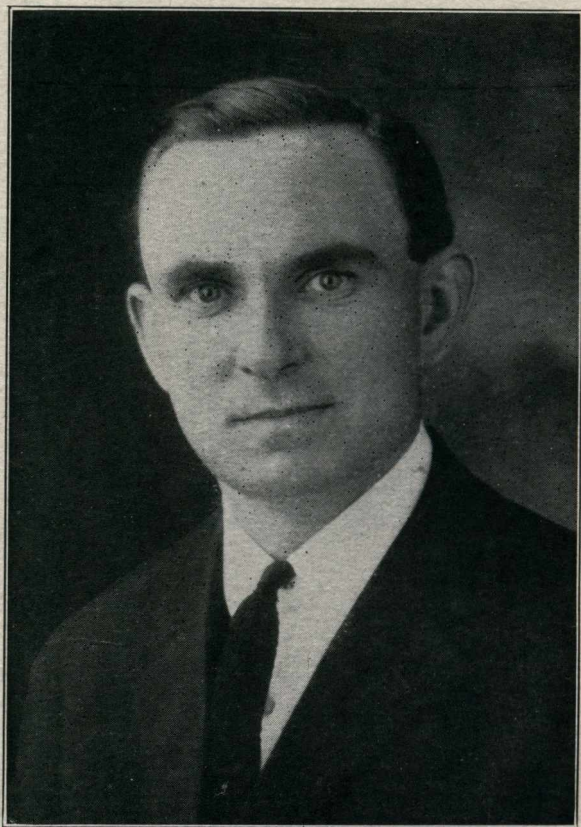


G. L. Finch

LIGHT ON THE TONGUES QUESTION

By Rev. Pascal P. Belew





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LIGHT ON THE TONGUES QUESTION

By Rev. Pascal P. Belew

Author of: Is the Tongues Theory of Divine Origin?
Future Punishment

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Rev. P. P. Belew

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DEDICATION

To my aged mother, whose earthly life is fast fading, by whose hardships of toil I was nourished in childhood and whose belief in the Bible and wholesome advice early wrought in my soul convictions which led to the Christian experience I now enjoy; and to my wife, whose sacrifice and great privations have made it possible for me to acquire a Christian education, this volume is lovingly dedicated by

THE AUTHOR.



INTRODUCTION

While the principal work of the elder in the Church of God is to propagate the positive, saving message of Jesus, still he may not overlook his duty in the matter of dispelling error. For Satan is not content in merely withholding the truth from men, but insists as well upon filling their minds and hearts with hurtful delusions. And when one has accepted untruth it is doubly difficult to get to him with the really saving truth.

A number of books have appeared during the last twenty-five years which deal with the subject of "unknown tongues," and many of these books have much merit. But none of them show more painstaking preparation and greater care in accuracy of treatment than this work by Rev. Pascal P. Belew. He quotes only the best authorities and steers clear of ranting. Even those who have been led to believe in the theory and practice which he combats cannot fail to be impressed with his fairness, and friends and foes alike will recognize the thoroughness with which he has done his work.

In sending this book forth, it is the hope of both the author and the publishers that it will serve to rid many of inclinations toward the error which it opposes and help some who have been caught in the meshes of the "unknown tongues" heresy to regain their rational and Scriptural equilibrium. And beyond this, it is most earnestly expected that many who read this book will be stirred to press on into the sanctifying baptism with the Holy Ghost and fire, the grace which is the real heritage of every believer in Christ.

In His service,

J. B. CHAPMAN, *Editor Herald of Holiness.*

Kansas City, Mo., June 4, 1926

PREFACE

For the writing of this book, I have no apology to offer. My first attempt in this direction was several years ago, when as pastor in a locality where "tongues" were somewhat prevalent, I felt prompted by the Holy Spirit to preach on the subject. Later I published a small pamphlet entitled "Is the Tongues Theory of Divine Origin?" Since that time, in the providence of God, I have been permitted to pursue numerous studies, among which were the Hebrew and the Greek languages. These have perceptibly broadened my horizon and given me a more comprehensive view of the Scriptures.

I have earnestly endeavored to make the book that which its name indicates, and trust that it may bring "light" to thousands who love and seek the truth. The large print and italics used in the quotations given are written just as they were taken from the various writers.

The writer commends the book to the careful perusal of the reading public, praying that "the God of all grace" may bless his feeble but sincere efforts to the abundant good of all its readers.

P. P. B.

Marion, Indiana, May 6, 1926

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CHAPTER I.

THE NATURE OF THE GENUINE GIFT

The term principally used in the New Testament for tongue is *glossa*. It is the equivalent of the Hebrew *lashon*, the Latin *lingua*, is sometimes used interchangeably with the Greek *dialektos*, and, as employed in connection with the subject under consideration, means speech or language. The most useful display of this gift the world has ever known was on the day of Pentecost, when the present dispensation was ushered in and the waiting disciples were baptized with the Holy Ghost. Through a mighty impartation of divine utterance illiterate Galileans spoke, not here and there a word or a stammering and broken sentence of another language, but substantial weighty sayings, as properly, fluently, and eloquently as if it were their mother tongue, in at least eight or nine different languages, so that the auditors exclaimed, "We do hear [understand] them speak in our own tongues the wonderful works of God" (Acts 2:11). For the interpretation of this Pentecostal phenomenon there are four principal methods.

One is to reject the narrative altogether or in part. As a believer in the infallible inspiration of the Bible, we reject this method utterly; and condemn it as a destructive critical mutilation of God's word unworthy of a Christian's consideration and deserving the anathema of eternal oblivion.

Another method is that the disciples spoke in their own language, but the people understood them in different languages. Faithful adherence to the text of Sacred Scripture, which says they "began to *speak in other tongues*," necessitates

our rejection of this method also. It was not a miracle of *ears* but of *tongues*.

A third view sees in tongues not only an instrument of teaching but also of praise. We have little objection to this view, insofar as it is held that the praises were sounded forth in intelligible languages.

A fourth position maintains that the bestowment of tongues was a distinct linguistic power divinely conferred for the dissemination of the Gospel. This we hold to be the correct position; it has been the prevalent belief of the church and is best supported by the facts.

Owing to our ignorance of some conditions under which he was speaking, some of Paul's statements on the subject of tongues are confessedly difficult to interpret. It is evident, however, that by the word *tongue* he means language, and that the gift of tongues which he taught was set in the church and first exercised at Pentecost. "The Pentecostal 'tongues,'" says G. T. Purvis, "present in many respects similar characteristics to those described by Paul . . . , neither is it likely that two gifts so nearly alike should have existed and yet have been fundamentally different." Dr. Hodge says: "The identity of the two . . . is proved from the sameness of the terms by which they are described." The Biblical Theological and Ecclesiastical Cyclopædia observes: "The question is not one for dogmatic assertion, but it is believed that there is a preponderance of evidence leading us to look on the phenomena of Pentecost as representative. It must have been from them that the word *tongue* derived its new and special meaning. The companion of Paul and Paul himself were likely to use the same word in the same sense."

That no essential difference existed between the speaking in tongues at Pentecost and the gift of languages taught by Paul is now admitted by even some who advocate modern tongues. Thus Rev. F. F. Bosworth says: "Although in the

past I have 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 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 on which to base this doctrine, but on the other hand the Scriptures flatly deny it."

There is an abundance of proof that the gift of tongues taught by Paul was the gift of speaking languages no less definite than those spoken at Pentecost. It may be well to note here that there is no such thing as an "unknown tongue." The term *unknown* employed in the Authorized Version was supplied by the translators, perhaps for the equivalent of *foreign*. "There are, it may be, so many kinds of voices in the world and none of them is without *signification*" (1 Cor. 14:10). The Greek word here rendered voice is *phone*, and is translated language by some authorities. Therefore, the statement of the apostle must be interpreted to signify that every language has a meaning. The Greek of 1 Cor. 14:2, "No man understands him" is *oudeis akouei*, which may be literally translated, "No one understands." The most reputable authorities agree that it can mean no more than that no one *present* understands. On this point The Pulpit Commentary says: "There is no evidence whatever of their being mere gibberish as distinct from *language*, or being language coined at the moment by the Holy Ghost. All that St. Paul says to the Corinthians is fully applicable to any language when there were none present who understood it." Dr. Hodge remarks: "The meaning is not that no man *living*, but no man *present* could understand. The implication is that these *tongues* are foreign to the hearers; and therefore it is said, 'no man understands him.'" Dr. Clarke observes: "None present under-

standing the language, God alone knowing the truth and import of what he says."

The unfruitful understanding of which Paul speaks (1 Cor. 14:14) is not the understanding of the one that spoke, but of those that heard. The fact that the speaker edified himself (1 Cor. 14:4) requires that he understood himself. The Greek of the statement is *ho de nous mou akarpōs estin*, which rendered literally is "but the understanding of me is unfruitful." We are glad to give the comment of Dr. Hodge on this passage, which we are sure embraces the true interpretation. He says: "The words, therefore must be understood to mean, 'my understanding produces no fruit' i. e. it does not benefit others. This is in accord with all that precedes and with the uniform use of the word, Eph. 5:11; Tit. 3:14; 2 Peter 1:8; Matt. 13:22."

That the gift of which Paul speaks possessed linguistic value is evident from the fact that he expressed personal appreciation of the gift (1 Cor. 14:18). The truth of this position is shown from the cogent reasoning of Dr. Hodge, who says: "That Paul should give thanks to God that he was more abundantly endowed with the gift of tongues, if that gift consisted in the ability to speak in tongues which he himself did not understand, and the use of which on that assumption, could according to his principle benefit neither himself nor others, is not to be believed."

Finally, that the gift taught by the apostle was a definite language is shown from the possibility of its being interpreted. Alongside the gift of tongues was placed its companion gift of interpretation (1 Cor. 12:10), without which the public use of tongues was forbidden (1 Cor. 14:28), and for which the one possessing the gift of tongues was exhorted to pray (1 Cor. 14:13). The absence of the gift of interpretation does not imply that the speaker was ignorant of what he uttered. As Dr. Clarke says, "We know that it is possible for a man

to understand a language, the force, phraseology, and idioms of which he is incapable of explaining even in his mother tongue." The absence of the gift of interpretation proves only that the speaker was not inspired to communicate in another language what he had said; and had he done so, it would have been on his own authority and not as an organ of the Holy Ghost.

From the facts presented in this discussion, which we believe are true to the record of inspiration and in harmony with the foremost exegetes of orthodoxy, we conclude that the Bible gift of tongues was a genuine and definite language, and as such was capable of being understood.

CHAPTER II.

THE BAPTISM WITH THE HOLY GHOST NOT EVIDENCED BY THE GIFT

To allege that speaking in tongues constitutes the evidence that one has been baptized with the Holy Ghost is to adopt a position entirely unscriptural and most adverse to facts. That such is the case is now admitted by even some of the tongues leaders. Thus Rev. F. F. Bosworth, who says, "Nearly every day in prayer and worship I still speak in tongues," writes: "After eleven years in the work along Pentecostal lines (during which time it has been my privilege to see thousands receive the precious Baptism in the Spirit), I am certain that many who receive the most powerful Baptisms for service do not receive the manifestation of speaking in tongues . . . 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."

The truth is that even in apostolic days tongues were by no means universal among those that were baptized with the Holy Ghost. "Are all apostles? are all prophets? are all teachers? Have all the gifts of healing? do all speak with tongues? do all interpret?" (1 Cor. 12:29, 30). Each of these questions presupposes a negative answer. To ask such questions is to answer them. Therefore, the obvious meaning is all are not apostles, all are not prophets, all do not speak with tongues, etc. The teaching of Paul is that the different gifts of the Spirit (1 Cor. 12:8-10) are in the sovereignty of God

(1 Cor. 12:4-6, 11), who divides them "to every man severally as he will" (Gr. *idia hekasto kathos bouletai*, to each his own as He purposes). The Pulpit Commentary observes: "Just as the sunlight playing on different surfaces produces a multiplicity of gleams and colors, so the Holy Spirit manifests His presence variously, and even sometimes with sharp contrasts, in different individualities."

It was in proof that all did not speak with tongues that Paul appealed to the analogy between the human anatomy and the body of Christ (1 Cor. 12:12-30). The foot could as reasonably plead that, because it is not the hand, it is not of the body; or the ear as reasonably complain that, since it is not the eye, it is not of the body as one could urge that an individual was not a proper member of the body of Christ because he did not speak with tongues.

The modern tongues movement attempted to obviate this difficulty by differentiating between the gift of tongues, which they allowed was not for all, and speaking in tongues as the Spirit gave utterance, which they alleged constituted the evidence that one had received the baptism with the Holy Ghost. Suffice it to say that such a distinction has neither the support of God's word nor reason. And is it not strange that any who claim that speaking in "unknown tongues" constitutes the evidence of the baptism with the Holy Ghost would point to Pentecost, where men confessedly spoke in "known languages," as proof of their position? Surely in this instance consistency is a jewel.

That the baptism with the Holy Ghost is not evidenced by speaking with tongues is plain from the fact that many have received this baptism without the manifestation of tongues. John the Baptist (Luke 1:15), Elizabeth (Luke 1:41), Zacharias (Luke 1:67), and Paul (Acts 9:17) each "was filled with the Holy Ghost," but there was no speaking in tongues. The Holy Ghost "was upon" Simeon (Luke 2:25) and was "re-

ceived" by the converts at Samaria (Acts 8:17), yet there was no speaking in tongues. And what shall I more say? Time would fail me to tell of the innumerable constellation of saints in later times, such as John Wesley, John Fletcher, Charles G. Finney, and a host of others in our own day whose lives have shone as stars of the first magnitude, that never spoke in tongues. No! No! We can not accept the theory that the baptism with the Holy Ghost is evidenced by speaking in tongues. It is in conflict with the plain statements of Scripture and the experiences of too many illustrious saints both in the Bible and out whose lives and usefulness have had no parallel among the advocates of the theory.

2 Another disproof that speaking in tongues is the evidence of the baptism with the Holy Ghost is that such phenomena may be produced independently of the Holy Ghost. Just how this may be done will be discussed in another chapter. We attempt no more here than a citation or two in support of the assertion, which in reality needs little proof, as its truth is conceded even by those who advocate modern tongues. The following quotation from a tongues leader on this point is representative of what all tongues people know to be true.

"I am certain that many who seemingly speak in tongues, are not, and never have been Baptized in the Spirit Every place I have gone to help Pentecostal Assemblies in revivals some have come to me and said, 'Brother Bosworth, pray for me, I have spoken in tongues, but I am not satisfied.'"

The writer once knew a lady adherent of this faith who was so irreligious that she cursed, yet she spoke in tongues, even contrary to her own will. Whatever the effective agent in this instance was, it is certain that it *was not* the Holy Spirit.

When we consider the reflection on Deity to teach that a person must base his assurance that he has received the Holy Ghost upon a purely physical demonstration that can be duplicated by any number of agents, and the dangerous position

in which it places the individual that accepts such teaching, the inconsistency of the theory under consideration is very apparent.

Finally, that speaking in tongues is not the evidence of the baptism with the Holy Ghost may be seen from the state of the Corinthian church. This was the only church spoken of in any of the epistles as having the gift; and, while there were some noble exceptions, it may be demonstrated that for the most part this church was not baptized with the Holy Ghost. It is distinctly stated that they were carnal (1 Cor. 3:3), which is proof positive that they did not have the baptism with the Holy Spirit (Mal. 3:1-3; Matt. 3:11, 12). As a matter of fact this church caused Paul more trouble than any other under his supervision. A study of his first epistle to the Corinthians reveals that besides the undue emphasis they were placing on tongues, they were rent by factions (1 Cor. 1:12), inflated with pride (1 Cor. 4:6, 18), scandalized by fornication (1 Cor. 5:1), reproached by lawsuits (1 Cor. 6:1, 6, 7), contaminated by pagan feasts (1 Cor. 10:20, 21), corrupted in public services (1 Cor. 11:17, 18, 5, 20-22), and perverted in doctrine, even the doctrine of the resurrection (1 Cor. 15:12), which is the salient, foundation, and climacteric point of Christianity (1 Cor. 15:13-19). The following quotations from standard authorities show that we have not exaggerated conditions.

Neander says: "The Corinthians having turned aside from a plain practical Christianity, were employing the gifts of the Spirit without regard to church edification, putting the greatest value on their most striking features, and prizing most such as were best calculated to impress the senses. Hence Paul felt constrained to instruct them in the 'true and right use of these gifts, and to warn them against confounding a genuine inspiration with fanatical excitement.'"

The Catholic Encyclopedia says: "There is enough in St. Paul to show us that the Corinthian peculiarities were ignoble

accretions and abuses. They made of 'tongues' a source of schism in the church and of scandal without."

Whedon says: "The apostle's commendations are merely general, allowing ample exceptions; and he dwells more fully on their charismatic endowments, and less on their sanctified graces, than in some other of his epistles . . . The meals [of the love feasts] were divided into different sets, resulting in quarrelsome cliques; the rich with their plentiful furnishings, arrogated the lion's share, became gluttonous and left nothing for the poor; so that an institution intended to promote union, equality, and charity, was perverted into a means of division, caste, and insult."

Hodge says: "Paul's commendation has reference to their wisdom, knowledge, and miraculous gifts rather than their spiritual graces. The existence among them of the evils mentioned was proof of their low religious state. They were impatient, discontented, envious, inflated, selfish, indecorous, unmindful of the feelings or interests of others, suspicious, resentful, censorious."

Clarke says: "They were so distracted with contentions, divided by parties, and envious of each other's gifts, that *unity* was nearly destroyed."

In the light of facts presented in this discussion the conclusion necessarily follows that speaking in tongues, far from being the evidence that a person has been baptized with the Holy Ghost, is no evidence of any state of grace whatever. When the Holy Spirit comes to abide He reveals His presence through the consciousness of the speaker. "Now, we have received, not the spirit of the world, but the Spirit from God, that we may know the things having been freely given to us by God" (1 Cor. 2:12, Lit. Trans.). And again, "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness unto us" (Heb. 10:14, 15). This is evidence of infinitely higher order than

physical demonstration, so far superior to it that comparison between the two is impossible, and which forever refutes the false dogma that speaking in tongues is the evidence of the baptism with the Holy Ghost. Indeed the Holy Spirit is not a person so insignificant that He has to give a sign to convince the seeker that He has come. It would be as reasonable to talk of lighting a candle in order to know whether the sun is shining. "An evil and adulterous generation seeketh after a sign," but those who have the Holy Ghost are conscious of His presence, lean upon Him by faith, and trust not in signs.

CHAPTER III.

THE DIVINE PURPOSE IN THE GIFT

"The manifestation of the Spirit is given to every man to profit withal" (1 Cor. 12:7).

"Spiritual gifts," says Matthew Henry, "are bestowed only that men may with them profit the church and promote Christianity." Dr. Clarke says: "Whatever gifts God has bestowed or in what various ways soever the Spirit of God may have manifested himself, it is all for the *common benefit* of the church; God has given no gift to any man for his *own private* advantage or exclusive profit." Dr. Hodge adds: "They are not designed exclusively or mainly for the gratification of their recipients; but for the good of the church. Just as the power of vision is not for the benefit of the eye, but for the man."

Thus exegetical authorities agree that God is not moved by caprice, but has wise reasons for every act and purpose in all He does. He grants no desire but for His glory and bestows no gift except to further His cause. What, then, was the divine purpose in the gift of tongues?

First, tongues had a typical meaning. The Feast of Pentecost, at which the gift of tongues was first conferred, and which was one of the three annual feasts of the Jews, was observed in remembrance of the giving of the Law. Pentecost with its "sound from heaven as of a rushing mighty wind," "tongues like as fire," and speaking "with other tongues as the Spirit gave utterance" was the antitype of what occurred on Mt. Sinai, when amid thunderings and lightnings and a thick cloud upon the mount, and the voice of the trumpet exceeding loud," God "descended upon it in fire" and gave the Law—accord-

ing to Jewish tradition in seventy languages. The Jewish Encyclopedia says: "The relation of the Jewish to the Christian Pentecost with its pouring out of the Spirit as an analogy to the giving of the Law in seventy languages is obvious." The International Bible Encyclopedia says: "The scenes witnessed at Pentecost were somewhat analogous to the events which occurred at the giving of the Law."

Therefore, Pentecost, aside from its literal meaning, was doubly symbolical. It marked the final closing or fulfillment of the old dispensation and the formal opening or introduction of the new. Holding this unique position in history, Pentecost with its intricate and peculiar phenomena will never be repeated; and none of the physical signs which accompanied the first coming of the Holy Ghost, surrounded by such circumstances, have ever been fully reproduced. Hence, Scribners' Dictionary of the Bible says: "That His coming was overwhelming in suddenness and intensity, and was attended by physical signs not repeated in their fulness on any later occasion, is not less credible than the reality of the 'promise of the Father' and of its fulfillment." "What is more natural," says G. T. Purvis, "than that the Spirit, in inaugurating the church, should indicate the universality of the Messianic reign, which was to find ultimate expression in the praises to God of all mankind? The symbolism of the sound like wind from heaven was manifestly appropriate to denote the coming of the Spirit. It indicated his source, his power, his mysterious, invisible operation. The fire-like appearance of the tongues emblemized the purifying character of his influence (comp. Matt. 3:11). The tongues themselves, distributed on the heads of the disciples, indicated . . . that boldness of access was now their privilege, so, as we have seen, the form of the inspired utterances expressed the truth that not a Jewish but a universal kingdom of God had been established." After speaking on the relation of Pentecost to the giving of the Law, Matthew

Henry says: "Fitly, therefore, is the Holy Spirit given at that feast, in fire and tongues, for the promulgation of the evangelical law, not to one nation, but to every creature."

That the manifestation of tongues at Pentecost, like much of its other phenomena, had a typical meaning all well informed Bible students will admit; and we believe that the same is true in regard to the manifestations at Cæsarea (Acts 10:44-46) and at Ephesus (Acts 19:1-7). "Chrysostom understood," says The Bible Commentary, "that in the first instance Baptism was accompanied by a gift that appealed to the senses, in gracious condescension to a generation which had little capacity for discriminating spiritual gifts." Jacobus says: "The miraculous gift was imparted not only for itself, but also . . . to aid in breaking down the wall of separation between Jews and Gentiles which had been kept up so much by the difference of speech."

Thus it appears that a leading purpose of tongues was to break down Jewish prejudice and to convince the sons of Abraham that God had "also to the Gentiles granted repentance of life." Tongues were received at Jerusalem by the Jews, at Cæsarea by the Romans, and at Ephesus by the Greeks. Just as the kingship of Jesus was written on the cross in the three popular languages of the day, so was the universality of His kingdom represented by the impartation of tongues to the three leading nations.

Again, tongues were given for the immediate promulgation of Christianity. The Biblical Theological and Ecclesiastical Cyclopædia observes: "The prevalent belief of the Church has been that the disciples received a supernatural knowledge of all such languages as they needed for their work as evangelists." Dr. Hodge says: "The gift of tongues was designed among other things, to facilitate the propagation of the Gospel, by enabling Christians to address people of various nations each in his own language." Thus when at Pentecost the use of the

gift by those under the dynamic influence of the Holy Ghost was witnessed by "devout men out of every nation under heaven," who declared, "we do hear [understand] them speak in our languages the wonderful works of God," three thousand were converted to Jesus Christ. The Bible Commentary says: "The first use of the gift was to magnify God. The benefit of Christ's Death and Passion, His Resurrection and Ascension, were doubtless set before them. The effusion of the Holy Ghost taking place just when Jerusalem was most full of strangers from all parts of the world insured a widely spread knowledge of the fact, preparatory to the teaching of the apostles." Dr. Clarke observes: "At the building of *Babel* the language of the people was *confounded*; and in consequence of this, they became scattered over the face of the earth: at this *foundation of the Christian Church*, the gift of various languages was given to the apostles, that the scattered nations might be gathered and united under one shepherd and superintendent of all souls."

Concerning the bestowment of the gift upon the twelve at Ephesus, Matthew Henry says: "This was intended to introduce the Gospel at Ephesus (called by James the foremost city in Asia i. e. Asia proper) and to awaken in the minds of men an expectation of some great things from it; and some think it was further designed to qualify these twelve men for the work of the ministry, and that they were the elders of Ephesus to whom Paul committed the care and conduct of the church. They had the Spirit of Prophecy, that they might understand the mysteries of the kingdom of heaven themselves, and the gift of tongues that they might preach them [the mysteries of the kingdom of heaven] to *every nation and language.*" Dr. Clarke says of the same incident, "They received the miraculous gift of different languages; and in those languages they *taught* to the people the great doctrines of the Christian *propheteuon, prophetied*, as it is used above."

It is plain from the facts presented in this discussion that

the divine purpose in tongues was twofold. They symbolized certain things and were used as the vehicle of the Holy Ghost to convey an intelligent message of salvation. This latter purpose was prominent at Pentecost, at Ephesus, and, when properly used, at Corinth, which according to Hodge "was almost as much a polyglot community as Jerusalem." The gift Vincent says, "was closely connected with prophesying." A proper understanding of these facts will refute false claims in regard to the purpose or office of tongues and prevent much confusion on the subject, which at sundry times has wrought great havoc to the work of God.

CHAPTER IV.

PAUL'S ESTIMATE OF THE GIFT

"Now, concerning spiritual gifts, brethren, I would not have you ignorant" (1 Cor. 12:1). Thus the apostle begins his treatise on the gifts of the Spirit, and a more appropriate text for the present discussion could not be found in all the Scriptures. Knowledge strengthens the truth, but to heresy it deals a death blow. Paul's estimate of the gift should be our estimate. It is well to major in those subjects which inspiration emphasizes and to consider less important those things which it does not stress. Perhaps no one verse of Scripture better sums up the apostle's estimate of the gift of tongues than 1 Cor. 14:19, where he states that in the church he had rather speak five words that were understood than ten thousand words in a language not intelligible to the hearers. The Pulpit Commentary says: "No disparagement of the prominence given to glossolaly could be more emphatic." In the thought of some, the only reason that Paul did not forbid the use of tongues altogether was the spiritual immaturity of the Corinthians, who, like some today, judged their spiritual status by their ability to speak in tongues. On this point The Pulpit Commentary remarks: "All that can be said of glossolaly is that it is not to be absolutely forbidden so long as the conditions which St. Paul laid down for its regulation (1 Cor. 14:27) are observed." But it continues, "This rule alone tended to extinguish the disorderly exhibition of 'tongues.' To control the passion which leads to it is, sooner or later, to stop the manifestation—a result which St. Paul would probably have

been the last to regret, when its purpose had been accomplished."

Paul's estimate of the gift becomes the more apparent in the light of his entire treatise on the subject.

1 First, his estimate of the gift is shown from the rank to which he assigns it in his classification of the gifts. This is held to be true by all reputable authorities, of whom we quote a few. The Bible Commentary says: "In this list of gifts the utterance of tongues is placed last as being least." Matthew Henry says: "They are placed here in their proper rank, those of most value first. What holds the last and lowest is diversity of tongues." Smith's Dictionary of the Bible says: "The comparison of the gifts in both lists given by St. Paul (1 Cor. 12:8-10, 28-30), places that of tongues and the interpretation of tongues lowest in the scale." The Biblical Theological and Ecclesiastical Cyclopædia agrees with this and adds: "They are not among the greater gifts which men are to 'covet earnestly.'"

2 Again, Paul's estimate of the gift is shown from his comparison of it with prophecy. He preferred the greater gift of prophecy to that of speaking in tongues (1 Cor. 14:5), which was dependent for its exercise on the gift of interpretation (1 Cor. 14:28). He instructed merely not to forbid the proper use of tongues, but exhorted to covet the gift of prophecy (1 Cor. 14:39). In the absence of learned hearers tongues spoke to God only (1 Cor. 14:2, 16), who already knew the thoughts and intents of the heart; but prophecy spoke to men to edification, to exhortation, and to comfort (1 Cor. 14:3). Tongues edified one's self; but prophecy edified the church (1 Cor. 14:14), which is the real purpose for which gifts are bestowed and the highest service they can render. Tongues, which signified divine displeasure and judgment (1 Cor. 14:21), were a sign to the unsaved; but prophecy, which denoted God's favor and blessing, was a sign to Christians (1 Cor. 14:22). Tongues

contributed to failure (1 Cor. 14:6, 11), as shown by his arguments from analogy (1 Cor. 14:8, 9), from reason (1 Cor. 14:14-17), and from experience (1 Cor. 14:23). But prophecy contributed to success (1 Cor. 14:24, 25). Tongues were to be used, if used at all, with great restriction; but prophecy could be used with comparative freedom (1 Cor. 14:27-31).

3 Finally, the apostle's estimate of the gift of tongues is shown from his comparison of it with love, if it be permissible to speak of its being compared with a thing so vastly superior. Love is the "more excellent way" (1 Cor. 12:31) and the *sine qua non* of Christian experience. "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal" (1 Cor. 13:1). Matthew Henry says: "The apostle specifies first this gift, because hereon the Corinthians prided themselves and despised their brethren." Scribners' Dictionary of the Bible remarks: "The tongues which Paul has put last in the order of precedence come first in the order of depreciation." "It is remarkable," says The Pulpit Commentary, "that here again he places 'tongues' even in their grandest conceivable development on the lowest step in his climax." Whedon says: "The central gift of Christianity—not transient but permanent—the diamond excellence of which all other virtues are a phase—is love." The Bible Commentary says: "The writer wishes to show that, compared with the steady-shining star of inextinguishable love, this too attractive tongue utterance was a fleeting meteor flash." Love conduces to humility (1 Cor. 13:4), but tongues conduced to pride. Love promotes order (1 Cor. 13:5), but tongues promoted confusion (1 Cor. 14:23, 26, 33). Love denotes manhood (1 Cor. 13:11), but tongues denoted childishness (1 Cor. 14:20). Love is permanent (1 Cor. 13:13), but tongues were transient (1 Cor. 13:8).

It may not be inappropriate to close this chapter with the following quotation from Fletcher of Madeley: "If God in-

dulge you with ecstasies and extraordinary revelations, be thankful for them; but be not exalted above measure by them. Take care lest enthusiastic delusions mix themselves with them; and remember that your Christian perfection does not so much consist in building a tabernacle upon Mount Tabor, to rest and enjoy *rare sights there*, as in resolutely taking up the cross and following Christ to the palace of a proud Caiaphas, to the judgment hall of an unjust Pilate, and to the top of an ignominious Calvary."

CHAPTER V.

THE INCONSISTENCY OF SEEKING THE GIFT

Some perhaps would resent the idea of seeking tongues, but claim that they are seeking the baptism with the Holy Ghost, the evidence of which, they allege, is speaking in tongues. But to seek the Holy Ghost with the understanding that they are not to consider that He has come till they have spoken in tongues is one and the same thing as seeking tongues, and in the last analysis *is* seeking tongues.

The inconsistency of seeking tongues is seen, first, from the fact that such an attitude is unscriptural. It is useless to quote, "Covet earnestly the best gifts" (1 Cor. 12:31), in defense of such a position. The Greek term *zeloo* here translated "covet earnestly" has the same form in both the second person plural of the present indicative and the second person plural of the present imperative; and, therefore, may here be correctly translated, "Ye earnestly covet." Dr. Clarke comments on this verse as follows: "Some think that this verse should be read *affirmatively*, *Ye earnestly contend about the best gifts*; but I show you a more excellent way; i. e. get your hearts filled with *love to God and man*." But even as it stands in the Authorized Version it gives no warrant for seeking tongues. It says to covet the *best* gifts; while exegetical authority is overwhelmingly agreed that tongues is the very *lowest* and *least*. Neither is such an attitude justified by Paul's statement, "I would that ye all spake with tongues" (1 Cor. 14:5). Dr. Clarke paraphrases upon this verse as follows: "I do not restrain you to prophesying or teaching though I prefer that; but I give you full permission to speak *Hebrew* whenever

it is proper; and when one is present who can interpret for the edification of the church; provided yourselves have not that gift though you understand the language."

The inconsistency of seeking tongues is seen, again, from the improbability of the genuine gift's being received. "The fact that any office existed in the apostolic church," says Hodge, "is no evidence that it was intended to be permanent." Smith's Dictionary of the Bible says the gift of tongues belonged "to a critical epoch, not to the continuous life of the church." Matthew Henry says: "The extraordinary gifts on which the Corinthians valued themselves, were only to edify the church on earth and that not during its whole continuance in this world." Jacobus says: "Tongues and 'prophecies' are to 'cease' to be exercised. There shall be no further use of these gifts." Neander says: "We must distinguish between such gifts as are repeated throughout all time, and such as involved the supernatural also in form according to the peculiarity of the first century . . . But we, at any rate recognize in those gifts the types of such as shall exist always in the Christian church, only, indeed in another form."

To "distinguish between such gifts as are repeated throughout all time" and those especially suited "to the peculiarity of the first century," and to recognize the latter as "*types* of such as shall exist always in the Christian Church" is, we believe, the true solution of the problem. An illustration is contained in the earlier and the latter meaning of the prophetic office. The Greek word for prophecy, *propheteia*, is derived from two other Greek words, *pro*, before, and *phemi*, to speak, and means to speak before. The two ideas conveyed by the word are to foretell future events, and to speak before an audience. It is in the former sense of the word that the office of prophet has been divinely abolished, and in the latter sense that it will be perpetuated throughout the church age. The true prophet today is a "forth-teller" rather than a "fore-teller." His work

is to publicly expound the Revelation that has already been given instead of adding to that "more sure word of prophecy." Now and then some one arises claiming to be divinely inspired to forecast the future, but the course of events which follows disproves his claim utterly and attaches infamy and lasting disgrace to his name. Likewise, that some receive great illumination and help from God in the mastery and use of languages, both ancient and modern, we firmly believe; but that any now receive the gift of languages as they did at Pentecost, we as firmly *disbelieve*. The most reasonable position is that the gift of tongues, in its original form, like the office of apostle and prophet, has served its purpose and faded out of the church.

This conclusion is drawn from the teaching of Scripture and the history of the church. "Whether there be tongues, they shall cease" (1 Cor. 13:8). No amount of human authority could add to the strength of the statement. But to prove that we are not wresting Scripture from its accepted meaning, we quote from two of the many Bible exegetes that hold this view. Kittos Cyclopædia of Biblical Literature says: "The gift of tongues was to cease" (1 Cor. 13:8). Dr. Clarke remarks: "The miraculous gift of different languages, that also shall cease, as being unnecessary."

In opposition to this view some will probably quote, "These signs shall follow them that believe . . . they shall speak with new tongues" (Mark 16:17). It happens, however, that the verb "believe" is written in the Greek as an aorist participle; and the passage may be correctly translated: "These signs shall follow those *having believed*," which would apply it to the first disciples of Christ rather than to His later followers. After paraphrasing this statement to read, "Will go with them that have believed," the Bible Commentary says: "The generality, not the permanence, of the gift is implied: signs would

be needed for the first establishment of the faith, which once received rests on other evidence internal and external."

But even as the passage stands in the Authorized Version, it was amply fulfilled in the early church and consequently requires no further fulfillment. On this point Kitto's *Cyclopædia of Biblical Literature* says: "It was promised by Christ to believers . . . and fulfilled at Pentecost." Smith's *Dictionary of the Bible* says: "The promise of our Lord to His disciples, 'They shall speak with new tongues' (Mark 16:17), was fulfilled on the day of Pentecost, when cloven tongues like fire sat upon the disciples, and 'every man heard them speak in his own language'" (Acts 2:1-12). The *Pulpit Commentary* says: "Such evidences were necessary in the first dawn of Christianity, to attract attention to the doctrine, but our Lord's words do not mean that they were to be in perpetuity, as a continually recurring evidence of the truth of Christianity."

The history of the church furnishes no well authenticated instance of the genuine gift of languages since the days of the apostles, but an abundance of proof to the contrary. Stanley says: "In its energy and universality it was peculiar to the Christian society of the apostolic age." Vincent says: "As a fact it soon passed away from the church. It is not mentioned in the Catholic or Pastoral Epistles. A few allusions to it occur in the writings of the fathers of the second century." The *Bible Commentary* says: "Within a short time after the apostolic age, the gift appears to have been withdrawn; the last notice, indeed the only one in the early Father's, is in Irenæus." *Scribners' Dictionary of the Bible* says: "There is no clear evidence of tongues as a religious phenomenon anterior to New Testament times, nor of their survival in the early church after the apostolic age. That the gift of tongues really survived even down to the time of Irenæus, is, in the absence of corroborating testimony, difficult to believe." *Scribners' Dictionary of the Apostolic Church* says: "The passages quoted from Irenæus

and Tertullian are not convincing proofs that the practice was in vogue in their own times, while Chrysostom in the 4th century is unable to explain what its real nature was."

The fact that the many revivals of pure religion which have swept over the world since apostolic days have witnessed no bestowal of the genuine gift of tongues, is to me evidence that it was not intended to extend this side of the early days of Christianity. In the darkest periods of the world's history there were those who possessed the experience of full salvation. Why were not genuine tongues likewise manifested, if God intended them to be permanent? Their absence is significant.

If it be argued that the arguments used to eliminate the gift of tongues apply with equal force to the baptism with the Holy Ghost and to all the gifts of the Spirit; we answer that the baptism with the Holy Ghost is an integral part of Christian experience and is, therefore, essential in all time, while the gift of tongues is not; and that the usefulness of the church demands the employment of other gifts during its entire course in this world, while this is not the case with the gift of tongues, which has already served its purpose. If it be said that the gift of tongues must be in the church in order to constitute it a complete body, we answer no more so than the offices of apostle and prophet. The gifts of the Spirit are in the sovereignty of God, who most surely has the ability to withdraw such of them as have served their purpose, without disfiguring His church. No sensible person can conscientiously claim to be an apostle or prophet in the original sense of the office; and we should regard those persons who profess to have the gift of tongues with the same suspicion that we regard those who profess to be apostles and those who claim divine authority to forecast the future.

CHAPTER VI.

THE POST-APOSTOLIC HISTORY OF TONGUES

The gift of tongues which God set in the early church for a definite purpose, soon passed away; and has had no counterpart in the gibberish or later movements purporting to have the gift. The last, and only accredited, mention of its existing in the time of the Church Fathers is contained in the writings of Irenæus, who says that many of his contemporaries were heard to speak in all kinds of tongues. Competent authorities, however, question that the genuine gift existed even down to this time; and regard the statement of Irenæus as a reference to the indistinct mutterings of the Montanists, a sect outside of the church, among whom Tertullian took refuge.

The Montanists, who were so called after their founder, Montanus, arose in Asia Minor about the middle of the second century. Montanus had been a priest in the pagan worship of Cybele. When he accepted Christianity he parted with the essential elements of his old faith, but bore the scars which it had made upon him into the fray of his new battle field. He was still the prophet and visionary. He was not a thinker, nor of much importance intellectually, but he soon developed an exalted idea of his own mission and claimed to be in a very special sense a prophet of God; as did also his two feminine associates, Prisca and Maximilla, who each had left her husband to join Montanus.

The Phrygian followers of Montanus were firm believers in the preternatural, and no claim of priestly gifts was too extravagant for their blind devotion. Like Montanus, they accepted the theory of Christianity with no uprooting of their

natural passionate love of the marvelous and steadfast confidence in a perpetual prophecy by divinely inspired persons.

The Montanists proclaimed that the age of the Holy Ghost and the millennial reign had been established in a village of Western Phrygia, which was termed by them the New Jerusalem. They asserted as their own monopoly the continuity of revelation, and held that this new age introduced by tongues was superior to that of Christ and His apostles. They prohibited second marriage and even went so far as to oppose all marriage. Paul, they said, gave certain instructions rather by permission than in the name of God; that he tolerated marriage because of the weakness of the flesh, in the same manner as Moses permitted divorce; and, if Christ has abolished that which Moses commanded, why should not the Holy Spirit forbid that which Paul allowed. Some of them claimed that their founder taught dissolution of marriage, and that as soon as Prisca and Maximilla recognized the Spirit they abandoned their husbands.

It is not surprising that Eusebius considered the Montanists incorrigible heretics and stood squarely with the church in condemning them.

Tongues broke out again in the fourth century at Constantinople. There were wild, inarticulate cries with little or no meaning, accompanied by almost convulsive gestures. The situation was "met by Chrysostom with the sternest possible reproof."

No more is heard of tongues for nine hundred years. In the thirteenth century they appeared among the Fratricelli, a branch of the mendicant order, known in history as Franciscans or Gray Friars, founded by the Roman Catholic monk, Francis of Assise. The Fratricelli affirmed that St. Francis was the angel spoken of in Rev. 14:6; that the Gospel of Christ was to be displaced in 1260 by a book that was published under the name of the abbot Joachim, which they called

the Gospel of the Holy Spirit or the Everlasting Gospel; and that this new gospel was as superior to the Gospel of Christ as the sun is to the moon in brightness or the kernel is to the shell in value. The ministers of this "reformation" were to be barefooted friars.

In 1688 five or six hundred Frenchmen of both sexes, known in history as Camisards or French Prophets, announced they were prophets inspired by the Holy Ghost, and possessed numerous gifts of the Spirit including that of speaking in tongues. In 1706 they went to England, where they made converts to their faith. Persons would go through several fasts of three days each after which they were possessed with an involuntary twitching of the muscles which caused violent agitations of the head and limbs. The individual would stagger, fall to the ground, close his eyes, and heave his breast. Then would follow, sometimes for two hours, the demonstration of tongues. Very frequently when the demonstration ceased the subject would have no recollection that it had occurred. This "prophetic inspiration" was communicated to others by laying on of hands and breathing upon them.

According to the claims of these "prophets," lights in the sky would guide them to places of safety, voices sang encouragement to them, shots and wounds were often harmless, those entranced fell from trees without hurt to themselves, they shed tears of blood, and even pretended to raise the dead. For this last experiment they fixed upon one of their own number, who was to rise on a certain day; but needless to say, he did not rise.

Notwithstanding their claims to extraordinary spiritual endowments the Camisards were guilty of great cruelties in war and some were even basely immoral.

Tongues again appeared in France about 1730 among a sect known as Jansenists, or Convulsionaries, as they were sometimes called from their strange demonstrations. A certain

Francis of Paris, whom the Jansenists considered superbly pious because of his extravagant asceticism, had been buried in the church yard of St. Medardus, in a suburb of Paris. His tomb became the meeting place of the Jansenists. At this tomb multitudes of people gathered to participate in a spurious religion which was half hero worship. Fanatical prayers were offered, false doctrines were preached, and meaningless but dangerous prophesyings were uttered. These enthusiasts threw themselves into the most violent contortions of body, rolled about on the ground, imitated birds, beasts, fishes; and, when completely exhausted went off in a swoon.

The United Society of Believers in Christ's Second Appearing, commonly called Shakers, arose as a distinct body about 1747 under the ministry of James Wardley, who till then had been a Quaker. Wardley, who claimed to receive supernatural visions and revelations, amassed a band of followers that had no particular mode of worship, but claimed to be governed as the Holy Spirit dictated. They spoke in tongues and indulged in all manner of excesses similar to those of the French Prophets, back to whom they traced their origin.

Some ten years later Ann Lee adopted Wardley's views, joined the society, and was chosen as its head. According to her claim, while being examined by four clergymen of the Established Church she spoke to them for four hours in seventy-two tongues. The society called her Mother Ann, but she called herself Ann the Word. She claimed to be the second incarnation of Christ. It was said that the necessity of this appearing of Christ in female form resulted from the bisexuality of Deity, shown from His creating man male and female "in our image," and the dual nature of Christ. They held that in Jesus, born of a woman the son of a Jewish carpenter, were the male manifestation of Christ and the first Christian Church; and in Mother Ann, the daughter of an English blacksmith, were the female manifestation of Christ and the second

Christian Church; that she was the bride ready for the Bridegroom, and in her the promises of Christ's second coming were fulfilled; that this second coming in Mother Ann was the true resurrection state, and a physical resurrection was to be repudiated as repugnant to science, reason, and Scripture.

After her death children told of visits to cities in the spirit world and gave messages from Mother Ann. After giving the "believers" warning the spirits departed from them in 1847.

Tongues made their appearance in Wales about 1760 among the Jumpers, also called Barkers from the incoherent guttural sounds which they made. After being repudiated by English Methodism, they came to America. Men and women are said to have crawled about on all fours snarling, growling, snapping their teeth, and barking at the base of trees, which they called "treeing the devil."

Among the thirteen Articles of Faith held by Mormonism is expressed a belief in apostles, prophets, visions, tongues, interpretation of tongues, and that the Book of Mormon is the word of God. Joseph Smith, who founded the sect in 1830, claimed to have received a revelation and a command authorizing him to reintroduce and restore the polygamous condition tolerated among tribes of antiquity. Hence, polygamy became a part of their creed and was practiced by their leaders and people. When in 1862 the Federal government legislated against the system, the Mormons contested the constitutionality of the law on the ground that it was in effect an infringement on *religious* freedom. And it was not until after the constitutionality of laws forbidding a plurality of wives was confirmed by the Supreme Court that Mormonism adopted as a binding rule the Woodruff manifesto militating against plural marriage.

After having been indicted for perjury and adultery, Joseph Smith was killed in jail on June 27, 1844. Brigham Young, a successor of Smith who died August 29, 1877, was reputed to

have left between \$2,000,000 and \$3,000,000, twenty-four widows, and forty-four children.

About 1830 tongues broke out in the west of Scotland under the ministry of Rev. Edward Irving, a Scottish preacher of the Presbyterian denomination. He later became the pastor of Caledonia Church in Regent Square, London, which became noted for those demonstrations that were hailed as apostolic gifts. Certain persons, principally illiterate women, whose minds had been strained to a preternatural tension by brooding over one thought and long eager expectation, uttered mysterious sounds that seemed to Irving as language almost angelic, but which to disinterested observers seemed as only the babble of deranged minds.

Irving was tried for heresy and deposed from the ministry of his church. Among other things he was charged with maintaining the sinfulness of Christ's nature. A sublime display of oratory is said to be the only defense that he offered at the trial. After his expulsion from the Presbyterian Church his followers were organized into the Catholic Apostolic Church, with an elaborate hierarchy of apostles, prophets, and priests.

The present movement for the promotion of tongues, which denominates itself the Pentecostal Movement; but which is commonly and properly called the Tongues Movement, arose near the close of the nineteenth century. It claims to have over a million members, about three thousand ministers and workers in the homeland, and more than five hundred missionaries on the foreign field. Reliable statistics, however, show that the movement lost nearly twenty-five thousand members last year. It is so badly divided, sometimes into five or six and even as many as eleven factions in one city, that a uniform statement of doctrine is impossible. One faction denies the trinity of the Godhead, and holds that the terms "God" and "Holy Spirit" are but different titles of Christ. This party baptizes with water, in the name of the Lord Jesus only, for

the remission of sins; at which time they claim to receive the Holy Ghost, whom their theory makes a nonentity. Seemingly this faction advocates but one work of grace, others advocate two, and still others advocate three; the tendency at present seems to be toward suppression or counteraction. Regardless of other differences, the rank and file of the leaders and the people in the majority of the factions dogmatically agree that the baptism with the Holy Ghost is evidenced by the physical sign of speaking in tongues. This speaking in tongues, which they allege constitutes the evidence that one has received the Holy Ghost, is distinguished from the gift of tongues. It assumes its belief in Pentecost as a recurring phenomenon with all its signs and manifestations. It professes to be the latter rain promised by Jehovah, and claims more manifestations of the supernatural than was experienced by the church in apostolic days; more trances, more healing, more visions, more dreams, more prostrations, more tongues; it even claims to raise the dead. Some have gone, in firm belief that they possessed a language, to the foreign field, where they were rudely disillusioned and made unspeakable shipwreck.

Thus it is seen that every revival of tongues this side of the early church has been associated with wild disorders, but none more so than the present one. Perhaps no other religious movement in the history of the world has, in so short a time, led so many people into such hopeless fanaticism or given rise to such an amount of vagaries in practice and immorality in life.

CHAPTER VII.

THE PROBABLE ORIGIN OF MODERN TONGUES

It is a mistake to assume that any demonstration is due to the influence of the Holy Spirit merely because it is mysterious in nature or is enacted by professed Christians. Even good people have become the subjects of strange demonstrations, which could not possibly have been of God. We have been much impressed with this fact while doing research work preparatory to the writing of this volume. Of the many incidents with which we have been confronted we mention two by way of introduction, which though surpassingly strange, were obviously not of divine origin.

In a book entitled "Treatment by Hypnotism and Suggestion" C. L. Tuckey says: "Dr. Brown-Sequard relates a remarkable case of ecstatic catalepsy in a girl whom he was called in to see. She lived in Paris, close to the Church of St. Sulpice, and every Sunday morning at eight o'clock when the bell began to ring, she used to rise from her bed, mount the edge of her bedstead and stand there on tiptoe until the bell sounded at eight in the evening, when she returned to her bed. The board on which she stood was curved and polished, and it would have been impossible for the most athletic man to have remained on it in such a position for more than a few minutes at a time. While standing there she was utterly unconscious of her surroundings, and continued murmuring prayers to the Virgin all the time, her hands clasped, her eyes fixed, and her head slightly bent. Some of the bystanders were skeptical, and Dr. Brown-Sequard, to put her to the test, applied a strong interrupted current to her face. She showed no

signs of pain; but the muscles reacted energetically, and her intonation was slightly affected. The girl was weak and anemic, and was so thoroughly exhausted by her Sunday exertions, that the remainder of the week she could only lie helpless in her bed."

Mr. Wesley in one of his Journals says: "The Minister of the parish informed us that a strange disorder has appeared in his parish . . . a boy was taken ill, and so continues still. In the end of January or beginning of February, many other children were taken, chiefly girls and a few grown persons. They begin with an involuntary shaking of their hands and feet. Then their lips are convulsed; next their tongue which seems to cleave to the roof of their mouth. Then their eyes are set staring terribly, and the whole face variously distorted. Presently they start up and jump ten, fifteen, or twenty times together straight upward, two, three, or more feet from the ground. Then they start forward and run with amazing swiftness, two, three, or five hundred yards. Frequently they run up like a cat to the top of a house and jump on the ridge of it as on the ground: but wherever they are they never fall or miss their footing at all. After they have run and jumped for some time, they drop down as dead. When they come to themselves, they usually tell when and where they shall jump and to what places they shall run . . . While we were talking she [a young woman] cried out, 'Oh! I have a pain in my foot: it is in my head: it is here, at the bending of my arm: Oh! my head, my head.' Immediately her arms were stretched out and were as an iron bar: I could not bend one of her fingers; and her body was bent backward, the lower part remaining quite erect; while her back formed exactly a half circle, her head hanging even with her hips. I was going to catch her, but one said, 'Sir you must let her alone; for they never fall.' But I defy all mankind to account for her not falling, when the trunk of her body hung in that manner . . . Who-

ever can account for this on natural principles, has my free leave; I cannot: I therefore believe, if this be in part a natural distemper, there is something preternatural too: yet supposing this, I can easily conceive, Satan will so disguise *his* part therein that we cannot precisely determine which part of the disorder is natural, and which is preternatural."

For at least four reasons we are convinced that modern tongues are not of divine origin.

1. *The attitude of orthodox Christianity.* From the days of Eusebius and Chrysostom to the present hour orthodox Christians have been squarely arrayed against the tongues theory. Mr. Wesley, one of the sanest and most spiritual men of the entire Christian era, and who opposed the teaching of the French Prophets, gives the following advice which deserves to be written in letters of gold: "Do not hastily ascribe things to God. Do not easily suppose dreams, voices, impressions, visions, or revelations to be from God. They may be from Him. They may be from nature. They may be from the devil . . . If you look for anything but more love, you are looking wide of the mark, you are getting out of the royal way. And when you are asking others, 'Have you received this or that blessing?' if you mean anything but more love you mean wrong; you are leading them out of the way and putting them on a false scent. Settle it then in your heart, that from the moment God has saved you from all sin, you are to aim at nothing but more of that love described in the thirteenth of 1 Corinthians. You can go no higher than this till you are carried into Abraham's bosom." Likewise today all competent and reputable exegetes are utterly averse to the position and phenomena of the tongues people.

2. *The method of attainment.* Dr. Smith, speaking of the manifestation of tongues in the early church, says they were "bestowed on men in full vigor and activity, preceded by no frenzy, followed by no exhaustion." This is quite different

from the manner in which tongues have been received in subsequent times. Since the days of the early church tongues have appeared during times of intense excitement only, and many times after seasons of physical and mental torture. This was true of the French Prophets, the Jansenists, the Shakers, the Jumpers, the Irvingites, and is true of the present movement. It has been said that the religious and philosophical literature of the Orient, and especially of India, is replete with passages, extracts from which would form a working manual for the artificial attainment of ecstasy. Among other things the subject is told to repeat a certain monosyllable while the Supreme Being is contemplated. Such practices, which are recognized by those skilled in hypnotism as effective in producing autohypnosis, resemble very much the instructions given to seekers in some tongues meetings. They are told to "Praise Him!" to say "Glory! glory! glory!" or "Hallelujah! hallelujah!" with the result that from hypnotic influence or its rapidity of motion the tongue makes some indistinct sounds, which exercise is pronounced speaking in tongues. Away with such sophistry! It is nothing less than unpardonable ignorance or diabolical hypocrisy! One of their own number has said that the most competent workers in the tongues movement "have the poorest success in getting the seekers through to speaking in tongues." He adds: "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."

It seems incredible that any intelligent person would attribute phenomena produced under such circumstances to the influence of the Holy Spirit.

3. *Their essential nature.* Even if, as some one says, "We judge the gift, not by the name of the horse that drew it, but by its value after we receive it," our verdict must still be against the divine origin of modern tongues. There is not a

single well authenticated case of the genuine gift since the days of the early church. It is apparent to all, except those blinded by a desire to sustain a pet dogma, that the gibberish of the present movement, which is neither understood by the speaker nor the hearer, has nothing in common with the tongues exercised at Pentecost, when the multitude exclaimed, "How hear [understand] we every man in our own tongue wherein we were born."

The eminent psychologist George Albert Coe says: "Certain tongue-speakers, believing that their gift prepared them to preach the Gospel in non-Christian lands without preliminary study of the native languages, actually undertook such a preaching mission. They had a rude disillusionment."

The late Dr. W. B. Godbey, than whom it would be difficult to find a more unprejudiced and saintly person, said: "After patient and faithful investigation in all the earth we have signally failed to find a solitary genuine case . . . Brother and Sister Garr received with others what they called the 'Gift of Tongues' in Los Angeles and they had supposed they had received the language spoken in India, where a hundred different nations speak a hundred dialects . . . This brother and sister went to India to find their people and preach to them. They went over the continent and entirely failed to discover a single person who could understand them. Brother and Sister Ryan of Salem, Oregon, concluded that they had the speech of the Japanese but on going to Japan they were unable to find a solitary native who could comprehend what they said. I am intimately acquainted with all of these people and for the Lord's sake . . . have sought to diagnose the matter and heartily appreciate everything that God is actually doing on all the earth . . . I have been with the movement from ocean to ocean even from the beginning and in the honesty of my heart have endeavored by His help to give the matter a fair investigation; but I repeat, I have signally failed to find

a solitary authentic case. I have made inquiries of others who have had broad opportunities to investigate, with the same result."

Thus over and again has it been shown that, when weighed in the balance of linguistic value, modern tongues are sadly wanting.

4. *The character of their adherents.* No movement should be held responsible for all the vagaries of its adherents, but when many of its members and especially of its leaders reach the same terminus, there undoubtedly exists between the movement and the terminus of its adherents the relation of cause and effect. It is a fact evident to all that will take the time to investigate that since the close of the apostolic age tongues have been associated with false doctrine, extravagant practices, and in many instances unChristian conduct. We have seen that Montanus claimed in a very special sense to be a prophet of God; as did his two feminine associates, who left their husbands to join Montanus; and that they claimed divine authority to abolish certain teachings of the Scriptures concerning marriage. We have seen that the Fratricelli declared that the Gospel of Christ was to be displaced by a book of their own writing, which they held to be vastly superior to the Bible. We have seen that the French Prophets claimed to be divinely inspired, indulged in excesses of no measured kind, and were guilty of great cruelties in war. We have seen that the Jansenists were half hero worshippers, false prophets, and even imitated the beasts of the field. We have seen that the leader of the early Shakers claimed to be the second incarnation of Christ and repudiated the doctrine of bodily resurrection. We have seen that the Jumpers impersonated dogs in their religious (?) exercise. We have seen that the Mormons place the Book of Mormon on a par with the Word of God, and that grave charges of unethical conduct have been

made against the most eminent leaders of the movement. We have seen that the founder of the Catholic Apostolic Church was charged with maintaining the sinfulness of Christ's nature and was expelled from the ministry of an orthodox church. But what of the present movement? Has it a better record? We think not. Its doctrinal errors are great and its claims are extravagant. It exalts signs above fruits and names what scarcely deserves to be called a jargon the Bible gift of tongues. It encourages kinds of demonstration that are both repugnant to sanctified judgment and forbidden by the Word of God. We agree with Dr. Clarke that "God grants no ungovernable gifts" and with the Pulpit Commentary that "mantic inspirations, the violent possession which threw sibyls and priestesses into contortions—the foaming lip and streaming hair and glazed or glaring eye—have no place in the self-controlling dignity of Christian inspiration."

As to the morality or rather immorality of this movement a volume could be written. On this point Dr. Godbey said: "A man in Dayton, Ohio, exercised this so-called gift of tongues while drunk. A young woman in Kansas City, notorious for her infidelity, also did the same. Following the request of the pastor, when teaching the Bible in Pasadena, California, I was explaining this 'tongue' movement and exposing its awful contradictions of God's Word when one of the preachers arose in the congregation, and contradicted me; he became angry and actually left the house in a rage. Under similar circumstances the same thing occurred when I was preaching in Peniel Mission at Fresno, California. Demonstrations of this kind show clearly that these people are mistaken in their claim to have the Baptism which our Lord gives with the Holy Ghost and fire."

Rev. E. E. Shelhamer, whose opportunities for observation have been wide, says: "A keen and impartial observer will discover in the Tongues Movement a subtle affinity almost akin

to sex stimulation. At first it takes the form of appreciation, but later, leads to infatuation. Perhaps this is one reason why there is so much scandal connected with it. Many of their leaders have been or are now living in unholy relations. I venture the assertion that there are more separated men and women in this movement than in any other on earth. And where an actual separation has not occurred yet in spirit, the sanctity of the marriage covenant is not as sacred as it should be. Men think it a light thing to neglect their families and honey around others. Women become bold and despise proper authority."

Cases similar to those just related have come under the observation of the writer. One such was a woman in Newport, Kentucky, who exercised what they call the gift of tongues while confessedly living in sin. Another was a tongues preacher living in Fredericktown, Missouri. He was taken from his work and placed in jail for improper relations with a young woman who had been living in his home. The young woman in question came into my meeting a few months before she was to become a mother and testified to having the Holy Ghost. Through the intercession of the girl's father the preacher was released from jail, and, as far as we know, continues to propagate his theory. Can any sane person honestly believe that a gift which can be exercised under such conditions as these is God given? Obviously modern tongues are not of divine origin. Whence then shall we look for their source? It is the judgment of the writer that modern tongues have a three-fold origin.

1. *With some it is feigned.* In some instances this dissimulation is so apparent that a person with ordinary powers of observation can readily detect it. An incident in "Adventures among the Mormons" by S. Hawthornwaite illustrates this fact and is a graphic reminder of the exercise of the "gift" in some modern tongues meetings. He says: "Some person in

the meeting has told an interesting story about Zion, then an excitable brother gets up to bear his 'testimony' the speed of speech increasing with the interest of the subject: 'Beloved brethren and sisters, I rejoice, and my heart is glad to overflowing—I hope to go to Zion, and to see you all there, and ta-ta-O, *me, sontro von te, sontro von terre, sontro von te, O me palassate te,* etc.'

On this phase of the subject Dr. Godbey said: "A woman spoke out in an unknown tongue and a Frenchman identified it as his language. It was really believed to be a genuine case until after two days the woman broke down with conviction and stood up to confess that she had played the hoax on them as French was her mother tongue. Similar cases occurred with other languages. In Oakland, California, a woman, speaking as they thought in an unknown tongue, was certified by a Chinaman who asserted that she spoke Chinese, consequently they took them both into a Chinese meeting and duly tested the matter; no one of the Celestials could understand a solitary word while the man who had said she had spoken Chinese also broke down and changed his *ipse dixit*, stating that he had been mistaken and knew not a word she said.

2. *With many it is psychological.* After a thorough examination of the subject as a whole, Lake, an able psychologist, gave the dictum that from the standpoint of this science there is nothing in itself unreasonable in uncontrolled or uncontrollable speech. Another psychologist states: "Spiritual excitement takes pathological forms when the interests are too few and the intellect is too narrow." The International Standard Bible Encyclopædia voices a truth recognized by many competent authorities when it says: "At times of intense emotional stress the memory acquires abnormal power, and persons may repeat words and even long phrases in a foreign language, although they may have heard them only once." Whedon correctly says: "Our systems are susceptible of preternatural won-

ders from the intense expectation of their coming upon us." George Barton Cutten in his "Psychological Phenomena of Christianity" says: "There are some persons who are constitutionally liable to ecstatic states; these are usually of a nervous or hysterical nature. Add to this absorbing contemplation upon or intense longing for some object, and conditions are ripe for ecstasy.

This we believe is the true source of the greater part of modern tongues; and, we think, explains why some people are honest in their profession of tongues. They are under a power of which they are ignorant, and consequently ascribe its effects to divine influence.

3. *With others it is Satanic.* On this point Dr. Godbey said: "When the movement first broke out in Los Angeles . . . Gorman Tufts, the first missionary sent from the Mount of Blessings to India . . . having returned was journeying in Eastern cities, there he saw the reports of these meetings in the West. In order to investigate the matter that there might be no misunderstanding he traveled across the continent and attended their meetings to his perfect satisfaction. He returned to New York and came to my meetings . . . Mr. Tufts told me that what he saw in Los Angeles virtually impressed him as identical with what he had seen among the devil-worshippers of India. I heard Brother Charles Stalker certify to a large audience in a Michigan campmeeting that the same thing is practiced by the devil-worshippers in Egypt. It is the same power as has been manifested in all ages by magicians, sorcerers, witches, Mormons, and especially present-day Spiritualists."

Facts of this nature together with the unethical conduct of many who possess the "gift" have made it inevitable for even tongues leaders to concede that the "devil can give tongues," and most of us that have attended tongues meetings have seen

expressions and manifestations so unearthly and Satanic in aspect that we feel the concession is fully justified. The reader will recall that when Jehovah turned Aaron's rod into a serpent, Pharaoh's magicians did the same with their rods; but Jehovah's serpent demonstrated its supernatural nature by swallowing all the magicians' serpents. Satan has ever since had a counterfeit for the real, but the genuine always shines in contrast with the spurious. Therefore, when we compare modern tongues with the Bible gift, our verdict in regard to the former must be SATAN'S COUNTERFEIT.

CHAPTER VIII.

AN EVALUATION OF THE PRESENT MOVEMENT

A prominent tongues writer says it is well to compare the present movement with Pentecost and see if the former has any of the ear marks of the latter. He adds: "If it has any such characteristics, it ought to be honestly considered; if not, it should be thrust aside as spurious. If it can not stand the acid test of Scripture searching, it should be guillotined with truth; if, on the other hand, it is Scriptural, it should have the support of all Christians that love God's full and complete truth."

We think it has already been demonstrated that the present movement is minus of "Pentecostal ear marks" and consequently utterly unable to stand the acid test of Scripture searching;" but that the justice of and the necessity for the guillotine may be the more apparent, we analyze more fully its doctrinal errors, its ill results, and its false claims.

It would be difficult, if not impossible, to find another movement purporting to be orthodox that abounds in so much doctrinal error as this one does. We have made mention elsewhere of its numerous divisions and that one faction denies the trinity of the Godhead. We now wish to call further attention to some erroneous teachings held by the rank and file of the majority of the tongues people.

1. *Concerning the nature of tongues.* It has been shown by sound exegesis that the tongues taught in the Bible were definite and intelligible languages. But the safeguarding of its own interests makes it inevitable for the tongues movement to dissent from this position. The author of a recent book on

tongues, whose arguments are pronounced "unanswerable," says: "Many say that if we get other tongues as the disciples did on the day of Pentecost we, ourselves, will understand in every case. Not so! In 1 Cor. 14:2 we see it is otherwise." It has been established in a former chapter that the Scripture to which he here refers does not mean that no man *living*, but rather no man *present*, understood the speaker; but it may not be out of place in passing to pause a moment to notice the inconsistency of this writer. He elsewhere says that there is a distinct difference between the speaking in tongues at Pentecost and the gift of tongues spoken of in First Corinthians; he here attempts to prove the nature of the tongues exercised at Pentecost by a quotation from First Corinthians, which, according to his theory, applies to the Corinthian tongue only. He further says: "No man understands with the natural ear unless possessing the gift of interpretation." Either from deliberate intent or awful stupidity he has overlooked the fact that on the day of Pentecost thousands understood quite distinctly without the gift of interpretation or even grace. He continues: "If all people knew what they were saying in the time of Paul, who talked in tongues, why did he urge them to pray that they might interpret their own speech?" The answer is easy; for as Dr. Clarke says, "We know that it is possible for a man to understand a language, the force, phraseology, and idioms of which he is incapable of explaining even in his mother tongue." On this point Dr. Hodge says: "The absence of the gift of interpretation does not prove that the speaker himself in such cases was ignorant of what he uttered. It only proves that he was not inspired to communicate what he had delivered. Had he done so, it would have been on his own authority, and not as an organ of the Spirit."

Speaking of the manifestation of tongues at Cæsarea, he says: "It does not say that those who spoke in tongues understood the tongues they spoke, just that they heard THEM

speak in tongues and magnify God." That the speakers did understand themselves is so inherently apparent that little or nothing would have been gained by the statement of the fact. It is evident that the bystanders understood; for to understand is the fundamental idea of the word *hear*. The Practical Standard Dictionary defines it, "to apprehend by means of the ear" while the principal New Testament term rendered "hear" is *akouo*, which also means to understand and is so translated in 1 Cor. 14:2. Thus it is clear that others understood them, and it is extremely absurd to assume that they did not understand themselves.

This writer even ventures to assert: "Neither did it say that on the day of Pentecost all tongues were understood, although some of them were." All that is necessary to refute this false statement is one verse of Scripture; namely, "And how hear we every man in our own tongues, wherein we were born?" (Acts 2:8). The Practical Standard Dictionary says: "*Each* and *every* make no exception or omission, and must extend to all." The language is unmistakable; all that spoke in tongues were understood.

The same writer gives a bit of his "experience." He says: "I started to pray again and soon prayed in an unknown tongue. Then it flashed on me, that I was getting the same kind of an experience that they got on the day of Pentecost." An unknown tongue, the same kind of an experience that they got on the day of Pentecost, when *every* one that spoke was distinctly understood! Well, consistency is yet a jewel—at least with some people.

Finally, he apologetically says: "I do not understand the Holy Ghost's speaking through men in other tongues Perhaps it looked a bit unreasonable to Balaam. God never explained why He spoke through the donkey; but that He did is the pertinent fact." That the ass was understood is a fact still more pertinent, and far more reasonable evidence

that God was speaking through the animal than it would have been if the animal had made only a strange noise. If a man contends that God has given him a language, we should insist that his speech be, at least, as intelligible as the speech of Balaam's ass.

Another error of these people, which should be discussed in this connection, is their teaching of different classes of tongues. A writer of note among them says: "Many folks fail to see that there is a distinct difference between speaking in other tongues as an evidence of the Baptism and speaking in other tongues as one of the gifts after having received the Baptism." Yes, a *great many* fail to see any difference here, in fact all competent exegetes of the Bible, and even some tongues people. In the first place speaking in tongues is no evidence that one has the baptism with the Holy Ghost or any state of grace whatever; and in the second place the distinction between the Pentecostal tongues and the gift of tongues is purely artificial. This writer continues: "I spoke in other tongues, when I received the Baptism in the Holy Ghost and at various times since, when under the power of the Spirit. But I do not claim to have the gift of unknown tongues." He acts wisely in not claiming the "gift of *unknown tongues*," because there is no such thing; but pray tell me where he gets his authority for so many classes of tongues. He spoke in tongues as an evidence of the baptism when he received the Holy Ghost; then at various times since, when under the power of the Spirit, he has spoken in tongues, which according to him was neither the evidence of the baptism nor the gift of tongues. At least three classes of tongues are here represented. Needless to say the Bible teaches no such vagaries.

2. *Concerning the purpose of tongues.* The prevalent belief of the church in all ages has been that the dissemination of the Gospel was the leading purpose in the bestowment of tongues. This is seen to be the correct position, not only from

the fact that they were so used in Bible times, but also from the fact that they first made their appearance when Jerusalem was filled with people from all parts of the known world. Orthodox theologians have ever held that, "Spiritual gifts are bestowed, only that men may with them profit the church and promote Christianity." Notwithstanding all this, according to a tongues writer, "the utility idea is not involved in the tongue question." If he is speaking of the present movement, we readily agree, because the phenomena which they call tongues cannot possibly be of use to any one; but if he is speaking of Scriptural tongues, we beg to dissent. That he is here only speaking again in self defense is the more apparent in the light of his statement elsewhere that tongues were "not FIRST given that they might make multitudes understand them That multitudes did understand them was the AFTERMATH and a LATER result." According to his theory the disciples waited in "loneliness like a brooding fog" till the Holy Ghost came, and not until after "the fact of their speaking in tongues was noised abroad" did the crowd assemble. Now we affirm that this is contrary to the Scriptural account. This idea of "loneliness like a brooding fog" is clearly disproved by a statement by the inspired historian that they "were continually in the temple praising and blessing God" (Luke 24:53). Further, we contend that a critical study of the Pentecostal narrative will establish that very probably the multitude assembled before the speaking in tongues began. Acts 2:6 may be correctly translated, "Now when *this sound occurred* the multitude came together and were confounded because each one understood the speaking of them in his own language." The *sound* to which the writer here refers was evidently the "*sound from heaven as of a rushing mighty wind*" mentioned in verse 2. It does not seem reasonable that the news of their speaking in other tongues would spread with sufficient rapidity to attract such an enormous multitude in so short a time as was

evidently done here, but it does seem reasonable that a great sound like a mighty cyclone would do so.

It is evident that the quotations which have been given in this connection represent a belabored attempt to "clear the way" for the presentation of theories peculiar to the tongues movement. Accordingly one of their official publications states: "The full consummation of the baptism of believers in the Holy Ghost and fire is indicated by the initial physical sign of speaking in other tongues, as the Spirit gives utterance." Another of their leaders writes: "I got the Baptism of the Holy Ghost with the Bible evidence of speaking in other tongues, as the Spirit giveth utterance." Still another says: "For many years I have thrown out a challenge to any person who can prove to me that he has the Baptism without speaking in tongues as the Spirit gives utterance—to prove it by the Word that he has been baptized in the Holy Ghost, without the Bible evidence, but so far no one has accepted the challenge." Evidently this preacher has stayed close to home, and we would advise him not to venture very far away, because his verdancy endangers him to an attack from the geese. The Bible nowhere teaches that tongues are the evidence of the baptism with the Holy Ghost; but, on the contrary, teaches that the Spirit's own presence constitutes the evidence. Tongues people themselves, if at all honest, must admit that the Bible records numbers of instances where people received the Holy Ghost without speaking in tongues; and they do admit that some speak in tongues, who do not have the Holy Ghost, and even say that under certain conditions the devil will give a person tongues. By what stretch of the imagination, then, can a sensible person claim that speaking in tongues is the evidence of anything?

"But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God" (1 Cor. 14:28). Some, who hold that speaking in tongues is not "the

one necessary evidence of the Baptism, but that it is just one of the manifestations of the Spirit that results from the Baptism," see in this Scripture a ground of justification for exercising their "gift" in private. Thus Rev. F. F. Bosworth says: "God graciously gave me this gift fourteen years ago, and nearly every day in prayer and worship I still speak in tongues, and it is one of the sweetest things in my Christian experience." One of the sweetest things in his Christian experience! Then his experience must be a sour affair. Such exercise as he here mentions can serve no purpose other than to keep its subject self-deceived. The instructions given by Paul apply to a genuine language. The individual is not told to utter indistinct sounds or to mutter, but to "speak" to himself, and it is elsewhere said that he "edifieth" himself; both of which ideas require that the speaker understood himself. Further, we think this verse is best understood in the light of the fact that it was a diplomatic attempt on the part of Paul to correct disorders in the public worship of the Corinthians, that had arisen from their placing undue emphasis on tongues.

3. *Concerning the universality of tongues.* The attempt of tongues people to prove their contention here has resulted in the misconstruction of no small amount of Scripture, some of which it is to be feared they have wrested "unto their own destruction." One such passage is, "When they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. 10:19, 20). It seems incredible that a person with ordinary intelligence would use this to teach tongues. It has no reference whatever to tongues, but to the wisdom and ability which God gave the early Christians when they were brought before the civil courts. They were divinely aided in making their defense, which most surely was not made in an unintelligible language.

Another of their favorite passages is Mark 16:17, 18, "These signs shall follow them that believe; . . . they shall speak with new tongues; they shall take up serpents," etc. The theological content of this passage has already been noted in a former chapter, but we might here add that the passage gives no more authority for speaking in tongues than it does for taking up serpents. The apostolic church spoke in tongues when necessity required it; and Paul, when a viper "fastened on his hand," "shook off the beast into the fire, and felt no harm;" but God never intended that man should attempt either experiment as a test of their faith. Some tongues people, however, have actually tried to handle serpents and succeeded in doing so, but at the cost of their lives.

One attempts to substantiate his position that those who receive the Holy Ghost speak in tongues by quoting, "When the Comforter is come, . . . he shall testify of me" (Jno. 15:26). To be sure the Holy Spirit will bear witness of Jesus, but not necessarily in another tongue. Why should He? The purpose of a testimony is to exalt and glorify God, and, therefore, for one to give his testimony in an unintelligible manner would defeat the very purpose for which it was intended. Hence, the idea of this writer is absurd. Besides, the deeper meaning of this Scripture, as the context shows, is that the coming of the Holy Spirit upon the believer proves the Deity of Jesus Christ, the atoning value of His death, and the reality of His resurrection and ascension.

Another of their prominent writers attempts to prove his position on the point under consideration by a quotation from Peter's sermon on the day of Pentecost. He thus asserts: "Peter said also it was for 'as many as the Lord our God shall call'" (Acts 2:38, 39). We unhesitatingly reply that only such persons as are disposed to beg the whole question could possibly see tongues in this passage. The promise does not apply to the *gift of tongues*, but to the "gift of the Holy Ghost." The

same writer continues to beg the question when he infers from Paul's statement, "One Lord, one faith, one baptism" (Eph. 4:5), that the church at Ephesus had the tongues. We might continue indefinitely to show that Scripture is misconstrued to bolster a position that has no foundation in fact, but on the contrary is utterly at variance with the Word of God. "Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?" (1 Cor. 12:29, 30). From this and other Scriptures it is plain that tongues were never universal among people baptized with the Holy Ghost. Such stubborn facts have made it necessary for even a tongues leader to say: "I am certain that many who receive the most powerful baptisms for service do not receive the manifestation of speaking in tongues."

4. *Concerning the Scriptural regulation of tongues.* A tongues writer quotes 1 Cor. 14:39, "Forbid not to speak with tongues," and says: "With this God's Holy Word closes the subject." But we insist that the subject does not close here, because the very next verse admonishes to "let all things be done decently and in order;" and in tongues meetings things are done that are neither decent nor orderly. The Biblical Theological and Ecclesiastical Cyclopædia seems to voice the policy here pursued by the apostle, when it says: "The only safe rule for the church was not to 'forbid them' . . . lest in so doing the spiritual life of which this was the first utterance should be crushed and extinguished too, but not in any way to covet or excite them." Furthermore correct exegesis takes into account that when Paul said, "Forbid not to speak with tongues," he had reference to languages capable of being understood. Therefore, the statement furnishes no authority for the strange babble of deceived egotists nor restrains religious leaders from rebuking and curbing such disorders. Even the genuine gift was permitted to be exercised only with strict

regulations. Not more than three persons could speak in one service, only one could speak at a time, and that by an interpreter. When there was no interpreter, the public use of tongues was positively forbidden (1 Cor. 14:27, 28); for as Dr. Clarke says: "God has given no gift to any man for his *own* private advantage, or exclusive profit." The utter disregard which the tongues movement has shown for these Scriptural injunctions is seen in the attitude of a missionary who said: "He [God] is teaching me many things. One is that I must use the power which He has given me in prayer and testimony, whether I am understood or not." This is indeed a strange position. We have always been taught that God leads one in harmony with the Bible, which He has inspired; but here is one of many instances where tongues people claim to be led directly contrary to the plain teaching of Scripture. Wesley said a person was in danger of fanaticism, if he departed ever so little from the revealed Word; and a greater than Wesley says: "God shall send them strong delusion, that they should believe a lie: That they all might be damned who believe not the truth, but had pleasure in unrighteousness" (2 Thess. 2:11, 12). It is to be feared that many tongues people are the victims of such delusion.

5. *Concerning the value of tongues.* That the genuine gift of tongues possessed value no reverent student of the Scriptures will deny; but that it was the least important of all the gifts of the Spirit is equally as clear. However, if we were to judge its significance by the prominence given to it by tongues people, it should be considered the most important of all gifts and the *sine qua non* of Christian experience. One writer puts tongues on a par with regeneration and asserts: "To be logical we must say that if one is not for our day, then neither is the other for our time." We are amazed at such a ludicrous conclusion even from a tongues devotee. Evidently a man that attaches as much importance to physical demonstration as he

does to the new birth is a stranger to logic, Christian experience, and the Bible. This unpardonable ignorance is further manifested when he says: "The Bible is very clear on the point that speaking in other tongues was the ONE result of the baptism in Acts 2:4." Of course he is not interested in the fact that the sanctification of the one hundred twenty was effected by the baptism with the Holy Ghost; but it does seem strange that his vision should become so circumscribed by a pet theory that he would fail to see that Peter's sermon, which was the means of converting three thousand souls, was a direct result of the baptism with the Holy Ghost, which Peter had just received.

"I thank my God, I speak with tongues more than ye all" (1 Cor. 14:18) is quoted by tongues people with an enthusiasm worthy of a better cause. They call this statement "Paul's Boast." Proper information on this passage, however, should chill their ardor. Let me say again that the apostle was speaking of genuine languages. Dr. Clarke says: "In the Hebrew, Syriac, and Latin, he was undoubtedly well skilled from his education; and how many he might understand by miraculous gifts we cannot tell." Then in the very next verse Paul shows that five words that all can understand are of more value than ten thousand words spoken in a foreign language. On this point The Pulpit Commentary remarks: "No disparagement of the prominence given to glossalaly could be more emphatic." Without doubt Paul made his "boast" to pave the way for this latter statement, which forever fixes the value of tongues as relatively low.

6. *Concerning Sanctification.* The Bible teaches that the experience of entire sanctification is effected instantaneously in believers by the baptism with the Holy Ghost (Acts 15:8, 9; Rom. 15:16). Hence, the baptism with the Holy Ghost and entire sanctification are inseparable. But tongues people, with their usual mania for distinctions, here commit a serious blun-

der by attempting to "put asunder" what "God hath joined together." In vain will one peruse their literature for clear teaching on the subject of holiness. One of their official publications says: "The Scriptures teach a life of holiness without which no man shall see the Lord. By the power of the Holy Ghost, we are able to obey the command, 'Be ye holy for I am holy.' Entire sanctification is the will of God for all believers, and should be earnestly pursued by walking in obedience to God's Word." It requires no great insight to see in this that with them sanctification, far from being a definite experience, is an ethereal something to be reached by a gradual process after one has received the baptism with the Holy Ghost. In the writings of Bosworth are contained such expressions as "endowment of power" and "baptism for service," but not a word have we found on eradication. Thus they ignore purification, which is the fundamental idea of the baptism with the Holy Ghost. Rev. E. E. Shelhamer says: "The leaders of the Tongues Movement do not pretend to fellowship those who hold to Holiness as a second work of grace. In fact they make light of the doctrine. Some of them go so far as to reflect upon Wesley and others who knew more about God in a minute than these wild-eyed fellows do in a month. Personally, I feel safe as long as I associate with the apostles and a host of clean-cut, fire baptized saints since their day. In fact I feel more at home with those who were exemplary in their marriage and business relations, than with some of these whose records are rather unsavory." To this we say Amen.

Another thing to be taken into consideration in evaluating this movement is its ill results. According to a statement made by one of their own prophets tongues teaching has run thousands into "a hopeless fanaticism." Because of the mental strain imposed upon them by psychological gymnastics some tongues people actually go insane. One such case came under the observation of the writer. Rev. Joseph H. Smith says:

"We have observed that persons who have gone far under its sway, when awakened to their error and danger, have had to fight through the densest darkness and most intricate mists of Satan's net to get back to normal mental and spiritual conditions." But insanity is not the worst result of the movement. Tongues tend toward free-loveism. The following incident from the pen of Rev. E. E. Shelhamer illustrates this fact. He says: "Years ago we conducted a good campmeeting in Oregon. Among others the leader of the camp got under conviction and began seeking a better experience. The meeting closed and he was still digging. Not being able to get much encouragement from his brethren, he concluded he might get help at the tongues meeting. He attended, received 'his baptism' and declared God gave him the Japanese language. His wife also professed and said she could write seventeen different dialects. They rallied around them fifteen missionaries and all went to Japan. But upon arriving, to their dismay, the Japanese did not understand their gibberish. This discouraged them and after returning home some became infidels, others temporarily insane, and the leader and his wife separated. When I was in Japan I looked him up, for all had deserted him and he was there alone—no, not exactly alone—he was living with a Japanese woman. Anything that will bring such havoc in its trail is not of God. True every movement has had its scandals and fanaticism, but nothing to equal this one."

Finally, we charge the tongues movement with maintaining claims that are unsupported by facts. Thus Rev. F. F. Bosworth asserts: "Many thousands have spoken in supernatural tongues as on the Day of Pentecost." We emphatically deny the truth of this statement, and insist that in the light of both Scripture and history it is unfounded and false. The idea of gibberish, which no one understands, being classed with Pentecostal tongues, which were understood by all; is preposterous in the extreme. The relation that exists between

the two is well stated by The International Bible Encyclopædia, which remarks: "It may not be out of place here to say that the so-called 'gift of tongues' so loudly proclaimed by certain excitable persons in our day, has nothing in common with the mighty action of the Spirit of God on the day of Pentecost." Such a verdict is in harmony with the thought of the most devout and scholarly men in the Christian Church.

A tongues writer says: "The characterizing feature, and that wherein we differ from evangelical churches of the present day, is in the belief that Pentecost can be repeated the same as recorded in the Acts of the Apostles, with all of the accompanying signs, manifestations, operations, and gifts of the Spirit." Such belief as is expressed here fails to take cognizance of the full meaning of Pentecost. We verily believe that there is provided for all believers a measure of the Spirit as great as was received by the first disciples; but to say that all the accompanying phenomena of the historic Pentecost ever has been or will be repeated is both unscriptural and contrary to reason. As has been shown in another chapter, much of the phenomena of Pentecost was symbolic, and, therefore, was not intended to be repeated.

Another tongues writer says: "We claim that God has come forth in His latter rain move . . . and not moderately as in the former rain . . . at this epoch to empower our testimony God must give us the fulness of the dynamic power of the early church, and more. He has promised us more. He said that the downpour of the Holy Ghost with which He fitted up the church of the apostles was moderate compared to the Latter Rain . . . He has thus said there should be more God-given visions, dreams, trances, prostrations, more God wrought healings, speaking in tongues, use of the nine gifts of the Spirit than in the outpouring of the former rain. Is He keeping His word in this end-time? Look for it and you will see. Pentecost today has the beginning of all the supernatural-

ism of the early church (even to the raising of the dead, and opening of the eyes of the blind).^v It is difficult to see how any one whose conscience is not entirely dead and who is not wholly devoid of that sense of propriety, which characterizes a Christian individual, could make such arrogant claims as these. That any should presume to say that a movement which has confessedly led thousands into "hopeless fanaticism" is the latter rain promised by Jehovah and is characterized by greater power and supernaturalism than the early church enjoyed is, to say the least, extremely revolting to a holy heart and an intelligent mind. "Look for it and you will see." Well, many devout men have looked far and long to see some of these claims demonstrated, but so far they have had no success. Instead of this movement being the latter rain; as Solomon says concerning one who "boasteth himself of a false gift," it is "clouds and wind without water" (Prov. 25:14).

