

that the Holy Spirit was poured out. But even here the *primary* meaning of the word must be retained, for by the outpouring of the Holy Spirit we understand the flowing down into our hearts, or into the Church, of a multitude of powers of the same kind that fill the emptiness of the soul.

It may be objected—and this deserves careful consideration—that in this thought we contradict our former statement, that it is the Holy Spirit, the Third Person in the Trinity, who takes possession of the heart and dwells therein; for we now say that it is, not the *Person* who *comes in*, but a *working*, an *element*, a *power* which is *poured out*. But, instead of being contradictory, these two are the same; only, by their mutual connection, they give us a more correct insight—and that is just what we need. When I carry a lighted lamp into a dark room, *I enter* as the light-bearer, while at the same moment the light is *poured out* in the room. These two should not be confounded. I am not poured out, but the light. I enter the room, but the light is carried into it. And this is exactly what the Holy Spirit does. When He enters the heart the brightness of His Person is poured out therein.

It is true that in these cases the Holy Spirit is mentioned in a somewhat *modified* sense, but when we speak of the light the same is true. Of an approaching light we say, "There comes the light," altho we know that some one carries the light. At sunrise we say, "The sun is rising," altho it would be more correct to say: "The light of the sun is rising." In like manner the name of the Holy Spirit is used in Scripture in a twofold way: *first*, with reference to the Third Person in the Trinity; *secondly*, with reference to the heavenly brightness and blessed activity which He carries with Himself. And instead of being more or less incorrect, this twofold use of the name is much more correct with reference to the Holy Spirit than when it refers to artificial light or to the sun. We should remember that there is a difference between the lamp and its radiating light; and that the immense body of the sun and its light are also two different things. But this is not so with reference to the Holy Spirit. There is no difference between Himself and His operations. We make the distinction to assist our representation, but in reality it has no existence. Where the Holy Spirit is, there He works; and where He works, there is the Holy Spirit. They are the same. The one is even unthinkable without the other.