

The
Baptism
in the
Holy Spirit

THE DOCTRINE
THE EXPERIENCE
THE EVIDENCE

BY

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"He shall baptize you in the Holy Spirit and in fire."
—Matt. 3:11, A. R. V.

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PREFACE

This book is unique in the literature of Pentecost. It deals with the subject of the Baptism in the Holy Spirit from new angles. It attempts to answer just such questions as intelligent, fair-minded inquirers after the truth are constantly asking. These inquiries ought to receive candid, logical, scriptural and satisfying answers to these questions. This is the purpose of this book.

The first chapters deal in a convincing way with the doctrine of the Baptism in the Spirit. Then, in the fourth chapter, follows proof from scholarship that the Samaritan converts spoke with tongues when baptized in the Spirit. If this can be proven to the satisfaction of all fair-minded students of the Word, it makes it certain that this was the scriptural evidence of the Baptism in the Spirit. For this reason extracts are given from famous commentaries, such as those by Matthew Henry, Adam Clarke, Thomas Scott, Joseph Benson, and forty-eight other learned expositors, who all declare and affirm that the Samaritans spoke with tongues, or worked other miracles. This should settle for all time this much mooted question.

6 THE BAPTISM IN THE HOLY SPIRIT

The fifth chapter deals with six pertinent questions: "Is the Gift of the Spirit the same as the Baptism in the Spirit?"—"Why insist that all speak with tongues when baptized in the Spirit?"—"Were tongues spoken in New Testament times always intelligible to some who were present?"—"Are messages in tongues in our times sometimes understood by persons present?"—"What benefit can come from speaking in tongues that nobody present understands?"—"What is the relation between the Gifts of the Spirit and the Fruits of the Spirit?"

The sixth chapter is a lengthy translation from a famous ancient book, "Vom Wahren Christenthum"—True Christianity—by John Arndt, who was born nine years after Martin Luther died. He wrote in German, but his works have been translated into many languages. They are a gold mine of scriptural truth. We have translated from the Swedish his chapter on "The Spirit and His Operations," because we consider it one of the finest things ever written on the subject, and is closely related to the Baptism in the Spirit. Moreover, the original book was printed more than three hundred years ago, and is now rare.

The seventh chapter is an extract from a

book by the celebrated English preacher, writer and theologian, F. W. Farrar. It is on the Gift of the Spirit and is very illuminating. To this we have ventured to add some comments.

The author craves the indulgence of the reader, as he has permitted himself to give his personal testimony, as the final chapter. This has been printed in papers, magazines and books, and has been translated and published again and again. It is given here for the glory of God.

This book is sent forth with a prayer that it may be owned and blessed of Him, who promised to baptize His disciples in the Holy Spirit and in fire.

P. C. NELSON.

Fort Worth, Texas,
September 10, 1942.

CONTENTS

Answers to Questions Concerning the Baptism in the Holy Spirit	9
Is the Baptism in the Holy Spirit a Necessity, or a Luxury?	23
See and Hear	31
Did They Speak with Tongues in Samaria? ..	39
The Gift of the Spirit.	73
Noonday Light out of Midnight Darkness ..	89
Cannon F. W. Farrar on the Gift of the Spirit	99
My Baptism in the Holy Spirit	103

CHAPTER I

ANSWERS TO QUESTIONS CONCERNING THE BAPTISM IN THE HOLY SPIRIT

Many sincere believers are asking questions relative to the Baptism in the Holy Spirit. Such questions as these are often on the lips of earnest seekers after the truth—What is the baptism in the Holy Spirit? Is it for believers in our time? Who may receive this baptism? On what conditions may it be received? What is its purpose? How may a true child of God come into this experience? What is the evidence of the baptism? Let us answer these questions briefly.

I. WHAT IS THE BAPTISM IN THE HOLY SPIRIT?

1. It is an **experience**. Baptism in water is an experience. So is the baptism in the Spirit. John baptized in water. He announced the coming of a mightier One. **“He shall baptize you in the Holy Spirit and in fire.”** So reads the American Revised, correctly translating the Greek—Matt. 3:11. Before His ascension our Lord reminded His disciples of this prediction—**“For John indeed baptized with (in) water; but ye shall be baptized in the Holy Spirit not many days hence”** (Acts 1:5, A. R. V.). Peter

10 THE BAPTISM IN THE HOLY SPIRIT

never forgot this promise and prophecy. Reporting in Jerusalem his meeting in Caesarea he says: "And as I began to speak the Holy Spirit fell on them, even as on us at the beginning (at Pentecost). Then remembered I the word of the Lord, how he said, John indeed baptized with (in) water, but ye shall be baptized in the Holy Spirit" (Acts 11:15, 16, A. R. V.).

2. It is a gift. The baptism in the Spirit is not a gift, but the Spirit Himself is the love-gift from God. "If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"—Luke 11:13. At Pentecost, Peter said, "Ye shall receive the gift of the Holy Spirit" (Acts 2:38). "On the Gentiles also was poured out the gift of the Holy Spirit" (Acts 10:45). "God gave to them the like gift as he did also unto us" (Acts 11:17). The baptism in the Holy Spirit is the reception of the Holy Spirit Himself in His fullness. On the night in which He was betrayed Jesus promised to pray the Father for this love-gift—"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth; whom the world cannot receive, for it beholdeth him not, neither knoweth him; but ye know him; for he abideth with you and shall be in you"—John

14:16, 17. Our Lord is not here speaking of a blessing or an experience. He is speaking of a **person**. Jesus was an **Advocate** (1 John 2:1). In the Greek text the same word is used in both texts.

3. It is an **endowment**—an endowment of power. “Tarry ye in the city, until ye be clothed (endued) with **power** (dynamis).”—Luke 24:49. “But ye shall receive **power** (dynamis), when the Holy Spirit is come upon you.”—Acts 1:8. The indwelling Holy Spirit supplies the power. Without His presence the believer is as devoid of power as is a dead locomotive with neither fuel, water nor steam. This fact was abundantly demonstrated in the experience of the apostles before and after they were baptized in the Spirit at Pentecost. This is the normal experience of believers today.

II. IS THE BAPTISM IN THE SPIRIT FOR BELIEVERS IN OUR TIME?

Yes, for our time and for all time till Jesus comes for His own. The Hundred and Twenty in the Upper Room studied the prophecy in Joel concerning the outpouring of the Spirit. They seized the words, “**upon all flesh**” (Joel 2:28, 29). Joel saw that this glorious experience was for men and women, old and young alike.

12 THE BAPTISM IN THE HOLY SPIRIT

Some have said that the experience was only for the apostles. Mary, the mother of Jesus, was one who received, but she was not an apostle. It never was confined to the apostolic college, for beside these there were about one hundred eight more at the Pentecostal outpouring. Peter said, "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39). The "all flesh" included the Gentiles, a glorious truth which even Peter and the rest of the apostles were slow to believe. "And they of the circumcision that believed (the Jewish believers who had accompanied Peter) were amazed because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues and magnify God."—Acts 10:45, 46. Peter had to appear before the other apostles in Jerusalem to give an account of his mission to Caesarea. When they heard that these Gentiles had been filled with the Spirit, and had spoken in tongues, they had nothing more to say, but glorified God (Acts 11:18). If you are a Jew, the baptism is for you, if a Gentile, the baptism is for you. It is for "all flesh"—all humanity. GLORY TO GOD!

III. WHO MAY RECEIVE THIS BAPTISM?

The answer to the last question has anticipated the answer to this. The baptism in the Spirit is for all alike, Jews and Gentiles, bond or free, men, women and children. People of all colors and races, of all creeds and denominations—Jews, Protestants, and Catholics. Little children of five and six have been marvelously baptized in the Spirit. In a camp meeting at Kitchener, Ontario, Canada, an aged patriarch in the ministry, ninety-four years old, was filled with the Spirit, and acted just like the converts did at the house of Cornelius. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1). "Now on the last day, the great day of the feast, Jesus stood and cried, **If any man thirst let him come unto me and drink.** He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him were to receive"—John 7:37-39, A. R. V.

IV. ON WHAT CONDITIONS MAY THE BAPTISM BE RECEIVED?

"Blessed are they that hunger and thirst after

14 THE BAPTISM IN THE HOLY SPIRIT

righteousness; for they shall be filled." We may say with equal truth, Blessed are those who earnestly desire this baptism, for they shall be FILLED. In the texts cited above we note that the invitation to the spiritual feast is to the thirsty and the hungry. "Blessed are the pure in heart: for they shall see God;" and "There is a fountain filled with blood; drawn from Immanuel's veins, and sinners plunged beneath that flood lose all their guilty stains." The Lord will not pour His Holy Spirit into a defiled vessel, but He has made ample provision for the cleansing of the foulest sinner.

Faith also is a condition on which God bestows all His gifts—salvation, sanctification, healing, the gift of the Spirit. John says in a text quoted above, "This spake he of the Spirit, which they that believe on him were to receive."

Another requirement is to tarry for the incoming of the Spirit. "Tarry until." So many will not "wait patiently for him" (Psalm 37:7). "Wait on the Lord: be of good courage, and he will strengthen thine heart: wait, I say on the Lord" (Psalm 27:14). "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31). It may take a little

longer to get the vessel emptied out, cleansed and polished than you think it should, but just wait on the Lord. You cannot hurry Him.

There may be some deep-rooted sin in your life which you do not know is there. Better let the Lord search it out even if He has to use the sharp lance of His Word, and the keenest probe: "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." Selfishness and pride, self-will and stubbornness may be too deep for a man to fathom in his own heart, but the Lord will not fail to see and bring to light these hidden tap-roots of evil. "All things are naked and laid open before the eyes of him with whom we have to do."—Heb. 4:12, 13. "Who can understand his errors? cleanse thou me from secret faults."—Ps. 19:12.

We must be crucified with Christ if we would sav. with Paul, "For me to live is Christ" (Gal. 2:20; Phil. 1:21). Are you dead to the world? Do you delight yourself in the Lord? Ps. 37:4). "I am . . . thy exceeding great reward" (Gen. 15:1). Seek the Lord rather than His gifts.

V. WHAT IS THE PURPOSE OF
THE BAPTISM?

This can be answered in a word, "He shall glorify me," said Jesus—John 16:14. But to glorify Christ is an all-inclusive expression. That means the transformation of the believer (2 Cor. 3:18), and training to develop skill in the service of Christ, and power to perform the work to which we are called. The baptism in the Spirit is God's answer to the believer's need of knowledge, understanding, courage, zeal, endurance and patience under trial, and victory over all circumstances. The believer is not to go around with face downcast, bemoaning his hard lot. He is to have power given to him to triumph over every difficulty. The baptism in the Holy Spirit is the initiation into this life of glorious victory. Read John, chapters 14, 15, 16. Without the abiding presence of the ascended Christ, through the indwelling Comforter, the church is an orphanage. It is like a house full of small children, crying in each others' mouths, or quarrelling and fighting, and doing nothing right, or asleep in the midst of gravest dangers, when there is no one to guard or care for them. "I will not leave you **comfortless**," as the Authorized reads. The American Revised reads "desolate." The Greek word is

Corinthians."—John 14:18.

VIEWHOW MAY A TRUE CHILD OF GOD ATTAIN THIS EXPERIENCE?

This question is exceedingly important. It would be an insult to our Lord to say, or even tacitly imply, that we do not need such an experience as the baptism in the Spirit, and no less an insult to Him to be indifferent and unconcerned in relation to it. The Father promised the gift of the Spirit, and Jesus announced this promise to His apostles, and Peter proclaimed it to the multitude (Acts 1:4; 2:39). But how may we receive the Spirit?

WE AS YE yield ourselves to Him, so He yields Himself to us. As you give Him your whole heart, your whole being, soul and body, so He comes in to occupy and abide. The altar sanctifies the gift that we bring. Matt. 23:19. Be sure that all you are and have is on the altar. This may require both time and effort. Better TAKE time than to fail. Tarry! Tarry! In the early days of Pentecost we were not so much in a hurry. We could pray and wait on the Lord for hours, even all night, if necessary. This is His worth waiting for. If someone offered you a million, you would have time to wait, if you look all day and all night. I knew a locomotive

18 THE BAPTISM IN THE HOLY SPIRIT

engineer who was so hungry for the baptism that he came early Christmas morning determined to stay all day if necessary, gladly foregoing the pleasure of the fine Christmas dinner, and the pleasant family reunion at his home. Needless to say that he did not have to tarry long. That was about eighteen years ago, and the blessing still abides.

2. **Ask** for this gift. "How much more shall your heavenly Father give the Holy Spirit to them that ask him?"—Luke 11:13. "**Ask,**" a present tense verb in the original denoting continuous or repeated action. The whole context shows that our Lord is making the promise to those who are determined—who "mean business", as the colloquial phrase has it. It runs parallel to Luke 18. "Lest she wear me out by her continual coming" (A. R. V.). God does not toss into the lap of the indifferent so precious a gift as the Holy Spirit. They would soon forget or neglect the gift. No, it is for those who seek with all their hearts. "And ye shall seek me, and find me, when ye shall search for me with all your heart."—Jer. 29:13. "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren."—Acts 1:14. In close proximity to the promise of the

Spirit in Joel, we find an exhortation to repentance and supplication with fasting. "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; And rend your heart, and not your garments, and turn unto the Lord your God."—Joel 2:12, 13.

3. Spend much time praising the Lord. "Enter in his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name" (Psalm 100:4). When you have poured out your prayers and supplications, then you are ready for a glorious time praising, worshipping, and adoring Him. The apostles returned to Jerusalem with great joy, and were continually in the temple, blessing God (Luke 24:52, 53). Not many, if any, receive the baptism in the Spirit while weeping and wailing over past sins. It is when all these have been washed away in the blood of Calvary's cross, that we can enter into His courts with praise. He has promised to give you the Holy Spirit. His word is true. You praise Him for what He has done, and for what He is going to do for you. At first the praises may not flow freely from your heart, but if you continue to praise Him, you will soon drive the devil away, and "Jesus Himself will draw near" (Luke 24:15).

20 THE BAPTISM IN THE HOLY SPIRIT

You will soon learn to use all the Spirit-given words of praise, such as glory, hallelujah, and praise ye the Lord. As you draw nearer to Him whom your soul loveth, the Spirit will open a fountain of praise in your soul, and a steady stream of praise will flow from your lips.

4. Throw away your preconceived ideas, and become as a **little child**. The Lord has more trouble with people's heads than He does with their hearts. They are too wise for Him, and He can teach them nothing till they come back to childhood again. Then you cease to ask "Why this?" or "Why that?" or "What is the use of all this noise about you while others pray?" Now you are learning to yield yourself to Him—something you may not have known anything about. And all the time you are drinking in the fullness of the Spirit. No matter how dry a sponge you are, if the Lord keeps on pouring water on him that is thirsty (Isa. 44:3), the time will come when you can hold no more and the current of your life will be changed. First you keep drinking and drinking. When you are full, and the stream continues to flow into your life, then the overflow will begin—"and from within him shall flow rivers of living water," as Jesus said.

5. Respond to all the helpful suggestions of

Spirit-filled believers who are willing to tarry with you. God knows how to bring down the haughty looks and the proud heart, till we are glad for the helping hand of the least of His saints. The proud Saul of Tarsus, the great scholar with his massive intellect, had to receive instruction from the humble, unknown Ananias (Acts 9:10-19).

VII. THE EVIDENCE OF THE BAPTISM

The initial physical evidence is the speaking in tongues under the power of the Spirit, now as in apostolic times. When the six believing Jews who accompanied Peter to the home of Cornelius heard these new Gentile converts speaking in tongues and magnifying God (Acts 10:46), they were compelled to lay aside their prejudices and acknowledge that these Gentiles had received the like gift as the hundred and twenty received at Pentecost (Acts 11:15). It was this manifestation of the Spirit, this evidence of the baptism which convinced Peter, and later the other apostles at Jerusalem. No kind of argument, and no amount of reasoning could have convinced these prejudiced Jews that these Gentiles had been baptized in the Spirit, and had an experience in no wise inferior to their own, till "they heard them".

22 THE BAPTISM IN THE HOLY SPIRIT

While there are other evidences of the baptism in the Spirit besides the speaking in tongues, we must admit that this one sign was chosen by Divine Wisdom, and that it satisfies the one who receives the baptism, and the witnesses who may be present, as no other evidence at that moment could do. Other corroborative evidences may be granted daily and constantly, but this one should be sufficient and conclusive.

CHAPTER II

IS THE BAPTISM IN THE HOLY SPIRIT A NECESSITY, OR A LUXURY?

Many of our Pentecostal people put such emphasis on their exuberance of joy and ecstasy in receiving the baptism in the Spirit, that listeners who do not know the Scriptures may conclude that this blessed spiritual experience is a luxury rather than a necessity in the life of every Christian. Alas! some baptized children of God fail to demonstrate that it is either the one or the other. The inspired Word does not place the emphasis on the ecstasy, but rather on the necessity of this wonderful experience. Jesus did not put the baptism in the list of luxuries but made it a necessity when He commanded His disciples to tarry until endued with power from on high (Luke 24:49). "And being assembled together with them, **commanded** them that they should not depart from Jerusalem, but wait for the promise of the Father . . . ye **shall be** baptized with (the Greek says in) the Holy Ghost." (Acts 1:4, 5).

Will the reader please lay his open Bible by the side of this book and look up every reference as we attempt to show the real purpose of the baptism in the Holy Spirit. For the sake

24 THE BAPTISM IN THE HOLY SPIRIT

of clearness let us lay down the following propositions and see if they are supported by the Word of God:

1. **Jesus Himself was anointed with the Spirit before He began His public ministry.** "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him" (Matt. 3:16). "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil" (Acts 10:38).

Of all the Old Testament prophecies concerning the Messiah, the one which Jesus pointed out in His home synagogue when He returned to Nazareth was one in Isaiah 61:1, 2, concerning His anointing with the Spirit. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me to heal the broken hearted, to preach deliverance to the captive, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" Luke 4:18, 19. Anointed to preach, to heal, to liberate, to give sight, to proclaim the acceptable year of the Lord. What a ministry! And yet Jesus Himself declared that our ministry

was to be like His (John 14:12). If we are to come within miles of this standard for our ministry we certainly need all the power available. Mere ecstasy will not suffice. Such a ministry requires **divine power**.

Without this anointing it is possible to get up suppers and bazaars, rummage sales and entertainments; to give addresses on current events, religious, moral, philanthropic and literary topics and other themes; but not to exercise a ministry even remotely comparable to that of Christ and His apostles. It was through the power of the Spirit that our Lord preached and healed and cast out demons (Matt. 12:28); it was through the eternal Spirit He offered Himself to God as an atonement for our sins (Heb. 9:14), through the Spirit He was quickened from the dead (Rom. 8:11), and through the Spirit He gave His final commandments to His apostles (Acts 1:2). If the holy Son of God needed the anointing of the Spirit for His ministry, what supreme folly to imagine that we can dispense with it! If it behooved our High Priest to be made like unto His brethren (Heb. 2:17), it behooves His brethren to be made like unto Him. The fullness of the Spirit is the only thing that that will give us any resemblance to Him in spirit, purpose and service.

26 THE BAPTISM IN THE HOLY SPIRIT

2. **The Holy Spirit is our Advocate.** On the eve of His betrayal Jesus had much to say about the giving of the Spirit. How significant this announcement, "If ye love me, keep my commandments. And I will pray the Father and he will give you another Comforter, that he may abide with you for ever; even the Spirit of truth whom the world cannot receive because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you and shall be in you." (John 14:15).

The word translated "Comforter", should be rendered "Advocate". Jesus was the Advocate of His disciples while on earth. He ascended to Heaven and is now our Advocate with the Father (1 John 1:1, 2). Before His departure He promised His disciples to send them another Advocate to dwell in them and to abide with them forever. This Advocate was to take His place and be even more to them than Jesus Himself had been. Note His words: "Nevertheless I tell you the truth: **It is expedient for you that I go away**; for if I go not away the Comforter (Advocate) will not come unto you; but if I depart, I will send him unto you" (John 16:7). Mark the words, "**expedient for you**"—for the disciples benefit. Amazing words! But no more amazing than the glorious truth that the

all-knowing, almighty Holy Spirit—as much a person as the Father, and possessing all the divine attributes—should come down from the Father and make His abode in each believer, teaching, guiding, inspiring, helping us just at the moment, and in the way most needed.

Mark you, the Lord was speaking of an experience beyond anything the disciples had known up to that time—or could possibly know till after the ascension of Jesus. This accords well with John 7:37-39, “In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water.” To this John adds the explanation, “But this spake he of the Spirit, whom they that believe on him should receive: for the Holy Spirit was not yet given; **because that Jesus was not yet glorified.**” (The slight changes in rendering were made by scholars in 1811.)

According to these texts the disciples could not receive the Spirit in fullness till Jesus had been glorified. Hence Jesus in His ascension address said, “John truly baptized with (literally in) water; but ye shall be baptized with (in) the Holy Ghost **not many days hence**” (Acts 1:5).

28 THE BAPTISM IN THE HOLY SPIRIT

Now we know why Jesus said, "He dwelleth with you (now) and shall be in you"—John 14:17—referring to the time of their baptism in the Spirit and subsequently at Pentecost the hundred and twenty were filled with the Spirit, and Peter announced that the promise was for all believers (Acts 2:39).

If the other Advocate meant so much to the early disciples that they could well afford to dispense with the personal, present, visible Christ in order that He might go home to glory, and send them this Advocate, surely His presence in our lives, is no less significant. How the momentary visible presence of Christ would inspire and thrill us now! How much more the abiding, indwelling presence of the other divine Advocate should cheer and lift us. Surely we would not dare to say that His presence in our lives is not necessary, but is only a spiritual luxury.

3. Without the aid of the Holy Spirit we are helpless. We cannot pray without the aid of the Spirit—"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself (Himself) maketh intercession for us with groanings which cannot be uttered (in articulate speech).

BAPTISM A NECESSITY OR LUXURY 29

And he (God) that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. 8:26, 27).

We cannot bear effective witness without the power of the Spirit—"But 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 Judea, and in Samaria, and unto the uttermost part of the earth."

CHAPTER III

SEE AND HEAR

"Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear." Acts 2:33, R. V.

What was it that these unbelieving Jews could see and hear? Just what Jesus poured forth—the Holy Spirit. They heard the disciples speaking in languages unknown to these Galilean speakers. But what did they see? They saw the marvelous change which came over the hundred and twenty who were baptized in the Spirit at Pentecost.

1. At Pentecost the hundred and twenty who followed the Lord's directions to tarry in the city of Jerusalem until endued with power from on high, were rewarded with the gift of the Holy Spirit, as the Lord had promised (Luke 24:49). They **heard** the sound of a mighty rushing wind. They **saw** cloven tongues as of fire sitting on the heads of all their fellow-disciples, and they **heard** their comrades in the Gospel "speak with other tongues as the Spirit gave them utterance."

32 THE BAPTISM IN THE HOLY SPIRIT

Now this first manifestation of the speaking in other tongues was not for the purpose of making the message known to those who heard them. They had been together for many days, and understood each other perfectly in Aramaic, the language commonly spoken in Palestine at that time. Peter did not need another language to make his fellow-disciples, with whom he had followed Jesus more than three years, understand him. Mary the mother of Jesus did not need a new language to talk to the fishermen of Galilee. In fact they understood each other perfectly without any new tongues. Then why, this manifestation of tongues in the upper room? It was to those who spoke a proof positive that another Person had come and taken possession of them, spirit, soul and body, and was now speaking new languages with their tongues. It might not have meant so much to mere spectators or critics, but none such were present. All were filled and all spoke, and all knew that it was not of themselves, but that the promised Holy Spirit had come in to abide (John 14:16, 17), and that He had taken full possession of them and was using their vocal organs to speak forth in other tongues the praises of their Lord.

“Other”—Greek, *heteros*—other and differing in kind—not *allos*—others of the same kind.

Languages entirely new and different. Jesus says, "They shall speak with **new tongues**" (Mark 16:17). These new tongues were to the hundred and twenty an evidence of their baptism in the Spirit. To them this was "the **rest** where-with ye may cause the weary to **rest** and this was the **refreshing**" (Isaiah 28:12). Notice how Isaiah connects the "rest" and "refreshing" with the speaking in tongues, and how Paul makes this passage in Isaiah refer to speaking in unknown tongues (1 Cor. 14:21).

2. But the hundred and twenty, after receiving this glorious experience, did not stay in the upper room by themselves. They were to be **witnesses**, and so they went forth among the multitude and spoke "the wonderful works of God"—not now in one language but in fifteen dialects. Here one of the hundred and twenty met a group of Parthians and to their amazement, by the power of the Spirit preached to them in Parthian. In another place another disciple was surrounded by Medes and was preaching to them in Median, and so the various groups were surrounding disciples and hearing them in their own languages. Finally Peter got the attention of the whole multitude, and delivered that great Pentecostal message recorded in the second chapter of Acts.

34 THE BAPTISM IN THE HOLY SPIRIT

Was this a manifestation of the gift of tongues? I would answer yes. But there is no evidence that the disciples continued to speak in these different languages, given for the specific purpose of confounding the enemies of the Gospel, and of converting those who were willing to receive the truth. Thank God there have been many such manifestations of the gift of tongues in our times.

3. Shall we say then that tongues given as a sign of the baptism in the Spirit and for the purpose of refreshing the recipient are unknown tongues, and that those who have the gift of tongues always speak in languages that are understood by some one or more of the listeners? Oh, no, for in the fourteenth chapter of First Corinthians, Paul is dealing mainly with tongues as a gift of the Spirit, and he seems to be speaking only of unknown tongues requiring interpretation or translation. Many who cavil because the languages heard among Pentecostal people today are mostly unintelligible to the listeners, and say that in Bible times the languages were always understood by the auditors have evidently overlooked this great illuminating chapter. Speaking in a tongue that is perfectly intelligible to those present is a miracle; but speaking in a tongue that is wholly unknown

to every person present, and then giving the speaker or one of the hearers the ability to interpret or translate the message is a **double miracle**.

4. "This which ye **see** and hear." What could these fifteen nationalities listening to Peter at Pentecost **see**? Could they actually see the Holy Spirit? No. But they could see the effects the Spirit produced on the hundred and twenty. What effects? They resembled drunk persons. The shallow-thinking mockers said, "These men are full of new wine." It was not the new wine of the earth, but new wine from Heaven that made these behave so strangely. Did you ever see believers so full of the Spirit that they rock and reel and fall like men who are drunk? That is not an uncommon thing in Pentecostal meetings. Men who are drunk often fall, but seldom hurt themselves. Those who are drunk on the Spirit may fall without hurting themselves, too.

But have you never seen persons so full of the Spirit that their very countenances changed till you could hardly recognize them? Have you never seen the wrinkles and the haggard look, the careworn expression, give way to the most wonderfully transformed appearance of the same features—a heavenly glow and glory even to

36 THE BAPTISM IN THE HOLY SPIRIT

the most ordinary, not to say homely features? If you have not, you had better stay close to a Pentecostal altar. It might even happen to yourself. You may see something that will make you understand why Moses had to put a vail over his face after he had been up in the mountain with God forty days (2 Cor. 3:13).

Have you ever seen the most timid made as bold as lions when the Spirit filled them? Have you ever noticed how care-free, and how gloriously happy in the Lord they were? Have you not noticed a difference in their whole bearing, and even in their voices? If not, either you have not spent much time where the Spirit is poured forth today, or you have not had eyes to see nor ears to hear.

The devil can so stamp his hellish features on human beings that they come to resemble him much more than do the horrid pictures the artists make of him. If you want to know how the devil really looks, just observe the countenances of those who have absorbed his malice, hatred, envy, lust, and other diabolical characteristics. So the Holy Spirit, reflecting as a mirror the glory of the Lord Jesus into our hearts, can transform us from one degree of glory to another (2 Cor. 3:16).

“When Simon saw that through the laying

on of the apostles' hands the Holy Ghost was given—" (Acts 8:18). What convinced the Christian Jews who accompanied Peter to the household of Cornelius that they had been baptized in the Spirit? **"They heard them"** (Acts 10:45, 46). I like an experience that is so real, so wonderful, so transforming, that even the unbelieving can see and hear it. **"Hath poured forth this which ye see and hear."**

CHAPTER IV

DID THEY SPEAK WITH TONGUES IN SAMARIA?

Since the Pentecostal revival has been sweeping over the world, and great numbers—some say two millions—have received the baptism in the Holy Spirit, with the initial physical evidence of speaking with tongues, great interest has been awakened in the study of the Scriptures to ascertain just what this experience is, and what is the evidence of the bestowment of the Spirit in His fullness. Those who believe that this reception of the Spirit is always accompanied with the speaking with tongues point out the texts where this is specifically mentioned, and those who oppose this doctrine cite Acts 8:1 as a case in proof that believers did not always speak with tongues when baptized in the Spirit.

I. COMMENTS BY THE COMMENTATORS

It is interesting to see how the great commentators, writing long before this Pentecostal wave began sweeping over the earth, have treated this subject. As few of our readers have access to these works, a number of them are quoted at some length.

1. MATTHEW HENRY (1662-1714): "How they advanced and improved those of them that were sincere; it was said (v. 16), 'The Holy Spirit was as yet fallen upon none of them,' in those **extraordinary powers** which were conveyed **by the descent** upon the day of Pentecost; they were none of them endued with the **gift of tongues** which seems then to have been the most usual immediate effect of the pouring out of the Spirit. See chapter 10:45,46. This was both an eminent sign to them that believe not, and of excellent service to them that did. This, and other gifts, they had not, **only they were baptized in the name of the Lord Jesus**, and so engaged in Him and interested in Him, which was necessary to salvation, and in that they had joy and satisfaction (v. 8) though **they could not speak with tongues.**" Matthew Henry finished his great commentary, October 2, 1706, and the edition from which we quote was printed in London, 1811.

2. ADAM CLARKE (1762-1832), Methodist: "They prayed and laid their hands on the disciples, and God sent down the gift; so, the blessing came **from God by the apostles**, and not **from the apostles to the people**. But for what purpose was the Holy Spirit given? Certainly not for the sanctification of the souls of the people: this they had on believing in Christ

Jesus; and this the apostles never dispensed. It was the **miraculous** gifts of the Spirit which were thus communicated; the **speaking with different tongues**, and these **extraordinary** qualifications which were necessary for the successful preaching of the gospel." The volume from which this quotation is made was published in London, 1851. Commentary appeared a volume at a time (1810-1826).

3. THOMAS SCOTT (1747-1821), Episcopalian: "Many teachers, and probably private Christians, wrought miracles and **spake with tongues as the Spirit gave them utterance**, but the honor of communicating those gifts, by the imposition of hands and prayer, was, generally at least, restricted to the apostles. When Simon, therefore, saw the effect which followed from the laying on of their hands; he concluded, that they could, if they chose, impart to him a similar power, supposing that the whole power was at their disposal. (Note 2 Cor. 13:7-10). This he supposed would admirably subserve his purpose, of obtaining honor and wealth: for by enabling men at his own will to **speak foreign languages**, without the trouble of learning them; and to **cure diseases by a word**, he would not only carry on a most lucrative trade, but be almost adored as a diety," etc. This edition from which we

42 THE BAPTISM IN THE HOLY SPIRIT

quote was printed in Boston, 1857. First edition was published in 1796.

4. JOSEPH BENSON (1748-1821), Methodist: **"Then laid they their hands on them—Namely after they had prayed for them; and they received the Holy Ghost—in answer to the prayers of these apostles: that is, these new converts spake with tongues, and performed other extraordinary works,"** etc. Edition of 1854, New York. First edition 1811-1818.

5. WILLIAM BURKITT (1650-1703), Episcopalian: Expository notes on the New Testament (edition of 1844): **"They prayed and laid their hands on them and they received the Holy Ghost. Whereby the Holy Ghost is not to be understood the sanctifying graces of the Holy Ghost, which the apostles never did nor could dispense, but the extraordinary gifts of the Holy Ghost, the gift of tongues and prophecy, and the power to work miracles."**

6. CHARLES JOHN ELLICOTT, Episcopalian: The New Testament Commentary for English Readers (London third edition): **"When Simon saw that through laying on of the apostles' hands. . . . The words imply that the result was something visible and conspicuous. A change was wrought; and men spoke with tongues and**

prophesied."

7. HERMANN OLSHAUSEN (1796-1858), Lutheran: Commentary on the New Testament, Translated from the German by A. C. Kendrick (1850): "When Simon perceived the extraordinary effects of the laying on of the apostles' hands, in the gifts which were exhibited, particularly the **speaking in tongues**, he attempted to procure for himself with money the power of communicating the Spirit."

8. PHILIP SCHAFF (1819-1893), Reformed: "The gifts of the Holy Ghost were **plainly visible**. The laying on of the apostles' hands conferred something more than the inward spiritual grace; **outward miraculous gifts of some kind or other were plainly bestowed.**"—International Illustrated Commentary on the New Testament. New York, 1888.

9. LUTHERAN COMMENTARY, New York, (1906): " 'When Simon saw.' Lit., when Simon had seen the effect of the communication of the Holy Ghost, **speaking with tongues**, and the like (comp. 2:4; 10:46 seq.)."

10. BERNHARD WEISS, Lutheran, in his commentary on the New Testament, translated from the German by Schodde and Wilson:

44 THE BAPTISM IN THE HOLY SPIRIT

"We must not forget in this connection, that the communication of the Holy Spirit in those days was manifested in the ability to **work wonders**, and was not purely subjective possession." (Edition of 1906).

11. ALBERT BARNES (1798-1870), Presbyterian—Notes on the New Testaments (1841): "The phrase, 'the gift of the Holy Ghost' and the 'descent of the Holy Ghost' signified not merely His **ordinary** influence in converting sinners, but those **extraordinary** influences that attended the first preaching of the gospel—the power of **speaking with new tongues** (ch. ii), the power of **working miracles**, etc. Acts 19:6."

12. D. D. WHEDON, (1808-1888), Methodist, Commentary on the Whole Bible (1890): "We have here, as at Caesarea (x:44-48) and at Ephesus (xix:5-7), a **miniature Pentecost**, in which a new inauguration seems to take place by the repetition of the **same charismatic** effusions."

13. ALEXANDER MACLAREN, (1826-1910), Baptist—The Acts in Bible Class Exposition, London, 1854: "The Samaritans had been baptized, but still they lacked the gift of the Spirit. Now the context shows that that gift was **attended with outward effects** which Simon saw, and wished to be able to impart. This fact,

taken in connection with Pentecost, seems to point to **miraculous gifts** as being principally, if not solely, meant I venture to think that the limitation of the gift here to the **visible effects in miraculous manifestations** is at least made probable by the context and it is **in accordance with the tone of Acts** on the subject.

“As to the connection of the apostles’ laying on of hands with the reception of the gift, it is noted that they did not conceive of themselves as bestowing it as the fact of their prayer shows. Further the example of Ananias laying hands on Paul shows that the power of conferring the Holy Spirit, in however subordinate a sense, was not an apostolic prerogative. Timothy, too received the gift that was in him through ‘the laying on of the hands of the presbytery’. It was a symbolic act in which I for one fail to discover sacramental efficacy.”

Much later this author completed his great work, *Exposition of Holy Scripture* (25 vols.): “The Samaritans had not yet received the Holy Ghost—that is, the **special gifts, such as those of Pentecost**. That fact proves that **baptism is not necessarily and inseparably connected with the gift of the Spirit** and chapter x:44, 47, prove that the Spirit may be given before baptism.”

14. H. B. HACKETT, (1808-1875), Baptist—

46 THE BAPTISM IN THE HOLY SPIRIT

Commentary on the Original Text of the Acts of the Apostles (1858): "They received the Holy Spirit as the author of the endowments conferred on them. Among these may have been the **gift of tongues** (see 2:4; 10:46), and also that of **prophecy**, as well as the power of working miracles."

15. WILLIAM ROBERTSON—Studies in the Acts of the Apostles: "That prayer was answered by an outpouring of the Spirit, accompanied by some of the **manifestations** which marked His coming at Pentecost."

16. J. S. EXCELL, Editor—The Preacher's Homiletical Commentary: "This shows that the recipients of the Holy Ghost must in some external fashion, probably through **speaking with tongues** or **working miracles**—have indicated their possession of the heavenly gift."

17. M. F. SADLER—Commentary on the New Testament (12 vols.): "It is clear from this that the manifestations of the presence of the Spirit were in outward gifts, such as healing, or **speaking with tongues**. If they had only been gifts of spiritual grace and holiness, Simon would not have discerned them, or would have held them in no account."

18. J. G. BUTLER—Bible Work: "They, like

all the converts, had received the ordinary gifts bestowed in regeneration. Now they received the peculiar **extraordinary gifts of Pentecost.**"

19. HENRY ALFORD—Greek Testament with English Notes: "**Idon**, (seeing). Its effects were therefore visible (see above), and consequently, the effect of the laying on of the Apostles' hands was not the **inward**, but the **outward miraculous gifts of the Spirit.**"

20. W. R. NICOLL—The Expositor's Greek Testament (with English Notes): "Dr. Hort, who holds that the reception of the Holy Spirit is here explained as in x:44 by reference to the **manifestation of the gift of tongues**, etc., points out that the verb is not **elabon** (the aorist), but **elambanon**, and he therefore renders it, showed a succession of signs of the Spirit."

21. JOHN WESLEY—Explanatory Notes upon the New Testament (1752): "The Holy Ghost—In his **miraculous gifts**? Or his sanctifying graces? Probably both."

22. J. R. DUMMELOW—A Commentary on the Holy Bible by Various Writers (1922) "**Saw**. It was probable that many upon whom the apostles laid hands received **miraculous gifts**, that Simon who made his living by working lying wonders, should desire the power of

48 THE BAPTISM IN THE HOLY SPIRIT

working genuine ones, is natural enough."

23. ARTHUR S. PEAKE, Editor, Commentary on the Bible—The commentary on Acts was written by Prof. Allen Menzies of Scotland—"Simon sees that the (Holy) Spirit is given through the imposition of the apostles' hands. How does he see it? 10:46 explains; also 19:5; **speaking with tongues seems to have been a normal incident of baptism.** Simon is much interested and wishes that he had the power to put **such activity in motion**; he offers money to have the power conferred on him."

24. ERNEST W. BURCH, who wrote the notes on Acts in The Abingdon Bible Commentary, Edited by F. C. Eiselen, Pres. Garrett Biblical Institute (Methodist) Evanston, Illinois, where Dr. Burch was a professor: "The presence of the Holy Spirit in the community was **evidenced in some conspicuous way**, for Simon . . . was willing to invest in a **power so evident** to the beholder."

25. A NEW COMMENTARY ON THE HOLY SCRIPTURES INCLUDING THE APOCRYPHA, Edited by Bishop Charles Gore and others of England (1928), Notes on Acts by E. J. Bickney of King's College, London: "He (Philip) had apparently not attempted to lay hands on them

(the new converts in Samaria). Nor had they displayed the **visible signs** of receiving the Spirit, such as **speaking with tongues, which was still expected to mark His coming**. The converts were in the position which the disciples had been in before Pentecost. . . . This was remedied by the laying on of hands, followed by some **external sign** of the outpouring of the Spirit."

26. BIBLE FOR HOME AND SCHOOL, Edited by Shailer Matthews. "The Interpretative Comments on Acts" were written by George Holly Gilbert—both of the University of Chicago. These Modernist scholars agree with the old ultra-orthodox commentators already cited. From Dr. Gilbert we quote as follows (the numbers refer to the verses in Acts 8): "16. 'Only'. This suggests that baptism in the name of Jesus **was not considered a complete equipment** for the Christian life. It marked, as it were the **first stage**. Compare 19:5.

"17. 'They received'. The next verse suggests that there was some **visible manifestation** on the part of those on whom the hands of the apostles had been laid. We may think of **ecstatic speech** (see 2:4) or of some **sign** done by those who had received the gift of the Spirit. See 6:5, 8; 8:6.

"18. 'When Simon saw.'" Unless the gift of the Spirit had been accompanied with some extraordinary manifestation, something that could be seen, Simon would have had no grounds for making the offer of money."

27. JOHN ALBERT BENGEL (1687-1752)—Famous German Lutheran. Editor of an important edition of the Greek New Testament (1734). Author of learned works in German and Latin. His celebrated Latin commentary, *Gnomon Novi Testamenti* from which we quote was first published in 1742. It is right to the point and very suggestive. On Acts 8:18, he says: "*Theasamenos*, (spectans) iterum novum quiddam. col. v. 13.—*Ton apostolon*, apostolorum. Erat igitur donum apostolicum. Non habebat Philippus evangelista: habebat tamen Ananias apud Paulum, c. 9:17. *Chremata*, (pecuniam) Inde Simoniae vocabulum. Non pro charismate, sed pro labore merces datur et accipitur. Matth. 10:10"—In English, with the Greek words transliterated as above—"Theasamenos, having seen.—Again something new. Comp. v. 13. *Ton apostolon*, of the apostles. It was therefore an apostolic gift. Philip the evangelist did not have it. Yet Ananias did have it in the case of Paul, ch. 9:17. *Chremata*, money. Hence the term *Simony*. The reward ("hire", A. V.) is given

and received, not for spiritual gifts, but for labor. Matt. 10:10."

28. JAMIESON, FAUSSETT AND BROWN—
Critical and Explanatory Commentary: "As the baptism of adults presupposed 'the renewing of the Holy Ghost' (Titus 3:5-7; 1 Cor. 12:13), of which the profession of faith had to be taken for evidence, *this communication of the Holy Ghost by the laying on of the apostles' hands was clearly a superadded thing; and it was only occasional, so it was invariably attended with miraculous manifestations,* (see ch. 10:44, where it followed Peter's preaching; ch. 19:1-7, where, as here, it followed the laying on of hands)."

29. BLICKE IN DAS LEBEN DES APOSTELS PAULUS UND DER ERSTEN CHRISTENGEMEINDE—Glimpses into the Life of the Apostle Paul and the First Christian Church (Assembly), by Dr. Gottfried Menchen, Bremen, Germany (1858). In English: "When the twelve men had been baptized, Paul prayed over them, and under his laying on of hands they received the gift of the Spirit. Therefore the same came to pass as had formerly come to pass in Samaria; compare ch. 8:12, 14-17. Through this reception of the Holy Spirit these twelve disciples received all the graces, which they lacked, to fit them for the blessed proclamation of the Gospel. Thereby

52 THE BAPTISM IN THE HOLY SPIRIT

they received the gift of speaking and teaching—the gift of special, free and living speech, even in **foreign languages** so that they could now prophesy” (p. 206).

30. LIFE AND EPISTLES OF ST. PAUL—Conybeare and Howson: “We know from the Gospels that the new converts were baptized in the name of the Father, and of the Son, and of the Holy Ghost. And after the performance of the sacrament an outward sign was given that God was indeed present with the Church, through the mediation of the Son, in the person of the Spirit; for the baptized converts, when the apostles laid their hands on them, received some **spiritual gift**, either the power of working **miracles** or of **speaking in tongues**, bestowed upon each of them by Him who ‘divideth to every man severally as He will.’” Ch. XIII, p. 361.

31. HISTORY OF CHRISTIANITY IN THE APOSTOLIC AGE—Arthur Cushman McGiffert, (1890): “It is clear, from vs. 18 and 19, that the descent of the Holy Spirit upon the Samaritan disciples was attended with certain **visible and audible phenomena**, as was common in the apostolic age.” (Here he adds a footnote quoted below). “The gift of the Spirit meant to the early Christians in general, not the inspiring

and controlling power of the entire Christian life, as it did to Paul, but the **ability to speak with tongues, or to prophesy or to do some other startling, uncommon and miraculous thing.** And so the evidence of the Spirit's presence was commonly found in these early days in such marvelous **manifestations**, which seem to have been **very frequently witnessed.** It was because of the striking effects by the descent of the Holy Spirit upon the new converts, that a certain magician named Simon, who is represented as one of them, is reported to have tried to induce the apostles to confer upon him the power which they possessed, in order that he might be able to effect the like results by laying on of hands."

McGiffert's footnote: "Simon's desire to purchase the power to confer the Spirit upon others shows clearly that the effect produced by the descent of the Spirit upon the new converts was not their mere growth in grace and piety, but something more tangible and striking. It shows, too, that the disciples who received the Spirit made the impression even upon unbelievers of being in **possession of a power outside and above themselves.** Simon would never have offered money for a power that produced effects which might as easily be produced in other ways, and which gave no clear indication of **supernatural**

influence.”—2nd Edition, pp. 98, 99.

32. THE PICTORIAL NEW TESTAMENT, With notes by the Abbots—Doctors John S. C., Jacob and Lyman Abbott (1881): “It would seem that in this case, it (the reception of the Holy Spirit in Samaria) must have been attended **by some visible and extraordinary manifestation** in order to attract so strongly the attention of Simon.”

33. PICTORIAL BIBLE COMMENTARY, Edited by Ingram Corbin. Edition of 1880: “And they laid their hands on some of the disciples, as a sign of imploring the Holy Spirit to give them peculiar courage and abilities, that they might become fellow-laborers in their great work, and the Holy Ghost gave them **extraordinary powers, as had been done to the disciples on the Pentecost**. Simon seeing this, and having been left out of the number, offered Peter money, if he would enable him to do the wonderful things which he saw others do, that is, **speak in different languages**, and heal diseases and the like.”

34. GRAY'S BIBLICAL ENCYCLOPEDIA— including a commentary on the Bible, quotes from John Chrysostom (347-407 A. D.) the famous bishop of Constantinople and voluminous

writer. He says: "They (the Samaritan converts) had received the spirit of remission of sins, but the **spirit of miracles** they had not received."

35. THE PEOPLE'S NEW TESTAMENT

With Explanatory Notes, by W. B. Johnson (2 vols.) Published by the Christian Publishing Co., Saint Louis, 1889: "They had been born of water and the Spirit (John 3:5), but had not received that **baptism of the Spirit which conferred miraculous powers**. This was bestowed by apostolic prayer and the laying on of hands." The author quotes with approval as follows: "The prayer clearly points to such powers of the Holy Spirit as had been bestowed on Pentecost" Plumptre. "Luke speaks not of the common grace of the Holy Spirit, but of those **singular gifts with which God would have certain (ones) endowed at the beginning of the Gospel**"—Calvin. He concludes with this statement: "This reception of the Spirit was manifest in **speaking with tongues** and other powers."

36. THE NEW TESTAMENT Carefully Annotated by Howard Crosby (Presbyterian), (1885): "That they might receive the Holy Ghost—in His **miraculous gifts and manifestations** (see ch. 2:4). This is evidently the meaning of the phrase in all its context Simon with

56 THE BAPTISM IN THE HOLY SPIRIT

the rest had received the Holy Ghost (i. e. His **miraculous gift of tongues, etc.**)”

37. THE COMMENTARY WHOLLY BIBLICAL. An Exposition in the Very Words of the Scripture (3 vols.) Published in London by Samuel Bagster and Sons: After quoting at length the texts, Acts 2:38; Matt. 28:19; Acts 10:46; 19:1, 2, this commentary gives 1 Cor. 12:8-10 in full, making it certain that the author holds that **such gifts were in evidence at Samaria.**

38. NOTES CRITICAL AND EXPLANATORY ON THE ACTS OF THE APOSTLES (in a series on the New Testament, published 1848-59) by Melancthon W. Jacobus (Presbyterian): “In vs. 17, they lay on the Apostolic hands. But they sought **the power of God upon them—in extraordinary spiritual gifts.** This is what is meant by their receiving the Holy Ghost, Vs. 17. 16. This verse is a parenthesis in the sense. **For as yet.** The Holy Ghost had not yet fallen upon them in any visible manifestations, such as were at Pentecost and were soon after this, apparent, (vs. 18.) They seem generally to have been converted (vs. 12,) but not to have received the **extraordinary gifts** which were necessary to attest their religion among unbelievers. **Only,** This is all, though generally the two things

(baptism in water and baptism in the Spirit) went together. They continued thus and no more, as regards any **miraculous gifts**, ch. 9:17, 18; 10:47; 11:17; 19:5, 6. They received **miraculous gifts**, perhaps that of **tongues**, or of working miracles, or of prophecy."

39. NEW COMMENTARY ON THE ACTS OF THE APOSTLES, by J. W. McGarvey (Christian): "The young church in Samaria had hitherto been guided by the teaching of Philip and more recently by that of Peter and John; but these men must, in executing their high commission soon depart and if in doing so they had left the church in the condition in which Peter and John found it, it would have been without means of increasing its knowledge of the new institution, and with none but the uncertain memories of the members of retaining with accuracy what it had already learned. To supply this defect, primarily, and secondarily to leave with the church the means of convincing unbelievers, the gift of inspiration was bestowed. It was bestowed, we may assume, not on all, both men and women, but on a sufficient number of chosen individuals. The design of such gifts, and the way in which they were exercised in the congregation are fully set forth by Paul in 1 Cor. XII—XIV.

“Vv. 18, 19. In the preceding remarks on the incident before us, it has been assumed that the gift of the Spirit imparted was **miraculous**. This assumption is justified by the fact that it was a **matter of observation** to the bystanders as is evident from the next statement of the text (18 and 19).”

40. THE TESTIMONY OF THE WITNESSES, A Devotional and Homiletical Exposition of the Acts of the Apostles by O. A. Hills (Thos. Nelson, N. Y., 1913): “What then did the Samaritans receive through the laying on of the hands of the apostles which they had not already received through the preaching of Philip? The answer is, They received what fell on the disciples at Pentecost—what was given to Cornelius and his household under the preaching of Peter and what came to the Ephesian twelve through the laying on of Paul’s hands; i. e., the miraculous endowment of power in the gift of the Spirit—a confirmation of *His inner presence and grace*, and most of all a sign of power to the unbelieving and disobedient. **They therefore also ‘spake with tongues and magnified God,’** and men in Samaria, as everywhere, marvelled and said one to another, ‘We have seen strange things today.’”

41. NOTES ON THE ACTS OF THE APOSTLES, Explanatory and Practical, by George W.

Clark (Baptist, 1892): "Upon none of them', the miraculous power of the Spirit had not come upon them. It is evident from vs. 18 that the gift of the Spirit here meant was attended by outward and visible phenomena, such as speaking with tongues."

42. DAILY BIBLE ILLUSTRATIONS, by John Kitto. From the volume on "The Apostles and the Early Church."—Edition of 1863, p. 80: "It is to be born in mind that though the ordinary gifts of the Holy Spirit were shed abroad in the heart of every true convert the extraordinary gifts of the Spirit as those of speaking in languages not learned, of working miracles, of discerning of spirits, etc., could only be imparted by apostles, when not spontaneously effused, as on the day of Pentecost and in the house of Cornelius."

43. THE ACTS OF THE APOSTLES, Explained by Joseph Addison Alexander: "The reception of the Holy Ghost here meant is doubtless that of His extraordinary influences, either in the way of inspiration or that of miraculous endowments, or of both combined, as in the case of the apostles. That the gifts conferred were not merely moral or internal, but such as could be verified and brought to the test of observation,

is clear from the effect which they produced on Simon, as recorded in the next verse."

44. INTRODUCTION TO THE STUDY OF THE ACTS OF THE APOSTLES, by J. M. Stiffler (Baptist) Revell Co. 1892: "By the presence of the leading apostles and the conferring of the **miraculous elements attending the Spirit's presence**, the new work was fully accredited as genuine."

45. BRIEF NOTES ON THE NEW TESTAMENT, by Geo. W. Clark (on the Gospels) and J. M. Pendleton (on Acts-Rev.) (1884). Both authors Baptists. On Acts 8:15: "**The Holy Ghost: the Holy Spirit in His miraculous powers.**"

46. THE ACTS—An Exposition by Charles R. Erdman (Presbyterian), Professor of Practical Theology, Princeton, author of 23 books. (1922): "The gift of the Holy Spirit to the Samaritan converts was granted through the agency of the apostles, Peter and John, who were sent from Jerusalem to investigate the work of Philip. This gift does not here denote the usual influence of the Spirit which results in repentance and faith and holiness, but the **extraordinary and miraculous 'gifts'** which were frequently bestowed upon believers, particularly in the early days of the Apostolic Church. These signs had

the specific design of attesting the truth, and as here in Samaria, they were evidences of the new life which resulted from faith in Christ. Even the apostles had no power to confer these gifts, but the fact that they prayed for their bestowal shows that the apostles recognized the fact that the Samaritans had actually become Christians.

"The interval of time which here elapsed between the acceptance of Christ and the gift of the Holy Spirit is not intended to teach that spiritual life or gifts or grace come from the 'laying on of the apostles' hands', nor yet does it support the theory that there is always an interval between conversion, and the 'fullness of the Spirit', or the 'baptism of the Spirit'." This he proves by reference to the household of Cornelius.

47. COMMENTARY ON THE WHOLE BIBLE, in 17 ponderous volumes, published at Amsterdam, in Holland, 1753—nearly two hundred years ago. The editor was the learned, Joan vanden Honert, Professor of Theology at Leiden. Very full explanations are given, but we have room for only a few lines, which may be translated as follows: "Suffice it to say that here special gifts in a manifest manner were bestowed through chosen servants (v. 16). "For as yet He

62 THE BAPTISM IN THE HOLY SPIRIT

had fallen on none of them." None of them had yet received the special gifts of the Spirit, the gifts of **speaking** (in tongues), of **prophecy**, of **miracles**. What is here said about these gifts signifies that they were visible; that the Spirit had not yet fallen on any of them is evident since no such visible signs had taken place. See v. 18.

"V. 17. 'Then laid they their hands on them, and they received the Holy Spirit.' When the apostles had prayed, it pleased God to answer by giving them certain **visible, remarkable gifts**. So when they had laid hands on these Samaritan converts **wonderful manifestations followed**, and they received the **gift of working miracles**."

48. A PRACTICAL AND EXPLANATORY COMMENTARY (on the whole Bible). The New Testament notes are by Edward Henry Bickerstith, M. A.: "Peter and John, brothers in faith and love, were chosen (and sent by the Apostles at Jerusalem). They came in a spirit of prayer, and laid their hands on those who had indeed received the grace of the Holy Spirit, enabling them to believe in and confess Christ, but not the **miraculous gifts** of the Spirit, which were indeed for the service of Christ, embracing at times **extraordinary and miraculous powers**."

49. OUTLINES OF NEW TESTAMENT

HISTORY FOR YOUTH. Lutheran Board of Publication, Philadelphia, (1870): "News that Samaria also had received the Word reaching the ears of the Apostles, they dispatched thither Peter and John to make a special inquiry. They on their arrival, prayed that some of the **special gifts bestowed on the day of Pentecost** might be showered down upon the Samaritan believers and, when they had laid their hands upon them, **the gifts they prayed for were bestowed.** Astonished at this result of the imposition of the Apostles' hands, Simon tried to bribe them to impart to him a portion of the same power."

50. THE PEOPLE'S COMMENTARY, Including Brief Notes on the New Testament, by Amos Binney and Daniel Steele, N. Y., (1879): "Received the **Holy Ghost**—They had received the renewing of the Holy Ghost, as do all true believers (Note, ch. 2:38; Tit. 3:5, 9), but not His abiding fullness and His **miraculous gifts** Laid hands—not as a form of consecration . . . and as a miraculous medium of imparting the **miraculous gifts** of the Spirit."

51 DODDRIDGE'S PARAPHRASE, page 111: "Spoke with tongues" at Samaria.

52. THE ACTS OF THE APOSTLES WITH NOTES. by Henry J. Ripley (Baptist) 1843.

64 THE BAPTISM IN THE HOLY SPIRIT

“**14 The apostles which were at Jerusalem sent unto them Peter and John.**’ The presence of some of the apostles was highly desirable at the introduction of the Gospel, to give a right direction to affairs and to confer on the believers the extraordinary gifts of the Holy Spirit.

“**15 That they might receive the Holy Ghost.**’ The extraordinary influences of the Spirit, by which the primitive believers were enabled to speak in other languages besides their own, and with peculiar power and earnestness to testify to the truth, are here meant The enlightening and converting influences of the Spirit had already been granted to the Samaritans, in connection with Philip’s preaching.

“**17 Then laid they their hands on them,**’ etc. The solemn laying on of hands on persons was frequently in use among the Hebrews, from very early times, in connection with prayer for a divine blessing, and was continued by the Saviour and the apostles. See Matt. 19:1; Acts 6:6; 28:8. It was the appointed act, in connection with which the gifts of the Spirit was granted. These gifts were usually bestowed on the early believers after baptism, as a divine attestation to the truth of the Gospel, confirming believers and convincing unbelievers.”

II. COMMENTS ON THE COMMENTS

Many more quotations might be added, but the above should suffice. Note carefully:

1. That all the commentators quoted agree that there was some visible, outward, miraculous **manifestation** or **evidence** of the presence of the Spirit.

2. Nearly all of them mention the **speaking with tongues** as almost certainly the **manifestation** or **one** of the manifestations.

3. All agree that this experience was something in addition to, and subsequent to, the regeneration of these Samaritans.

4. None of them assert that this can in any way be interpreted as sanctification, and some of them specifically declare that such an interpretation is untenable.

5. Most of them agree that the gift here mentioned was not for a select few but for all the true believers.

6. It is evident that most of these expositors confuse the gift of the Spirit with the gifts of the Spirit, and this very thing clouds their interpretations. For this reason it seems necessary to draw a clear line in the Scriptures between the gift of the Spirit and the gifts of the Spirit.

(1) The promise of the coming of the Spirit

66 THE BAPTISM IN THE HOLY SPIRIT

—texts cited below—are not assurances of the granting of **certain gifts or manifestations**, such as those mentioned in 1 Cor. 12, but of the bestowment of the **Spirit Himself**—Isa. 44:3—“I will pour out my **Spirit** upon thy seed;” Joel 2:28—“I will pour out my **Spirit** upon all flesh;” Luke 11:13—“How much more shall your heavenly Father give the **Holy Spirit** to them that ask him?”; John 7:39—“This spake he of the **Spirit**, which they that believe on him should receive.” 14:16, 17—“I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the **Spirit of Truth**;” Acts 1:4, 5, 8—“Wait for the promise of the Father . . . ye shall be **baptized in the Holy Spirit** not many days hence . . . Ye shall receive power, when the **Holy Spirit** is come upon you;” Acts 2:38, 39—“Ye shall receive the gift (*dorea*) of the **Holy Spirit**. For to you is the **promise**;” Acts 8:17—“They received the **Holy Spirit**;” V. 19—“Thou hast thought to obtain the gift (*dorea*) of God with money;” 9:17—“And be filled with the **Holy Spirit**;” 10:44—“The **Holy Spirit** fell on all them that heard the word;” v. 45—“On the Gentiles also was poured out the gift (*dorea*) of the **Holy Spirit**;” 11:15—“The **Holy Spirit** fell on them, even as on us at the beginning;” v. 17—“If God

gave unto them the like gift (*dorea*) as he did also unto us;" 19:6—"The Holy Spirit came on them." What the hundred and twenty, the household of Cornelius, the Samaritans and the Ephesians received was not something, but Some One, Who came to abide.

(2) When the Spirit comes to abide, He brings with Him certain gifts, "dividing to each one severally, even as he will" (1 Cor. 12:11). Now the word to denote these gifts in the Greek is not *dorea*, but *charisma* (plural, *charismata*). This is the word we find in the following texts: Rom. 1:11—"That I may impart some spiritual gift;" 11:29—"The gifts and calling of God;" 12:6—"Having gifts differing according to the grace that was given to us;" 1 Cor. 1:7—"Ye came behind in no gift;" 7:7—"His own gift from God; 12:4—"There are diversities of gifts, but the same Spirit" (vv. 9, 28, 30)—"gifts of healing;" v. 31—"Seek earnestly the greater gifts;" 2 Cor. 1:11—"The gift bestowed on us;" 1 Tim. 4:14—"Neglect not the gift that is in thee;" 2 Tim. 1:6—"Stir up the gift of God, which is in thee;" 1 Pet. 4:10—"According as each hath received a gift." In 1 Cor. 12—14, Paul gives the fullest explanation about the gifts (*charismata*) of the Spirit, and directions for the proper use of the same. There nine distinct

68 THE BAPTISM IN THE HOLY SPIRIT

gifts (charismata) of the Spirit are mentioned. He tells us that all these are one hundred per cent. supernatural—"all these worketh the one and the same Spirit" (1 Cor. 12:11); that He bestows these **gifts** according to His own will; that they are not given to any one as an ornament, or for his own profit or advancement, but "to profit withal"—that is in modern speech, "the common good" (Weymouth).

(3) Beyond all doubt some of these manifestations of the Spirit came into view at Samaria. Certainly all spoke with tongues and magnified God, as did the believers at Pentecost, at Caesarea and at Ephesus. All who are baptized in the Spirit do not have gifts in full exercise, but all speak with tongues when they receive the Spirit, now as in New Testament times, and most of them speak with tongues with more or less frequency thereafter. When the six Jewish Christians who accompanied Peter to Caesarea, heard the Gentiles speak with tongues and magnify God, they **KNEW** that "on the Gentiles also was poured out the **gift (dorea)** of the Holy Spirit, **FOR THEY HEARD THEM**" (Acts 10:46).

7. Many of the noted commentators quoted above assert or assume that Philip, who was not an apostle, could not bestow the gift of the

Spirit, which they call an apostolic prerogative. This conclusion is drawn from this single instance in Samaria, which may be capable of some other explanation. Philip had faithfully preached Christ as the mighty Savior and Healer to these benighted souls who sat in darkness and the shadow of death. They had received the message, had been saved, healed and baptized in water, and there was great joy in that city. Now they were ready for the reception of the Spirit, and here come the beloved apostles, Peter and John, who rejoiced in the good beginning, and saw that these new converts were ready for a forward step, and after instructing them, laid their hands on them and they were filled with the Spirit, as at Pentecost. This single instance is not sufficient foundation for so large a conclusion as that built upon it by the scholars above cited, for it ignores ten very important facts, as follows:

(1) Nowhere in the Scripture is it stated that the giving of the Spirit should be an apostolic prerogative.

(2) If this had been the divine plan, then the apostles at Pentecost should first have been filled with the Spirit, and then should have laid their hands on the other hundred and eight to receive the Spirit, whereas all were filled at

70 THE BAPTISM IN THE HOLY SPIRIT

the same time, and the apostles were given no preeminence over the humblest believer present, whether man or woman.

(3) There is no record that the apostles laid their hands on the heads of the three thousand converts at Pentecost, who were promised remission of sins and the gift of the Spirit on condition of repentance and baptism in water (Acts 2:38, 39).

(4) At Caesarea, Cornelius and his company were filled with the Spirit before Peter was aware of what would take place, whereas the Lord could have commanded him to lay his hands on their heads before the Spirit was given.

(5) Ananias, who laid his hands on the head of Paul at Damascus was not an apostle, yet the same result was obtained.

(6) Peter at Pentecost announced, "The promise is to you, and to **your children, and to all that are afar off, even as many as the Lord our God shall call,**" and this promise could not have been fulfilled, on the supposition that apostolic hands must always be laid on believers to bestow this gift, unless apostles could reach all these far off places, which was evidently out of the question.

(7) On this theory assemblies established without the presence of one or more of the

apostles could never stand on the same plane of privilege with those founded under the apostolic supervision, or subsequent visitation.

(8) On this supposition, the Spirit could not be bestowed on any one after the last of the apostles had died, whereas the history of the period immediately following proves that the Spirit continued to be given, and the same manifestations of the Spirit were in evidence long after the last of the apostles had passed away, though it must be admitted, these manifestations diminished as New Testament faith decreased, and worldliness in the assemblies increased.

(9) There is no indication in the Scriptures that it was God's plan to withhold the Spirit from believers during this dispensation of Grace —“This spake he of the Spirit which **they that believed on him were to receive**” (John 7:39) —no limitation here or elsewhere as to time.

(10) On the above supposition, unless the apostles could be brought back, the gift of the Spirit once lost to the followers of Christ, could not have been renewed, whereas during the early years of this century, at Topeka, at Houston, and on a much grander scale at Los Angeles, and now in all parts of the world the experience has been renewed, with New Testament evidences,

72 THE BAPTISM IN THE HOLY SPIRIT

"and we are witnesses of these things and so is the Holy Spirit, whom God hath given to them that obey him" (Acts 5:32).

CHAPTER V

THE GIFT OF THE SPIRIT

I. IS THE GIFT OF THE SPIRIT THE SAME AS THE BAPTISM IN THE SPIRIT?

1. The first mention of the baptism in the Spirit is in Matt. 3:11, "I indeed baptize you in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: HE SHALL BAPTIZE YOU IN THE HOLY SPIRIT AND IN FIRE." All the evangelists were powerfully impressed with this saying, and allude to it (Mark 1:8; Luke 3:16; John 1:33). Our Lord healed the sick and raised the dead, but John did not speak of His mighty miracles, but of His power to baptize in the Spirit. We quote the American Revised Version in these texts because it faithfully renders the Greek.

The Authorized Version, and many of its predecessors and successors, have anglicized the Greek words *baptisma* and *baptidzo*, without giving the English readers a clue to their meaning. The famous Alexander Campbell, popularly called "the founder of the Christian Church", in 1826, brought out his revision of the New Testament, under the title of "The Sacred Writings of the Apostles and Evangelists of Jesus Christ." In this he uniformly translates the Greek words, "immersion" and "immerse". His example is followed by H. T. Anderson, a minister of the same faith, in his version of the New Testament. The "Bible Union Version", a Baptist revision later called

74 THE BAPTISM IN THE HOLY SPIRIT

2. Jesus promised the gift of the Spirit (Luke 11:13; John 14:16, 17, 26; 15:26; 16:7-15). After His resurrection He breathed upon His disciples saying, "Receive ye the Holy Spirit" (John 20:22). They certainly received some enduement of the Spirit at this time, but there was a higher degree of enduement, for when He was about to ascend He commanded them to tarry in Jerusalem for the promise of His Father—till they were "clothed with power from on high" (Luke 24:49). Just before His ascension, on Mt. Olivet, our Lord charged them not to depart from Jerusalem, but wait for the promise of the Father, "for John indeed baptized in water, but ye shall be baptized in the Holy Spirit not many days hence" (Acts 1:4, 5, Centenary).

From John 7:37-39 we learn why the Spirit

"The Improved Version", published one edition with the Greek words for baptism and baptize untranslated, and another edition rendering the words "immersion" and "immerse". A little later A. S. Worrell's excellent translation of the New Testament appeared. He uniformly renders the Greek words, "immersion" and "immerse". Campbell, Anderson, and Worrell, read "John the Immerser", instead of the familiar name, John the Baptist. All these versions read, in Matthew 3:11, "He shall immerse you in the Holy Spirit and in fire." The American Revised reads, "Baptize you in the Holy Spirit and in fire." With this the Centenary New Testament agrees. As remarked elsewhere in this book, you cannot immerse with water, and you cannot sprinkle in water; but you can immerse in water, or sprinkle with water. The ordinance of baptism is a type of the experience of a believer who is baptized—immersed—in the Holy Spirit.

in His fullness was not given till after Jesus had ascended. John explains "But this spake he of the Spirit, which they that believe on him were to receive; for the Spirit was not yet given; because Jesus was not yet glorified." He had not yet made the atonement for our sins on earth; He had not yet paid the price of our redemption. This sacrifice had to be presented in the heavenly sanctuary. "But Christ having come an high priest of the good things to come, through the grater and more perfect tabernacle not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption" (Heb 9: 11, 12). Read the eighth and the ninth chapters carefully and consecutively in this marvellous account of our Lord's high priestly ministry in heaven. The Holy Spirit is "the earnest", the down-payment, to use a modern phrase, of our redemption, and is a seal put upon believers, denoting the fact that they belong to Christ—that they are His property (Eph. 1: 13, 14). With this accords the words of Peter in Acts 2: 33: "Being therefore by the right hand of God exalted, and having received of the Father

the promise of the Holy Spirit, he hath poured forth this, which ye see and hear." The above quotations are from the American Revised Version.

It is clear that the baptism in the Spirit marked a distinct advance beyond anything they had previously experienced. The fulfillment of this promise and prediction occurred at Pentecost (Acts 2: 4, 33).

3. At Pentecost Peter identifies the gift of the Spirit with the promise of the Father—"And ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him" (Acts 2:38, 39). At Caesarea "on the Gentiles also was poured out the gift of the Holy Spirit". Peter says that they had received the Holy Spirit as well as himself and others. In defending himself before the other apostles at Jerusalem, he says, "The Holy Spirit fell on them, even as on us at the beginning. And I remembered the word of the Lord, how he said, John indeed baptized in water but ye shall be baptized in the Holy Spirit. If then God gave to them the like gift as he did unto us" (Acts 10: 44-46; 11: 15-17). These Scriptures make it evident that the gift of the Spirit and the baptism in the

Spirit are different terms for the same experience.

II. WHY INSIST THAT ALL SPEAK WITH TONGUES WHEN BAPTIZED IN THE SPIRIT?

Several of the expositors named in Chapter IV mention the working of miracles of some kind or the manifestation of one of the other gifts of the Spirit. Then why insist on tongues as the outward evidence at Samaria and also in our time? Why not the gift of wisdom, of knowledge, of faith? Why not the gift of discernment or that of interpretation? Why not some other gift? Note:

1. In each case where the manifestation is specifically mentioned in connection with the incoming of the Spirit, tongues are named—Pentecost—Caesarea—Ephesus. At Pentecost they “began to **speak with tongues** as the Spirit gave them utterance;” at Caesarea, they “**spake with tongues** and magnified God;” at Ephesus they “**spake with tongues** and prophesied.”

2. If there was to be some outward sign or evidence of the bestowment of the Spirit in His fullness, it should be (a) one easily recognized by the person himself, and by those present, (b) one that could be evident any time and

78 THE BAPTISM IN THE HOLY SPIRIT

always when one was filled with the Spirit, and (c) one that corresponds to the Bible pattern.

3. Now let us apply these simple rules to different gifts or manifestations of the Spirit, as enumerated in 1 Corinthians 12. The first one mentioned is wisdom. How could all that received the Spirit at Pentecost, or at Caesarea, or at Ephesus make certain to themselves and evident to others that they had this gift of the Spirit? This can be manifested only when there is some special occasion for it. This is so of the gift of knowledge, of faith, of miracles, of discernment, and of interpretation of tongues. The miracles of the New Testament are not wonders wrought just to show that the believer could work miracles. They were wrought to meet some specific need. What specific needs could there have been at Pentecost for the hundred and twenty to work miracles all at the same time? The same thing is true of healing. There must be one or more sick or afflicted persons at hand, or there can be no demonstration of the gift of healing. There must be something to discern, or there can be no exercise of that gift. There must be something to interpret before that gift can come into evidence. Not so with tongues. This manifestation of the Spirit is possible anytime, anywhere, and whether any

one is present or a thousand more are there. There is **divine wisdom** in selecting this manifestation as a sign of the incoming of the Holy Spirit. And what could be more appropriate or thrilling? "Tongues are for a sign."

III. WERE TONGUES SPOKEN IN NEW TESTAMENT TIMES ALWAYS INTEL- LIGIBLE TO SOME WHO WERE PRESENT?

It is a popular error that the tongues spoken in New Testament times were always intelligible to persons present. The only instance of this, so far as the record goes, was at Pentecost, after the hundred and twenty came down from the upper room and mixed with the multitude—here a group of Medes, there one of Arabians, etc. The first manifestation of tongues was in the upper room, where they could all understand each other perfectly in the vernacular. In Corinth, it is evident that these messages in tongues required interpretation, exactly as at present among Pentecostal people, or no one would understand what was said (1 Cor. 14:2-9, 13, 18, 19, 27, 28). Conybeare and Howson remark "From the passages where it is mentioned we may gather this much regarding it. First, that it was not a knowledge of foreign languages,

80 THE BAPTISM IN THE HOLY SPIRIT

as is often supposed; we never read of it being exercised for the conversion of foreign nations nor (except on the day of Pentecost alone) for that of individual foreigners; and even on that occasion, the foreigners were Jewish proselytes, and most of them understood the Hellenistic dialect"—*Life and Epistles of St. Paul, Chapter XIII, p. 354.*

IV. ARE MESSAGES IN TONGUES IN OUR TIMES SOMETIMES UNDERSTOOD BY PERSONS PRESENT?

Yes, occasionally. Innumerable cases are on record, but lack of space makes it impossible to give a full statement.

A single case, which occurred in Southwestern Bible School, Enid, Oklahoma, a few years ago, in the presence of the author must suffice. At a reception given by the Dean of Women, after a spiritual program had been rendered, an opportunity was afforded for those who desired to speak out their hearts' gratitude to God for His manifold mercies to do so. Some gave messages in tongues and some interpretations. Among them was a student, Miss Helen Armentrout, who was preparing to go as a missionary to India. The message came in power, but only one person present understood it. This was Miss

Mollie Baird, a former missionary to India, then home on furlough, and that year teacher of missions in Southwestern. She broke down and wept, saying, "This message was in Kurdu, one of the languages of northern India, a language which I learned there. I understood it. It was a personal message from the Lord to myself. He commands me to return to India." This she did, and soon both of them were laboring for Christ in that needy field.

V. WHAT BENEFIT CAN COME FROM SPEAKING WITH TONGUES THAT NOBODY PRESENT UNDERSTANDS?

To the one who gives the message in tongues it is an indubitable evidence that the Spirit of God has control of his vocal organs. He knows that not himself, but Another is speaking. It is blessed to know that the Holy Spirit condescends to speak with his mouth. To those who hear the message but do not understand, it is a sign of the presence of God, as is every other supernatural manifestation. It should strike all with awe, and frequently does. If the interpretation is given by the same person or another, such messages frequently bring stout hearts down under deep conviction, leading to immediate repentance and salvation.

82 THE BAPTISM IN THE HOLY SPIRIT

Such evidences of the presence of the Spirit in mighty convicting power are not rare. For instance, in a meeting in Toledo, Ohio, in January, 1922, the writer saw a few each night brought to the altar for salvation, but conviction for sin was not general. A sister, who had a rare gift of tongues and interpretation, spoke out in the Spirit a message of power, and this she interpreted. The effect on the whole audience was electric, and there was a general movement toward the altar. Hard hearts were broken up, sinners wept their way to the cross, and many new consecrations were made. The whole meeting took on new life and power after this wonderful manifestation of the Spirit.

Take one more instance. At El Dorado, Arkansas, the author was conducting a campaign, and some were being converted daily, but no great number in any one service. One night as he was about to preach, very unexpectedly a young man gave forth a lengthy message in tongues. It came in the power of the Spirit. This was interpreted by a sister in the chorus. This was followed by another message and interpretation, and in like manner still another message, which was interpreted in the power of the Spirit. In a few words those desiring to seek the face of God for salvation were

asked to come to the altar. Immediately about thirty came forward, fell on their knees and began to confess their sins and ask God's pardon. Among those who responded was a young physician, and others who had remained untouched by the preaching of the Word of God. In this case the young man gave out all the messages in tongues, and a sister followed each message with the interpretation. Neither of them were expecting either the messages or the interpretations, but both gave forth what the Spirit gave to them. There was no time for a sermon, and no need of any, when the Spirit took control of the meeting. Some times the same person gives the message in tongues, and then gives the interpretation, and frequently another person gives the interpretation. Some times the same interpretation is given to more than one person present. Where the Spirit has the right of way, anything can happen, and something is sure to happen. There is no service that the Spirit-filled children of God like so well, as those services in which all pre-arranged programs are set aside, and the Lord suddenly stands among His people in the power of the Spirit, and all are subdued before Him.

Not all messages in tongues are to be interpreted; and not all are to be understood by the

one who gives the message. He may be speaking to God who needs no interpreters. 1 Cor. 14:2: "For he that speaketh in a tongue speaketh not to men, but unto God; for no man understandeth him; howbeit in the spirit he speaketh mysteries"—divine secrets. It is the height of rudeness for a man to break into a private conversation between himself and God. So many believers speak little in tongues in congregations, but much in secret, in the presence of God alone. This is for edification, as Paul declares—"He that speaketh in an unknown tongue edifieth himself." The apostle says that he would that all of them spoke in tongues. The tense of the Greek verb translated "spake" indicates that the wish is that the speaking be frequent, not occasional. He intimates also that a person may pray in tongues while his spirit is not aware of what he is praying (1 Cor. 14:4, 5, 14). Certainly, according to the Scriptures, great benefits may be derived from speaking in tongues, even when no one present understands the words spoken.

Those who refuse to believe facts like these should take the trouble to investigate before making sweeping denials, lest haply they should be "found even to fight against God" (Acts 5:39). For further elucidation of this subject the reader is advised to make a close study, with unbiased

mind, of the fourteenth chapter of Paul's First Epistle to the Corinthians.

VI. WHAT IS THE RELATION BETWEEN THE GIFTS OF THE SPIRIT AND THE FRUITS OF THE SPIRIT?

Let us see. The gift of the Spirit, as already explained, is the bestowment of the Holy Spirit Himself, the promised gift of God through Christ to the individual believer. When the Holy Spirit comes in to abide He manifests His presence in a special way. The first physical evidence is the speaking in tongues. He brings with Him certain gifts which He distributes to each member of the body of Christ, "as He will" and for the good of all (1 Cor. 12: 7, 11).

1 Corinthians chapters 12, 13, 14 deal specifically with the gifts of the Spirit, concerning which there is gross ignorance in spite of the apostle's admonition and careful instruction. The three chapters belong together. The thirteenth chapter is like the meat in a good sandwich. Highly as Paul esteemed the gifts of the Spirit, he prized divine love, one of the fruits of the Spirit, as far above "the tongues of men and of angels" and the gift of prophecy, the gift of divine knowledge, and the gift of

mountain-moving faith. He shows how empty a believer's life is, how much like a clanging cymbal his utterances are, if he is devoid of holy love, which is "shed abroad in our hearts by the Holy Spirit" (Rom. 5:5). He shows how necessary and how powerful the love of God is in the heart of the true believer. After this marvellous display of the superiority of love, the first mentioned of the fruits of the Spirit (Gal. 5:22), the apostle declares that all the gifts of the Spirit, such as prophecy, tongues and knowledge are temporary, but that faith, hope and love—all fruits of the Spirit—constitute an eternal endowment, bestowed on the humblest believer, through the indwelling Spirit of God. As yet we are in our childhood, and our understanding is only in the rudimentary stage. Our prophecies, God given as they are, are only partial revelations of the mind of God, and our knowledge is like the knowledge of a child who cannot fully comprehend his father, and when that which is perfect is come, childish things, and imperfect knowledge, like the dim reflection caught from a defective mirror will vanish away. But listen, three things will abide and outlast time—faith, hope and love, and the greatest of these is love.

But wait a minute. Do not hasten to the conclusion that the special gifts of the Spirit have long ago been superseded. No, these are for these times of imperfection, "That which is perfect" has not yet come. We are still in need of these things that belong to our spiritual childhood and immaturity. Remember Paul sweeps away our knowledge along with tongues and prophecy, for all are imperfect and partial and is to be replaced with that which is perfect, but that is still future.

But the fruits of the Spirit are to abide forever in the life of the believer. These constitute his permanent endowments, inwrought and outwrought by the abiding Spirit of God. They will continue when there is no further need of gifts of tongues or of interpretations, of discernment and of miracles of healing, or of the special gift of faith which can move our mountains out of the way.

In Gal. 5: 22, 23 we read about "the fruit of the Spirit", to make us understand that there is one grand cluster of luscious fruit, growing on one stem, and all produced by the indwelling Spirit of God. As nine varieties of fruit are specified, it is easier for us to think of them separately and singularly. God is love and love

88 THE BAPTISM IN THE HOLY SPIRIT

heads the list of these graces. But all are essential to a well rounded Christian character. How rich is the life which abounds in the fruit of the Spirit! How lean, how barren, how impoverished the life devoid of this heavenly fruit.

The "works of the flesh" are set in direct contrast to the fruit of the Spirit. Seventeen varieties of this evil fruit are specified, but this does not exhaust the list, for Paul adds "and such like" (Gal. 5:19-21). As the Holy Spirit living in us, enriches us with this heavenly fruit, so the unbeliever is energized by "the prince of the power of the air, the spirit that now worketh in (Greek, energizes) the children of disobedience" (Eph. 2:2). As the fruits of the Spirit abide and enrich the believer's life forever, so these diabolically produced "works of the flesh" will abide in the soul of the unbeliever, and will go with him into eternity! This fact, so clearly taught in the Scriptures, should cause every lost soul to stop and shudder on the brink of eternity! Rev. 22:11.

CHAPTER VI
NOONDAY LIGHT OUT OF MIDNIGHT
DARKNESS

By John Arndt (1555 - 1621)

A Translation from the Swedish by P. C. N.

After the death of Martin Luther, in 1546, most of his followers gave themselves to hair-splitting discussions on doctrinal points, first in the schools and then in the pulpits, pluming themselves on being mighty champions of orthodoxy, while the stream of heartfelt religion and holy living to correspond with their "clean doctrines" nearly dried up.

It pleased God to raise up at this dark time a man of God with such a clear understanding of the vital truths of Christianity that he came to be known as "the Reformer of the Reformation." His name was John Arndt. He was born in Germany in 1555 and was mighty as a preacher of the primitive Gospel of repentance, regeneration, consecration, holiness, and illumination, all through the power of the Holy Spirit. There is no evidence that he had the full Baptism in the Spirit as we understand it now in this day of special privilege, but it is certain that he had

90 THE BAPTISM IN THE HOLY SPIRIT

an unusual understanding of the work of the Spirit, as the following excerpt from his great book, "**Vom Wahren Christenthum**" (Of True Christianity), abundantly attests.

The first part of this work of over 1,000 pages appeared in 1605—337 years ago. This raised such a storm of persecution led by the worldly, cold, critical clergy against the author, that it nearly crushed him, and for years prevented the publication of the larger part of this great work on true religion and real piety. But the book was food to the souls of the spiritually hungry, and in spite of opposition of great numbers of unregenerate ministers, it sprang into a popularity, surpassed only by Bunyan's "Pilgrim's Progress."

The author in time rose to the office of General Superintendent, or Bishop, in a large province of northern Germany (including Danzig), and the Lord used him to bring back a spiritual type of religion, not only in his own province, but throughout all Lutheran countries, including Denmark, Norway, and Sweden.

This work was translated into many languages—Latin, Low Dutch, French, Danish, Swedish, English and many more. The copy which I have been fortunate enough to obtain is a revised

Swedish translation, published in Stockholm in 1868, the year I was born.

Now let us see what John Arndt knew about the Holy Spirit.

ON THE HOLY SPIRIT, TRUE GOD, AND OF HIS GIFTS AND OPERATIONS

1. The Holy Spirit is a true God, the third person in the holy Triunity and He proceeds and is sent from the Father and the Son. He witnesses concerning the Lord Jesus, the Son of God, the true Messiah, and glorifies Him, and praises His person and works.

2. The Holy Spirit gathers an assembly under the one head, Christ; renews its members with His gifts, and communicates to them comfort out of Christ's merits, makes them alive, strengthens them with His might, regenerates them, and establishes the spiritual kingdom of the Lord Christ in the hearts of the believers. He enlightens the mind and cleanses the heart; and He writes in our hearts all that the Lord Christ has wrought for our sake in the flesh, in order that that may not be outside of us, which is to gladden and refresh us inwardly in our hearts.

3. For this reason the Holy Spirit is shed abroad in our hearts, in order that He in them may communicate to us the love, merit, work and life of the Lord Christ. Hence He is the Spirit of

92 THE BAPTISM IN THE HOLY SPIRIT

Christ, that He may appropriate to us all that belongs to Christ. Hence He is the **Spirit of the Father**, that He may witness with our spirits, that we are the children of God, for the sake of God's only begotten Son. Hence He is the **Spirit of adoption**, the pledge and seal of God's children and heirs, and the anointing which is sent down out of Heaven from our head, Christ, who after His flesh received of the Father all the fullness of the Spirit, in order that the **members of Christ may share in His fullness, each according to his capacity, as the Steward of Christ, the Holy Spirit grants and distributes to us.**

4. This anointing is the certain identification mark of Christians, for he who has not the Spirit of Christ, does not belong to Him. But the gifts and operations of the Holy Spirit are manifold. First, common gifts; for He is the Spirit of faith, wisdom, understanding, counsel, and knowledge; the Spirit of might, power and piety; the Spirit of love, hope, patience, meekness, propriety and endurance; the Spirit of holiness, grace and prayer. In Him we cry, Abba, dear Father! He also **helps our infirmity, and intercedes for us with unutterable groanings.** He is the Spirit of truth, steadfastness and comfort. He is a

living and faithful witness to Christ, a treasurer of the riches of Christ, a restorer of God's image as if by the finger of God. He is the key to and interpreter of the Holy Scriptures and the divine secrets. He assures us that God dwells and abides in our hearts.

5. But it is necessary and profitable, with our hearts' inward thoughts to consider carefully these operations and movements of God's Spirit, for He opposes the rising carnal desires, as soon as He moves in us. He punishes all that is worldly and carnal, and awakens in us a disgust and contempt for their vanity. He works also a secret, though blessed sorrow over our past sins. In particular, He removes from us all reliance on and boasting of our own deeds, and ascribes all our salvation to our only Savior and Redeemer. He extinguishes the extraordinary love we have for the world and self. He humbles pride to the earth, and brings our weakness to light, and does not permit us to judge falsely and declare our neighbor's weakness. He sighs in us unceasingly and reaches out for that which is heavenly and divine, and constantly restores in us the likeness of the image of our Lord Jesus. For as the soul is the life of the body, so the Holy Spirit is the life of the soul. These are common gifts and operations of the Spirit in the hearts

94 THE BAPTISM IN THE HOLY SPIRIT

of believers. These He bestows on believers without respect of persons according to His pleasure.

6. But the special gifts the Apostle Paul describes in 1 Cor. 12:8 and on. These he calls the **distribution of gifts and works of grace, even manifestations of the Spirit which are wrought by the Spirit's visible power, such as the gift of prophecy, divine wisdom, living eloquence, many kinds of tongues, discernment of spirits, visible miracles, wonder-working faith, gifts of healing.** And this distinction the Apostle makes, when he says (1 Cor. 12:28; Eph. 4:11), He has set in the assembly, some to be apostles, next some to be prophets, some to be evangelists, and some to be pastors and teachers. Then he declares how the Holy Spirit gives and distributes power to make cures, (to be) helps, (to speak) many kinds of tongues, to interpret tongues. Are they all prophets? Are all teachers? Are they all workers of miracles? Have all the gifts of healing? Do all speak with many tongues? Can all interpret? But strive for the most excellent gifts.

7. But the most excellent way is this—when the Holy Spirit sheds abroad in the hearts of believers the pure love of Christ and the spiritual joy, and sinks down in them as a living powerful

comfort, gives us a foretaste of divine dainties and enables us to inwardly perceive and comprehend the word which God speaks to our hearts; of which the prophet Isaiah speaks: "Hear me, and eat that which is good; so shall your soul be fat in delight" (Isaiah 55:2), that is in overflowing comfort. That is to make alive the contrite and the humble heart which takes place through the Spirit, which breathes from the face of God and makes alive. Isa. 57: 16. "I make this covenant with them, saith the Lord: My Spirit, which is near thee, and my word, which I have put in thy mouth, shall not depart from thy mouth, nor yet from the mouth of thy seed and of thy children's children." Isa. 59: 21.

8. Now it remains to add that we must rightly learn to know the Teacher of the truth, the Holy Spirit, and to note His inward instruction, resulting from the anointing, which teaches us all things. 1 John 2: 20. This comprehends in itself the inward enlightenment and testimony which the Holy Spirit gives our spirits, that we are the children of God. But in particular He inclines us to consider the great love of our Lord Jesus and the greatness of His merit. He confirms also the wonderful and certain counsel concerning our election, which took place in Christ, through the pledge and seal of the Spirit of God and of

96 THE BAPTISM IN THE HOLY SPIRIT

Christ. He leads us forth likewise to observe the created things; to consider the ready and willing service of the holy angels and the heavenly hosts about us; to consider the wonderful wisdom in his providence; to meditate on the beauty of His likeness; to lament over the heinousness of sin; to recognize our human weakness; to bring to our mind the sharp accusation of the law; to hold fast our faith in the gracious promises of the Gospel; and to lay on our hearts the complete atonement for our sins.

9. He drives us to the practice of repentance and to the consideration of the perfect justification in Christ. He moves us voluntarily to practice good deeds, and to consider the covenant of grace established with us in baptism. He inclines and invites us to the most delightful and life-giving food in the Lord's Supper, to the delightful fellowship of the church, to a sweet communion in prayer and thanksgiving, to the acknowledgment of God's boundless grace, to self-knowledge and self-denial. He awakens the conflict between the spirit and the flesh. He impels us to lament our weakness and the wretchedness of human life. He awakens humility and the poverty of the spirit. He powerfully augments love. He increases faith, strengthens hope, gives power to be patient, supports us with strength to bear

the weight of the cross, subdues opposition, cleanses the heart, reconciles us in Christ, renews God's likeness, regenerates our hearts and minds, awakens new emotions. He sheds abroad in our hearts joy and an earnest longing for eternal life. He thwarts the devil's tricks and guile, subdues the flesh, comforts the sorrowing, assuages grief, lightens the cross, wipes away the sweat, cheers the heart, teaches us to despise the vanity of the world, appropriates for us God's grace, gives us a foretaste of eternal life, and He is a safe and inseparable guide to the heavenly fatherland.

10. In order that we may assent to this teaching in actual works and deeds, the Holy Spirit supplies yieldedness and assent in our wills, a devoted heart which consecrates itself to God, and rests only in God and the Lord Jesus. Those are truly taught of God who have received the anointing which teaches all things. Therefore they need no discussion, no learned debates, for they possess the truth itself, and understand what the Savior says, "**One is your Master,**" (Matt. 23: 8) for they draw only out of the Lord Christ—as a well and fountain-head of all divine fullness—gifts, powers, living doctrine, true enlightenment, comfort, stability, joy and all spiritual riches.

This school of the Spirit does not sound forth

98 THE BAPTISM IN THE HOLY SPIRIT

any false teaching, but feeds a spiritual body, whose head is the Lord Christ alone, an only bride and lover, which is born anew of Christ and His Spirit, adorned with the righteousness and holiness of Christ, by Christ's Spirit instructed in living doctrine, and healthful wisdom, an undisputable heir to eternal life. Out of this come holy living and deeds, which are pleasing to God and profitable to men, which men who are not now endowed with this living knowledge, in vain try to produce, just as we cannot gather good fruit from a wild tree which has not been transplanted and pruned.

God the Holy Spirit is our best Advocate, our promised Life-giver, our life's wisest Pilot, our faithful Enlightener, our competent Master-builder of God's image. our sure Pledge and Seal, our faithful Truth-teacher, our holiest Intercessor, our sweetest Comforter, the Giver of heavenly gifts, our most delightful Soul-guest. To Him be honor, glory, and praise to all eternity!

Summa Deo soli gloria, laus et honor.

(This Latin means, To God alone be the highest glory, praise and honor.)

CHAPTER VII

CANON F. W. FARRAR ON THE GIFT OF THE SPIRIT

Dr. F. W. Farrar has some very profound thoughts about the gift of the Spirit. From his chapter on "St. Peter and the First Pentecost" the following extracts are taken:

"That mortal body of Christ, in a sense far deeper than could be true of any house built with hands was a Temple of God. Last of all, He who had given to mankind His Son to dwell among them, gave His Spirit into their very hearts. More than this He could not give; nearer than this He could not be. Henceforth His temple was to be the mortal body of every baptized Christian, and His Spirit was to prefer

'Before all temples the upright heart and pure.'

He who believes this in all the fullness of its meaning, he whose heart and conscience bear witness to its truth, will consider in its true aspect the fulfillment of Christ's promise in the

From "Life and Work of St. Paul", pp. 51, 52, one of the most scholarly works on the life and ministry of the Apostle Paul. The same author has written an outstanding life of Christ, and many other learned works. He is recognized not only as an eloquent preacher, but also as one of the foremost classical scholars of the church. This gives all the more weight and significance to the quotation here given.

100 THE BAPTISM IN THE HOLY SPIRIT

effusion of His Spirit; and regarding the outward wonder as the least marvelous part of the Day of Pentecost, will not, as Neander says, be tempted to explain the greater by the less, or 'consider it strange that the most wonderful event in the inner life of mankind should be accompanied by extraordinary outward appearances as sensible indications of its existence.' "

Note how the author says (1) that the Spirit was to make our human bodies His temple; (2) that the experience of the incoming of the Spirit to abide in the believer is a greater wonder than the outward evidences mentioned in connection with Pentecost; (3) that this experience is for every baptized believer; (4) that this experience, according to Neander, is the most wonderful event in the inner life of mankind; and (5) that we should not wonder that such an experience should be accompanied by extraordinary outward appearances or manifestations as evidence of its existence. So far these learned men agree precisely with the doctrines of the modern Pentecostal movement. Again we quote from Dr. Farrar:

"Suddenly, while their hearts burned within them with such ardent zeal, and glowed with such enkindled hope—suddenly on the rapt and expectant assembly came the sign that they had

desired—the inspiration of Christ's promised presence in their hearts—the baptism with the Holy Ghost and with fire—the transforming impulse of a Spirit and a Power from on high—the eternal proof to them, and through them, in unbroken succession, to all who accept their word, that He who had been taken from them into heaven was still with them, and would be with them to the end of the world.

“It came from heaven with the sound as of a rushing mighty wind, filling the whole house where they were sitting, and with a semblance as of infolded flame, which, parting itself in every direction, played like a tongue of lambent light over the head of every one of them. It was not wind, but ‘a sound as of wind in its rushing violence’; it was not fire, but something which seemed to them like quivering tongues of a flame which gleamed but did not burn—fit symbol of that Holy Spirit which like the wind bloweth where it listeth, though we know not whence it cometh or whither it goeth; and, like the kindled fire of love, glowing on the holy altar of every faithful heart, utters, not seldom, even from the stammering lips of ignorance, the burning words of inspiration.”

Again we quote from this same gifted author:

“It was the consecration of the whole Church

102 THE BAPTISM IN THE HOLY SPIRIT

—its men, its women, its children—to be all of them, ‘a chosen generation, a royal priesthood, a holy nation, a peculiar people;’ it was an **endowment, of which the full free offer was meant ultimately to extend to all mankind.**”—

With this statement by the noted author, the Pentecostal people of today find themselves in exact agreement. If all our learned men would take to heart the last sentence quoted above from Dr. Farrar, it would revolutionize the church in our times. Let us with all the emphasis at our command, repeat these gracious words: **“It is an ENDOWMENT OF WHICH THE FULL FREE OFFER WAS MEANT ULTIMATELY TO EXTEND TO ALL MANKIND.”**

CHAPTER VIII

MY BAPTISM IN THE HOLY SPIRIT

More than nine¹ years have elapsed since that wonderful night when the Lord Jesus baptized me in the Holy Spirit. So many old and new friends in person and by letter have inquired about this experience, which was vouchsafed to me after I had served as a Baptist minister for thirty-one years, devoting a considerable portion of this time to union evangelistic work in different parts of the country, that I have decided to tell the story for the glory of God, as fully as this space will permit.

My father was one of the first Baptists in Denmark; he was imprisoned, disinherited by his wealthy father, and suffered much persecution for his faith. In 1872, when I was only four years old, my parents came to the United States, and settled in Shelby County, Iowa. Here I grew to manhood, and while yet a boy learned carriage and sign painting. At the age of eleven I was wonderfully converted, and even attempted to preach, but did not join any church, and soon was caught in the devil's snare. My father had died by accident shortly before this, and

¹This was written in 1929, for the Pentecostal Evangel from which this is a reprint.

104 THE BAPTISM IN THE HOLY SPIRIT

I was out among strangers to earn a living.

At times I suffered great remorse for having yielded to temptation and having denied my Lord and I came to believe I had committed the unpardonable sin. Sometimes I was so troubled that I could neither eat nor sleep, and then again I would become hardened, rebellious and indifferent. In 1888, under the ministry of Pastor J. F. Bryant, in the First Baptist Church, Harlan, Iowa, I was reclaimed, and came into a most joyful and real experience of the forgiving and cleansing grace of God.

I relate these experiences to show that the Lord graciously gave me a good, clear-cut experience of salvation, and this fundamental experience has been of incalculable value to me, and has enabled me to live a victorious, and I trust I may say without boasting, a consecrated life. Soon after I was reclaimed, I was baptized by Pastor Bryant and after a little experience in teaching school, I began preaching the Word in my home community; and in August, 1889, I was licensed to preach by the First Baptist Church, Harlan, Iowa.

The same year I went to Morgan Park, a suburb of Chicago, to study in the Baptist Theological Seminary. In January, 1890, I was enrolled as a student in Denison University,

MY BAPTISM IN THE HOLY SPIRIT 105

Granville, Ohio, and in 1897, graduated with the degree of A. B. Two years of service as pastor in Ohio were followed with three years of study in Rochester (N. Y.) Theological Seminary, till my graduation in May, 1902.

In 1893, I was happily married to Miss Myrtle E. Garmong, who was a classmate in high school and organist in the Baptist church, Harlan, Iowa. Long before we were married, we were both volunteers for foreign missionary service, but when I completed my seminary course we had three children, and my wife was broken nervously. Consequently two Baptist foreign missionary boards refused to send us forth. I settled as pastor of the First Baptist Church, Cedar Falls, Iowa. It soon became evident that the Lord was calling me into the evangelistic field, and for many years I labored, first as a Baptist evangelist, then as a union evangelist, building tabernacles, and carrying a considerable party. During the war I served as a Y. M. C. A. secretary in Camp Custer, Battle Creek, Michigan, and after the war, I settled as pastor of the Conley Memorial Baptist Church, Detroit, Michigan.

On a Sunday morning in June, 1920, a familiar voice greeted me on the telephone. It was that of my dear friend and brother in the ministry,

106 THE BAPTISM IN THE HOLY SPIRIT

Frank E. Weston, of Mount Pleasant, Iowa, where at this writing, he has served as pastor of the First Baptist Church for about twenty-four years. I had held two campaigns with him, and considered him one of the most godly and spiritual of all the ministers I had met in an experience of thirty-one years. Both he and his wife had impressed me as devoted to the Lord to an unusual degree, and as most prayerful and pious. Brother Weston came to our services that morning and told me that he had just recently been baptized in the Holy Spirit, and had spoken in an unknown tongue. The very glory of the Lord was resting on him, and I became very hungry for a deeper work of grace in my own life. His wife was with him in Detroit, at the home of Brother and Sister Beal who had brought the message to Mount Pleasant, where she had formerly taught oratory in the Wesleyan College. Wife and I soon found ourselves guests in the home of Brother and Sister Beal with the Westons. The conversation at the dinner table was on a high level of spirituality, and it was easy to see that all these friends were living very close to God.

After dinner we sat down together to read God's Word and to pray. When we were ready Sister Beal spoke so confidently to our Lord,

saying, "Lord, what do You want Your children to read?" Never in my life had I heard anyone speak in an unknown tongue till that moment. Speaking words that I could not understand, she interpreted, "My children, I want you to read the fourteenth chapter of First Corinthians." This message went through me as an electric current. I had heard that poor, ignorant, deluded souls in a frenzy of excitement that rendered them irresponsible, would utter strange sounds and jabber, and think they were speaking in an unknown tongue. But this lady was not ignorant or uncultured. She was a graduate of two eastern colleges, and came of a highly cultured family of well-to-do people. She was not excited. She did not scream or squirm, but just as calmly and as fluently and as distinctly as she could speak came the message in an unknown tongue, and just as sweetly and clearly came the interpretation.

I knew that such manifestations were common in the early days of the New Testament church, but I thought they had disappeared for all time. The reaction on my mind can be described in the words of Peter—"This is that!"

I had anticipated a discussion of Scriptures on doctrinal points not familiar to me, and had taken the precaution to slip my Greek New

108 THE BAPTISM IN THE HOLY SPIRIT

Testament into my pocket for ready reference. I opened this and expected to translate any verses I might be asked to read, but this was not the plan. Sister Beal read a verse or two at a time, giving the interpretation in tongues and then in English. I had no use for the Greek, for I found the Lord knew Greek better than I did; and no scholar, no matter how critical, could find fault with God's own interpretation of His Word. I was astonished to the point of amazement. I did not know that there was a person on earth that could be used of the Lord in this way. After the reading, by my request all prayed for me and laid hands on me that I might be baptized in the Holy Spirit. At this time in a very definite, determined way I began in real earnest to seek His face and His blessing.

Many times during my long ministry, I had had wonderful anointings by the Holy Spirit. Many times I had felt the good hand of the Lord upon me as I had prayed and as I preached the Word. Several times I had been in meetings where some leader would ask us to consecrate ourselves fully, and some urged us to seek the baptism in the Spirit; but after a little season of prayer they would instruct us to claim the blessing by faith, and go forth with the assurance

MY BAPTISM IN THE HOLY SPIRIT 109

that we had now been baptized in the Spirit and were empowered for service. But these experiences were too vague and too evanescent to satisfy my hungry soul. Now I saw in the Word that we may have as good a baptism in the Spirit as the hundred and twenty had, and I would be satisfied with nothing less.

But it was no easy thing for me, who had so long traveled in one direction, to get out of that rut, or to fully consent to let the Lord have His way if it meant anything so revolutionary in my life and career as I clearly saw this would become. If you have lived long in the flesh, it seems like an impossibility to mount into the life of the Spirit and dwell there. So I struggled on, week after week, and month after month, performed my duties as pastor as best I could, but all the time with a hungry heart and a longing for a new experience of His grace.

Occasionally I attended "tarrying" meetings in the home of Brother and Sister Beal, and the wonderful messages that came to us through Sister Beal as she opened the Bible and the Lord gave the interpretation, were most stimulating to my mind. Much time was spent on my knees in secret, with an open Bible before me and a prayer in my heart that the Lord would show

110 THE BAPTISM IN THE HOLY SPIRIT

me wondrous things out of His law. These were most precious experiences of His grace. The Lord asked me to make my surrender and consecration complete. This I thought I had done years before, never to be repeated. And yet as He asked me if I was willing to lay my life on the altar to serve or suffer as He might direct, to lay my family on the altar for time and eternity, to lay my church, my reputation, my denomination, my education, and salary, my standing among my brethren, and whatever else there was in my life that I esteemed, I confess that it took time and a struggle to get all on the altar of sacrifice.

When the last thing had gone on the altar, the Lord had to enlarge my heart to give me the rich blessing He desired me to have. It took weeks before I was fully yielded and pliable in His hand as the moist, well-kneaded clay.

My good wife, who was broken in health and hungry in soul, left me on the third of October, 1920, for Oakland, California, to spend some weeks or months in the Home of Peace, over which Sister Carrie Judd Montgomery presides. This left me with the care of the church and the home. October 16th, I was struck by an automobile in Detroit, and after a week of intense suffering, which brought me

MY BAPTISM IN THE HOLY SPIRIT 111

near the brink of the grave, on the 23rd of October, the Lord raised me up from that bed of suffering, in answer to prayer, after I had been anointed by Sister Beal and prayed over by herself, her husband, her mother and her mother's sister, all of whom had been healed by the Lord. This experience, which I have related and printed in tract form, brought me nearer to the goal of the baptism than I had ever been before.¹

November 15th, 1920, I count one of the greatest days of my life, for at two o'clock that morning, the Lord Jesus baptized me in the Holy Spirit, and filled me so full of His glory that I could not tell it all in English. It was in the home of Brother and Sister Beal in Detroit. The Lord had been sweetly near to me as I preached in my pulpit morning and evening, and also in the afternoon as I spoke through an interpreter in a Roumanian Baptist church. After the evening service, I was invited to join Brother Beal, who had been tarrying very earnestly two days for the baptism in the Spirit. When I arrived, about ten o'clock, I found that he was determined to wait upon

¹See the story of my healing as related before the Baptist Ministers' Conference, Detroit, Michigan. October 25, 1920. This is printed in my book, "Does Christ Heal Today?", pp. 81 - 86.

112 THE BAPTISM IN THE HOLY SPIRIT

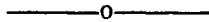
the Lord till he was baptized in the Spirit. We two tarried together that night. About two o'clock the Lord baptized me, and about four o'clock in the morning He baptized Brother Beal, giving each of us the same evidence that the hundred and twenty, and those at the house of Cornelius had (Acts 2:4; 10:46).

To me it was one of the sweetest experiences of my life to have the Lord take hold of my vocal organs, reshape them, and cause them to utter words which I did not understand. It was sweet and blessed to let the Holy Spirit use my tongue to glorify my Lord—my tongue which I had often used foolishly. I felt that the Lord through the Holy Spirit had now taken possession of every part of my body, even my tongue. I saw Him that night as the One altogether lovely, the fairest among ten thousand. I was living with him in glory, and desired to abide in that heavenly atmosphere forever. To me it was as real as any experience in my life. **Glory to God!**

It is impossible in a few lines to tell of the result of that experience in my life, as a Christian man and a minister of Jesus Christ. Let me say that it was the beginning of the most precious and fruitful years of my ministry, and the joy that came into my life has never departed.

MY BAPTISM IN THE HOLY SPIRIT 113

Moreover, He has used me to pray for thousands of sick and afflicted people, and I have seen multitudes healed, saved, and filled with the Holy Spirit since that glad day. I still love the Baptists, to whom I feel I owe a great debt, and I praise God for every minister and worker regardless whether he sees eye to eye with me on every point, but my ministry is larger than any denomination, and my Gospel is too large for most of them, so I have aligned myself with those who receive and believe this glorious Gospel, and I preach wherever the people are willing to hear it. My three sons and my wife have come into similar experiences, and we have gone from the Atlantic to the Pacific to tell the glad tidings.



Thirteen years have passed by since the above was written in 1929—years filled to the brim and overflowing with the blessing of God, and with the joy of constant victory and uninterrupted labors for Him, along with the sweet fellowship of my brethren. Although I am approaching the seventy-fifth anniversary of my birthday, and although I have been granted more than fifty-three years in the active ministry, yet by the mercy of God my strength is still unabated, and I never enjoyed the privilege of preaching

114 THE BAPTISM IN THE HOLY SPIRIT

the Gospel from ocean to ocean more than I do at present. Usually I travel on an average of more than a thousand miles per month and preach from two to ten times per week. During these many years the Lord has enabled me to carry the responsibility of serving as president of two Bible schools—Southwestern Bible Institute, Fort Worth, Texas, and Great Lakes Bible Institute, Zion, Illinois. Along with this labor I have had the joy of writing several books to spread abroad the Gospel light.

Although I feel very small, when I consider the large opportunities the Lord has given me and the meagre results in comparison with the great achievements of some of my brethren, I trust that without vanity, I may in some small degree appropriate to myself the glorious words of the Apostle Paul in 1 Corinthians 15:10—
“But by the grace of God I am what I am: and his grace which was bestowed on me was not in vain; but I laboured more abundantly than they all; yet not I, but the **grace of God which was with me.**”

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