wanes to a December close, only to usher in a joyous New Year, full of larger possibilities. The sun sets, but its radiant afterglow hints the glories of the coming dawn. The autumn leaf, bright to the last, falls from the tree, but only because pushed off by the eager new life crowding behind, the bud already formed, ready to expand in the tender warmth of the quick-coming springtime. — Rev. P. Thorne, in "Christian Register."

Grave on thy heart each past "red-letter day!"
Forget not all the sunshine of the way
By which the Lord hath led thee; answered prayers,
And joys unasked, strange blessings, lifted cares,
Grand promise-echoes! Thus thy life shall be
One record of His love and faithfulness to thee.

—Francis Ridley Havergal.

In shutting none out of our sympathy, in the willingness to help all and to be helped by all, we are here beginning like children to climb the foot-hills that lead to immortality. The self-absorbed, the unsympathetic, the unloving, have lost their way, and are on the downward path; no light from the eternal life is reflected from their faces.—Lucy Larcom.

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The grass is browning on the hills;
No pale, belated flowers recall
The social fellowships of the rills,
And drearily the dead vines fall,
Frost-blackened, from the roadside wall.

Yet through the gray and sombre wood,
Against the dark of fir and pine
Lest of their floral sisterhood,
The hazel's yellow blossoms shine,
The tawny gold of Afric's mine!

—Whittier.

We are in touch with the Invisible every hour; in His hand our breath is, and His are all our ways. We walk with Him when we pray. This is the holy secret of our power. We have but to believe to see this secret, not necessarily to understand it, only to know that this is its mysterious reality, its matchless splendor, in order to feel the need and to recognize the worth of daily prayer.—Rollin A. Sawyer, D.D.

Do not be afraid of God. He has a shepherd's heart and skill. He will not overdrive. When He puts forth His own sheep, He will certainly go before them, and they shall follow Him. He will suit His pace to theirs. Words can never tell His tender considerateness. If the track lies over difficult and stony roads, it is because there is no other way of reaching the rich meadowlands beyond. When strength fails, He will carry thee. When heavy demands are made, He will be gentleness itself. He is the Good Shepherd, who knows His sheep.—Rev. F. B. Meyer.

Did it ever occur to you that if you do not hear God's answer to prayer it may be not because He is dumb, but because you are deaf; not because He has no answer to give, but because you have not been listening for it that you might hear what that answer was? We are so busy with our service, so busy with our work, and sometimes so busy with our praying, that it does not occur to us to stop our own talking and listen if God has some answer to give to us, with "the still small voice;" to be passive, to be quiet; to do nothing, say nothing, in some true sense think nothing, simply to be receptive and waiting for the voice. "Wait thou on God," says the Psalmist; and "Again wait thou on God."—Lyman Abbott, D. D.

We have a right to lay flowers on the coffins of our Christian dead. They will come forth in the beauty of new life. We open our New Testament and see Jesus, after He had risen, away beyond death. He has not been harmed by dying. No beam of the beauty of His life is quenched. The threads of the earthly life are not severed. He has not forgotten His friends, but takes up again the old companionships and friendships. So it will be our beloved ones who sleep in Jesus. They will rise; and they will be the same persons we have known here, only they will be cleansed of their earthliness and their mortality. And they will not have forgotten us. Love never faileth. We shall resume friendship's story on the other side.—J. R. Miller, D. D.

### Literary Note.

"If there is one plain duty for the average citizen, it is to obey the law; and if there is one paramount duty for public officials, it is to enforce the law." Thus writes the Hon. Theodore Roosevelt in "The Sunday School Times" of November 9. Mr. Roosevelt, in an article on "Observance of the Law," states in clear, vigorous language his ideas as to the duty of public officials, and of citizens in relation to public officials. He tells how the present Board of Police Commissioners have enforced certain laws in New York City, and how much of both sympathy and opposition they have met with in their work. Mr. Roosevelt wisely avoids passing upon the wisdom or unwisdom of these laws, but lays special emphasis on the point that "more important than even the question of what a law is, is the question of the honest enforcement of the law." JOHN D. WATTLES & Co., 1061 Walnut Street, Philadelphia, Pa.

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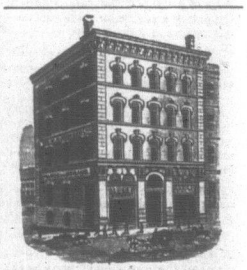

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