

## **“BAPTISM OF THE HOLY SPIRIT”**

(Discourse by R. O. Hadley, St. Louis convention, 1916 Convention Report, page 16.)

[Comment: this discourse is circulated as something of historical interest. It is not correct in the use of truth expressions in every particular, but it is interesting to show the mental and heart satisfaction that was experienced by this Methodist minister when he saw the contrast of Present Truth as compared with his former beliefs as a minister in the nominal system. Some “old timers” may have known this Brother Hadley.—T. A. Smith]

My dear Friends; I am very glad to be with you at this time. As many of you know I was for many years a Methodist minister. I have been privileged to see the great truths we now enjoy and I am personally grateful to the Heavenly Father to have part in the ministry at this time.

Our subject is one of great importance. Like many of the rest of you, for years past I was wrongly taught. I supposed that the holy Spirit was the third person of the Trinity, a personal being. In my earliest days as soon as I came to the years of understanding, they taught me that if I was bad the devil would get me and burn me up. Well, I was bad like any other boy, and supposed the devil would get me, and I was never sure of it until I came into possession of present truth. Therefore I am not surprised that others are in the dark, rather I am surprised that you and I are in the light.

Such errors as the Trinity, etc., did not get into my head, but my head just grew around them. You can imagine how tremendously surprised I was when I came into the light of present truth.

When the day of Pentecost was fully come they were all with one accord in one place, and suddenly there was a sound of a rushing mighty wind which filled all the house and cloven tongues of fire sat on each of them and all were filled with the holy Spirit and began to speak with other tongues as the Spirit gave them utterance. The day of Pentecost was a very notable one in the history of the Church, that was the day on which the church was formerly organized from the divine standpoint and given a knowledge of its mission during the Gospel age.

In days past we have greatly misunderstood the baptism of the holy spirit. I say we, at least I did and I guess many of the rest of us. We used to pray for the baptism of Pentecost, not noticing that such was unwarranted in the Scriptures. Now we see that the baptism of the Spirit was one great baptism in three parts. There was a cosmopolitan representation in Jerusalem when the Spirit was poured out, there were Parthians, Meads, Edomites, etc., and they heard the disciples speak in their own tongues the wonderful works of God. What happened on that day was called the wonderful works of God.

Indeed it was the wonderful works of God, it indicated that Jesus, our head, had appeared before the Father with his sacrifice complete at Calvary, and had brought it there and presented it to Jehovah, thus extending the privilege of a little flock entering into joint heirship with him and later on for the whole world to come into harmony with God.

And this also has been greatly misunderstood, thinking that the great day of Pentecostal blessing was for all the world, but we see now that is the day for the Church only and as we look back at that time we understand that the spirit poured out there reached clear down to us; or, in other words, the one baptism was for the whole church, and now each one who consecrates himself to the Lord comes into the body by reason of his consecration and receives the holy Spirit of the one anointing. The result was that they were all amazed, it was a new thing. There, for the first time since the fall of Adam, those wishing to come back into harmony with Jehovah as sons of God could do so. Now this baptism was poured out on Jesus, the Head of the New Creation; he came to the river Jordan and John announced, "Behold the Lamb of God, which taketh away the sin of the world," and he further confessed and denied not, saying, I am not that light but have come to bear witness of that light. So when Jesus was baptized with the Spirit, John saw as it were, a dove which descended upon him, which was not the Spirit but a manifestation of the Spirit's presence.

Jesus began his life on the plane of human justification or perfection, but we begin on the plane of condemnation. He never was unjust or out of harmony with the Father. All he had to do when the time arrived for his consecration or baptism was to consecrate himself. He came to Jordan and fulfilled the Scriptures saying, "I delight to do thy will of my God." He yielded up his human life and nature and was begotten of the holy Spirit to the new nature and became partaker of the divine nature.

The outpouring on him was not only essential that others might know and see that he was the Messiah, but he himself had become partaker of the Divine nature, that he was the anointed of the Father, as the Father's agent to carry on the work that he had given him to do, and as he came out of Jordan the holy spirit descended upon him in the form of a dove, and the higher things were opened to him, that is the things of the plan of Jehovah, the things that the prophets had foretold, the great plan of the ages as it is now revealed to us, was there fully revealed to him and opened up. Not only his own mission in the Gospel Age was revealed to him but also God's great plan all the way down through the ages, when all the willing shall be brought back into harmony with God and raised up to human perfection. What he may have known before his begetting at Jordan we may not be sure. We believe that his human life was in perfect harmony with Jehovah but how much of the prehuman existence he may have had we do not know. But after his baptism, then all these things opened to him. He did not even attempt to fully explain them then because any of his followers to understand them must pass through the same conditions that he did. The receiving of the baptism of the Spirit which would also open their minds

to similar things he saw at his baptism, would come to them only as they took the same steps that he did. So he taught them his mission and what they were to do but none of them fully understood, it was very dark to them. However, as soon as they were baptized then too understood the mission to which they were called and indeed, we are glad, my friends, that understanding has come down, clear thru the age to the present time, and each one of the church coming into the body and receiving the Spirit, understand more and more clearly their mission and the mission of the whole church and what Jehovah is doing and is soon to do.

The next great part of this baptism was on the day of Pentecost. After being with Jesus three and one-half years, receiving his gracious words and instructions, and imbibing more or less of that great and glorious light, and becoming more or less like him through association with him, there on the day of Pentecost the apostles and others with them were begotten of the holy Spirit. At the end of his three and a half years of ministry our Lord died, passed under the veil, was in the grave three days and three nights and arose on the other side of the vail changed into a perfect spirit being, in which state he will always exist. This is a very interesting thing, to us, dear friends, for that is the purpose of our gathering together from time to time, not only in this convention but everywhere as we meet from time to time, that we too when we pass under the veil, may, on the other side, be spirit beings like our Lord.

Years ago in the Methodist Church, the highest ideal I ever had of the Christian life was that I should live a righteous life, but now we find that Christianity does two things for us, not one: first, it transforms our character; and, second, it changes our natures. In this class it does not change the nature but at our death's baptism when we pass the conditions that the Lord requires then he begets us of his Spirit to the newness of nature, the divine nature. How wonderful it is. It is understood only by those who are the Lord's; others have only a faint conception. Our understanding of that comes from the fact that we have now received the spirit of adoption. The baptism of the spirit is called the spirit of adoption as it came upon Jesus and especially as it comes upon us, adopting us into the family of the Lord. The anointing becoming the earnest of our begetting. When we want now is the full measure of the anointing of the spirit which he has for us, but not in the full sense that he received it, which was without measure. We receive it by measure and in due time we will be born in the first resurrection spirit beings.

You know, kind friends, I am quite new in the truth, as it was only a year ago last August that I came into present truth. I had heard of it for some time before that but having so many errors and false conditions in my mind, it took quite a while to get the truth fully settled in my mind. Perhaps to some of us who have recently come to see the great promise of immortal life, it may seem more to us than to some of you who have been longer in the way, and become more used to it. Coming in so late, and at the time when many of the brethren were thinking that the door would soon close, and feeling myself

that I had come to this great truth at the eleventh hour, I indeed greatly appreciate it. I believe you all do and I trust the services of these conventions will help us all more and more to appreciate the great high calling which promises, if faithful, to make us like our Lord and head.

The next outpouring of the spirit was on Cornelius, the Gentile convert. It never would have occurred to the Jews probably that the Gentiles would have been fellow-heirs of the Abrahamic promise, unless Jehovah had given them some evidence. They knew the Jews were the chosen people of Jehovah and had never had any evidence that the Gentiles were to be fellow-heirs. So we read that Cornelius' prayers had been noted of Jehovah; he had come to the proper attitude to receive the holy Spirit and also the time had expired when this might be accomplished; the seventy weeks of Jewish special favor had ended, and now it was time for the door to open to the Gentiles. So Cornelius had the dream that he should send to Peter to come and teach him and at the same time the providence of Jehovah working with Peter, also a vision to Peter of all manner of unclean beasts in a great sheet let down from heaven saying unto him, Arise, kill and eat. But Peter remonstrated saying, I have never eaten anything common or unclean. And then Jehovah taught him the great lesson that the door was open to the Gentiles, saying, what God has cleansed call not thou common or unclean. Then he instructed him that he should go with the men who should come after him, doubting nothing, and he went and spoke words to Cornelius and his household, and Jehovah through Jesus, poured out his Spirit on those assembled there and also gave them some of the manifestations that had occurred at Pentecost that they too might be sure that they were acceptable as fellow heirs of the same body. Then the door was open to both the Jews and to the Gentiles that they should all come in as fellow members of the one body of Christ. This is in perfect harmony with the thought that Jesus gave unto Peter the keys of the kingdom, not as some erroneously suppose that there is one great hierarchy who gave the Pope the key and that Peter had a special relationship with Jehovah and the children of men, but we find it not so but that the Lord gave the keys or had appointed him the chief speaker. Keys are in the plural, two in number, and two doors opened. He was the chief or principal speaker at Pentecost and also the one called to open the door or be the chief speaker when Jehovah poured out his Spirit on Cornelius and the Gentiles, and since then it has been opened to both Jews and Gentiles as they have seen fit to come in under the conditions, and that has continued from that time to the present.

How wonderful it is as we look over the history of the past that all the way down through the darkness of the past Jehovah has kept his Spirit in the Church, lighting them through the gloom and darkness until even today on our pathway shines the light from heaven and in our hearts and the holy Spirit is giving us light and knowledge and showing us the way that finally leads to joint heirship with Jesus.

Again the outpouring of the spirit is in two great parts; it says in Joel's prophecy, "afterwards it shall come to pass that I will pour out my Spirit on all flesh." It is the same Spirit that has been the light that has brought the church thus far that will be the channel of Jehovah's reconciliation to himself of the world in the great age that is to come. The same holy Spirit in the same way coming upon the hearts of those inquiring the way and bringing them into harmony with Jehovah. While it comes upon them in the same way it does not in every particular mean the same thing. For instance, in receiving of the holy Spirit of the Lord in this age means that those receiving it will be out of harmony with the things of this age and its institutions and to a great extent with the people of the present. The people of the present time are in harmony with the things of the world, and so far as possible we must have the things of the Spirit and be in harmony with the things of the Spirit, and so it brings upon all those walking in the narrow way at the present time, persecution, and makes it a difficult way; the very circumstances that surround the Christian's life now make it what Jesus called it, the strait and narrow way. But, kind friends, I would not have you think of it as a hard thing, for the Lord has provided this way purposely. So when I hear of some of the friends having a hard time it seems very beautiful to me and I am glad, not however that you should be having such an exceptional hard time but that the very conditions and circumstances that now exist are just what Jehovah has arranged, that under these conditions and circumstances we might be making our calling and election sure.

Kind friends, we were children of wrath the same as the rest of the world, but now because of the holy Spirit of the Lord and because of the conditions and circumstances which surround us, we have become what we are and under no other conditions and circumstances can we imagine our making our calling and election sure. So the hard and difficult way of self sacrifice and persecution is the great privilege granted us and according to the Apostle Paul, if we suffer with him we shall be glorified and reign together. And if it were not for the difficult way we could never be joint-heirs with him. So let us rejoice, that the way is just what it is and follow it on to the end, then we will be given the crown of immortal life.

Now in the next age it will not mean the way of self-sacrifice in the same way that it does now, but when the strait and narrow way closes, the great highway of holiness opens up on which the unclean—all mankind—may walk. In this age we, the loyal minded that wish to, are offered the privilege of entering into covenant relationship and of walking in the narrow way. In the next age all will be compelled to walk either up the "highway of holiness" or be cut off in the second death. The Prophet Joel in speaking of this outpouring of the holy Spirit said that the sun should be darkened and the moon should not give her light before the great and notable and terrible day of the Lord God. We realize that between us and the world and that day, is a night or time of trouble such as the world has never seen.

Kind friends, if there are any of you who have been inclined to be discouraged, let me give you my testimony concerning the day as a newcomer into the truth. It is less than two years since I knew what was in book 2 and 3 of Scripture Studies on the subject of Chronology. I might illustrate it by a man I met coming here. I came into the depot, in the far west and there I saw a man who had been my presiding elder in the Methodist Church nineteen years ago. At first, when I saw him, I felt just like stepping around the corner; but I said, not so, to the old creature, come up here and see the preacher. I came up and shook hands and he appeared glad to meet me: but he said, I am sorry to see you in this condition, meaning that I was a Bible Student. But I said that I was glad to be in it; then we had quite a long talk. He said, did not a lot of you folks shake out in 1914—everybody seems to know of that date whether they know anything else or not. I said, I think there were a few. Well, then it is a wonder that you did not shake out. Oh, I said, I just got in, I don't shake out so soon. I want to say to you, my dear friends, that it appears to me that everything is coming out just as quickly as it possibly can, everything is moving on just as fine as can be, and I leave word in every place that I speak, especially to the speakers, that if any of them feel that Pastor Russell's interpretations as given by him and Bible Students are not right, that they need no longer be worried about the doctrine of the Bible, for they are being fulfilled as rapidly as possible or as could be expected, and everything points to the realization of our hopes in the near future. If any of you have been more or less discouraged note that the omens of the coming day are around us, we are living in a time when we see these things coming to pass, so "lift up your heads and rejoice, for your redemption draweth nigh." Those that are fully loyal and faithful unto the end will receive the crown of life.

Praying for the spirit: There is nothing in the scriptures that warrants that we should pray for another God. In fact there are scriptures that teach that we are to be filled with the Spirit, not with a person. So we believe that we are to pray for the Spirit expecting an influence from Jehovah and Jesus to come into our hearts and lives. This means that we will be filled with his Spirit, or mind, that Jesus really takes possession of our hearts, and lives, and rules there. How wonderful it is that we can present ourselves and from time to time grow in grace and knowledge and be filled with the Spirit, that we might comprehend with all saints what is the lengths, the depths, and heights and to know the love of Christ which passeth knowledge, that we might be filled with all the fullness of God.

Kind friends, I used to say that text before I came into present truth, but did not understand what it meant. Now it means the finishing and polishing of those who are to be joint-heirs with him, being filled with all the fullness of God. The holy Spirit of Pentecost, from that day until now is right in our hearts; the mind of Jesus the new creature is changed by the Spirit from glory to glory, it is what the Bible declares to be God's new creation, it is created in righteousness and true holiness, after the image of him that created it. The old is a product of the human generation but the new is a product

of Jehovah's creation. It does not advance from sin to righteousness but from one step in righteousness to a full appreciation of righteousness, more and more into the image of its Lord until finally it has made its calling and election sure. And to think, kind friends, we are in the very close or near the close of the age when the last members are being fitted and crowns finally distributed and apportioned forever. The signs of the times, and the prophecies of the word call to the fact that we are in the very close of the age in which the present dispensation will fully pass away and the great Millennial day be ushered in.

The baptism of the spirit is the baptism of knowledge. After Jesus' resurrection, the last day that he met with his disciples is one of the most beautiful picture of the Bible. After his resurrection he was a great spirit being and as he met with his disciples he was more or less strange to them, but on the last appearance he seemed to be a little more familiar to them and either in Jerusalem or as they walked out to Bethany they said to him, Master wilt thou at this time restore the kingdom to Israel, and he answered and said, it is not given to you to know the times and seasons which the Father has kept in his own power, but ye shall receive power after the holy Spirit is come upon you. Now what is he saying to them? Ye shall receive power to know times and seasons. The baptism of the Spirit does other things but in this text Jesus said, it shall be a baptism of knowledge. Kind friends, I do not come to you with this great subject from the standpoint of any knowledge that I may ever have had from the human standpoint, but I am glad to acknowledge that only as it has been revealed to me by the heavenly Father and because I have come into the baptism of the holy Spirit with you and the rest of the new creation, only from that standpoint could I know these things; furthermore the scriptures declare that unto you is given a knowledge of things to come, that is to know the mystery of the kingdom of heaven, but to others it has not yet been given; as we read: "when he the Spirit of truth is come he will guide you into all truth." It is because we have been baptized with the holy Spirit that we have a knowledge of things to come. It is a wonderful thing that Jehovah has given to us, the new creation, something that the world does not have, and because of this knowledge he says, "And ye shall be witnesses unto me in Judea, Jerusalem, and unto the uttermost parts of the earth."

Primarily this witnessing was that of the apostles, given in their testimonies and their writings, which have come down through the gospel age and continue to its very close, but in another sense all who witness to the grace of God, are witnesses too. A witness means a martyr, or at least the word has that thought or significance. So those who are to be fully his witnesses would have such zeal and courage that it would lead them to martyrdom if necessary. We have all been wondering no doubt about the close of the age, what will be the final test. I do not know what it will be, but I am sure this witnessing will be one of the tests, for it always has been. To be a faithful witness, means to be loyal to the Lord, the Truth, and the brethren. I believe that as the day comes on we are going to have increased opportunity to be loyal witnesses to Jehovah, and some of the brethren, Pastor Russell and those brethren with him that have been long in the truth or farther out

in the limelight of the world than others. Perhaps many of us will be tested along the line as to whether we will be associated with him? Those farthest out in the limelight will be most persecuted; it has been always so, and will continue so.

I have a brother-in-law that is still a Methodist minister; he got along very well concerning my coming to the Bible Students, until finally I went into the Pilgrim work, and the only way that I could explain it now is that since that time he has just been having spells. Not long ago he wrote me quite a number of letters, but one especially, and amongst the other things he said, when anybody asks me what you are doing, I just blush with shame. What he meant by that is this, if you ask him about my character he would say that I had passed the Methodist Conference for 18 years, but now I have gotten into a bad bunch. There was just one thing left for me to do and I did it. I said, Now I have severed my connection with the Methodist people, not because they were bad, but if I had heard before of the people called Bible Students, I should have been with them then, for they suit me, and I am also like they are for I am baptized with the one spirit into the one body. What I wanted to do was to let him know that I was ready to bear with you whatever reproach Jehovah wished to put upon you, and then be a faithful witness to the end. We will no doubt have increased opportunity as the days go on to be loyal on these lines. When you hear something evil about the brethren let us not believe it or be moved by it. Because of faithfulness to the truth, John the Baptist was beheaded as a Christian, and Stephen was stoned to death as a Christian, also Martin Luther and others. Should we expect anything better now? As the world moves on there will probably be still more difficulties arising. I have just been to Canada and there the brethren are more directly in touch with these things than we are and the lines are being drawn more tightly than here, and the brethren are having more difficulties than we are, but it will come here and one of the final tests will be whether we are going to go without the camp and bear the reproach of these brethren who are out in the limelight, and no doubt the heavenly Father will look down and see whether or not we are loyal on this line.

I had a most beautiful meeting in a certain place some weeks ago; they wrote me that they wanted to have a public meeting and they wrote something that I did not then understand, but I did when I called there. They said, Bro. Hadley, the preachers and others have been reviling Pastor Russell and the Bible Students, and been telling false things about them, and there are none of us that are preachers and we were afraid that we were not giving a testimony that was sufficiently strong, and we want you to represent us in public and tell them that we are still loyal to the Pastor; the brethren, and the truth. I tell you, dear friends, we had a good meeting in that place for I think the heavenly Father was looking down on that service, not particularly for what I said or did, but because these brethren wanted to be loyal to the Lord, the brethren and the truth. As the days go on we will have increased opportunities to stand by the friends that we serve and if faithful unto death if we bear the cross up the mountain steep to the gates of glory, we will there receive the crown of life.

I trust, kind friends, that these few words with these other witnesses that have been given and will be given in these meetings will be helpful to you to fight the good fight of faith and at last to be crowned with the victorious crown. May the Lord add his blessing in Jesus' name.