

# THE TRUTH About Speaking in Tongues

By

Cecil Monroe Washington, D. D.

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## PREPACE

The writer of this little book offers no apology for presenting it to the reading public, since he aims at nothing but the glory of God and the edification of His church.

All that is written is said in love, with no thought of offending, but with a desire to share the light which God has given him for the protection and deliverance of all honest souls who may have been led astray by false teaching.

The author wishes to express his appreciation to W. Burgess McCreary, an instructor at Bay Ridge Christian College for helpful suggestions and constructive criticism in preparing the manuscript for publication.

*Dedicated  
to*

Pastor Emerson A. Wilson and congregation at Newark, Ohio

Cecil Monroe Washington

## INTRODUCTION

The book entitled "The Truth About Speaking in Tongues" written by Dr. Cecil M. Washington, has come to the press at a time most significant for readers of our day. Brother Washington, in treating the subject of "tongues",,, has made scholarly approach that will appeal to all honest thinking people. With his many years of experience as a great preacher and pastor, as well as a student of practical theology, he has examined every inch of ground from the Scriptural standpoint. This makes Dr. Washington's book a very valuable one for every minister's library.

We owe our thanks and gratitude to this man who, through sound reasoning, practical judgment, and Scriptural analysis, has given the plain truth on the Bible gift of tongues. His Spiritual maturity has given great depth to the words found in this book. We thank you, Brother Washington, for this fine work.

Edwin C. Ogle  
Executive Vice President  
Gulf Coast Bible College  
Houston, Texas

## SOME OF THE 120 WHO DID NOT SPEAK WITH TOMNGUES

In Acts 2:1\*13 we have the first account of persons who ware baptized with the Holy Spirit speaking in tongues\* The account reads:

"When the day of Pentecost was fully come, they were all with one accord in one place. (2) And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. (3) And there appeared unto them cloven tongues like as of fire, and it sat upon each of them\* (4) And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. (5) And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. (6) Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. (7) And they were all amazed and marveled, saying one to another. Behold, are not all of these which speak Galileans? (8) And how hear we every man in our own tongue, wherein we were born? (9) Parthians, and Medes, and Ehmites, and the dwellers in Mesopotamia, and in Judea, (md Cappadocia, in Pontus, and Asia, (10) Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews, and proselytes, ((II) Crates, and Arabians, we do hear them speak in our tongues the wonderful works of God. "

Please note that according to Acts 2:9-11, fifteen countries were represented on that occasion. This text reads in the Twentieth Century New Testament:

Some of us are Parthians, some Medes, some Elamites; and some of us live in Mesopotamia, in Judaea and Cappadocia, in Pontus and Roman Asia, in Phrygia and Pamphylia, in Egypt and the districts of Libya adjoining Cyrene; some of us are visitors from Rome, either Jews by birth or converts, (and some are Cretans and Arabians)-yet we all alike hear them speaking in our own tongues of the great things that God has done.~

Thus we can see that fifteen countries in all were represented.

The doctrine that all who are baptized with the Holy Spirit will speak in tongues at least once is a new doctrine, that is, it is not yet seventy-five years old. It was not taught in the days of the Apostles, as we shall see. Too, while some of the early Christians did speak in tongues, many of them did not. I write with direct reference to those who were baptized with the Holy Spirit  
This writer does not want to be understood as teaching that

no one today has the *same* kind of tongues' as was given on the Day of Pentecost, at Caesarea, and at Ephesus. Be that far from me. My contention is that not all the Christians in the early church who were baptized with the Holy Spirit spoke in tongues, and I affirm that thousands who have been baptized with the Holy Spirit since Pentecost never spoke in tongues.

I hold with R.R. Byrum, one-time professor of Systematic Theology in Anderson Bible School and Seminary, Anderson, Indiana. He said:

\*  
"Two opposite extremes should be avoided in our attitude toward speaking in tongues. We should not fall into the error of the Corinthian church and of some who profess to speak in tongues today by exalting tongues .manifestations out of proper proportions to all other operations of the Spirit. The opposite extreme to be avoided is the excluding of all speaking in tongues as being improper or not of God. Paul very well described the proper attitude ~hen he said, 'Covet to prophesy, and forbid not to speak with tongues' (I Cor. 14:39). Keep other gifts more prominent because they are of more value, but allow the speaking in tongues, because it is the operation of God's Spirit and for God's glory. Paul does not urge the speaking in tongues, neither should we urge it. It should not be regarded as a proof of deep spirituality in the speaker, as it is the least important of all gifts. The church at Corinth spoke much in tongues, yet it was one of the least spiritual of the New Testament congregations, being carnal, having division and strife among themselves, tolerating one. guilty of incest, and going to law with each other. We should not condemn all speaking in tongues as of the devil nor accept all as being of God."

The language of each of the fifteen countries represented was spoken by the 120 Galileans who were baptized with the Holy Spirit. Palestine was one of the fifteen countries represented the name ~Judaea' " appearing in the list is conclusive proof of that fact. Because of this we know that the language of Palestine was spoken by some of the 120 Galileans who were baptized with the Holy Spirit. All of the 120 Galileans did not speak a foreign language on that occasion - some of them spoke the language of Palestine, the language of the country in which they had been born and reared, i.e., the Aramaic language.

The following extracts will suffice to show that Aramaic was the popular language of Palestine:

Collier's New Encyclopedia. "In Palestine it (i.e. Aramaic) supplanted Hebrew, and it was it (Aramaic) - that was the tongue of the Jews in the time of Christ."

Schaff-Herzog's Encyclopedia states: "After the exile the Aramaic language gradually became the popular language of Palestine; not only of Galilee, and Samaria, but also in Judea, Christ and the Apostles spoke *it*"

Weymouth's Modern English New Testament (5th ed.) explains By the time of Christ Aramaic had long been the current speech of Palestine. It was the speech of Jesus and His disciples and probably the earliest preaching of the Gospel was in Aramaic. "

The Encyclopedia Britannica (14th edition) says, "*it* is certain that the language (Aramaic) was firmly established in Palestine in the first century A.D. By that time as we know from many sources, Aramaic was not only the language in common use, but had received official recognition."

Philip Schaff's Popular Commentary on the Bible points out: "The occurrence of this name (i.e. Judea) has occasioned some difficulty. Various emendations have been suggested, but they are purely conjectural, the manuscript authority for "Judea" being decisive. 'Judea' appears in the catalogue of nations as the representative of Aramaic, because St. Luke desired to enumerate all the languages spoken that day by the disciples on whom the Spirit had fallen."

The following extract from Dr. Albert Barne's Notes is very illuminating.

"This expression has greatly perplexed commentators. It has been thought difficult to see why Judea should be mentioned, as if it were a matter of surprise that they could speak in this language. Some have supposed an error in the manuscripts, and have proposed to read Armenia, or India, or Lydia, or Idumea, but all this has been without any authority. Others have supposed that the language of Galilee was so different from that of the other part of Judea, as to render it remarkable that they could speak that dialect. But this is an idle supposition. This is one of the many instances in which commentators have perplexed themselves to very little purpose. Luke recorded this as any other historian would have done. In running over the languages which they spoke, he enumerated this as a matter of course, not that it was remarkable, simply that they should speak the language of Judea but that they should speak so many, meaning about the same by it as if he had said they spoke every language in the world,"

Dr. George A. Barton, Ph. D., LL.D., formerly Professor of Semitic Languages in the University of Pennsylvania writes:

Here in America we can tell by the way people pronounce words containing the combination 'ou' whether they come from

Philadelphia, Baltimore, or Virginia; and by the way they pronounce certain other words, whether they come *born* New York. In Palestine the differences of pronunciation between the different parts of the country, and even different villages have always been much greater than here. One of the bystanders, therefore, said to Peter; \*You are a Galilean, for your speech betrays you/\*

- "Jesus of Nazareth" D. 37D

In his Bible Commentary~ Rev. John Gill says;

For though the same language was spoken in Galilee as at Jerusalem, yet it was not so accurate and polite in Galilee as at Jerusalem, not so well pronounced. "

On this same point Matthew Henry writes;

". . . though the language of those in Judea was the same with that which the disciples spoke, yet before, they spoke it with the north-country tone and dialect (Thou art a Galilean, and thy speech betrays thee'), but now they spoke it (Aramaic) as correctly as the inhabitants of Judea themselves *did*."

The evidence that can be produced in support of the view that both Galileans and the Judeans spoke the very same language in the time of Christ is so overwhelming that even Carl Brumback, an outstanding Pentecostal pastor and author of the book, What Meaneth This believes it according to the following extract which appears on page 201 of his book:

"ZTere is a real basis for the belief that the language spoken by both Galileans and Judeans was the popular Aramaic."

Remember now, the Galileans and the Judeans were born and reared in the very same country (Palestine), and spoke the very same language (Aramaic). When I hear a German, who was born and reared in Germany, speak German, the language of his' native country, I know that he is not speaking in tongues. When I hear a Chinese who was born and reared in China, speak Chinese, the language of his native country, I know that he is not speaking in tongues. When I hear a Bostonian, who was born and reared in the northern part of the United States, speak English, the language of the United States, I know that he is not speaking in tongues. When the Judeans heard some of the 120 who were born and reared in the northern part of Palestine, speaking the language of Palestine, (Aramaic), they knew that some of the 120 were not speaking in other tongues. When individuals speak the language of their native country, they are not speaking in other tongues.

The expression, "*and* the Judeans,~ in Acts 2:9 proves conclusively that some of the 120 spoke in their native language

(and not in the ~language of another country when they were baptized with the Holy Spirit.

The sacred writer declared that "every *man*" (including the Judeans) heard them speak in his .own language" (Acts 2:6). They said: "How then does each of us hear his own native language spoken by them?" (Acts 2:8)-Weymouth's New Testament. ". . . we all alike hear them speaking in our own native tongue the mighty wonders of God! !" (Nor lie's Simplified New Testament.

Here are three syllogisms that\* will stand any Scriptural test:

#### I

1. The language of every country that was represented on the Day of Pentecost was spoken.
2. The country of Palestine was represented on the Day of Pentecost.
3. Therefore, the language of Palestine was spoken on the Day of Pentecost.

#### II

1. Both the Galileans and the Judeans spoke the popular language of Palestine.
2. The popular language of Palestine Was Aramaic.
3. Therefore, both the Galileans and the Judeans spoke Aramaic.

### III

1. The Judeans declared that they heard some of the 120 speaking Aramaic when they were baptized with the Holy Spirit.

2. Aramaic, the popular language of Palestine, was the native tongue of the 120.

3. Therefore, the Judeans declared that they heard some of the 120 speaking in their native tongue when they were baptized with the Holy Spirit.

My friend, according to Acts 2:6, 8, 9, and II, the Judeans heard some of the 120 Galileans who were baptized with the Holy Spirit on the day of Pentecost praising God in their native tongue, not in some foreign tongue. All the wresting and twisting of Acts 2:4 cannot be made to contradict what these four plain texts of Scripture clearly teach. Here we have seen that some of the charter members of the church DID NOT speak in tongues.

### **SOME OF THE FIRST CONVERTS OF THE APOSTLES DID NOT SPEAK WITH TONGUES**

In the Acts of the Apostles, chapter three, we have an account of a lame man who had been miraculously healed and this, in turn, attracted the attention of many, many people to whom Peter and John preached the Word, and many were saved. The Bible says, "the priests, and the captain of the Temple, and the Sadducees. . . being grieved that they taught the people and preached through Jesus the resurrection from the dead. . . laid hands on them, and put them in prison." The inspired historian tells us that "many of them which heard the Word believed; and the number of men was about five thousand" (Acts 4:1-4). "The next day Peter and John, having been released from prison, went to their own company and reported all that the chief priests and elders had said unto them. " The Bible Says: "And when they heard that, they lifted up their voice to God, with one accord" ("with one united prayer"). And " then their prayer was ended (Norlie's version) 'the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spoke the Word of God with boldness (Acts 4:31)

Many good people understand Acts 4:31 to teach that this was a case where people who had once been baptized with the Holy Spirit were refilled. It has never occurred to these people that perhaps some here who had NEVER been filled with the Holy Spirit may have been baptized on this occasion. This is exactly what happened. Bear this fact in mind - there were at this time at least five thousand Christians in Jerusalem (Acts 4:4). Three thousand of these were converted on the Day of Pentecost. According to Acts 4:23, the Apostles were by no means the only ones present. Dean Henry Alford writes: \* 'There is nothing in verse 31 to mark that only the Apostles were present on this occasion. " Dr. Phillip Schaff says: "The Greek word here translated 'their own company\*. . . has been understood by some to signify 'their brothers Apostles,' by others, 'the church in the Apostle's house, 'or' those with whom the Apostles were accustomed to unite in prayer.' The term, however, is a far more inclusive one, and comprehends a large number of the believers then in the city." In the Homiletic Commentary, we read: "Their own company, not the Apostles' merely, but their friends in the faith generally\*" Says Dr. A. T. Robertson: "To their own company (pros tous idious). Not merely the Apostles only (all the disciples)." Therefore, some persons, certainly not the Apostles, received a second work of grace or were baptized with the Holy Spirit on

this occasion.

Dr. John W. Watson says: "This does not refer to the preliminary **work** in conviction and conversion; it refers to the permanency

of the indwelling Spirit in the heart of the perfected believer. A great mistake is made in the matter of advanced Christian experience, by confounding the witness of the Spirit in conversion with the baptism of the Holy Ghost." -Holiness Manual, pp. 86, 87.

Dr. Jasper A. Huffman, one time President of Winona Lake School of Theology wrote:

"While no denial is made of the possibility of failure to be kept filled with the Spirit, the normal Spirit-filled life is a life constantly filled with the personality of the Holy Spirit, and ever led by Him. It was not said of the Apostles in Acts 4:31, they were again filled with the Holy Spirit or refilled with the Spirit, but that 'they were all filled with the Holy Spirit.' Doubtless there were those among the group who had not previously been Pentecostal participants, and they, no doubt, became filled with the Holy Spirit, and were included in the 'all' who were filled. It is only by bringing to such and similar passages a prejudiced or unenlightened attitude concerning the Holy Spirit and His work, that persons find it necessary to read into the narrative that the individuals or groups of the early church were again filled with the Holy Spirit." -The Holy Spirit p. 237.

On pages 46 and 47 of the book. Deeper Experiences of Famous Christians, by J. Gilchrist Lawson, the following extract appears:

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The early Christian church believed in and prayed for the filling of the Holy Spirit, and this was the secret of its power. It lived in the Spirit, walked in the Spirit, prayed in the Spirit, and sang in the Spirit. Its meetings were conducted in the Pentecostal order, or manner; everyone praying, singing or testifying as they were moved by the Spirit. Soon after Pentecost they were gathered together in prayer, and the Holy Ghost again came with such power as to shake the place where they assembled together and all who were not previously filled with the Spirit were now filled, so that 'they were all filled with the Holy Ghost, and spake the Word of God with boldness ~Acts 4:31'"

May I elaborate on this point for emphasis -Acts 4:31 is not a record of persons who had been previously baptized with the Holy Spirit being refilled. It is a record of some converted people being baptized with the Holy Spirit for the first time in a prayer meeting conducted by some who had been baptized with the Holy Spirit prior to this time.

Dr. Paul F. Beacham, Pentecostal President of Holiness Bible College in Franklin Springs, Georgia, was asked the following question: "Does Acts 4:31 include some of the same ones who received the Holy Ghost in the second chapter?" Here was his answer. Read his answer carefully.

"Yes, some of those present here were filled with the Holy Ghost on the Day of Pentecost, but there were others also who were not present on the Day of Pentecost, and they were filled at this time. So all assembled at the place where they were praying were filled with the Holy Ghost. No doubt those who had been filled with the Spirit before were greatly blessed; but we are not to understand they had lost spiritual power and had to be baptized again."

Have you noticed there has not been one word said anywhere about these people who were baptized with the Holy Ghost on this occasion speaking in tongues? They received another gift, as we shall see. Just here, however, we shall add one more extract in support of the view that on this occasion some converted persons received the infilling of the Holy Spirit:

"This seems to have been a more powerful manifestation of the Holy Spirit than was manifested on the Day of Pentecost, for even the very terra-firma was shaken beneath this powerful assembly when this multitude of converts received the Holy Ghost. This clearly proves the two works of grace in the experience of the first converts of the Apostles. "'

-The Better Testament, by Wm. G. Schell, p. 214.

When these persons, the first converts of the Apostles, were baptized with the Holy Spirit, they received the gift of preaching. They did not speak in tongues. The Bible says: " They spake the word of God with boldness.~ Theodore H. Epp, on page 55 of his book, Gifts of the Spirit writes:

"The word "filled" is again used in the aorist tense. In addition to the disciples, other people were gathered together. They were no doubt new Christians; and they were permanently filled with the Holy Spirit. They began to speak, but not in other tongues this time. They began to speak 'the word of God with boldness.' The literal translation of this is/ they began to prophesy.' This is another of the gifts of the Holy Spirit."

The Twentieth Century Version reads: "When' their prayer was ended, the place in which they were assembled was shaken; and they were all filled with the Holy 'Spirit, and began to tell God's message fearlessly."

The late T. J. McCrossan, one-time eighteen-years' examiner in languages for the Presbytery of Minneapolis, offers the following enlightening comment on Acts 4:31.

"And when they had prayed, the place was shaken where they

were assembled together and they were filled (epiesthesan- third personal plural, Aorist passive) with the Holy Ghost, and they spake (elaloun- third person plural, imperfect tense) the word of God with boldness. The word here for filled is the very same identical word that is used in Acts 2:4, and so declares that It is also the aorist tense as in Acts 2:4, and so declares that the filling was completed before they spoke in tongues or prophesied. This proves beyond the possibility of all doubt that 'the infilling' was just as complete in Acts 4:31 as in Acts 2:4; but in Acts 2:4, we read, ' . . .and they began to speak with other tongues as the Spirit gave them to utter forth. Here the word 'gave' (As the Spirit gave to them to utter forth') is 'edidon' (Imperfect tense), and so tells us very clearly that the Spirit gave to them to speak forth then in other tongues, and continued so to do, as we have so clearly proven. In Acts 4:31 however, 'They spake the word of God with boldness; after they had all been filled with the Holy Ghost. Here the word, 'spake' is 'elaloun' (imperfect tense, and so proves to us, that when they were baptized, instead of speaking with other tongues and continuing to do so, these in Acts 4:31 preached the word with boldness, and continued to do so. Their gift therefore, following their infilling, was 'the gift of prophecy,' while in Acts 2:4 it was the 'gift of

tongues."

-Speaking with Other Tongues, Sign or Gift, Which? pp. 23, 24.

The reference in Acts 4:31 is to persons who received the gift of prophecy, NOT TONGUES, after they were baptized with the Holy Spirit. This was not a case where persons were merely refilled. The Bible says: "And they were all filled with the Holy Ghost, and they spake the word of God with boldness."

The Twentieth Century Version reads: "and they were all filled with the Holy Spirit, and began to tell God's message fearlessly."

The Centenary Version says: "and began to speak the message of the Lord with boldness."

Reference here is to the first converts of the disciples. It was after they were baptized with the Holy Spirit that they BEGAN to speak the word of God "fearlessly" or "with boldness."

J. B. Rotherham translates, "and began speaking the word of God with freedom of utterance."

Dr. A. T. Robertson, one of the greatest of Greek scholars, offers this very enlightening comment: "They spake (elaloun, imperfect active indicative), began to speak, after being filled (epiesthesan, aorist passive indicative) with the Holy Spirit."

-Word Pictures in the New Testament, vol. 3, p. 56.

After these persons were baptized (not refilled) with the Holy  
II

Spirit they began to prophesy or preach the word fearlessly. "When they had finished praying, the place in which they had gathered rocked to and fro, and they were all filled with the Holy Spirit, and began to preach the Word of God with confidence, ""The New Testament of Our Lord and Savior Jesus Christ by Ronald A. Knox.-

#### **OTHC Christians Who Were Baptized With the Holy Spirit**

(A) The Samaritan Christians who were converted under Philip's ministry and later baptized with the Holy Spirit under Peter and John's ministry (Acts 8:14-17) may have spoken in tongues, or they may have received the gift of prophecy when Spirit-filled. Most commentators believe they received the gift of tongues and this gift, so Paul says, is not given to all. The gift of prophecy may have been given to some of the Samaritans as on the occasion recorded in Acts 4:31. No one knows what gifts were given on this occasion. On the Day of Pentecost we know all DID NOT receive the gift of tongues and such could have been the case here, who knows?

~B) St. Paul was converted on the Damascus road (Acts 9:1-9) and called to preach at the same time (Acts 26:13-18). Three days after this he (Brother Saul" Acts 9:17) was baptized with the Holy Spirit (Acts 9:17-18) in the city of Damascus. The Bible nowhere says he spoke in tongues when he was baptized with the Holy Spirit. Bear this fact in mind as you read this account: Paul had several gifts, so no one knows what gift or how many gifts were given to him when he was filled with the Spirit, because the Bible DOES NOT say. The Holy Spirit divides "to every man severally as He wills" (not as we will). When Paul wrote his letter to the Corinthians he was in possession of a number of gifts. The gift of "prophecy~ was no doubt the first gift Paul received, as he was called to preach while he was on the Damascus road. It is reasonable to assume that he received the gift of prophecy BEFORE he received the GIFT of tongues. As a matter of fact it is utterly impossible for ANYONE to prove that he spoke in tongues BEFORE he received the gift of prophecy.

(C) The Caesarean Christians were converted, not under Peter's ministry, but prior to that time. Before Peter went to Caesarea, their prayers and charities had been "(m acceptable offering to God" (Acts 10:4). God had cleansed (Acts 10:15) and accepted them before Peter had seen them. In some way, at sometime, they had heard the story about Jesus (Acts 10:37, 38). It was under Peter's ministry that they were baptized with the Holy Spirit. These baptized believers received the GIFT of TONGUES, the same as was given on the day of Pentecost. We are sure it was the GIFT OF TONGUES because the Apostle Peter says so (Acts 11:17) and this explains why it was not given to all in the early church.

(D) The Ephesian Christians (Acts 19:2) who had been converted and baptized twice (Acts 19:3-5) received the gift of prophecy and the gift of tongues when they were baptized with the Holy Spirit. Now, this could mean that some received two gifts at the same time, one being as much an evidence as the other that the recipient had been baptized with the Holy Spirit. There is nothing in any of the accounts to support the "tongues-evidence" theory, and for lack of Scriptural support, it must be rejected.

#### **FOUR SPIRIT-PILLED GIANTS WHO DID NOT SPEAK WITH TONGUES**

(A) D. L. Moody, is said to have addressed over fifty million people during his ministry. He was also the author of several religious publications.

"In 1879 Mr. Moody founded a school for poor girls, at Northfield, Mass., which later grew into the celebrated Northfield and -Men and Women of Deep Piety, pp. 330, 335

In the year of 1871, Mr. Moody went east to New York City to collect funds for the sufferers from the Chicago fire, but his heart did soul were crying out for the power from on high. Said he: "MY heart was not in the work of *begging*. "

"I could not appeal. I was crying all the time that God would fill me with His Spirit. Well, one day, in -the city of New York-oh, what a day-I cannot describe it; 'I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say that God revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay his hand. I went to preaching again, the sermons were not different; I did not present any new truths; and yet hundreds were converted. I would not now be placed where I was before that blessed experience if you should give me all the world."

D. L. Moody, the World's Greatest Lay Preacher, never spoke in tongues.

(B) George Muller, the Greatest Man of Prayer Known to History. It was written of him "In his labors of over three score years, he built five large orphan houses on Ashley Down, Bristol, England, and took under his care over ten thousand orphans, spending for them almost a million dollars. He gave aid to day schools and Sunday Schools, in Britain and other lands, where nearly 150,000 children have been taught. He circulated nearly two million Bibles, or parts of it, at a cost of \$200,000; also three million books

and tracts at a cost of about \$200,000 or more. In addition to this, he spent about \$1,300,000 to aid missionary labors in various lands. The aggregate (sum total) of money he thus handled

for the Lord in answer to prayer was seven million, five hundred thousand dollars.

*"Of money given to him for his own use, or bequeathed to him personally, he gave \$400,000 to the work so dear to his heart. He did not die rich. The total value of his books and earthly possessions at his death was less than eight hundred dollars.*

Dr. Harry E. Jessop says:

*"in an address given to ministers and workers, after his 90th birthday, Mr. Muller said: 'I was converted in November 1825, but I only came into the full surrender of heart four years later, in 1829. The love of money was gone, the love of place was gone, the love of position was gone, the love of worldly pleasures and engagements was gone. God, God, God alone became my portion. I found my all in Him. I wanted nothing else.*

*"By the grace of God this has remained, and has made me a happy man, an exceedingly happy man, and it led me to care only about the things of God. . . This change was so great that it was*  
-Foundations of Doctrine, pp. 247 - 248

Mr. George Muller, the greatest man of prayer known to history, never spoke in tongues.

(C) Amanda Smith, the World's Greatest Colored Soul Winner. Amanda Smith, was born at Long Green, Maryland, January 23, 1837 She was the oldest of nine children, five of whom were born in slavery.

On Tuesday, March 17, 1856, she was soundly converted and twelve years later (September 1868) under the ministry of John Inskip she was baptized with the Holy Spirit. In telling of this experience she writes: *"I seemed to feel a hand, the touch of which I cannot describe. It seemed to press me gently on the top of my head, and I felt something part and roll down and cover me like a cloak I felt it distinctly; it was done in a moment, and*  
01 What a mighty peace and\* power took possession of *me"*  
-An Autobiography, Mrs. Armanda Smith, page 79.

In 1869, when she was thirty-two years of age, God called her definitely into religious work.

*"She would go from camp to stay with some friend, people. When not one of the*

*to camp, where she would be invited and often times these were white slated preachers, she was mightily*

*used of the Lord in singing. Her fame gradually spread through New York City, to Philadelphia, and Boston, and on to the ends of the earth.*

*"The fame of the ex-glove evangelist spread to different nations. Through influential friends, she was called to England, where her preaching became a sensation, and hundreds sought the Lord. The largest halls in England's cities were taxed beyond their capacity to seat the crowds.*

*"The call of God became stronger that she should go around the world. She turned her face to the Orient. Her visits at Rome, Florence, Naples, Alexandria, and Jerusalem were made memorable because people flocked to hear her plead the cause of redemption. The mighty Bishop Thobum invited her to visit India. Of her visit in that land, the bishop wrote, 'During the*

seventeen years I have lived in Calcutta, I have known many famous visitors to visit the city, and some of them attracted large audiences, but I have never known anyone who could draw and hold so large an audience as Amanda Smith. She went directly to the heart of a problem and faced the souls of men, as though they were standing before the judgment bar of God.'

"For some eight years, she labored in Liberia, Africa, where multiplied thousands were saved through her preaching. It seemed her faith in God was miracle working. She plead with those savage multitudes with a power that was irresistible.

"When Amanda turned homeward again, her ovation in London was unequalled. Thousands of letters and telegrams were received by her. The wealthiest of homes were opened to her. Back again in America, the arms of the people were extended to the slave evangelist. George Sebring furnished her a beautiful home in Sebring, Fla., which she called home during her revivals. It was here that she died. Her body was shipped to Chicago for burial, all and along the railroad en route, multitudes came to gaze upon the train which bore the remains of the 'world's greatest colored soul winner to their resting place."

-God's Great Soul Winners, by Basil Miller, pp. 107 - 110.

Dr. Charles E. Brown says she: "traveled nearly all over the world and enjoyed a fame and success very few scholarly ministers could match." -The Meaning of Sanctification, p. 187.

Amanda Smith, the World's Greatest Colored Soul Winner never spoke in tongues.

(D) Charles Grandison Finney, the World's  
"it is estimated that during the years  
(time) over a hundred thousand persons were

Greatest Revivalist.  
1857-58 (one year's  
led to Christ as the

direct or indirect result of Finney' labors, while five hundred thousand persons professed conversion to Christ in the great revival which began in his meetings. It is said that at Gouverneur, New York, not a dance or theatrical play could be held in the place for six years < after Finney held meetings there.

"Finney seemed so anointed with the Holy Spirit that people were often brought under conviction of sin just by looking at him. When holding meetings at Utica, New York, he visited, large factory there and was looking at the machinery. At the sight of him one of the operators and then another broke down and wept under a sense of their sins, and finally so many were sobbing and weeping that the machinery had to be stopped while Finney pointed them to Christ.

"In London, England, between 1,500 and 2,000 persons were seeking salvation in one day in Finney's meetings. The great revival of 1858-59, one of the greatest revivals in the world's history/was the direct results of his meetings. That was the greatest work of God and the greatest revival of religion the world has ever seen, ' says Dr. Lyman Beecher. It is estimated that six hundred thousand persons were brought to Christ in this -Deeper Experiences of Famous Christians, by J. Gilchrist Lawson, pp. 243- 256.-"

Where was he when he was baptized with the Holy Spirit? In his law office. He said:

"I returned to the front office, and found that the fire that I had made of large wood was nearly burned out. But as I turned to and was about to take a seat by the fire, I received a mighty baptism of the Holy Ghost. Without any expectation of it, without ever having the thought in mind that there was any such thing for me, without any recollection that I had ever heard the thing mentioned by any person in the world, the Holy Ghost descended upon me in a manner that seemed to go through me, body and soul. I could feel the impression like a wave of electricity going through and through me. 'Indeed it seemed to come in waves of liquid love; for I could not express it in any other way. It seemed like the very breath of God. I can recollect distinctly that it seemed to fan me, like immense wings.

"No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love; and I do not know but that I should say I literally bellowed out the unutterable gushing of my heart. These waves came over me, and over me, one after the other, until I recollect I cried out, 'I shall die if these waves continue to pass over me. 'I said, 'Lord, I cannot bear any more'; yet I had no fear of death. How long I continued in this state, with this baptism continuing to roll over me and go

through me, I do not know. "

-Memoirs of Rev. Charles G. Finney 20-21.

Mr. Finney says nothing in any of his writings about speaking in tongues when he was baptized with the Holy Spirit. He certainly would not have been ashamed to say so had he spoken.

And, too, had he spoken in tongues when he was baptized with the Spirit, he would have spoken again in his private devotions because the kind given on the Day of Pentecost is a gift, i3 something to be repeated. I repeat, had he spoken in tongues once, he would have spoken again, because he would have had the gift of tongues-the same kind as given on the Day of Pentecost, at Caesarea, at Ephesus and at Corinth. God gave him the gift of preaching.

Under the caption, POST APOSTOLIC SAINTS WHO HAVE NOT SPOKEN IN TONGUES, Mr. Carl Brumback makes the following statement in his book:

"it would appear from the available records that most(note he says 'most') of the great saints of this dispensation, who lived previous to this Twentieth Century, did not receive an infilling with the Spirit which included speaking with other tongues. "

-What Meaneth This p. 275.

Mr. Brumback is saying here "According to available records' many men of God previous to this generation DID NOT speak in tongues when baptized with the Holy Spirit. This statement from Mr. Brumback lends some additional support to our belief and teaching that all do not speak with tongues who are baptized with the Holy Spirit. When Mr. Brumback made the foregoing statement he was referring to a number of people who were mightily used of the Lord and "had marvelous spiritual experiences' but had never spoken in tongues according to "available records.' Why, then, should one preach that speaking in tongues is the initial, physical evidence of the baptism with the Holy Spirit when one cannot prove it?

My second extract is from the pen of the late T.B. Barrott, the famed Norwegian Pentecostal pastor and author of the book In the Days of the Latter Rain (for which he received the King's Prize). He wrote:

I have known people who, on being filled with the Spirit, have risen quietly to their feet, with beaming faces, and testified to the power of God within; others have sprung to their feet and moved about the hall or church, speaking in tongues and prophesying; others have acted like the man in Acts 3:8-10, leaping shouting, walking and praising God.' -p. 105.

And from pages 512 and 153 of the same book we take the following:

II

*"Let me again lay stress on the fact, that although there are other evidences of the indwelling Spirit, it is clearly stated in Acts that the Apostles, when tongues were heard in Jerusalem and Caesarea, considered this to be a sure sign of the baptism of the Holy Ghost. No one can read the account given in the tenth chapter of Acts with a fair mind and doubt this. Still I believe that many have had, and that people may obtain in our day mighty baptisms without this sign.*

*"The Holy Ghost may. . .set up His throne within in mighty power where tongues have not been heard. This is seen from the lives and works of many. "*

**My next excerpt is an open letter to the ministers and saints in the Assemblies of God by the late Rev. F. F. Bosworth. Rev. Bosworth, Pentecostal, was an outstanding minister in the Assemblies of God movement\* As an evangelist and divine healer, he was nationally known\***

After laboring in the Pentecostal Movement for eleven years, preaching and teaching that speaking in tongues is the initial, physical evidence of the baptism of the Holy Spirit he became convinced that speaking in tongues as in Acts 2, 10, 19 is only one of the gifts of the Spirit. And in 1918 he left the Assemblies of God movement and wrote an open letter to the ministers and saints in the Pentecostal Movement." A portion of the letter reads

"The purpose of this letter is to point out what I consider a serious doctrinal error, the elimination of which will solve many of our difficulties besides opening the way for more of the manifestation of the Spirit, and a much deeper work of God. The error to which I refer is the doctrine held by so many, that the Baptism in the Spirit is in every instance evidenced by the initial physical sign of speaking in other tongues as the Spirit gives utterance, Acts 2:4, and that this is not the gift of tongues, referred to in Paul's letter to the Corinthians, I Cor. 12. After some time in the work on Pentecostal lines (during which time it has been my privilege to see thousands receive the precious Baptism in the Holy Spirit) I am certain that many who receive the most powerful baptisms for service do not receive the manifestation of speaking in tongues. And I am just as certain that many who seemingly speak in tongues are not, nor ever have been baptized in the Spirit. Although I have in the past very tenaciously contended for it, as many of the brethren still do, I am certain that it is entirely wrong and unscriptural to teach that the miraculous speaking in tongues on the Day of Pentecost was not the gift of tongues God set in the church, and which is so often mentioned in Paul's first letter to the Corinthians. Not only is there not a solitary passage of Scripture upon which to base this doctrine, but, on the other hand, the Scriptures flatly deny it. That there is no Scripture for this distinction between speaking in tongues as the Spirit gave utterance at Jerusalem, and the gift of tongues at

Corinth, is being seen and admitted by many Bible students and teaches in the Pentecostal movement. Infact, some in the movement have never believed this distinction was Scriptural.

"At a recent State Council of the Assemblies of God, when the Chairman of the Council .was asked by one of the young ministers if there was a passage or a number of passages upon which to base this distinction, he publicly admitted that there was not a single passage. Charles F. Parham, who came forward with this doctrine in the year 1900, was the first man in the history of the world to teach publicly this doctrine. He saw that it was not possible to teach that speaking in tongues will in every case accompany the baptism in the Spirit, unless he could make it appear that the speaking in tongues on the Day of Pentecost was something distinct from the gift of tongues at Corinth. He was also the first to teach that none have been baptized in the Spirit except those who have spoken in tongues.

"*The fact is that hundreds of the greatest soul-winners of the entire Christian era, without the gift of tongues, have had a much greater enduement of power and have been used to accomplish a much greater and deeper work than has Mr. Parham.*

"The argument that the miraculous manifestation of tongues c- the Day of Pentecost is distinct from the gift of tongues, called in the Scriptures 'the manifestation of the Spirit,' falls flat when we consider the 7th and 8th verses of the 12th chapter of I Corinthians. In the 7th verse Paul says, "*The manifestation of the Spirit is given to every man to profit withal.*" Some have taught and written that '*the manifestation of the Spirit here mentioned is always the speaking in tongues as the Spirit gives utterance as on the Day of Pentecost. They claim that this is for all who receive the Baptism of the Spirit, but that it is not the gift of tongues later mentioned in the same chapter. But in the next verse Paul entirely demolishes this argument by explaining what the 'manifestation of the Spirit' is. 'For to one,' he says, 'is given by the Spirit the word' of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gift of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing to every man severally as He will Each one of these nine gifts is called 'the manifestation of the Spirit.' The speaking in tongues on the day of Pentecost was 'the manifestation of the Spirit,' and, therefore is identical with the gift of tongues, about which Paul writes to the Corinthians. These Galileans had no power in themselves, without the Spirit, to speak in these languages, but it was given them by the Spirit to utter words and form sentences not originating in their own minds. We therefore contend that this was the gift of*

tongues that God set in the church. The fact here mentioned that the gift of tongues is always 'the manifestation of the Spirit,' refutes the theory held by many that the gift of tongues is the ability to speak in tongues at will. The word of God discounts all speaking in tongues except that which is 'the manifestation of the Spirit.'

"The eleventh verse makes this clear by saying that the Spirit works each of these manifestations, or, as Weymouth translates it, 'These results are all brought about by the Spirit.' In other words, the Holy Spirit uses us instead of our using Him. God, we **are** told in this chapter, has set these gifts or manifestations in the church. If the speaking in tongues on the day of Pentecost,

was not the gift of tongues, I ask you when did God set the gift of tongues in the church? Chapter and verse please. The Scriptures tell us that when Christ ascended up on high, He gave gifts unto men. Eph. 4:8-12.

"Another argument used in the attempt to prove that the gift of tongues is not speaking as the Spirit gives utterance is based upon Paul's instructions to those with the gift of tongues to be silent in the church, unless there is an interpreter. They argue that if Paul told them to keep silent, it is proof that it was not the Spirit's utterance, because that would be rebuking the Holy Ghost. This idea arises from the mistaken notion that the manifestation of the Spirit in tongues is always for the public, whereas Paul said, 'If there be no interpreter (present) let him keep silence in the church, and let him speak to himself and to God.' It is a great mistake to think that the manifestation of tongues must always be spoken to the church, and that it will be quenching the Spirit to obey Paul's inspired instruction to speak 'unto himself and to God.' Ignorance here has made much confusion in Pentecostal assemblies. Many after disobeying these inspired directions say, 'I could not help it.' This is a mistake, for Paul commands silence unless there is an interpreter. Sometimes, when the church is being greatly edified by a sermon, there may be many at the same time who feel like worshipping God in tongues, but this may be controlled without quenching the Spirit, for Paul says that even where there is an interpreter only one should speak at a time. Even the greater manifestation of prophecy, which is especially for the edification of the church, is to be restrained, so that the prophets shall speak 'one by one that all may learn, and all may be comforted.' The Apostle evidently purposed effectually to cure the Corinthian church, of the can't help it idea, that caused so much confusion in the Corinthian church, and is doing the same thing in these days. He tells them distinctly that God is not the author of this confusion, but that 'the spirits of the prophets are subject to the prophets.' Of course we are always glad when God, in the middle of our sermon, saves and baptizes souls, and gives them the speaking in tongues, as He did while Peter preached to the household of Cornelius.

#### **The Doctrine Is Never Mentioned In Any Epistle**

"But once again as to the supposed distinction between tongues in the Acts and at Corinth, after which we will leave you to an impartial searching of the Scriptures touching this point. It is insisted that the speaking in tongues in the Acts was temporary, and that every Christian should speak in tongues as the initial sign of being baptized in the Spirit while the gift of tongues dealt with in Paul's letter to the Corinthians implies permanence, and that few have the permanent gift. If this theory is correct, with its necessary distinction between tongues and tongues, then we agree that it is the most important doctrine of the New Testament, for what can be more important than for Christians to receive the endowment of power so necessary to accomplish the work that God wants done? Then is it not strange that no one of the inspired writers of any of the epistles to the New Testament Churches, preachers and saints scattered abroad, ever made the slightest reference to that kind of speaking in tongues which, as many allege, is the evidence of baptism? Think of it, and then think again, all the New Testament epistles and not a single mention of this doctrine. We hear in these letters, of backsliding from almost every other doctrine, even the truth of justification by faith, the resurrection from the dead, and the second coming of Christ. They backslid from the great truths of

faith and love, and the apostles were careful to line them up and get them straight, but if they ever held the doctrine of 'tongues the evidence,' they never once deviated from it, but held it so tenaciously that not even a word of exhortation was deemed necessary to keep them from letting down on this point. Will any of the brethren make the charge that the writers of these epistles had compromised on the question of the baptism in the Spirit before writing all these letters?

'The doctrine that all are to speak in tongues when baptized in the Spirit is based entirely upon supposition without a solitary Thus saith the Lord.' It is nowhere taught in the Scriptures, but is assumed from the fact that in three instances recorded in the Acts they spoke in tongues as a result of the baptism. While this notable fact should serve as an eye-opener to those who contend against any speaking in tongues, it is by no means a conclusive proof that God gave the same gift to all the multiplied thousands added to the church during this marvelous period of church history, extending over more than a quarter of a century.

"God always has a definite purpose and an infinitely wise reason for everything he does. The Day of Pentecost witnessed the grandest and most effective display of the gift of tongues the world has ever- seen. And God's purpose was that it should be a 'sign', not to believers, but to the unbelieving Jews dwelling at Jerusalem, 'out of every nation under heaven.'" And God's purpose

'was most -wonderfully realized, for three thousand unbelieving Jews were, by the fact that these Galileans spoke in their own languages, forced to believe that Jesus was actually the Messiah. Perhaps there was no other sign that God could have manifested so effectually under these circumstances as the speaking in tongues. Eight years later Peter and the six Jewish brethren who accompanied him to the household of Cornelius were, with all other Jews, unbelievers as to the Gentiles being included in the privileges of the gospel. So God made the gift of tongues a sign to them, thus convincing them to their astonishment, that 'God also to the Gentiles both granted repentance unto life.' When Peter returned to Jerusalem, the apostles and brethren contended with him, saying, 'Thou wentest in to men uncircumcised, and didst eat with them.' So Peter rehearsed the matter from the beginning and closed his argument by saying, 'As I began to speak, the Holy Ghost fell on them as on us at the beginning.' If the thousands who were saved during that wonderful revival period of eight years between the second and the tenth chapters of Acts, spoke in tongues when baptized in the Spirit, why did Peter say, 'as on us at the beginning?' He could just as well have said, 'As He has been baptizing all from the beginning.' If it was well known that all these spoke in tongues when they were baptized in the *Spirit* why should he point back only to the time when they spoke in tongues on the day of Pentecost? Again, years later, when Paul met the brethren at Ephesus who had never heard that there was any Holy Ghost, God gave them both tongues and prophecy when they received the Spirit. And if Luke was so careful to record it when only these few spoke in tongues, why did he not record it when all the many thousands since Pentecost spoke in tongues, if they all did?

"If it be objected here that perhaps the multitudes added to the church during this unparalleled revival period did not receive the Holy Ghost, let it be remembered that in apostolic days converts were not left in the dark concerning the baptism in the Spirit as they are in modern revivals. Peter declared to the multitude on the Day of Pentecost that as many as would repent would receive the gift of the Holy Ghost; that the promise was unto them and to

their children, etc., Acts. 2:38-39. Audit is distinctly stated of the three thousand added to the church on that day, that 'they all continued steadfastly in the apostles doctrine and fellowship', proving that they all received the Holy Ghost. The baptism in the Holy Spirit held an important place in the apostles' doctrine and is clearly stated in Peter's first sermon. We read in the eighth chapter of Acts that as soon as the apostles at Jerusalem had heard about the revival at Samaria they sent unto them Peter and John, who prayed for them that they might receive the Holy Ghost. And when Paul met the brethren at Ephesus, his first question was, 'Have ye received the Holy Ghost since ye believed?' By reading the epistles, we find that all the churches had received the baptism of the Spirit.

"Another argument used in the attempt to prove that all Spirit-baptized believers will speak in tongues is based upon John 15:26, 27; 'When the comforter is come he shall testify of Me, and ye shall bear witness.' It is contended that because two testimonies are here spoken of, one is the Holy Ghost speaking in tongues. But in Heb. 2:4 we are told how the Holy Ghost testifies, or bears witness. 'God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts (not the gift of tongues only) of the Holy Ghost, according to His own will.

"The fact is that it is unscriptural to teach that they all received that one manifestation, and this is the force of all of Paul's argument to the Corinthians. For instance, from the 12th verse to the close of the 14th chapter, Paul teaches the exact opposite of what many today are teaching, endeavoring to show them that all are not to expect the same manifestation of the spirit. He uses the illustration of the human body and its members and asks, 'If the whole body were an eye, where were the hearing?' etc., and then, to make it still more emphatic, he asks, 'Are all apostles? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?' Of course, the answer to each of these questions is No. In other words, Paul is distinctly saying that all are not teachers, and all do not speak in tongues. We can't dodge this question by saying that this is the gift of tongues and not the speaking in tongues as on the Day of Pentecost, because as already shown, Paul distinctly states that this is 'the manifestation of the Spirit', making it identical with the manifestation of the Spirit that came on the Day of Pentecost.

#### **Gifts not for Evidence but for Service**

"Teaching that tongues is the evidence of the baptism in the Spirit makes it a sign to believers, whereas Paul distinctly says that it is not a sign to the believer, but to the unbeliever. If made a sign to the seeker for the baptism, it not only leaves no place for faith, but on the other hand destroys faith already divinely given. After God has most powerfully baptized the seeker, and with perfect faith divinely wrought, he is rejoicing with joy unspeakable and full of glory, with every ounce of his flesh quivering under the power of the indwelling Spirit, some one will tell him that he has not yet received the Holy Ghost because he did not speak in tongues. This destroys his faith, which Paul says is both the 'evidence' and the substance', Heb. 11:1, and sends him home discouraged, to continue his seeking as some have for several years. Everywhere I have gone I have met hungry souls who seemingly speak in tongues, but who have not this assuring faith that they are baptized in the Spirit. Nothing short of real faith can satisfy the heart and put the soul at rest.

"The word 'evidence' in the Scriptures is never used in connec-

tion with a spiritual gift, or manifestation, making faith to depend

upon any sign or physical manifestation, but the Apostle distinctly states that 'faith is the evidence.' Anything that is to be received in answer to prayer is to be received by faith, even the great miracle of the new birth, and Paul expressly states that we are to 'receive the promise of the Spirit through faith', Gal. 3:14. Nothing short of faith can satisfy the heart and give us power. Paul said, 'Let everything be done with a view to building up faith,' but the 'tongues evidence' teaching reverses this, not only destroying faith, but making it impossible until the gift of tongues is received. This teaching causes people to reject the mightiest baptism in the Spirit, disregarding the personal Holy Spirit within and puts them from that time on seeking, for years, in many instances for a physical manifestation, that Paul plainly teaches us all are not to expect, for the Spirit is to divide the manifestations 'as he will.'

"This teaching, besides destroying faith, puts some to seeking a hundred times after God has baptized them in the Spirit, in many ~~instance~~~ã much more powerfully than others who spoke in tongues. It is absurd to suppose that Jesus must pour out the Spirit upon the same persons a hundred times before he succeeds in getting them baptized in the Spirit. There is not a single instance like this in the Scriptures. John the Baptist completed the work the first time he undertook to baptize those who came to him. And so with Jesus, according to the Scriptures. He never had to make two attempts to administer his baptism. Jesus taught that the first time the Spirit comes upon a consecrated seeker he is to abide forever.' And I insist that when a consecrated seeker has been correctly instructed, he should receive the Holy Ghost the first time the Spirit falls upon him.

"Again, this telling those who have been baptized in the Spirit that they have not been so baptized because they did not get the gift of tongues also robs them of a testimony for months and even years, and puts them to seeking for a physical manifestation when they ought to be witnessing and laboring for souls. Jesus said, 'Ye shall receive the power of the Holy Ghost coming upon you; and ye shall be my witnesses.' Acts 1:8 R.V. If allowed to believe, their testimony under the power of the Spirit would have led others into the Baptism. Instead of this those who might have been led into the baptism by their testimony, have watched them seek for hours after the Holy Spirit had fallen upon them, and this has discouraged many delaying the revival that much, besides denying Christ's encouraging words. 'How much more shall ' your heavenly father give the Holy Ghost to **them** that ask .Him?' Luke 11:13.

"It is a notable fact that many of the deepest and best teachers and preachers in the Pentecostal movement have the poorest success in getting the seekers through to speaking in tongues. The reason is they are too conscientious to use the 'Glory-glory-glory say it a

little faster and other similar methods, which have made some of the shallowest and most fanatical workers apparently the most successful. Proper instruction followed by consecration and prayer will, in every instance, bring down the baptism in the Holy Spirit, but it will not always bring down the manifestation of tongues. Repeated seeking and methods never used in the Scriptures have been employed to get all the seekers through to the 'Bible evidence,' so called, and then I am certain that many who have the baptism and seemingly speak in tongues do not really do so, although they are sincere in the matter. This over-emphasis in teaching tongues and and the employment of unscriptural methods is responsible for

this. I recently heard a prominent minister in the Pentecostal movement preaching from the tenth chapter of Acts. for nearly an hour he insisted that unless we press the tongues evidence' teaching the people will not receive the Holy Ghost. He overlooked the fact that Peter, in this chapter, had better success in getting his audience through to the baptism without even mentioning the subject, than any preacher in modern times has had by preaching that tongues is the Bible evidence. While Peter was I reaching to them, about Jesus, they all received the baptism, to the astonishment of Peter himself."

-Joybringer Bosworth His Life Story, pp. 56-70.

The foregoing is a portion of an open letter that Rev. F. P. Bosworth sent to hundreds of ministers and saints of the Assemblies of God movement after he left it.

### **SPEAKING IN TONGUES AS IN ACTS 2:4 - A GIFT**

The majority-not all, of course-of our Pentecostal friends, some of whom are good, honest, sincere Christians, believe that the tongue we read about in Acts 2:4, 10:46, and 19:6 is something altogether different from that which Paul writes about in I Cor. 12, 13, 14. Mr. Carl Brumback, an outstanding author in the Pentecostal movement, says: "if there is a clear distinction (note he says "a clear distinction") between the tongues phenomenon in Acts and that in I Cor., then the pentecostal argument for tongues as the initial, physical evidence is well nigh irrefutable. If not, then the Pentecostal theology on the evidence teaching suffers a severe blow. This is perhaps the decisive point of the entire controversy." 'What Meaneth This? p. 201.

W. V. Grant writes: "There is a vast difference between other tongues as one speaks when the evidence of the Holy Ghost comes, as in Acts 2:4, and an unknown tongue, as the gift of God set in the church." The Holy Spirit Baptism, p. 113.

Our friends in the Pentecostal church labor long and hard trying to prove that Paul in his letter to the church at Corinth's writing **about** the gift of tongues and not about the kind of tongue that we read about in Acts 2:4, 10:46, and 19:6. Mr. Brumback declares that "the pentecostal theology on the evidence teaching suffers a severe blow" if this be not true. We are indeed sorry that our friends in the Pentecostal movement have taken that position, because it is indefensible. So, in the interest of truth' and the cause of Christ, we must expose this false teaching here and now. Here are some of the reasons we know it is false. Our Pentecostal friends believe:

(1) The kind of tongue Luke writes about in Acts 2:4 is a language, an intelligible language that can be interpreted or understood by man. True, and the kind of tongue Paul writes about in I Cor. 14 is an intelligible language that can be interpreted or understood by man (see I Cor. 14:27). There is no difference.

(2) They believe one who speaks in tongues as the 120 did on the Day of Pentecost may not understand what he is saying. True, but now read I Cor. 14:13 where Paul says the same thing about the kind of tongue he writes about. There is no difference.

(3) They believe people who speak in tongues as they did on the Day of Pentecost can edify themselves even when they do not understand what they are saying. True, and Paul says the same thing about the kind of tongue he writes about (I Cor. 14:4) .There is no difference.

(4) They believe if **people speak in tongues** as they did on the

Day of Pentecost, they often speak "mysteries. True, and according to I Cor. 14:2 people who speak the kind of tongues Paul writes about often speak "mysteries."" There is no difference.

(5) They believe when one speaks in tongues as they did in Acts 2:4, there may be times when one will speak unto God, as when no man present understandeth him. True, and Paul has this some thing to say about the kind of tongue he writes about I Cor. 14:2). There is no difference.

(6) They believe the kind of tongue Luke writes about was a "sign to unbelievers." True, and the kind of tongue Paul writes about is a "sign to unbelievers." There is no difference

(7) They believe the kind of tongue Luke writes in the church today. The kind of tongue Paul writes in the church today. Luke and Paul are writing about of tongue.

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There is no "clear distinction" between tongues in Acts and tongues in Corinth. Shall we look a little further into this subject?

(a) If the expression in Matt. 15:11 which reads: "not that which goeth into the mouth defile the man; but that which cometh out of the mouth-" does not apply to alcoholic beverages-and it does not-then it should NEVER be quoted to prove it is no harm to drink' alcoholic beverages.

(b) If Rom. 7:14-24 does not refer to Paul's life AFTER his Damascus road experience-and.. it does not-then it should NEVER be quoted to prove that after one is converted he will sin more or less every day.

(c) If the passage in I Cor. 14:34 is not referring to women preachers - and it is not- then it should NEVER be quoted to prove that a woman should not be permitted to preach.

12 and 14 Paul is not referring to the same kind of read about in Acts 2:4, 10, and 19 -then one should from Paul's writings to prove these four things:

(a) That Paul spoke in tongues as the disciples did on the Day of Pentecost.

If in I Cor.

tongue that we

NEVER quote

(b) That one who speaks in tongues as was done on the Day of Pentecost often speak in mysteries..

(c) That one who speaks in tongues as they did on the Day of Pentecost may not understand what he is talking about.

(d) That one who speaks in tongues as they did on the Day of Pentecost edifies himself even though he does not know what he is talking about.

The main reason, doubtless, that our Pentecostal friends think Paul is writing not about the same kind of tongue we read about in Acts 2, 10, 19 is because more than three persons were permitted

to speak at the same time in these three instances related in Acts. Concerning this point, Mr. Carl Brumback writes: «

" . . .at Pentecost there were one hundred and twenty speaking in tongues, all at one time! How many spoke at Caesarea we know not, but surely their number exceeded three. And at Ephesus Paul himself allowed twelve to speak with tongues in one meeting and that not by course! Now if all speaking with tongues is the gift, then all these believers, the apostles included, were out of order. How are we to explain this contradiction between the two phases of tongues? Certainly, the Holy Spirit would not inspire and give utterance in Acts to that which he afterwards condemns in Corinthians!" What Meaneth This? p> 261.

We do not have two phases of prophecy, do we, merely because more than three prophesied in Ephesus at the same time? (Acts 19:6). Is not prophecy a greater gift than tongues? If tongues (the lesser gift) may be a sign or evidence of the Spirit's indwelling, may not prophecy (the greater gift) also be a sign or evidence of the Spirit's indwelling? Was it not said by the prophet Joel that in the last days God's Spirit would be poured out upon 'sons, and daughters' and they would prophecy? Two gifts were given at Ephesus. On the Day of Pentecost only one gift was given to some (the gift of tongues); and when the first converts of the apostles were baptized with the Holy Ghost, only one gift was given - prophecy. The Bible does not say which gift was given at Samaria. Here in Ephesus, they received the gift of tongues and the gift of prophecy (preaching). The Bible says: "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesies." (Acts 19:6).

T. J. McCrossan said: "These Ephesians received two gifts in place of one, for both these verbs are in the imperfect tense. (1) They spake '(elaloun) with tongues.' 'Elaloun' is the imperfect third plural of laleo, 'I speak. This means they spake with tongues then, and it was something that was repeated over and over again. something habitual or a gift. This is the exact meaning of the imperfect tense in Greek. (2) Then too, 'they prophesied.' The verb 'propheteuon' is the imperfect tense third plural of 'propheteuon', 'is the imperfect tense third plural of 'propheteuo', I prophesy in the sense of speaking forth or expounding the Word of God. The use of the imperfect tense here means that they began to preach and expound God's word, and they continued to do so-a gift, the

gift of prophesy, or the gift of preaching or teaching the Word of God." - X-raYed, p, 194.

When the Spirit of God is poured out *upon* people, six or even more people may be seen or heard doing the same thing at the same time. This can always be expected in the time of a great spiritual awakening. It would not be out of order for a dozen or even more people to call on God for mercy at the same time in a great camp meeting. And, may I say, it would not be out of order for a dozen or more people to leap, shout or praise God at the sometime on such occasions. Just because a number of people have done the same thing on three or four different occasions would not justify one in scrying that ever after when God's Spirit is poured out upon the people they must all do a certain thing because it so happened on previous occasions. I agree with Rev. Leroy McDowell who wrote:

"The different manifestations which attend the receiving of the work of grace in the heart are about as varied as the characteristics of the people who receive them. To say that the manifestation would be the same in every case would be to say that all people

are alike in disposition and temperament and that God's great purposes run in a rut, neither of which is true. There is nothing in Scripture, to my knowledge, that says God even intends to change the individuality of people, and of one thing we are very certain - God is a God of infinite variety.

"We stand firmly against the teaching that the sure sign of the 'baptism of the Spirit' is that one speaks with an 'unknown tongue.' Shall we, then insist on some other manifestation which is based equally upon the emotions or the physical senses? Let me illustrate: on one occasion a young man was seeking the experience of entire sanctification. Two young friends knelt beside him and attempted to lead him into the experience. One of them, calling him (the seeker) by name, said earnestly, 'When He comes into your heart you will feel a tingling clear out to the ends of your fingers!' 'That's right,' said the other, 'that's the way I felt when He came to me.'

"At this the young man sought even more diligently but God did not grant his request. Thank God that He didn't; for had He come in the manner in which He was sought for and expected, there would have been a fair beginning for a new sect among us which might eventually have been called 'The Tinglers' - whose essential demand would have been that all must tingle clear out to the ends of their fingers."

-Rev. Leroy McDowell, in *The Wesleyan Message*, pp. 152-153.

I repeat; the Bible nowhere teaches that speaking in tongues is the initial, physical evidence of the baptism of the Holy Ghost. Paul and Luke are writing about- the same thing, the GIFT of tongues. The late Principal George Jeffreys, founder and leader of

the Elim Foursquare Gospel Alliance in the British Isle, whose work as a Pentecostal minister no doubt surpassed that of any Pentecostal minister in the United States maintained that there is no difference. Here is his statement: "*The speaking with tongues that accompanied the disciples at Pentecost was a gift as well as a sign.*" *Pentecostal Rays*, p. 221.

### THE TRUE GIFT OF TONGUES • A REAL LANGUAGE

The word "to gue" when used with reference to the ~gift of tongues" is found in the New Testament 28 times. Twenty-six times the word is translated from the Greek word *glossa*, which means "a foreign tongue, a language; to speak a dialect." One time (Acts 2:8) the word "tongue" (when referring to the "gift of tongues") is translated from the Greek word *dialektos*, meaning "the language of a country, especially the language of a special district." And one time (I Cor. 14:21) this word "tongues" comes from the Greek word *heteroglossos*, meaning "a foreign language."

Webster says, "Tongue means a language, an intelligible language."

Funk and Wagnall's New Standard Dictionary says: "specifically, a language, vernacular, or dialect; as, the Latin tongue.."

The New Century Dictionary defines the word thus: "The speech or language of a particular people, country, or locality (as the Hebrew tongue, the many tongues of India, the old Cornish tongue); a dialect."

In I Cor. 14:10 we read, "There are, it may be, so many kinds of voices in the world, and none of them is without signification." Moffatt translates: ". . .everyone of them meaning something."

On the day of Pentecost the disciples spoke a language. The inspired writer declares that "every man heard them speak in his

own language (v. 6). At Caesarea (Acts 10:46) they spoke a language: "They heard them speaking in foreign languages and declaring the greatness of God." And at Ephesus, those who spoke in tongues spoke a language. The term "unknown tongue" does not appear in the original Greek text - it is not once used by any New Testament Writer.

In the King James translation of I Cor. 14, the expression "unknown tongues" appears six times (v. 2, 4, 13, 14, 19, 27), and in every single instance the word "unknown" has been italicized (i.e., printed in a slender, sloping kind of type) which means, as all real Bible students know, that the word does not appear in the original writings of St. Paul. The true gift of tongues is a real, living, intelligible language. Observation reveals that much of the

so-called "peaking in tongues" today is but fanatical gibberish, unintelligible speech, whereas the true manifestation is a real, living, lucid, active, plain and intelligible language. On the day St. Paul instructs all who speak in tongues to ". . . pray that he may interpret. . ." (I Cor. 14:13) because it is "better to speak five words that can be understood"; ". . . so as to instruct others also, than ten thousand words in a tongue." (Weymouth).

### THE PURPOSE OF THIS SPIRITUAL GIFT

The primary object in giving gifts is for the edification of the church. St. Paul says, "The manifestation of the Spirit is given to every man to profit withal." (I Cor. 12:17); ". . . for the profit of all." (Conybeare and Howson); ". . . for the **oonunon**. good." (Weymouth, 5th Edition); ". . . for the general good." (Twentieth Century New Testament); ". . . for the benefit of 'all.'" (Emphatic Diaglott).

Matthew Henry says: "Spiritual gifts are bestowed only that men may with them profit the Church and promote Christianity."

Dr. Adam Clarke says: "God has given no gift to any man for his own private advantage or exclusive profit."

Dr. Hodge comments: "They are not designed exclusively for the gratification of the recipient, but for the good of the Church."

Peake's Bible Commentary states: "The edification of the Church is the governing principle."

Notice that speaking in tongues in a public service is not to be permitted unless it can be interpreted. St. Paul said: "If any man speak in an unknown tongue, let it be by two, or at the most three, and that by course, and let one interpret. But if there be no interpreter, let him keep silence in the church." (I Cor. 14:27, 28); "If there is no interpreter, let the speaker keep quiet in church" (Moffatt); "If there is no one to explain it, have him keep quiet in church" (Goodspeed); "But if there be no interpreter, let him who speaks in tongues keep silent in the congregation and speak in private to himself and God alone" (Conybeare and Howson).

One who has the true gift of tongues should not speak in a public service unless there is an interpreter present, seeing it would cause confusion, and God is not the author of confusion. When God poured out his Spirit on the people at Pentecost and enabled them to speak with tongues, they were understood.

### SPEAKING IN TONGUES • AN INFERIOR GIFT

St. Paul places tongues at the bottom of the list in I Cor. 12:28. He says: "And God both set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

The Abingdon Bible Commentary states: "St. Paul discouraged the seeking of the gifts that would not, of themselves, edify the» body of Christ. . .the Church. Paul does not dispute the reality of this experience. But he counts it inferior to prophecy, which is also inspired utterance, for the latter (preacher) edifies, comforts, consoles, while the exercise of tongues, though it may edify the performer himself, **brings** no revelation of truth, nor insight into spiritual values, nor inspiration, nor instruction to the assembled church (w. 9-11)"

Matthew/ Henry wrote: "They are placed here (I Cor. 12:28) in their proper rank, those of most value first."

The Bible Commentary says: "In this list of gifts the utterance of tongues is placed last as being least."

Harold Horton, outstanding Pentecostal preacher, makes the following statement in his book, What is the Good of Speaking in Tongues: "We certainly do not look upon this gift as the most important, but rather as one of the least of the supernatural gifts. ."

Dr. James McKnight writes: "In placing these members, God, in his sovereign and unerring wisdom, appointed some to the first and most honorable office of Apostle. . .lastly persons who have the gift of speaking different kinds of foreign languages."

The conclusion of sound Biblical scholarship may be summed up in the following words as taken from The People's Bible Encyclopedia: "The comparison of gifts, in both the lists given by St. Paul (I Cor. 12:8, 10; 28-30) places that of tongues and the interpretation of tongues lowest in the scale." (See article "Gift of Tongues").

At this point, it is essential to make it crystal clear that it is not the author's intention to minimize, in the slightest degree, the reality of the true manifestation of speaking in tongues as the Spirit gives utterance. God himself set "tongues" in the church the same time He set the other eight gifts in the church, and they **are** all in the church today. However, I certainly do not believe that all preachers, healers, etc., have a true gift from God. Neither do I believe that all who speak in tongues have a true gift from God. I shall give here reasons why I believe that most people who speak

in tongues (as they say) have a false tongue, not a true one. The Union of the Spirit:

This new doctrine began with the modern Pentecostal movement, which started in 1906, and at the present time there are over a hundred: sects in America teaching this doctrine. Among these are the International Church of the Four-square Gospel, the Pentecostal Fire Baptized Holiness Church, Calvary Pentecostal, the Pentecostal Assemblies of the World, The Church of God and Saints of Christ, the Assemblies of God, the Pentecostal Holiness Church, The United Pentecostal Church, the International Pentecostal Assemblies, the Pentecostal Church of God in America, the Catholic Apostolic Church or Irvingites, the Divine's Peace Mission, Apostolic Faith Mission, and other bodies too numerous to mention. They believe that every person who is truly baptized with the Holy Spirit will speak in tongues and that there is no fully Scriptural

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Seven reasons I hold that most of the Pentecostai people do

First, they did not get what they got the Bible way. Thousands of the people were compelled to say "hallelujah," "hallelulah"; "glory, glory"; "Jesus, Jesus"; "praise Him, praise Him"; or some such words for a long time, yes, hours in many instances in order to get the so-called "baptism." They would not have got it any other way. As one of six rules for people to follow if they would be baptized with the Holy Spirit, Jonathan D. Bright, Pentecostal, says: "Bless God continually! The 120 received the baptism with the Holy Ghost because they were continually in the Temple, praising and blessing God." See his book, The Baptism of the Holy Ghost, p. 28.

Mr. Bright read Luke 24:52-53 where it says: "and they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God in the temple when they were baptized with the Holy Spirit on the Day of Pentecost.

Mr. Ralph Riggs, Pentecostal, believes as Mr. Bright does that the apostles were in the temple "praising and blessing God" when they were baptized with the Holy Spirit because he writes:

'The twelve or rather the eleven, were told to tarry in the city of Jerusalem until they be endued with power from on high. Luke 24:49. 'These all continued with one accord in prayer and supplication.' Acts 1:14. 'And were continually in the temple, praising and blessing God.' Luke 24:53. They obeyed and waited; they asked by prayer and supplication (insistent asking); they

Did he meet them on this pathway of faith? They were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. Acts. 2:4"

-The Spirit Himself, by Ralph M. Riggs, p. 108.

Mr. Bright and Mr. Riggs are no doubt sincere in their belief and their teaching that the apostles were in the Temple in Jerusalem "praising and blessing God" for several days before they were baptized with the Holy Spirit. It is on the basis of this false assumption that honest, conscientious, sincere people, many of them Christians, have been instructed to "praise and bless God" (?) far hours, and in some instances days, before receiving what thousands regard as "the initial, physical evidence of the baptism with the Holy Spirit." One dear man said to myself, I believe, have spent well over two hundred hours in tarrying meetings, without as yet « I am sorry to say, having received my *baptism*." -By Elmer C. Miller in Pentecost Examined, p. 122.

The truth is the apostles were not in the Temple "praising and blessing God" when they were baptized with the Holy Spirit. The Bible says they were in a "house" (Acts 1:13). Dr. Paul E. Kretzmann writes: "They went to their usual meeting place, to the upper chamber, probably in the house of one of the disciples. The disciples held public meetings in the Temple (Luke 24:53) principally in the interest of mission work. But for mutual consolation and encouragement they met at the house of members of the congregation."

-The Popular Commentary of the Bible, vol. I, P. 535.

Dr. Albert Barnes writes: "Some have supposed that the upper room here (Acts 1:13) designated, was one of the rooms of the Temple. But there is no evidence of that; and it is not very probable. Such a room was a part of every house, especially in Jerusalem; and they probably selected one where they might be together, and yet so retired that they might be safe from the Jews."

-Notes on Acts of the Apostles

WHedon's Commentary: "Probably the same as the room of the Pentecost. Not, as some have supposed, in the temple, for the Jewish authorities would not have permitted so bold proceedings on the part of the disciples of the lately crucified Christ."

-Whedon's Commentary on the New Testament, vol. 3, p. 21.

Dr. Adam Clark says: "The room here (in Acts 1:13) mentioned seems to have been the place where all the apostles lodged on *esan katamenontes* (where they were staying), and therefore most probably a private house." See his comments on Acts 1:13 in his original edition.

Dean Henry Alford: "It is in the highest degree 'the improbable' that the disciples would be found assembled in any public place

at this time. The upper chamber was perhaps that in which the last supper had been taken; probably that in which they had been since then assembled (John 20:19, 26)' but certainly one in a private  
-The New Testament for English Readers, p. 649.

Dr. A. T. Robertson: "It was in a private house as in Luke 22:11 and not in the temple as Luke 24:53 might imply."  
-Word Pictures in the New Testament, vol. 3, p. 13.

I repeat, the disciples were not in the Temple shouting "hallelujah, hallelujah, hallelujah," or "glory, glory, glory," or "praise Him, praise Him, praise Him," or some other word or words until they were baptized with the Holy Spirit. There is no record of anyone anywhere doing such a thing in Bible times.

2. Thousands of Pentecostal people who supposedly speak in tongues do not speak an understandable language, one that can be interpreted. On the Day of Pentecost the 120 spoke an understandable language when they were baptized with the Holy Spirit. Luke, the inspired historian tells us plainly that "every man heard them (the 120) speak in his own language." (Acts 2:6) They said one to another "how hear we every man in our own tongue, wherein we were born?" (Acts 2:7) The Parthians, the Medes, the Elamites, the Judeans and others knew that the disciples were speaking an earthly language. Why would Luke tell us the 120 spoke an earthly language when they were baptized with the Holy Spirit if they did not? All this talk about the disciples speaking in "unknown tongues" or speaking an heavenly language - one that is unknown to man, on the Day of Pentecost, is a waste of time and energy because there is absolutely no Scriptural support to be found anywhere for such a statement. We know what the 120 Galileans were talking about when they were "speaking in tongues" because, Luke, the inspired historian has told us. He says they were talking about "the wonderful works of God." (Acts 2:11) "The triumphs of God" »Moffatt. "The mighty wonders of God". Norlie. "The great wonders of God." Williams. "The marvelous acts of God" Feuton. They said "we all alike hear these Galileans speaking, in our own languages about the wonderful things which God has done." - Weymouth 3rd ed. Had they not spoken an understandable language the unbelieving Jews would not have said: "we all hear these mentelling in our own language what great things God has done." - Montgomery. "It is probable", says Matthew Henry, "that the apostles spoke of Christ, and redemption by him, and the grace of the gospel; these are indeed the great things of God, which will be forever, marvelous in our eyes." - Matthew Henry's Commentary, Vol. 6, verse II. Dr. Adams Clark thought the egression "wonderful works of God" could be interpreted to mean "such as the incarnation of Christ, his various miracles, preaching death, resurrection and ascension-

**and the design of God to save the world through him." Vol. 5, verse 11**

When writing <» this point of the 120 Gollleons speaking an understandable language on the Day of Pentecost, the late D. N. Buntain, Pentecost, who was *"im* eight years. . . General Superintendent of the nation-wide fellowship, and traveled across the Dominion of Canada from coast to coast, and afterwards served as Principal of the Canadian North West Bible Institute until the time of his death had this to say:

"We read that when these folk were filled with the Holy Ghost, they 'began to speak with other tongues as the Spirit gave them utterance.' It is not said that they spoke with unknown tongues, but with other tongues. The expression 'unknown tongues' was never used by an inspired writer. In the Epistle to the Corinthians it is found in the English version but the word 'unknown' is in italics, showing that it is not taken from the original. On the Day of Pentecost God awQened men to listen to the gospel truths. As the awaiting company received the promise of the Father, they burst forth speaking in languages they had never learned. Whether or not they knew what they were saying, God knew and the listeners knew. He caused his people to speak in the very languages (" tongues' ') 'tlttt'. the multitude would understand."  
-The Holy Ghost and Fire, p. 29.

I repeat, thousands of our Pentecostal friends who think they have been baptized with the Holy Spirit and speak in tongues according to Acts 2:4 do not speak an intelligible, understandable language, and, therefore, do not have an experience according to Acts 2:4.

3. Because of the methods they used to get what they call the "initial, physical evidence of the Baptism with the Holy Spirit."

From 1906, the time when the modern Pentecostal Movement began, until 1947 most of the Pentecostal people were told to say "hallelujah, hallelujah", or "praise Him, praise Him," or "Jesus"

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extended period of time as rapidly as possible until the incoherent sounds which are considered the "speaking in tongues" began.

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In 1949 another method was introduced. One could have the Holy Spirit imported to him by some preacher or layman.

Rev. Paul W. Stewart and Barbara rcmzen wrote: "We know that the baptism of the Holy Ghost is a gift of God. But we must face the fact that the Lord administers this baptism by imparting this gift to believers through the laying on of the hands of those who have this ministry "

-Importation, page st.

- great mass meetings where

Mr. Theodore Fitch writes: "In . . . great mass meetings where the Lord has poured out His Spirit, hundreds have received their

baptism. Those in charge have the seekers seated in rows about five feet apart. This gives the workers a chance to work freely.

"Each day of the revival someone instructs the class, also the workers. When hands are laid on the seekers, about half of them receive their baptism. They usually come through, speaking in tongues, at the rate of about one every minute.

"He who is in charge can address the class in this manner; 'After about ten minutes of instruction, we will all kneel and pray earnestly for three minutes. In this manner everyone can become lost in prayer, as it were, and come into a state of spiritual ecstasy. Then we will all arise and be seated.

"First, you close your eyes and keep them closed. Raise your hands and praise the Lord Jesus until hands are laid upon you. Then you must stop talking. Do not say one more word in English. The Holy Ghost cannot speak in His language if you insist on talking in your language. Just open your mouth, yield to the Spirit, and He will speak."

-Spiritual Gifts Being Restored, pp. 42, 43.

Today there is a faster, quicker way to receive the Holy Spirit and speak in tongues "as the Spirit gives utterance" according to Mr. Harold Horton, Pentecost, and author of the book titled, Gifts of the Spirit. He writes: "Since Pentecost it is both unnecessary and unscriptural to tarry. The order now is 'Drink.' p. 3.

"Not one after Pentecost was ever invited or expected to tarry, or praise or sing or even pray for the baptism, or the coming of the Comforter." p. 6

"If any man thirst, let him come unto me, and drink of salvation or the Spirit. Jesus paid it all. There is absolutely nothing for me to do but to drink of what He in mercy offers, p. 8"

"I have heard some employ a cynical word in reference to this direct route. They say that those who teach seekers the Scriptural way of drinking at once of the Spirit, are 'railroading' them into the baptism. Is not 'railroading' better than globe-trotting?' If I could, I would not only 'rail-road' them into the heavenly blessing; I would 'spit-fire,' 'Jet-plane' them into the glorious experience of the Holy Spirit!"

-Receiving Without Tarrying, pp. 3, 6, 8, 9.

Speaking in tongues IS NOT the "initial, physical evidence of the baptism with the Holy Spirit" as we have proved.

Bear this fact in mind, men can no more impart the Holy Spirit than they can impart salvation. A Bible experience of salvation or

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Holy Spirit baptism OBI only be obtained by counting the cost and paying the Bible price.

4. Sinners can get what most of the Pentecostal people regard as the "initial, physical evidence" of the baptism of the Holy Spirit. I say this because some Pentecostal people baptize sinners; they believe that in water baptism sins can be literally washed away. After the sinner has been baptized he is told to tarry for

the Holy Ghost (?) i.e., say "glory, glory;" "hallelujah, holier lujah" or some similar ejaculation constantly and persistently for an extended period of time as rapidly as he can, until the incoherent sounds which are considered the "speaking in tongues" begins. Truly this is a false and most deceiving doctrine. Some people are speaking the so-called "tongues", but are not so much as living good moral lives.

5. Most people who have received what they call the "initial, physical evidence" of the baptism of the Holy Spirit cannot keep still in church when they should. If a person with the gift of prophecy, which is even greater than the gift of tongues ( I Cor. 14:5), can keep still, surely one with the gift of tongues, the least gift, can keep still. The Word plainly says: "If there be no interpreter, let him (the one who has received the gift of tongues) keep silence in the church; and let him speak to himself and to God." (I Cor. 14: 28), Now all manifestations of the Holy Spirit are impromptu at the baptism, but afterwards almost entirely under the control of the recipient.

6. The Pentecostal people themselves do not believe that all who "speak in tongues" in the Pentecostal Movement have the baptism of the Holy Spirit. Some who supposedly "speak in tongues" have had to be expelled from the movement because of their being guilty of gross sin, in some cases immorality.

In Matthew 19:8 we read of "false witnesses."

In I Timothy 3:2 we read of "false accusers."

In Galatians 2:4 we read of "false brethren."

In II Peter 2 we read of "false teachers."

In Matthew 24:24 we read of "false Christs."

In II Corinthians 11:13 we read of "false prophets."

In Matthew 24:24 we read of "false Christs." And there are "false tongues". I am confident that most of the modern Pentecostal people have "false tongues." It is "by their fruits" that we know those who are baptized with the Holy Spirit. It has been well said, that, "You can hang gifts on a dead tree, but it takes a live tree to bring forth fruit."

Robert Chandler Dalton states in his book: "The power of evil spirits to speak in 'tongues' is an attested fact. This makes the

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gift of discernment of spirits absolutely a necessity for Pentecostal people."

-Tongues Like as of Fire, p. 118.

7. Many members of Pentecostal churches who spoke in tongues when they were fellowshiped into the church, never stopped talking in tongues after they were ex-communicated on account of some gross sins they had actually committed. Thus we see that backsliders can keep what is called the "Bible evidence" of Holy Spirit baptism.

In Bible times when the evil spirit was cast out of a person the man or woman could no longer do the things that he had been doing with the aid of that spirit. When the evil spirit left, the unmistakable evidences of his indwelling went with him. They were seen no more. And so it is, when a person who has been truly baptized with the Holy Spirit loses the Holy Spirit out of his heart and life, the unmistakable signs or evidences of His indwelling can be seen

no more. They are gone. Bear this fact in mind when a person can talk in tongues AFTER having been baptized with the Holy Spirit because he could talk in "tongues."

Dr. Charles E. Brown says: "What commonly passes for the gift of tongues among the Pentecostal people is not the gift of tongues described in the Bible. It is, we of firm, only a form of mental excitement commonly called hysteria. The scientific people would probably call it psychoneurosis. In popular language, this hobbling and jabbering is the product of hysterical excitement. One evidence of this is the fact that it has often happened that a person who had the gift of tongues backslid and went into sin and still found that his gift was just as good as it had ever been, which was proof that it was of the natural man from the beginning."  
-Questions and Answers, PP- 131-132.

One minister who speaks in tongues said recently; "We believe persons can, and perhaps some do, speak in 'unknown tongues' who are not saved and have never been filled with the Holy Spirit. This is tragic!"

I repeat, signers can get the so-called Bible "evidence of the baptism with the Holy Spirit" and backsliders can keep it. And this is tragic.

I hold with Dr. Oswald J. Smith who said: "There are four great results that follow the anointing, four evidences that can neither be disputed nor counterfeited. The first is victory over sin; the second, power in service; the third, the fruit of the Spirit; and the fourth a burden for souls. Now, I care not what else you may have received, even though visions and revelations have been

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yours • they fade into insignificance in the face of these four tremendous results. You may think you have the gift of tongues, but if these four results are lacking, you have never been anointed with the Holy Ghost."